

FEBRUARY
1962



Signs
OF THE TIMES

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Pointing to such, well might Cornelia say,
When the rich casket shone in bright array,
"These are my jewels!" Well of such as he,
When Jesus spake, well might the language be,
"Suffer these little ones to come to Me!"

—SAMUEL ROGERS.

Signs OF THE TIMES

A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.

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IN THIS ISSUE

When searching for a suitable illustration for D. Sibley's challenging article, "God Commands 'Stand By'," our mind went to the Commonwealth Scientific and Industrial Research Organization's new radio telescope. In graciously granting permission to use the picture which appears on page 6, the C.S.I.R.O. also supplied some interesting data. This radio telescope can look ten times further into the universe than the world's largest optical telescope located at Mt. Palomar in California. It receives radio waves from five thousand million light years away. Although slightly smaller than its famous British counterpart at Jodrell Bank, engineering advances help to make the Australian installation the world's most far-seeing astronomical instrument.

"New Hope for Tibet" originally appeared in the magazine *Youth's Instructor*, but seeing the story revolves around the Christian witness of the *Signs of the Times*, we felt sure our readers would appreciate it. See page 8.

Once again Doctor E. E. White has come up with a thoughtful article which he has entitled, "Six and One." If you have ever wondered where we get our week from, here is the answer.

In a world bereft of certainty, it is reassuring to know that in at least one sphere we can be certain, and this is in the saving and keeping power of God. Kenneth H. Wood, on page 20, writes a message which underlines this positive assurance.

Gwen M. Ford, who writes of "The Two Marys" on page 29, is perhaps better known to some as the wife of Pastor Desmond Ford, who for years has been answering readers' Bible questions in the *Signs*. We take this opportunity of welcoming her as a *Signs* author, and also of belatedly congratulating Doctor Ford on his recent attainment of a well-earned Ph.D. degree.

OUR COVER PICTURE

For this month's cover we visit that very photogenic State, Tasmania, where the colour camera captures this view of St. John's church, Hobart.

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Toleration or Liberty?

THAT 1961 was one of the most troubled years in the long and harrowing history of this world, few will wish to deny. So many threats to mankind's continued existence seemed to spring up spontaneously, that it has been difficult to determine which of them has been the most menacing. The one which doubtless has loomed largest in the thinking of the majority has been the threat of an atomic holocaust as great nations nervously have fingered the fuses of their nuclear weapons.

As menacing as this threat has been, however, we would nominate another for serious consideration—the current world-wide threat to the liberty of conscience. One of the most disturbing aspects of this authoritarian age is the way in which one by one the lights of true personal liberty are being extinguished as oppression emerges from the gathering shadows. To a new generation, reared in an atmosphere of freedom and religious liberty, these gifts all too often are regarded as an inherent right rather than as the priceless heritage they really are. Just as a hard-working housewife sometimes reflects on the ardent manner in which she was wooed and won, and contrasts this with the matter-of-fact treatment she now receives, so do many of the older generation feel concern over the current attitude of taking for granted priceless personal liberties which were so hardly won.

At the present time the threat to liberty is more implied than blatant. In high circles many are the resolutions which are framed calling for religious toleration. Many reading these high-sounding resolutions mistakenly feel that all's well with the world when this is far from the truth. Religious toleration is not synonymous with religious liberty. In fact it can be the very reverse.

One modern writer very tersely has stated the case in these memorable words: "Toleration is not liberty. Toleration is a concession; liberty is a right. Toleration is a matter of expediency; liberty is a principle. Toleration is a concession granted by man; liberty is a gift of God."

Unfortunately there is much of modern legislation which savours of toleration rather than of liberty. Toleration in fact proclaims the superiority of one group over another, but permits the latter group to go their own way so long as they do not make a nuisance of themselves. It is an act of forbearance and grace rather than a recognition of justice and right. Toleration is wholly inconsistent with the true democratic concept that all men should enjoy full liberty.

It is quite unacceptable to a sincere, religiously inclined person that his right to believe, practise, and propagate his faith is merely being tolerated. Surely it must be recognized that toleration implies the right at any time to revoke that toleration. It simply is despotism masquerading under a more pleasant name.

All should demand their inherent right to worship as they choose. True liberty, however, is like precious gold in that only when it is tried in the furnace of opposition does its intrinsic value and untarnished lustre appear. Let us all earnestly contend for our God-given liberties. R.C.P.



Holland modernizes her postal system. Designed to take the back-break out of mail deliveries, these four-wheel trolleys were recently supplied to postmen (and women) in Amsterdam.

God In History

TO SOME, history appears as a chain of fortuitous events, governed by the whims of selfish, power-crazed men. At any moment, it seems, overwrought emotions could snap, and unleash the holocaust of nuclear warfare. Human history would end in a series of earth-destroying explosions, and the slowly settling dust of a deadly fallout.

Others see history as under the control of God, and moving towards its predestined objective. But what this objective is, they aver, man has no means of knowing. It is hidden in the inscrutable wisdom of the Eternal.

To those who read history only in the light of human wisdom and reason, the past and the present are obscure and contradictory, and the future is veiled in impenetrable darkness.

But to the child of God with the Bible in his hands, history is illuminated by the light of divine revelation. The opening chapter of the first book in the Bible gives in sublimely simple language an account of the creation of this world in six days, perfect and beautiful, the home of our first parents, who themselves were made in the image of God.

Then came the tragic fall into sin and rebellion, with the immediate announcement of God's plan for



Do you think it difficult to find a parking space for your Morris Minor, how would you fare in parking a Jaguar (or is it a leopard)? London parking police did not book this offender!

the restoration and salvation of man through the gift of His own dear Son, who, born into the human family, was to live and die for the fallen race.

The Word of God provides a fascinating story of the unfolding of the divine plan and the revelation of the divine purpose for man. At the time appointed, the Saviour was born into the world, and man's deliverance from the power of sin was begun. During His life on this earth, Christ explained that it was His purpose to complete the work of salvation by giving man power to overcome, and through divine grace develop a character that would again reflect the image of God. The plan was to reach its glorious consummation by the cleansing of the universe from every trace of sin and rebellion, and the restoration of this earth as the perfect home of a perfected race.

It is towards this end that all history is moving. The outline of future events as given by Christ and His prophets and apostles has unfolded with meticulous fidelity in the events of history, and those events yet in the future, we may be confident, will occur exactly as foretold.

History is not a meaningless jumble; it is not a dark mystery. It is the outworking of the all-wise plans of our loving heavenly Father for the eternal happiness of His children.

M.M.H.

Music Worthy of God

Music might well lay claim to being the oldest of all the arts, for the first recorded choral festival was held at the creation of this world when "the morning stars sang together, and all the sons of God shouted for joy." It plays a vital part in all religion, but especially in Christianity, which came into this world on the wings of song. Saint Luke, who chronicled our Lord's birth, might well have used the subtitle, "Say it with music," for constantly behind the written record we hear fragments of song—the "Ave" to the Virgin Mary by the angel Gabriel; the "Benedictus" of Elisabeth, and later of Zacharias, mother and father of John the Baptist; the "Magnificat" of the blessed Virgin herself; the "Gloria in Excelsis" of the angel choir; and the "Nunc Dimittis" of the aged Simeon in the temple, when he beheld the Son of God and man.

Throughout the intervening centuries, the Bible and the hymnal have ministered to the spiritual needs of man, and have assisted him in his worship. But just as the church has suffered periodical declines in spiritual power, so also have her high musical standards suffered. We live today in one of these periods of decline, which is to be regretted, for, aside from the preaching of God's Word, no other agency than the right type of music has greater potential value.

Deploring the trend in religious music today, Dr. Vernon McGee has said: "The spiritual level of the church is recorded in the type of music and the character of the songs that are sung. If that's true, then the present-day church has hit a new low. Today the catchy tune is the thing which is popular, and you can easily dance to much present-day church music. On the radio you can't always be sure whether it's ballad, boogie, bebop, or the latest 'religious' song you're listening to. Many song writers are getting rich writing this low type of music which appeals to the flesh. It's like taking dope, the more you hear it, the more you want to hear it until you become addicted to it."

Bishop James A. Pike has further stigmatised this modern musical trend by accusing it of vulgarizing holy things. He declares: "Perchance these songs *might* lift up some to the living God. But for many more it downgrades Him to the commonplace. It is an ersatz religion, without awe, without mystery, without reverence, without judgment, and in the end, without reality."

But even apart from the more blatant popular parody of religious music, the church would do well to think carefully of the music she sings. Gospel songs have their place, but they are not the only type of religious music. Entertainment is not the criterion by which we should judge. Church music is not an end in itself, but rather a means to that end, which is *worship*. Much of our singing today is subjective in nature. It centres around our own experience whereas it should be objective in pointing us to God.

Of much modern singing we are afraid our Lord would say: "This people draweth nigh unto Me with their mouth . . . but their heart is far from Me." Let us rather adopt Saint Paul's approach in this regard: "I will sing with the spirit, and I will sing with the understanding also."

R.C.P.



(Top) Coming in for a three-point landing. A Portuguese goalkeeper makes a spectacular save during an international soccer match against England. (Below) A memorable occasion in Australia's transportation history was marked by the arrival in Melbourne of the first train to travel by standard gauge the full 600 miles from Sydney. This was made possible by the completion of the £12½ million 4-ft. 8½-in. line from the Victorian border.



Rampant Materialism

BLINDED by greed and deadened by selfishness, men will go to strange lengths to make money. And having made it, the faith they have in its power to advance their interests in this world and the next is pathetic.

For instance, the world's largest newspaper owner, multi-millionaire Mr. Roy Thompson, is reported as disagreeing with the statement of our Lord that it is hard for a rich man to enter the kingdom of heaven.

"A poor man who does all the good he can is doing a very worthwhile job in life, and I respect him. But a rich man, by the very fact that he possesses these resources, is able to do more for humanity than is possible for that poor man."

If Mr. Thompson indeed spoke as the context suggests, that a rich man will deserve to enter heaven because of the good works he is able to do, Christ's further explanation would apply: "How hard it is for them that trust in riches to enter into the kingdom of God!" Mark 10:23, 24.

The managing director of the London Dance Institute, surely no prude when it comes to worldly entertainment, gave his reasons for banning the Twist, a dance that is sweeping the ballrooms of the world. "It belongs to the African bush, not the dance floor," he said. "The Twist is too uninhibited, too abandoned, and frankly, too sexy. It is degrading."

However, a Sydney theatrical promoter, who introduced the Twist there in January, expressed a cynical disregard of moral values when there is an opportunity of making money. "I don't know about the morals of it," he said. "It must be good if there's a quid in it."

It is passing strange that while many film critics condemn the giant Bible films now so popular, many professing Christians feel free to attend. The film, "King of Kings," Hollywood's version of the life of Christ, has provoked a storm of criticism. The film critic of the Brisbane *Sunday Mail* was particularly outspoken, declaring the film to be a sin, and that it should never have been made.

It is, he said, "a picture that sacrifices some of the basic beliefs of Christianity for the sake of spectacle or the box office." It "pictures the living Christ, while making a mockery of the birth of Christianity." "What right have Hollywood theologians to rewrite the Gospels? If they found the life of Christ inadequate for a screenplay, they should have left it entirely alone."

If the film shocked the film critic we have quoted into roundly condemning the basic immorality of tampering with the sacred story of Christ's life and death in order to enhance its box office appeal, it is surely totally unfit as entertainment for Christians.

These instances show how successful the god of this world, the enemy of God and man, is in deceiving and degrading men and women for the sake of money. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:4.

M.M.H.



Peace Amid Stress

H. G. D.

SOME time ago a jet plane disappeared. The wreckage was eventually found, and investigators discovered that the plane had suffered from "metal fatigue." Unable to endure the continued stress of high-speed flight, the metal had disintegrated.

Likewise, many people today are discovering that they cannot endure the strain of modern high-speed living. Their unsuccessful battle with inner tensions is reflected in overcrowded mental hospitals, in an army of some 7,500,000 alcoholics, and in the booming tranquilizer-pill business.

The turmoil raging in countless hearts has inspired a flood of "peace-of-mind" literature. Since an eminent Jewish rabbi published "Peace of Mind," there has been a rash of books offering rest of soul in easy lessons. Yet peace of mind cannot be purchased at the pharmacy, nor gained by repeating inspiring phrases. There is a far better way to achieve it.

In his book, "Modern Man in Search of a Soul," Carl Jung observes: "I have never been able to effect a lasting cure in any of my patients until the patient has discovered a living and creative faith in God."

According to Pascal, "after observing humankind over a long period of years I came to the conclusion that one of man's great troubles is his inability to be still." The vital importance of taking time for meditation was recognized centuries ago, for we read in Psalm 46:10, "Be still, and know that I am God." If we would become acquainted with God we must take time for prayer and the study of His Word.

"Jesus said, 'Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.'" John 14:27.

On one occasion the Master was asleep in a boat on the Sea of Galilee when a tempest arose. His disciples, forgetting the miraculous power they had witnessed so often, cried out in terror, "Lord, save us: we perish." Then Jesus arose and said, "Peace, be still," "and there was a great calm."

