

Signs

OF THE TIMES



**OCTOBER
1961**



"THE LORD IS MY ROCK, AND MY FORTRESS, AND MY
DELIVERER; MY GOD, MY STRENGTH, IN WHOM I WILL
TRUST."

Psalm 18: 2.

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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VOLUME 76, NUMBER 10 :: OCTOBER, 1961

IN THIS ISSUE

W. H. Bergherm, who on page 5 writes about "Meeting Life's Crises with Faith," speaks from practical experience, and not from mere theory. When we first met him during World War II, he was a chaplain attached to the American Army. He continued in this capacity for many years, and thus has seen more than one man's share of crises.

"One of the most quotable of public figures," was the way in which New Zealand's Governor-General was spoken of during a recent visit we made to our neighbouring Dominion. On page 16, W. Austin Townend takes one of Lord Cobham's recent statements, and uses it as the basis for a thought-provoking article.

We are always happy to welcome new authors as contributors to the *Signs*. This month, Alwyn R. Fraser, a school teacher by profession, makes his debut as an author. You will want to read his declaration, "Why I Believe in Life After Death," which appears on page 8.

All nature lovers will find especially interesting Professor Harold W. Clark's article, "Nature's Mysteries Point to God," which you will find on page 12. Science finds itself unable to explain many natural phenomena, but the believing Christian can trace the hand of God in these mysteries.

In this issue we have a rather unusual father and son combination amongst our authors. On page 24 the son, Roy C. Naden, a Melbourne evangelist and song leader, writes about "The Great Bible Millennium," while on page 28 the father, L. C. Naden, reports on an interesting development in church public relations in Sydney, "Dial-a-Prayer."

OUR COVER PICTURE

It wasn't a case of "all dressed up and nowhere to go," as far as eight-year-old Gaye Powell was concerned. No, as the hymnal in her possession would indicate, Gaye was on her way to church. Her proud father, *Signs* accountant Mr. Cec. Powell, was the photographer. Our inside cover picture by Don Stephens is of the Tasmanian coastline near Eaglehawk Neck.

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SUBSCRIPTION RATES:

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

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

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

Page One

The March of Events



Japan gets its first mono-rail train. With a carrying capacity of 88 passengers, the three cars of the mono-rail economically and quickly can transport the travelling public from point to point.

"That They All May Be One"

A RIPPLE on the otherwise usually calm surface of ecclesiastical affairs was caused in Melbourne recently when the Reverend J. Arthur Lewis, long-time minister of the influential Collins Street Baptist Church, tendered his resignation. In a press statement explaining the reason for his action, the 68-year-old English-born minister revealed that he had resigned "because of a difference of opinion with major sections of the Baptist community in Australia."

In amplifying his statement, Mr. Lewis pinpointed the area of difference as centring around the contentious subject of church unity. "Most Australian Baptists oppose the World Council of Churches," he said, in declaring himself as an ardent supporter of its aims and objectives. "I am convinced," he declared, "that denominationalism as such has had its day. The stress of the world demands that the Church should make some attempt to realize the goal of our Lord's prayer 'that they all may be one.'"

While one can but respect a man for standing firmly for his convictions, one cannot help but wonder at what seems to us to be confusion of thought on the subject of the desirability of organic church unity. Recently we made an extended itinerary through New Zealand, the first portion of this visit coinciding with the arrival in the Dominion of a representative of the World Council of Churches. We noticed the considerable press publicity given to his statements which usually centred around the recurring theme that the most valuable contribution the Church can give the world today is a unified Christian front. Another spokesman for the ecumenical movement even went so far as to state that in the sphere of church relations "all separation is a scandal and sin."

When enthusiasms run high in any particular field, it is easy for logic and the lessons of past history to be lost sight of. Far from separation being "a scandal and a sin," it, for the most part, has been one of

the best things for society in general, and for the church in particular. Minority groups have often been the custodians of the most important truths, and stemming from their influence there frequently have arisen the most sweeping reform movements. These have resulted in separations in the Christian communion, but these separations, far from weakening the Church, have almost invariably resulted in its upbuilding and strengthening.

One observer has said: "Church history verifies the fact that separation from time to time has been the means of keeping afloat the ship of truth, and periodically freeing the church from the barnacles of tradition. The history of the Christian faith is replete with instances in which men and women have arisen from time to time with profound messages that have brought drastic separation within the church to the distinct advantage of the faith in general."

As specific instances one could cite the case of that eminent Catholic reformer of medieval times, Savonarola, who, in challenging the lax clergy of his day called for a complete renunciation of sinful practices and a new dedication in Christian living. It is true that his reform movement brought about widespread separation within the ranks of the church, but also that the cause of righteousness was well served.

One also thinks of the splendid example set by the Puritans in Old England. The Anglicanism of the day had become but a stately ritual adorned with rich vestments, titles, and ceremonies. Thomas Cartwright, the illustrious Puritan leader, pointed out the church's lost zeal for souls, and his "discontent, fanned by the Holy Ghost, swept out across old England and the whole world, and raised up a separatist movement that bequeathed to the world some of its finest ideals and standards."

"That they all may be one," is more than a call to men to unite under the hallowed roof of an ecclesiastical superstructure. Our Lord calls for unity in truth, and in the person of the One who alone is "the way, the truth, and the life."

R.C.P.

Psychiatry and Religion

WE DO NOT PROFESS to be able to thread the labyrinth that the psychologist follows through the human mind. Nor are we acquainted with the methods or even with the special dialect of those who practise psycho-analysis and psychiatry.

However, we read with interest the special supplement on "Psychiatry in American Life" published in the *Atlantic Monthly* for July, 1961, and particularly O. Hobart Mowrer's article, "Psychiatry and Religion," in which he discusses the re-discovery of moral responsibility.

Professor Mowrer reminded his readers that in medieval times man was held to be capable of both good and evil; his spiritual standing at the end depending on the balance of his good deeds and his evil deeds.

Protestantism brought out the view that man is in himself incapable of earning his own salvation by good deeds, but is totally dependent upon the grace of God. Where this belief is held as an intellectual theory rather than as a living experience, the result is a state of spiritual dearth and frustration.

Then came Freud with the theory that man is not responsible for his actions. He is merely sick and in need of treatment and understanding. Extending this reasoning to the criminal, there were some who claimed that he, too, is sick and needing treatment, rather than a criminal needing punishment, or a sinner needing conversion.

"But as the clock of history has ticked off the decades of this century," says Professor Mowrer, "we have gradually discovered that Freud's great postulate, not of total depravity but of total determinism, has liberated us only in the sense of dumping us from the frying-pan into the fire. At long last we seem to be waking up to the fact that to be 'free' in the sense of embracing the doctrine of double irresponsibility is not to be free at all, humanly speaking, but lost. . . .

"The English psychologist Dr. Hans Eysenck has recently summed up the situation with the laconic statement: 'The success of the Freudian revolution seemed complete. Only one thing went wrong: the

patients did not get any better.' And this verdict has been amply borne out by numerous other inquiries of a similar kind."

Merely human philosophy of whatever variety, inevitably leaves man more hopeless and helpless than before, for man of himself cannot find freedom from doubt and fear and guilt, nor enter into the blessed haven of peace of mind.

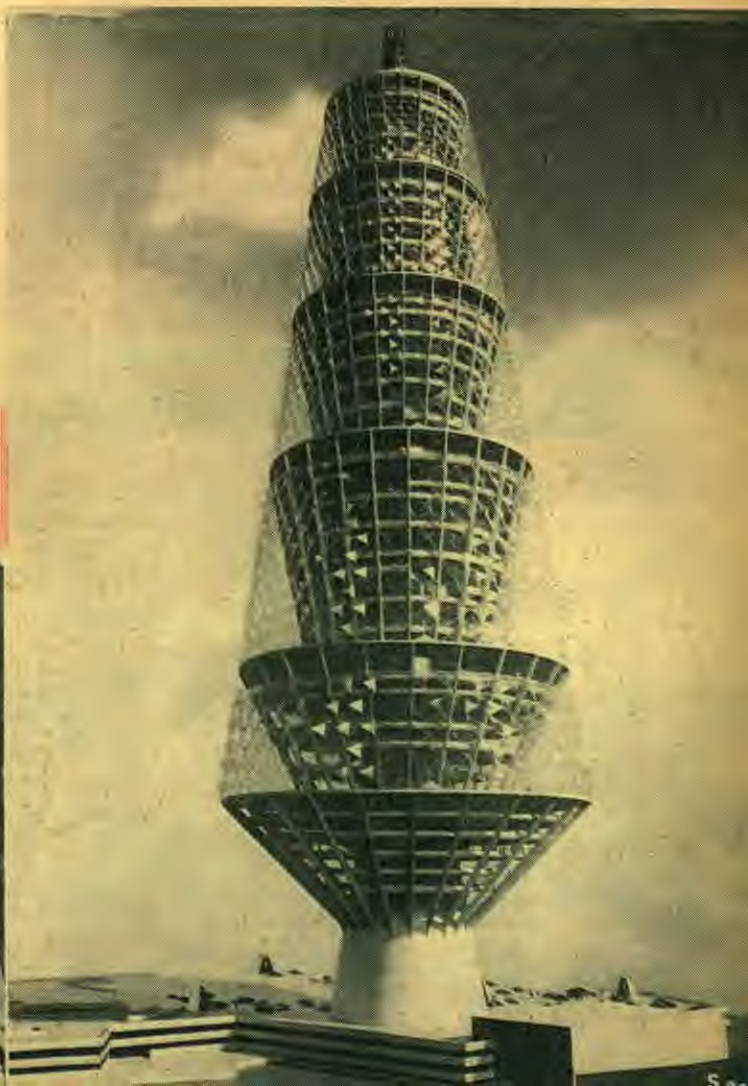
But what man cannot do for himself, God has already done for him. Salvation is a free gift, available to all, but forced upon none; for God ever respects man's freedom of choice. Jesus Christ died to pay the penalty of sin, and lives again to impart His victorious life to every repentant, believing soul.

Turn to God's Word and read it prayerfully. You will find that you are a sinner, for "all have sinned" (Romans 3:23); that "Christ died for our sins" (1 Corinthians 15:3); that "there is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1)! that "being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

This is the way of healing for man's psychic ills. We need not seek the obscure and confusing systems of human devising, but may go directly to the Word of God, to hear the voice of our Father calling us to return to Him; and go directly to the throne of grace, to speak to Him, telling our need. Thus we shall find deliverance and peace, and receive the abundant life now, and the assurance of eternal life hereafter.

M.M.H.

(Below) Australia's new Governor-General, Viscount De L'Isle and Dudley, V.C. Lord L'Isle is here pictured with his wife and family on board the "Orcaades" on which travelled to Australia. (Right) A model of a proposed glass and concrete tower which it is hoped will be built in London for a British export trade centre.



Weightlessness

MAN VENTURING out on to the fringes of outer space has had to meet and conquer countless unknown hazards, and has had to surmount seemingly insuperable difficulties. One problem to be overcome has been that of personal adjustment to a state of weightlessness. It has been discovered that prolonged exposure to that strange state, in which one is no longer subjected to the gravitational pull of earth, results in the gradual weakening of the individual. The official reason given for this is that a certain amount of resistance is necessary for the preservation of muscle tone, which, of course, is a vital factor in bodily health. But more serious than this is the deleterious effect of prolonged weightlessness on mental health. It is stated that the subject tends to lose the sense of orientation to reality, the psychological effects of which may well be devastating.

All this, of course, is but a parable of life itself. When trials and difficulties press in on every hand, how human it is to wish that life was not such a struggle. If we had it our way we would organize

(Top) A Cossack visiting London samples candy floss, and apparently finds it to his liking. (Below) Hardly had Major Yuri Gagarin had time to taste to the full his fame as Russia's first cosmonaut before his achievements were eclipsed by those of another.



Page Four

things so that we could sail through to our heavenly destination with never a disturbing factor, with never a trial nor a temptation to have to resist. But that is not the way in which God in His wisdom ordains things. He knows that character can be developed only as we come to grips with forces which would drag us down to perdition. Spiritual weightlessness would be more devastating than scientists are discovering physical weightlessness to be. Just as physical muscles need resistance to the gravitational pull in order to prevent them from becoming flabby and ineffective, so our spiritual powers are developed and strengthened by those very factors against which we so often rebel. To resist in God's strength the gravitational pull of the world, the flesh, and the devil, is to grow spiritually stronger.

R.C.P.

"The Dangerous Adventists"

THE SOVIET PRESS, anti-religious and atheistic, has published massive and sustained attacks against God and religion, and against the Orthodox Church and other Christian bodies.

We are indebted to Donald A. Lowrie, who, before his retirement, was a Y.M.C.A. leader for many years, for a new approach in the Russian attack against Christianity. Writing in the *Christian Century*, Mr. Lowrie quotes from the Russian magazine, *Science and Life*, in which an article entitled "The Dangerous Adventists" gives "a detailed presentation of Christian belief."

The Russian writer explains that the divine inspiration of the Bible makes it "a source of power and spiritual firmness to overcome worldly temptations." Of God's salvation, he says: "God's mercy heals the wounds resultant from original sin, and prepares us for life eternal."

The Lordship of Christ, the surrender of self, and the transforming power of Christ's salvation, the Russian writer expresses clearly and distinctly:

"Having chosen Christ as his Lord, man must give himself up wholly to Christ's direction, and subject his will entirely to his Master's. . . . The Adventists teach that this can be accomplished only by complete denial of oneself. . . . The Adventists constantly instill into their faithful that men cannot radically alter their moral visage by their own strength. For this, the intervention of an external force is needed, and that force is Christ."

Concerning the second coming of Christ, the writer says: "The end of time is near, and Adventists are moving toward great events indicated in the Apocalypse of John the Divine."

For anti-religious literature this is surely astonishing. As Mr. Lowrie said, it is a thinly veiled invitation to the reader to try the Adventist way of life for himself. "Strange as it may seem," he concludes, "thousands of readers of this 'Adventist' article will be hearing the gospel story for the first time. Who knows into what heart this seed might fall?"

