

Signs

OF THE
TIMES

OCTOBER, 1983

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*"And the glad earth, caressed by murmuring showers,
Wakes like a bride, to deck herself with flowers!"*

—HENRY S. CORNWELL

Signs OF THE TIMES

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

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IN THIS ISSUE

A timely reminder of the identity of the One in whose hands rests the ultimate destiny of this world is to be found on page 5. "Rule from Above," comes from the pen of internationally known author, Arthur S. Maxwell. Mr. Maxwell also is editor of the American *Signs of the Times*.

Under the title of "Shall He Find Faith?" D. Sibley writes another of his thought provoking articles. This is the first of a two-part discussion of a current problem which must be apparent to many. A further development of this theme will appear in these columns next month.

Working on the axiom that an ounce of prevention is worth more than a pound of cure, we hear much in the medical world these days of "preventive medicine." It might be a new thought to some that there also is such a thing as "Preventive Christianity." Using this as his title, Dr. Herschel C. Lamp, on page 8, writes an intensely practical article which should help promote optimum spiritual health.

The part that true confession plays in the life of the believing, trusting Christian is not always fully appreciated. For a helpful discussion of this important facet of Christian living, see Ralph Tudor's "Of Course You Must Confess," on page 12.

Every now and again one comes across an article which throws into sharp focus the salient features of a contentious issue, and which presents an informative background to the development of this issue. Just such an article is "Charles Darwin's Other Voyage," which we believe should be read by all. See page 16.

Also recommended reading in this issue is Willis J. Hackett's discussion of the frequently asked question, "Why Aren't Christians Perfect?" Well, why aren't they? For a thoughtful answer, see page 25.

OUR COVER PICTURE

This month we take you to South Australia, as we picture a colourful corner on Adelaide's Torrens River. Photograph by H. G. Davis.

SIGNS OF THE TIMES October 1, 1963

CONTENTS

EDITORIALS

Citizenship	2
A Meaning in Life	3
Dynamics of Change	4
A Tangled Web	4

ARTICLES

Rule from Above	Arthur S. Maxwell	5
Shall He Find Faith?	D. Sibley	6
Preventive Christianity	Dr. Herschel C. Lamp	8
The Dark Room	M. Carol Hetzell	10
Of Course You Must Confess	Ralph Tudor	12
The Life Christ Promised	Gordon F. Dalrymple	14
Charles Darwin's Other Voyage	Sherwood E. Wirt	16
The Mystery Bride	C. J. Ritchie	20
1,000 Years with Christ	Alfred S. Jorgensen	22
Why Aren't Christians Perfect?	Willis J. Hackett	25
The Ministry of Song and Sang	Robert H. Parr	30

REGULAR FEATURES

Our Changing World	11	
Just You and Your Bible	Roy C. Naden	19
Lines that Linger		24
Signs Counsel Corner	William A. Fagal	28
A Story for the Juniors	Winnifred J. Mott	29
Your Bible Questions Answered	D. Ford	32

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Page One



A British tractor specially designed for work on swampy ground shows its versatility by going to sea. The "Sea Horse" is equipped with five-foot-high wheels and with ballast tanks.

The March

Citizenship

ONE of the success stories as far as post-war Australia is concerned, has been the vigorous migration programme carried out by the Commonwealth Government. Australia's geographical remoteness, her vast open spaces, and her comparatively small population have placed her in an extremely vulnerable position. In a practical effort to rectify this situation, Australia embarked upon an ambitious migration policy which the Prime Minister, Sir Robert Menzies, has been pleased to call, "a silent social revolution which has been of immense value to Australia as a whole."

The Minister for Immigration, Mr. Downer, recently revealed that before the end of 1963, two million long-term and permanent arrivals will have been recorded in Australia since the war. Of this remarkable total of settlers, 93 per cent have remained. This influx has led to some marked changes on the home front. For example, the Prime Minister recently pointed out to the 14th Australian Citizenship Convention that 672,000 post-war migrants had been under the age of twenty-one on their arrival, and a total of 700,000 children had been born to immigrant parents over this period. "This means," said Sir Robert, "that one-quarter of our people in Australia under the age of twenty-one either came here with their parents, or were born here to immigrants since the war."

Some concern has been occasioned, however, by the large number of migrants who are eligible for naturalization, but who have failed to take out citizenship papers. Because of this, a campaign currently is under way to draw to the attention of all such individuals the privileges of citizenship which could be

theirs. As is being pointed out, no migrant is expected to disown his former cultural identity, or the heritage of customs and traditions that are links with the past. Naturalization is a process of law by which a man may, with honour and freedom of choice, change his nationality to that of the land in which he seeks his future. The migrant is being urged to regard this step not so much as the closing of a door on the past, as the opening of a door on the future.

Surveys which have been conducted to discover why more migrants do not take out citizenship papers have revealed that usually this is not due to opposition to this step, but rather is due to indifference. They just have never got around to attending to it. Because of this, they have been denying themselves the very real privileges which are the right of every citizen of the land.

This magazine wholeheartedly supports the current naturalization drive, but primarily it is more concerned with another type of citizenship. The avowed objective of the Christian Church is to prepare the way for the ushering in of God's glorious kingdom. Through the years she has been successful in encouraging countless numbers to take out full heavenly citizenship, but in addition has attracted to her midst numbers of "camp followers" whose apparent desire is to enjoy the benefits of two worlds—"all this, and heaven, too."

Of course, every privilege carries with it corresponding responsibilities, and some are not prepared to assume these, but the vast majority of such spiritual aliens remain such largely through indifference. They just have never gotten around to taking out their heav-



"And there shall be . . . earthquakes in divers places." Bulldozers help to clear away the rubble in the city of Skopje, Yugoslavia, after the recent destructive earthquake in which 100,000 persons were made homeless.

of Events

only citizenship. They are not insensitive to the very real privileges offered through the church, but while they are strangely content with a limited number of fringe benefits, the full blessings which might be theirs are denied them.

Paul assures those who have taken this vital step: "You are therefore no longer mere foreigners or persons excluded from civil rights. On the contrary, you share citizenship with the saints and are members of His family." Ephesians 2:19, Weymouth. Have you changed your nationality to that of the land in which you seek your future?

R.C.P.

A Meaning in Life

A MEMORABLE front page of the magazine section of a recent Melbourne *Herald* pictured groups of teen-agers on Sunday, aimless and without a purpose, utterly bored. They had been ice skating, tenpin bowling, and had wandered through the National Gallery without looking at a thing. But now there was "nothing doing." They expected to be entertained all the time, and seemed not to have the slightest initiative in thinking up and arranging something interesting and constructive to do.

This all-pervading boredom seems to be the end-result of a life lived for self and for excitement, a life lived on the material plane, and devoid of spiritual values.

Brian Cooper, a Baptist layman, teacher in an English technical college, draws a graphic and frightening picture of the meaninglessness of life today when the sights are not lifted above this world.

"In our age man has gazed into the deepest recesses of his own soul and has recoiled in horror from the vision he has glimpsed. The humanist dream of rational man's inevitable progress towards a paradise in which man alone would be the divinity worthy of worship became the nightmare of the Nuremberg rallies, when Europe's most cultured people prostrated themselves under the hypnosis of a ranting maniac.

"The tragic illusion of the beneficence of science ended in Belsen and Dachau. The moral superiority of Christian civilization was consumed amid the Dresden and Hamburg firestorms; the superior morality of the West died amid the ashes of Nagasaki and Hiroshima. . . .

"Even in the absence of war, the emptiness of the godless brave new order is ubiquitously apparent. If he learns to live without war, man must learn to live with himself. In the supermarket civilization of consumer man, bri-nylon people inhabit a menthol-fresh world of hollow material abundance. Moving into the leisure age of the automated factory and the electronic decision-makers, a man has more and more time to be face to face with himself. Without a vision of his eternal destiny within the divinely ordained scheme of things, man is lonely and bewildered amid the complexity of contemporary society and before the endless vastness of the radio-telescope universe."

A life centred in self, squandered in empty entertainment, or spent in grasping for material things, soon becomes the ultimate in boredom. How different is the joyous, outgoing life of one who has forgotten self in the soul-filling joy of devotion to God and service for others!

The paradox uttered by the Master so long ago is still sublimely true: "Whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it." Matthew 16:25.

M.M.H.

Dynamics of Change

MANY sociologists and welfare workers believe that by changing the environment of slum-dwellers, and by providing for their material needs, there will come a corresponding change of attitude and manner of living.

In reviewing the book, "Family Failure," by A. F. Philp, in which full credit is given to devoted, patient social workers and the limitations of the welfare state in effecting a change are admitted, H. W. Ponder says:

"We have been assured on unimpeachable authority that the British people have 'never had it so good' as they have today. And if this is to be interpreted in terms of the greatest material prosperity for the greatest number, it may be true.

"But the Welfare State has its limitations. It can relieve material anxieties, but it cannot solve psychological problems. And these, in fact, tend to show up all the more clearly against the background of improved standards of living.

"One of the most baffling of these modern problems is that of the families who fail, even with the aid of the greatly extended social services, to change their pattern of life so as to conform to what the community has come to expect as the minimum standard of social behaviour."

Some deeper change than that of environment, some impartation of greater value than material benefits, is clearly needed. New attitudes, new incentives are needed, and a new determination to complete the

change. In other words, the transformation must begin in the heart and the spirit, and then it will work from within to the outer life.

