

# Signs

OF THE  
TIMES



May, 1983



*I*N SALUTE to the mellow season of Autumn, looking through the eyes of Elizabeth Barrett Browning, we see it as a time when "Earth's crammed with heaven, and every common bush afire with God."

AUTUMN TIME IN FRANKLIN SQUARE, HOBART, TASMANIA.  
—Photograph by Don Stephens.

# Signs OF THE TIMES

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

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VOLUME 78, NUMBER 5     ::     MAY, 1963

## IN THIS ISSUE

Each month brings its list of special days to be remembered. This month it is Mother's Day. Endeavouring to avoid the crass commercialism which ruins this day on the one hand, and the sugary sentimentality which spoils it on the other, we offer you, "I Remember Mother," on page 5, and "Mother's House Deal," on page 16.

No thinking person likes to read a depressing list of the moral aberrations of modern society—that is if that list has no purpose other than to reveal man's shortcomings. On page 6, Brisbane evangelist, Russell M. Kranz, writes on "Sin in Australia." In this issue he establishes his case so factually as to make anyone think, and then next month he will show the significance of this trend, and the only remedy.

The name of Dr. Desmond Ford is well known to regular *Signs* readers. This month, however, it is with pleasure that we include a thoughtful article from the pen of his wife. Turn to page 8 for, "Life—Rhyme or Riddle?"

This month we commence a brief series of four articles by the Australian Director of the Voice of Prophecy broadcast, Pastor Walter R. L. Scragg. He writes with conviction on a topic not frequently discussed today, but one of vital importance to all—the forthcoming judgment. See page 12.

We also are glad to welcome to our list of authors this month, one of our New Zealand friends, Miss Doreen Fox. Currently located in Christchurch, where she is engaged in full-time church work, Miss Fox writes on page 22 under the title, "Dead-End or Detour?"

## OUR COVER PICTURE

We think we know at least two mothers who will think this to be a lovely Mother's Day cover, and they will be the mothers of Margaret Rees and Wendy Rudge of Hobart, our two charming models.

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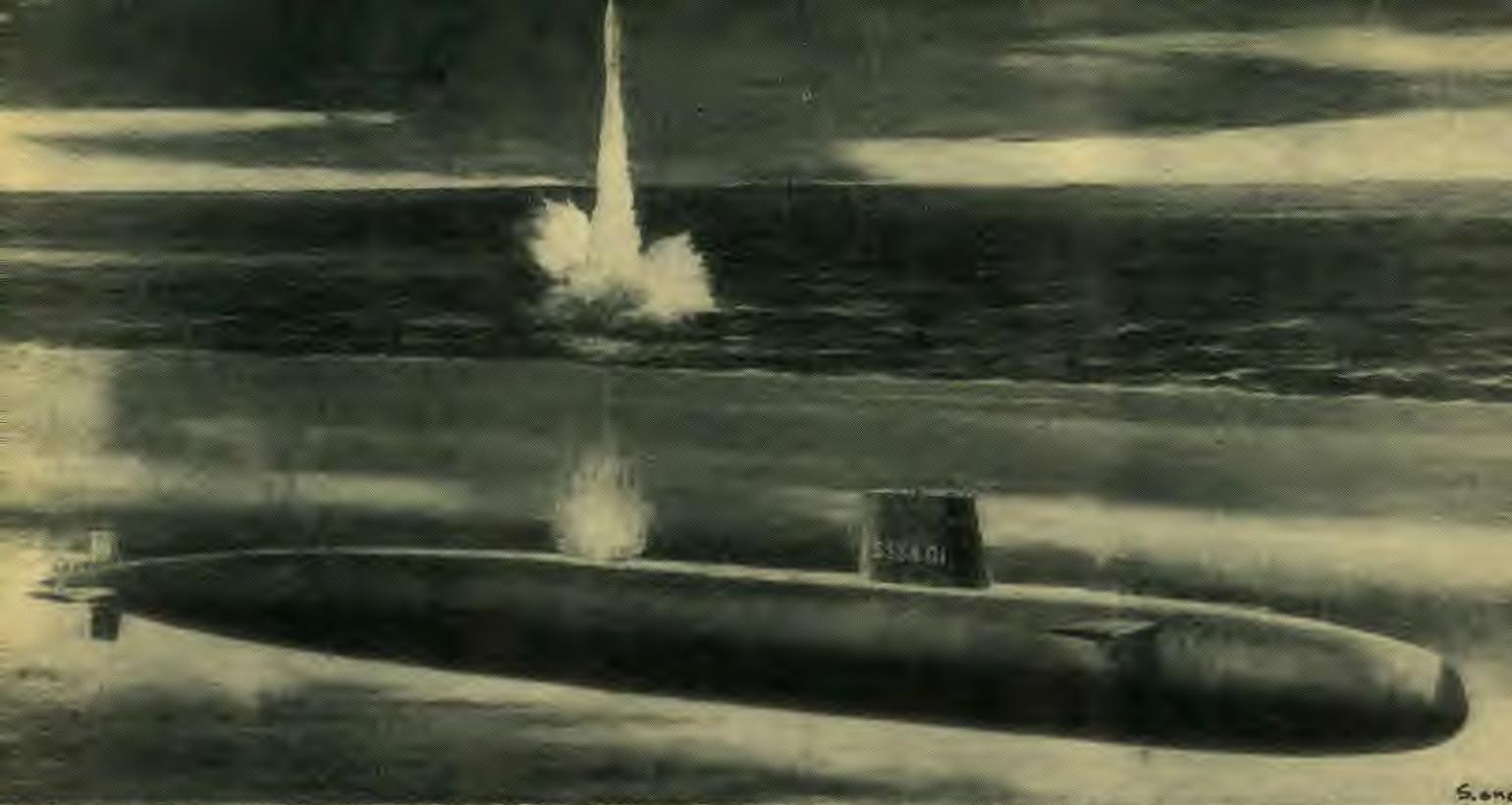
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Single Copies .....	1/6
One-year subscriptions, paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands .....	18/-
British Commonwealth Countries .....	22/7
Foreign Countries .....	25/-
New Zealand (N.Z. Currency) .....	15/-
Single Copies .....	1/3

● A publication of the Seventh-day Adventist Church, the SIGNS OF THE TIMES is printed and published monthly by the SIGNS PUBLISHING COMPANY (Australasian Conference Association Limited, Proprietors), Warburton, Victoria, Australia, and is registered as a newspaper in Victoria.

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



Looming large in the thinking of nations today are the words "Polaris submarine." This artist's impression depicts one of Britain's projected fleet of four or five such vessels. With a displacement of approximately 7,000 tons, the hulls and nuclear reactors of these submarines will be of British design. Each will carry sixteen Polaris missiles, and the first will be in service by 1968.

## The **MARCH** of **EVENTS**

(Top left) Number 36 Squadron, R.A.F., equipped with Lightning jet fighters, is the Royal Air Force's leading aerobatic team for 1963. (Lower left) Safe and unsafe life jackets. The man on the left could drown if using this type of jacket. The jacket on the right turns the wearer safely over on his back. (Right) The Bishop of North Queensland pictured in London, where he plans amongst other things to discuss the work of the Bush Brotherhood.



## "Honest to God"

READING like thinly veiled paganism, a paperback book titled "*Honest to God*," recently published in Britain, already is listed in the best-seller category. Promptly stigmatized by the Archbishop of Canterbury as being "utterly wrong and misleading," the book is all the more amazing when one realizes that the author is one of his bishops, the Right Rev. Dr. John Robinson.

One is not surprised when an openly avowed agnostic such as Sir Julian Huxley declares, "The sense of spiritual relief which comes from rejecting the idea of God as a superhuman being, is enormous." But when a bishop of the church agrees with such a statement, one cannot help being appalled. We do not propose to give more publicity to this man's personal views than they merit, but briefly the basic concept of "*Honest to God*" is that in our scientific age "our whole mental image of God must undergo a revolution." Dr. Robinson contends that the traditional image of God as a separate being beyond the Universe is outmoded. The new idea is that no actual God exists as a Person or in a place. God is a concept; man is self-sufficient. Man's spiritual needs are best served by the worship of a concept such as brotherhood, equality, and love. And what does the bishop think God really is? We make no pretence of understanding his definition, but for what it is worth, here it is. God is "the ultimate depth of all our being; the creative ground and meaning of our existence."

Centuries ago the question was asked of Job, "Canst thou by searching find out God?" Through the subsequent years the unspoken longing of humanity has been voiced in Job's reply: "Oh that I knew where I might find Him! that I might come even to His seat!" What avenues of information are open to man as he uses the feeble candle of his comprehension in an endeavour to throw some small ray of light on so complex a question?

In the first place there is the natural world which speaks to the perceptive listener of the existence of the Creator God. As the psalmist stated: "The heavens declare the glory of God; and the firmament sheweth His handiwork." But while it is true that in the works of creation we see God's signature, they convey to us no glimpse of His face, no hint of His nature or character.

While true science will reveal the intricate pattern of the workings of God through natural law, yet God Himself will never be found by scientific means, nor by the sheer force of the intellect. To men, such as the bishop, who seek to describe and define God by means of the test tube, or slide rule, or by abstruse philosophy and hair-splitting theology, there comes no word from the Eternal, but only the hollow echo of their own abstractions.

Obviously then, we must need some additional source of revelation, if we are to know more about God. It is the Christian's belief that this source of information is the written Word, or the Bible. The Scriptures reveal that God is perceived by man in the realm of the spirit, when he seeks, not with the mind alone, but with all the heart. The assurance of Jeremiah 29:13 is: "And ye shall seek Me, and find Me, when ye shall search for Me with all your heart."

With the spiritual eyesight thus activated, the sincere searcher can discover within the inspired pages of Scripture much concerning the God he loves and seeks to serve. Here he is introduced to the true and living God, the first person of the Godhead, our heavenly Father, who, by His Son, Jesus Christ, created all things. (Matthew 28:18, 19; 1 Corinthians 8:5, 6; Ephesians 3:9; Jeremiah 10:10-12; Hebrews 1:1-3; Acts 17:22-29; Colossians 1:16-18.)

He next meets Jesus Christ, the second person of the Godhead, and the eternal Son of God, who is the only Saviour from sin. Man's salvation comes by grace through faith in Him. (Matthew 28:18, 19; John 3:16; Micah 5:2; Matthew 1:21; 2:5, 6; Acts 4:12; 1 John 5:11, 12; Ephesians 1:9-15; 2:4-8; Romans 3:23-26.)

Finally there is revealed to him the Holy Spirit, the third person of the Godhead, who is stated to be Christ's representative on earth, and who leads sinners to repentance and to obedience to all of God's requirements. (Matthew 28:18, 19; John 14:26; 15:26; 16:7-15; Romans 8:1-10; Ephesians 4:30.)

But God was not content merely to give to man a wealth of information about His being, His reality, and His character, in the written Word. There would always be those who would not understand this. None could misunderstand a practical demonstration of these great facts, however, and so God instituted the bold plan of sending His only begotten Son into this rebellious world, His divinity clothed in human flesh, to show men what He really was like.

Even Christ's intimate associates were slow to grasp this fact. Philip on one occasion "said unto Him, Lord, show us the Father, and it sufficeth us." The Master's prompt rejoinder was, "He that hath seen Me hath seen the Father." Through Christ was revealed to the world the infinite love, the tender care, and the personal interest the great God and Father of us all has for every soul. In Christ's subsequent death we see the tremendous price God was prepared to pay in order that the separation from Him, caused by sin, might be ended, and that we might be reunited with Him.

It was thus that the Father "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." It was through Christ that God showed humanity as much of Himself as we can bear, as much as these sin-enfeebled minds of ours can comprehend.

With a large number of Christian believers, the *Signs of the Times* places itself on record as keenly looking for the day soon to dawn when will be "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3. This not only is a comforting adjunct to our devotions, but gives a meaning to these troubled days through which we now are passing, and more important still, gives us a glorious hope for the future.

With our natural senses we cannot comprehend God. By searching for Him by mere intellectual processes we cannot find Him. But by yielding our hearts to His constraining love, we can come to know Him, and with keen expectation can look forward to that glad day when we shall see His blessed face. R.C.P.

## The Life-giving Word

WHEN the pilot of a crashed aircraft and his passenger were found alive after being missing for seven weeks in Canada's frozen north, the whole world was incredulous. Still more amazing was it to know that the couple had had no food for six weeks. The scant supplies they had with them—two tins of fruit, two tins of sardines, and a tin of biscuits—lasted only one week with careful husbanding. Then all they had was water from melted snow. They each lost in the vicinity of three stone weight during the ordeal, but were in wonderful condition when found, though suffering from exposure.

Their plane crashed in January of this year on a 4,000-foot mountain in a temperature forty below freezing, and the girl, Helen Klable, lived for fifty days and nights with a broken arm, a broken ankle, and frost-bitten feet; for though she had plenty of clothing, her shoes were lost in the smash.

The pilot, Ralph Flores, suffered broken ribs, a broken nose, and a fractured jaw. But despite this he dragged a tarpaulin down the mountain and set up a shelter with it. He spent three days stamping out a large S.O.S. in the snow, which finally was spotted and led to their rescue.

But the secret of their survival is surely their firm religious faith, and the fact that Flores carried a Bible. For the first time in her life Helen read the Word of God through from cover to cover. They often read aloud to each other, and talked of the eternal truths there revealed.

"After our ordeal I now have a belief in God I never thought possible. . . . Ralph and I both needed to think over our lives. . . . We talked about things, and I thought about things, that in normal circumstances I might have spent half a lifetime without getting around to considering. . . . Ralph was wonderful. Never once did he lose faith that we would be found. His faith set an example for me to follow all my life."

How literally true these people lost in the wilderness found the words of Christ at the end of His forty-day fast: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

Jeremiah penned a similar statement: "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jeremiah 15:16.

One of the paradoxes of this age of abundance, when every luxury is available to so many, is that there is widespread malnutrition, not because men cannot afford the best, but because they choose instead the refined and denatured food that cannot sustain the body in optimum health. Nervous complaints, blood deficiencies, tooth decay, and many vague aches and pains, result from a diet lacking in essential vitamins and minerals; when by a wise choice of natural foods abounding vitality and health could be enjoyed.

Similarly, multitudes today are suffering from spiritual malnutrition. They are restless, unhappy, unsatisfied, because they are filling their minds and feeding their souls upon the foolish, the superficial, and the corrupt, and are neglecting the life-giving Word of God

which would impart the unspeakable blessings of soul-satisfaction, peace of mind, and fullness of joy.

Marvellous as is the fact that the Bible is able to sustain physical life, its real miracle-working power is seen in its ability to transform lives, imparting to them the very quality of the divine life. It is by the Word of God that we may be "born again." 1 Peter 1:23.

The tragedy is that so few ever find time to acquaint themselves with God through His Word. They struggle on in misery and uncertainty and frustration, when the Great Father has a place at His side awaiting them, with all family privileges.

How we can look back and bless some great sorrow or loss, if through it we find God in a living, personal experience!

M.M.H.

## "Respectable" Gangster?

IN RECENT MONTHS we have noticed repeated references to poker machines and their systematic robbery of those who play them. Many heartbreaking stories of impoverishment and misery, of degradation, and even of suicide, stem from the fact that those addicted to this form of gambling seem powerless to stop.

Before 1956 poker machines, often called "one-armed bandits," were illegal in New South Wales, though many clubs had them on their premises. Police used to collect the machines in club raids, and smash them with hammers. But when the government realized how popular the clubs were becoming, they decided to make the poker machines legal, and make them a source of revenue.

Today there are well over one thousand clubs in New South Wales, with a membership of half a million. These clubs have 10,000 poker machines, for which they pay a tax of £50 a year for 6d. machines, £100 per year for 1s. machines, and £500 per year for each of the first five 2s. machines, and £700 per year for each machine above five.