The same Saviour who stilled that tempest can calm the storm in our hearts. We must place our confidence in His power to care for every need, believing that He has a per-

sonal interest in each detail of our lives. "In the book of God's providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God's children are never absent from His mind."—"The Desire of Ages," page 313.

We must turn from petty distractions to the One who can guide us to the solution of every problem. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee," declared the prophet Isaiah.

Some time ago I became acquainted with a schoolteacher who also served as a counsellor in her city's public-school system. She was a gifted woman with a natural talent for helping troubled children. However, she confessed that she had often been in great distress herself. Depending upon her own inner resources in meeting the needs of her pupils, she realized she was not adequate to lift the burdens from their minds. She confessed that many times she had asked herself, "Who will counsel the counsellor?"

Her distress began to turn to despair. But one day a Bible promise flashed into her mind. She had not been to church nor read her Bible for seventeen years, but from somewhere came the words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." She began to look to Christ for strength, and there flooded into her heart such peace as she had never known before.

Jesus said, "These things I have spoken unto you, that in Me ye might have peace." John 16:33. Obedience to His words is essential to achieving a restful mind. "Great peace have they which love Thy law; and nothing shall offend them." Psalm 119:165. On the other hand, "There is no peace, saith the Lord, unto the wicked." Isaiah 48:22.

God declares, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousnessness as the waves of the sea." Verse 18. The person whose life is out of harmony with the law of God cannot know peace. Only as we surrender our hearts to be moulded by the Spirit of God will we know contentment and happiness that will not pass when the storms of adversity beat upon us.

Clark B. McCall

GOD COMMANDS

"Stand By"



MOST OF US remember how, in the war years, there were occasions when the nation was called to "stand by" for some vital announcement. There was the gathering around the wireless-set, when the prime minister, or perhaps some leader of Empire, gave solemn warning of impending danger, and then outlined the steps that should be taken in order to avert the crisis. A few months ago something akin to this happened, when we were informed on a certain day that at 5 p.m., news of world significance would be released. And on time over it came—a man had gone into outer space, and, after circling the earth many times, had been safely returned to earth again. Thrilling news, it was felt, and well worth waiting for!

Actually we should have expected it. Daniel the prophet got close to being the first in with that item of news, for he clearly forecast our amazing age when he declared that at "the time of the end: many shall run to and fro, and knowledge shall be increased." The prophet himself was so astounded by the things revealed to him that he exclaimed, "O my Lord, what shall be the end of these things?" He was told, "Go thy way," but that at the "appointed" time his words

would be fulfilled. At that very time, Daniel's God made a promise on oath that at the close of a certain period of human history, an unparalleled age for mankind would burst upon the world. Notice the graphic terms of that promise: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Daniel 12:6, 7.

There you have it. A celestial messenger with hand raised in the attitude of oath taking, swears on the authority of God that the things revealed to Daniel, though not to be fulfilled for long ages, most emphatically would be accomplished just as soon as God's appointed hour should strike. Knowledge and wonders would crowd earth's last age designated as "the time of the end." Let there be no mistaking the matter; it is not by mere chance that the world so suddenly has

been caught up in a spiral of scientific achievement unimagined in past ages. It is not because human brains are bigger and better today, for qualified men will tell you that there is not a race alive today which is the intellectual equal of the ancient Greeks of the age of Plato. Why didn't some of those great philosophers discover the things that make our age one of wonders? The fact is that God's appointed time has come, and there is no staying the inexorable march of events.

Should it be thought an unusual thing if, in this time of world crisis, our Creator should have a message of vital importance to us, and should call us to "stand by" and take heed? He most certainly has such a message for all who are called to live in these portentous times. Let us notice its arresting terms and striking imagery. I refer to the following passage found in Revelation 10:1-7: "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth lifted up his head to heaven, and swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he

shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets."

To many this passage of Holy Writ remains a mystery, but there is no real reason why it should. Did not God in the opening chapter declare that the book was written for the express purpose of showing "unto His servants things which must shortly come to pass"? The narrative then is history in advance if you will have it. Observe that the messenger of Revelation 10 had a "rainbow about his head." We are told in the Scriptures that the rainbow is to remind us that ours is a covenant-keeping God; that "He that hath made a promise can keep a promise."

Somewhere back along the way heaven had promised what must now be fulfilled. Notice that this messenger, like the one of Daniel 12, had his hand lifted as he swore by the honour of God, "time shall be no longer." This cannot refer to actual time as we know it, for many things the messenger said must now be accomplished. It refers to that prophetic time mentioned by Daniel, and in particular, to the termination of the long period in which humanity was to wait for the age of wonders to begin. What Daniel once forecast must now come to pass. "Delay shall be no longer," or "the time is up," declares the messenger. With the roar of the lion and the voice of thunder, placing one foot on the land and the other on the sea, the angel avers that God's final call must go over land and sea telling men everywhere to prepare for the finishing of some great mystery. We immediately ask what is this mystery?

It is apparent after even a cursory reading of Revelation 10, that God is seeking to tell us in ar-

(Please turn to page 18)

(Top left) As high as the Sydney Harbour Bridge, this giant radio telescope was recently completed at Parkes, N.S.W. Built by the internationally famed C.S.I.R.O., this is the world's second largest radio telescope, and can probe out into the universe a distance in miles of thirty, followed by twenty-four noughts.



D. Sibley



READ all about it," cried the newsboys on street corners. "Tibet's Dalai Lama flees. Miraculous escape! Read all about it!"

The shocking news flashed across the front pages of the great newspapers of the world. And the fact that Tibet's god-king had been reduced to the humiliating role of a fleeing refugee was a major event in 1959.

To most of the Western world the Dalai Lama reached safety as the courageous symbol of a tough little nation's stand against the crushing weight of enemy occupation. But those who looked at the timetable of prophecy might have interpreted the remarkable events of April, 1959, to be part of God's plans for the fulfilment of Matthew 24:14—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Could the Lama's leaving his nation be a factor in the gospel's entrance? Tibet, fabulous land so long impregnable to Christian missions, must receive a knowledge of Christ. But how?

Tibet had been a proud, independent country, intensely religious, for many years. At the head of this strongly religious state was the person of the Dalai Lama, who was more than an ordinary sovereign to the three million inhabitants. Considered to be the fourteenth incarnation of Buddha and the final authority for all temporal and religious matters that concerned the nation's welfare, the Lama was the focus for the hopes and longings of the people. Their lives were dedicated to him.

To few of his subjects was given the opportunity of knowing what kind of man the Dalai Lama is. In stately processions during the national celebrations in Lhasa, women and men stiffened into deep obeisance when he passed by, hardly daring to breathe. Only

monks of the rank of abbot from the exclusive order of Tsedrung, his personal servants, and his immediate family had the right to address him.

The Lama, a young man twenty-four years of age, had been hand-picked before his fourth birthday by high-ranking dignitaries to succeed the thirteenth Dalai Lama as supreme incarnation of Buddha.

By 11 he was an authority on Tibetan history and the teachings of Buddha. At 14 he began to learn Roman script, alone; a new 16 m.m. projector was in his hands only a short time before he took it apart and reassembled it perfectly—alone. His thirst for knowledge was so great that he over-ran convention and summoned as his tutor an Austrian who had escaped into Tibet during the war. Given ten sentences to translate into English, the king would consistently do twenty. Quick to learn, his interests delved into the nature of atom bombs and jet planes as much as into purely philosophical, military, and cultural subjects.

Although one of the world's richest men, the Dalai Lama lived a life essentially ascetic and lonely. His humility and modesty were a perpetual source of wonder to his tutor.

And yet this same young ruler was no figurehead. Even at 14 he had shown himself the possessor of a clear-cut will capable of imposing itself on others. The political perplexities of 1950 had been met with clear-sightedness and resolution that showed composure, strength, and majestic authority in times of stress.

NEW HOPE

FOR

Tibet

Sequel to the Dalai Lama's Miraculous Escape
Suggests God Has Great Plans for the Once
"Forbidden Land."

ELSIE LANDON BUCK



Here was indeed an exceptional young man, of whom Prime Minister Jawaharlal Nehru was later to say, "He has a kind of radiance about him."

Most of all, the young sovereign wanted to lead his people one day out of the superstition in which they existed and into an era of enlightenment. He longed to introduce reforms that would allow a strong system of education for all his people and plant their feet solidly on a new path toward hygiene and medicine. The country could not boast a single medical doctor or dentist within its borders.

Reforms to be instituted would have to be the word and work of one man alone. Only in the Dalai Lama would there be found the power, authority, and persuasion for change.

But since 1950 Chinese interference in internal affairs had caused mounting tension in Tibet. In March, 1959, there was fear that the Dalai Lama himself might be kidnapped. The young ruler had already moved to his summer palace, Norbulingka, when the six hundred members of the National Assembly were called to discuss the dangerous crisis.

For six days, from April 11 to 17, no member of the Assembly emerged from behind the ten-foot wall that surrounds the Norbulingka. The crowd of Tibetans gathered around the summer palace grew as the hours and days went by.

Chinese occupation troops sensed the national strength. In a foolish display of authority they fired two shells into the grounds of the Norbulingka.

The wavering National Assembly, long in debate, now no longer doubted the course of action that should be taken: the Dalai Lama must flee. "Please go at once before it is too late," they begged.

But how could he? Chinese soldiers were only two hundred yards from the walls of his palace.

What was the Dalai Lama to do?

With courage he said, "I will go." The plan was that he should try to flee that very night.

April had come to Lhasa with the intense blue of cloudless skies, and the sun's rays that bathed this two-mile-high city had already been warm since February. On the "roof of the world" nothing seemed more improbable now than a storm of any kind. Monsoon rains were weeks away.

But from the vast reaches of Tibet—a country as big as France, Spain, and Germany put together—swift winds were picking up the top soil from the arid wastes of the plateau, and with terrible speed the boiling black clouds were heading for Lhasa. Without warning, the sandstorm spilled over the mountains that ringed Tibet's capital and swept down on the city.

Windows rattled. Street life stopped. Alley dogs huddled together in corners. And in the fields animals turned their backs to the wind. People ran for shelter. The heavy clouds of sand obliterated everything. For those caught outside the only thing to do was to wrap their outer mantle tightly around themselves, covering the face and head, to wait thus shielded for the storm to pass.

This was the hour of escape!

Dressed as a Tibetan serf, with the maroon *chuba* of one of his servants about him, and his whole head—except for the eyes—enveloped in a thick wool stocking cap, the Dalai Lama, accompanied by his



One of the principal architectural features of Tibet's capital, Lhasa, is the Potala, which was the official palace and administrative centre for the Dalai Lama.

aides, crept out of the south gate and passed the guards. The swirling sands deadened their footsteps.

They walked on cautiously through the storm to the dried-up bed of the tributary of the Kiy Chu River, which skirts the south side of the Norbulingka. Eventually the party reached the Kiy Chu. Here they boarded a public ferry and crossed the wide river with a score of ordinary passengers.

Once across the river they mounted waiting horses and rode off quickly toward the desolate Tibetan hinterland. For several hours, in groups of four and five, others of the escape party made use of this public ferry and rode off into the night to meet the Lama at Sherong. By midnight most had arrived.

But they could not stay. On and on they hurried, over rugged, icy passes, around vicious crags and terrifying mountain precipices. Into Himalayan gorges and down to the soft sand dunes of the Brahmaputra River valley they went by horseback and foot until they crossed over to the south bank of the Brahmaputra. There in the territory of the loyal Khamba tribesmen, where no Chinese soldier dared enter, the Dalai Lama was safe. With him were about one hundred noblemen, ministers, servants, and bodyguards. All had gone well. Twenty hours passed before the Chinese discovered their departure. Meanwhile, the escape party travelled on toward India.

After several days the end of the long, hard trek through incalculably difficult mountain passes was in sight. To some who know the story, the Lama's escape was nothing short of miraculous.

But where should new headquarters be set up? A dozen or more major cities and an equal number of hill stations might have been suitable. The Indian Government, however, determined that the Dalai Lama should end his long, daring flight in the lovely mile-high resort town of Mussoorie, 170 miles north of India's capital, New Delhi.

Where in Mussoorie would he stay? Would there be adequate housing for the young ruler and his large staff? Now India's multi-millionaire industrialist, Ghan-shyamdas Birla, spoke the word. "We will invite the Dalai Lama to our summer home," he said.

The Tibetan ruler gratefully accepted the gracious offer.

Mussoorie, built on the crest of a mountain, is a town whose palaces, schools, and cottages are scattered many miles apart. Wherever a yielding slope can be found, wherever a stony ledge offers enough flat space for a building, wherever nature has given the mountain a likely retreat for human shelter, the buildings rise.

Many years ago the Seventh-day Adventist Church chose Mussoorie as the location for a boarding school which today is the Vincent Hill School.

Students from this school had long been organized into literature bands that periodically distributed literature to businessmen, doctors, lawyers, and men of influence who chose Mussoorie as their summer home. In 1959 the literature league had been particularly active. And yet their work was not easy.

Wherever one goes in Mussoorie he must anticipate a long, tedious walk. The route from the school gate up the short cut through the wooded mountainside to the top of Vincent Hill is a particularly difficult part of any excursion from the school. Jagged rocks fallen into awkward steps and lodged irregularly in the steep gully are treacherous and trying.