It was thus that our Lord Jesus worked to save mankind. To the proud Pharisee He said, "Ye must be born again." John 3:8. To a nation steeped in materialism, He made the offer: "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26.

He illustrated the transforming power of the gospel by comparing it to yeast hidden in meal; to a tiny seed sown in the earth.

He who could have overturned empires in a moment demonstrated the still greater power of a changed life to change society and bring in the needed reforms. The revolutionary idea of the love of God and the power of salvation gave a new motive to those who had been apathetic. "You hath He quickened, that were dead in trespasses and sins." Ephesians 2:1.

Through the succeeding centuries the life-giving, transforming power of the gospel has been demonstrated, wherever hearts have opened to it, in changed lives with lofty aspirations, unyielding principle, and glowing love.

M.M.H.

A Tangled Web

IT ALL BEGAN so simply. Two young flying officers based just north-east of Paris were frequent visitors at the night-club where a 27-year-old pianist by the name of Ringall played. As friendship developed, they took him for flights in their aircraft—always taking the precaution of lending him a service flying suit. Recently, according to a London press report, Ringall was offered a spin in a helicopter, and from here on things began to go wrong.

Hardly had they picked the pianist up from their rendezvous, when the helicopter was ordered back to camp by radio. A group of high-ranking officers was waiting when the helicopter touched down. Ringall, realising that his flying suit bore a captain's insignia, decided to bluff his way out, but promptly was invited to the officers' mess. His friends wangled a captain's dress uniform for Ringall, and later, over dinner, he improvised his story as he went.

He was, he said, an army surgeon awaiting a posting. The commanding officer had him appointed to the vacant post of surgeon-in-chief at the camp. For some time Ringall held routine sick parades, but the impersonation came to an end when he was summoned urgently to attend an officer with a dangerously high fever. He confessed to everything, and at the time of the press report, the two officers were awaiting courts martial, while Ringall is in gaol awaiting trial on charges of illegally wearing service uniforms, and for illegally practising medicine.

Most wrongdoing follows a similar pattern. It all begins so simply—just a little innocent fun—but once a person's feet have strayed from the paths of rectitude, be it ever so slightly, things have the unhappy knack of getting out of hand. To avoid this, every Christian should strive to keep his conscience void of offence toward God and man, so that always he might hear the guiding voice saying, "This is the way; walk ye in it."

"O, what a tangled web we weave,
When first we practise to deceive." R.C.P.

October 1, 1963 SIGNS OF THE TIMES

She's quite a big girl now. Princess Anne celebrates her thirteenth birthday, and in this official portrait is seen wearing the uniform of the Girl Guides, in which she is a Patrol Leader.



RULE from ABOVE

★ ARTHUR S. MAXWELL

EXPLORING space is going to be expensive. Even to reach the moon will cost a minimum of twenty thousand million dollars. That is a lot of money. It would build millions of houses. It would eliminate acres of slums. It would irrigate much desert land. In the form of a tax cut it would prove an immense stimulus to the economy.

No wonder many people are asking, Is it worth it? Why bother about space? Why not let the Russians have it if they want it? Why not reallocate the money to terrestrial needs?

Why? Because both scientists and statesmen are aware that "whoever breaks through in space is going to rule the world."

This is no idle conjecture. Recently Lieutenant General James Ferguson of the United States Air Force informed a House Committee that "an orbital space vehicle, armed with a nuclear warhead, could execute an attack in half the time required by an ICBM." The wartime advantage to any nation controlling such a vehicle would, he said, "be enormous."

From the other side of the world Soviet Marshal S. S. Biryuzov has let it be known that it has now become possible to launch rockets from a satellite at a command from earth "and this at any desirable time at any point in the satellite trajectory."

It is obvious therefore that the twenty thousand million dollars are not being spent merely to reach the moon. This vast sum is another libation at the shrine of Mars; another contribution to the cause of survival; another desperate effort to control the world.

It is dictated by fear that another power will get there first, filling the sky with nuclear satellites and suddenly delivering an irresistible ultimatum.

If that should ever happen we would indeed have rule from above, ruthless, cruel, and terrible. Men would look up not in hope of deliverance, but in fear of total destruction.

Dismal as is this prospect we must not permit it to discourage us. To rule from above is not man's prerogative, but God's.

Man may usurp God's rule for a time, but not for ever.

When Nebuchadnezzar cried, Look at the city I have built! Look at the world I have conquered! Look at the people I have enslaved! "there fell a voice from heaven, saying, O king Nebuchadnezzar, . . . the kingdom is departed from thee." Daniel 4:31.

For seven years he remained in exile until he acknowledged that "the Most High ruleth in the kingdom of men." Verse 32.

When Belshazzar went one step too far and lifted himself up "against the Lord of heaven," there came a similar word of judgment, "God hath numbered thy kingdom, and finished it." Daniel 5:23, 26.

Likewise when another great power shall lord it over mankind "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 7:26.

This is the cheering message of the Bible: God rules from above, not man.

Some great power may seize control of the atmosphere, even the stratosphere, and "bestride the world like a colossus," but a stone from outer space, "cut out without hands" (Daniel 2:34), will smite it, and smash it, and break it in pieces, whereupon "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." Daniel 7:27.

Man may reach far into space; he may dominate millions of his fellow men; but he cannot conquer God. God's will must prevail; His sublime purposes must come to pass. He alone rules from above, now and for ever.



Shall He Find FAITH?

THESE DAYS, as one reads and hears statements being made by many prominent religious leaders, one can't but be reminded of the stark significance of a question asked by Jesus Christ, and recorded in the Gospel of Luke, which reads, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18:8. On every hand today there are those who seem to find their satisfaction in trying to liberate men from what they call "a slavish adherence to the Bible." And this is occurring at a time when mankind, as never before, needs to go back to the Bible and have a sturdy confidence in the grand old Book. The Old Testament foretold that our Lord would be "wounded" in the house of His "friends," and thus it has been. Multiple dangers have come to His righteous cause from without, but these have not been so damaging as those precipitated by so-called friends from within.

Notice the following statement written by an internationally known churchman, for it contains thoughts one would expect only from some zealous unbeliever. Concerning Christ, he says, "What a primitive mythology it is, that a divine being should become incarnate, and atone for the sins of men through His own blood." Now, the merest beginner in the study of Christ's teaching quickly sees that He claimed to be God incarnate, and that He would "lay down His life" for His sheep. John 10:15. Yet here we have a cleric who professes to speak for his Master, telling Him He doesn't know what He is talking about! What betrayal there is in such words which boldly thrust at the atoning work of Christ, which is the very heart of His gospel. This indeed reminds us of one of old who dared to say, "Hail, Master," and then proceeded to betray the Son of God with a kiss.

And what is wrong with a man who claims to be a leader of religious thought, yet destroys the very doctrine he is supposed to teach? Let him make his own confession. He goes on to state: "All our thinking today is shaped irrevocably by modern science. A blind acceptance of the New Testament mythology would be arbitrary. It would involve a sacrifice of the intellect which would have only one result—a curious form of schizophrenia and insincerity." It couldn't be clearer. The plainest words of our Saviour dealing with the atonement are declared to be mythical, and we are being told politely that belief in the teaching of the New Testament will drive us mad. With the words, "All our thinking today is shaped by modern science," the Christ and His Book are rejected. This is a sell-out in the boldest and most uncompromising language. And as for schizophrenics, they abound in our world, but many worthy psychologists tell us that belief in Christ



By D. SIBLEY

Leaders of world religious thought face a tremendous challenge as they see faith disappearing from the earth. A recent picture of the Archbishop of Canterbury, Dr. Ramsey, entering St. Margaret's Church, Westminster.

and His teaching is the very thing needed to give again to such unfortunates their mental stability.

The learned Apostle Paul, who moved amongst Greek scientists and philosophers, warned his young ministers to avoid the "oppositions of science falsely so called." This counsel is sorely needed amongst the ministry of modern times. Unquestionably, the failure to discern between truth and error in the realms of science today is the cause of much of the current tragic breakdown of faith in Holy Writ.

A grave failure came about a generation ago, when evolution was being preferred to the Genesis story of Creation. The acceptance of this theory meant that the whole doctrine of creationism was to be called in question. Men came to insist that "all" their thinking must be "shaped irrevocably" by this theory, while scientists themselves were admitting that it was quite unproved by the facts. The most famous scientist of that time, Lord Kelvin, expressed his astonishment at what was going on in the following words: "I marvel at the undue haste with which teachers in our universities and preachers in our pulpits are re-stating truth in terms of evolution, while evolution itself remains an unproved hypothesis in the laboratories of science." And mark it well, while this theory is so widespread to-

day, it surely remains absolutely unproved by facts. We do well to note the testimony of Professor G. A. Kerkut, of the University of Southampton, himself an evolutionist, who, along with others in very recent years, honestly confesses: "I think that the attempt to explain all living forms in terms of an evolution from a unique source, though a brave and valid attempt, is one that is premature and not satisfactorily supported by present-day evidence. It may in fact be shown ultimately to be the correct explanation, but the supporting evidence remains to be discovered." (*"Implications of Evolution,"* 1960.) The "supporting evidence remains to be discovered," and that after armies of scientists have been working tirelessly for well over a century! Let men face the truth—if our Bible is right, facts proving the evolutionary theory just do not exist. Oh, yes, multitudes believe in the theory, but that proves nothing, no more than that men do "not like to retain God in their knowledge," and that we are very gullible. It is not the number of people who believe in this theory that matters, but the fact that no scientist has ever produced one example, either in the present or the past, of its operation. Surely those who choose the impregnable rock of Scripture can afford to smile at all its foes.