When machines were illegal, says Noel Hawken in the Melbourne *Herald*, they carried a shady hint of the underworld. But now the "pokie" is like a gangster who has made a million dollars, and crossed the tracks into society.

But though now legal and revenue-producers, poker machines have not changed. They are still robbers. It is estimated that every N.S.W. club member loses an average of £1 per week, which adds up to something like £26,000,000 per year taken from the half million club members.

By any standard this is a lot of money to lose. How much of it represents money that is sorely needed for food and clothing for the children, for home comforts, and even for the home itself, will never be fully known. But the sordid stories of suffering and destitution that come to the notice of police, social workers, and the bankruptcy court are condemnation enough.

So, however generously some of the better clubs may spend some of their profits in charities and community benefits, the fact still remains that the poker machines, which account for a large proportion of these profits, are robbing many who can ill afford it.

The Christian will set his face against every form of gambling, remembering that the desire to get something for nothing is immoral.

M.M.H.

**I AM GLAD** I have carried over from my childhood the memories of a mother whose creed was one of love, sympathy, and understanding.

**I AM GLAD** I can remember how her patient hands would sometimes lay aside a broom in the corner of a room she was sweeping, in order to mend a broken toy, and by that same sweet act mend my broken, childish heart.

**I AM GLAD** I can remember her reading to me such stories as would inspire my childish mind toward high and noble things, never letting the story hour close without adding one from the Bible.

**I'M GLAD** to remember my mother kneeling with me beside my little bed for a word of prayer before she tucked me in for the night. How sweet the memory of her hand in mine as I drifted off to slumber!

**I'M GLAD** to remember how she sought to heal innumerable little bruises by her tender kisses, and all the cheery little songs she sang to me—and taught me to sing—because she said they kept her heart lively and the soul in tune.

Perhaps these memories may bring a chuckle from some modern mother who metes out affection to her child as meticulously as she measures out his food. But they are unspeakably dear to me. Often when I see a modern mother leaving a youngster in a dark room to go to sleep alone because some modern rule demands this sort of treatment, a feeling of pity wells up in my heart for the joy this child is missing.

In the midst of a woman's party one recent afternoon the child of the hostess came into the room sobbing as if his little heart would break.

"What is it, old man?" the mother asked, without any sign of emotion.

"Look," the little boy answered, lifting a mashed finger, "I guess it's broke."

The mother gave the injured member a hurried glance and turned back to her guests. "Run on," she said carelessly. "Be a man—men don't cry over trifles."

I watched the little shoulders square themselves and the small head lift, and a moment later he went silently out of the room.

That scene lingered long in my heart, and my mind leaped back to the days of my early childhood. A strange joy filled my soul when I remembered that there had never been one experience in my young life when my mother had been too busy to heal my slightest wound with her lips.



## *I Remember Mother*

ALICE WHITSON NORTON

I am not saying this modern mother does not love her child as much as my mother loved me, but I do believe with all my heart that those of us who have known the tender, sympathetic, understanding touch of an "old-fashioned" mother will cherish memories that some children of today will never know.

I am glad to remember my mother was an "old-fashioned" mother—one whose unfailing judgment caused me

to look up to her, whose understanding caused me to carry my problems to her, whose tenderness created an urge within my heart to mother children in the same way I had been mothered.

These memories of my childhood have given me courage to meet the heart-breaking disappointments, failures, and disillusionments that life has meted out to me. And they have made me a firm believer that a devoted Christian mother is God's greatest gift to man.

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CHERISHED » MEMORIES » OF » A » HAPPY » CHILDHOOD

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# SIN IN AUSTRALIA

RUSSELL M. KRANZ

**T**ODAY there is an appalling increase in crime sweeping this country. The present staggering rise in prison population has reached record levels and threatens to attain unmanageable proportions before long."

This bleak warning was recently made in the British House of Lords by Lord Mancroft. It was re-emphasized again this year when Sir John Hobson, the Solicitor General, added:

"Britain is at a lower level of morality than in the 19th century. . . . The rate of crime is higher than at any time in our history."<sup>1</sup>

Such frank statements have been supported by statistics that are causing the British government gravest concern. The population of Borstal institutions doubled between 1956 and 1960, and crime committed by the 17-21 age group is leaping in 25% increases over each six months.

Lord Mancroft continued:

"These young offenders come from an increasing proportion of youth in the population. If this dreadful level of crime is carried forward into the full effects of the bulge in the birth rate, the situation in a few years will be appalling."

And Australians are in no position to cast stones. Juvenile delinquency is sweeping the world. Dr. G. S. Hayes, the Government Medical Officer in Queensland, has revealed that the proportion of youngsters to adults receiving treatment for venereal disease is almost 50 per cent. Children as young as fourteen and fifteen are attending the Brisbane Clinic; some come in school uniform—and what is more alarming, for it reveals teenage attitudes, "Many of them don't even seem concerned about it. They show no shame or fear."<sup>2</sup> What will be the future of our society if promiscuity becomes the accepted standard?

We're not facing a decline in morals. It is a nose dive. Young people everywhere seem to be in rebellion. Let a teenager answer for herself. When asked why she enjoyed the grotesque gesturing and shouting of Elvis Presley, she replied:

"First and foremost Elvis is like one of us. He is a little frustrated, unsure, impulsive. He is no child;

yet he is still not an adult. He is sure about some things but confused about others; just as we are. To me, Elvis Presley represents everything that is uninhibited and unconventional. He is an outlet and escape for our feelings. He demonstrates a wild, free emotion that we teenagers would like to express but can't."<sup>3</sup>

But is the teenager to blame? We too often forget that juvenile delinquency is the natural offspring of adult delinquency. Who are those who publish bad comic books? Adults. Who are those who produce immoral moving pictures? Adults. Who are those who smuggle and sell dope? Adults again. Who make and sell the liquor that figures so largely in accidents and crime? Who run the gambling halls and strip-tease clubs? Who set the example of all-night drinking parties? Who break up homes and sue for divorces? The answer is still the same—adults!

Crime and immorality hang their names in big red letters today. They scream at us from the headlines. They twist and rock and roll over the radio. They shout from every hoarding, and sign, and poster, and yet we are sometimes fool enough to think that things are no worse than before. It is time we stopped this foolish make-believe and stared statistics in the face. In 1934, seventeen murders were committed in Australia. This figure had almost doubled to reach 30 in 1959. Assault and malicious woundings have increased over five times since 1955 to reach the total peak of 271 in 1959 (the latest figures available). Total offences against the person were only 363 in 1934, but had rocketed to 1,524 in 1959.

One would think that robbery, larceny, and breaking and entering would have been particularly bad during the hungry days of the great depression, but statistics prove them to be far more prevalent today. A brief comparison between 1948 and 1959 reveals the following increases: burglary, and breaking and entering 1,072 cases as against 2,404; embezzlement, 43 as against 143; larceny, 375 as against 812; fraud, 99 as against 199; forgery, 46 as against 162. This increase has occurred during a period when men have earned more and worked less—when the standard of living is higher than it has ever been. Offences against property show an almost 150 per cent increase in the past ten years. Lurking behind these dastardly crimes is the unashamed avarice that grips men's hearts and leads them to covet what doesn't belong to them. Covetousness also is behind the current gambling orgy. In 1959-60, Australians spent £31½ million on lottery tickets, and £363 million on other betting transactions, making a total of £394 million—three times as much as all the States together spent on education!

But this is just the beginning of the plunge. Modern civilization seems "hell bent" on getting to hell fast. It has well been said that "Morals maketh the man." Let us see what kind of man this modern age is making. In 1959 there were five times as many convictions for rape as in 1934. Other offences against females show a 400 per cent increase in the same period. Homosexuality has almost doubled since 1948. Overseas trends could be repeated here. Jess Stearn has recently published a book that claims every sixth man in the U.S.A. is homosexual.<sup>4</sup>

To keep the minds of modern men fed with the kind of material that encourages moral suicide, porno-

graphic literature swamps our bookstalls. This "prostituted pulp" is not only found on the glossy paperback level, but is frequently accepted as fine fiction, "mature and adult in outlook," "what everyone is reading." We live in the age of "Lolita," and "Return to Peyton Place," and if the constant repetition of sex becomes crude and dull, we decide to turn to something more refined. We're told D. H. Lawrence is a fine author—but find he thrusts us into the filthiest mire of all. Have we any reason to blame teenagers who consider the behaviour of celluloid and book heroes to be the accepted norm in human behaviour? Is our new age of frankness one of licence or liberty?

The cinema industry is reaching new peaks of sexual violence. Such films as "High School Confidential," told us the details of dope addiction in schools. "Blue Jeans" concentrated on teenage abortion. "Cat on Hot Tin Roof" described homosexuality in the American South. "Sons and Lovers" (D. H. Lawrence) gave hints of incest. "Suddenly Last Summer" (Tennessee Williams) deals with homosexuality and cannibalism. "The World of Suzie Wong" is set in a brothel, and "Never on Sundays" describes the philanderings of a street prostitute. Film producer Samuel Fuller sums up the trend when he says, "Frankly, my next picture is all action, sex, and violence."<sup>5</sup> Another producer, Jerry Waulde, adds: "The danger today stems from the peripheral producers, smut salesmen, and pedlers of pornography for a fast filmic buck, who are not concerned with moral values, good taste, or the welfare of industry, and who would welcome a steady flow of filth."<sup>6</sup>

These pious words were spoken by the man who produced "Peyton Place." I feel it is not the films so much as the perverted minds of men, that need to be graded with an X certificate. Is it any wonder our number of criminals per 10,000 population is racing higher every passing year? It was 3.7 in 1948, but had increased to 6.1 in 1959. Marriage is no longer considered a sacred institution, but rather a convenient arrangement that can be broken at any time. There were just 1,969 divorces in 1931; in 1959 7,340.

I submit that the trends indicated by these figures are canker worms that could cause the collapse of our civilization. They are the forces that ruin character and corrupt. But is this all? No, it is not! A quick survey of national spending confirms our fears. In 1938-39 we drank eighty-six and a half million gallons of intoxicants; by 1959-60 we swallowed 244 million gallons, or 24 gallons for every man, woman, and child. The figures for 1961 show £265.3 million was spent on beer, wine, and spirits. During the same period we spent only £84 million on books and newspapers. In other words, we put three times as much into our stomachs as into our heads. Tobacco sales last year reveal Australians spent over £90 million trying to get lung cancer—and their money went up in smoke. This is about the same amount as all the States together spent on health, hospitals, and charity; eight times the cost of sewerage and water supply works.<sup>7</sup>

This, then, is an age of paradox. There never was so much matrimonial guidance and so many divorces; so much knowledge of the mind and so much mental illness. So many victories over disease and so many violent deaths. Such a high standard of civilization and so low a standard of living. Many psychologists have put forward theories in an endeavour to explain this paradox. Biologists seem at a loss to find a reason for this moral setback in the upward progress of the "lowly animal," man.

It is our contention that only in the inspired Word of God do we find a satisfactory explanation given for the existence of today's tremendous social and moral problems, and, what is more important, the only lasting solution. Next month we shall develop this thought further.

1 "London Sunday Telegraph," April 29, 1962.

2 "Sunday Mail" (Brisbane), April 29, 1962.

3 "Why the Rebel Craze Is Here to Stay," Laura Lane in "Photoplay."

4 "The Sixth Man" (Jess Stearn), also "The Homosexual Society" (Richard Hauser).

5 "Licence or Liberty?" Robert Muller in "London Daily Mail," January 4, 1960.

6 "Licence or Liberty?" Robert Muller in "London Daily Mail," January 4, 1960.

7 All these figures are taken from the Commonwealth Year Books.

Despite the many youth clubs, and the abundant sporting facilities, many youth still find themselves with sufficient time on their hands in which to get into mischief.



# LIFE--Rhyme or Riddle?

"When as a child I laughed and wept,  
Time crept.  
When as a youth I dreamt and talked,  
Time walked.  
When I became a full-grown man,  
Time ran.  
When older still I grew,  
Time flew.  
Soon I shall find in travelling on,  
Time gone. . . ."



THE RUNGS OF LIFE'S LADDER are well pictured for us in these words. Somewhere along these rungs there rings for each of us the question, "What Is Life?" Smothered though this query be in the fog of daily duty, it may still echo to us in clear tones on a sleepless night, or in some unsought solitude, demanding of us an answer. Or again when confronted with problems for which there seem no solutions, there is wrung from the despairing heart the cry, "What Is Life?" Have you found an answer that really satisfies?

Some believe there *is* no answer, and such would agree with that pagan philosopher who stated that the only good thing about life was that man could end it! Twenty thousand recorded suicides a year in the U.S.A. alone, would indicate that in our day many hold the same philosophy. But what is life to you? Does it hold no better meaning for you than this? Of course, we can always ignore the question, and act as though it did not really exist, and consequently drift along through life to wile away a weary waste of days.

Imagine a little child on a sunny morning blowing soap bubbles. He chuckles with delight as those filmy balloons rise into the air and glisten with rainbow colours in the shafts of sunlight. With eagerness he grasps for those pretty things, and they are gone. Such is life for the multitudes. We are doing many things in life that are good and noble, yet without inquiring whether the important things we are engaged upon are necessary or worthwhile.

We try in vain a thousand ways to avoid the fundamental issue of life's meaning, but at unexpected moments the puzzle confronts us again. Though we may end, quell, evade, or endure life, we shall never by any

of these find the secret of living, nor experience fullness of joy. The *real* answer must be found.

To find it we must first of all ask another question, "What is man?" For if we would find the solution we seek, we need to reflect upon life's origin, for what we understand regarding how man came to be here is important. For instance, if we believe that man evolved by the haphazard mixing of matter, then we may indeed feel that existence itself can have but little significance. If our presence on this earth is mere chance, then we may feel that there is no firm law to steady us, no star to set our course by, nor any magnetizing principle in our universe that can cause our problems to work out for our ultimate benefit.

The only alternative, of course, is that found in the teaching of Scripture. As we read the story of man's origin, as recorded in Genesis, hope and conviction rise in our hearts, for here an intelligent, personal Creator is revealed, who obviously had a purpose for the man He had made. In the beginning His was a perfect plan, and though this was foiled at first by man's yielding to the tempter, it will rise in full fruition in Eden restored, where man will be reinstated to his original dominion. Just as God cast Himself into the hopeless ruin wrought by Adam, to bring about restoration, just so is He able to produce a pattern from the tangle of our lives today.

The reality of Adam's fall is readily realized if we but take a candid look into our inner selves. None of us is so kind, or loving, or as patient as we pretend to be; nor again, if we are honest with ourselves, can we claim the innate power to live the way which is most to be desired. We experience, in our inabilities and incompleteness, the reality of that dreadful truth, "In Adam all

die" (1 Corinthians 15:22), for when Adam sinned, the whole world fell with him. How dismal our days if it all ended there! Imagine our dilemma if to us God were not. Then the answer to our question would surely be that life was a dead-end street, and the morbid lines of the Greek poet Sophocles would, alas, be true when he said:

"When reason's day  
Sets rayless, joyless, quenched in cold  
decay,  
Better to die and sleep  
The never-waking sleep, than linger on,  
And dare to live, when  
The soul's life is gone."

How different though, is our outlook on life when we realize that the universe is friendly, and that God has provided a way out of our dilemma. A child's sky is painted in pastel hues, or sombre greys and black, according to the character of his father. So, too, everything for us depends upon our heavenly Father. Because of what God has done, life need not be a dead-end street for us, and the more we know of God the better shall we be able to live.