It is our prayer that from reading this article, many may seek and find that power outside of themselves, the transforming power of Christ.

M.M.H.

Meeting Life's Crises with **FAITH**

W. H. Bergherm

THE OTHER DAY I was visiting the sick in a nearby hospital and saw a woman sitting by the bedside of her dying husband working crossword puzzles. With tears in her eyes she explained she had to find comfort somehow to console her troubled heart, and knew not where else to turn. But sustaining faith, she found, didn't come from a crossword puzzle.

ON ANOTHER OCCASION I was talking with an employer of two hundred men. He told me that many of his men were restless. Personal problems and present world tensions were "getting them down." Little annoyances easily upset them and eventually led to disciplinary actions against otherwise good men. "If my men could somehow find a faith in God," he added, "they would do a lot better work."

He was right.

Many good people are today selling themselves deplorably short on faith. They don't know where to get it and haven't taken time to find out. Faith is a gift. It comes from God. To possess it you must seek for it, and the extent to which you obtain a strong faith is measured by the persistency with which you seek for it.

CHURCHGOING and the daily reading of the Bible are definitely a part of the receiving process. If you are too busy to go to church or to open your Bible daily, you, too, may discover when the lights have gone out that you have no reserve strength to brighten the darkness or sweeten the bitterness of life's trials.

Once I was discussing this subject with a friend who asked me if he couldn't find God at home as well as in church. "If God is everywhere," he asked me, "why do I need to go to church in order to find Him?"

Truly, like sunshine, God is everywhere. Yet I can concentrate the glow of the sunshine until it will set a given object on fire. Let us say it reverently, When God's people are assembled together for divine worship, God's presence is concentrated, present in multiplied measure. That is, if His people come expecting to find Him. "I was glad," said the psalmist, "when they said unto me, Let us go into the house of the Lord." David approached God's house in a spirit of sweet anticipation that there he would meet God.

SOME YEARS AGO I visited St. Peter's Cathedral in Rome. Thousands of others were there, packed deep into the recesses of that great edifice. A spirit of expectancy pervaded the crowd. The pope was coming. The people had stood in tight formation for hours awaiting his arrival. Aching feet and tired limbs didn't matter. They were determined to be there when he entered. Finally the heralds announced his approach, and a shout went up from the multitudes that made those old walls vibrate. The pope appeared, borne on the shoulders of twelve men.

Having completed his ministrations, he was carried out of the cathedral again by the same twelve attendants. Once outside, I asked the man next to me how far he had come for this event.

"I have travelled five thousand miles for this," he answered, "and wouldn't have missed it for anything."



Many times since, as I have entered a humbler sanctuary, I have asked myself the question, Do I go with a spirit of expectancy? Am I planning to meet God there? Am I willing to tarry with reverence until I receive His blessing?

The Apostle James speaks about "the poor of this world" who are "rich in faith." How wonderful to be rich in faith! Is it possible that faith is the true yardstick in measuring wealth? Perhaps we have always thought pounds were the measure of riches. Actually, it is faith. Regardless of pounds a man is poor if he has no faith.

WHILE IN GERMANY I met an elderly lady who at one time had possessed considerable property. She was living in a small apartment, having lost nearly all in World War II. I was told that when she was notified that her beautiful home in a certain German city had been completely demolished during an air attack, she was heard to exclaim, "Thank God."

"But why are you thanking God now?" someone asked. "Your home is entirely gone."

"Yes, I understand," she answered quietly. "But I am thankful. I still have a home up yonder that will never be destroyed, and I am sure I shall appreciate it all the more now."

Here was a faith willing to let God work things out. Undisturbed by loss, possessing a peace that flowed like a river, an inward joy no circumstances could take away, she trusted in God always. That which was not made clear to her today, she believed would be made clear tomorrow. How rich she was!

God didn't send John Huss to the stake, but He went along with him. When his body was in the blazing fire, John Huss was seen waving his hand to a friend, a sign previously agreed upon as indicating that the presence of the Lord was sustaining him, filling his soul with joy, even at that most tragic hour.

TO FIND FAITH, stop looking for someone to help you and devote yourself to helping others. In so doing you will find God. Stop doubting God. Believe, and you will be amazed how true and faithful He is. Stop worrying, and trust Him who never fails.



"Today's Crime and Dirt"

VISCOUNT COBHAM, Governor-General of New Zealand, speaking in Auckland's Town Hall on Monday, April 24, 1961, declared that today there is "crime and dirt," in spite of "a higher standard of living, universal education, and an almost complete absence of poverty."

A plea was made for "a new crusade for nobility in public and private life, for decency and normality, for hard work and for games that are tournaments and not battles." So the *New Zealand Herald* reported Viscount Cobham who was addressing several hundred youth leaders.

It appears that the Governor-General was forthright in presenting the position as he saw it, for he spoke of "a grey bashful silence over such things as ideals, integrity, and religion," of "abandoning religion for slogans." He warned against the "flabby philosophy, so prevalent, of talking ourselves into believing a thing to be right merely because it is expedient or pleasant." That is straight talking.

A former international cricketer, Lord Cobham said he had "seen cricket brought almost to its knees by a combination of technical skill and the unworthy desire to win at any price." He claimed, too, that "moderation was being swamped" today "amid the din of personal prejudices repeatedly and thunderingly enunciated."

Of progress and education he said that the clamour for rapid progress brought out the truth that "the most rapid progress was usually downward" and education was "an aid to development and not substitute for it." These are weighty conclusions by a leader who boldly faces the facts of our time's "crime and dirt," and who, at the same time stated that ours is now "a world in which so many men and women had not only lost their way but were not even aware that a road existed for travellers."

"False prophets," Lord Cobham said, had led the people into "discarding the Christian premise that humans were born sinful, wayward, unpredictable, and selfish." Here, this writer feels, is a clear statement of the cause of the predicament of man. It is worth looking into—this idea of man being born "sinful, wayward, unpredictable, and selfish."

These days we hear a fair bit about "the divine spark in man." This spark we are told is what makes mankind get better and better as the generations move along. It is a case of evolution, they say. Such talk is against the Bible, and evidence.

To find man with the "natural" (really supernatural) capacity for going on to ever-rising heights of perfection you have to go back some 6,000 years, back to the first man and his first days. Let us thus go.

Man (Adam) was created in the image of God. (Genesis 1:27.) This image was three-fold. There was the physical image, the intellectual, and the spiritual. Man had a mind, emotions, and a will. Both the image and the parts that made it were perfect, for "God saw everything that He had made, and, behold, it was very good." Genesis 1:31. There was no "crime and dirt" in that picture. Disobedience brought it into the world, into man. This is simply told in scripture, Genesis 3:6: "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

A sinless life was marred; more than that, it was ruined. Man was downward bent from that time onwards. His mind became aware of the results of sin. (Genesis 3:7.) His emotions became unstable. (Verses 9, 10.) His will ceased doing the original will of God. (Verses 23, 24.) There began "crime and dirt." Not that they existed then in the forms we so often see them in today. But sin is sin. And sooner or later, mostly "sooner," it shows up in its ugly forms. And that was the case back there. Chapter four of Genesis, the first few verses, records the murder of Abel by his brother Cain. And Cain was the first born into this world!

How much better is mankind today? Not one bit better. Why, even as this is being written radio news has announced yet another murder here in the city of Sydney. Crime abounds. This we all know.

Lord Cobham's statement on "the Christian premise that humans were born sinful, wayward, unpredictable, and selfish" parallels the words of Paul, "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Romans 7:18. It is for this reason that the wise person will, with Paul, "have no confidence in the flesh." (Philippians 3:3.) Just what does this mean in simple terms? The Amplified New Testament says, "and put no confidence or dependence (on what we are) in the flesh."

D. L. Moody, America's greatest evangelist of his day (the Billy Graham of the 1890's) used to say: "The worst man that ever crossed my path is D. L. Moody the old man. I have had more trouble with him than with all the world beside."

This teaching of the sinfulness of man is all through the Bible like a muddy, murky river that has broken its banks and spilled over good land. Man is spoken of as being "corrupt," "corruption," "evil generation," and so on. And, as a successor of Moody's, Major D. W. Whittle, used to observe: "The flesh does

not like to be photographed by God's Word in its true characteristics." And yet that very revelation can be the starting-point toward something better—the cure. This was the case with the famous historian Merle D'Aubigne when he was a student in Switzerland. A friend outlined to him the subject of the corruption of man as it is outlined in the Book of Romans. (See chapters 1-7.) D'Aubigne saw the truth, as every honest Bible reader does.

"Yes," said his instructor, "you see it in God's Word, but do you now see it in your own heart?" He did, and surrendered his life to God. Theory became experience. The cure was proved. It cured. It still does.

D'Aubigne later wrote, no doubt out of his own experience: "It is a sad religion and a sad philosophy which throws man back upon his natural powers. Ages have made trial of these boasted powers; and while man has of himself succeeded wonderfully in things which concern his earthly existence, he has never been able to dissipate the darkness which hides the true knowledge of God from his mind, nor to change a single inclination of his heart."

Man today, as was the case when he sinned in Eden, has a corrupt mind, warped emotions, and a degraded will. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Romans 3:12. That is indeed a drastic statement. But it is true. There is no goodness in man apart from that which God puts there. How we do need God!

We need God to put the past straight for us, to put it straight in the records of heaven. This He does when He justifies us. Charles B. Williams' translation of Romans 3:23-26 makes this plain in "the language of the people," as he styles his version of the New Testament: "For everybody has sinned and everybody continues to come short of God's glory, but anybody may have right standing with God as a free gift of His undeserved favour, through the ransom provided in Christ Jesus. For God once publicly offered Him in His death as a sacrifice of reconciliation through faith, to demonstrate His own justice (for in His forbearance God had passed over man's former sins); yes, to demonstrate His justice at the present time, to prove that He is right Himself, and that He considers right with Himself the man who has faith in Jesus."

One Bible student declared that "the justified sinner has been in court only to learn that nothing is laid to his charge." True.

"Jesus, Thy robe of righteousness
My beauty is, my glorious dress.
Midst flaming worlds in this arrayed,
With joy shall I lift up my head.
Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully absolved through Thee I am,
From sin and fear, from guilt and shame."
—F. P. Wood.

We need God to keep us going straight. This He does as He sanctifies us by living in us the life of Christ, by faith and through the Holy Spirit. (See 2 Corinthians 3:18; 2 Thessalonians 2:13; John

17:17.) Sanctification is not so much the imitation of the life of Christ on the part of the Christian as it is the reproduction of His life in the believer's life. God does this. We submit, commit, and co-operate. He sanctifies.

"Complete in Him while here below,
With enemies contending;
His mighty power to daily know,
From all our foes defending.
Complete in Him, though trials dark
May often gather o'er us;
With faith and love we clasp the hand
Of Him who goes before us."

We need God to complete the work He started when He justified us and which He continues as He sanctifies us. We count on God to glorify us at His second coming. "Behold, I show you a mystery; We shall not all sleep, but we shall 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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:51-54.

Lord Cobham is right: there is much "crime and dirt" today. The Bible is right: "Call His name JESUS: for He shall save His people from their sins" (Matthew 1:21); and, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. And further: "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:16-19.

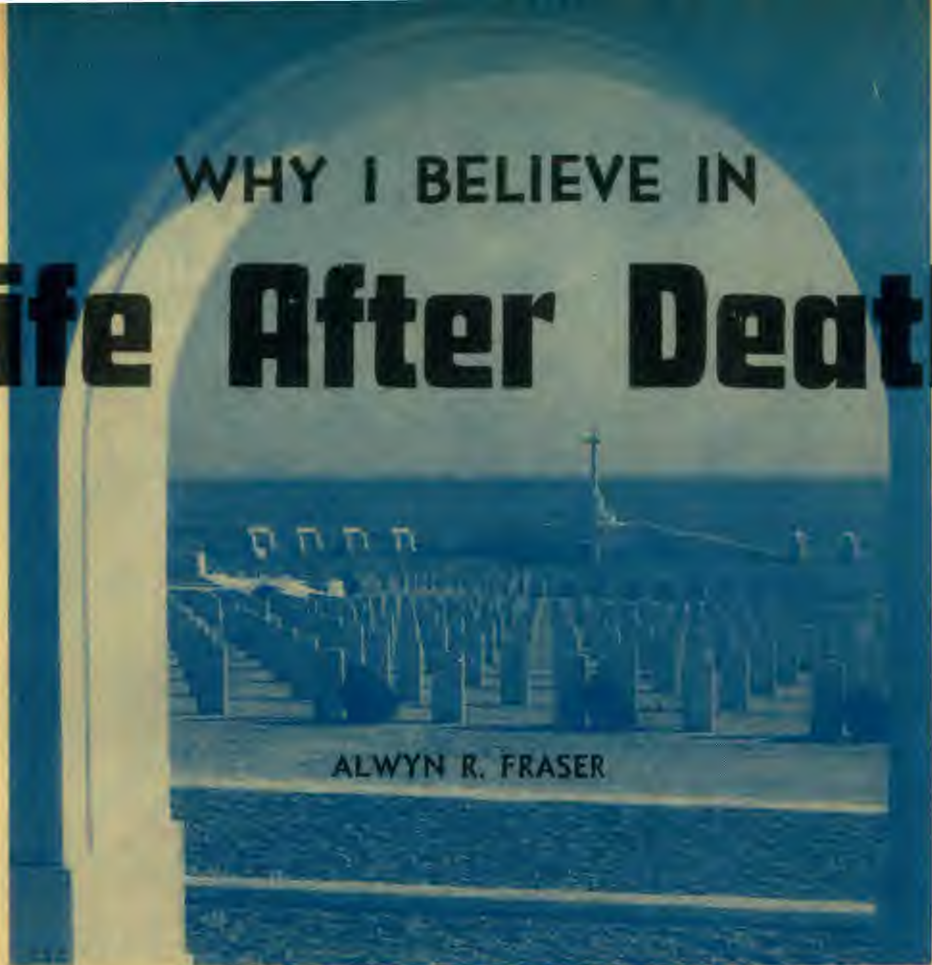
The Berkeley Version in Modern English translates the words just quoted this way: "That He may grant you in keeping with the wealth of His glory to be empowered with strength in the inner self by His Spirit. That through faith the Christ may dwell in your hearts that you may be rooted and grounded in love so that you have power to understand fully with all the saints which is the breadth, the length, the depth and the height, in fact to know the all-surpassing love of Christ so you may be filled up to the whole fullness of God."