As many a scholar over the years has pointed out, there is no conflict between the Bible and true science. Science "falsely so-called" is the arrogant culprit. Look once more at a confession made by the Bishop of Woolwich, who lately, by his crude sacrilege, has been making himself notorious to his own churchmen. He declares: "Until radio-telescopes and rockets explored the fringes of space, it was possible to believe God existed 'out there.' But now it seems there is no room—not merely at the inn—but in the entire universe, for there are no vacant places left. Biblical myths describing God as sending His prophets to earth, and the visit of His Son, give the impression of coming to earth like some visitor from outer space. These ideas will have to go. They are more hindrance than help to belief in the gospel."

The "Articles" of the faith are not only laid aside by this leader, but this is done contemptuously and with scorn. And will he, like many another, be allowed to continue in office? Let time tell. At a time when men really believe in flying saucers, and the possibility of visitation to and from outer space, one would think faith would come much more easily; but when men have laid aside Scriptural fundamentals, and surrendered to the worship of science, they are ready for anything. This man withstands Christ to His face, for if there is anything our Master taught, it surely was that He *was* a visitor from outer space. He said He "came from God and went to God," that He would go to the Father's house and prepare a place for His disciples, and that He would "come again." Read it in John 14:1-3, and in many other places. The bishop quoted contends that since science with its radio-telescopes and rockets has shown us so much of space, it is not possible any longer to believe in God as "Our Father, which art in heaven," nor in Christ's revelation concerning Him. Here, then, is another man making science the object of his devotion, and letting his faith go up into space. Tragic! We lament it, while realizing afresh that we must follow the Scriptural instruction and "earnestly contend for the faith which was once delivered unto the saints." Jude 3.

As today men endeavour to comprehend the wonders and the glories of the infinite beyond, they are divided into two classes. There are those who realize how insignificant we and our little planet are, and humbling themselves, they bow before their Maker saying, "How great Thou art! How great Thou art!" And there are others who, though awed, are not humbled, who look narrowly upon the God-given revelations of the past, and feel that human genius will find its way through the mysteries of the cosmos. For, they theorize, if there is no personal Father, we might well be part of an infinite mind pervading all space.

How much safer it is to take God at His word. From mankind's very beginnings, God has reminded us that, while we are dear to Him, we and our habitation are infinitesimal when compared with Him and His vast and wonderful universe. Let us notice some of the comparisons He makes as recorded in Isaiah, the fortieth chapter. "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 the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in."

While men were still worshipping their idols of mud and wood, thinking the earth to be flat, and imagining it to be the centre of all that could be seen of the universe, God was speaking of the "circle" of the earth and man's grasshopper-like estate. He contended, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing." "All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity."

With such words God did not wish to stultify man, but rather to humble his pride and to make him look up to his Creator, and the vast beyond. He declares Himself to be the One "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Here you have the "Wonderful Numberer" telling of the exactitude of His calculations in space, and of His atomic weighing. Even the least scientifically minded person must have been amazed at recent discoveries concerning the mathematical precision found in the dust, the vegetation, and even in the space about us. He challenges: "To whom then will ye liken Me, or shall I be equal? saith the Holy One. 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 greatness of His might, for that He is strong in power; not one faileth." "To whom then will ye liken Me?" God asks, and He then assures us that He will not be reasoned out of human affairs. He is likened to many things, even by intelligent men today, and much that is said is little better than the irrational idolatries of ancient heathenism. Because modern man, with the improved techniques of science, is able now to scan the universe and is bewildered by its immensity, he needs as never before to know just what the Bible teaches. It is amazing to find the number of scientists who, though critical of the Scriptures of truth, are almost wholly ignorant of what

(Please turn to page 31)

OF THE SCORES OF PATIENTS we had seen in our African missionary clinic that morning, none presented a more woeful sight than a young Yoruba farmer. Supported by anxious relatives, he limped into the examining room, reluctant to bear his weight on the swollen, ulcerated left leg from which the remnant of a slender, white guinea worm protruded. His rapid breathing seemed almost a conscious effort. Even his deeply-pigmented skin could not conceal the wanness of his severe anaemia which was the cause of his air hunger and racing pulse. Before he was admitted to the hospital, our laboratory microscope had revealed that there were three other parasites inwardly preying upon him, in addition to the one we had already seen at his ankle.

The tragedy of this pathetic scene was deepened by our knowledge that this man's condition was wholly preventable. Had he not drunk the polluted water from the sluggish stream near his farm, the yard-long guinea worm would not have tormented him. A pair of simple, inexpensive sandals would have protected him from the hookworms that had penetrated his bare feet and were relentlessly sapping his blood and strength. A few minutes regularly spent in washing his soiled hands before meals might have spared him the abdominal discomfort that constantly gnawed within.

Fortunately, we had a satisfactory treatment for all his ailments, medicines that would not only relieve him of his diminutive but disabling foes and assuage his pain, but would help to restore him to health as well. But, unless he were somehow taught a new way of life, this illiterate Nigerian peasant would return, no wiser than before, sick again, and still only half a man. This unfortunate son of the soil needed to understand that by following certain rules he might avoid further inroads on his health, and become a whole man—strong, vigorous, productive, and happy. To be sure, he needed curative medicine to help undo the results of past violations of the laws of health, but, beyond this, there was the greater need of preventive medicine that would teach him to walk the path of obedience leading to vibrant health.

From our African village we take a long leap across an ocean to Melbourne or Auckland, Sydney or Perth, and find another kind of man—a man perhaps like Paul G——. Unlike the simple, unlettered farmer, Paul is well-schooled, and equally well-tailored, somewhat of a sophisticate, a successful businessman, and a member of the church. The newsboy, the office lift operator, the out-of-town client—in fact, almost everyone—knows that Paul has a hair-trigger temper and that he enjoys telling an occasional off-colour story. Aside from these shortcomings, however, he is a solid citizen and a regular communicant at his church. Only the pastor and the church treasurer know that he hasn't paid his tithe in the past six months, and no one has the slightest suspicion that he has been dishonest to the point of embezzlement of large sums of company funds. Yes, Paul is a different kind of patient, but a patient nonetheless, not sick with a physical malady but afflicted with a far more deadly disorder—sin.

Paul needs the cure, and he needs it desperately. Happily, there is a remedy available—a true panacea that will heal the most rebellious will, the most selfish

spirit, the most unregenerate heart. The Scriptures are emphatic. "The blood of Jesus Christ His Son cleanseth us from *all* sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness." 1 John 1:7-9. This universal antidote for sin is justification by faith in the atoning blood of Christ. Freely received, it provides full remission for sins of the past, and allows Paul G——, or any sinner, to stand before his Maker, and all men, as a new creature, blameless.

But after the healing balm of justification has been applied, what of the future? What is to prevent avarice, anger, lust, or pride from again overwhelming our man, and reducing him to a spiritual invalid once more? This is the role of preventive Christianity, to provide within this new creature in Christ a resistance to sin, a

A CHRISTIAN DOCTOR WRITES ABOUT

Preventive Christianity



spiritual immunity. Each twice-born person must realize that the same Jesus who said to him, "Thy sins be forgiven thee," also says, "Go, and sin no more." The forgiven sinner must believe that the words of Jude 24 are a specific promise to him—that Christ is able to keep him from falling and to present him faultless before the presence of His glory with exceeding joy. Sanctification is this work of being kept from sin and living above failure in the constant struggle with temptation.

Sanctification is more than a theological concept; it is a genuine Christian reality, possible to each one who has once been delivered from the guilt of sin through justification and who sincerely desires that the same spiritual forces might be active daily, hourly, to deliver him from the power of sin.

How Following Three Simple Rules Will Help You Live a Victorious Christian Life

DR. HERSCHEL C. LAMP



Sanctification is not a passive transformation, but a process requiring the active co-operation and participation of the believer. There are rules for preventive Christianity just as there are rules for maintaining buoyant physical health. The basic principle that underlies these rules is found in John 15:5. "I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." This living, vital connection with Christ is the only surety that anyone may have of protection from the deadly virus of sin that has reached pandemic proportions in our present world.

The rules for physical health are known to every schoolboy—a wholesome diet, fresh air, exercise, rest, and an abundance of clean water within and without. The rules for spiritual health are no more complex or profound. They have to do with the techniques of maintaining this constant effectual communion with Christ, the source of all spiritual strength. The rules are, in fact, so elementary that Paul G——, indeed any one of us, might wonder if the secret of victorious living can be so simple. Well, let us look at the rules and see for ourselves.

1. "Pray without ceasing." 1 Thessalonians 5:17. Jesus expressed this same thought when He said, "Men ought always to pray." Luke 18:1. Our Saviour could say this, because He knew that communion with His divine Father was His bulwark against sin. Away from the multitudes, in the solitude of the garden or in the quiet grandeur of the mountains, He sought, and found, the power which enabled Him to be "in all points tempted like as we are, yet without sin." Hebrews 4:15. The disciples daily beheld their Master and His flawless character, with the impenetrable mantle of purity and goodness that clothed Him, impervious to all the darts of Satan. Because they desired for themselves the towering spiritual strength that was so evident in all that He did, they came to Him and said, "Lord, teach us to pray." It was in response to this request that Jesus gave the model prayer, and it is significant that in it He tells us to pray, "Lead us not into temptation, but deliver us from evil." And He will deliver us, for He would not ask us to pray for that which God cannot, or will not, supply.