We learn at last that inward peace comes from dependence upon the reality of God. So often the unrest and dissatisfaction we experience result from the guilt and wrongdoing of which only God can rid us. "For as in Adam all die," has the blessed ending, "even so in Christ shall all be made alive." (1 Corinthians 15:22.) Looking to Christ we discover that our sins are no more ours, but Christ's, for He bore their penalty for us all, and all Christ's righteousness, of which we have no part, becomes ours. "For He [God] hath made Him [Christ] to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2 Corinthians 5:21. And He was willing to suffer all this even if I, a solitary individual, had been the only one involved in sin. It is Christ who can open the door to real living for us. To know Christ is to know the secret of living. Yet, despite all that He has done, there is something still for us to do.

There was a precise moment in time when Adam laid hold of the forbidden fruit and ate, thus launching the world into misery and death. As we have seen, God intervened and provided an antidote, that man might not always be left in this wretchedness. Today God can do something with the tangled mess of that life which lays hold of His provision. For this to be your experience there must come a time when you deliberately lay hold of Christ—a time when you take His will instead of your own, and accept His power in the place of your own feeble efforts in daily living.

As Adam's eating brought death, so for us to know and have life, both here and in the hereafter, we must eat of Christ. How to do this our Saviour explained in these words: "The words that I speak unto you, they are spirit and they are life." John 6:63. The blossoms of life unfold to reveal their nectar and fragrance when we allow God's power, through His Word, to operate in our lives. Joy and strength replace boredom and bondage, when, in the hour of decision, we make the commitment of our life to Him.

In the light of His steadfast love, life takes on a new meaning. The crazy mosaic into which our life has been

cast becomes an orderly array. The jumbled alphabet adopts sequence, and we see a pattern of values never before discerned. God puts value back upon the individual. No matter how old you are, or how valueless you consider your life to be, you are worth much in Heaven's sight. Through faith in God, a new impetus can stir within you, causing you to grow into His likeness. The confidence that results from this trust in Divine power is a launching spot for every good and worthwhile achievement. There is magic in what God can do.

Happy is he who knows what is life—what is life's true significance—and what are its greatest values. In the light from the throne of God, we find that gold and acres of land are no more conducive to peace and happiness, than are gravel and dust able to satisfy hunger or allay our thirst. While powerful means of advertising on every hand constantly suggest to us that we need many things to make life worthwhile, the truth now dawns that happiness is not so much a matter of the outer environment, but rather the inner one of the heart. God has made the human heart with a bigger void than mere things can satisfy.

Soon, like our poem tells us, we shall find in journeying on, "Time gone." Must we wait until poised before the door "Gone," to realize that all the labours of our life have been in vain, because of our failure to realize that "without Me [Christ] ye can do nothing"? (John 15:5.) Without His blessed presence we can do nothing, nothing at all, not even comprehend the meaning of life.

Gwen M. Ford

## OUR *C*o-operation Corner

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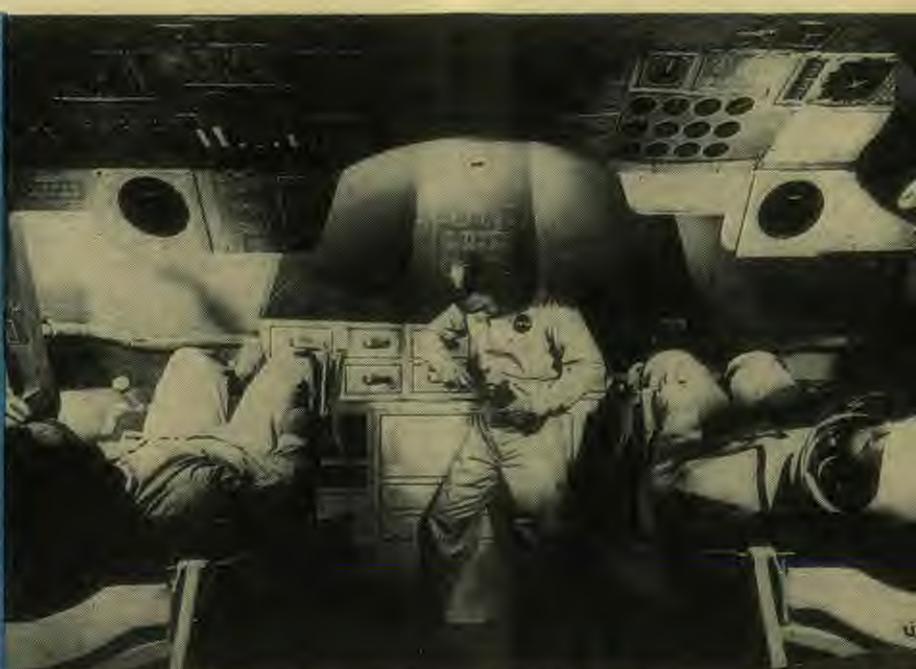
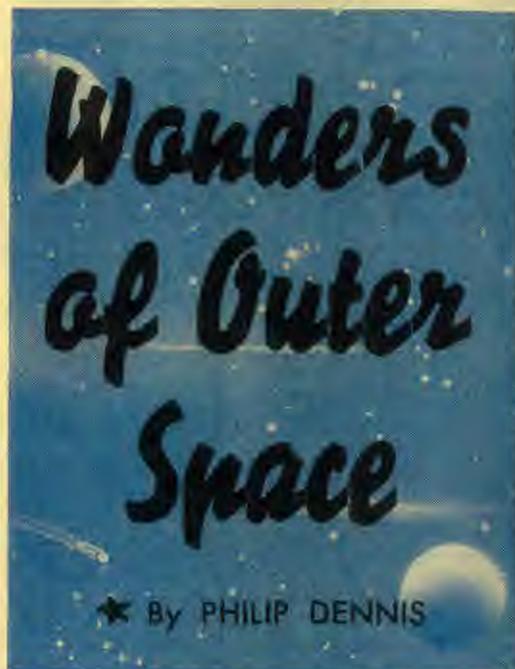
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**T**HE LUMINOUS worlds of space stir our feelings in various ways. Under the spell of their glory men create poetry, music, and art. From ancient times men and women have felt more religious, more kindly, more noble when they turn their thoughts to these celestial objects, and students of the heavens have received a real benefit to their mental and physical natures. Hurried, worried, nervous, sickly people do not gaze at the moon and stars; they fail to experience that serenity and peace which come most helpfully to those who have knowledge and appreciation of the wonders of the heavens.

The earth is one of nine planets—and a puny one at that. Jupiter, the biggest, has a diameter ten times as large as the earth's. In fact, two of Jupiter's moons are bigger than Mercury, the smallest of the planets.

But why discuss distance in our little solar system when we can easily see stars at vastly greater distance than our planets? The nearest star, Alpha Centauri, is twenty-five billion miles from the earth and is the third brightest star in the heavens. Arcturus, a first magnitude, orange-coloured star, is in the constellation Boötes. The light which left that star in 1893 was used to start the illumination of the Chicago World's Fair in 1933.

"To whom then will ye liken God? or what likeness will ye compare unto Him?" "It is He that sitteth upon the circle of the earth, and . . . stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the



In space, Pluto's distant orbit is 3,670,000,000 miles from the sun. Strung out in an uneven and changing parade in their own orbits are the other planets, brothers and sisters of the earth, and all neighbours in the solar system.

But there is only one king over all this area. If you lumped all the bodies in the planetary system together, you would still have to magnify them six hundred times to approach the size of the sun.

Alike as they are in their relationship to the sun, the planets are very different in other ways. In fact, they hardly seem to belong to the same family. Jupiter, for instance, has twelve moons. Mercury and Venus have none. Mercury takes just about eighty-eight days to get around the sun. Pluto takes 248 years to do it.

If you started on a journey from the earth to Pluto at birth on a space ship moving at a speed of 25,000 miles an hour, you would be 423 years of age upon arrival, and would have covered a distance of 3,580,000,000 miles.

greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:18, 22, 26.

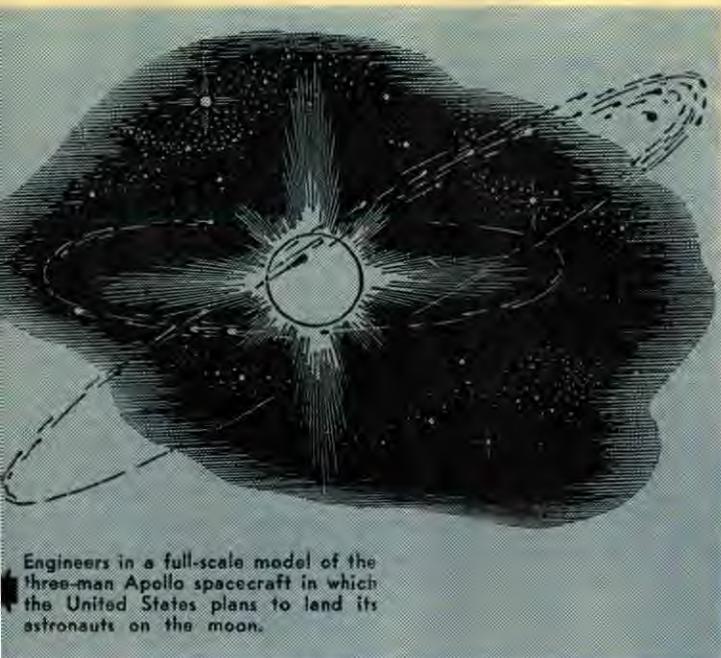
As we venture into space, mere miles lose their meaning. The astronomical yardstick must be adopted—the light-year. This is the distance a beam of light would cover in one year, moving at the speed of 186,300 miles a second.

With regard to this unit, a beam of light leaving Alpha Centauri requires four years to reach the earth; from Arcturus, forty years. But from the sun it requires only eight minutes.

Let us turn our attention to the most beautiful constellation in the heavens—Orion. In Orion are two most brilliant stars, Betelgeuse, which is red, and Rigel, which is white. Rigel is about 500 light-years distant and is an exceedingly hot star, being about 15,000 times as bright as our sun. Betelgeuse is one of the largest suns, 27 million times the size of our sun, with a brightness 1,000 times as great. It is 270 light-years from us. Its diameter is larger than that of the earth's

orbit. Therefore, if Betelgeuse should pass directly through the centre of our solar system, it would blot out the sun, Mercury, Venus, and our earth. "I know it is so of a truth: but how should man be just with God? . . . Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." Job 9:2-9.

An observer in the Southern Hemisphere can turn his gaze upon two luminous regions that look as if they might be a part of the Milky Way which strayed away. These are the Magellanic Clouds, discovered by the famous Portuguese navigator. Shining with the brightness of one hundred million suns, their average distance is 154,000 light-years away. We are venturing out into space that really is space: "Is not God in the height of heaven? and behold the height of the stars, how high they are!" Job 22:12.



Engineers in a full-scale model of the three-man Apollo spacecraft in which the United States plans to land its astronauts on the moon.

But there are galaxies more distant than the Magellanic Clouds. With a good star chart observers in North America may be able to locate, during the late autumn, a faint patch of light directly overhead. This is the great nebula in the constellation of Andromeda glowing with the luminosity of five thousand million suns! It is a super-giant among nebulae as Rigel and Betelgeuse are super-giants among stars.

As you gaze at that faint patch of luminosity, remember that the light entering your eyes started on its journey from Andromeda 1,500,000 years ago, even before man existed on this planet or even this planet itself was created. Thus, man can look upward and view the inconceivable past and truly exclaim, "The heavens declare the glory of God." Finally we have come to the outer limit of our unaided vision, and yet there is the great beyond.

Somewhere out in the immensity of space there is the ultimate kingdom of our God.

Today the nations are engaged in a wild scramble for world supremacy. One of the paramount goals they

hope to reach in this struggle is "travel in outer space." The daring young astronauts of Russia and the United States of America have already demonstrated that man is no longer contented to remain earth-bound. In spite of the almost insurmountable barriers to space travel, men will try to reach the moon and other planets.

But space offers no barrier to communion between heaven and earth, and time knows no delay when one seeks God with all his heart: "Yea, whiles I was speaking in prayer, even the man Gabriel, . . . being caused to fly swiftly, touched me about the time of the evening oblation." Daniel 9:21. Isaiah testifies to the faithful and prompt answer from heaven to sincere prayer: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65:24.

"Can we find a friend so faithful,  
Who will all our sorrows share?  
Jesus knows our every weakness;  
Take it to the Lord in prayer!"

To the psalmist the heavens ever bore their silent testimony of the omnipotent God: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Psalm 8:3, 4.

What is man? Though man is but a tiny actor in the incredible cosmic drama, God has placed a value on him that cannot be measured in material wealth. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26. Taking a positive viewpoint of the question, God also placed a price on man that Heaven only could pay: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The plan of salvation is laid on this gift.

Jesus places great emphasis on "whosoever"—the individual: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? . . . And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:4-7. Yes, dear reader, if you were the only one in all the world lost in sin, Jesus would have come to seek and to save you.

The nations are angry. War clouds are rising. The storm of God's wrath is about to break upon the world. All will need a shelter: "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." "When ye shall see all these things, know that it is near, even at the doors." Matthew 24:7, 33. The fulfilment of this prophecy is in progress. It is "the sign of" Christ's soon "coming, and of the end of the world." (Verse 3.) "And at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

(Please turn to page 15)

# The Judgment Shall Sit

★ W. R. L. SCRAGG

**A**ND he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 7:25, 26.

Who is the power thus introduced? What are the words he speaks against God? What is the judgment that destroys it? Who are the saints? What is the dominion that is taken away?

This Bible prophecy poses fascinating and vital questions. Fascinating, because of the scope and influence of the power described. Vital, because the saints of God are involved.

This, Daniel's first vision, begins in a scene of elemental fury. Out of a storm-lashed ocean Daniel sees four fierce animals come stalking one after the other. Even to the most superficial of Bible students, it must be obvious that more than a picture of wild beasts and a raging sea is here intended. This is proved true as the angel interprets in Daniel 7:17, 23: "These beasts, which are four, are four kings, which shall arise out of the earth." "The fourth beast shall be the fourth kingdom."

Paralleling the vision of Nebuchadnezzar given in Daniel 2, this vision depicts, first of all, the four great empires of the ancient world. In turn, the lion representing Babylon is followed by the bear, or Medo-Persia. Then come the leopard, or Greece, and the fearsome beast defying description, representing the cruel, tyrannical power of the ancient Roman Empire. May we suggest that you pause for a moment and read for yourself the story of these powers as recorded in Daniel 7:1-8.

Whilst this dream in some ways is similar to that of Daniel 2, there is one great difference. Here for the first time in the prophet's writings, a religious power crosses the scene of history, leaving a trail of bloodshed and apostasy. After the political parade of Daniel 2, which ends in the establishment of God's kingdom, Daniel is astonished and distressed by this power which, entering the realm of religion, causes devastation among the saints of God. "As for me Daniel, my cogitations much troubled me, and my countenance changed in me." Daniel 7:28.

What is it that causes Daniel concern? Listen: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." "I beheld, and the same horn made war with the saints, and prevailed against them." "And he shall speak great words

against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:8, 21, 25.

Let us leave Daniel as he contemplates this ram-paging power, and look for the distinguishing marks of the "little horn." The four beasts were four empires or kingdoms. The little horn came out of the last of these—the Roman Empire. As in Daniel 2, the Roman Empire was broken into pieces of clay and iron (Daniel 2:41-43), so in this prophecy it is divided into ten horns. After the establishment of these ten horns or kings (Daniel 7:24), this other little horn power arises and does its work in the earth. It plucks up three of the other horns, or kingdoms, and attacks God and His people in various ways.