Some had gone down the other side of the hill, following the mountain spur that dropped several hundred feet to the town's one main paved road. It is a winding mountain road, the only one on which the town elders allow the restricted use of cars. Among the privileged few whose estates are edged by this road are the Birlas.

Along their way, students left Christ-centred periodicals in many shops.

One day some Tibetan men walked into one of these shops. The shopkeeper, an agreeable Indian gentleman, a Roman Catholic, was delighted that newcomers had come to his store. He was eager to please.

"Anything else, please? You need — ?"

The Tibetans pointed to something on a table nearby. It looked interesting.

"Here, Sahib-ji," the shopkeeper exclaimed to the one nearest him, "you can take. Certainly you can take. Have all you want! Free. Absolutely free." And with a great sweep of the arm and a knowing twitch of the head, he piled copies of the *Signs of the Times* into the waiting hands.

Some days later the customers returned.

"Where," they asked, "can we find more good things to read like the papers you gave us? His holiness the Dalai Lama read everything and enjoyed every word. But this is not enough; we must have more." Their eyes wandered from the material they had read to the twinkling gleam in the store manager's face.

The shopkeeper looked around and found a few more copies of the *Signs of the Times*.

"If you can, get more," the Tibetans added. "We will read these things; Dalai Lama is anxious for more."

When students from Vincent Hill School visited the shopkeeper again he asked, "Would you please supply the Dalai Lama with the kind of literature you have been giving me?"

Would they!

The students fairly flew over the crooked mountain paths to the school to tell their exciting story.

"Imagine it! Just listen to this," they cried. "The Dalai Lama himself is reading Seventh-day Adventist literature and is asking for more. Why don't we try to deliver some in person?"

"That can never be," someone said quickly. "You've heard how in Tibet no one can see him."

"We'll try anyhow," two brave boys decided. "We'll ask for an interview with the Lama himself."

They were granted a half-hour interview.

He could not have been any more pleasant or hospitable to the prime minister of India than he was to these two Seventh-day Adventist teen-agers. They talked through an interpreter. He asked the boys questions and invited them to ask him some also.

"For your enjoyment and profit, sir, we have brought you this issue of the magazine *Signs of the Times*, and beg your permission to place your name on the mailing list so you will receive it regularly."

The Lama seemed happy at the thought of receiving future issues.

"And, sir," the boys added, "we want to give you, in addition, two books we trust you will also enjoy reading—'God Speaks to Modern Man,' and 'What Jesus Said.'"

The Lama was genuinely pleased.

The visit was most successful. Three others, aides who were particularly close to the young sovereign, requested subscriptions to the *Signs*.

And the consequence? Interviews with Seventh-day Adventist missionaries. Nearly a dozen had the privilege of speaking with the exiled king within months after his arrival. They found an intelligent, engaging, and deeply religious young man who responded with genuine friendship to the personal interest and prayers the missionaries offered in his behalf. To them an expression of appreciation for Seventh-day Adventists has been made, indicating an interest in the medical work of the church for Tibet—should the time ever come when conditions make it possible and circumstances permit.

A few years ago I was on my way to Birla House for luncheon with the daughter-in-law of G. Birla. I was past the bad climb and deep in thought when a sudden burst of light touched me as the path broke away from the shadows.

As I looked up, the magnificent splendour of the mighty Himalayan snow-capped peaks stood out like a sparkling saw tearing away at the vividly blue sky. The early afternoon sun spotlighted the depths and heights of the ranges before me, accentuating the majestic beauty of the eternal snows. It was scenery that took the eye right into Tibet.

Tibet! When will the gospel ever reach Tibet? How will the story of God's Gift to man ever enter a country whose unchangeable policy throughout the years has been to keep itself inaccessible to foreigners from the West and present to the world the image of an aloof, forbidden land?

But in God's own time, in His own way, Tibet, too, will be reached. And may we not discern a divine pattern in the sandstorm, the miraculous deliverance, a Christian school, and gospel literature? God's word will never return unto Him void.

Lines that Linger

ADVENT

Watch and pray! The clarion call
Comes ringing through the years.
O Lord, come soon! How oft we fall!
And how immense our fears!

But
Still He calls: our vigils long
And secret trysts we keep;
We dare not slumber, lest He come
While we are fast asleep.

Yet
He will come, and not be slow
To save His church from harm.
Those certain signs fill us with joy
That all the world alarm.

So
Courage, brethren, do not faint;
And be not filled with care;
Our Lord has nearly come, and we
Shall meet Him in the air.

Then
We His joyful bride will be,
And with Him ever reign,
For all the world will own Him King
When He comes back again.

—S. BEANFIELD (P. M. Parker).

TODAY

With every rising of the sun
Think of your life as just begun;
The past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but today.
Grasp it, and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.

You and today! A soul sublime
And the great heritage of time.
With God Himself to bind the twain.
Go forth, brave heart, Attain! Attain!

—AUTHOR UNKNOWN (Alice M. Bilton).

A SONG OF HUMILITY

Down in a green and shady bed
A modest violet grew
Its stalk was bent, it hung its head,
As if to hide from view.

And yet it was a lovely flower,
Its colour bright and fair;
It might have graced a rosy bower,
Instead of hiding there.

Yet there it was content to bloom
In modest tints arrayed,
And there diffuse its sweet perfume
Within the silent glade.

Then let me to the valley go,
This pretty flower to see,
That I may also learn to grow
In sweet humility.

—AUTHOR UNKNOWN (D. E. Berry).

QUESTIONING

I asked the New Year, "What am I to do
The whole year through?"
The answer came,
"Be true."

I asked again, "And what am I to say
To those who pass my way?"
"The kindest words," he said,
"That you can say."

"What thoughts am I to think, day long, year long?"
And clearly as a quick-struck gong,
The answer,
"Think no wrong."

"And what roads like across the earth's worn sod
Where many feet have trod?"
Swift came the answer—
"Those that lead to God."

—GRACE NOLL CROWELL (M. Higgins).

I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's big race,
When I met the Master face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me.
I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
Naught else did I see but the Master's face,
And I cried aloud, "O make me meet
To follow the steps of Thy wondrous feet!"

My thought is now for the souls of men,
I have lost my life to find it again;
Ere since one day in a quiet place
I met the Master face to face.

—AUTHOR UNKNOWN (P. M. Parker).

FINISH THE RACE

It isn't the halfway mark that shows
How the runners are coming in;
For the leaders fall, but no one knows
Who is finally going to win.

Keep going! No matter how bitter the pace
There's hope for the runner who tries;
Keep going! No matter how backward your place
You still have a chance for the prize.

It's the finish that tells how the race is run,
It's the sprint at the end of the grind;
And many a worthwhile prize is won
By the stayer who comes from behind.

—AUTHOR UNKNOWN (Mrs. M. E. White).

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



SIX AND ONE

★ Edward E. White

THROUGHOUT our lives we are confronted with what is really an odd phenomenon, the continual recurrence of six and one in the days of the week. Fundamentally there is no difference between one day and the next, and a man living away from other people and devoid of radio, television, and the morning newspaper, would find it difficult to keep track of which day it was. The question is at once raised, Why does the week consist of a cycle of seven? Why not five? or ten? or a dozen?

Seven An Arbitrary Number

Seven is not a sacred number nor a perfect number. It recurs haphazardly through our field of knowledge. There are seven (bright) stars in the constellation of Ursa Major, as well as seven in Ursa Minor, important groups that are visible in the northern hemisphere throughout the year. There are also seven (bright) stars in the well-known constellation of the Pleiades, seven wonders of the world, seven deadly sins, even seven dwarfs. However, the names of the week suggest heavenly bodies, and with the Sun and the Moon there were indeed five other planets known to the ancients, Mercury, Venus, Mars, Jupiter, and Saturn giving rise respectively to the names, recognizable in other European languages, of Wednesday, Friday, Tuesday, Thursday and Saturday.

But it does not, therefore, follow that man should proceed to mark off time in intervals of seven. He could use five as he has a permanent means of counting ready to hand on his fingers; or ten, for the same reason; or twelve, because of the number of sections or phalanges on the fingers of one hand, which led the ancient Britons to count in dozens; or even nine, which is a trinity of trinities; or twelve again, because of the number of the tribes of Israel, or of the apostles, or of the signs of the Zodiac.

Astronomical Units of Time

To emphasize still further the unique quality of the weekly cycle, let us consider briefly the other main divisions of time. The year is an astronomical measure, and is the length of time taken for the earth to revolve around the sun, that is, the time taken for the sun to appear in the same relative position to its background of stars. It is an inconvenient period of approximately 365½ days, but it is not adjustable to man's convenience because it is, by the nature of the case, immutable.

The month is also an astronomical measure, and is the length of time taken for the moon to describe a complete revolution about the already moving earth. This again is an awkward period of about 29½ days, but it is retained because it is beyond the power of man to alter it to a convenient factor of 365 or multiple of 7. This period can be determined by anybody simply by counting the days from one new moon (or full moon) to another.

The day, too, is an astronomical measure of time, and is measured by the period taken for the earth to rotate about its own axis, that is, a period of light followed by a period of darkness, or the length of time between successive sunsets. Again it is a time length capable of measurement by anybody and is a perfectly natural unit.

Artificial Units of Time

The hour is an artificial division of the day, being one-twelfth because early astronomers used the duodenary scale. It is further artificially divided into sixty for minutes, and sixty again for seconds, because of the sexagesimal scale adopted from the Babylonians. But completely distinct from all these

is the week, which is neither one-fifty-second of a year, nor a quarter of a month. It is an artificial, non-astronomical unit of time.

Suppose the whole population of the world were anaesthetised for an unknown period of time, and clocks and watches all ran down in this period. Immediately on awakening one would know whether it was day or night, an observation of the moon's phase would determine how far advanced the month was, and a measurement of the length of the daylight, or observation of the sun's position in the starry background, would determine the season of the year. But it would be utterly impossible to know which day of the week it was, as the days of the week are completely divorced from any terrestrial or celestial phenomena.

How Days Differ

We recognize a day of the week by what we do on that particular day; for example, Sunday, to many people, is a morning when they sleep in, to others, when they go to church, to others, a day in the garden, or an afternoon on the golf links or at the beach. To some Tuesday is identified because that is the time of the mid-week prayer meeting; to others, Wednesday is distinguished by this habit. To many devout Christians, Friday is separated from other days by eating fish instead of meat. To Mohammedans it is their regular day of rest.

Schoolboys eagerly anticipate Wednesdays because that is a regular half holiday, and to everybody weekly events impinge upon our consciousness, enabling us to identify the regular septenary succession. If nothing different happened for a long succession of days, it is extremely unlikely that the sequence would be maintained, for there is nothing intrinsic in the days that would cause the week to perpetuate itself, as does the day, the month, and the year.

Why Seven?

Seeing then that a seven-day continuous cycle is unnatural, and that an artificial way of time-measurement cannot automatically preserve itself, we must find the specific reason for counting six and one as far as days are concerned. We really do not have very far to look, for the Holy Scriptures provide the answer in the very first book: "And on the seventh day God ended His work which He had made; and He rested on the seventh day . . . And God blessed the seventh day, and sanctified it." Genesis 2:2, 3. The week then, is a celestial and divine way of reckoning time, setting apart a particular day—every seventh one—for worship, and providing a safeguard against forgetting the Creator. Hence the fourth commandment reminds us: "Remember the sabbath day . . . for in six days the Lord made heaven and earth . . . and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Exodus 20:8, 11.

Neither was this commandment initiated at Mt. Sinai for the Israelites alone. It is quite evident that God was reminding them of the Edenic weekly cycle even before He spake from the mount, for in the miraculous giving of the manna, the Sabbath day was distinguished by the absence of this angels' food (Exodus 16:26-30), enabling the Israelites to determine what had been lost in their slavery in Egypt. The

Sabbath, and hence the weekly cycle, had been lost by the slaves, and Moses' and Aaron's first work was to restore the Sabbath. Hence we have Pharaoh's complaint that the two brothers were making the people idle, or "to sabbatize" (Exodus 5:4, 5). There also is Moses' reminder of this Sabbath apostasy in his repetition of the decalogue (Deuteronomy 5:15) where he states that God delivered them from the bondage of Egypt in order that they might keep the Sabbath day, a privilege and a duty that had been denied them while in the land of bondage.

Annual Celebrations

While some may object to this religious origin of the week, it is worthy of note that so sedate an authority as the Encyclopaedia Britannica admits of no other reasonable solution to the problem. From it we read: "It [the week] forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability." 11th Edition, Volume IV, page 988.

Indeed, those who worship on Sunday are really confirming the origin of the week at Creation, for it is evident that Sunday-observance is not really a reminder of the resurrection of our Lord; for who observes events weekly? Battles, birthdays, marriages, Christmas, Armistice Day, Anzac Day, Guy Fawkes Day, are all celebrated as annual anniversaries. In-



deed it is doubtful if many people remember which day of the week was their wedding day, or even Armistice Day, and certainly not Guy Fawkes Day. The weekly commemoration of Sunday, or of Friday by Mohammedans, or of the Sabbath by Jews and Seventh-day Adventists, is simply a forcible reminder of God's plan of setting aside six days as being secular in nature, and the seventh as sacred to Him.