Someone has wisely said, "Satan laughs at our toiling, mocks at our wisdom, but trembles when we pray." Our adversary knows that our prayer is our most potent tactical weapon against him. Prayer may assume many forms. Our greatest prayer protection from sin, however, lies not in that public petition, or even in our supplications at the family altar, but rather in the secret prayer of the closet, alone with God, where each one, personally, may receive the fortifying strength to meet his own individual temptations.

2. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15. Satan is a consummate deceiver. Through his sophistries, half-truths, and rationalizations, the darkest error may be transformed into a doctrine of "progressive enlightenment." An intimate involvement in worldly pursuits is called a reasonable essential to "social respectability." Unbridled license assumes the guise of "spiritual freedom." No man is safe from these delusions who is not armed with "the sword of the Spirit, which is the Word of God." Ephesians 6:17. When He was assailed by

the archdeceiver in the wilderness, it was the Scriptures that Christ used to repel His wily foe. Each of the three great temptations was met with the same "it is written," and each time the tempter withdrew, defeated. Such victory over evil besetments may be ours through the Word.

Those who would overcome sin must learn to hate it. This the Bible can teach us, for in its sacred pages one can trace the terrible consequences of rebellion and see the heinous character of sin through the awesome price that it cost Divinity to atone for that rebellion. More than this, however, the Bible holds the key to every spiritual dilemma. It has truth to answer every deception, light to dispel every shadow, and strength to subdue every evil passion. It was the psalmist who said, "Thy Word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11.

3. "Go ye therefore, and teach all nations." Matthew 28:19. Christian service is the natural, inevitable outgrowth of prayer and study of the Word. One who truly has an abiding relationship with Christ will be constrained to say with Paul, "I am debtor both to the Greeks, and to the barbarians; both to the wise and

to the unwise. So, as much as in me is, I am ready to preach the gospel." Romans 1:14, 15.

There must be time for reflection and self-examination, for communion and study, but we must not be hermits shut off from those to whom we are called to be ambassadors of the cross. The commission, "Go ye," is to all. As we answer to its call to be co-labourers with the Master, many of the allurements of the world lose their charm, and we become lost to selfish aims and absorbed in the same noble task to which Christ gave His all—the revelation of the character and will of God to men.

These are the three essentials of preventive Christianity, of victorious living and sanctification—prayer, study of the Scriptures, and service for others. Through these habitual acts of devotion we may enter into such an intimate relationship with Christ that His never-failing strength will become our strength, and through Him we shall become a part of that "glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:27. In Christ there is preventive power abundant and free to keep us from falling if we will have it so.

The Dark Room

M. CAROL HETZELL



THE ROOM WAS DARK. My friends had been giving me what they laughingly called the two-shilling de luxe tour of their new home. It was beautiful. Lamps with a Far East flavour glowed warmly in the long living-room. The recreation room had mahogany panelling that reflected a fine grain under the soft ceiling illumination. In the sharply lighted kitchen one could see every modern device for efficiency and comfort. From there we started along the hall to survey the sleeping quarters.

It was then I heard it—the tap, tap, tapping of typewriter keys coming from the darkened doorway we were passing. "But that's impossible," I thought. No one would be sitting in there typing in the dark!

At that moment the young man of the house spoke softly into the darkened room: "Mother, we have a guest. Would you like to meet her?"

A chair scraped in the darkness, and an elderly woman came toward us, hand extended. I grasped it in greeting as introductions were made. "It is so nice to see you," she said, and, indicating the direction from which she had come, added, "I've been writing a letter."

Then, looking into her face, I understood. The typist in the darkened room was blind. For her there was no need of light.

No need of light? Perhaps that is not altogether accurate. To say this would be to limit light to an element that approaches man only from the exterior. And

there is a light that is far more vital to the enjoyment of life than that which is seen with the eyes.

Helen Keller's life was utterly devoid of light until the persistence of a sympathetic heart slashed a channel through that darkness and gave her understanding of the world about her. To know, to understand—this is light.

I have watched a "child" of forty rock monotonously in the sun on the veranda. He could see. He could hear. He could feel. But the light had never entered the dark room of his mind. His was indeed a dark world. And he never knew it.

There is another darkness—a darkness that dooms its prisoner to death. It is the darkness in which one dwells without God. Such a one is prisoner of his own will, for to every man God stretches out His hand: "Come. Know Me. Know peace." It is a whispering in the heart that comes at least once to every life.

"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee."

These are strong words. For those of us who dwell with this knowledge within the reach of our finger tips, it gives cause for sober thought.

We need not dwell in the darkness of ignorance. God has given us "the volume of the book," His Word, by which we may have the light of understanding. Dare we shut out the light? Dare we dwell in a dark room?

OUR

Changing World



AUSTRALIAN ROAD DEATHS

Road accidents in Australia caused 2,527 deaths during 1962, according to a recent report issued by the Commonwealth Statistics Bureau. The 45,769 accidents reported—an all-time record—caused the deaths of 2,527 persons, and injuries to 62,006 others—also a record figure. Among those killed were 829 drivers, 756 pedestrians, 708 passengers, 115 motor cyclists, and 108 pedal cyclists. The major cause of road deaths, as set out in this report, was excessive speed, as a result of which 512 died.

BELLS BY THE TON

Britain's biggest bell export order for 40 years, a carillon of 53 bronze bells, recently left England for the United States, to be installed in the 200-foot tower of the new National Episcopal Cathedral, in Washington, D.C. More than 45 tons of pure copper and 15 tons of tin were used in casting the bells. The total weight of the 4½ octavo carillon was over 100 tons. The craft of bell founding in Britain goes back to the 14th century, when itinerants toured the country building their charcoal fires in churchyards in order to cast their metal.

ESKIMOS AND FALL-OUT

An American biologist in Alaska, Dr. William Pruitt, reports finding Eskimos with four times the concentration of strontium 90 in their bones than in the U.S. residents there. He attributes it to the eating of caribou and reindeer which feed on lichen, as this northern moss retains almost 100 per cent of the radio-active particles which fall on it.

LUNG CANCER EPIDEMIC

The United States is in the throes of a lung cancer epidemic, and the major cause is excessive cigarette smoking, according to a comprehensive report by Edward and Ruth Brecher entitled "Smoking and Lung Cancer," which appeared in a recent issue of *Consumer Reports*. This epidemic hits men first and hardest, but has affected women as well. It is occurring not only in the United States but in many other countries as well, and there is reason to believe that the worst is yet to come. The report represents about one-fifth of a book now in publication, entitled, "The Consumers' Union Report on Smoking and the Public Interest." In their report the Brechers included studies of Seventh-day Adventists, who do not smoke, and among whom lung cancer is almost totally unknown.

GOSPELS IN PIDGIN ENGLISH

New Guineans have snapped up the first 15,000 volumes of the four Gospels printed by the British and Foreign Bible Society in pidgin English, the almost universally used tongue in Papua and New Guinea, as well as in other South Pacific territories. The first edition was sold out before the books left the Sydney office of the publishers, and a reprint was immediately ordered by the Society.

A DOUBTFUL DISTINCTION

The friendly rivalry which exists between Australia and New Zealand covers many fields, but we believe New Zealanders will feel no particular pride in one recent accomplishment. Figures released in London

by the Brewery Society reveal that New Zealanders now drink more beer than Australians. The world figures for beer-drinking nations are as follows: Belgians: 27 gallons per head of population. West Germans: 24 gallons. New Zealanders: 23 gallons. Australians: 22.5 gallons. Britons: 19.3 gallons. Austrians: 18.6 gallons. Danes: 16.7 gallons. Canadians: 13.5 gallons. Americans: 12.6 gallons. World consumption was 9,308 million gallons.

MARRIAGE AGE IN INDIA

A proposal aimed at restricting India's population growth and protecting the health of its youth by raising the minimum marriage age of boys to twenty-one and of girls to eighteen has been introduced in the Indian parliament. Until the early 1930's the average Hindu girl was married by the time she was six or seven years old. After marriage the girl stayed with her parents several years longer and then went to live with her husband. In 1932 a law was passed raising the age at which boys could marry to eighteen and girls to fourteen. A few years ago the minimum age for girls was raised to fifteen.

WAY WILL BE CLEARER

Commenting on the report of the current British Anglican-Methodist Conversations, Dr. J. J. A. Thomas, Bishop of Swansea and Brecon, said: "If Anglicans and Methodists are able to make real progress toward unity, the way will be clearer for other bodies which at present are a good deal further apart in tradition and outlook."



H.A.R.

Of Course **YOU MUST CONFESS**

CONFESSION is indispensable to forgiveness. "If we confess our sins, He [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This surely is one of God's greatest promises to the sinner, but it should be noted carefully that God's forgiveness and cleansing can come only as the sinner confesses his guilt. The need of confession presupposes the presence and problem of sin, and the blessing of forgiveness can be found only through true and sincere confession.

All need forgiveness, therefore all must confess. "For all have sinned, and come short of the glory of God." "There is none righteous, no, not one." Romans 3:23, 10.

God's beloved Son made complete atonement for man's sin, so that God is both faithful and just in ac-

cepting the sinner's confession and restoring him. "In due time Christ died for the ungodly." Romans 5:6. "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; . . . that He [God] might be just, and the justifier of him which believeth in Jesus." Romans 3:24-26.