Surveying the historical scene in the days immediately after the break-up of the Roman Empire, there is only one power that fulfils all the specifications. It is the political power of the Papacy. Under ambitious and powerful bishops, the Papacy grew in power and influence, until it succeeded in subduing three of the barbarian tribes which had overthrown Rome, namely, the Vandals, Ostrogoths, and Heruli. Aided by the transfer of the Roman administrative capital to Constantinople, by the year A.D. 538 the Papacy had become the strongest political power in the Western area of Europe. Wielding that power with skill, and making the most of its religious influence, it succeeded in holding in subjection most of the nations of Europe for well-nigh a thousand years. By it kings were throned and dethroned, battles were fought and won, often with its bishops leading as generals, and taking an active part in the bloodshed.

Perhaps there might be nothing so very reprehensible in this if we were to consider this power solely as a political power. But we must remember that for long centuries the Roman Church was the major witness to Christianity in Europe. Enforcing its dictates on the consciences of men became its self-appointed task. Political and military force were employed to make men obey. Regarding all others as heretics, and itself as unsullied by error, the Roman Church sought to bring all men to their knees before its leaders.

These are historical facts attested to by Catholic and Protestant historians alike. The Bible says the little horn would "wear out the saints of the Most High." This the Papacy did by numerous and repeated persecutions, according to some estimates accounting for tens of millions of "heretics." It is no wonder that Bible prophecy again and again centres its attention on this power. When religion seeks to establish itself by force, it earns the condemnation of God. Since the Son of God came to show men the



way of love, salvation ever has been an individual matter, and no church has the right to force its beliefs on others.

Let us not construe the clear statements of Scripture concerning this power in such passages as Revelation 13, 14, 17, 18, and 19, as being an attack upon the members of this great church. Doubtless there are many such who faithfully follow the truth as they know it, and are indeed redeemed souls, washed in the blood of the Lamb. Against these heaven has no argument. God simply calls them to follow the truth as revealed in His Word. Nor are the plain words of the Bible an attack on such truths as this church holds. It is for the following reasons that God directs our attention to this power and warns us concerning it:

1. Its use of political force to gain religious domination.
2. Its denial of the Word of God as the only rule of faith and practice for Christians.
3. Its persistence in maintaining and proclaiming doctrines that have no part in Holy Writ.

But let us return to the vision of Daniel. Daniel watches, in amazement, as this power carries out its work in the earth. With perplexity he sees the little horn prevailing against the saints of the Most High. He sees the long period of time during which this power works against truth, seemingly with great success. No doubt his mind flashes to the promises of God concerning his own people. He thinks of the prophecy of Jeremiah apportioning seventy years to the captivity of Israel. But now he sees stretching ahead a long and fierce struggle between the saints and the little horn. It is no wonder that Daniel is concerned, no wonder that he says, "My cogitations much troubled me." Already the years of captivity are fast passing, and soon must come the hour of return of the faithful Jews in Babylon. What means this long

period of time before the kingdom of God is set up? Has God forgotten His promises to the children of promise?

God did not leave His faithful servant in ignorance of the future. In later visions He showed him the triumph of God's cause, the destiny of the ancient people of God, and the coming of the Messiah. Nor did He leave Daniel in any doubt as to the final outcome of the struggle between the saints of God and the truth on one hand, and the little horn on the other. Before ever the angel comes to interpret the strange vision of the first eight verses of Daniel 7, God includes within the vision an awe-inspiring view of the climax of the ages.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came near to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:9-14.

Though Daniel was concerned about the suffering he saw ahead for the people of God, he was reassured by the promise that the day would come when the kingdom would be re-established, and the dominion given to the Son of man.

For us today these words mean even more than they did to the ancient servant of God. History has recounted the passage of years. We have seen the fulfillment of the great time prophecies, and still the Lord delays the establishment of His kingdom. Error triumphs. Modern paganism stalks abroad and claims the souls of countless men and women. Still the saints of God suffer, not just at the hand of religious zeal, but through the scoffing, the ignorance, and, above all, the indifference of the masses of mankind.

So that we should not despair when we see the seeming triumph of evil, the Bible tells us of the meeting of the Son of man with the Father, to finish the reign of sin and to establish God's kingdom among men. To this day all who love the Lord look forward. For this day we prepare. Though God may sit in judgment upon the affairs of men, because of Jesus we have the assurance, "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1.

When God sits in judgment it is an awesome thing. Man trembles at the thought of a righteous God judging sinful mankind. Who could stand in such a judgment? Of ourselves, no one. But, "We have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. It is in Him that our hopes abide. Whoever you are, whatever denominational name you attach to yourself, here is your hope. The saints of God will triumph *in Christ*. If you trust in Him, and obey His will, you will triumph with them.



# GOD Sets the DEADLINE

★ D. SIBLEY

**T**IME is not on our side, and destinies may be shaped between now and August." In these striking words the *Sydney Sun* referred to the troubled course of current negotiations for the setting up of the proposed Federation of Malaysia. It then went on to warn: "Ominously for our part of the world, President Soekarno of Indonesia has now joined his foreign Minister, Dr. Subandrio, in stating bluntly that his country will do its best to wreck the proposed Federation of Malaysia."

Regardless of her feelings in the matter, Australia is beginning to realize that for better or for worse her future is bound to be affected by the over-all pattern of events transpiring in South-East Asia. Not without misgivings have we watched the techniques employed by Indonesia in the successful take-over of Dutch New Guinea at practically no cost to herself. And now, despite her protestations that she has "no further territorial ambitions," she is turning her attentions to British North Borneo.

Apparently in an endeavour to justify the existence of her large army, her effective navy, and her air force of considerable striking power, her national leaders protest that Indonesia is being "besieged" and is in "deadly danger." Her real intentions, however, are better gauged by such open declarations as this. "Nations who will become strong and famous nations should be ready to face moments of danger." She knows that she has until August to accomplish her designs, and that after then she will have to face a Federated Malaysia in order to gain them, hence her

haste. Despite Australia's desire for a continuance of her policy of easy-going isolation, realization is beginning to dawn that ominous storm clouds are building up on our northern horizon.

Dictators set their dead-lines as they go about the work of disrupting and subjugating other nations. Surely as we contemplate the state of the world with its antagonistic ideologies, fierce racial antipathies, its frightening population explosion which cries out for more living space, and its grim economic rivalries, we should thank God that He also has set a deadline—a deadline to human history beyond which mankind's misrule shall not go.

Again and again "He who removeth kings and setteth up kings" has set bounds to the history of particular races. Take His word to the patriarch Noah for instance. Genesis the sixth chapter tells us that God, seeing the earth was "corrupt before Him" and "full of violence," declared, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Thus that long-lived generation was given a probation of 120 years which was terminated by the Great Flood which has left its record in every corner of the earth. They defied heaven and filled up the cup of their iniquity until God could bear them no longer.

Take, too, those words spoken by God to Abraham concerning the Canaanites. "And He said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." Genesis 15:13-16. The eyes of Him which "run to and fro in the earth" beholding all the sons of men, saw that by the fourth generation, when Israel was strong enough to become His agent of destruction, the iniquity of those Canaanite peoples would so overflow they would fully merit His wrath. A time of proba-

tion, a deadline, was set, and the history of the punishments which followed does not make pleasant reading.

"God is no respecter of persons." Let us now consider His frightful words to His own people Israel. We are told that "He came to His own, and His own received Him not." They had murdered His prophets and messengers, and soon He Himself was to fall into their hands to be crucified. In the words of denunciation found in Matthew chapter 23, we read: "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth. . . . Verily I say unto you, All these things shall come upon this generation." Verses 33-36.

Israel, which had been used to punish the Canaanites, had sunk so low it was now "corrupt" before God, and so "filled with violence" God was forced to declare: "Behold, your house is left unto you desolate," and God set their deadline in the words, "All these things shall come upon this generation."

Telling of the tribulations that would presage the end of Israel's nationhood, the Master said that there would be "wars and rumours of wars," with their attendant "famines and pestilences," and for wickedness it would be as it was in the days of Noah, and the days of Sodom and Gomorrah. See Matthew 24 and Luke 17. According to the Scriptures, murder, adultery, and homosexuality were amongst the great evils practised by the peoples of those bygone days. Emphasizing His deadline, the Lord went on: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24:32-34.

Could anything be more challenging? Some of the men to whom Jesus was speaking lived to see His words fulfilled in the appalling carnage inflicted by the Romans, and by the following captivity. Israel's glorious temple was reduced to rubble, and the country left to ages of desolation.

Yes, the Great God is a Time Setter. He sets the deadlines and, believe it or not, our generation is under His ultimatum of time. We invite the reader to turn and read our Lord's prophecy in Matthew 24. Observe that what He had to say was in answer to the disciples' question, not only concerning their nation and their temple, but also concerning the "end of the world." "What shall be the sign of Thy coming, and of the end of the world?" they asked. It is clear that what the people back there were to see as local signs of the destruction of Israel, are to be seen by us in a more terrible way, universally. Can any candid reader scan the chapter, and then, viewing our modern history, argue that there is not a most striking parallel.

Our earth is filled with violence. The world is armed to the teeth. Even small and newly born nations groan under the burden of tremendous arms costs. The wars, famines, plagues, and earthquakes of mod-

ern times have excelled in horror anything of the like in all recorded history. Adultery, with following divorce, has filled civilized lands with divorce orphans, and the sin of Sodom stalks unblushingly through the earth. Our Lord said that "iniquity" would "abound" in the last days, and honesty demands we confess that our age is witnessing a flood tide of violence and immorality like that which has swept away the foundations of other great civilizations of the past. Surely the generation foretold by the Son of God must be alive today. "Heaven and earth shall pass away, but My word shall not pass away," He challenged, and men do well to heed His plain warnings.

God does not intend that Christians should be full of gloom at the prospect of worsening conditions, however, for He declares: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. So, then, those who believe, and are willing to face the facts, should be the world's truest optimists, for they look for "a city that hath foundations, whose builder and maker is God." Beyond God's final deadline for this sinful world, His people are preparing "for new heavens and a new earth, wherein dwelleth righteousness." Hebrews 11:10; 2 Peter 3:13.



## WONDERS OF OUTER SPACE

(Concluded from page 11)

The Power that created the universe and that guides the millions of worlds and systems through ilimitable space is ever mindful of man, and out of a heart of tender love Jesus will save all who accept the plan of salvation. Thank God for His promise of deliverance: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91:1, 5-10.

Though man has been fleeing from the presence of God since the fall, God has sought him diligently ever since that same time: "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou?" Genesis 3:8, 9.

That call is as truly to this generation, to you and to me, as it has been to each succeeding generation since Eden. "Now is the accepted time; behold, now is the day of salvation." "Today if ye will hear His voice, harden not your hearts." 2 Corinthians 6:2; Hebrews 3:15.

All should heed the call now, lest they be heard to cry at last, "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.



## INSISTENCE on the Truth Paid Extra Dividends in

# MOTHER'S

**I** APPRECIATED Mother's "say nothing but the truth" philosophy, until that autumn day when the reminder came from the bank saying that the mortgage on our four-bedroom house would be due in thirty days.

My father had died during that year, and Mother's earnings were about enough for living expenses for the two of us. I was only twelve years old, and my running-errands money wasn't enough to make any difference in our budget. The payment on the house was an insurmountable sum for us.

It was this dilemma which prompted Mother to call on Bert McVey, a long-time friend of my father's. Bert, a successful businessman, would be a valuable financial adviser, she thought. He advised that selling our sprawling house with its half-acre garden, and then buying a much smaller home, was the most practical solution to our money troubles.

"The house looks to be in excellent salable condition," he remarked, his keen blue eyes so perceptive they seemed to penetrate even through the wallpaper to determine the condition of the plaster.

"It is," Mother agreed, "except for the boiler. It has a big crack in it—barely got by last winter. The house filled with smoke several times. That heating system would never make it through another winter."

Mr. McVey smiled and spoke in a solicitous tone. "Well, we don't have to tell that to a prospective buyer, do we? In the business world we say, 'Let the buyer beware.'"

"Oh?" Mother replied, raising her eyebrows high. "Then we have one code of ethics for our family and

social life, and another one for the business world?"

"Now, Louise," Bert protested impatiently, "you will have to be sensible if you want to save what little you can out of this property. Just remember, business is business. I know you're a stickler for the truth. So don't lie. Just don't mention the boiler at all."

"An omission can be quite a lie, Bert," Mother said. "Why, just last week I bought some material for a dress. The material I chose was offered for sale with other bolts of the best the store had. Since the saleslady said nothing about the quality of the piece, I naturally assumed it was what it looked to be. It wasn't until I was working on it that I saw the imperfections in the weave. I consider that she lied to me by saying nothing of the imperfections."

Bert puffed with exasperation and boredom. "All right, Louise. Offer the house for less than you would expect to get if the boiler were perfect. That will take care of the buyer's fixing the boiler."

Mother put an advertisement in the paper. In response we had several calls about the house. One prospective buyer was really interested. He was a newcomer to town and was anxious to find a home so that he could send for his family.

He was shown through the house from top to bottom. Anyone could see he was impressed. Then in the basement Mother said to him, "This is a good buy. I've priced it low because the first thing you'll have to do is to get a new boiler."

The man bolted. His interest in the house died in a single gasp right before our eyes. "Heating system no good, eh? I'll think about it. I'll let you

know." He hurried out as if someone were behind him, prodding him on with a sharp instrument.

I wondered if Mother had been wise. One little business lie would have clinched the sale she so desperately needed.

"Did you have to tell him about the boiler, Mother?" I asked.

"I guess so," Mother sighed. "I know of no place in the Bible that says to tell the truth most of the time, but lie when it is more convenient."

So Mother put another advertisement in the paper. There were all sorts of people who came trampling through our house. The comment generally was that the house was too big, so Mother didn't have to tell about the boiler.

Time was running short. I was doubting more and more the virtue of "say nothing but the truth." Then Mr. and Mrs. Guthrie, members of our church, came to see the house. They had six children and therefore required a house the size of ours. Just as I secretly feared, Mother pointed out the crack in the boiler. Surprisingly enough, the Guthries didn't seem too dismayed, especially when Mother explained how it was figured in the price of the house.

# HOUSE DEAL

"Tell you what I'll do, Louise," Mr. Guthrie said, slapping his hands together for emphasis. "I'll contact some boiler people around town and see if they can get a boiler installed here by the first of next month. I wouldn't think of moving six youngsters and my wife into a house I couldn't heat. And we'd have to be in by then. Our lease expires on that date. If I can get a boiler by that time, we'll make a deal."

Mother waited and hoped and prayed. "If the Guthries don't buy our house, we'll be without a home or the wherewithal to buy one," Mother confided to me one night, holding me close as if her arms would protect me from the impending danger.

Mr. Guthrie called the next day. He said that all the boiler men in town were swamped with orders. They couldn't promise to instal a new boiler before spring. The deal was off.

In desperation Mother called Bert McVey again. "I can't seem to sell the house, Bert!" she told him, swallowing hard to get rid of the sob in her throat.

"Sure you can, Louise," he assured her with complacency. "It simply needs proper handling. "I'll list your house with Nordell and Bradenber—best estate agents in town, real live wires. You let them handle it."

"Very well," Mother agreed.

I was relieved and hurt, both at the same time—relieved that our small capital was to be saved, and hurt because Mother seemed to be letting go of a part of herself. Even Mother, I thought, couldn't live by Christian principles all the time. It was then, in that second, that all I had learned at church and

all my mother's teachings were stripped from me, and I stood naked of faith in a world of meaningful words that meant nothing. I don't think I have ever felt so desolate as I did when I thought my mother had let go of the doctrines by which she had always lived. If my mother agreed to lie, what was the use of faith, or prayer, or . . . or anything?

The agents were "live wires," all right. Mr. Nordell showed many, many people through our house. Finally there was one who showed an active interest. Mr. Nordell praised the house to him in such superlative terms that I had to take another look at it



to convince myself that this was really the home I had always known.