"Crime and dirt" there surely is today. And there is a cure.

"If you desire Himself alone to fill you,
For Him alone you care to live and be:
Then 'tis not you, but CHRIST who dwelleth in
you,
And that, O child of God, is victory."

W. Austin Townend

WHY I BELIEVE IN Life After Death



ALWYN R. FRASER

★ The El Alamein War Memorial.

ONE of the world's most perplexing questions which has puzzled the minds of thinking men for many generations concerns the possibility of life after death. Centuries ago the patriarch Job, in search of the answer inquired, "If a man die, shall he live again?" Job 14:14. Answers in both the negative and the affirmative have been supplied by millions. From the standpoint of science without reference to the Bible, many say also that there is no answer to the problem "How are the dead raised up?" (1 Corinthians 15:35.) Human philosophy remains silent for bodily disintegration after death is an observable fact, and hence the problem of resurrection is a very real one. There are those who reject the doctrine of the resurrection and state that death is final and eternal. However, in this connection we are reminded of the Apostle Paul's question when facing trial at the court of King Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:8. And the same question might well be asked today—is it not possible for the same God who created the earth and mankind to possess the power to raise people from the dead? Does the inability of science to perform either of these rule out Divine success?

But why does death come? The Apostle Paul provided the answer when he wrote in Hebrews 9:27, "It is appointed unto men once to die." This is the lot of mankind and a situation which all, regardless of nationality, creed, social or economic status, must face.

It is a legacy left by those who committed the first transgression of God's commands in Eden. As the writer of Romans remarks, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12. To leave the problem here would indeed present a gloomy, hopeless picture.

While mankind has forfeited the gift of eternal life by that one error in Eden and was henceforth forced to leave the Garden (Genesis 3:22-24), God in His mercy and omniscient wisdom has instituted a plan whereby man has another opportunity.

Is life after death possible? Will anyone live for ever? The answer is most definitely in the affirmative, for God has promised eternal life to all who will comply with certain conditions. This is the "gift of God" which Paul refers to in Romans 6:23—eternal life for all who want it, on the simplest conditions. The power to live for ever is something which is not part of man's nature. The Scriptures do not teach that man possesses inherently the characteristic of immortality. What the Bible plainly teaches is that man is mortal—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. God's words to our first parents in the Garden of Eden concerning the forbidden tree, "In the day that thou eatest thereof thou shalt surely die," have received their tragic fulfilment in every funeral service. It was because of the entry of sin with

its corollary death that God in His wisdom put into operation the Plan of Redemption whereby lost mankind might have the opportunity to live for ever. However just as Adam was promised immortality on condition, so we are promised exactly the same. What mankind has lost with Adam's sin may be regained through Christ. That is precisely what Paul teaches in Romans 5:12-21. In verse 19 he states, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The Saviour Himself revealed in what is possibly the most well-known text of Holy Writ, that one of these conditions is belief. This is quite clear in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here in plain language is the evidence that eternal life is possible on the condition that we accept Jesus as our personal Saviour. If we do that, then our Lord Himself has promised that we shall live for ever. The whole plan instituted by God for the salvation of lost mankind is based on the condition of belief. This teaching was woven into the whole fabric of apostolic preaching, for Paul told the panic-stricken Macedonian gaoler, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31. John taught: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:13. What a marvellous promise Christ holds out to sinners—believe, and you shall have eternal life.

Coupled with belief there is another condition—obedience. These two go together, for it is inconceivable that God would grant eternal life to any person who persisted in disobedience. Through the prophet Isaiah God states, "If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1:19. In the Saviour's time, interest in this question was still very much alive as is evidenced by the rich young ruler's question, "Good master, what good thing shall I do, that I may have eternal life?" Jesus promised him eternal life on condition, "If thou wilt enter into life, keep the commandments." Matthew 19:16, 17. The same thought is echoed by the writer of Hebrews when he says concerning Christ, "And being made perfect, He became the author of eternal salvation to all them that obey Him." Hebrews 5:9.

Obedience is an essential condition of the plan of salvation. Now over this point there is much theological misconception, for it must not be thought that salvation is earned by obedience. Paul made this clear in Romans 3:20, "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." It is the heart which truly loves God and has faith and belief in the ef-

fectiveness of the sacrifice of Christ on his behalf that is filled with the desire to obey Him. This is the substance of Christ's words in John 14:15: "If ye love Me, keep My commandments."

In order that those who have fulfilled these two conditions of belief and obedience may receive eternal life there are two things necessary which God will perform. First, in many cases a resurrection is necessary. Many of those righteous who have complied are now resting in their graves. Therefore if they are to receive this gift of eternal life they must be raised from the dead. The significance of this fact is emphasized by Paul in 1 Corinthians 15:17, 18, "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." His argument is that if there is no such thing as a resurrection, then all those who have died in faith, believing that Christ's atoning sacrifice on Calvary would obtain for them eternal life, have been sadly deluded and must remain so for ever. By this strong argument Paul is able to lay stress upon the great significance of the resurrection doctrine in the plan of redemption.

Secondly, some change must be effected in these mortal bodies which we now possess. In the same chapter of First Corinthians and in verses 51-54, the apostle links these two conditions: "Behold, I show you a mystery: we shall not all sleep, but we shall 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. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

How right Paul was in referring to this as a "mystery" for it is something which defies scientific explanation: it must be accepted by faith that God will fulfil His promise. This gift of eternal life Paul says is obtained only "through Jesus Christ our Lord." Romans 6:23. It is only reasonable to expect that however much we might desire eternal life we can obtain this only by surrendering all to Christ. Now is the time to make ready for the promised eternal life; to decide whether we shall have that changed body at Christ's soon return.

Is there a life after death? Yes, most decidedly, for all those who comply with God's plan and its conditions. Let us believe in Jesus, live a life of obedience to God's commands, and be among that glad company of saints, described in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," and who will therefore, live for ever.

DEVIL'S DELIGHT

WE are sure the devil must be delighted at the latest attempt to conceal his identity—an attempt which might well have the effect of denying altogether his existence as a real being. Nothing could please him better, for thus is the way even more widely opened for him to achieve his aim of dragging men and women down to darkness and eternal death.

We refer, of all things, to the Church of England's revised Catechism.

Those who present themselves for Confirmation by the Bishop as sincere members of the church, are required to express their faith and decision as outlined in the Catechism. In reply to a question about their baptism as infants, and what their God-parents promised to do for them at that time, they are provided with a threefold answer.

In the present Catechism the answer reads like this:

"They did promise and vow three things in my name. First, that I should *renounce the devil and all his works . . . and all sinful lusts of the flesh.*

"Secondly, that I should believe all the Articles of the Christian faith.

"And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

We certainly agree that these are three most laudable promises.

A Regrettable Change

But an important change is now to be made. A regrettable change, and one with which not a few of the clergy heartily disagree. In the Revised Catechism, mention of "the devil and all his works" is to be dropped. It will be replaced with the phrase, "All that is wrong."

Now it may be sincerely argued that such a phrase can be regarded as including the devil. But in actual fact, this revision is a further weakening of the bulwark of truth, an uprooting of another vital stake. It is a miserable surrender to modern scepticism which rejects as childish and archaic any teaching about a personal devil. The revision is an attempt to bring the Catechism into line with modern thought, and to purge it of features which might outrage the feelings of the "cultured" and the "educated."

So the devil has gone; and the wrong which the humble catechumens pledge themselves to renounce, is thought of, not in terms of Satan "and all his works,"

Our Soul's Adversary — Is He Real or Imaginary?
Is He a Personal Being, or Simply a Symbol of
Evil? Does Our Belief About Him Really Matter?



By R. D. VINE

but simply of personal sin which must be overcome, and evil ways which must be shunned. Satan, as a person, ceases to figure in the Christian warfare. Or if he is admitted into the scheme of things at all, it is simply as a symbol of evil, not as a lying, malicious, cunning, resolute, depraved spirit being who, "as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

Not a few professing Christians regard the devil merely as a symbol of personal evil, and believe that the Christian conflict consists in resisting and quelling this evil, with the help that Christ will give. Conflicts of this nature we all, most surely, face; yet it must be remembered that there is a spirit being whose sole concern is to aggravate the evil, and to frustrate every noble endeavour.

Nowhere are Satan and his demons more definitely spotlighted than in the New Testament Gospels. And the first picture we have which specifically mentions him, is his assault upon Jesus in the wilderness just after His baptism. Our Lord had gone to spend time in quiet meditation, prayer, and fasting, as final preparation for His ministry of teaching and healing. But that memorable forty-day period had much more in store than that of communion with His Father. He soon found Himself in conflict with the devil. It was a threefold and most subtle attack which Satan made. But the Saviour resisted, whereupon "the devil [left]



Him, and behold, angels came and ministered unto Him." Matthew 4:1-11.

The devil here was no mere symbol of inherent or personal evil, for Jesus was the immaculate Son of God. He was "without spot" (Hebrews 9:14); He "knew no sin" (2 Corinthians 5:21); the Scriptures are most positive that "in Him" was "no sin." 1 John 3:5. To suggest, therefore, that the devil is a symbol of personal evil, is really a denial of the spotless perfection and sinlessness of Jesus Christ, and hence a denial of the inspired scriptures we have quoted above. Truly the devil was as real as the angels who "came and ministered unto Him."

Eve, "the mother of all living," had no illusions about the devil after her tragic fall. She, like Adam, was created perfect by God. Neither she nor her husband had any personal sin or evil tendency. Yet Eve was tempted by the devil disguised as a serpent. And she fell. (Genesis 3.) Satan is here presented as a real and subtle power, capable of using even a serpent as a medium.

Fall As Lightning

Of his identity, we are not left in doubt, for the Bible's last book describes the conflict which led to Satan's expulsion from heaven. It is a stunning picture: "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not. . . . And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9.

Jesus, the Son of God, was there to see it all. He was, in fact, the Leader of the conquering angelic hosts, and gave His own testimony when He said to His dis-

ciples, "I beheld Satan as lightning fall from heaven." Luke 10:18.

Even a brief survey of the devil's downfall, from the noble Lucifer, "Son of the morning," to that of the implacable foe of God and man, would take more space than is here available. Suffice it to say, that the calamity came through pride and ambition. "How art thou fallen from heaven, O Lucifer, son of the morning!" Isaiah 14:12.

From his original position in heaven as the anointed cherub beside the very throne of God (Ezekiel 28:14), Lucifer plumbed the depths of depravity. The poison of pride quenched the last glimmer of nobility in his nature. He was expelled to this earth, and ever since has pursued his aim of corrupting and debasing the human race.

But his final overthrow is assured. Indeed, one of the supreme purposes of our Lord was to destroy the devil. (Hebrews 2:14.) His utter extinction is envisaged in Revelation 20:9. Here is pictured the ultimate purging by fire which a holy God has planned, in order to cleanse His universe fully from sin. The devil, and all associated with him—his angel followers, or demons, together with impenitent sinners—will one day be mercifully destroyed. With unerring foresight, the Bible declares, "Fire came down from God out of heaven, and devoured them."

Is it really important that we believe in a personal devil?

Most assuredly it is!

First and most important: to interpret him merely as a symbol of personal evil, will lead to an underestimating of the dangers we face as sinners. Our conflict will be seen simply as a matter of disciplining and subduing self, by our own efforts.

To evaluate the true nature of our adversary, will lead us to seek God's enabling grace and power, which alone can make victory certain.

Secondly: to deny Satan's personality is to expose oneself to the deceptions of spirit messages and manifestations which the Bible specifically condemns, and which are daily made available through the medium of modern Spiritualism.

Finally: to deny the devil is to condition ourselves for the overmastering deceptions of the last days. According to the Bible, he will appear not as a nightmare monster, with barbed tail, flaming breath, hoofs, horns, and pitch-fork. No one would be deceived by this. On the contrary, he will appear as "an angel of light," and his demons "as ministers of righteousness." 2 Corinthians 11:14, 15. We believe he will even attempt to impersonate Christ, and to counterfeit His second advent, in his final effort to wrest from God the loyalty of man.

Only those who know the truth, who accept the fact of Satan's personality, and are aware of his purposes, will stand through the testing times which, according to Bible prophecy, are just before us. They alone will share in the final triumph of truth when Christ returns.

It has been said for our encouragement, that there is one good thing about the devil. The Bible assures us that if we submit ourselves to God, and then resist the devil, "he will flee" from us. (James 4:7.)

THE text in our sub-title puzzles many Christians, for it plainly implies that we should be able to find a positive proof of the existence and the power of God by observing the "things that have been made." Yet when we begin to investigate scientific matters, we are immediately faced with the uniformitarian theory, which teaches that "all things have continued as they were from the beginning of creation." 2 Peter 3:4, R.S.V. Some scientists have been so diligent in trying to explain everything in terms of natural law and uniformitarian principles that the popular mind finds difficulty in believing in a supernatural power of any kind.

Yet the Scripture is plain, and if we are to accept it literally, we must expect to find evidences in nature of the directing Providence that has created and that continues to control the objects of His creation. Can

the Creator has placed within these simple creatures some inherent difference which causes them to respond differently to the pull of the earth's rotation.

In the groves of Monterey pines in and around the city of Pacific Grove, California, as many as 5,000,000 Monarch butterflies gather each winter. The Monarch, or milkweed, butterfly is a large black-and-orange butterfly that lays its eggs on the milkweeds from California to Alaska. In early autumn these creatures begin a mass migration southward, and as the butterflies migrating along the Pacific Coast approach the vicinity of central California, they converge upon the Monterey Peninsula and gather in great flocks in the vicinity of Pacific Grove. Here they remain more or less dormant until spring.