Each recurring week, saddled as it is with pagan names of gods such as Woden and Thor, and involved with idol worship of heavenly bodies as the sun, moon, Saturn, and other planets, is nevertheless a powerful witness in its succession of sevens to God's original plan. The weekly cycle, preserved as it has been for six thousand years, should direct attention to the Creator, reminding us that we are creatures of His hand, pilgrims in a world temporarily estranged from Him, but soon to enter into the eternal rest, the new creation promised to those who remember His commandments to do them. And in that land of heavenly delights it is recorded that "from one sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23.

DEFENCE

Against GERMS

The Body's Built-in Mechanism to Fight Disease

★ HAROLD SHRYOCK, M.D.

NOT all important battles are fought on battlefields. Not all life-and-death engagements require weapons made of steel. The battles most important to you are fought within the tissues of your own body.

For several decades medical scientists have recognized that many of the diseases which threaten the lives of men and women are caused by germs which invade the tissues of the human body. Germs are very specific in the diseases which they produce. One kind produces only tuberculosis. Another produces diphtheria. Another, septicaemia or pneumonia or polio.

But long before medical scientists knew about germs and the specific diseases which they produce, the human body was using a built-in defence mechanism to combat the entrance of germs into the body's tissues and to minimize their disease-producing effects once the germs had entered. What medical scientists have accomplished in recent years in the control of various diseases has been by way of learning more about the body's natural defences against germs and by helping the body to maintain its defences.

Keeping Germs Out

The body's first line of defence is the skin. The skin is well-nigh impervious and serves well to keep germs from entering the underlying tissues. But once the skin is broken, germs gain access and we speak of an "infected wound."

The delicate membranes of the eye might serve as a route of entry for germs were it not for another one of the body's means of defence. The tear glands, located one above each eye, have a double function to perform. They produce tears when a person experiences sad emotions. But a more important function is to produce a clear fluid which moves slowly across the membranes of the eye and then passes through the tear duct into the nose. This slow-moving film of fluid serves to carry away particles of dust before the germs which they carry have opportunity to invade the membranes of the eye.

Even the air we breathe is rid of its floating germs as far as this is possible. The hairs located at the entrance to the nostrils do their part in filtering out the dust which is carried by the inspired air. The lining of the nasal cavities and of the air passages leading to the lungs is kept moist by the mucus which is produced in the deeper layers of these membranes. These moist surfaces provide a trap for the floating particles and germs which ride the air that is breathed. Once these particles cling to the moist membrane, they are moved along slowly by a built-in "broom" mechanism which



is found in both the nasal cavities and in the air passages to the lungs. This broom consists of many microscopic fingers which move quickly in one direction and slowly in the other. They move the debris that has been caught by the moist membranes toward the pharynx, where the debris-laden mucus can be expectorated.

The food which enters the body undergoes a certain scrutiny. Entering food first passes the gauntlet of the tonsils and other lymphoid structures which are located at the entrance to the pharynx. These tiny organs, when in normal condition, guard the rest of the body against the germs which accompany the food. As the food passes these sentinels, certain reactions are set up by which antibodies are produced. Antibodies are chemical agents which have the effect of counteracting the influence of specific germs.

After food has been swallowed, it comes in contact with the gastric juice, which contains a strong acid. Many germs are killed by contact with the gastric juice.

The Body's Vigilantes

In spite of the means just described by which the body makes valiant efforts to keep germs from entering its tissues, some germs find their way to the interior of the body. Here they are propelled, sometimes by the blood and sometimes by the tissue fluid which moves from place to place among the cells.

But thanks to the body's defence mechanisms, a person is not hopeless even when germs have invaded his tissues. The body has a corps of vigilantes in the form of cells whose primary function is to combat germs, if and when they gain entrance. Some of these cells circulate with the flowing blood. Others are stationed here and there to take into custody the germs that may happen by. Some are capable of movement on their own whenever an infection is established. These can invade an area in which germs are located and, at the risk of their own lives, engulf the germs and proceed to destroy them.

Other of the body's cells may be pressed into duty as agents of protection only when the battle with germs seems to be going unfavourably. For example, some of the ordinary connective tissue cells of the body are marvellously activated when an infection develops. These entrench themselves at the margins of the in-

fectured area and set up a barrier of dense tissue through which the germs cannot pass. Perhaps you have noticed the firm "capsule" of tissue which surrounds an infection in the deeper layers of the skin. This is the barrier which has been established by the connective tissue cells. It is because of the danger of breaking this tissue barrier and thus spreading the infection that we are advised against squeezing a pimple or otherwise manipulating an area which has become acutely infected.

Immunity and How It Is Produced

If the first two lines of defence, as already described, were always completely effective, there would be no illness as a result of the invasion of germs into the human body. But the fact that germ-produced diseases do occur indicates that the first two lines of defence are not always adequate and, further, spells the need for a third line of defence—an internal mechanism by which the body may resist the unfavourable influences of germs. We refer now to the body's secret-service system, in contrast to the vigilantes described in the previous section.

Just as in actual warfare the military experts of one nation direct their efforts to means of protection against every kind of armament which the enemy develops, so the human body has a marvellous provision by which an effective counter-attack can be used against every kind of germ that invades the tissues.

If it were not for the prompt development of antibodies and anti-toxins whenever a disease-producing germ gains a foothold in the body, most diseases would

Early detection of disease with such diagnostic aids as the X-ray is a big factor in ensuring a speedy recovery.



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go on to fatal terminations. But in the usual and favourable course of events, the cells which produce antibodies and antitoxins are alerted as soon as a new infection is established. Presently the appropriate antibodies and anti-toxins are in production and the battle swings against the invading germs.

These mysterious antibodies and antitoxins are complex chemical substances which are built-to-order to combat each of the germs and their toxins that invade the body. By a process of chemical combination these antibodies and antitoxins become united with the noxious agent in a manner which renders it harmless.

We frequently speak of the factor of "resistance" to infection or to disease. This consists in a large part, of the availability of antibodies and antitoxins to combat a specific disease. In some mysterious way these protective agents are not as effective when the individual is fatigued or when his personal energies are otherwise depleted as when he is in "the pink of condition." All the more reason, then, why a person should make sure that he obtains sufficient sleep and makes sure that he follows a balanced programme of healthful living.

It is common knowledge that there are some diseases to which a person is susceptible only once. During the course of such an illness, the production of the proper kinds of antibodies and antitoxins becomes so efficient that these chemical substances, ever after, are available in the blood and tissues of this person's body. Thus, if the germs of this particular disease should strike again, they are beaten at the start, for the body has already developed a successful means of resistance. Not only are such antibodies available on a moment's notice, but it seems possible that more of these same protective agents can be produced in large numbers as needed.

Artificial Immunization

Noticing the obvious advantage of such a stockpile of antibodies and antitoxins in the body's warfare against disease, medical scientists early began to devise means of stimulating the body to produce antibodies and antitoxins in advance of the actual illnesses which germs can produce. In other words, the attempt has been to make it unnecessary for a person to have a first attack of a disease to be protected against it in the future.

Jenner's success in the development of vaccination against smallpox depended upon his use of a germ which was a close cousin to the usual smallpox germ, but which, in the human did not produce the usual symptoms of the disease called smallpox. Fortunately, when this near cousin was introduced into the human tissues it stimulated the production of antibodies which protected against the germs which cause actual smallpox.

Another way of producing immunization is to inject into the body's tissues germs which have been killed or otherwise made harmless. This is the basis on which persons are protected against such diseases as typhoid fever. The body's secret service mechanism reacts to the killed germs just as though they were still alive and produces antibodies accordingly. Then, if at a later date the actual live germs invade the body

(Concluded on page 31)

An Interesting and Helpful Discussion
by W. AUSTIN TOWNEND



Those Youngsters

WHAT MAKES THEM

Tick?



PUZZLED parents, teachers, leaders of children, and others who may be classified as "just looking" are everywhere. "We can't make those children out," they plead almost in despair. There is one thing we all surely do know about children however: They are going all the time. They are ever ticking. On that we are agreed.

Not always does youngsters' behaviour have the correct meaning to us grownups. Sometimes they're "good" (we think). Sometimes they're "bad" (we say). At times their behaviour patterns seem to be clear.

"Tell me," pled a mother the other day, "why did Alvin [six years old] do that today—usually he's not like that." There was special company in the home and young Alvin had been "a real let down."

Teenagers' parents suffer similar let downs it seems. Last week I heard a father say, "Tom has had a good home training, has always kept on the rails—but look at him today." Then the father went on to tell of smoking, disregard for parents, ridicule of religion, and laziness.

But really now, the situation is not hopeless, far from it—for children are not hopeless—particularly if you know what makes them tick.

To understand a child's behaviour we must first know the child. This takes effort. The effort takes time. Both the effort and the time thus used are well used. They are invested. And, as Charles W. Brewbacker put it: "One cannot be active in the exercise of leading, teaching, and training others without the blessing coming back on himself."

Our knowledge of children comes from two sources—1. God's revelation; 2. Man's experience. First, let us take this matter of what God reveals and how He brings it to light for us. We have the sacred Scriptures, the Bible. Older than the oldest textbook on child psychology, and more reliable than any other book, the Bible is one of God's means whereby He tells us about children. Sound principles are laid down in the Bible together with concrete examples of their outworking, and dire warnings should they be disregarded.

Looking at three simple texts, as samples of what the Bible offers by way of principles, we shall discover three foundational truths. Foundations are necessary to good building.

That children should have our love and respect is taught in Matthew 18:10: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." "I agree on the love side," you say, "but, respect—I thought children were supposed to respect us, their elders! This idea of their having *our* respect—I wonder?" Don't wonder. We largely get from our children what we give to them.

Ask any children's court worker dealing with young rebels who have shown the gravest disrespect (sometimes to the point of physical violence) for adults, just what has been revealed about the background of such children. You will hear tragic stories of "booting," "ear boxing," and the like. And sometimes it is the even sadder aspect of this lack of respect for children that is revealed—adult "mental disdain" of a "superior" type.

Guidance is needed by children. And this guidance should be more than educational, social, and vocational. It should also be spiritual. This principle is stated in our second text, Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

Four words—"wisdom," "stature," "God," "man," give us the keys to our treasury of discovery this time. "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52. Growth should be four-sided. There should be mental development, physical growth, spiritual progress, and social unfolding. Thus it was that the child Jesus grew. Thus should our children grow today.

Trees grow and children grow. But there is a difference. A tree's growth is only physical. You can see from Luke 2:52, however, that a child should grow in four ways. We adults—parents, teachers, or those "just looking," can help or hinder that growth. How?

This is the vital question which will be answered a little later on in this article.

When you begin to look at the soundness of Bible teaching in the field of child understanding, you find yourself ready to ponder Doctor Clarence H. Benson's sweeping summary, and agree with him. He wrote: "The only factor in our civilization that was not among the nations that are gone, is the Bible, and a psychology that is not founded upon its tenets can never produce an abiding race."

Another vital part of God's revelation about children is His Holy Spirit. The Spirit works along with the Scriptures in the mind of the one who is willing, waiting, and working to understand the mind of God on the matter of children. The Holy Spirit is part of God's revelation to man. He helps man understand the Scriptures and to be guided in choosing and doing the right. John 16:13 declares: "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come."

When we take a close-up look at man's experience as a source of knowledge about boys and girls, we find three factors: 1. Memory; 2. Observation; 3. Science.

Because we have all been children, we each have within us a textbook on child study. You might call that textbook memory. But it is not a complete course on the subject, nor is it always reliable. Here are some hazards: A. We forget. B. Our memory gets hazy. C. We are inclined sometimes to remember as we *felt* about things, and as we now *feel* about them, rather than recalling them as they *actually were*. This points up the truth that after all we are more psychological than logical!

Thus we must add observation to memory if we would find out what makes youngsters tick. We must observe youngsters at work and at play. We must observe as much as we can "the total child" in "the total situation." We shall begin to do that after we make a passing reference to the third part of man's experience in relation to child study—science.

Science has come a long way. But let us beware. As one writer puts it: "Scientific findings on children

often can give unproved theories, and these, we find, are often contrary to the Word of God."

Let us now take the "total child" in the "total situation" in the matter of growth. There are three urges that make up the dynamics of growth, an urge to grow up, an urge to learn, an urge to do.

It is the urge to grow up that causes the child to look for examples to imitate. He is constantly asking questions because of the urge to learn. And he is being pushed into new experiences and activities because of his urge to do. Grasp these facts and you will be more tolerant. For tolerance is born of understanding.

There should be four parts, or sides to growth; mental, physical, social, and spiritual.

We help a child to grow mentally when we surround him with love, give him support, opportunities for experiment, and opportunities for self-expression. This takes time, patience, and sheer hard work. But it does give meaning to life, young life as well as your own life. Try it. Prove it.

A child can be helped to grow physically, as almost all of us know, through good food, balanced exercise, and ample rest. Today there is an abundance of printed and spoken matter available on this side of child development.

When you look at social growth, you may picture music lessons, parties, organized sport, and like things having to do with social inter-action. Such can be likened to the shape of a bridge pier (it's the pier itself which counts most), or the colour of a person's skin (it's the presence of the skin that counts most).

What then are the basic elements of social growth for the child? We reply: *Self-control and respect for others*. On these two rest the whole genuine social structure of mankind.