Finally the prospective buyer seated himself next to Mr. Nordell at the dining-room table while Mother served refreshments. They talked about the various shrubs and plants that had been used to landscape the place, and about all the copper plumbing, and about the new roof Dad had put on the year before. Mr. Nordell kept emphasizing how perfect everything was and quoted a price £1,000 higher than Mother had originally asked.

Finally Mother cut in. "Of course," she said, "you should know that the heating system needs replacement."

"Oh, no!" I moaned to myself. "Another sale ruined by Mother's insistence on the truth!" Still, I felt a glow of pride and happiness.

The real-estate man was making all sorts of faces at Mother, trying to signal her to be quiet. But she paid not the slightest attention to him.

The prospect, on the other hand, gave Mother his undivided attention. "Are you sure that's all that has been misrepresented?" he asked almost eagerly. "Is everything else as I have been told it is?"

"Yes," Mother answered, "everything, except the boiler, is exactly as represented."

"That settles it," he boomed. "I'll take the house!"

All conversation ceased. The room was so quiet that even the slinky movements of a cat could have been detected. Then Mr. Nordell's voice, audible in

(Please see page 31)

**D**R. PHILIP SCHAFF once wrote a book called "The Person of Christ—His Perfect Humanity a Proof of His Divinity."

Not the least of the evidences that inspires a man intelligently to believe the Bible, is Jesus Himself. "A sinless Saviour, surrounded by a sinful world, is an astounding fact indeed; a sublime moral miracle in history," declares Dr. Schaff truthfully. "The Person of Christ," page 38.

While there are very few people today who deny that Jesus was actually an historical figure, there are millions who believe Him to be only a man, nothing more. Attending this attitude is a widespread disbelief of His miracles. However, we should point out that the four Gospels were all written either by apostles, or their close associates who met and talked with Jesus, and there would have been many thousands of people still living when the Gospel records were written who could verify the accounts of the authors. One of the evidences of the accuracy of the Gospels is this: there is no contemporary denial of the accounts of Jesus and His miracles.

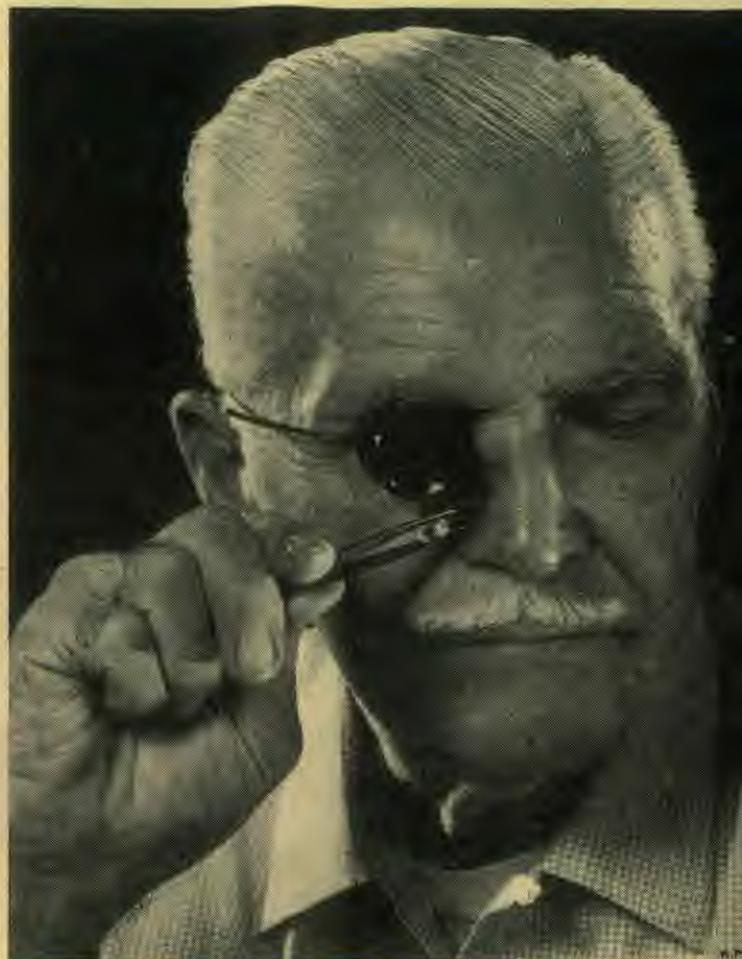
Disbelief and denial rose at a later time. It did not rise at this time, because it *could not*. None could deny the resurrection of Lazarus while Mary and Martha and the hundreds of people who lived in Bethany were still alive, and could add their testimony to the accuracy of the gospel story. Jesus' miracles sometimes related to thousands of people at a time, as was the case when He fed five thousand men, plus women and children. His deeds were well known. Had the apostles merely invented Him, thousands would have been quick to detect and destroy the fraud. But no contemporary brought such a charge against the Gospel writers. In itself, this is an evidence of reliability.

Furthermore, so far as Jesus Himself is concerned, there are only three possible alternatives. In claiming to be the Son of God, either He spoke the truth about Himself; or He was a self-deluded fool; or He was a downright liar.

Not so long ago a university professor of psychiatry carried out an experiment before an eminent group of business men. He introduced to them a well-dressed man as "Mr. Taft, President of the United States of America." The person thus introduced stood, and spent some time giving an oration that would have done credit to any President. He really believed himself to be the President, but he wasn't. Other actions of his life revealed him to be a deluded, mentally deficient man. Another man was introduced as the richest man in the world, and he spoke in a way that revealed he really believed himself to be the richest man in the world. But his way of life necessitated his being committed to an institution both for his own safety and the safety of others.

Jesus was no deluded fool. His whole life and demeanour, His words and actions bespeak balance, sanity, and soundness.

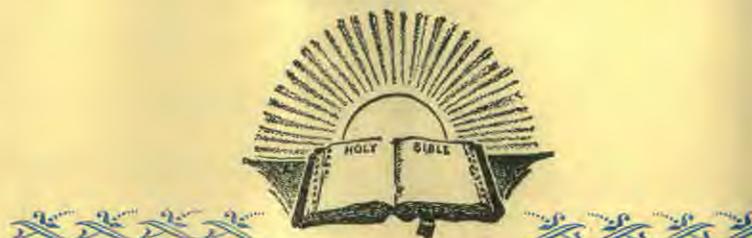
Neither was He a liar. Unless He spoke the truth about Himself, He was guilty of perpetrating the most tremendous hoax ever perpetrated and carried off by a confidence trickster. We are faced with the choice of finding Him to be a person of absolute truth, or absolute hypocrisy. Indeed, such hypocrisy as would be the greatest moral monstrosity on record.



Close scrutiny soon detects spurious gem stones. Similar close scrutiny declares the Bible to be genuine.

## I Believe The BIBLE Is GOD'S WORD

Concluding Article by  
AUSTEN G. FLETCHER



But the purity of His teachings, and of His life, shows that it was impossible for Him to have been such a hypocrite or liar. No liar was ever capable of such moral discernment and commendation of virtue as Jesus revealed Himself to be capable of.

This leaves us with but one conclusion. He spoke the truth about Himself. He was the Son of God, as He said. He was from above, as He said. He was without sin, as He said. He was the light of the world, as He said. And as He also said, "Except ye believe that I am He, ye shall die in your sins."

Although this is a claim that He Himself made, yet it is one that our own judgment approves; that human virtue has in Him its consummate ideal. Lecky truthfully conceded, "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions, has been not only the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."—*History of European Morals*, by W. E. Lecky, Volume 2, pages 9, 10. New York Edition.

"The older theologians, both Catholic and Evangelical, proved the divinity of the Saviour in a direct way from the *miracles* performed by Him; from the *prophecies* and *types* fulfilled in Him; from the *divine names* which He bears; from the *divine attributes* which are predicated of Him; from the *divine works* which He performed; and from the *divine honours* which He claims, and which are accorded to Him by His apostles and the whole Christian Church to this day.

"But the divinity of Christ may also be proved by the opposite process, the contemplation of the singular perfection of His humanity; which rises by almost universal consent, even of unbelievers, so far above every human greatness known before or since, that it can only be rationally explained on the ground of such an essential union with the Godhead as He claimed Himself, and as His inspired apostles ascribed to Him. The more deeply we penetrate the veil of His flesh, the more clearly we behold the glory of the Only-Begotten of the Father shining through the same, full of grace and truth."—*The Person of Christ*," pages 13, 14.

Consider His life at every turn and you will find it to be full of beauty. Take the record of His childhood. "The boy Christ of the Gospels is simple and sweet, obedient and humble; He is subject to His parents; He is occupied solely with the quiet duties of His home and of His age; He loves all men and all men love the pure, and gracious, and noble child. Already He knows God as His Father, and the favour of God falls on Him softly as the morning sunlight or the dew of heaven, and plays like an invisible aureole round His infantine and saintly brow. Unseen save in the beauty of heaven, but yet covered with silver wings, and with its feathers like gold, the Spirit of God descended like a dove, and rested from infancy upon the Holy Child.

"But how different is the boy Christ of the New Testament Apocrypha. He is mischievous, petulant,

forward, revengeful. Some of the marvels told of Him are simply aimless and puerile—as when He carries the spilt water in His robe; or pulls the short board to the requisite length; or moulds sparrows of clay, and then claps His hands to make them fly; or throws all the cloths into the dyer's vat, and then draws them out each stained of the requisite colour. But some are, on the contrary, simply distasteful and inconsiderate, as when He vexes and shames and silences those who wish to teach Him; or rebukes Joseph; or turns His playmates into kids. Others are simply cruel and blasphemous, as when He strikes dead with a curse the boys who offend or run against Him, until at last there is a storm of popular indignation, and Mary is afraid to let Him leave the house."—*The Life of Christ*," by Farrar, page 43.

This statement brings into focus the fact that the Gospel accounts of the life of the Saviour can readily be seen to be genuine accounts of fact, for they are not invested with the absurd fancy of wild-eyed romanticism which is characteristic of those authors who, rather than relate simple facts, have been most anxious to invent a mythical character. The true Jesus is found in the Gospels. He is not a myth. He is a plain and simple fact.

Certainly unique in supporting Christ's claims about Himself, is the evidence of the perfect harmony of His life with His teachings. He was Himself the very embodiment of His own words. When He said, "Blessed are the meek . . . ; blessed are the merciful . . . ; blessed are the peace-makers . . . ;" He was meek, and merciful, and He was *the peacemaker*. He taught that we should "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Nor could words describe better His own actions when His own enemies cursed Him, hated Him, despitefully used Him and persecuted Him. St. Peter was an eye-witness when our Lord had opportunity to put into practice the very teachings He had given to others and he describes Jesus' actions thus: "Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:22, 23.

This matter of the harmony of Christ's life with His teachings is indeed weighty when one considers that it is right here He differed from the philosophers.

"All the systems of moral philosophy combined could not regenerate the world. Words are nothing unless they are supported by deeds. A holy life is a greater power for good than the finest moral maxim or essay. In this respect, the difference between Jesus and the great sages is so radical and fundamental, the comparison ceases. Cicero, who, with all his excessive vanity, was one of the noblest and purest of old Roman characters, confessed that he never found a perfect sage in his life, and that philosophy only taught how he ought to be if he should ever appear on earth. It is well known that the wise men of Greece and Rome sanctioned slavery, oppression, revenge, infanticide or exposure of infants, polygamy, concubinage, and worse vices; or, like the avaricious and venal Seneca, belied their purer moral maxims by their conduct.

(Concluded on page 29)

## "ONE-ARMED BANDIT" STRIKES AGAIN

In a case which recently came before the Sydney Bankruptcy Court, poker machines proved once again to be the villains of the piece. Before the court was a 54-year-old accountant who told the court that he had lost an average of £15 per week over a period of six years through playing the machines. In order to satisfy his creditors the court ordered the selling of his £5,500 home.

## ARABIA OUTLAWS SLAVERY

Premier Crown Prince Faisal, of Saudi Arabia, has announced the abolition of slavery in his oil-rich kingdom. In a recent general announcement of reforms he ordered that all slaves be freed immediately.

## CHURCH MEMBERSHIP IN THE UNITED STATES

For the first time in nearly a hundred years, the percentage of church members in the United States' population has registered a decrease. The 1963 issue of the "Yearbook of American Churches" gives membership in America's churches and synagogues in 1961 as 116,109,929 for all faiths. This represents 63.4 per cent of the population as against 63.6 per cent a year earlier.

## GREEKS GIVE MIGRATION A BOOST

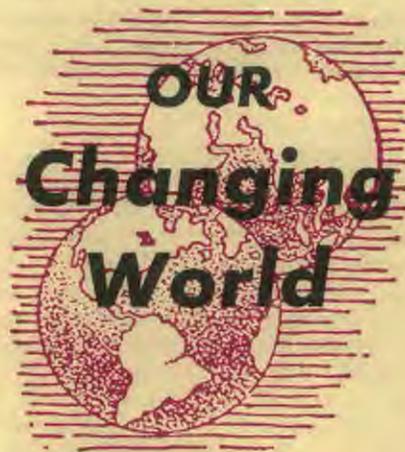
A big increase in Greek migration contrasted with the general falling off in the number of migrants coming to Australia from other European countries last year. Greek migrant arrivals totalled 11,960—a jump of almost 4,500 on the 1961 figure. The number of Spanish migrants also rose—3,969 last year compared with 1,395 the previous year.

But the number of migrants from Australia's other main sources of supply—Britain, Germany, Italy, and Holland—dropped sharply. Migrants from Britain and Ireland numbered 32,886, down 4,185; Germany 2,924, down 1,723; Italy 15,594, down 874; Holland 2,189, down 2,487. There also were substantial departures from Australia of former migrants from these countries.

Page Twenty

## THE BIBLE IN INDIA

Bible sales in India have increased from 800,000 in 1950 to 2,000,000 in 1960, according to a report by C. Arangaden, of the Bible Society of India and Ceylon. During the same period there has been a considerable growth in enrolment in Bible schools and correspondence courses. Mr. Arangaden said the Seventh-day Adventists, with their Voice of Prophecy Bible Correspondence Course, now led the way in promoting organized Bible fellowship and study in India. Nineteen other Protestant missions support "The Light of Life," which offers a variety of Bible courses in twenty-three languages.



## NO CIGARETTES

The United States Air Force Surgeon General's office in Washington has ordered Air Force hospitals and clinics to halt free distribution of cigarettes to patients. A similar prohibition has been ordered on the inclusion of cigarettes in lunches that are prepared for service personnel on long flights. The Air Force said it was acting because "ever-increasing evidence of a link between cigarette smoking and certain diseases" no longer can be ignored.

## CHRISTIAN HOMES NEEDED

At a meeting of the Mothers' Union in the Albert Hall, London, the Archbishop of York said that "too many homes, so-called, are merely filling stations by day and parking places by night. It is our desire that these houses, the framework of brick and and stone, should be made into Christian homes."

## MEDICAL USES FOR ULTRASONICS

Ultrasonics, or the science of high-frequency waves, a "child prodigy" only a decade ago, is now used in a number of medical applications and for various industrial purposes. In the field of medicine, so-called "silent sound" has been found useful for the treatment of lumbago, rheumatism, sciatica, and mild arthritis. In the early 1950's it was discovered that the technique could be used as a surgical tool to destroy diseased brain tissue or to pound kidney stones apart. Today stubborn scar tissue is softened and the scars themselves are removed with ultrasonics. In addition, many dentists are now using the less painful sonic "drills" which were first introduced in 1954.

## ROME AND UNITED EUROPE

Speaking at the Catholic University of Milan, Giovanni Cardinal Urbani, Patriarch of Venice, urged Italian Catholics to throw their full support behind efforts for a united Europe. "Catholics," he declared, "must extend themselves to all the activities of the human family of the world. The Catholics of Europe who knew the history of their countries . . . know that as soon as Europe becomes united, the earlier and easier it will be for her to lend herself as a mediator. Therefore to work! The examples of history, the teaching of the church, drive us to study and to action."