Sincere repentance and true confession assure one of God's unqualified forgiveness. And, what is even more wonderful, God then accepts the repentant one as if the sin were never committed. That is what it means to be justified. In place of our sins, God imputes Christ's sinlessness to us, as we find in Paul's statement in 2 Cor-

inthians 5:21: "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." "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Romans 4:6. "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*"The Desire of Ages,"* page 25.

God alone can forgive sin, and to Him only should confession be made. It is God's plan that the sinner come directly to Him through the sacrifice and mediation of the Lord Jesus Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Timothy 2:5. "We have a great high priest, that is passed into the heavens, Jesus the Son of God." Hebrews 4:14. This was David's direct approach that brought him blessing and peace. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32:5.

The direct approach must also be the correct approach. This Jesus plainly teaches in one of His most famous parables, recorded in Luke 18:9-14. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." The self-righteous Pharisee obviously felt little need of God's forgiving mercy—he didn't so much as ask for it—and his public recital of his good deeds rightly found no response from God. How different was the approach of the other sinner in his contrition: "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Powerful in its potential, and productive of priceless blessing, was the pointed plea of the poor publican. His Saviour declares, "I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Confession to God also involves an obligation to confess the wrong to the individual one has offended. "Confess your faults one to another, and pray one for another." James 5:16. Perhaps this is a God-appointed test of one's sincerity, for among the hardest words to say are these: "I did you wrong. I am sorry." A man should never be ashamed to admit wrong, for "confession of evil works is the first beginning of good works," as St. Augustine stated it. There can be no mistaking our Lord's instructions: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew 5:23, 24.

In addition to confessing the wrong done to another, God requires restitution to be made to the one wronged, in so far as this is possible. God's instructions to His people of old should have acted as a powerful deterrent. They were required to pay dearly for taking counsel of folly and doing wrong. "If a man shall steal an ox, or

a sheep, and kill it, or sell it; he shall restore five oxen for an ox, or four sheep for a sheep." Exodus 22:1. Above all else God requires convincing evidence of genuine repentance.

There is another vital aspect involving others: should they wrong us, we must forgive them. Any reluctance or failure to do so withholds God's forgiveness from us. "Forgive us our debts, as we forgive our debtors" (Matthew 6:12), means exactly what it says, and it must mean just that to us. Nothing can justify an unforgiving spirit. There is a solemn warning in Jesus' only added comment to His model prayer, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15.

Confession of sin in an abstract, indefinite way is not sufficient. One convicted by the Holy Spirit will readily become conscious of a general sense of sin and unworthiness. However, it is certain that the Spirit of God will seek to deal with the problem of sin thoroughly and effectively by pointing out to the sinner specific sin. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Leviticus 5:5. "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all the confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*"Steps to Christ,"* page 43.

True confession of sin infers a desire and determination to banish that sin from the life as well as from the memory. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. The resolve to forsake sin and to live for God inevitably brings a strenuous conflict, and some defeats and disappointments doubtless are to be expected before the final victory is won.

My friend, start today on the upward way; with God's unfailing help you will gain the crown. Here are His reassuring words to you: "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." 1 John 2:1; Hebrews 4:16.

"Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears—
'Dear God, make me a man
Like Daddy—wise and strong.
I know You can.'
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
'O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere.'"

Ralph Tudor

THE Life Christ Promised

WHAT LIFE IS and why it exists has provided the basis of endless speculation through the centuries.

Shakespeare termed it "a tale told by an idiot, full of sound and fury, signifying nothing."

To P. J. Bailey it meant "a means to an end," an end that would ultimately conclude in finding God.

Robert Browning said that "life is probation."

J. M. Barrie thought it "a long lesson in humility."

To Roy Campbell it seemed "a dusty corridor shut at both ends."

And Harry Emerson Fosdick has said that "life is like a library owned by an author."

But perhaps the most meaningful definition is found in 1 John 5:12: "He that hath the Son hath life; and he that hath not the Son of God hath not life." And the Apostle Paul eloquently stated: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4.

Those two great literary masters of imagination, Edmund Spenser and John Bunyan, thought of life under two metaphors, a pilgrimage and a battle. Its vicissitudes were to be helpful in confronting new experiences; its trials would constitute a probationary period in a long journey to a better land.

Jesus was concerned about the life men lived on this earth and the eternal life that they may look forward to in the future. "I am come that they might have life, and that they might have it more abundantly," He said. His concept of life was far different from that of His contemporaries. Even the disciples viewed life as simply an opportunity to get what they could in the way of material goods and worldly honours, rewards that at best are temporal. The life Jesus promised was of far more significance; it would be eternal.

Transgression in the Garden of Eden, with its marring of God's plan, made a way of salvation necessary, resulting in the assurance that "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.

As a guarantor of the more abundant life, Christ relinquished the glory that He had in heaven with God the Father and came to this earth, making Himself of no repute. "He was despised and rejected of men," the Book of Isaiah states, "a Man of sorrows, and acquainted with grief." If Adam and Eve were unable to foresee the devastating effects of sin, God and His only begotten Son were able. A heart filled with love for mankind led the heavenly Father to send His Son to this earth.

From the beginning of time human beings have appeared on the stage of life, have played their part, and have gone down to the valley of the shadow. Rich and poor, free and bond, high and low, in never-ending procession, have laid down the burdens of life and

GORDON F. DALRYMPLE

Tells How and When You May Enjoy It

passed through the portals of death. Wealth, knowledge, medicines, may briefly prolong life, but as the orator solemnly intoned, "A wreck at last must mark the end of each and all."

Attempts to prove that man continues to live beyond the grave have proved futile, despite often-expressed convictions that he does. Dr. Norman Vincent Peale is positive his mother continues to live. Unnumbered thousands have made their way to the séance chamber, hoping to establish contact with their beloved dead. Thousands more cherish the longing expressed by Tennyson:

And the stately ships go on
To the haven under the hill;
But O for the touch of a vanished hand,
And a sound of a voice that is still!

But the tragic finality of death is emphasized throughout the Bible. In Psalm 146:4 the psalmist emphatically states that even man's thoughts perish in death. The wise man indicated the complete lack of knowledge that prevails in the grave by asserting that "the dead know not anything." See Ecclesiastes 9:5, 6. The Apostle Paul spoke of death as a sleep when he stated: "We want you not to remain in ignorance, brothers, about those who sleep in death." 1 Thessalonians 4:13, N.E.B. And the Apostle Peter, speaking of David, points out that he "is not ascended into the heavens." Acts 2:34.

The life Christ promised does not begin at death, but rather at the resurrection. The assurance is given in Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Any future life that man has to look forward to comes through Christ and His redemptive love. "But the truth is, Christ was raised to life—the firstfruits of the harvest of the dead. For since it was a man who brought death into the world, a man also brought resurrection of the dead. As in Adam all men die, so in Christ all will be brought to life." 1 Corinthians 15:20-22, N.E.B.

The basis for the Christian hope of experiencing the life Christ promised lies in the fact of His resurrection. When He emerged from the tomb nearly two thousand years ago, carrying the keys of hell and of death, His triumph meant that the prison house of sin and death would be for ever shattered. His resurrection on that morning was a foreshadowing of a much larger resurrection at the time of His second coming.

The assurance is provided that "the time is coming when all who are in the grave shall hear His voice

and move forth: those who have done right will rise to life; those who have done wrong will rise to hear their doom." John 5:28, 29, N.E.B. And Isaiah adds, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

The life Christ promised will be in sharp contrast to the one that man is living today. Racked with aches and pains of every kind, the human body is susceptible to hundreds of diseases. Crutches, glasses, slings, bandages—these are a few of the external evidences of the ailments to which the human body is a prey. In his expressive way the Apostle Paul states: "What is sown in the earth as a perishable thing is raised imperishable. Sown in humiliation, it is raised in glory; sown in weakness, it is raised in power; sown as an animal body, it is raised as a spiritual body." 1 Corinthians 15:42-44, N.E.B. This thought is effectively supplemented in Philippians 3:20, 21, where the apostle states: "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body."

It is impossible to imagine such an existence. For sickness has been experienced in every life; death, in one way or another, has touched all of us. In his whimsical way Benjamin Franklin, writing an epitaph for his tomb, summed up the power of God to remake human lives:

"The Body of Benjamin Franklin, Printer, like the Cover of an Old Book, Its Contents Torn Out and Stripped of Its Lettering and Gilding, Lies Here, Food for Worms. Yet the Work Itself Shall Not Be Lost; for It Will, as He Believed, Appear Once More in a New and More Beautiful Edition, Corrected and Amended by the Author."

In describing the life Christ promised, Isaiah is specific: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isaiah 35:5-7. This is but a limited view of that new life. But the picture it gives is a glorious one indeed.

The life Christ promised will be a practical one, too. Some have attempted to infer that religion is unreal and the promise of heaven no more than "pie in the sky." But the redeemed will enjoy eternity in a place where "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

While it is possible for men to have communion with their heavenly Father, here and now it is impossible for them to associate with Him face to face. Isaiah, among other Bible writers, explains why. He states that our sins have separated between us and God. This barrier of sin that man has to contend with is frustrating. Ofttimes it becomes so great that he has the sensation that he has no contact with God at all. The life Christ promised will see this barrier for ever removed. Writes the Apostle John, "I heard a loud voice proclaiming from the throne, 'Now at last God has His dwelling among men! He will dwell among them and they shall be His people, and God Himself will be with them. He will wipe every tear from their eyes; there shall be an end to death, and to mourning and crying and pain; for the old order has passed away!'" Revelation 21:3, 4, N.E.B.