Let us now consider spiritual growth, and how we can foster it in the child. Carl W. Berner's words give us a workable clue: "The home is the laboratory in which we put religion into practise." To this he adds, "Religion that is taught apart from life often leads to a life apart from religion." This means *Example*.

Children feel religion before they understand it; and they understand it, strange to say, before they can explain it, all because of the power—the attitude-making power—of example.

"Don't quarrel like that with Tommy, Sue," pled mother. "We're not quarrelling, Mum. We're only playing mothers and fathers." Enough said!

This matter of example and spiritual building in the child's experience takes in, of course, worship (in the family circle as well as in church), prayer, Bible stories, and the practice of simple stewardship by the youngster. In all of these matters example is the finest teacher. While they were addressed to teachers, these lines from an unknown author nevertheless come as a challenge to every parent and to everyone "just looking" at children today:

"O teacher dear, I pray you pause
And scan your habits, search God's laws.
And pledge your life to Him anew
To glorify in all you do—
In deed, in word, in tho't, in act,
In food, in drinks, in dress; in fact,
Make every habit plainly teach
The standards which the youth must reach.

Even the most ardent advocates of self-expression sometimes are amazed at the form this takes.



Then precepts true a work will show
Unhindered by the things you do.
And when at last before Him stand
The saved from earth's remotest land,
You, too, may stand and gladly say,
'Behold the flock Thou gavest me.'

What makes them tick? Let's change a word there—*who* makes them tick? God, of course. And how does God make children tick? Through their urges to grow up, to learn, and to do. We all have a responsibility to help the ticking to be strong, steady, and even, remembering all the while that that which God made perfect has been marred by sin. That very marring which takes children away from God, is a challenge, a challenge illustrated by this news story. A little girl was lost. Her parents and neighbours had searched and searched for her, alas, in vain. "Let us try once more," called the father. "Let us line up in one long row, forming a chain. Each take hold of the other's hand and walk forward and search step by step every foot of this hill. Here, everyone now, take hold of hands. Let's look over every inch of this whole area." That is what they did. They all clasped hands and walked shoulder to shoulder, step by step, over the whole place. And they found the little girl. But it was too late. The broken-hearted father picked up the little lifeless form and holding her in his arms said, "Oh, why did we not come sooner. Why did we not join hands before; we might have found her last night. We should have taken hold of hands sooner!"

Are you doing all you can to save your children?

COMING NEXT MONTH: "Four Things Every Child Needs."

GOD COMMANDS "STAND BY"

(Concluded from page 7)

resting terms that He is about to move into a programme, which for some reason best known to Him, had been delayed. And here one cannot help but think of the words of the apostle found in 2 Peter 3:9: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." But again, what is this mystery, the finishing of which constitutes such vital news for humanity? Thank God we don't have to look far for the answer. The Apostle Paul gave us the clue when he wrote 1 Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Yes, what a mystery of grace that the Son of God should take mortal flesh, show us how to live, die for us on the Cross, and then rise to intercede for us as our High priest in heaven!

The preaching of these great facts constitutes the "good news" or gospel of salvation which has been proclaimed through the ages. Notice how again and again Paul refers to the gospel as a "mystery" in such words as: "How that by revelation He made known

unto me the mystery . . . that the Gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." Ephesians 3:3-6. And again: "Praying always . . . and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Ephesians 6:18, 19.

This is the mystery, but what is the finishing of the mystery? The solemn truth is that God has said, "My Spirit shall not always strive with man." He has ruled that this dispensation of grace and mercy must close, and at last the irrevocable decree go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

What a fearful day that will be for humanity as the Spirit of God which speaks to the human conscience gives up His work of grace and the Son of God puts off His priestly robes and prepares to return to this earth, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:8. The Christ Himself warned that our age would end with wars and commotions, and "fearful sights and great signs" from heaven, with "men's hearts failing them for fear, and for looking after those things which are coming on the earth." See Luke 21. And above all, He warned that in such an age of perplexities, God would be finishing the mystery, for said He, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

The shock news for the world today is not that man has entered the Atomic Age, or the Space Age, but that he is in the Last Age. God is about to finish His work for humanity and "cut it short in righteousness, because a short work will the Lord make upon the earth." Romans 9:28. Time is running out. Surely in these days, as wonders crowd in upon us, and every prophecy is being so strikingly fulfilled, we should hear God's "Stand By" and take heed to the only message that can make us ready to share the kingdom in the day of His coming.

Did you observe that the Master said the gospel was to be preached to all men for a "witness"? His atoning blood, if accepted, will witness for us in the day of His appearing, but, if rejected or neglected, it will witness to our condemnation in that day. The following report appeared in our newspapers recently: "Before he died from bullet wounds, Jacques Borra, a shepherd, of Ajaccia (Corsica), dipped a finger into his blood and wrote the name of a man on a stone. Police today arrested the man—Thomas Colombani—and charged him with the murder, said the American Associated Press."

There was that witnessing, incriminating blood! And there on the Old Rugged Cross is His blood. Does it witness in your favour or against you? We are free moral agents and God calls on us to decide. Let us be wise and "make our calling and election sure."

OUR

Changing World



"ISLAMIC COMMONWEALTH" URGED

President Ayub Khan, in a speech at Lyallpur, Western Pakistan, said he would welcome creation of a commonwealth of Islamic countries which would safeguard the interests of the Moslem world. "All Islamic countries should be linked by religious and fraternal ties," he stated. Reactions to the speech were largely favourable in the Middle East, and Cairo Radio advised setting up a committee to pursue the suggestion.

LITTLE FREEDOM HERE!

News comes from Greece telling how two women Jehovah's Witnesses received sentences of four months in prison each, on charges of trying to convert a Greek professor of theology at Thessalonika University. According to the prosecution, the women visited the home of the unnamed professor of the history of sects, and tried to explain Biblical passages to him in the light of their sect's teachings. The professor was reported to have locked his two visitors in his office and called the police.

GOVERNMENT AID FOR CHURCH SCHOOLS

The Seventh-day Adventist Church, which operates the second largest system of church schools in the United States in addition to its extensive school systems throughout the world, has told a United States Senate sub-committee on education that it wants no tax funds for its private schools. In its official statement the Church said: "Adventists

oppose, therefore, any amendment which would grant, in effect, government subsidy to parochial schools. . . . In the name of our most valued traditions and practices, the principle of complete separation of church and state in its application to the education of our children must be protected."

"SHALL HE FIND FAITH?"

A recent magazine article reporting the findings of a poll conducted in an American theological seminary reports that only 44 per cent of the students believe in the virgin birth of Christ. Only 29 per cent believe that there is a real heaven and hell. Only 46 per cent believe that Jesus ascended physically into heaven after His crucifixion. Only 2 per cent indicated that they were interested in the topic of original sin. Belief in the immortality of man ranked as a major tenet for only 2 per cent; and only 1 per cent are convinced that there will be a second coming of Christ.

AIRLINERS TO CROSS AMERICA IN SEVENTY-SIX MINUTES

Within a decade commercial airliners will be flying from New York to the west coast in one hour and sixteen minutes, according to Najeeb Halaby, Federal Aviation Agency Administrator. The planes will fly at an altitude of 75,000 feet (14.2 miles), at three and a half times the speed of sound. Passengers will arrive at their destination one hour and forty-four minutes before they left, because of the difference

in time zones. Four large aircraft companies — Lockheed, Douglas, Boeing and Convair — have already studied the feasibility of manufacturing such supersonic planes, and have concluded that it can be done.

LARGE-SCALE EVANGELISM

Dr. Billy Graham recently disclosed at a civic luncheon given in his honour by Minneapolis, U.S.A., that the evangelistic association which bears his name is a four-million-dollar-a-year concern. Most of the budget goes for the purchasing of radio and television time, and to finance the magazine *Decision*, which the association recently began publishing. The association, with headquarters in Minneapolis, receives from 20,000 to 30,000 letters each week, the evangelist revealed.

IN BRIEF

After living for thousands of years in the Biblical land of Cush, the Nubians are about to be evicted to make way for the new Aswan Dam. The dam will convert a 300-mile stretch of the Nile into a lake twenty miles wide and in places 180 feet deep. . . . Jet travel in 1960 comprised more than 50 per cent of the total flown by all planes, even though jets compose only slightly more than one quarter of the total fleet. . . . The continent of Africa has sufficient falling water to supply the whole world with hydro-electric power. . . . A camel of the Sahara can tolerate a loss of water by sweating equal to nearly a quarter of its body weight, as compared with about 12 per cent possible for man.

HAS SATAN ever whispered in your ear, "Your sins are too terrible to be forgiven; you might as well give up"? Has he ever chilled the blood in your veins by saying, "You can't be sure of being saved; why not get what the world has to offer"? Has he ever tried to extinguish the joy in your heart by suggesting that God doesn't love you? If your answer to any of these questions is Yes, this article is for you.

Unfortunately, many Christians have doubts about their acceptance with God and the certainty of their salvation. Less than a month ago I received a letter from a woman in another state that read, in part: "I have been so terribly troubled over my spiritual condition, and I would like to know whether you think I shall be saved, or if I should give up and leave the church, for I have no peace or assurance. . . I feel lost. I never hear a 'still small voice' and never have the feeling of acceptance. Should I give up after all these years of trying? . . . If only I could have the same assurance that the other church members do, I would be so happy."

This woman was about to give up. Why? Because she felt unsure of being saved. She lacked peace. She questioned her acceptance by God.

Can we be confident of salvation? Can we be certain of everlasting life? The Apostle John answers, "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

The first step, the all-important step to a confident experience with God, is to receive Jesus Christ. By receiving Him, we not only become sons and daughters of God, but we also receive Heaven's best gifts. One of these gifts is mentioned in Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." When we receive Christ, we are freed from condemnation. No longer do we moan, "What shall I do about my sins? I am condemned to death." For "there is therefore now no condemnation." What a wonderful gift is freedom from guilt!

Another blessing that comes by receiving Jesus is eternal life. "This is the record, that God *hath given* to us eternal life, and this life is in His Son. He that hath the Son *hath* life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. If you have received Jesus into your heart, you *have* eternal life—not that you will receive it some time in the future, but *now*. It is yours just as surely as if you were inside the Holy City. "He that hath the Son *hath* life."

Like the Saviour, eternal life is received by faith. John the Beloved writes, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31. Notice the word *believing*. How important it is! This text says that if you "*believe* Jesus is the Christ, the Son of God," you will "have life through His name."

Faith is tremendously important in this transaction. In fact, you cannot deal with Christianity very long without sensing how indispensable are "faith," "trust," and "belief." Many years ago when John G. Paton, the great missionary to the New Hebrides Islands, went to the south-west Pacific to carry the gospel to the natives,

A MESSAGE OF HOPE FOR ALL
WHO HAVE EVER SAID—

"I Feel Like
Giving Up"



KENNETH H. WOOD

he faced a tremendous task. The people had no written language. In order to translate the New Testament, Paton had to listen to the natives as they conversed, putting their words and ideas into written form.

Finally, when he thought he had a large enough vocabulary to begin, he started to translate the New Testament. But soon he realized that he had no word for "belief," no word for "faith" and "trust." It seemed that he was stymied. He hardly knew what to do. Then one day he and a native went on a hunting trip. On this trip they shot a large pig, and the two men carried the animal down the mountain to Paton's house. It was a hot day. When they reached the veranda, they laid the pig on the grass and dropped exhausted into two chairs on the porch overlooking the sea.

The islander exclaimed impulsively, "My, but it's good to stretch yourself out here." He used a word for "stretch yourself out" that Paton had never before heard. Paton wrote it down right away. Later, when he had completed the translation of the New Testament, people discovered that for "belief" and "trust"



he had used the expression "stretch yourself out." "God so loved the world that He gave His only begotten Son, that whosoever stretcheth himself out on Him [the Saviour] should not perish but have everlasting life." "Stretch yourself out on the Lord Jesus Christ, and you will be saved and your house."

What a beautiful picture this is—completely abandoning our tensions and efforts and works, and confidently relaxing in the everlasting arms. As Christians, we disappoint God when we doubt what He has told us about His goodness and love, and the provisions He has made to save us. To illustrate, let us say that a man has two daughters, both of whom are heavily in debt. The father is wealthy, so he deposits £10,000 in the bank for each daughter. He tells them what he has done, and authorizes them to draw out any amount they need to pay their debts.

The girls look at their father with suppressed smiles, a bit indulgently perhaps. It is obvious that they doubt his word. But he insists: "The money is there. It's yours. You can draw on it." Finally they say, "O.K., Dad, we believe you"; but still they do not draw on the account. Their works contradict their words.

And, because they disbelieve, they remain in debt. For all practical purposes they are still paupers. The

money is in the bank, but they do not use it. Their spirits get no lift from it; their faces are still sad with their despair of poverty.

How tragic! By not believing their father they rob themselves of joy and rob their father of the pleasure he should have. Scripture says, "It is more blessed to give than to receive," but the giver cannot receive joy if his gifts are rejected.

Thus it is with God. He has made full provision for our salvation. In Jesus Christ He has made available all the best gifts of heaven—everything that we need. He has put to our account salvation, freedom from condemnation, power over sin, eternal life. Yet, in spite of all this, many Christians go through life saying, "I wish that my heavenly Father would somehow save me." Or, "I hope that somehow I will be saved; I hope that I'll be able to obtain everlasting life." Faith needs to grasp the reality of what God has done in Jesus. This will bring joy, both to the believer and to the Father.