## SUNDAY LAWS IN SOUTH AFRICA

According to an Australian Associated Press message, Johannesburg police have been asked to take action against people who work in their gardens, play organized sport, fish, or organize any public performance except a church concert on Sundays. The request has been made by the secretary of the Public Morals Commission of the Dutch Reformed Church, the Rev. A. W. L. Smal.

Mr. Smal said that if people did these things they were not only desecrators of the Sabbath, but breakers of a 67-year-old Transvaal law introduced by President Kruger. Legal experts have stated that the 1896 law was still valid, although rarely enforced.

May 1, 1963 SIGNS OF THE TIMES



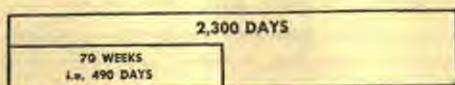
# JUST YOU and Your BIBLE

★ By ROY C. NADEN

## The Significance of the 2,300 Days

1. When the angel Gabriel came to explain to the prophet Daniel the meaning of the prophecy of the 2,300 days, what part of this time period was said to have particular significance for the Jewish nation?

"Seventy weeks are determined upon thy people." Daniel 9:24.



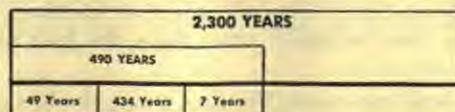
2. How was this 70 week period divided?

"Know therefore and understand . . . seven weeks, and three score and two weeks . . . and . . . one week." Daniel 9:25, 27.



3. When God writes up the events of the ages in symbolic prophecy, what SCALE does He use to designate years?

"And thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Ezekiel 4:6. See also Numbers 14:30-35.



4. What event was to mark the commencement of this time prophecy?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem . . . shall be seven weeks, and three score and two weeks . . . and . . . one week." Daniel 9:25, 27.

5. Who gave this decree to rebuild the old city of Jerusalem, and to restore her national economy?

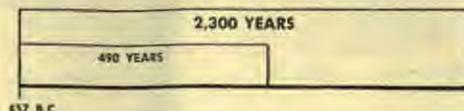
"Artaxerxes, king of kings, unto Ezra the priest . . . I make a decree." Ezra 7:12, 13. (See verses 12-26 for the full text of the decree.)

6. When was this decree made?

"In the same year, and seventh of his reign, 457 B.C., he [Artaxerxes] issued a decree, empowering Ezra, the scribe of the law of the God of heaven, to go to Judea, with full

powers to preside there in all ecclesiastical and civil concerns." "A New Analysis of Chronology and Geography," Rev. William Hales, D.D., Volume IV, page 186.

This date is established in the ancient Canon of Ptolemy. Of this ancient chronologist it is said: "Ptolemy, an Egyptian astronomer of the second century A.D., left us a list of the kings of Egypt, Persia, and Babylonia down to the accession of Nabonassar, 747 B.C." "The Monuments and the Old Testament." Ira Maurice Price, page 64.



7. Who was to come at the end of the 69th prophetic week, that is 483 literal years (69 x 7=483), after the commencement of the prophecy?

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks." Daniel 9:25.

Note.—When calculating years mathematically over the B.C.-A.D. line, as there is no year "0," you must add one year to the calculation, e.g., 483 years, minus 457 B.C. equals 26 plus 1, or A.D. 27.



8. What is the meaning of the word "Messiah"?

"He first sought out and found his own brother Simon and said to him, We have found (discovered) the Messiah! which translated is the Christ, the Anointed One." John 1:41, Amplified New Testament.

9. How was Jesus anointed?

"God anointed Jesus of Nazareth with the Holy Ghost." Acts 10:38.

10. When was Jesus anointed with the Holy Ghost?

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And . . . when He was baptized . . . the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him." Matthew 3:13, 16.

11. Knowing that Tiberius Caesar came to the throne in A.D. 12, what year was Jesus baptized, anointed with the Holy Ghost, and thus became the Messiah the Anointed One?

"Now in the fifteenth year of the reign of Tiberius Caesar . . . it came to pass, that Jesus . . . being baptized . . . the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him." Luke 3:1, 21, 22.

A.D. 12 plus 15 years equals A.D. 27.

12. Just half-way through the 70th prophetic week, what was to cease?

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27.



13. After Jesus' death had brought to an end all the sacrificial services which had pointed forward to Him, there

[Concluded on page 31]

# DEAD-END

**T**HERE are more "stop" signs in life than traffic ones. Every living individual, from first cry to last breath, is exposed to frustrations and hindrances to the satisfaction of the wants, wishes, hopes, and desires that continually assail us.

It is wise to know that frustration is not just "fate picking on us." It is a "natural" which comes to everyone.

There are three basic types of frustration which we should recognize, lest blame be placed in the wrong place. These basic frustrations come from environment, mental or physical handicap, and from a conflict of desires.

The boy who wants to be a diver, and yet lives hundreds of miles from the ocean, is frustrated by environment. The girl who wants to be a beauty queen, but who has an ugly birthmark on her neck, is frustrated by physical handicap. And the man who wants to travel overseas, and who also wants a home of his own and cannot afford both at once, has a conflict of desires.

We have, or may have, one or all of these frustrations to a greater or less degree at some time or another.

While there are basic types of frustration, there also are basic reactions to frustration. Some individuals who feel "dead-ended" go off into various escapisms such as alcoholism, day-dreaming, over-compensation, self-aggression (such as suicide), nomadism, or regression. Others break out into dangerous, anti-social behaviour. On the other hand are those who make healthy reactions to their hindrance, and seeking a satisfactory "detour," manage to overcome for the good of themselves and others, the limitation that confronted them.

So we have healthy and unhealthy reactions to frustration. Which choice is made often depends a good deal on environment. Environment, from birth, plays a powerful part in the formation of the individual. This is speaking of environment as the sum of the total forces brought to bear on the person, not just the area or locality in which he or she lives. So powerful is this influence that God says, "The Lord shall count, when He writeth up the people, that this man was born there." Psalm 87:6. It is more important for parents to provide the right total environment for their children to grow up in, than for them to lavish upon them the best in education, clothes, and so on.

When we feel frustrated, the first thing to do is to take stock of *ourselves*, and not to go looking for a scapegoat. We need to face facts. We need to ask, and answer honestly, some straight questions. What is frustrating me? Why is it frustrating me? (This is most important.) If I could proceed as I desire, would it do me good? Would it hurt anyone else? Would it put me where, in self-satisfaction, God perhaps could not reach me, and my spiritual life thus would suffer greatly?

We need to be strictly honest, to remove our rose-coloured spectacles, and be sure that we are not exaggerating the benefits of what we desire, and that we are not being merely whimsical and childish. If after careful investigation we find it is really only an unnecessary whim, then we must forget and abandon it immediately, and concentrate on something of vital value. If, on the other hand, we find what we want to do is worth while, and yet we are still "dead-ended" by circum-



# or DETOUR?

★ By DOREEN FOX

stances, the only wise thing to do is to seek a detour. For instance, the boy who wants to be a diver finds out that it is no use pestering his dad to move to the coast, but finds satisfaction and fulfilment in teaching the local children to swim well and life-save in the baths or swimming hole.

The next question then is, What sensible and mature adjustment can I make? Firstly, we need to see this thing not as a frustration, but as a challenge to our adaptability. This change in terminology immediately lessens the irritation and gives the whole problem a new look, as well as bringing stimulation to constructive effort.

Early this century a man was imprisoned for double murder in the U.S.A. Sentenced to life imprisonment while still young, he was faced with torturing years and possible insanity. His story is sad, fascinating, and almost incredible. One day while taking exercise in the enclosure constructed for this purpose, he found some baby sparrows, and because it was cold and they had been blown down, he scooped them up and took them to his cell. This was the beginning of an absorbing pursuit. He later obtained some canaries and began breeding and studying them right in his cell. This taxed his skill and ingenuity to the limit, but he persevered and became an authority on birds. He made some amazing discoveries on the treatment of disease. Bird fanciers from far and near wrote for his opinion. Publishers asked him to write articles for them. While men around him with a similar sentence, "dead-ended," sank into stupor and madness, he felt constantly inspired and challenged. How many of us, with nothing like the challenge he faced, have accomplished as much as the "Birdman of Alcatraz"?

It is interesting to find that often people react to a temporary frustration with far more fuss than do others who have to cope with a permanent one. Who hasn't seen someone slam down a telephone receiver in anger because the line was temporarily engaged? This is on the same level as the child who kicks and cries because he cannot have an ice-cream the moment he wants one. Let us beware of childish reactions to the "stop" signs in life. Who hasn't seen or read of someone with a permanent disability, showing great fortitude, and uncomplaining acceptance of what has been a life-long cross, or a sudden halting of cherished plans?

The scapegoat reaction to frustration is a frequently used but poor one. It is amazing how often God is made the scapegoat. "Why did God let this happen to me?" is a wail that often is heard. Actually such folk usually are reaping the harvest of their own intemperance, ill-judgment, neglect, or stupidity. For instance, it is not God's fault if a man gets his car all smashed up in a collision which could have been avoided if he had had the steering fixed when it was becoming defective.

If, however, all human care has been taken, and yet something happens, it is still no time to complain about God. He plainly has said, "ALL things work together for good to them that love God." Romans 8:28. The question is, Do you love God? If you have no use for Him, then have you any right to claim or expect His protection? Has God been like the milkman to you? You don't know where he lives or how. You don't very much care, so long as he delivers the goods when you want them. But if you *do* love God with all your heart, then rest assured things *are* working for your good. You cannot see it? Can you really expect to when God's plans are eternal? Who visualized the Sydney Harbour bridge when only the first foundations were placed? The masses couldn't see it, but the chief engineer could.

God is the only real satisfaction for all our needs. He designed it so, for it is a truth that we tend to develop strong affection for that which satisfies our longings, and God knows that our affections are safest fixed on the things with which He satisfies. If all else has toppled around you, be sure that God has bowled them over so that you might find greater satisfaction in Him.

"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Just watch. God will, if you will let Him, take away that which frustrates you. He will guide you in answering this challenge to adaptability, and He will change your desires, so that His desires for you become your desires for yourself. You will find He abundantly fulfils them in answer to the promise of Psalm 37:4.

Psychology is interesting and helpful up to a point. Man's advice and discernment can be of practical value, yet it is only God who knows all the answers. He made you. He shaped your life. He understands you better than any psychologist. He knows what He wants you to do. Go to Him and He will tell you.

God frustrated David in building the temple, but He helped him to gather materials for it. He left Paul with his "thorn in the flesh," but made him an outstanding preacher and soul-winner. He frustrated Jacob over Joseph, but put the boy in Egypt where he was safe from his father's spoiling, his brothers' plots, and where he was to make preparations that would save thousands of lives. Jacob mourned his loss like any father would. Not for years did he see that indeed "all things" had worked for his best good, and there is no doubt that Jacob loved his God.

The choice is ours. We can be "dead-ended," bitter, and sour. We can be challenged and stimulated. We can go against God, or we can go all for Him in a detour of His choosing.

Don't be whimsical and childish, in reaction to frustration. Be mature. Don't go to the "wailing wall" of self pity. All have problems of their own. They want courage for their struggle, not further depression from your tale of woe. Don't be "dead-ended." Do take a detour of God's choosing, with Him as your guide.



# WARNING MESSAGES Before the End of Time

» » » ALFRED S. JORGENSEN » »

★ TWELFTH ARTICLE IN A SERIES ON THE BOOK OF REVELATION

A few weeks ago we were driving to Sydney on the highway between Gosford and Sydney. The road is mainly over mountainous country, and is an almost unending series of curves to the right and curves to the left. In places, too, it is relatively narrow. Now, as we were driving along this day, a policeman, proceeding in the opposite direction, approached us. He signalled for us to move over to the extreme left of the road. We wondered why, but presently we understood. For following him, some distance behind, was an overwidth trailer conveying a cottage.

Say we had failed to heed his warning? A disastrous accident would have been inevitable. That policeman was a veritable saviour, and our response to his warning our virtual salvation from a possible tragic end.

Which things are as allegory, as the Apostle Paul would say. For in the 14th chapter of Revelation we read that, in the last days, three warning messages will be borne to the world to proclaim the coming judgments of God and the consummation of the age.

In this very wonderful chapter—Revelation 14—we have one of the keys to the Book of Revelation. To put it another way, if we understand this chapter we won't have much difficulty with the rest of the book. Nor, for that matter, will we fail to understand why Seventh-day Adventists the world over are preaching the way they do, and promoting so earnestly their great foreign mission programme.

We turn to Revelation 14, and the first thing we observe is that verses 14 and 15 picture the second coming of Christ, under the symbolism of a reaper gathering in the precious grain in the harvest time.

This symbol is the very one that Jesus used in His sermon by the sea, when He related the parable of the sower. "The harvest," He explained, "is the end of the world." Matthew 13:39.

Perhaps we ought to stop a moment to examine this expression, "the end of the world." It does not mean the end of the world as a planet, for as such it will endure for ever. Isaiah tells us that in chapter 45, verse 17, where he uses the phrase "world without end." And so does the Apostle Paul in Ephesians 3:21. This is not a case of the Bible being at cross purposes with itself; the difficulty is with the English translation in Matthew 13:39, and other places, where the expression *hē synteleia tou aiōnos* occurs. The Revised Version, in its marginal renderings, more correctly translates: "the consummation of the age."

Now the Bible explains that the "age" (*aiōn*) in which we are now living is "this present evil world

(*aiōnos*)." Galatians 1:4. As a matter of fact, a rough count reveals that *aiōn* is used throughout the New Testament at least thirty times to denote the kind of life that people are now living on the earth. By and large, therefore, "this present evil age" expresses perfectly what the Bible writers had in mind when they wrote about the end, or consummation, of the world.

Matthew 13:40-43 reveals precisely how "this present evil age" will end: it will be terminated by the second coming of Christ.

Here, then, is our central point of reference in Revelation 14, the major landmark in the outworking of the eternal purpose of God to which we can relate the earlier events described in this chapter.

What are these events? Verses 6 to 11 describe them as a series of three messages that are to be universally proclaimed before the rended heavens reveal the coming of the Son of man in indescribable glory and power, for the redemption of His waiting people.

First, let it be carefully observed that these messages are all related to the preaching of "the everlasting gospel." Revelation 14:6. In other words, these messages are not a plus to the gospel, something added to the gospel, as it were. They are *the* gospel.

Does this mean, I hear some reader ask, that the awful words recorded in verses 9, 10, and 11, are a part of the gospel? Yes, it does!

The plain fact is, it is high time we did some serious thinking about the gospel of Christ and its implications. One of the heresies of our modern generation is the increasing trend toward universalism—the notion that somehow or other God will contrive to save everybody who has ever lived on the earth, irrespective of the quality of their lives or their response to the atoning work of Jesus Christ. The result is a false conception of God, as being too loving to punish, too kind to destroy.

But this is not the gospel that Paul preached, for his was a gospel of deliverance through Christ "from the wrath to come" (1 Thessalonians 1:10). Nor is it the gospel that our Lord Himself proclaimed, for He declared: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36, Revised Version.

Nor, by the way, is this the gospel that Luther preached, or Wesley, or Spurgeon, or Moody. For these men recognized that love is justice, and that wrath is not inconsistent with mercy.

All our wishful thinking about some second chance for sinners after the second coming of Christ, therefore, is just so much beating the air—a pious delusion,

if ever there was one. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:3.