As soon as warm weather comes again, the Monarchs become restless and soon begin a movement



By HAROLD W. CLARK

For thirty-five years Professor Clark was head of the biology department at Pacific Union College, Angwin, California.

Nature's Mysteries Point

such evidences be found? If so, where and what are they? In answer to these questions let us study a few examples that may be found in the lives of some of the most common creatures.

The American eel lives in the streams that flow into the Atlantic Ocean. When it is eight years old or thereabouts, it migrates downward to the ocean and makes its way to the middle of the Atlantic, to the south of Bermuda. Here it is joined by its relative, the European eel. In this area of the ocean is an abundance of floating plant and microscopic animal life, and there the eggs of the eels are laid.

While the young eels are still very small, they begin a slow movement northward. And then a remarkable thing occurs. The young of the American eel gradually turn westward, while the young of the European eel turn eastward. Eventually the two groups separate, each going back to its own home territory. But a still more remarkable difference now appears. The American eel, being nearer its destination, moves more slowly than its cousin, so that the two groups arrive at the mouths of the rivers and ascend them when they are about the same size—three or four inches long.

What kind of scientific explanation can be found for the way in which one group turns westward and the other eastward? As far as I am able to understand biological principles, I can find nothing by which to explain this difference. I am forced to believe that





to GOD

"HIS ETERNAL POWER AND DEITY HAS BEEN CLEARLY PERCEIVED IN THE THINGS THAT HAVE BEEN MADE."

northward, going back to the areas where they lived the previous summer. Here they lay their eggs and produce another generation.

Now, what kind of explanation can we find for this annual movement? Obviously the young butterflies do not learn from their elders, for each one is strictly on its own. Yet something creates in them an urge to fly away from the cold weather that is soon to come. And again in the spring comes the urge to go back to their summer homes. Call it instinct or what we please, yet we cannot explain it. Can we not see in it an evidence of the power and wisdom of the Creator?

Honeybees send out scouts to look for new fields of flowers. When a scout bee finds one, she gathers some of the nectar and returns to the hive. Then she begins to give samples to other worker bees. In a little while she has a number of them following her around quite excitedly. She executes a figure-8 parade, with the others following. The remarkable thing about this figure-8 parade is that the direction in which she passes through the middle of the figure is inclined at the same angle to the sun as is the direction of the field—and yet the honeycomb is upright, whereas the earth is horizontal. This parade tells the other bees where to look for the field of flowers.

But more than the direction is necessary. Bees fly several hundred feet high, but are so short-sighted

that they cannot discover a field by sight when they are flying over it. They must know exactly when to descend. As the scout passes through the centre of the figure-8, she performs what is known as the "waggle dance." That is, she waggles her abdomen back and forth. The number of waggles in fifteen seconds indicates the distance.

But the problem is not quite so simple as it appears. If one field is twice as far away as another, the number of waggles in fifteen seconds will not be twice as great. Instead, it will be according to the logarithmic relation instead of the simple arithmetic one. Therefore this little insect automatically performs a computation in terms of trigonometry while she is flying home. But still more wonderful yet is the fact that she makes compensation in her figuring for the wind velocity. If she had to face the wind in coming to the hive, she gives the number of waggles that indicates the factor that the bees will have to reckon with in going back *with* the wind, and vice versa. How all this can be computed in the tiny brain of this insect—a brain smaller than the head of a pin and so small that scientists declare that it is too small to allow of any chance of learning—is a profound mystery. Surely nothing but the power of the Creator can explain this wonderful ability of the honeybee to communicate to her companions in such precise mathematical terms.

The mystery is all the more profound when we realize that the worker bees, if they ever did learn

anything new, could not pass that achievement on to future generations, for workers never propagate. All the propagation in the hive is carried on by the queens and drones, who never do a stitch of work in their lives.

In eastern Siberia and in Alaska lives the golden plover, a bird about the size of a pigeon, with very long, slender wings. In the autumn the Siberian birds migrate southward along the eastern part of Asia until they finally reach Indonesia and as far south as Australia. The Alaskan birds go south until they reach the Pacific Ocean, but instead of following along down the coast, they strike out to sea. It is not known how long they take to make the flight, but by mid-September they may be seen in Hawaii, 2,500 miles from Alaska. Some go on to Samoa and other South Sea islands, and as far as New Zealand. It is no easy matter to find these tiny islands in the midst of the wide Pacific.

Still more interesting than the golden plover is the Arctic tern, which spends the summers in the tundra region of northern Canada. In autumn these birds do not go straight south, but south-easterly to the coast of Labrador, Nova Scotia, etc. There they disappear, and are not seen again until they show up on the coast of South America, 2,400 miles away. Occasionally some are seen in the Azores or on the western shores of Africa. Eventually they reach the islands off the southern tip of South America, where they spend the southern summer. When the seasons change, they migrate northward, but not by the way they came. They travel up the west coast of the Americas until they reach the coast of British Columbia. Then they cross the mountains and go to their nesting grounds in the Canadian tundra. The round trip which they have travelled is about 22,000 miles.

Again we must marvel at the instinct that guides these birds on their long journeys. As with the butterflies, the younger ones are not guided by older ones, but each one is on its own. They do not go in flocks, but fly singly over hundreds of miles of open water.

Perhaps the most unbelievable story of all comes to us on the authority of no less a reputable journal than the *Scientific American*, which in August, 1958, published the story of "Johnny," a white-throated warbler from central Germany. In the autumn these warblers migrate south-easterly until they reach the eastern shores of the Mediterranean or Egypt. Then they turn south and go to the lake region of central Africa. For years scientists have debated as to the factor that guided these birds on their migration. Among the most surprising suggestions made was one that they might be guided by the stars. Although laughed at, the one who made the suggestion decided to test out his hypothesis.

He went out into the field and obtained eggs of the warblers, then hatched them in an incubator in a darkened room of a planetarium. The young birds were raised to maturity without ever seeing a bit of sky or out-of-doors of any kind. When they were grown and the time had come for them to migrate, one of them, named Johnny, was taken into the planetarium for the experiment.

The projector was adjusted so as to throw images of the stars onto the dome of the planetarium exactly as they looked outside. Johnny's cage was opened, and

he was allowed to come out. Remember, he had never seen a star in his life. He took one look around and flew across the room in a south-easterly direction. He did this over and over again, just as if he were outside and migrating to the call of the stars.

On the next trial the projector was rotated so as to make the stars on the dome appear as they did in Egypt. Johnny looked around, and flew south—over and over again—as if he had reached Egypt and was ready to continue on his flight to central Africa.

One more test was given to make the experiment conclusive. The stars were shone on the dome as they appeared at that time in Siberia a thousand miles to the east. Without hesitation Johnny flew straight west. Then, as the stars were brought farther west step by step, his flights took on a more southerly di-



★ "Johnny looked around, and flew south as if he had reached Egypt and was ready to continue on his flight to central Africa."

rection until, when he was directly north of Egypt, he flew south.

These experiments seemed to prove beyond any doubt that Johnny—and presumably all white-throated warblers—was guided by the stars. But how to account for this strange phenomenon, scientists are completely at a loss and are quite willing to say so. No known scientific principle can explain how a tiny bird, brought up in complete isolation from the out-of-doors, can take a look at the stars on the dome of a planetarium and know which way to fly to accomplish, as he apparently thought he was doing, his instinctive migration behaviour.

It seems to me as I study these cases that we must acknowledge not only the instinctive pattern that is built into many of these creatures of God's hand, but also the direct individual guidance of the Creator in their activities. Is that too much to believe?

I am reminded of the answer that a little Hawaiian girl once gave. I was speaking to a youth group on the island of Kauai and was telling them of some of these things. Then I asked, "What makes them act the way they do?" A little girl waved her hand frantically.

"Very well," I said, "what is it?"

"Instinct," she answered.

"But what is instinct?" I queried.

"It's what God makes them do," was her reply.

Can you give a better answer? After all, is not the power and divinity of God clearly demonstrated by these mysteries which science finds it impossible to explain?

LINE **THAT** **LINGER**

WHEN I WHINE

The other day upon a bus
I saw a girl with golden hair;
I envied her—she looked so gay—
And wished I were so fair.
Then suddenly she rose to leave;
I watched her hobble down the aisle;
She had but one leg, bore a crutch,
And, as she passed—a smile.

**O God, forgive me when I whine—
I have two legs, the world is mine!**

Later I paused to buy some sweets,
The lad who sold them had such charm.
I stayed and talked to him a while;
If I were late, 'twould be no harm.
Then as I turned to leave, he said,
"Thank you, you have been so kind;
I like to talk with folks like you—
You see, I'm blind."

O God, forgive me when I whine—
I have two eyes, the world is mine!

Still later, passing down the street,
I saw a child with eyes of blue;
He stood and watched the others play,
It seemed he knew not what to do.
I stood a while, and then I said,
"Why don't you join the others, dear?"
He looked ahead without a word,
And then I knew he could not hear.

O God, forgive me when I whine—
I have two ears, the world is mine!

Two legs to take me where I go,
Two eyes to see the sunset's glow,
Two ears to hear what I would know:

O God, forgive me when I whine—
I'm blessed indeed, the world is mine.

—"*CLARION*" (F. R. Barr).

SOLUTION

When trouble looms ahead
Demanding much—
Like some grey spectre
Pity does not touch—
I turn aside
As humans will
And hope
That it will pass me by.
Or else I grope
To find a way
Above—beneath—around—
Yet looking back
On other years I've found
That when no end of wishing
will undo it,
I've put my hand in God's,
And walked right through it!

—ROSINA BELLE QUILLINAN (Mrs. E. Pearson).

FREELY GIVEN

Lonely? When friendship so freely is given
By generous hearts we meet on life's road:
Smile, and then notice how quickly they rally,
Eager and happy to lighten your load.

Poor? While the riches of nature surround you,
God-given beauties are wealth to your soul;
There's many a poem in the heart of a blossom,
And the charm of the hills when mist curtains unroll.

Sad? Don't despair—sorrow comes to us all,
But courage and patience are sent with it, too.
So, lonely and sad ones, I pray you, look up
And meet the kind friendly eyes smiling for you.

—ROSE MARIE (H. Rowland).

THE SONG IN YOUR LIFE

*Don't let the song go out of your life
Though it chance sometimes to flow
In a minor strain; it will blend again
With the major tone you know.*

*What though shadows rise to obscure life's skies,
And hide for a time the sun,
The sooner they'll lift and reveal the rift
If you let the melody run.*

*Don't let the song go out of your life;
Though the voice may have lost its trill,
Though the tremulous note may die in your throat,
Let it sing in your spirit still.*

*Don't let the song go out of your life;
Let it ring in the soul while here;
And when you go hence 'twill follow you thence,
And live on in another sphere.*

—AUTHOR UNKNOWN (G. M. Chivers).

MY GUIDE

Across the threshold of the day I walked,
And with my dearest Friend and Guide I talked;
I thanked Him for protection through the night,
And for the blessed gifts of sound and sight.

I put my hand in His, and heard Him say,
"Walk gently, child, I'll guide you all the way.
The path ahead you cannot see, I can,
I know each detail, for I made the plan.

"If you're uncertain, you shall hear My voice:
I'll point the way, but you must make the choice.
You're frail, My child, but, oh, I love you so!
And what you need to do, I'll let you know."

And so we walked together all the day.
My Lord was right—I did not know the way.
The road was rough, the hills were hard to climb,
The day was short, there was so little time.

But, oh, the flowers were sweet, the birds were glad,
The hills with living green were gaily clad,
The little brooklet sang a lovely song,
And though my feet were weary, I was strong.
And when the day was ended, I well knew
I wished to walk with Him my journey through.

—BLANCHE PALMER (Mrs. E. Cullen)

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

A FEW WEEKS AGO I was sitting in church, reluctantly dividing my attention between the sermon and the running commentary offered by the young couple in front of me. The sermon was about conversion. At one point the young couple managed to be silent for perhaps three minutes, which gave them a chance to catch on to the subject.

Perplexed, the young woman leaned over to her husband once again. "Say," she whispered, "are we converted?" The young man, hiding his face discreetly behind the Order of Worship, whispered back, "I don't know. But I don't like the word."

Many sincere, churchgoing Christians are likely to whisper, "Same here!" to the husband's confession. The word "conversion" has come to be associated with a pattern which is repugnant, or at least foreign, to most of us. The dictionary describes conversion as

Saul on the Damascus Road, our answer is likely to be, "No, thanks."

Moreover, we are afraid of emotion. Sure, we may shout at football and sniff at the movies. We may be excitable and sentimental. In our little joys and trials we may whoop or shout. But in our big crises we are schooled to exercise restraint—especially in religion.

We are also afraid of irresponsibility. This is a wholesome fear. We cannot forget that the loudest promoters of "conversion" have been fly-by-night preachers who stir up people into making spectacles of themselves and then leave them stranded, with no continuing guidance or discernible constructive effect. The town drunk, "converted at every revival," is a proverbial figure. We would rather not be associated with anything of this flimsy sort.



"Perhaps we should worry less about whether or not we HAVE BEEN converted and more about whether or not we ARE BEING converted—and reconverted every day."

JOHN R. BODO

PROFESSOR OF PRACTICAL THEOLOGY, SAN FRANCISCO
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That Word "C

"an abrupt, rapid change to an enthusiastic religious attitude, with the highly emotional experience and other conspicuous features accompanying it, whether lasting or not."

What are some of the things which make us so allergic to conversion in this, the colloquial sense?

For one thing, we are afraid of change, any change. We may not like ourselves as we are. We may freely admit that there is a great deal of room for improvement. We may even have tired of the futility of so much of the patchwork we try to perform on ourselves. Nevertheless, the suggestion that we may have to undergo an "abrupt, rapid change" frightens us.