Some people doubt the certainty of their salvation because they feel they must be saved by works. If their works are faltering and imperfect, they question whether they will be saved. While the soul who loves God will delight to obey Him (John 14:15), this is a fruit of conversion, not a means of obtaining salvation. But Satan wants us to believe that unless we build up merit with God by works we cannot be saved, that we lose our hold on everlasting life. He wants us to feel that if we ever sin—no matter how unintentionally—our whole relationship with God is nullified. But this is not true.

We may illustrate this by the marriage contract. Two young people stand before the minister to be married. They exchange vows. They say their "I do's." Now, suppose that one of them says, "I don't feel that I'm married." Do feelings change facts? Or, perhaps one of the parties says, "I'm not perfect. I make mistakes." Does that nullify the marriage? No one is perfect, yet marriages continue just the same. Does imperfection change a covenant relationship, such as marriage? No.

Likewise, neither our feelings nor our imperfection of character determines our acceptance or rejection by God. What really counts is whether we have received Christ. When we receive Christ, we surrender our will to Him, we enter the waters of baptism, and come forth to belong to His family. Now we belong to God. We have entered into a covenant with God. We are His. We are "sons of God."

We may go back on the terms of our covenant with Christ; we may repudiate our agreement, either deliberately or by living a careless, worldly life. But unless we do, we continue to belong to God. God never goes back on His covenant. He never changes. He is always the same. We need never ask, "I wonder if God loves me still." He does. Has Calvary changed? Has the universe changed? Neither has God changed. He still loves us. We may change, but God never changes. How marvellous it is to serve a God like that!

A wonderfully reassuring promise is found in John 10:27-29: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any

man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand."

Note the statement, "I give unto them eternal life." If we belong to Jesus, we have eternal life. The verse says further, "They shall never perish." Here is the answer to the threat of non-being. If we accept Jesus Christ and maintain a surrendered life, we shall never perish. With a promise like that, how can we ever be discouraged? How can we be downcast? How can we fear the future?

Jesus assures us, "No man is able to pluck them out of My Father's hand." If we want to be God's children, no force in heaven or earth can remove us from the Father's hand. Paul believed this. Writing to young Timothy, he said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12. What confidence! How different from the way many Christians talk!

Note why Paul had confidence. He was focusing not on his own inadequacies (and he had a number of them), but on Christ. He didn't say "I think I'll be saved because I'm trying harder and making progress day by day." No; "I know whom I have believed, and am persuaded that *He is able.*"

Paul trusted Christ, not self. He was confident because he believed that *Jesus Christ was able.* He believed that Christ was sinless. He believed that Christ's death on the cross was a perfect atonement for sin. He believed that Jesus invaded the domain of death and came forth conqueror. He believed that Jesus ascended to heaven, that He was ministering before the Father on his behalf. He believed that the perfect life of Jesus had been put to his account, and that this righteous life was his by faith. "*He is able.*"

One of the most marvellous texts in the New Testament is 1 Corinthians 1:30. If your spirits ever need a lift, read this verse: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Where is our wisdom? Where is our righteousness? Where is our sanctification? Where is our redemption? Jesus has been "made unto us" all of these gifts. So if your life is not fully sanctified, keep pressing forward, but do not become discouraged. Jesus is made sanctification for you. Wisdom, righteousness, sanctification, redemption—all come through Jesus Christ.

One well-known Christian author has written: "While we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favour of God. We are not to be anxious about what Christ and God think of us, but about what God thinks of Christ, our Substitute. Ye are accepted in the Beloved."—Ellen G. White, "*Selected Messages*," Book 2, pages 32, 33.

Your acceptance with God depends on what He thinks of His only-begotten Son Jesus. When you received Christ into your life, God accepted you for the sake of His dear Son, whom He loves. Of Jesus He said, "This is My beloved Son, in whom I am well pleased." God accepts His Son—there is no question about that—and when we receive Jesus, we are accepted in Him, our Substitute.

Paul never doubted Christ's power to save. Hear him as he exclaims, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25. Paul did not say, "I am able," or "I'll struggle through somehow." No, "*He is able*"—Jesus is able. Where is the emphasis? On Jesus Christ and His ability to save. When we cling to Jesus as did Paul, and put our trust in the Saviour, not in self; when we recognize that our salvation depends not upon what we can do for ourselves but upon what Christ and God have done for us, we will have the same confidence manifested by Paul.

A great preacher once said, "When I look at myself, I don't see how I can ever be saved, but when I look at Christ, I don't see how I can ever be lost." And a dear old Scottish lady commented, "I often tremble on the Rock, but the Rock never trembles under me." When we look at self, we may tremble sometimes, but as we keep our eyes upon Jesus we will cease to tremble; we will stride boldly forward toward the kingdom, knowing that Christ is able to save.

Writing to the Philippian believers, Paul emphasized Christ's power to carry us through. "Being confident of this very thing," he wrote, "that He which hath begun a good work in you will perform it until the day of Jesus Christ." Philippians 1:6. If you believe that God is working in your life, why should you doubt that He will continue until the day of final triumph? He will. What He has begun, He will finish.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Jude 24, 25.

From a book by Ellen G. White comes this beautiful statement: "Present Christ, the way, the truth, and the life, and tell of His power to save all who come to Him. The Captain of our salvation is interceding for His people, not as a petitioner to move the Father to compassion, but as a conqueror, who claims the trophies of His victory. He is able to save to the uttermost all who come to God by Him."

Jesus Christ is a mighty conqueror. He conquered death. He conquered the grave. He conquered sin. He conquered the devil. Now he stands before the Father, declaring, "I claim these trophies as the result of My victory." He is able to save to the uttermost all who come unto God by Him.

No wonder Paul wrote in Hebrews 10:35: "Cast not away therefore your confidence, which hath great recompence of reward." Confidence is an important factor in salvation. So if Satan seeks to discourage you, point him to your perfect Saviour. Look up, not down. Be happy and hopeful, knowing that all things are yours—including life eternal—in the great gift of Jesus Christ.



Signs COUNSEL CORNER

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

Viewed every Sunday
Melbourne, HSV7, 2.00 p.m.;
Perth, TVW7; Hobart, TVT6, as listed.



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

"WINE" IN THE BIBLE

In our Sunday school class a question was raised that no one could answer. We believe in total abstinence, but we read in one of our lessons that Jesus went to an upper room to prepare wine. How can we reconcile this with the teachings in other parts of the Bible that condemn wine?

In the Hebrew and Greek languages in which our Bible was originally written there were thirteen words representing grape products in some form. Some of these words carried the idea of fermentation, others represented the unfermented products, but all are translated as "wine" in our English Bible. In Jesus' time, grape products were staples in the diet and were used as grape juice, raisins, and grapes prepared as jam or syrup. Fresh grape juice was made to keep without fermentation by boiling until it became thick like molasses. Then it was stored away in skins or jars for future use. The grape juice preserved in this manner was used in various ways, but mostly as a spread for bread and as a fruit drink when mixed with hot or cold water. This grape drink was non-intoxicating and was the ordinary drink of the majority of people in the time of Christ. It was this kind of unfermented wine that Jesus created at the wedding feast of Cana and which He prepared for the first Communion service with His disciples. The Scriptures again and again condemn the use of fermented wine and of course the drunkenness which likely follows. Proverbs 23, verses 29-35, give a most solemn warning against the use of intoxicating drinks. Jesus would never be a party to anything against which the Scriptures speak so strongly.

WORSHIP UNDER DIFFICULTIES

For some time I have felt impressed that I should conduct family worship in our home with my children. Accordingly, each morning we have gathered together before starting the day's duties and prayed for God's protection and care upon each member of the family. But now I am discouraged about it. How can I carry on family worship when the men in the house immediately afterward use God's name in vain? It seems to me that this makes a mere mockery of our prayers.

Naturally it is ideal if all the members of the family can join together in daily devotions; however, God has never instructed us to pray only in homes where all are believers in Christ. The Master Himself has instructed us that "men ought always to pray, and not to faint." Luke 18:1. You are doing a splendid thing in gathering your children each morning and praying with them. They will never forget your concern for their spiritual welfare. The memory of your prayers will live with them always and will be a strength and stay to them long after they are away from your influence. In addition, you are setting a right example to the men in your house. Someday you may have the joy of seeing them, too, join you in serving God. Keep praying, and God will help you in working for the salvation of your loved ones.

CHRISTIANS AND JEWS

As a Jew I would like to ask you why it is that so many people who call themselves Christians and make almost unbelievable sacrifices for the sake of Jesus, the Jew, have at the same time destroyed and tormented Jews for the last 2,000 years. This to me is a supreme contradiction of Christianity.

No person who truly follows the teachings of the Lord Jesus Christ would find it possible to "destroy and torment" any other human being. And yet it is true that the Jews have suffered untold agonies, many times at the hands of so-called Christians. The difficulty lies in the fact that it is assumed that just because individuals are born in Christian homes or have been exposed to Christian principles in a nation which is considered Christian, they are therefore Christians. There is a great difference between having a Christian background and being a practising Christian. The only ones worthy of this term are converted individuals who are dedicated fully to the Lord Jesus Christ. You should not judge Christianity by those who make no attempt to live up to its teachings. It should be judged by the transformations which it has brought into the lives of those who have allowed the Lord Jesus Christ to bring them the new birth, and who practise in their own lives the love, mercy, and compassion that Jesus showed to all.



When the farmer sows his grain, he knows that the harvest day must come. Just so, in the judgment day, we shall harvest the sowing of our deeds in this life.

YOU ARE SUMMONED TO APPEAR BEFORE

The Judgment Throne of God

★ REX D. EDWARDS

IN the lay of Ishtar we read of dungeons where the evil must languish for ever. According to the religion founded by Zoroaster, when a man died his spirit crossed the bridge Chinvat, the bridge of the Accountant. There he was met by his own conscience in human form, and not alone; another two accompanied that strange figure. One was the incarnation in the form of a fair maiden of all his good deeds; the other represented his evil past. A wrestling for victory ensued. If the good in his life exceeded the evil, then he passed into paradise, the abode of song; if the reverse was the case, he was cast down into the dismal realms where the earth-spirit rules over the world of woe. I need not refer to the Egyptian Book of the Dead, where the weighing of man's heart is so graphically depicted; or remind the reader of Plato's words: "Now that the soul is immortal there is no salvation except in the attainment of the highest virtue."

This premonition of a day of judgment is reflected in the record of other races. In the old Babylonish beliefs, the land beyond the grave was one of eternal twilight. Gloomy walls enclosed it, and it was encircled by Datilla, the silent river of death. Its king was Aralu, that grim title meaning, "the land from whom there is no returning." Its queen was "the lady of the deeps." Yet even in this shadowy abode there was the thought of retribution.

Every instinct of right in our nature, every sense of equity, supports the categorical Biblical fact that God "hath appointed a day in the which He will judge the world." Acts 17:31. The Apostle Paul declared that we live in a moral universe, and that all men are accountable to God: "As it is appointed unto men once to die, but after this the judgment." Hebrews 9:27.

Think of the multitudes who go through life misjudged. Do those years of silently bearing reproach

not demand that final arraignment, when the past shall be cleared up, when the massing witnesses shall be produced, when the false lips shall be silenced in shame, the truth be spoken, and the wrong for ever righted? "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God." Romans 14:10, 12. All must appear before the judgment. The garments of respectability, the power of wealth, the authority of position will not offer immunity, for when we are ushered into the presence of the heavenly Potentate, His favour will not be won by wisdom; it cannot be purchased by riches; His mercy will not be obtained by eloquence, nor His respect by education. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

How comprehensive will this judgment be? Will there be any secrets hidden from the all-discerning eye of the Judge? "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. In that day "is nothing covered, that shall not be revealed; and hid, that shall not be known." Matthew 10:26. When one considers that in 30 years the average person speaks sufficient words to fill a library containing 1,560 volumes, the further testimony of Christ is of fearful import: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12:36.

All this strengthens the credibility of that vision seen by John on Patmos. Gazing seaward over waters, perhaps shimmering in the sunset glow, John suddenly beholds from out of that radiance a greater glory dawn. His spirit is carried down the centuries to the end of time, and with bated breath he witnesses the final scene. Countless are the throngs, which to his eye appear to crowd the limitless expanse of space. From watery depths, where death may no longer reign, the sea gives up its dead. From battle fields, from ancient moss-grown tombs, from many a lonely spot, where, unknown, unseen, some helpless wanderer has sunk to die, streams forth that great army of resurrected souls. Not on their wondering faces, but on the central sight in that awesome spectacle his glance is fixed; and not only his, but that of all, for "every eye shall see Him, and they also which pierced Him."

In front rises the massive structure of the Great White Throne, imposing in its very purity. It, too, had been slowly building behind the veil. Every plaint lodged by wronged mortal has helped to rear the Judgment Seat. Then when the Face upon the throne is seen, there arises a mighty cry, as kings, and captains, and bondmen, call the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb." But the world which has so often hid them is powerless now, for from that Face the very earth and heavens flee away, and there is found no place for them: and humanity, without the foundation on which it trusted, is left alone confronting its Creator. (Revelation 20:11-13.)