It is entirely right to inquire: What kind of gospel are Seventh-day Adventists preaching? Is it "the everlasting gospel"—"the gospel of Christ"—"the gospel of God which He promised beforehand through His prophets in the Holy Scriptures, the gospel concerning His Son, who was descended from David according to the flesh and designated Son of God in power by His resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship to bring about obedience to the faith for the sake of His name among all the nations, including yourselves who are called to belong to Jesus Christ"? Romans 1:1-6, R.S.V. We aver that it is!

We return to Revelation 14:6-11 to recognize that within this framework of the one eternal gospel of Christ, which is to be preached throughout the world before His coming (see Matthew 24:14), three specific warning messages are to be delivered.

First, *a call to worship God as the Creator*. Verses 6, 7.

The fact that such a call should be made can imply only one thing: that God foresaw that in these last days the world would not be acknowledging Him as such. This call therefore is designed to counter the contemporary materialism, the natural fruitage of the dominant philosophy of our time. It is almost superfluous to remark that almost every department of human thought today is conditioned by the evolution concept. Evolution, and faith in God as Creator, are simply not compatible. The late George Bernard Shaw got to the heart of the matter when he quipped: "When Charles Darwin came along with his theory of evolution, men jumped at it and kicked God out of the window!"

The world, therefore, needs above all else today to hear the message: "Fear God, and give glory to Him: . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Furthermore, the urgency of the times demand that this message be given expeditiously, "for the hour of His judgment is come."

The prophecy of Daniel 8:14 located the judgment as having commenced in 1844, the year when "the sanctuary" would "be restored to its rightful state." Daniel 8:14, R.S.V. In the older versions, the word "cleansed" is used, and quite rightly, for the Hebrew word has considerable breadth of meaning. In the knowledge that came to the Advent believers who survived the disappointment in 1844—from whom arose the founding fathers of the Seventh-day Adventist Church—the light of the Bible knowledge concerning the cleansing of the heavenly sanctuary, as the beginning of the judgment of the righteous was very precious indeed. It was calculated to restore to its proper place the profound sanctuary truth that had been "cast down to the ground" during the dark ages by the great apostasy. See Daniel 8:12.

The second message is *an announcement that Babylon is fallen*. Verse 8.

Babylon has always been the source, the centre, and the symbol of rebellion against God, and apostasy from the truth. See Genesis 11:1-9; 10:8-10. It is Babylon that has infected the whole world with her

false doctrines. See Revelation 17:5; 18:3. And it is Babylon that is identified in Bible prophecy as setting up a counterfeit way of salvation in opposition to the truth of God.

The third message is *a warning against the worship of the beast, his image, and the reception of the mark of his name*. Verses 9-11.

In the previous article in this series we indicated what Seventh-day Adventists understand by these symbols—and something of the nature of the conflict that lies ahead. In other words, the matters for which we plead so strenuously in these pages are not merely academic issues. They are vital values that will determine our eternal destiny. In urging the observance of the Bible Sabbath, for instance, we are not concerned just with the keeping of a certain day. The question rather is one of obedience to God, and obedience, it must be underscored, is one of the grounds of salvation. To believe the gospel is to obey the gospel. To believe in Christ is to obey Him. "If ye love Me, keep My commandments." John 14:15. There never was a more pernicious heresy than that which creates a division between faith and obedience.

Finally, Revelation 14:12 indicates the people who will be developed by the proclamation of these messages.

Three things are said concerning them.

1. They will be "saints," born-again Christians who have a genuine experience of the grace of God, and who have learned patiently to endure.

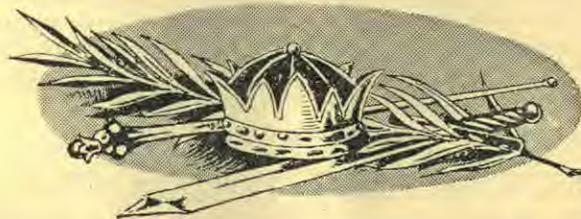
2. They will be commandment-keepers. That is, they will observe *all* the commandments—including the fourth. How much that embraces! Turning in honest income tax returns! Respecting organized authority—and road signs! Scorning white lies and business "fibs"! Oh, yes, the Psalmist was very right: "Thy commandment is exceeding broad!" Psalm 119:96.

3. They will be in possession of "the faith of Jesus." There is only one true faith, as there is only one true gospel. Jude calls it "the faith which was once for all delivered unto the saints." Jude 3. That is, the faith was held and cherished by the apostles of our Lord Jesus Christ, and by them committed to the apostolic church.

It is quite apparent that Revelation 14:12 is the counterpart of Revelation 12:17: that the people developed by the three angels' messages are the "remnant," with whom the dragon will be wroth at the end of time.

But the wrath of the dragon is not to be the end, for in Revelation 15:2-4 this people—the remnant, the true apostolic catholic church of the last days—is seen standing on the sea of glass before the throne of God, having "come off victorious" in the conflict with the beast!

Triumph—not tragedy—will crown their witness.



A Christian Doctor Discusses the Importance of--

# FACING REALITY

DR. HAROLD  
SHRYOCK

**W**HERE WERE YOU, JOHN?" I asked the technician in the laboratory in which I was working. "A man was here inquiring for you and I could not find you anywhere in the building."

"I didn't care to see the man, Doc," John explained, "so I just made myself scarce."

"But what's the deal?" I persisted. "This man asked for you and he seemed to be a gentlemanly sort of person. What made you hide out?"

"Well, if you must know, I saw the fellow coming into the building. He is a debt collector. I have talked with him once or twice before, and I simply wasn't ready to talk to him today. Maybe by the time he comes again I will have a little money to pay on my bill."

In his shortsighted way of reasoning, poor John felt that if he could keep the debt collector from finding him, he could keep out of trouble. But in his attempt to deceive the debt collector, John was deceiving himself. He was not only refusing to face the man who represented his creditors, he was refusing to face life's realities.

John is typical of many human beings who, by one means or another, refuse to face reality.

I was present one time at the scene of a highway accident. There had been a head-on collision. The driver who was at fault had passed another car blindly in the fog, and while passing had collided with a car which suddenly loomed up in his lane. His wife had been seriously injured, and as I stood over her, trying to render first aid, I was shocked to notice her husband's attitude of indifference.

It was perfectly clear that it was this man's carelessness that had caused his wife's serious injury. I had expected that he would be most solicitous of her welfare. But he turned his face the other way and left it up to the rest of us to care for her injuries as best we could.

Then I realized that this man was reacting in a very human fashion. He knew as well as anyone else that the accident was his fault. But the reality of the situation was too much for him to face. His apparent indifference was his way of saying, "It can't be true."

There are many ways by which we try to deceive ourselves, and others, into thinking that we are better off than we really are. The tennis player who makes a poor stroke throws his racket. The public speaker

who uses the wrong word clears his throat. The schoolboy, when caught in the act of mischief, tells a lie. Even father, while doing some carpentry work at home, scolds his little girl for "bothering" him when, by accident, he pounds his thumb with a hammer.

## *Rules Carry Penalties*

One of the commonest mistakes we human beings make is to assume that we can get by with breaking the rules. The speeding driver puts on an act of complete surprise when the police officer pulls him to the curb. The designing football player challenges the umpire when a free kick is awarded against him. The shopping housewife pleads, "I didn't see the sign," when the clerk informs her that the bargain items are limited "one to a customer."

Matters of health offer an enticing opportunity for a person to hide his face from the reality that rules carry penalties. The rules for healthful living, when followed consistently, pay rich dividends in the form of increased personal efficiency, greater strength and energy, improved optimism, and longer life. But when these simple rules are disregarded, they eventually exact their toll of inconvenience, suffering, and premature death.

If "burning the candle at both ends" were to cause the development of atherosclerosis within a week, and death from coronary artery disease the week following, business executives would find ways to live less strenuously. The facts are clear, both in scientific articles and in information made available to laymen, that a strenuous, high-pressure way of life predisposes to atherosclerosis and this, in turn, to coronary artery disease. But because of the time lag which occurs between breaking the rules of health and suffering the unhappy consequences, human beings often turn away from the reality of this important relationship. It is so easy for the businessman, under the heat of intense competition and the urge to succeed quickly, to reason that the end justifies the means. While promoting his business interests he mortgages his health—his most valuable personal asset.

One of the rules of healthful living requires a person to obtain an adequate amount of sleep during each twenty-four hours. The penalty for breaking this rule is reduced efficiency, growing fatigue, and susceptibility to various kinds of disease. Too often young people,

and old ones as well, close their eyes to the reality of their need for adequate sleep, and thus endanger their health.

Others, who are equally shortsighted, resort to mild stimulants, such as coffee, with little recognition that the human body obeys the simple law: To every action there must be an equal and opposite reaction. The body maintains certain balances between rest and activity, food assimilation and energy production. When these balances are disturbed, even by the use of popular stimulants, there will come, as surely as the human body obeys the laws of nature, an unfavourable reaction. True, the reaction may be delayed for months or years, but eventually one's general health suffers as a consequence of his having resorted to the use of stimulants. The need for daily outdoor exercise, the need for drinking adequate amounts of pure water, the need for regularity in eating, and the need for periodic vacations which are restful and relaxing—all of these are dictated by the laws of health. It is only those who refuse to face the reality that good health is a reward for living sensibly and consistently, who make themselves candidates for unnecessary invalidism.

Another way in which human beings unwisely refuse to face the realities of life is in ignoring the warning signals of disease. Many diseases are heralded by certain danger signs. Take cancer as an example.

Cancer is now our second greatest killer. Many forms of cancer are incurable once they are firmly established in the human body. Most of the progress that physicians have made in the control of cancer, thus far, depends on detecting and treating the disease in its earliest stages. In all too many cases, however, a person who manifests one of the early signs of cancer refuses to face the reality that he may be on his way to becoming a victim of this dread disease. Instead of consulting the doctor at the first sign of trouble, many a person has indulged in the wishful thinking, "It can't happen to me," with the result that a few weeks later his doctor informs him of a doubtful prospect.

Just to refresh our memories, here are the seven danger signals of cancer, any one of which should cause a person to consult his doctor at once:

1. Unusual bleeding or discharge.
2. A lump or thickening in the breast or elsewhere.
3. A sore that does not heal.
4. A change in bowel or bladder habits persisting for more than two weeks.
5. Hoarseness or cough persisting for more than two weeks.
6. Indigestion or difficulty in swallowing that persists for more than two weeks.
7. Change in a wart or mole.

#### *Matters of Conscience*

Even in matters of the soul, there is a prevalent tendency to hide one's face from the facts. Whether a person reads his Bible consistently or not, he must recognize that there are certain moral obligations that God has placed upon the human race. One's conscience tells him that some things are right and others are wrong. Just as truly as there are moral laws to be obeyed, so truly there are stern penalties for disregarding these laws. The Scriptures are explicit in this matter.

But as in matters of health, so in matters of conscience—there is often a time lag between the breaking of the rule and the inflicting of the penalty. Here is where the temptation to ignore reality finds its encouragement. The Scriptures state, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11. Because the penalty is delayed, it is human to hope that it may be omitted.

The temptation to believe that one's sin will not find him out was presented to Eve in her contact with the serpent in the Garden of Eden. Eve knew very well the rules under which she and Adam were to conduct themselves. In reply to the serpent's question, Eve said, "But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Then it was that the serpent implanted in the mind of Eve the refusal to face reality. The Scripture continues the tragic story: "And the serpent said unto the woman, Ye shall not surely die." Genesis 3:3, 4.

Those who refuse to face the reality that God's laws carry stern penalties are following the example of the mother of our race when she believed the lie, "Ye shall not surely die."

The people living on the earth in Noah's day followed this same deadly pattern. Through Noah, God warned them of the impending flood and of their need for repentance. But they all gradually persuaded themselves to believe that "God won't really do it." This is why only Noah and the members of his immediate family were spared when God's judgments came in the form of a flood.

Even King David fell victim of the devil's strategy by refusing to face the reality that sin is sinful, even for a king. In his earlier life David had faced up bravely to many realities. As a shepherd boy he bravely defended his flock against the attacks of a lion and a bear. He was even successful in confronting Goliath, the giant who spearheaded the Philistine army.

But in later life, as David settled down to enjoy the luxuries of his palace, he lost sight of the realities of God's requirements. Then it was that he yielded to the temptation to believe that because he was king, God would not punish him for his sensual indulgence. The Bible gives a simple, straightforward account of the tragic story: "And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. . . . And David sent messengers, and took her." 2 Samuel 11:2-4.

The Lord mercifully sent the prophet Nathan to make King David aware of the reality of his transgression. By the use of a simple parable, the prophet succeeded in tearing away from David's eyes the blinding fantasy that had kept him from seeing the enormity of his sin. The quick stroke of Nathan's rebuke brought the king back to reality, and he humbly confessed, "I have sinned against the Lord."

Facing reality is simply a matter of being honest—honest with yourself, honest with your associates, and honest with God. Once you learn to be thus straightforward, life will provide new satisfactions in the form of improved health, and peace with God and man.



# COUNSEL CORNER

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

Viewed every Sunday: HSV7, Melbourne, 2 p.m.; BCV8, Bendigo, 4.30 p.m.; QTQ9, Brisbane, 1.00 p.m.; NBN3, Newcastle, 3 p.m.; TVW7, Perth, as listed.

## STAY TOGETHER

*I am employed in an office for five days a week and use my free time to keep up my home. My husband never takes me out, and since I feel the need of relaxation I have suggested to my husband that I have a certain night each week to go out with my girl friends and that he have the next night as his night out. He objects to this, and says that a wife's place is at home. I have been married to him for six years, and during that time I have not been out of the house except to go to work. I love him very much; but at the rate things are going now, my home will soon be broken up.*

There is danger in your attempting to find recreation by yourself. Your husband undoubtedly sees this danger and wants to prevent it, but just doesn't know how. You would be wiser to suggest something that you and he could do together and which could meet this need for diversion in your life. Have a good talk with him about your feelings and see if you can't do something together which will help. Find a common interest and develop it together, for there is grave danger in going your separate ways. Many separations and divorces have begun in just such an innocent manner. Avoid the beginnings and you will not need to worry about what comes later.

## TEEN-AGER WITNESS

*How can a teen-age girl of nineteen help in spreading the gospel besides just going to church and sitting in the congregation?*

You are to be commended for discerning that there is more to Christianity than just sitting regularly with a congregation in a church. As a Christian young lady you must witness for Christ in your daily life. This can be done by speaking to others of what your faith means to you and inviting them to attend the services of the church with you. Distribute Christian literature and enrol others in Bible correspondence courses. Cast your influence always on the side of right and truth. As Colossians 3:17 says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." God will bless your witness, and you will strengthen your own spiritual experience by working for others.

## LENGTH OF YEARS

*I have been told that in the beginning of the world when men lived to be 900 years old and more, the years did not have as many days as years have now. Could this be correct?*

There is certainly nothing to indicate that in Bible times the years were appreciably different from our own. Years have always been determined by the seasons and harvests, which have remained more or less constant through the centuries. Without doubt the years of ancient times corresponded in length to the years of the present.

## WALL OF SEPARATION

*For some time my son and his wife have seized on every little thing I did as an occasion to become angry at me. Recently, I felt upset enough about it to let them know that until they were ready to give me the respect I felt was my due, I just would not be seeing them. However, the separation is hurting me a lot more than it apparently is hurting them. Do you think I was right in taking this stand? Should I hold out until there is some response on their part, or should I be the one to give in?*

Doubtless you have been justified in trying to bring a change in their attitude which would produce a happier relationship between you. However, I am not sure that you have done right in building a wall of separation as you have. It is always a dangerous thing to separate ourselves from our dear ones and allow hard feelings to continue on indefinitely, for there is always the possibility that the feelings of alienation may grow and develop and perhaps never be dissipated throughout life. If your son and his wife are making no effort toward a reconciliation, then by all means you should make the first move, difficult as this may be. Good counsel from the Best Book says, "Let not the sun go down upon your wrath." Ephesians 4:26. Perhaps you have not been as careful as you should be in avoiding the situations that cause trouble between you. Find some other way to let them know that you expect better treatment in the future than you have had in the past.