It is frightening because our role in the change seems to be entirely passive. We are an active people. The notion that we should expect—or actually invite—a drastic change in ourselves without having any control over it seems almost un-English. If conversion means being knocked off our feet and blinded like

Allergic though we may be to the stereotype of conversion, we cannot ignore the concept—the experience, the reality—which holds such a large place in the New Testament, or even in the Old Testament. The prophets preached that men should "turn," that is, be converted. John the Baptist echoed their preaching.

Our Lord Himself began His public ministry with the appeal, "The kingdom of God is at hand: repent." Mark 1:15. In a moving "aside" to Simon Peter, just a few hours before His denial by the boastful, fickle disciple, Jesus said: "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and when you have turned again, strengthen your brethren." Luke 22:31, 32, R.S.V.

This call to "turning" is a basic ingredient of the gospel. It is also a recurring theme in the history of the Christian church. We take it for granted that the history of mankind is divided into "B.C." and "A.D."



CONVERSION"

But there has been a similar division in the personal histories of "all the saints who from their labours rest." The testimony of hundreds of thousands of plain, fragile "saints," no more impressive than either you or I, bespeaks the transforming power of the gospel and the effects of the transformation so wrought.

We have all seen photographs marked "before" and "after": of the body of a child, emaciated with hunger, then glowing with health; of the face of a man or woman, ravaged by disease, then restored to human likeness. If the human spirit could be thus photographed, the Christian church would possess an astonishing picture gallery.

Our understandable and legitimate estrangement from one interpretation and one pattern of conversion has robbed us of insights and aspirations which ought to be the treasured possessions of all Christians.

Let me suggest a few guidelines toward a more Biblical, more workable understanding of *conversion*.

The first guideline has to do with the nature of conversion. Let us, at once, get away from the notion that being converted means giving up bad habits or acquiring good ones. Such by-products there may be; but this, by itself, is not conversion.

The Christian who is known chiefly by what he does not do has been sufficiently caricatured. He "doesn't smoke and doesn't chew and doesn't go with girls who do." His virtues are as relative as they are negative. They are also standing invitations to that more profound vice which has rightly been called everything from Pharisaism to boorishness. The new life is something else.

Nor is the acquisition of certain good habits to be confused with conversion. The Pharisee of the parable fasted twice a week. He also tithed and did all the other things required by the law. Some of these things, such as going to church, are certainly symptoms, important aspects of the new life with Christ. But they are not the new life, either.

Conversion as the entrance into the new life may be followed by the adoption of new rules, but new rules make no sense without a new Ruler. This is the fundamental question: Who rules in my life? Whose will am I trying to learn? To apply? To obey? Who is the "Master of my fate" and the "Captain of my soul"?

Now this may sound simple, old-fashioned, conventional. Nevertheless, there is no getting around it and no getting away from it. The Biblical meaning of conversion is a "turning": from self to God, who has redeemed us and desires to rule us through Jesus Christ, the Living Lord.

The second guideline follows closely upon the first. It is not easy or necessary to detach our understanding of the nature of conversion from our concern with the manner in which conversion occurs. The experience of Saul on the Damascus road offers some helpful suggestions at this point.

For one thing, Saul of Tarsus seemed to have nothing to do with the manner in which he became Paul, the apostle. It happened, as it were, in spite of himself. But if we take a closer look at the background of the incident, we discover that Saul had actually been co-operating in his conversion. God had been working with Saul long before he became Paul. While Saul was sitting at the feet of the learned Gamaliel, studying to be a loyal and militant Pharisee, God was working with him, preparing him for his real task as the most loyal and most militant of Christians. While Saul was taking part in the brutal execution of Stephen, God was working through the witness of Stephen to make of Saul an apostle of grace.

When God summoned Saul on that dusty highway, Saul was no longer a novice. He had a "record." It was hardly a Christian record. But it was a record of deep concern with God, with the doing of God's will, and of ceaseless activity on behalf of what he believed to be God's will. In this sense, his conversion was a co-operative product: between God and himself. In the words of the hymn:

"I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me."

There is another suggestion here. The change from Saul to Paul was drastic, to be sure. But it did

not change the man so completely that his "old self" was scrapped. On the contrary, all the splendid equipment which he possessed—all his brilliance, all his passion, all his persuasiveness—was transferred to his new life of service to Christ. For conversion is not like painting the old car and shining the chrome; but neither is it like running the old car over a cliff and buying a new one. It is more like giving the old car to a friend who then puts a new motor in it.

One further suggestion: conversion need not be sudden. To be sure, Saul's "illumination" occurred in one memorable moment. It sometimes does. But not always. Therefore, no Christian who happens to have been converted in a sudden burst of insight has any right to claim a monopoly on the proper manner of conversion. The ways of God are as richly diverse as the ways of love. In fact, God's way is *the* way of love. We do not insist that every couple, in order to be married and to live a faithful, responsible, happy life, must have fallen in love by a *coup de foudre* (the French "thunderbolt" is so much more graphic than our tame "love at first sight"). By what right, then, do some Christians insist that every conversion, every pledge of love and life to Jesus Christ, must be of the *coup de foudre* variety?

In Bunyan's "Pilgrim's Progress," Christian did not have an easy road to follow, but rather one beset with dangers, distractions, and discouragements.



Page Eighteen

The remaining guideline has to do with the effect of conversion, especially with the question, "Is it supposed to last?" We have been confused as to what we should expect to happen and how it should happen. We have also been confused as to whether conversion is supposed to be a once-and-for-all, or a continuing experience.

Again, Saul's conversion to Paul suggests the answer. The "new man"—Paul—was both very much the same and never again the same. He had a new Master—and his own, familiar self. He had "turned" as completely as it seemed possible. But he had a long way to go and to grow. This appears clearly in his letters especially in a number of deeply revealing passages prompted either by great joy or by dreadful sorrow.

One example will do. It combines in its circumstances both sorrow and joy. Writing from a prison cell in Rome to the congregation that had given him the fullest measure of satisfaction and support, Paul confesses: "Brethren, I do not consider that I have made [this new life in Christ] my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." Philippians 3:13, 14, R.S.V.

This is no "saint"—in the childish, "plaster and halo" sense of the word, remote in his perfection. This is a weak, sickly, imprisoned, aging man: flesh of our flesh, bone of our bone. This is not one who has arrived, but rather one on a journey, a pilgrim somewhat like the one in *Pilgrim's Progress*.

Remember *Pilgrim's Progress*? Pilgrim did not have a smooth road to travel, tree-lined, well-policed, straight, always in full view of the Holy City. He had a hard, crooked road to walk, a road beset with dangers, distractions, discouragements. His conversion—his first step on the pilgrim trek—did not make him perfect. Nor did it make him immune to any of the ills to which mortal flesh is heir. I would venture to guess that at times he even forgot that he was a pilgrim, that he had ever been converted.

We, too, may wonder whether or not we have been converted. But God knows. He has claimed us through Jesus Christ. He has done His part, and He is ready, at all times, to help us do our part. How we are performing as pilgrims, what effects of our conversion we are showing (or even feeling) at any given moment, is another question. It cannot be answered in general. It can only be answered specifically, with reference to a specific person. And even then, only God knows the whole answer.

Only God knows the way we have come. Only He can plot our present location exactly in terms of our abilities, our limitations, our opportunities. It may be that our business is simply to act *as if* we were thoroughly converted—as if the love of Christ really controlled us—and then so to strive and (with His help) so to grow that the witness of our striving and of our growth may give us increasing inner certainty through increased effectiveness at His service.

Perhaps we should worry less about whether or not we *have been* converted and more about whether or not we *are being* converted—and reconverted—

(Concluded on page 29)



Our Changing World

NEW SCROLLS DISCOVERED

An amateur archaeologist has discovered a new hoard of Dead Sea Scrolls that scholars believe may surpass in importance anything uncovered so far in Israel and Jordan relating to the period of Simon Bar Cocheba, leader of the last Jewish revolt against the Romans in the second century. The finds included seventy fragile documents which have not yet been unrolled, metal tools, coins, and dozens of skeletons of men, women, and children, possibly members of numerous Jewish sects who are thought to have sought escape from Roman domination, only to meet some tragic end. The discovery was made by the amateur archaeologist when he stumbled on a rock, knocking it aside to reveal a long, reedlike sheath in which the papyrus documents were stored.

CANCER CAUSED BY A VIRUS

According to Dr. Robert J. Huebner, of the American National Institute of Health, "there isn't the slightest doubt in our minds that human cancers are caused by viruses. To this extent they are simply infectious diseases."

RESETTLING REFUGEES

The World Council of Churches resettled well over 10,000 refugees during 1960, it was reported at a meeting of the Administrative committee of the Council's Division of Inter-Church Aid and Service to Refugees.

RELIGION AND EMOTIONAL DISTURBANCE

Religion can exert a great influence in helping emotionally disturbed persons and others with handicaps. Speaking before the American Methodist Board of Education's first national conference on ministering to handicapped children, Dr. Harold M. Williams of the U.S. Office of Education, defined a socially maladjusted person as one whose conduct is in conflict with established standards of society. "After all," Dr. Williams said, "a converted sinner is a person who at one time was a socially maladjusted person. . . . Never underestimate the power of religion in dealing with the socially maladjusted."

LIFE A "RAT RACE"

Life for most professional and business men is a "rat race," the American Medical Association was recently told by Professor John Briggs. He said that this "rat race" began for most in the "TWIRLING TWENTIES," when men began to climb the ladder of success. In the "THIRSTING THIRTIES" their thirst for success was insati-

able. In their "FOOLISH FORTIES" they began to look for proofs of success, such as big houses and cars, and membership in expensive clubs. In the "FRANTIC FIFTIES" many such men realized they had lost the race and began to suffer depression, which they tried to relieve with alcohol, illicit love affairs, or even suicide. But if such men could "get off the merry-go-round of living by artificial standards," they could live on into the "SENSIBLE SIXTIES," and the "SERENE SEVENTIES," Professor Briggs said.

TELEVISION ASSAILED

Decrying the fact that "our youth are being subjected to more crime and brutality on television than ever before," the American National Religious Broadcasters at their eighteenth annual convention called on the broadcasting industry to implement and enforce more effectively its voluntary code of ethics. "While we abhor the dangerous aspects of licensing and censorship in this land of liberty," the religious broadcasters said in a unanimous resolution, "we fear that the failure of reasonable protests to secure salutary action on the part of the industry will lead to increasing legislation and judicial action. Should such extreme measures prove necessary, we here resolve to associate ourselves with the forces of righteousness for the protection of our youth and the preservation of moral principles."

PHONE "SUICIDE"

The telephone directories of Toronto, Canada, will soon list a new call number—"Suicide." Despairing persons will be able to call this number any hour of the day or night and reach the Salvation Army's new anti-suicide bureau. Commenting on the need for this service, a Salvation Army Commissioner pointed out that there are ten times as many suicides as deaths caused by tuberculosis in Canada.

IN BRIEF

Roman Catholics number 528,000,000, or more than 18 per cent of the world's population. . . . Queen Elizabeth and Princess Margaret both have had their cars equipped with safety belts. . . . So small a factor as a speck of dust or a minute smear of grease—such as the oil in one's hair—could cause a missile to misfire or result in an uncontrolled flight. . . . The troubled island of Cuba, which is the world's largest sugar-cane producer, has a population of 6,500,000. . . . A pearl oyster has been found at Tokyo, Japan, containing 620 pearls. Twenty black pearls and 600 seed pearls were taken from the oyster, measuring a little more than four square inches. . . . Dairy farmers can substantially increase their cows' milk output by feeding them early-cut silage instead of late-cut field hay. A three-year test revealed that cows produce an average of 16 pounds more milk a day if fed the early-cut silage.



Why Die Before Your Time?

DISCOVER THE
SECRET OF GOOD HEALTH



Alfred S. Jorgensen

WE LIVE IN A SICK WORLD. The largest buildings in our cities are usually hospitals. Very few people go through a year without suffering some minor ailment. And every year thousands die from the graver maladies, of which heart disease and cancer are the principal killers. Thousands more are the victims of mental illness. Mental illness in the United States, we are told, has reached proportions "in the nature of the greatest epidemic or plague" the country has ever experienced. More than half of the hospital beds in that country are occupied by mental patients. In New York City, it is estimated, 505 out of each 100,000 persons are mentally unwell. Again, over 8,000 children in Australia are spastic. And so we could go on in stunning, tragic recital of statistics to build up an alarming picture of the widespread incidence of disease and suffering.

It is not the will of God that people should be sick. Furthermore, He is not responsible for the ills that afflict mankind. It was never part of His great plan for the human race that men should suffer in body and mind. Sickness is an enemy, an intruder; it is something that is entirely foreign to the loving design of our heavenly Father, who rejoices to see us abounding in health and good spirits. As He declares in His Word: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

In the Bible God has given us a blueprint of health which, if we will follow it carefully, will tend to long life and abounding vitality. If you want to carry out a fascinating exercise, trace through it the expressions that relate to long life. You will find that again and again it underscores the fact that sound religion is conducive to good health. And sound religion, you will discover, involves the observance of the basic laws of health, nature's laws, the principles that govern our well-being. The fact is that God made us to live in a world where things go well when we play the game in harmony with the rules He has ordained. And nature's laws are never relaxed! Nowhere it is truer, than in the area of natural law, that "whatsoever a man

soweth, that shall he also reap." Galatians 6:7. As one writer declares:

"We cannot be too often reminded that health does not depend on chance. It is the result of obedience to law. This is recognized by the contestants in athletic games and trials of strength. These men make the most careful preparation. They submit to thorough training and strict discipline. Every physical habit is carefully regulated. They know that neglect, excess, or carelessness, which weakens or cripples any organ or function of the body, would insure defeat. How much more important is such carefulness to insure success in the conflict of life!"