Through the ages Christ's promise of a better life has been a bulwark of faith for those who loved God. Augustus Toplady, author of "Rock of Ages," was so sure of it that he stated before his death, "I enjoy heaven already in my soul." Viewing Christ's promise of heaven, John Wesley asserted, "The best of all, God is with us." On his deathbed William Wilberforce was able to say, "My affections are so much in heaven that I can leave you all without a regret." And John Knox proclaimed, "Live in Christ and the flesh need not fear death." Best of all was the firm conviction of the Apostle Paul. See 2 Timothy 4:7, 8.

The life Christ promised—made doubly certain by His own death and resurrection, is yours for the asking.

"Come!" say the Spirit and the bride.

"Come!" let each hearer reply.

"Come forward, you who are thirsty; accept the water of life, a free gift to all who desire it." Revelation 22:17, N.E.B.



PICTURE a red-cheeked lad of nine years, running across the English heath at dusk in the year 1818. He is a boarding pupil at Shrewsbury Grammar School, about a mile from his home. He has come home for a brief visit after the day's classes, and is now scurrying to get back to the school before the evening lockup. As he is late, his anxiety mounts, and he prays earnestly to God to help him and to make his feet swift. He passes breathlessly through the iron gate with another prayer, this time one of thanksgiving. God, he feels, is the one who deserves the credit for getting him back in time.

The scene melts into another, and we see the same boy grown to twenty years of age, tall and strong, a student for the Christian ministry at Cambridge University. At the moment he is writing a letter of condolence to his second cousin, whose sister has died in young womanhood. The letter reads:

"As far as anyone can, by his own good principles and religion, be supported under such a misfortune, you, I am assured, will know where to look for such support. And after so pure and holy a comfort as the Bible affords, I am equally assured how useless the sympathy of all friends must appear, although it be . . . heartfelt and sincere."

The Bible As Young Darwin's Authority

It is three years later, and the young candidate for holy orders has taken time out to serve as a naturalist aboard the "Beagle," a sailing ship bound on a voyage around the world. He is discussing a point of morality with the ship's officers, and to reinforce his position he quotes the Bible as an "unanswerable authority." He is surprised and shocked when laughter breaks out among the officers.

Now one final scene. An old man with a white beard, his body plagued for thirty years by illness, his head racked by migraine, sits in his study at Downe,



Page Sixteen

AT THE END OF HIS CRUISE ABOARD THE H.M.S. "BEAGLE," THE MAN WHO WROTE THE "ORIGIN OF SPECIES" MADE A SECOND, MORE TRAGIC VOYAGE. IT WAS A SPIRITUAL JOURNEY FROM GOD.

Charles Darwin's

England. He is venerated around the world by scientists, statesmen, and philosophers as the man who ushered in history's "new day," as the pioneering scientist who "altered the course of human thought." His biological observations and theories have been translated into a score of languages. In his trembling hand he holds a letter from a student at the University of Jena in Germany. Twice the student has written wishing to know what the great man explicitly thinks about God, Jesus Christ, and eternal life.

Now comes the reply in pencilled scrawl: "Science has nothing to do with Christ, except in so far as the habit of scientific research makes a man cautious in admitting evidence. For myself, I do not believe that there ever has been any revelation. As for future life, every man must judge for himself between conflicting vague probabilities." Earlier he had written, "My theology is a simple muddle. . . . I well remember my conviction that there is more in man than the mere breath of his body. But now the grandest scenes would not cause any such convictions and feelings . . . connected with a belief in God . . . to rise in my mind. It may be truly said that I am like a man who has become colourblind. . . . I must be content to remain an agnostic."

Burning Question: What Happened?

The question that asks itself is: How did the man become insensitive to those early promptings of God in his heart? The tender feelings that once seemed to have captured his life for the ministry of the Gospel, and made him desire to serve the Lord as pastor of a country church—when did they evaporate?

How could young Charles Darwin's inquiring, appealing nature, responsive as it was to the sublimity of the Creator's handiwork, become so shrivelled that in later years, by his own statement, Shakespeare and poetry nauseated him, music drove him from the room, and art became repulsive? (Darwin called it a partial brain atrophy.)

Was it his passion for the study of natural phenomena, beginning with boyhood days of insect collecting, that undermined his faith and made his mind, as he says, "a kind of machine"? But why should the study of nature strip a man of his belief in nature's Designer? Many of the great scientists of his day who shared some of Darwin's biological views, found their faith in God unshaken.

Other Voyage



Sherwood E. Wirt



JIM PADGETT, ARTIST

Mrs. Darwin—Emma—remained a praying woman to the end of her days. At the height of her husband's success in 1861, she wrote him, "I feel in my inmost heart your admirable qualities and feelings, and all I would hope is that you would direct them upwards. . . . I cannot help longing that these precious feelings should be offered to heaven for the sake of your daily happiness. . . . I often think of the words, 'Thou shalt keep him in perfect peace whose mind is stayed on Thee.'" Mrs. Darwin saw that her children were baptized, reared, and confirmed in the Church of England, and she attended worship and Holy Communion.

The Lack of a Real Encounter

What was the difficulty?

A closer examination of Darwin's student years reveals a curious story. There was apparently no strong motivation behind his decision at the age of nineteen to study for the ministry; no full experience of God, no real encounter with the living Christ. He had never come to a clear decision regarding the Christian life. There was little spiritual contact during his years of preparation.

Although he became friendly with such noted Christians as John Henslow and Adam Sedgwick, his Cambridge teachers, they never seem to have asked him the greatest of all questions: "Do you know Jesus Christ as your Saviour? Has He taken away your sin? Have you been born of the Spirit?"

The man who urged Charles to take holy orders was his father, a lifelong sceptic who seems simply to have wanted a respectable and easy profession for his rather lazy son. Charles' reaction was favourable at the time because, he said, he "liked the thought of being a country clergyman." He entered Cambridge University to prepare himself, believing in the "literal truth" of the Bible, but carrying a poor academic record.

At Cambridge, by his own statement, "My time was sadly wasted, and worse than wasted." When not gambling and carousing with companions, he was either shooting partridges or hunting for beetles in tree moss. He admitted to a fellow student that he lacked any sense of the Holy Spirit calling him into Christian service. Small wonder that when an opportunity came to sail as naturalist aboard the H.M.S. "Beagle" on a

world voyage, Darwin seized it. The ideal of the quiet country vicarage receded far into the background.

Strange Statements for a "Christian"

Thus in spite of the warm piety Darwin evidenced as a small boy, he had no firm grasp of Christian truth in 1831 at the time of his departure on the long five-year voyage which played so important a part in the formulating of his scientific views. He considered himself to be "quite orthodox" at twenty-two, but he adds, "I did not think much about the existence of a personal God," and "I do not think that the religious sentiment was ever strongly developed in me." Strange statements for a "quite orthodox" person to make! Evidently the Spirit of God had not opened his mind and his heart or fed his soul; in five years of writing letters home, he never once mentioned the Bible.

During the "Beagle" voyage, Darwin's observations of animals and plants—notably on the Galapagos Islands—led him to speculate on the possibility that lower forms of life are not really separate species, but rather are varieties of a few common, primitive species from which they originally descended. The more Darwin investigated the subject, the more he became convinced that his conjecture had merit. For twenty years he mulled over the hypothesis until he finally published it in 1859 under the title, "*On the Origin of Species by Means of Natural Selection.*"

Natural Selection and the Long Debate

It is not possible in the brief compass of this article to engage in a scientific discussion of the Darwinian hypothesis known as evolution. The arguments for and against the "struggle for existence," "natural selection," and "the survival of the fittest" are well known. Questions as to whether varieties of a given species develop into other species, or whether there is more "struggle" in nature than there is harmony and co-operation, can only be answered on the basis of scientific evidence. To date conclusive evidence has been wanting, despite the mountains of data assembled.

But there are other questions which bear directly on the authority of the Bible and cannot be dodged by Christians. Darwin contended that the more he examined nature, the less evidence he saw of supernatural design, for natural selection seemed to him to account for just about everything. After he returned from his voyage he also began to question the accuracy of the Old and New Testaments, and, as he puts it, "Disbelief crept over me at a very slow rate, but was at last complete."

Yet thousands of scientists before and after Darwin have found their faith in God vindicated and verified by their scientific investigations of nature. To quote Paul, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Romans 1:20.

Think of the Possible Difference

What kind of "believer" had Darwin been? He had missed the power of the cross. He had made no commitment, shown no zeal, given no witness. He held a kind of neutral, comfortable religious outlook—that was all. Think of what might have happened if some minister in a Cambridge church had gone after the

wayward young man and claimed him for Jesus Christ! Think of the difference it would have made to the world if Christ had become the heart and centre of Darwin's life; if he had held fast to the sovereignty of God over all His works in creation!

The truth of the matter is that Darwin did not forsake his faith in order to remain intellectually honest in the face of scientific data. *He never had a living faith to begin with.* And so he began to believe that his biological speculations held the answer; that they explained God, man, and the universe.

When a gifted man refuses to take God into his thinking, he starts a chain reaction that can bring incalculable results. We are told that scientists are "not responsible" for what men do with science; that Darwin worked in pure theory and "cannot be held accountable" for what men did with his writings. Yet the New Testament teaches us that a tree is known by its fruits. The low estimate of man which prevails in our day (despite our doctrinaire speeches about the "dignity of the individual") is traceable directly to the view of man's animal ancestry popularized by Darwin.