In the year 1886, F. E. Belden, musician and composer, penned these searching lines:

"The judgment is set, the books have been opened;
How shall we stand in that great day
When every thought, and word, and action,
God the Righteous Judge shall weigh?

The work is begun with those who are sleeping,
Soon will the living here be tried,
Out of the Books of God's remembrance,
His decision to abide.

Oh, how shall we stand that moment of searching,
When all our sins those books reveal?
When from that court, each case decided,
Shall be granted no appeal?"

The Lord has made every provision for our full salvation. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:17. Today He is your Friend, Redeemer, and Saviour—tomorrow He may be your Judge!

"How shall we stand in that great day?
Shall we be found before Him wanting?
Or with our sins all washed away?"



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(Signs)



... Is It More, or Less, "Interpretative" Than Other Versions?

A. GRAHAM
MAXWELL

WITHIN SEVEN DAYS of the publication of the New Testament of the New English Bible, over a million copies had been sold. Hundreds of thousands more have been sold since, making this volume one of the best sellers of 1961.

Such enthusiasm for the new version is not unjustified, for the New English Bible may be regarded as one of the most significant publications in the long history of English Bible translation.

Never before has there been an "authorized" Protestant English translation of the New Testament. That is to say, never before has there appeared a fresh translation of the New Testament enjoying the general support and sponsorship of leading Protestant organizations. All previous so-called "authorized" versions have been revisions rather than new translations. This is true, for example, of the 1611 King James version, a revision—and a very good one—of the Bishops' Version. To be precise, it was the third "authorized" revised Bible of 1568, which itself was a revision of the first "authorized" revised version, the Great Bible of 1539. The same is true of the 1885 English Revised Version, the 1901 American Revised Version, and the Revised Standard Version of 1952.

But the 1961 New English Bible is not a revision of any previous translation. Instead it is a fresh interpretation of the original Greek. As the translators explain in their introduction, "The Joint Committee which promoted and controlled the enterprise decided at the outset that what was now needed was not another revision of the Authorized Version, but a genuinely new translation."

More than this, it was the stated purpose of the translators to make the new version thoroughly intelligible to the average reader. Hence the attempt "consistently to use the idiom of contemporary English to convey the meaning of the Greek."

During the past few months the writer has had opportunity to become well acquainted with this 1961 English New Testament and to evaluate the results of the thirteen years of patient scholarship devoted to its production.

Justification of the claim that the new version was intended to be meaningful and clear, not obscured by archaic language, is apparent on every page.

But perhaps the most important claim of the translators concerns their treatment of ambiguous and obscure passages in the Greek.

There are many words, phrases, and sentences of doctrinal or exegetical significance in the Greek New Testament which are capable of more than one meaning. Often the immediate context provides no clear indication as to what the correct translation should be. Through the centuries the versions have differed widely in their treatment of these problem passages and in the solutions they have presented.

That there are obscurities and ambiguities in the Greek text is generally recognized. But whether or not such passages should be interpreted in translation and, if so, whether or not alternative interpretations should be offered in the margin, has been the source of considerable difference of opinion—sometimes strongly expressed—among New Testament translators and expositors.

It is the claim of the New English Bible translators that they have followed the policy of presenting clear interpretations of obscure passages rather than hiding behind the "comfortable ambiguity" of more literal versions. In this they recognize that they have run a considerable risk, but they write, "We have thought it our duty to take the risk rather than remain on the fence."

The translators have been remarkably successful in fulfilling this claim.

By way of demonstration consider the highly interpretative quality of the New English Bible translation of Paul's epistle to the church at Rome, one of the larger and more difficult documents in the New Testament.

In the Book of Romans there are more than fifty passages of doctrinal and exegetical consequence which are obscure and ambiguous. To cite a few examples: "Should the last part of Romans 9:5 be punctuated as a statement of the deity of Christ or a doxology to the Father? Does Romans 1:17 mean that the just shall live by faith, or that he who is justified by faith shall have life? Does Romans 1:30 describe some of the wicked as haters of God or hateful to God?"

The precise meaning of each of these problem passages in Romans must be regarded as yet somewhat uncertain. Among responsible and qualified scholars there is important disagreement as to their correct interpretation. Equally marked is the disagreement among major English versions and even editions of the same version.

When one limits the investigation to the fifty-one passages in Romans which are most readily seen to be ambiguous, it is significant to note that all of the more important English versions interpret at least 60 per cent of the obscure passages. This includes even such reputedly uninterpretative versions as the King James, the Rheims-Douay, and Wycliffe.

Especially noteworthy is the highly interpretative quality of the English and American Revised Versions of 1885 and 1901, which have offered interpretative renderings of more than 80 per cent of the problem passages—no less than Phillips' much more idiomatic translation. The English Revised Version has been generally regarded as one of the most excessively literal of all English translations—"an interlinear for school-boys." This characterization may be valid as far as literary style is concerned, but it obviously is not correct in the area of interpretation. Twenty of the thirty-seven versions and editions included in this study interpret fewer of the fifty-one ambiguous passages than does the English Revised.

A few of the versions have succeeded in presenting clear interpretations of almost all of the ambiguous passages in Romans. And it is to this class of courageous New Testament translations that the New English Bible must be assigned.

In this stimulating version no less than 95 per cent of ambiguous passages are given interpretative renderings. This is equalled only by the translations of Schofield, the Twentieth Century, Weymouth, Goodspeed, Knox, and Lilly.

In spite of the great divergence of scholarly opinion as to the meaning of each of the fifty-one passages in Romans, only three of the versions included in this study, the English Revised, American Standard, and Weymouth, made any serious attempt to inform the reader that the interpretation given in the text is not the only possible meaning of the ambiguous original. The English and American revisions offer alternatives

for about half of their interpretative translations. Weymouth, in his first edition of 1903, offers alternatives for a third of his interpretations. More than half of the versions included in this study offer no alternatives at all.

The New English Bible presents interpretative translations of forty-nine of the fifty-one passages in Romans. For forty-one of these no alternatives are offered in the margin.

It seems hardly justifiable that such a church-sponsored version designed for general public use, one which is assumed to represent a consensus of scholarly opinion, should so consistently present only one of two or more possible meanings of ambiguous passages concerning which there is marked divergence of scholarly opinion. Perhaps this may be remedied somewhat in later editions.

The presence of so much interpretation in the New English Bible naturally raises the question of theological bias. But before dealing with this, a distinction needs to be drawn between a translator's personal theology and his scholarly understanding of the theology of the writer of the particular document being translated.

It would seem legitimate, in fact necessary, that the translator's understanding of the author's theology should be a determining factor in the interpretation of ambiguous passages of theological consequence. Without such insight into the original writer's theology, the translator has no other basis for resolving ambiguities than his own personal belief or preference.

The influence of such necessary understanding of the theology represented in the document being translated hardly merits the unfavourable characterization of "theological bias" or "theological prejudice," for such terms seem to imply the absence of scholarly considerations of evidence. It is true that the translator's choices will inevitably reflect his own opinions concerning the author's theology, and his decisions may reveal a pattern identifiable as, say, "liberal" or "conservative." But if this also is to be dubbed "theological bias," it is at least a bias of a different sort, in that it is held more immediately answerable to the evidence in the document under translation.

Unfortunately, it is difficult to distinguish between these two kinds of theological bias, and among the large

(Please see page 31)

★ Members of the Joint Committee of the Churches on the New Translation of the Bible attend one of their meetings in the Jerusalem Chamber of Westminster Abbey, London. The New Testament portion of the New English Bible was published on March 14, 1961, jointly by the presses of Oxford and Cambridge Universities.





The

D R I P P I N G

T A P

By
T. Tucker

LITTLE things! That's what they were. Just little things. "Things like that don't matter," Bill said, glancing up at his father. His father didn't say anything, and Bill glanced back at the dripping tap. "What difference does it make if the tap does drip?" he asked.

But his father didn't reply. He only looked his answer.

"What difference does it make if I forget to say 'Thank you?'" "What difference does it make if I am a little late to breakfast in the morning?" "What difference does it make if my hands are a little dirty?" These were questions Bill asked from time to time.

"It makes a lot of difference, Bill," said his father. "It is the little things that count most."

Bill frowned. "I don't see why—"

His father smiled. "You asked what difference it made whether you say 'Thank you' or not. Each time you forget, it hurts the person who has done you a favour. They think you don't appreciate what was done for you."

"And it hurts them a little each time, until after many times it has hurt them a lot. The same goes for other things. A little dirt many times means a lot of dirt altogether; a little late for breakfast many mornings means a lot of wasted time; a little drip from the tap means a lot of water that has been wasted."

"I don't see how that little drip could waste much water," Bill said, as he pointed to the bathroom tap. "It's dripping so slowly."

"And there's not much water in a drop, is there?" his father asked.

Bill glanced up, then shook his head. "There's hardly any."

"But a little water dropping steadily means a lot," his father said smiling.

Then Bill had a suggestion: "Let's let the water drip all night long and see how much is in the basin in the morning!"

"Fine!" his father agreed.

Carefully they put the stopper firmly in place and let the tap drip. After a few minutes there was a little water around the stopper, but Bill was sure that by morning there would be so little more that his father would laugh and admit that he was wrong.

After everyone was in bed the house became still. Bill lay on his back, listening to the dripping tap. He could just barely hear it.

And finally he fell asleep.

Throughout the night the water continued to drip. Each drop made a small splash when it fell.

Splash—splash—splash.

The sun came up, bouncing over the hill to fill the day with warmth and beauty. With it came Bill. He jumped out of bed and hurried toward the bathroom.

Now he would show his father who was mistaken. Before entering the bathroom, however, he decided to call his father.

Together they went into the bathroom.

At first Bill suspected some kind of trick. Not only was the basin full, but it had run over. Something had plugged the overflow drain, and the water was all over the bathroom floor.

The tap was still dripping. Splash—splash—splash.

Bill turned it off tightly. There was one more drip and then silence. He pulled the plug, and the water gurgled down the drain.

Bill glanced up at his father as the water emptied from the basin. Gurgle—gurgle—gurgle.

"Dad?"

"Yes?"

"You know what? Something else is going down the drain with the water," Bill said.

His father looked puzzled.

Then Bill added quietly as the last of the water gurgled. "Some of my bad habits. From now on I'll watch the little things."

"You do that, Bill," his father said. "Little things in life do count. Our little habits sometimes make big problems."

And then they both smiled as the last, faint gurgle came from the basin.

THE TWO MARYS

Gwen M. Ford



THE POET has suggested:

What I spent I had
What I kept I lost
What I gave I have.

Christianity itself seems to echo this very paradox. We are told that "He that *loseth* his life for My sake shall *find* it." "When I am *weak*, then am I *strong*," and "It is more blessed to give than to receive."

Are these injunctions realistic? In nature we see death resulting in life. It is the death of the grain that brings forth the life in the plant, and the consequent multiplication many times of that one grain in the ultimate harvest.

Again we find that "in quietness and in confidence shall be your strength." And we wonder what quietness can achieve. We would think that in our life of bustle we could receive no greater message than this. As Andrew Murray has said: "How slow many are to learn that quietness is blessedness, quietness is strength, quietness is the source of highest activity—the secret of all true abiding in Christ."

Think of the two Marys of Scripture, for in them we see this principle practically demonstrated. As for the one who was entrusted with the greatest Gift in the world, let us note her reply when told the news. "Behold the handmaid of the Lord; be it unto me ac-

ording to thy word." Her perfect passivity made it possible to bring to the world the greatest Blessing for mankind. Likewise as the wonders multiplied about her we find that "Mary kept all these things and pondered them in her heart." Surely it was this spirit of acquiescence that made it possible for God to choose her for the privilege that had been woman's hope down through the ages.

Then there was the other Mary. Think upon the scene. Jesus had just arrived at the home of His friends. Martha, eager to show her gladness, was bustling about to fix the best meal possible for her Lord. Mary forsook her interest in things and centred it upon the Person—Jesus. She "sat at Jesus' feet, and heard His word." Annoyed by her inactivity, Martha came to the Lord with her complaint, and Jesus replied in words that have a peculiar interest for our present age—"Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." So much of the product of our life's activity can be taken away from us. Fire, flood, and famine, can take away the work of our hands, but that which has been wrought through sitting at the feet of Jesus will last through the ages to come.

And think now on this Mary of Bethany. Of all on earth she was the closest to knowing what was to happen to her Lord. Her knowledge surpassed even that of the beloved disciple. Her action in securing the alabaster box of ointment and anointing the Lord's feet for His death revealed that "quietness is the source of highest activity." On earth no greater service was rendered the Lord than this.

Even in the realm of the physical it is recognized that for maintenance of health, it is essential to avoid continuous activity. "Power through repose," is the catchword often used. Another has said: "A few minutes spent quietly each day can do wonders in the strengthening and quietening of the whole nervous system. It can bring a new poise, a new steadiness, and a new power into human lives."

Let us look at the two Marys and find for ourselves the real source of power for daily living. "In quietness and confidence shall be your strength." For us we shall find the truth in an apparently perfect paradox—that quietness and ceasing from all self-dependent effort is the secret of the highest activity of man and his powers.