Actually, to obey the rules of health is a duty we owe to God, because we belong to Him. We are His own purchased property. The Bible teaches that the body is the temple of the Holy Spirit, and that if we defile this temple, through neglect or wrong habits of living, we are bringing certain destruction upon ourselves. See 1 Corinthians 3:16, 17; 6:19, 20.

Very well: what are the rules laid down in the Bible for the maintenance of good health?

First: **TEMPERANCE.** By temperance the Bible means not only the abstinence from harmful beverages and narcotics, but also *self-control*. 1 Corinthians 9:25-27. We cannot expect to continue at the top of our form if we burn the candle at both ends, if we are given to excesses of one kind or another. Exertion must be balanced by relaxation, work by rest. In an excellent article Joseph A. Kennedy tells us that "Most of us, in practically all our everyday activities, are driving with the brake on. That brake is unconscious tension." Hence what we need to do, he says, is to "relax and live."

And then there is the value of **WHOLESOME FOOD.** The Bible lays down the principle that our eating and drinking ought to be "in due season, for strength, and not for drunkenness." Ecclesiastes 10:17. It indicates, too, that the best diet is the diet that God gave man in the beginning—grains, nuts, and fruits (Genesis 1:29), with the later addition of vegetables. Genesis 3:18. We are largely the product

of what we eat, and the effect of the food intake upon the state of the mind is very real and profound. How important, therefore, that our food should be simple, wholesome, and nutritious!

Furthermore, **STIMULATING WORK**, the Scriptures declare, is necessary for the enjoyment of good health. God ordained labour in the beginning, before the advent of sin. Genesis 2:15. All profitable labour is dignified. It occupies the mind; it is relaxing and stimulating. Unfortunately, too many people are "square pegs in round holes," as far as their occupations are concerned. It is vitally important, therefore, that young people should establish themselves in careers where they match their work with their natural abilities, and find in their labours an incentive and satisfaction that will contribute to their mental, moral, and physical well-being.

Another factor is **RIGHT RELATIONSHIPS WITH OTHER PEOPLE**. The Apostle Paul has certainly given us excellent counsel in Romans 12:18, where he says: "If possible, so far as it depends upon you, live peaceably with all." (Revised Standard Version.) This kind of approach will make us socially acceptable, and in so doing, it will give us a sense of security. Everyone needs to feel that he belongs in his family and in the community; that he is wanted by other people. Ever so many people break down mentally and physically, because they lack this sense of security in their social environment. Aware of the fact that they don't fit in, they develop unhealthy complexes.

We come now to the matter of a **CLEAR CONSCIENCE**. One of the Apostle Paul's satisfactions was the fact that he had lived in all good conscience before God and men. Acts 23:1; 24:16. The conscience is the monitor, the moral control mechanism, of the whole man. And all experience shows that when this mechanism is not functioning efficiently, trouble inevitably follows. If we want to be well in body and mind, we must know what is right, and do what is right.

Closely linked with the conscience is the **GENERAL STATE OF MIND**. Let it never be forgotten that a *clean mind* is essential to good health. That is why the Apostle Paul has given us in Philippians 4:8 a category of things about which we may profitably think.

Here again the testimony of experience is that an unclean mind has a toxic effect upon the body. We simply cannot allow our imagination to become the hold of every impure and evil suggestion and expect to have abounding health. William S. Sadler, in his book, *Theory and Practice of Psychiatry*, page 1073, writes:

"No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance—to unwholesome thinking and unclean living. The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than one-half of the difficulties, diseases, and sorrows of the human race."

The final matter is: **SIMPLE FAITH AND TRUST IN GOD**. Jesus said: "Have faith in God." Mark 11:22. On so many occasions He said to people: "Thy faith hath saved thee"; "Thy faith hath made thee whole." Luke 7:50; Matthew 9:22. Just as we need a sense of security in the family and the community, so we need a sense of security in God.

This brings us back to the point where we started: sound religion is conducive to good health. A man never feels so fit in himself as when he can look up into the face of his God and know that all is well with his soul. Hence what countless sick people need more than anything else, is not more pills and potions, but more purity and prayer.

We thank God for the medical profession, for the noble army of doctors and nurses, who, under the blessing of God, carry forth the gracious ministry of healing year by year. We do need drugs on occasion; and there are times when surgery is indispensable and entirely necessary. But the Bible gets right to the core of things when it teaches that good health can exist and be maintained only when the total man is in right relationship with God, with his fellow man, and with his environment.

How very up-to-date the Bible is! And how wise we are when we follow its plan for total living!

He Leadeth Me

In pastures green and fair and bright?—O no,
Not always so;
Sometimes in paths of gloom and deepest night
He bids me go.

O'er desert wastes where no sweet flowers are
nigh
Laden with dew;
And trackless wilds, where deepening shadows
lie,
He leads me through.

And when in weariness I sometimes pray,
"Father, how long?"
He answers still, with smile as sweet as day,
"Trust and be strong."

"Thy God commands thy strength—let faith
embrace
The promise true;
Thou may'st not know why life in shady place
Is cast for you."

O give me strength and faith to count each loss
Good in disguise;
If from the conflict nearer to the cross
I may arise.

—Mrs. D. A. Grant.



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.

PSALM 119

In reading my Bible recently, I became puzzled over the way Psalm 119 has been divided into a number of parts. There are subheads over these parts as follows: Aleph, Beth, Gimel, Daleth, He, Vau, Zain, etc. What do these words mean?

These words are the letters of the Hebrew alphabet, which has only twenty-two letters rather than the twenty-six which we use in English. Scholars believe Psalm 119 is probably an acrostic poem. In its original Hebrew form, each of its twenty-two stanzas began with one letter of the Hebrew alphabet. Psalm 119 has sometimes been called the psalm of love, for it seems to speak principally about love of the law, and every stanza exalts the majesty of the word of God. It is felt that originally this psalm was not intended to be sung as most of the other psalms, but rather to be recited by the Levites in the temple choir.

PROBLEM FAMILY

Recently I have become interested in trying to help a family which lives in unbelievable conditions and seems to have a very low mental capacity. They do seem to respond, however, to the stories of the gospel, and I realize that they have souls to save like all the rest of us and that Jesus loves them, too. Recently I have been bringing them to church, but they have begun to speak right out loud during the services and do not seem to know how to act in a place of worship. I am wondering where my duty lies.

You are to be commended in feeling a burden for these souls despite the fact that there are some things about them that seem so discouraging. They do indeed have souls to save. However, it might be questioned as to whether or not they should be brought to public church services so soon, especially if they disrupt the services and spoil the worshipful spirit for all the others who attend. Perhaps you might conduct a worship service for them in their own home. As time goes on, you may be able to teach them how to associate with others. You may be surprised at the changes which will take place in their lives. Sin has left some awful marks upon the human race, but the gospel of Christ does much to remove them.

NEEDLESS WORRIES

Ten years ago I was saved. After seven years of marriage and two children, I have divorced my husband and remarried. I now feel that this was all a terrible mistake. My sister says that I could not have been saved in the first place or I would not have done what I did. This discourages me even more. What do you think?

When a person has an experience with God which changes his heart, it does not mean that he will never again make any mistakes. Unfortunately, human history is full of stories of individuals who wanted to do the right thing but who succumbed temporarily to temptation. Their subsequent failure in no way indicated that they did not have a previous experience with God. Adam and Eve were created perfect, but fell. Genesis 1:27, 31; 3:22-24. The children of Israel were led by God out of the land of Egypt by a pillar of cloud and a pillar of fire. However, in the wilderness they sinned, and there were some who even questioned whether or not God had led them in the first place. But their failure did not in any way lessen the certainty of divine leadership. If you know that God changed your heart ten years ago, then no matter what has happened subsequently, do not question the validity of your previous experience, but rather build on it and strengthen it. There may well be something that you should and could do to change the present and rectify past mistakes. Pray that God will show you the way. He still loves you and wants your devoted service.

MAKING WRONGS RIGHT

I was raised a Christian but never took it very seriously until lately. Now I am trying to make everything right, but I am not sure that this is possible. For instance, I have lied to salesmen at my door to get rid of them, and it is impossible to locate them to tell them the truth. Also, when I was in school I cheated on tests and reports and do not know how I could ever clear up matters like this. What do you think God expects me to do?

God does not expect the impossible of any of us. While the principle of making wrong things right is laid down in the Scriptures, certainly God is reason-

able, understanding, and sympathetic with the problems which we face. It would seem to me to be impossible to locate chance acquaintances in order to rectify lies which you have told them. It would be equally impossible to go back to school again in order to correct mistakes made on tests. However, there are other matters that one can rectify. Stolen goods can be returned. Lies told to friends and relatives which have caused damage can be corrected. This God would have us do, and in doing these things we will find peace.

SEPARATED SISTERS

Several years ago my father died and left his affairs in somewhat of a turmoil. As a result, my sister and I disagreed rather violently over financial matters, and although years have now passed, I have not seen her nor heard from her since. I still feel the same as I did about the finances, but I am extremely sorry that this situation has separated me from my sister. We are both growing older, and it does not seem right that we should go on in this way. Is there anything that we should do about it?

It is my firm conviction that members of a family should never allow differences to build up to the place where they erect walls of separation which cannot be hurdled in the years that follow. The situation you describe should never have been allowed to develop so far in the first place. Go to your sister and tell her how unhappy you feel over the separation between you which has come. Forget who was right or wrong in your past difficulty, or you will end up in the same impasse as before. Do not attempt to justify yourself in any way. In fact, if you really want to correct the situation, go to the other extreme and offer to make any financial adjustment which your sister might feel is due her. Probably she will accept nothing, but your offer will break down the last vestiges of the wall between you. This is the spirit of Christ, and it cannot help but produce love in your family again.

LOST CHILDREN

I am the mother of three children. The youngest is at home with me and my husband. The two older children are adopted out. They are in good homes and are being raised as Christians. I was not a Christian when I released them several years ago for adoption. I never even saw one of them. Now that I have a happy home and am thinking seriously about spiritual things, I find myself thinking constantly of my two children. I want them back, and I cry about them often. What do you think I should do?

Probably the kindest thing which you could do for your children is to leave them where they are and not attempt to upset them at this time. To tear them out of the only homes they know and the parents they have learned to love might be cruel and heartless. You would really be making them suffer for the mistakes you made. You can be happy that they are in Chris-

tian homes and that they are being reared to love the Lord. One of your children has never even seen you and probably knows nothing about you. To interject yourself into his life at this time would be most upsetting and could result in permanent damage to his personality. It will be hard, of course, for you to remain in the background, but you cannot undo the past. The most that you can do for them now is to pray for them every day that God will watch over them and make it possible for all of you to be saved in His kingdom. Then remain quietly out of their lives, never doing anything to distress or upset them. God can give you the strength to keep your feelings in control if you will make up your mind to regard their welfare above all else.

SUICIDE

I knew a minister's wife who was a devoted mother of four children. She had one operation after another. Just last week she committed suicide. Would God forgive her and let her into heaven?

It is my belief that almost every suicide takes place as a direct result of emotional imbalance or even temporary insanity brought on by problems and circumstances which finally seemed too great for the individual to bear. No one knows these conditions and circumstances better than our Father in heaven. When a person is temporarily insane, we do not hold him responsible for his actions. Is God any less understanding? You may safely leave this minister's wife in the hands of God who loves her and who wants to see her saved even more than do her loved ones.

OUR Co-operation Corner

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

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IN our previous issue we discussed certain events that transpire when Jesus returns. We discovered from the Bible that the wicked who are living are the first to be dealt with (Matthew 13:30, 49), and that they are destroyed at the second advent. (2 Thessalonians 1:6-8; Psalm 50:3; Isaiah 24:6.) Next the righteous dead are raised from the grave and together with the righteous living are caught up to meet Christ in the air (1 Thessalonians 4:16, 17) and are then taken home to heaven to inhabit the homes Christ had built for them after His ascension. (John 14:1-3.)

The only group we did not discuss was the wicked who are dead at the time of the second advent. They are of course the "rest of the dead" referred to in Revelation 20:5, for some of the dead, the righteous, are raised at the time of the second coming and taken away with Christ. The Bible says, "the rest of the dead did not come to life until the thousand years were over." Revelation 20:5, New English Bible. It is plain from this text that between the resurrection of the righteous at the second advent and the resurrection of the wicked, a thousand years intervenes. There are other texts to which we will also refer that make this fact even clearer still.

Now let us think this through very carefully, noting the events as outlined last month that transpire at the coming of Christ. 1. The wicked living are destroyed. 2. The wicked dead remain dead for a

thousand years. 3. The righteous dead are raised from the grave. 4. They together with the righteous living are taken to heaven to live and reign with Christ for a thousand years. (Revelation 20:3.) Who at the beginning of this great time period can be left living on the earth? There is not a single person left alive upon the earth. With the ransomed of the Lord above with Christ in heaven, and the slain of the Lord covering the earth, there is not a single person living. Who then can Satan tempt? Nobody, for there is no one to tempt. Who then can Satan lead into sin? Not a single person; there is no one to lead into sin.

For the first time in the history of the world Satan is unemployed. He could rightly place a sign outside the headquarters of darkness, "Out of Business." He is experiencing a form of punishment that comes through having no work to do. For the first time since he embarked upon his course of evil pride, he has nothing to do but sit and contemplate the misery that rebellion has brought to him and his angels, and the sin-sickness and sorrow and death it has brought to his followers. No evil work to do, how his hands are tied! The Bible says he is "bound," bound by a chain of circumstances.

Let us read Revelation 20:1-3: "And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the

devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Yes, this solitary confinement for the devil lasts for a thousand years, and the wicked who have followed him are dead during this same period.

The thousand years during which the devil is chained is usually referred to by Bible students as the millennium, although this word is not found in the Bible. It comes from two Latin words, mille, meaning a thousand, and annus, year.

Over the entire earth during the millennium, the evidences of the catastrophic events of the second advent are in evidence. In fact, the Bible gives us a very vivid picture of what it will be like. Jeremiah 4:23-27 says, "I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light . . . and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate."