## I BELIEVE THE BIBLE IS GOD'S WORD

(Concluded from page 19)

"But how is it with Christ? He fully carried out His perfect doctrine in His life and conduct. He *was* and *did* that which He *taught*. He preached His own life, and lived His own doctrine. He is the living incarnation of the ideal standard of virtue and holiness, and the highest model for all that is pure and good and noble in the sight of God and man."—"The Person of Christ," page 45.

It was God who created man and endowed him with mind and brain. He does not ask us to believe without evidence. But He does ask us to appreciate the evidence for faith that He has given.

Reader, do you believe there is a difference between right and wrong? Are you prepared to follow right wherever it will lead you? Will you make an honest search of the evidence as to whether Jesus is the Son of God, and if you find Him to be such, will you accept Him as your Saviour and confess Him before the world?

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but 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 20:30, 31.

For JUNIORS  
Who  
Love a Story

# Courage at Lizard Light

● Lawrence Maxwell

Lizard sounds like anything but a place to live. Yet in spite of that, Lizard is a beautiful spot in the farthest south-west corner of England.

There are lovely beaches and bays, and cliffs full of caves for a fellow to explore. And off from the shore stand solitary rocks that the waves splash up against to make the most exciting spray.

Out at the far end of a series of rocks called Lizard Head stands a lighthouse, named, as you might expect, the Lizard Light. Its beam can be seen by ships at sea twenty-one miles away. If you were leaving England to go to America, Lizard Light would be your last glimpse of the old country; and if you were going to England on, say, the S.S. Queen Elizabeth or the S.S. America, the flash of the Lizard Light would be your first sight of your new home.

It's an important light, as you can well imagine; it must shine every night.

But not very long ago, a frightening message sounded through the lighthouse.

"Fire! Fire!"

Gordon Stephens, the chief lighthouse keeper, ran to learn what the trouble was. Something had gone wrong with the engines that made the electricity to keep the light burning. Flames raced everywhere.

And Mr. Stephens didn't have to tell his assistants how dangerous the situation was. They knew too well!

The oil tanks where the fuel was stored were just a few feet from the fire. If the flames reached them, the whole lighthouse would explode. The light would go out. Ships at sea, looking in vain for guidance, might lose their way and drive into the rocks. The lighthouse must be saved.

"Call the fire brigade!" Mr. Stephens ordered.

But the fire brigade was five miles away in the village of Mullion. The lighthouse just might not even exist by the time the fire engines arrived.

The lighthouse crew would have to fight the fire on their own. But if they failed to control the fire, the building would blow up. And if the building blew up, they would go up with it. The safe thing would be to get out, save their own lives, let the place burn. Why not? Should men die to keep the light burning?

Mr. Stephens gave the order: "Pass the fire extinguishers!"

No one disagreed. The risk must be taken. The light must not fail.

And be it said to the everlasting credit of those brave men, they kept the flames in check until the firemen arrived. The lighthouse was saved.

Jesus said that you and I are lights in the world. How much are we willing to risk so that our light shall never go out?



# Contention . . .

## SO SHARP!



Robert H. Parr

**I**T IS ALWAYS a sad thing when friends fall out. It is even sadder when they go their separate ways, each firmly believing that he is right and neither willing to budge an inch from his stated position. But saddest of all, surely, is the occasion when two men whose souls have been knit together in Christ begin to fling words about recklessly, make the rafters ring with bitter accusations, and stalk off, never to meet again.

And that is exactly the situation as portrayed in the Book of Acts (chapter 15:36-40), where St. Luke, the historian of the Apostolic Church, and the friend and biographer of St. Paul, gives us an unvarnished account of the trouble that caused the evangelistic team of Paul and Barnabas to split asunder.

You will probably recall that, during their first missionary journey, Paul and Barnabas took along the latter's nephew, young John Mark.<sup>1</sup> But evidently the expedition was not quite what the young man had expected; perhaps he was ready for high adventure and was disillusioned when he found that the going was fraught with all manner of difficulties and dangers. Whatever the cause, at Pamphylia in Asia Minor, John Mark packed up his gear and his discouragement, and set out for home.

It is easy to see what was in Paul's mind; John Mark had let them down last time; he would probably do so again when the going became rough. Paul, a man whose standard for himself was perfection and perfection only, required that his associates attain the same level. He knew that the evangelists were in for no picnic. He therefore vetoed the name of John Mark who, in his mind, was a slacker, a fair-weather Christian.

Barnabas, as befitted an uncle, took the more charitable view of his nephew's former defection. "Let us give him another chance," you can hear him say. "I know he'll not let you down this time, Paul. Just be a little patient with the young man; he has better stuff in him than he has revealed so far." But Paul was adamant. Mark must be left at home. That was final.

But Barnabas held on. He had a point to make, and he insisted on making it. Again, more forcibly, he urged the claims of his relative, pointing out that the experience of the young man's mistake on the previous journey would have taught him a salutary lesson; moreover, he most certainly would have pointed out to Paul that John needed some demonstration that the apostle had confidence in him; if he were to be useful to the cause in the future, he must be rehabilitated in his own eyes. So the kindly Barnabas argued, but

Paul was impatient to be going; he would not risk the success of the venture by having Mark along with them.

Then Luke, in his record of the sorry affair, says simply, "And the contention was so sharp between them, that they departed asunder, one from the other: and so Barnabas took Mark, and sailed to Cyprus." Acts 15:39.

That must have been an anxious moment for the brethren of the infant church. The two inseparables, Paul and Barnabas, were no longer a team. If *they* could fall out, what hope was there for the struggling church? And would Paul's ministry be so effective without the calm balance-wheel of the judgment of Barnabas, to give poise and dignity to the preaching of his fiery little friend? It must have been a perplexed little group which stood at the dockside to wave farewell, first to Barnabas and Mark, then to Paul and Silas.

And the questions the elders of the little church at Antioch must have asked themselves over and over after the smoke of the battle had cleared away and the combatants had gone their various ways! Of course, the question most frequently asked must have been: "Which one was right? Which one was in the wrong?"

Dean Farrar makes this pertinent comment which is probably the right answer to a complex situation: "In the mere matter of judgment, each was partly right, each partly wrong; their error lay in the persistency which did not admit of mutual accommodation. Each was like himself. St. Barnabas may have suffered himself too strongly to be influenced by partiality for a relative; St. Paul, by the memory of personal indignation. Barnabas may have erred on the side of leniency; Paul on the side of sternness. St. Paul's was so far the worst fault, yet the very fault may have risen from his loftier ideal!"<sup>2</sup>

Succinctly put. No strife or schism has ever arisen which could not have been healed by some little conciliation, some compromise, some understanding adjustment on the part of either or both. Of course, sometimes no compromise is possible where matters of principle are involved; but in simple, everyday disputes such as this, the breach need not be permanent nor the contention bitter.

Of course, we could piously fold our hands and pontificate solemnly with such banalities as, "But Christians should not quarrel," or "Surely brethren can live together in peace!" But such an attitude is completely unreal. The plain facts are that Christians, good Christians, the Paul-and-Barnabas-type of Christians, *do* become involved in heated differences; they *do*—

let's call a spade a spade—quarrel, and sometimes bitterly. Even you—and certainly I—may, five minutes from now, be engaged (as were the apostles) in "contention . . . so sharp."

Therefore I feel that it may be worthwhile for someone—and why not he whose name appears at the top of this article, seeing he has been known to plunge headlong into wordy dispute on many an occasion?—to set down some form of procedure for those who feel that they, too, risk the same kind of hot-headed encounter as did Paul and his partner. So, not without some trepidation, and admittedly from experience as well as observation, I put forward these rules—though I do not suggest that this is intended to be an exhaustive list—for us all to observe when next we run up against some blind bigot whose addled brain will not permit him to see plain reason, i.e., *our* point of view!

★ **Don't shout.** The wise Chinese have a proverb which runs something like this: He who shouts at his friend shows that he has run out of arguments.

★ **Let your opponent have his say without interruption.** A difficult rule, this; the tendency is to jump in wherever and whenever you see an opening; courtesy demands that you hear him out.

★ **Don't be too dogmatic.** It is remarkable how certain you can be of what you saw or heard, only to be proved wrong later.

★ **Don't descend to personalities.** Often a dispute of opinions—or of facts—resolves itself into a slugging match where the parties parade the character defects of their opponents in the worst possible light.

★ **Keep to the point at issue.** Arguments can become rambling marathons simply because the disputants are off on every possible debatable tangent.

★ **Don't close the door to subsequent conciliation.**

★ **Don't keep it going indefinitely.** The old proverb, "Let not the sun go down upon your wrath," contains a power of commonsense.

In the bitter contention between Paul and Barnabas, two interesting things emerge: Paul, for all his wisdom, was wrong about John Mark. Years later, when the young man had proved his worth in the ministry, Paul wrote, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." 2 Timothy 4:11. He had been wrong and he admitted it. The other interesting fact is that Paul was too big a man to hold a grudge; his separation from Barnabas was physical only. Time and again he writes affectionately of Barnabas; sensibly, he allowed time to heal the wounds of the spirit.

Having set down the above seven suggestions, and feeling that yet another opinion was needed—if only to set the seal of approbation upon them—I took them to a lady of my close acquaintance, and asked for her opinion. She paused as she stood at the kitchen sink, busy with the chore of washing-up, and tacitly nodded her approval; then she said, "There is just one thing you might add; you might say," she added with a twinkle in her eye, "that you can't win them all; this time, it could be your turn to lose." A wise philosophy that, and, come to think of it, does one really "win" a heated argument? The "winner" frequently loses something in the process—a friend, respect, self-

respect, affection, co-operation. Winning an argument may be more expensive than it's worth.

<sup>1</sup> The Revised Version substitutes the words "the cousin of Barnabas" for the phrase "sister's son to Barnabas," which appears in the Authorized Version of Colossians 4:10.

<sup>2</sup> "The Life and Work of St. Paul," by Dean F. W. Farrar, D.D. (1898).



## JUST YOU AND YOUR BIBLE

(Concluded from page 21)

were still three and a half literal years of probationary time left for the Jewish nation. What event marked the end of that period in A.D. 34?

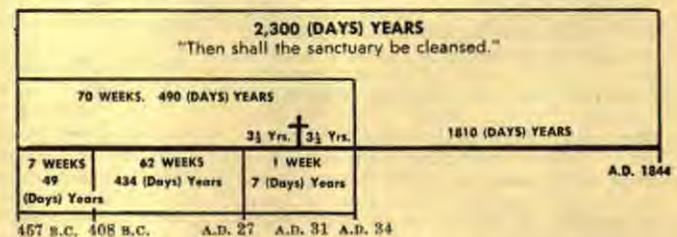
"And they stoned Stephen . . . And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:59, 60.

14. When the 70 prophetic weeks, or 490 literal years, ended in A.D. 34 with the death of the first Christian martyr, Stephen, there were still 1810 years of the 2,300 left. What date in "the time of the end" marked the close of this great time prophecy?



15. What event was to transpire in 1844?

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.



a quaint, squeaky sort of way, broke the silence. "You will?" he asked.

"Yes, I'll buy the house," the buyer repeated, smiling a little as he glanced at the agent's perplexed face. "You see, I'm a boiler man—in fact, one whom Mr. Guthrie called on about putting a boiler in this house. So I knew all about the boiler. That wasn't what bothered me. What did bother me was that if the boiler was misrepresented, maybe other things I didn't know about were misrepresented too. But now I feel safe to go ahead with the deal."

Mother's real-estate deal was a success. A success financially, of course. But more than that, it was a success in truth!



YOUR

# Bible Questions ANSWERED

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

## SALUTING THE FLAG

Some people will not allow their children to salute the Union Jack at school or to stand when loyalty to the royal family is shown at any place. Is this a Scriptural stand? J.M.

The New Testament admonishes us in 1 Peter 2:13-17 as follows:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors. . . . For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. . . . Honour all men. Love the brotherhood. Fear God. Honour the king."

The Roman Kings, or Emperors, reigning during the period when the New Testament books were written, did not always possess a personal character such as to merit Christian esteem. Consider Nero, for example, who is renowned for his vices. Despite this, Christians were given counsel to respect public rulership, thus showing their willingness to uphold social government. The only exception to such behaviour is suggested in Acts 5:29, where we are told that in any clash of loyalties, the Christian must ever place his allegiance to God as primary. Thus the same Christians who honoured the Roman Emperor, also refused to worship him. It is extremely doubtful that such a practice as saluting the flag should be construed as worship, any more than a man's doffing his hat in the presence of the fair sex, or before a passing funeral cortege, is so construed.

## BAPTISM

When a person is baptized by a minister of another church, can he still be accepted into the S.D.A. Church on profession of faith? If a person wishes to be baptized and remain in another church, is it right for an Adventist pastor to baptize such a person? T.R.R.

The answer to the first question is Yes. Regarding the second, it should be said that most Adventist ministers would not wish to baptize any individual who was not obeying the Ten Commandments, including the commandment regarding the observance of the seventh-day Sabbath. Baptism represents death to sin, and sin is the transgression of the law. Romans 6:3-6; 1 John 3:4.

## RESTORATION

I would like to know the amount to be restored in a case of theft. Exodus 22 verses 1 and 9 seem to contradict themselves, one suggesting a multiple restoration and the other merely double. What do these verses mean and why do they differ? Perplexed.

Here are the relevant verses.

"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. . . . If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

"For all manner of trespass . . . the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour." Exodus 22:1, 4, 9.

The usual principle of restoration was to give double, thus causing the thief to lose as much as he hoped to gain. However, the killing of a stolen animal, or its sale, indicated a further persistence in evil-doing, and warranted a sterner judgment—thus the fivefold and fourfold restoration—according to the relative values of the animals concerned.

## MANY CALLED—FEW CHOSEN

What is the meaning of the Bible statement: "Many are called but few are chosen"? Does this mean that many who are trying to follow God are to be rejected because they have not been chosen? Does this explain why some never seem able to make the grade? D.W.

This statement appears in Matthew 20:16 and in Matthew 22:14, in each case at the conclusion of a parable stressing God's universal offer of grace, and the rejection of the same by many. Note for example the conclusion of the second parable.

"As many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king . . . take

him away . . . for many are called, but few are chosen."

The passages emphasized make it clear that all who heard the call were desired as guests, and that the class represented by the man without the wedding garment have no real excuse for being unable to meet the gaze of the King. The custom in those days was for the host to provide the wedding garment, and the failure to wear this gown suggests boorishness and disrespect. The guests "chosen" for heaven's feast are those who, having heard the call of the Holy Spirit, have surrendered their wills to God, and have embraced all His provisions for salvation. Says Scripture: "Whosoever will, let him take the water of life freely." And we are assured by Jesus that, "him that cometh . . . I will in no wise cast out." Revelation 22:17; John 7:37.

## NATURE OF ANIMALS

Why are animals so cruel? We know sin caused man to become destructive, but the animals didn't sin. Will fierce animals live in harmony in the new earth? M.H.

Adam, as lord of Creation, involved the whole earth in his tragic sin. As part of the curse, God made all of nature to testify of man's rebellion, but with the full accomplishment of redemption, nature will revert to complete harmony and beauty. Says the inspired Apostle Paul:

"For the creation waits with eager longing for the revealing of the sons of God; for the creation was subjected to futility, not of its own will but by the will of Him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." Romans 8:19-21, R.S.V.

And the prophet Isaiah poetically describes the peace of the new earth scene in the following words:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isaiah 11:6.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, said the Lord." Isaiah 65:25.

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