The Bitter Fruit of a Century

The contempt for human life so evident in Russia and China—and even in paganized America—is the bitter fruit of one hundred years of teaching that man is no more than a beast. Adam Sedgwick, Darwin's teacher, foresaw what was coming. He wrote his former pupil that if his views prevailed, humanity would be "brutalized" and would "sink into a lower grade of degradation than any [known to] history." Darwin scoffed, but Sedgwick was right. When we "eliminate" God, we eliminate man, since man is God's broken image or he is nothing. The result today is a fifty-megaton bomb in the hands of an atheist—a man who, by the way, quotes Darwin to justify his deeds.

There is a direct line running from Darwin's *Origin of Species* to Nietzsche, Rosenberg, Hitler, and Eichmann. *Mein Kampf* is loaded with Darwinisms which Hitler used to justify his theory of blood and soil. Nazism was simply the application by Hitler of Darwinian evolution—the "survival of the fittest"—to justify and establish a Nordic "master" race and to exterminate the Jewish race.

The Dead End of Agnostic Thinking

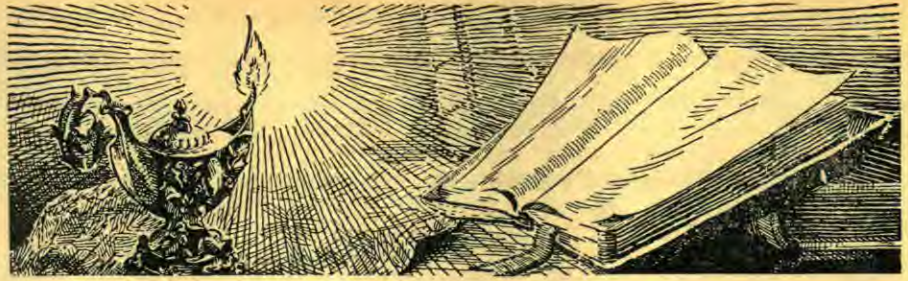
There is a direct line running from Darwin's *Origin of Species* to Marx, Krushchev, and "Che" Guevara. Marx wrote in 1860, "Darwin's book is very important and serves me as a basis in natural science for the struggle in history." For Marx the "struggle in history" was the class struggle. Darwinian evolution from lower to higher forms, said Marx, could only lead to "social emancipation" and "historical destiny"—that is, from feudalism to Capitalism to Communism. And Lenin added a new touch: he said the master-product of evolution, destined by natural astuteness and ability to political rulership of the world, is the Soviet Russian man.

There is a direct line running from Darwin's *Origin of Species* to Freud, Kinsey, and Errol Flynn. Evolution subtracted the soul (mud fish don't have souls, obviously) and Freud substituted the libido. Since Dar-

(Please see page 21)

JUST YOU and Your BIBLE

★ By ROY C. NADEN



Is Bible Prophecy Accurate?

1. The God of heaven is able to make a bold and wonderful claim regarding His perfect knowledge of all things, past, present, and future. In what words does the Bible reveal this?

"I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46:9, 10.

2. Proving that this is no presumptuous claim, what remarkable and explicit predictions did God make through His servants Isaiah and Jeremiah about the future of the great city of Babylon, the mighty metropolis from which the world of the day was ruled?

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there." "And Babylon shall become heaps." Isaiah 13:19, 20; Jeremiah 51:37.

3. In striking fulfilment, what has been the condition of Babylon over the centuries?

"No human habitation is in sight." ("The Excavations at Babylon," page 12, Koldewey.) "Vast heaps or mounds, shapeless and unsightly, are scattered over the entire region." ("The Five Great Monarchies of the Ancient World," page 521, Rawlinson.) "But how literally were the predictions of the Old Testament prophets fulfilled! The desert round about makes a less dreary impression than the heaps of rubble and desolate, naked walls. . . . Not even the Bedouins erect their tents here."—"Bagdad, Babylon, Ninive," page 135, Hedin.

4. What predictions were made concerning the very ancient trading city of Tyre, whose maritime trading routes extended around the Mediterranean Sea, and as far away as the British Isles?

"Thus saith the Lord God; Behold, I am against thee, O Tyrus." "I will bring upon Tyrus Nebuchadnezzar king of Babylon." "They shall lay thy stones and thy timber and thy dust in the midst of the water." "And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more." Ezekiel 26:3, 7, 12, 14.

5. Have these remarkably detailed prophecies against ancient Tyrus been fulfilled?

"Soon after the prophecies, Nebuchadnezzar and his troops began a siege of Tyre that lasted for thirteen long and bitter years. But when they finally battered their way through the walls, they found only a deserted city. The Phoenicians had loaded their ships with treasure and escaped to an island a half-mile off the coast. . . . About two hundred years later, young Alexander the Great led his troops into Phoenicia. . . . He turned his attention to the island where the people had fled from Nebuchadnezzar. . . . He devised a . . . spectacular plan of attack. He returned to the ruins of ancient Tyre . . . and flung everything—stones, timber, and even the dust—into the midst of the sea. . . . It fulfilled . . . Ezekiel's prophecies to the letter. . . . He used the materials from ancient Tyre to build a huge causeway from the mainland, so that

his troops could march out and capture the island. . . . Ancient Tyre was left as flat and as barren as the top of a rock. . . . And today, on the very site of ancient Tyre, humble fishermen come to dry their nets in the sun. . . . And, of course, ancient Tyre has never been rebuilt, though it has a fine location for commerce."—"Tyre, the City That Vanished," pages 5-8, Moody Institute of Science.

6. What dire judgments did Ezekiel pronounce against Sidon, the twin city of Tyre?

"Set your face toward Sidon, and prophesy against her. . . . For I will send pestilence into you, and bloodshed into your streets; and the slain shall fall in the midst of you, By the sword that descends upon you from every side." Ezekiel 28:21, 23. Smith and Goodspeed.

7. What has been the history of this city? Has it ceased to exist, or has it simply been the recipient of pestilence, warfare, and bloodshed?

"Observe that the judgment on Sidon was not utter extinction like that on Tyre, but only blood in her streets, wounded in her midst, the sword on every side. In spite of the fact that no other city on earth, with the possible exception of Jerusalem, has had so much suffering, has been so often destroyed and rebuilt, Sidon has continued an uninterrupted existence down to the present minute. Now suppose Ezekiel had said that both Tyre and Sidon were to be destroyed and were to be built no more, then every one of the ten thousand inhabitants of Sidon would be a living proof of the falsity of the prophecy."—"Prophecy Speaks," pages 29, 30, Rowell.

8. The present plight of God's ancient people, the Jewish race, is well known everywhere today, for they are found in virtually every land on earth, and consistently have been the victims of the most vile atrocities and persecutions over the centuries. The most glorious blessings were offered them if they were obedient to God and followed His plan, but in addition, what remarkable prophecy was made if they failed to be obedient and fulfil the plan God had set out for them?

"The Lord shall cause thee to be smitten before thine enemies . . . and thou shalt be removed into all the kingdoms of the earth." "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly." Deuteronomy 28:25; Leviticus 26:44.

9. While most ancient races have lost their national individuality by intermarriage, has this prediction of Jewish survival, as a race, in spite of world-wide scattering, been fulfilled through the centuries to our own day?

"The children of Abraham are as distinct in religion, customs, and physiognomy as they were three thousand years ago." "Strange to observe, every nation that was an enemy of the Jews has perished."

"But the Jews, oppressed, banished, enslaved, and spoiled wherever they were driven, have survived them all, and have overspread the earth."—"Prophecy Speaks," pages 52, 51, Rowell.

The Mystery Bride

WHO WAS CAIN'S WIFE?



The Most Frequently Asked Bible Question Answered Again, by C. J. RITCHIE

WHO WAS CAIN'S WIFE? No Bible question is more frequently asked than this. Some ask it out of curiosity, while others are genuinely perplexed.

The record reads that on the sixth day of creation "God said, Let Us make man in Our image, after Our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Genesis 1:26-28.

The Genesis record clearly indicates what was accomplished on each day of creation week. Having created the atmosphere that surrounds the earth and brought forth the dry land, God, on the third day, caused vegetation to spring forth. On the fourth day the sun began to sustain the plant life and to mark off days and years. The fifth day witnessed the creation of fish and birds. Then on the sixth day God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind; and it was so." Genesis 1:24.

Before the sixth day ended God created Adam.

Filling out the outline of chapter one, Genesis 2:7 explains how man was created. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Before that same sixth day ended, the divine record states, the animals and birds were brought before Adam and he was given the opportunity to name them. Adam observed that each of these creatures had a mate. As he contemplated this fact he became conscious that he was a lone human being without human companionship.

Like himself, the animal creation was created from the soil, yet a vast difference existed between him and them. He had been created in "the image of God," which implies a likeness at least in his spiritual, intellectual, and moral nature. It is this part of his nature that so greatly differentiates man from the animal cre-

ation. He was given reasoning powers, "understanding," such as animals do not possess. This made man the crowning act in the creation of this earth. He was made capable of communion with his Maker and endowed with powers of abstract thinking and other mental qualities far beyond those of the brute creation.

While the hours of that sixth day still lingered "the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He [builded He into] a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." - Genesis 2:21-23.

Note that God "brought her unto" Adam. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:24. The Creator Himself performed the first marriage in Eden.

From Genesis 1:27 it is evident that both Adam and Eve were created on the sixth day of creation, and Genesis 3:20 makes it equally clear that they were the only two human beings created.

The earlier verses of chapter 3 record the story of the fall of man and the introduction of sin into this world. But despite the inevitable results of sin and disobedience, God offered man deliverance through His Son Jesus Christ. The seed of the woman was to bruise the serpent's head.