What a picture! For the first time since man was placed in the garden of Eden, no living inhabitants are on the earth. No gardens, no homes inhabited. Mansions, houses, and caravans all empty. With the atmospheric heavens removed all nature has gone to sleep. The cities with their skyscrapers, are now masses of tumbled ruins, devastated as if they had been the recipients of nuclear fission bombs. The whole land will be DESOLATE for a thousand years.

But notice the words that follow right on "Yet will I not make a full end." This is not the final chapter in the story of sin. This rebellious planet will not be left in chaos for ever. Satan, the arch-deceiver, will not be left to sit and do nothing for eternity. He has an appointment to keep before the judgment bar of God, and so do all his followers. They will one day stand together to receive their eternal sentence. They will "hear their doom" when God comes to execute judgment upon them.

"And when the thousand years are expired, Satan shall be loosed." Revelation 20:3, 7. The circumstances which bound Satan at the beginning of the millennium are reversed by the resurrection of the wicked. John the revelator depicts these tremendous events in Revelation, chapter 20. In the 21st chapter he lifts our eyes into heaven above, there to view the great city, the New Jerusalem, the city built by the Lord for His redeemed. He depicts that beautiful city as a perfect square 375 miles along each wall, and with the redeemed of all ages within its lovely gates of single pearls. "The city has no need for the light of sun or moon, for the splendour of God fills it with light and its radiance is the Lamb." Revelation 21:23, Phillips.

Then he describes the scene as the whole city is lifted by the power of God from its resting place and launched on the most spectacular space journey in the history of the universe. Revelation 21:2. Down it passes through a billion island universes, on and on it comes, a beautiful city glittering like a thousand whirl-

ing suns in the majestic ethereal skies. On it rushes until at last it speeds into view of the earth. Paradise lost is about to be restored, and the Holy City, the New Jerusalem, to be the capital of the earth and the eternal home of the saints.

After the breath-taking beauties of God's eternal spaceless skies, and the light and warmth and indescribable glories of God's dwelling-place the redeemed have inhabited for a thousand years, the desolate scene of the earth leaves the inhabitants of the city speechless. Now arrives the moment of the second resurrection. The Life-giver speaks His words of life, and the countless multitudes who have lain asleep in death for centuries come to life. At the sight of this innumerable company a terrible and uncontrollable desire comes upon the mind of Satan. He determines to go down fighting. He stirs the wrath of this great concourse of people that blankets the earth, and incites their perverted passions to form a world-wide army to attempt to take the city of God. On the whole breadth of the earth they take up their positions and start to march toward those beautiful walls. Revelation 20:8, 9. The tramp of marching feet re-echoes around God's universe. The angels with bated breath watch these last few moments in the drama of sin. The inhabitants of other worlds look on and see the degradation to which humans can sink when they are transformed into the image of their father the devil. As they march a great deluge of fire descends from the skies and for a few brief moments it appears as if the planet earth is totally on fire. But then as dramatically as it starts it subsides and snuffs out and nothing but blackened, smouldering ruins are seen covering the earth. At a word from God the curtain has fallen and the reign of sin ends. Satan, sin, and sinners are for ever totally destroyed.

But now the tragic scenes before the eyes of the redeemed are to be changed, and the former will "not be remembered nor come into mind." Isaiah 65:17. The Redeemer speaks again . . . He speaks creative words to this battle-scarred old world, and it is made over as at the beginning in a moment of time. He commands, and it stands fast; He speaks, and it is done. Before the wondering eyes of the saints a re-created earth comes into being.

A chorus of rapturous praise bursts forth from their lips, a sweeter song than when all the morning stars sang and shouted for joy at the first creation of this world, for the people who now join the angel chorus are singing a wonderful song of deliverance in honour of their redeeming Lord. This is the Hallelujah chorus of the redeemed. "Blessing and honour and glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever." Revelation 5:13. There are no more great seas as we know them today, but a beautiful world with lakes, rivers, and ponds all in proportion, and God wipes all tears from every eye and declares that from henceforth His people will never again experience death or sorrow or crying or pain, for all such things are for ever passed away.

Then it is that Christ's promise is fulfilled and the meek inherit the earth. They soon spread over the face of the earth to build their own country homes and

(Concluded on page 29)

AS A NEWLY appointed and inexperienced missionary, I was making my first trip to the island of Sumatra, where I was to visit the Christian Battaks. Naturally my enthusiasm was running high when I boarded a steamer at Singapore that was to take me across the Strait of Malacca, that body of water that lies between the Malay Peninsula and Sumatra. My missionary zeal, however, was rudely shaken when I inquired of one of the passengers regarding the Battak tribes of North Sumatra. My informer was an American with whom I became acquainted on the voyage. As a result of many years' experience as manager of one of the large American rubber plantations in North Sumatra, he was well informed about the natives of that large and interesting island.

"They are no good," he exploded in a gruff and positive manner. "The trouble is that they have been spoiled by the missionary."

"Why?" I inquired. My question was followed by another broadside of denunciations intermingled with curses. "The missionaries," he said, "made them lazy, gave them an education, and spoiled them." His principal grievance lay in the fact that these native people refuse to do the common, or coolie, labour on the rubber, oil palm, and other plantations, of which there are many in the northern part of Sumatra.

Because I was a newcomer and he an old-timer, it behoved me to remain silent; I was not in a position to challenge him. But his critical denunciation of missionaries caused me to make a personal investigation. I have made several prolonged visits to Battakland since my encounter with the prejudiced plantation manager, and have learned many things about the history and character of these interesting people who inhabit the highlands surrounding beautiful Lake Toba.

One hundred years ago, these Battak tribes were fierce cannibals. Terrible stories are related of fiendish cruelties practised by them. The first missionaries—American Methodist—who attempted to Christianize them were killed and eaten. Several years later some European Protestant missionaries boldly ventured among them. In time their efforts proved successful, but only after some remarkable escapes from death and cannibalism. It took bravery of the highest type to venture among these tribes at that time to carry the message of the cross. The brave and intrepid pioneer missionaries lived constantly in the shadow of death. But they persevered, and today Battakland is as safe a place in which to live and travel as any civilized country in the world.

Protestant Christianity has truly brought about a great change. The Battaks are industrious, as one must admit when their terraced rice fields are observed, rising higher and higher in the mountains and watered by ingenious irrigation systems. They are proving to be good businessmen, for they are operating their own stores in many places in Battakland and are becoming a serious rival of the Chinese businessman.

The Battak Christians, unlike the Mohammedan tribes which surround them, desire education and will make any sacrifice to obtain it for their children. This means something in a land where there are no free public schools. As a result of this quest for learning many young men have been trained for places of responsibility. They are found throughout the newly

formed Indonesian Republic, holding down white-collar jobs, employed in offices, or teaching in schools. Some are in high government positions. They are found on many of the plantations as skilled workers or foremen of common labourers, but you will never see them doing the common coolie labour. The Battaks are an independent race; those who are not equipped to hold white-collar jobs will grow rice as independent farmers rather than do coolie labour on the plantations. The coolies are the illiterate non-Christian peoples brought in from Java; it is this that causes the critics to conclude that the Battak Christians have been spoiled and made lazy by the missionaries.

The TRUTH About FOREIGN MISSIONS

By One Who Knows

GEORGE A. CAMPBELL



Christian missions effect a dramatic change from heathen despair to Christian usefulness. (Left) Fear shows in the eyes of these Central New Guinea heathen (Right) Trained native medical orderlies at a mission station in the same area

Some authorities maintain that the tribes of North Sumatra are too proud to work as coolies on the plantations, and that the tribes of South Sumatra are too lazy. Neighbouring tribes of the Battaks, however, have this same aversion to coolie plantation labour, and they are illiterate non-Christians, as are the "lazy" tribes of the southern part of the island. The unfair charge that Christian missions have spoiled the Battaks and made them lazy cannot be maintained. The argument just does not hold water.

To my critical American travelling companion it appeared that these people had been spoiled by the missionary; it should have occurred to him that if the missionary had not braved death to Christianize them, they would still be practising their devilish customs, and it would be unsafe for anyone to venture among them.

I was unable to understand the logic of the critics of foreign missionary endeavour, unless it is that the dollar obscures their sight. On one of my trips through

Indonesia I became acquainted with a European manager of a plantation in New Guinea. I soon discovered that he, too, was critical of missionaries. A few questions revealed the underlying reason. He was developing a large plantation in north-western New Guinea and was successful in persuading the uncivilized non-Christian Papuans to work for ninepence a day.

The Papuans are a harmless race of people as far as their relationship with the white man is concerned. A white man is safe anywhere in their midst; but among themselves they practise head-hunting, and some are cannibals. These simple people, who wear nothing more than a G string, will, with certain in-

One European official I chanced to meet in my missionary travels said, "The natives will be anything, depending on who will pay the most. They will be Protestants today and Catholics tomorrow."

Unfortunately some mission societies in their zeal for converts may have encouraged this attitude, but this is the exception rather than the rule. In no instance have I discovered my mission associates providing grounds for this charge. To accept the teachings of Seventh-day Adventists anywhere in the world means to accept the practice of paying a faithful tithe and of giving freewill offerings. Although the income of most natives in mission lands is small, all are expect-



ducements, work for little or nothing. This critical European was emphatic in telling me that these natives should never be educated, and that they should never be taught to adopt the white man's customs. Why? If they were lifted to a higher standard of living, as the missionary would certainly lift them, their wage rate would rise, and that would cut profits. These aborigines must remain ignorant, superstitious, filthy semi-slaves. Surely this is an inhuman position to champion—and too often the hidden reason back of the opposition to Christian missions.

Critics of foreign missionary endeavour contend that primitive peoples are spoiled by education. Has not our present civilization disproved this strange medieval philosophy? True education—encouraging the development of the manual arts as well as the spiritual and the mental faculties—will make primitive people clean, law-abiding, and industrious.

Another charge often made by opponents of foreign mission work is that the natives are "rice Christians."

ted to follow the Bible plan of tithe paying. Surely this is contrary to the idea that the mission pays the convert a certain remuneration for entering the church. In reality the process is reversed, for the new convert is expected to share in the responsibility of the church with his tithes and offerings.

To practise the principles of healthful living—including total abstinence from alcohol, tobacco, betel nut—and to subscribe to certain social reforms in the face of general disapproval by one's village and family requires an experience of real conversion. It has been my privilege to meet Christian natives in all the countries of the Far East. I have visited them in villages where tourists never venture, been a guest in their humble homes, eaten their food and slept on their floors. I have travelled with them and sat on their church committees. I know of their endurance of hardships, privations, and bodily injuries for the cause of Christ. "Rice Christians"? Never!

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Dial-a-Prayer

THE RESPONSE TO AN IDEA THAT
JAMMED A TELEPHONE EXCHANGE



(Above) Pastor E. H. J. Steed who fostered the idea of Dial-a-Prayer. (Right) Pastor W. R. L. Scragg recording one of the prayers heard by those who telephone for help.



A YOUNG MAN with a flair for a modern approach toward most things works in an office just down the passage from my own. He is one of the most enthusiastic and optimistic young ministers that I have ever met. His smile is infectious and his energy unbounded. Ideas? Why, he is just full of them!

I sat on a committee some weeks ago that gave consideration to this young man's idea that spiritual help and guidance could be brought to the people through the medium of the telephone. It had worked in America he said, and he was confident that it would succeed in Australia. Well, there were many sceptics who listened to him that day, but some felt here was one of whom the Bible speaks in Acts 2:17, "Your young men shall see visions." He certainly had a vision of how help from men of God could be as near as one's telephone.

As a result of the infectious enthusiasm of Pastor E. H. J. Steed, Public Relations Officer of the Australasian Division of Seventh-day Adventists, the Dial-a-Prayer service for Sydney was planned. Pastor W. R. L. Scragg, associate speaker on the Voice of Prophecy nation-wide broadcast, was chosen as the Dial-a-Prayer pastor. His recorded message and prayer, simple and sincere, changed every two days and available through special equipment designed for such a service, was attached to the Sydney number JW 4979. Two weeks before it was officially inaugurated the news had gotten round by word of mouth that such a service was available, and over the first week-end more than 1,000 calls were made to JW 4979. Wednesday, July 12, radio and

television, newspaper and newsreel men were on the job publicizing this new religious service under the captions, "Dial-a-Prayer Service," "Religion on the Line," "Help Is as Near as Your Telephone." By Thursday calls were reaching the local telephone exchange—and some were long distance—at the rate of 2,000 and more an hour. Soon this suburban exchange had gone haywire. No one but my optimistic friend, E. H. J. Steed, had anticipated any such response.

I know that many who read this account of an idea that jammed a telephone exchange will think it incredible. But let me tell you something. I happen to have installed in my office a telephone with the number JW 4978—just one digit different from the Dial-a-Prayer number, JW 4979. As I write this report my telephone for the first time in a week has stopped ringing incessantly. In desperation I lifted the receiver one evening last week when I happened to be in my office and asked the caller what number they were calling. Back came the response, "I want a prayer." That seems to be the cry of thousands in this great metropolis of New South Wales. At the request of the Postmaster-General's Department, Dial-a-Prayer was temporarily suspended pending the installation of extra equipment. This has since been provided, and five lines are continually engaged bringing help and encouragement to those in need, through the medium of Dial-a-Prayer.

L. E. Naden

A Child of the King

• MYRTLE O'HARA

A LONG, long time ago a farmer and his wife who were very poor, lived in a little house in a small village hidden away in the mountains. One dark night someone knocked on the door and when they opened it a strange man told them that he needed their help. They asked him into the kitchen and the farmer said: "How can we help you, my good man?" For answer the stranger lifted the cape that hung from his shoulders and showed them a beautiful baby boy he was carrying under it. "The father and mother of this child are dead," he said, "and there is no one to care for him."

The farmer's wife took the baby from him and held it lovingly. "Just a few days ago our own baby died," she said. "He was about the same age as this dear little boy." Then, turning to her husband she asked: "Couldn't we keep him and bring him up as our own child?" "I think that would be lovely," he said. So the stranger left the baby with them and disappeared as mysteriously as he had come.