The Roman governor utters his lame defence of Christ: "I find in Him no fault at all."

PONTIUS PILATE -- Saint !

IF by some miracle you could awaken Pontius Pilate, sometime Roman governor of Judæa, from his death-sleep, no one would be more surprised than he when you gave him the news. In fact, so outlandishly improbable is this quaint piece of intelligence that you would be in danger of having the Roman laugh in your face.

First, you would need to remind him of a Prisoner who once stood before him. That he would recall easily enough. It is unlikely that the memory of the innocence of that Face, the dignity of that Presence, the bearing of that kingly Head, could ever be erased from Pilate's consciousness. Wake him almost twenty centuries later, and his recall of the facts would be instantaneous. Then you would need to bring him up to date on things that had happened since his demise.

He undoubtedly would be surprised to hear that that miserable bunch of cringing Galileans had blossomed forth into a band of vigorous and fearless missionaries whose zeal knew no limits, whose strength increased daily, and whose converts were numbered in thousands. You would then need to sketch in the doings, the exploits, and the achievements of the explosive Saint Paul, and finally, you would have to tell him, gently but positively, that the followers of that Man were now numbered in their hundreds of millions.

All this would amaze and astound the resurrected governor, but if you really wished to see him shocked into a stunned and incredulous silence, you must give him your next piece of information gently and carefully. Otherwise, the impact might prove too much,

and he would lapse into his former state, from which you could never rouse him.

And the piece of news that is so startling, is that a branch of the Christian Church, that same Church established by Christ whom he delivered to be scourged and crucified, has canonised the governor. "Saint Pontius Pilate" hardly rolls trippingly off the tongue. Suddenly, this official whose political life was notable for its corruption and cruelty, finds himself catapulted into the community of the saints. I hope he would have the grace to blush, to feel out of his element.

Yet, if reports are true, the facts are as I have stated. The Abyssinian branch of the Coptic Church has indeed elevated the rascally procurator to saintly status. And for what reason? They have done this on the flimsiest, the most paltry, and the most dangerous evidence possible. Because this pompous and time-serving Roman, who would curry favour with the rabble rather than dispense justice as he knew it to be, uttered the words, "I find in Him no fault at all" (John 18:38), Pilate is deemed worthy of the company of apostles and prophets, heroes and saints.

Now it is certainly most charitable of the Coptic Christians to overlook the perfidy and treachery of the private life of Pilate, and it is commendably kind of them to be guided by this one pathetic sentence. But the facts are otherwise; saints are not made of such stuff of which Pilate was made, nor, conversely, was Pilate made of such stuff as are saints.

If "I find in Him at all" is the criterion for sainthood, then there are millions of saints walking the

earth at this moment; people with blasphemous tongues, evil minds, vicious natures, crippled characters, hateful dispositions, with hearts filled only with guile, malice, deceit, and cunning. Yet, if you were to ask these people what they thought of Jesus Christ, they would reply that He was a good man. In other words, their answers would be nothing more than a paraphrase of Pilate's pronouncement, "I find no fault in Him at all."

Then their words, their thoughts, and their scheming minds fulfil the rest of Pilate's role. They scourge Him and they crucify the Son of God afresh. Three times Pilate passionately averred that he found no fault in the Man (John 18:38; 19:4; 19:6). Acquittal is the only thing possible when a judge pronounces such a verdict, yet, to his everlasting shame, it is recorded of Pilate that "delivered he Him therefore unto them to be crucified." John 19:16.

Surely this pseudo-saint must take a large slice of the blame for the crucifixion of the Christ. At least it can be said for the mob that they were led astray by the villainous priests; at least you can even trump up an excuse for the priests and say that they believed Him to be guilty of trying to usurp their own spiritual authority—a weak argument it is true, but at least it has a semblance of honesty about it—but this man Pilate testifies that he finds the Prisoner innocent, then, in the most horrible *non sequitur* of history, he forthwith delivers Him to be crucified.

If there is one positive point of all this, it is that lip-service is not enough. If there is one sublime truth that emerges from this travesty of a trial, it is that a man's words can count for very little when his deeds are at direct variance with them.

One chance pronouncement that Jesus Christ is a good man does not elevate a man to sainthood. Nor does one such expressed opinion assure the sinner of heaven. Heaven is not so easily won as all that. Heaven is attained only after bitter spiritual battles and forced moral marches; it is the end result of a daily walking with God; it is the reward of good stewardship and honest day-to-day living; it is the ultimate home of those whose earthly pilgrimage has been buoyed up with the Blessed Hope of the soon-coming of the Saviour.

But even these are not enough. It is good "to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8. It is a major step forward to "visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. Yet there is one essential that transcends all of these. And in essence, there is only one way to heaven. All the rest are but trappings and trimmings. And it was the Man whom Pilate condemned who made it clear. Declared Christ: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John 14:6.

It is not enough to propound the negative belief that He simply is a good man, that you find no fault in Him. In that way lies ultimate destruction. A complete acceptance of Him as God's only provision for man's desperate need is the first step to sainthood; and therein lies the way to heaven.

Robert H. Parr

DEFENCE AGAINST GERMS

(Concluded from page 15)

that is thus protected, the store of antibodies already present suffices to prevent the individual from becoming ill with this disease. This, in principle, is the basis on which our present-day protection against polio is made possible.

Still another way of stimulating the body's defence mechanisms is to inject small quantities of the toxins that have been produced by dangerous germs. These toxins are the products of germs, not the germs themselves. It is these toxins, however, that cause severe damage to the body in such diseases as diphtheria. The injection of toxins in graduated doses stimulates the production of antitoxins which then remain available over long periods of time to protect against the damage which actual disease would cause.

—*And the Soul*

As we examine the body's built-in mechanisms for protection against disease-producing germs, we marvel at the Creator's handiwork. These mechanisms are designed for the protection and prolongation of one's physical life and health. But as we leave this topic, an even more important consideration flashes into mind—Is there an available defence against injury to one's soul?

The answer comes from the words of Scripture: "When he calls to Me, I will answer him; I will be with him in trouble, I will rescue him and honour him. With long life I will satisfy him, and show Him My salvation." Psalm 91:15, 16, R.S.V.



THE NEW ENGLISH BIBLE

(Concluded from page 27)

company of very conservative readers, who tend to be particularly sensitive in this regard, any change in traditional interpretation is likely to be attributed to the personal religious prejudices of the translator. But unless it can be proved that a translator has abandoned the scholarly consideration of relevant linguistic and exegetical evidence in favour of his own dogmatic preference, the charge of gross theological bias is unjustified and may point rather to the superficiality and prejudice of the critic.

An individual analysis of all the interpretations given to the fifty-one ambiguous passages in Romans in the New English Bible fails to reveal clear evidence of any such theological prejudice. This tends to support the claim of the publishers that "the translation is not the expression of any denominational or doctrinal leaning."

Inevitably some who read the New English Bible will wish that a different interpretation had been placed upon a few passages. But so did some of the translators themselves! And these differences of opinion only serve to stimulate further study.

As the noble translators of the King James Version observed in their enlightening preface, quoting the words of Augustine, "Variety of translations is profitable for the finding out of the sense of the Scriptures."



YOUR

Bible Questions ANSWERED

A WILLING PARTY TO SIN

The Old Testament claims that man (Adam) fell into sin because of his wilful disobedience to God. How can Romans 8:20 be reconciled with the Old Testament version that man was a willing partner to sin? **L.B.K.**

Romans 8:20 is referring to the natural world, not to man. Verses 21 and 22 go on to say that when man has been redeemed completely at the return of Christ, then nature also is to share the blessings of salvation. With the salvation of the faithful there will come "a new heaven and a new earth" (Revelation 21:1). The face of nature has ever been witness to man's moral nature.

CHRIST AND HEAVEN

When did our Saviour cease temporarily to have a part in the affairs of Heaven—at conception or at birth? **E.B.B.**

It is very doubtful that the Son of God ever ceased to have a part in the affairs of Heaven. There are matters here involved regarding time and space which are beyond us as mortals, but it should be pointed out that many Bible students believe that there is a sense in which Jesus was still in heaven even while upon the earth. Such students quote John 3:13, K.J.V., which says that "no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven." We should also keep in mind that all the Saviour did while on earth was a part of "the affairs of Heaven." He was ever "about His Father's business."

EXTRA-CANONICAL WRITINGS

What is your opinion concerning the origin and worth of the extra-canonical writing Pistis Sophia? This document is in entirely different vein to other apocryphal writings, and yet little has been written concerning it. **L.B.K.**

The title of this work means "The Believing Wisdom," and thereby intimates its probable origin as a Gnostic document. The ancient Gnostics revered knowledge supremely, and this writing stresses the typical Gnostic belief that a *gnosis*, or hidden doctrine hereby revealed, could bring salvation through simple illumination. That Jesus would return to give a secret gospel seems to be contradicted by His words recorded in John 18:20, "I spake

openly to the world; I ever taught in the synagogue, and in the temple, whether the Jews always resort; and in secret have I said nothing."

FALSE PROPHETS

Please explain Ezekiel 13:18, 19. **E.C.**

The verses read as follows: "Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of My people, and will ye save the souls alive that come unto you? And will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?"

This entire chapter is a condemnation of those who falsely claimed supernatural knowledge. The first sixteen verses condemn men who pretended to have the gift of prophecy, and the rest of the chapter, including the verses quoted, apply to lying prophetesses. Apparently the latter made magical veils (kerchiefs) which they placed over the heads of all who consulted them, regardless of age ("of every stature"). This was a pretence of preparing the inquirers for a divine response for which they paid with items of food. In former days, as now, God warned His people to "despise not prophesyings," but also to "prove [test] all things." 1 Thessalonians 5:20, 21.

NATURE OF CHRIST

Did Christ take our human nature as it was before the Fall, or as it was after the Fall? **G.W.**

Morally, Christ took human nature as it was BEFORE the Fall. As the Divine One, iniquity could in no wise cleave to Him. The Scriptures distinctly declare that "in Him is no sin." 1 John 3:5. (See also 2 Corinthians 5:21 and Hebrews 4:15.) Similarly at His birth He was referred to as "that holy thing" Luke 1:35. Inasmuch as sin consists of a condition rather than mere actions, had Christ possessed a sinful nature, He Himself would have needed a Saviour. He took upon Himself "the likeness of sinful flesh" (Romans 8:3), according to the inspired

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Apostle. There would have been no necessity whatever for the words "the likeness" if Christ had assumed actual sinful flesh.

However, physically Christ accepted the working of the great law of heredity and came with a body weakened by the thousands of years of separation from the revitalizing power of the tree of life. He could never have accomplished His chosen task had He appeared in the giant form that was probably Adam's.

THE HOLY SPIRIT

Is there any reference to the work or existence of the Holy Spirit in the earth made new? **E.B.B.**

No. This should not surprise us, however, as we are told concerning the Holy Spirit that "He shall not speak of Himself." John 16:13. Not only does the Holy Spirit make it His chief task to reveal Jesus to those needing redemption, but in doing so He draws but little attention to Himself as the Third Person of the Godhead.

QUEEN OF HEAVEN

In Jeremiah 7:18 we read of women baking cakes to the Queen of heaven. Who was the Queen of heaven? Also, where does the word Sunday come from? I have not found it in the Bible? **J.L.C.**

The ancient Phoenicians and others called the moon the Queen of heaven. The moon-goddess Ashtoreth (sometimes referred to as Astarte) was regarded as the wife of Baal or Moloch, the King of heaven. These deities represented the generative powers of nature, and consequently prostitution was often associated with their worship. When Israel apostatised from the worship of the Creator, they copied the idolatry of surrounding nations which usually centred around the adoration of the sun and moon.

The name we use for the first day of the week comes from pagan Rome. The Roman Empire followed the example of the Phoenicians, Egyptians, Persians, Hindus, and Greeks in venerating the great orb which transmits light, warmth, and life. You are correct in your suggestion that the word is not to be found in Scripture, although the first day of the week is mentioned nine times.

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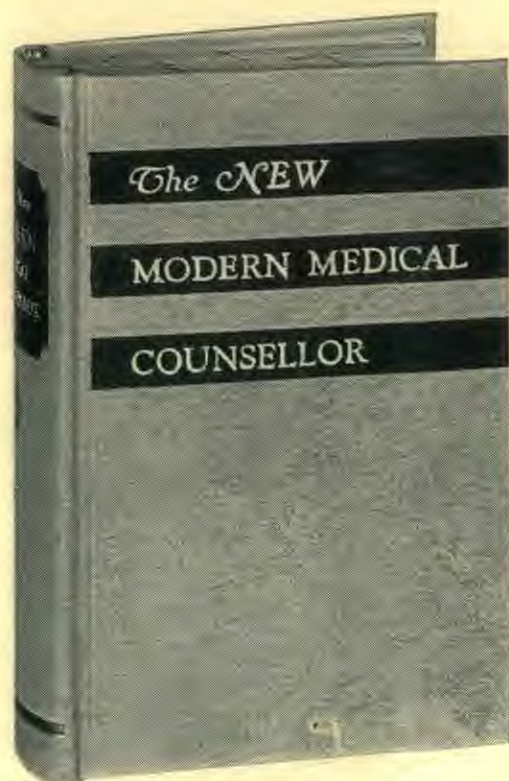
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