As the boy grew he was quite different from the people in the village. He was tall, handsome, and clever. The people called him "The Little Prince" and were very proud of him. In time they noticed that he was very much like the king of that country, and they began to wonder who his parents could have been. One day the king and his servants passed through the village. They saw the young man and asked the people about him and were told that he was brought there by a stranger when he was a baby.

It so happened that years ago the king had a baby son, but for reasons of his own he didn't want to keep him. So he paid a man a large sum of money to take the baby away where he would never see him again and where no one would know who he was. The king thought about this and about the young man and when he returned home he sent for an old man and asked him what he had done with the king's baby long ago. The man said that he had carried him far away to the little mountain village and had given him to the farmer and his wife. Then the king knew for sure that the young man was his own son.

The king's baby had different parents from the village people. He had royal ancestors and everyone who saw him knew that he must be a prince. Have you ever wished you could be a prince or a princess? Well, you can be. If you belong to Jesus, who is the King of kings, you will become a member of a wonderful royal family. Children are usually like their mothers and fathers and look and act like them. In the same way children who belong to Jesus are like Him. The people in the village didn't need to be told that their "Little Prince" was the son of the king. They could see that he was. And when boys and girls be-

long to Jesus they will be changed into His likeness and people will see that they are different.

Jesus loves girls and boys and wants them to belong to Him. Once when He was preaching to the people where He lived, mothers brought their children to Him so that He could bless them. The disciples of Jesus thought that He wouldn't want to be bothered with them and tried to send them away. But Jesus said: "Let the little ones come to Me, and do not keep them away, for of such is the kingdom of heaven." (Matthew 19:14 Basic English translation.) Then He took them in His arms and blessed them.

Would you like to belong to Jesus? Would you like people to know that you are a child of the King? Then ask Jesus to make you His own. Read about Him in the Bible—in the first four books of the New Testament—and you will learn how to be like Him. When Jesus comes (and He is coming soon) to take His children to be with Him in heaven, He has promised to give them mansions, thrones, and crowns and many other wonderful and beautiful things fit for princes and princesses. I want to be a child of the King; don't you?

That Word "Conversion"

(Concluded from page 18)

every day. In this profoundly evangelical worrying, we would not be alone. We would rather be sharing the lot and the glory of all the humble, nameless Christians who (along with the famous ones) comprise—in the words of the *Te Deum*—"the glorious company of the apostles," "the goodly fellowship of the prophets," "the noble army of martyrs," and "the holy church throughout all the world." Included, I sincerely hope, would be the young couple who agreed that they didn't know whether or not they were converted, but didn't like the word.



The Great Bible Millennium

(Concluded from page 25)

plant their gardens and orchards just as they please, coming back to the city at the week-end to spend the Sabbath with Christ in the city. Isaiah 66:23. O, how happy they are that they chose to serve the Master! How insignificant now, the countless small annoyances and sacrifices which were endured while waiting for the Lord's return! How contemptible the numberless temptations that were withstood in the strength and power of God!

You must be there, there for eternity! And by the power and grace of God we can and shall be there! "Come, say the Spirit and the bride; come, let each hearer reply. Come forward, you who are thirsty, accept the water of life, a free gift to all who desire it." Revelation 22:17, New English Bible.

The Vision Splendid!

I HAVE FALLEN IN LOVE with a story. It is such a simple, heart-warming story that it could almost have been one of the Master's own parables. For the life of me, I cannot tell you its origin, but that matters not one jot. The story's the thing, and I am here to retail it to you.

It seems that, at a fashionable church in one of the large cities of northern England, the minister one Sunday morning was robing in the vestry, preparatory to mounting the pulpit. As he was adjusting his vestments, there came a timid, gentle tap on the door.

"Come in," he called, not without a little secret irritation, for it was time that he knelt in prayer before he entered the church.

Slowly, uncertainly, hesitantly, the door opened, revealing at last a young girl of perhaps nineteen summers, as she stood nervously on the threshold.

The man of God had never, to his knowledge, seen the girl before. From her dress he judged, rightly, that she would be a servant in one of the great and stately homes nearby. Stifling his natural impatience to be ministering to his congregation, the good man asked the lass what it was she wanted.

"Sir," she said, as if she lacked the courage to make such an outlandish request, "I want to join the church."

"That is good," replied the minister, "but are you not a stranger in these parts? Does anyone know you? Can anyone sponsor you?" They were natural enough questions, but the girl could produce no one who even knew her. She had recently come from London, and was in service at the house of a nobleman of the city.

Eager to help her, and to banish her obvious nervousness, the minister suggested that perhaps she had brought letters of recommendation from her church in London. The girl shook her head. No, she had not been a member of any church before; she had recently felt her need of Christian fellowship; she had not realized that there were forms and ceremonies connected with becoming a member of the spiritual body of Christ.

By now, the congregation temporarily forgotten, the clergyman cast about for some means by which he could offer the girl a way to become an enrolled member of his congregation. So he questioned her on theology, but alas! the poor child was only covered with confusion. She had so little of the theory of



Christian belief that the kindly cleric hastily moved to another topic.

"Tell me," he asked her gently, "what good works you do? Is there any charity, any society to which you subscribe or give your time?"

"Oh, no, sir," she answered. "I am too poor to give; I receive but little money, and I have very little time off. Only on Sunday am I able to snatch a few hours away from my work."

There was an awkward pause. Then her face brightened—just a little. The robed figure before her detected in her eyes that gleam of hope he had been seeking. "Yes?" he said hopefully.

"Well, sir, there *is* one thing I try to do."

"And what is that, child?"

"Each night, sir," she said, the candle of hope flaming for an instant in her eyes, "each night, when his Lordship has finished with the newspaper, I take it to my room. There I turn up the back pages and I spread it on my bed, open at the Births, Marriages, and Deaths."

A pair of ecclesiastical eye-brows raised themselves involuntarily. "Then I kneel down beside the bed and I ask God to take care of all the little babies who have been born, and whose names are spread out before Him. I tell Him that, while I don't know them all, He does."

and I ask Him to help them to grow up to be strong and good. Then I ask God to look at the names of all the young couples who have been married. I ask Him to make them happy; I ask Him to help them to be good to one another, and kind and thoughtful, forgiving each other the little faults they may see in each other."

The girl stopped to look into the kind eyes that looked down at her, and was encouraged to continue.

"Then last of all, I ask Him to look at the names of all those people who have died; I ask Him to remember that each one of them has left loved ones sad and lonely, and weeping for the one they have lost. I ask Him to comfort them and to let them feel that He has not forgotten them; I ask Him to let them know that He is near. And I ask Him to tell the friends of the bereaved to be kind and especially loving to them in their sorrow. But that is all I can do, sir; I hope it is all right."

And if the story is as I have it, the minister replied, "Welcome to my church, my child; thou art not far from the kingdom."

You may be tempted, in your mid-twentieth century sophistication, to retort, "What a naive old man he was! Can any church, in all conscience, in fairness to its members, welcome to fellowship everyone who comes with an ingenious story? Does doctrine count for nothing?"

I am here to defend that understanding Divine. He was a man of keen perspicacity; a man whose principles of judgment were based on sound Scriptural principles.

And if you would know the Scriptural principle involved, I am prepared to share it with you. I refer you to the experience of Job, who, at the end of a long and bitter period of trouble and woe, forgot his own miseries and prayed for his so-called comforters. Then comes this wonderful text: "And the Lord turned the captivity of Job, when he prayed for his friends." Job 42:10.

Doctrine? Yes, doctrine is important, too; but unless there is that guileless selflessness in our prayers, in our lives, in the warp and woof of our thinking, it is certain that sound doctrine will avail but little. And my authority for that? Only the grandest theologian of the Apostolic church, only the incomparable Paul who said, "Though I speak with the tongues of men and of angels, . . . though I have the gift of prophecy, and understand all mysteries, . . . though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, IT PROFITETH ME NOTHING." 1 Corinthians 13:1-3.

And if that is Paul's inspired outlook, who will dare to raise a dissenting voice?

Robert H. Parr

TRIBESMEN'S PSALM

Of all the psalms, the twenty-third is perhaps the best loved and most beautiful. The Paiute Indians who live on the reservation in Nevada, have written their own version. Put into words which have immediacy for the Indian, the psalm loses none of its dignity:

"The Great Father above a Shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied.

"Sometime, it may be very soon, it may be long time, He may draw me into a valley. It is dark there but I will be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

"Sometimes my heart is very weak and falls down, but He lifts me up again and draws me into a good road. His name is wonderful.

"Sometimes he makes the love rope into a whip, but afterward He gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the tired is gone. My cup He fills until it runs over. What I tell is true. I lie not. These roads that are away ahead will stay with me through this life and after; and afterwards I will go to live in the Big Teepee and sit down with the Shepherd Chief for ever."



Truth About Foreign Missions

(Concluded from page 27)

Too often, sight-seeing tourists, businessmen, or journalists visit these lands and, unfortunately, contact prejudiced "supposed-to-know" plantation managers. After imbibing their viewpoint, they issue a critical appraisal of the missionary and his work. This criticism is unfair; it does not give a true picture of the civilizing and uplifting work of foreign mission endeavour.

Since World War II, however, a change has come in the thinking of many. A few days ago a colonel of the United States Army who saw service in the Pacific spoke enthusiastically to me of the accomplishments of missionaries in the South Pacific islands. The men of the army, navy, and air corps know; hundreds of them were rescued and nursed back to health by once-fierce cannibals, who, in their former state, would have killed them and feasted on their flesh. Surely this is a wonderful testimony to the work of the sacrificing missionaries who took the message of Christ and His love to them.

The missionary is exerting an uplifting influence in the pagan world not only in spiritual values but also in the material. When he creates a demand on the part of a once-savage people for a higher standard of living, he opens a new market. This is often overlooked by businessmen. Certainly, considered from every standpoint, here is a work that is worthy of our interest and support.



YOUR

Bible Questions ANSWERED

BAPTISM FOR THE DEAD.

Please explain 1 Corinthians 15:29: "What shall they do which are baptized for the dead, if the dead rise not at all?" D.M.

The ancient Christian Chrysostom commented on this text as follows:—

"When we have instructed the catechumen in the divine Mysteries of the Gospel and are about to baptize him we command him to say, 'I believe in the Resurrection of the Body.' And he is baptized in this faith. For, after he has made confession of this article of the faith, he descends to the fountain of those sacred waters. This is what St. Paul recalls to their memory. If there is no Resurrection of the Body, why are you baptized for the dead? Why are you baptized in the profession that they will rise from the grave? You, on your part, proclaim their Resurrection; and the Priest [Minister] on his side, represents it. For your immersion into the water at Baptism, and your emergence from it, is a figure of the Resurrection of the Dead. God raises you from the grave of sin by the 'laver of Regeneration' in Baptism; and thus gives you a pledge of the Resurrection which you profess. If then there is no Resurrection of the Body, all that is done in Baptism on behalf of the dead is a mere theatrical show. What then will they do, who are baptized for the dead, and in the profession on their behalf that they will arise from the grave? They will have been cheated by an idle delusion!"

Cited in Chr. Wordsworth's "New Testament Commentary," Vol. 2, page 139.

Chrysostom thus says that the ordinance of baptism is not only a symbol of the death and resurrection of Christ, but also a representation of the fact that one day all the righteous dead shall rise to eternal life. Paul, who wrote 1 Corinthians 15:29, also wrote Romans 6:4, 5, and this second passage helps to explain the first.

"Therefore, we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection."

To the Corinthians therefore, Paul was saying: The fact that Christians are baptized proves that they believe in the resurrection of the dead, for of what value would baptism or any other ordinance be if death is only an eternal sleep?

VEGETABLES FOR THE WEAK?

Please explain Romans 14:2, "Who is weak, eateth herbs." Some people say that vegetarian food is only for those who are weak in faith. W.S.

1 Corinthians 8 casts the necessary light on this verse. These two epistles were written within a year of each other and refer to similar situations. To the Corinthian believers worried about the eating of foods that had been offered to idols, the Apostle explained that inasmuch as an idol was of no significance, there was nothing inherently wrong in eating such foods. However he continued by explaining that some with weak (i.e., uneducated) consciences might be offended if they saw their brethren partaking of such food. This is the group referred to in Romans 14:2, believers who chose a limited dietary rather than use foods that had been presented before heathen gods. Certainly the inspired writer is not discussing the relative nutritive values of flesh and vegetarian diets. Genesis 1:29 makes it clear that to our first parents God presented a non-flesh menu.

SABBATH SACREDNESS

Is it permissible to play sport on the Sabbath if such religious duties as church attendance and Bible study are also carried out? J.W.

We should be careful not to rob ourselves of any of the blessing which attends faithful Sabbath observance. Notice the conditions and the promise attached to such in the following verses:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine

own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, . . . for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

The whole of the seventh day is holy unto the Lord and should be dedicated to Him by works of religion and mercy. Works of necessity or those labours involved in the preservation of life are also in harmony with the purpose of the Sabbath.

PICTURES OF CHRIST

Why do you include in your publications pictures of Christ when the Scripture says distinctly "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:29? Romans 1:23 also condemns those who "changed the glory of the uncorruptible God into an image made like to corruptible man." G.M.

The context of both these passages of Scripture refers to the worshipping of representations of the Deity. Paul, for example, was probably familiar with the colossal statue of Athena that stood in the Parthenon, and also with the miniature silver temples of Diana which contained images, and which were manufactured at Ephesus. (See Acts 19:24.) The deities worshipped by the Greeks were invested by them with human qualities, and with our too-common frailties. Paul condemns such faulty concepts. That the Bible does not condemn the use of pictures is evident from the divine instruction regarding the building of Moses' Tabernacle and Solomon's Temple. In each instance, instruction was given regarding the depicting of heavenly beings through the symbolism of the cherubim figures. Such were even interwoven in the tapestries of the sacred places. "Thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." Exodus 26:1.

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