The first two children of Adam and Eve were Cain and Abel. The Biblical record indicates that Abel chose to be obedient to his Maker, and by faith looked forward to the coming Saviour and His substitutionary death for man. He took a lamb from his flock and slew it as a type of the Lamb of God who was to take away the sin of the world. Cain decided to disregard the divine provisions for salvation and offered an unacceptable sacrifice. When the divine benediction rested upon Abel, Cain slew his brother and became the first murderer. For this act he was banished from

the vicinity of the Garden of Eden. His sentence was that he would be "a fugitive and a vagabond" in the earth.

From Genesis 4:16, 17 we learn that "Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch."

The perplexity which is responsible for the oft-repeated question, "Who was Cain's wife?" is based upon the statement in verse 17. It should be carefully noted, however, that verse 17 does not say that Cain found his wife in the land of Nod. It states rather that in his wandering in this country to the east of Eden his wife conceived. Since Adam and Eve were the only human beings created, who could have been Cain's wife?

The Bible record does not indicate how old Cain was at this time nor how many more children Adam and Eve now had. Adam lived to be 930 years old before he died (Genesis 5:5), and we are informed, "And the days of Adam after he had begotten Seth [his third son] were eight hundred years: and he begat sons and daughters." Genesis 5:4.

The divine mandate given to Adam and Eve upon their creation reads: "Be fruitful and multiply, and replenish the earth, and subdue it." Genesis 1:28. Obedient to this provision for the population of the earth, Adam and Eve had many children. How the Creator planned for the propagation of the race had sin not come in, we do not know; but it is transparently clear from the facts stated above that Cain took one of his sisters with him when he was separated from the rest of the family, and all that Genesis 4:17 states is that in the land of Nod, their first son, Enoch, was conceived.

Intermarriage between close relatives apparently continued for many centuries. Abraham, for instance, married his half sister Sara. The divine prohibition against marriage of close blood relatives was not formally given till many years later. It is first recorded when the children of Israel had left Egypt and were on their way to the land of Canaan. Here the heathen inhabitants who worshipped the god Moloch had sunk to such depths of vice and immorality that the sacredness of the marriage relationship had been completely destroyed. Resultant diseases were rampant. So in warning Israel not to follow these promiscuous marriage patterns, God introduced the law which has become a guide to human relationships ever since. "None of you shall approach to any that is near of kin to him, to uncover their nakedness" (Leviticus 18:6); and then follows a detailed list of prohibited alliances.

It is very clear therefore that the answer to the oft-repeated question, "Who was Cain's wife?" is, "Cain's wife was one of his sisters."



CHARLES DARWIN'S OTHER VOYAGE

(Concluded from page 18)

win "proved" that man was really part and parcel of lower forms of life, such as goats, why should a man's sexual behaviour be any different from that of a goat? So went the reasoning that produced the modern sexual revolution. Kinsey investigated men and women as he investigated gall wasps, and the words *nobility* and *purity* dropped out of our language.

"Evolution"—Seen Now in Reverse

There is a direct line running from Darwin's *Origin of Species* to the new wave of cruelty that has broken over the world: to techniques of brainwashing, experimentation with human guinea pigs, Caryl Chessman, and violence on TV and everywhere. The restraining influence of God has been a powerful factor in the history of civilization. It is still evident in the oath required of witnesses in our courts. But if it be "proved" that life "evolved," contrary to Genesis, without any divine assistance, what will curb man's pride and lust? We are actually seeing in the twentieth century a process of evolution-in-reverse as one moral principle after another is bombarded and destroyed.

No one wants to blame Charles Darwin for all the current ills of the human race. The truth is that Darwin was a rather amiable, kindly middle-class Englishman who loved his children, despised slavery, and went so far as to help support missionaries. Some of his scientific observations made real contributions to human knowledge and understanding.

The Real Tragedy of Charles Darwin

Darwin's monumental and tragic error was his failure to grasp the character of God. Whatever men may think in any age, the living God is in fact Creator-Designer of the universe; further, He is Father and Saviour and Holy Spirit. He speaks not just through animate and inanimate natural forms, but reveals Himself savingly through His Word. He entered human existence in Jesus Christ. Today He dwells, works, and prays in the heart of the believer. He witnesses to Himself. He answers prayer. He gives spiritual power—"above all that we ask or think"—to everyone who receives Jesus Christ of Nazareth as his Redeemer from sin and the Lord of his life.

What caused Charles Darwin to give up a future as God's servant and to become an unwitting philosopher to the godless monster-rulers of our day? The answer is simple: God has His spiritual laws as well as His natural laws, and Darwin neglected the one to pursue the other. He laid aside his Bible, ceased to pray, neglected Christian fellowship, and concentrated on other matters. He paid the price in his own life of misery, and he left the world in spiritual confusion and unbelief, rolling steadily toward its ruin.

Apple-cheeked Charlie Darwin, puffing and praying his way across the fields of Shrewsbury, knew more about the real secrets of life and nature than the muddled old agnostic he became, whose bones were finally interred—amid the hollowest of ceremonies—in the stately vaults of England's Westminster Abbey.

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OLD ILLUSIONS DIE HARD.

I was just entering my teens about the time my mother passed away. After her death there were kind friends who comforted me with the familiar proverb, "God tempers the wind to the shorn lamb." As if to say, God knows how much a person can take, and He won't ask him to endure more than he is able.

Now, I imagined that this saying was a verse of Scripture. Well, one day I thought I'd like to locate it. So I took a concordance and searched it from end to end. I looked up every reference under "God," "wind," "shorn," "lamb," but I couldn't find the word "tempers." Eventually I had to recognize that this "text" just wasn't in the Bible. But it took me a long time to reconcile myself to the fact, nevertheless.

Have you ever considered that in much the same way we sometimes come by what might well be called "theological illusions"? We find ourselves believing what we think is the truth, and when the grounds of our belief are challenged, we find it hard to accommodate the new concept.

Take, for instance, some of our ideas about the millennium. How readily we are disturbed when it is affirmed that—

The Millennium Will Not Be a Golden Age on Earth.

I well recall that I was taught it would be. My informant—and how sincere he was!—was sure that when Christ returned from heaven, He would reign on the earth as King of kings and Lord of lords.

What he believed about the ultimate reign of Christ on the earth was true. What he failed to realize was when Christ's kingdom would be established. He didn't see that this would be at "the end," "when all things shall be subdued unto Him." See 1 Corinthians 15:24-28. He didn't recognize that between the second coming of the Lord and "the end," there would be a period of 1,000 years during which the earth would be completely desolate.

Yet what the Bible says is so clear and plain.

Look at Revelation 6:14-17. Here we have an account of how the great masses of men will react when Christ returns in glory. Even a cursory reading of this passage makes it clear that not only will the multitudes flee His presence, but the very face of the earth will be contorted as "every mountain and island [are] moved out of their places."

This certainly is a very different account from the picture drawn by one popular preacher. He says:

"For myself, I will not look for some 'coming' of Christ in oriental splendour, or in some way which contradicts all I have learned of Him from the Bible, the saints, and my own meagre and poor but precious experience in His ways with men. . . . I cannot believe that He who died for love will resort to terror, and that He who knocks at the door of the heart will at a 'second coming' break it in. Yet I believe He is always coming. . . ."

"And I think I can celebrate the second and the millenth advent if I keep so close to One who is always here that I respond to every loving pressure of His spirit on my own, and dedicate my days—long or short—and my strength, which, in the strongest is but feeble, to the extension of His glorious kingdom in the hearts of men."

But Revelation 6:14-17 is only one of many references which insist that the second coming will be catastrophic as far as the works of men and the face of the earth is concerned.

In Revelation 16, for instance, in the description of the seven plagues, we are told what will happen when the "great voice out of the temple of heaven, from the throne," announces, "It is done." There will be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." The result: the cities of the nations will fall and the islands and mountains will be displaced. As well, there will fall upon men "a great hail out of heaven, every stone about the weight of a talent [R.S.V., "as heavy as a hundredweight."]. Revelation 16:17-21.

The Book of Psalms tells us that "fire and hail; snow, and vapours; stormy wind fulfilling His word," are agencies in the divine armoury; and the Book of Job, in speaking of "the treasures of the hail," adds that they have been "reserved against the time of trouble, against the day of battle and war." Psalm 148:8; Job 38:23.

Most of us think of hailstones rarely larger than a pea. And how devastating such a storm can be! One hardly

1,000 Years with Christ

(PART TWO)

A Further Article in a Series on the Book of Revelation by

ALFRED S. JORGENSEN



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The coming of Christ, the hope of the ages, ends the reign of sin and commences the thousand years during which the saints reign with Christ. The reign is in heaven, and not on earth, as some suppose.

dares to contemplate the havoc that will be wrought when God finally sweeps this sin-cursed world with the "besom of destruction." Isaiah 14:23.

However, all the prophets who have ever written about "the day of the Lord" have left on record their grim accounts of a world completely devastated by the wrath of God.

Isaiah has well been called "the gospel prophet," and he delivered messages as loving and gracious as any in the whole Book of God. But by the same token he is careful to remind us that "the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it." And in describing how the Lord will "punish the world for their evil, and the wicked for their iniquity," he says that God will "shake the heavens, and the earth shall remove out of her place." See Isaiah 13:6-13.

Further, in the 24th chapter of his prophecy, he states that "the earth shall be utterly emptied, and utterly spoiled," as a result of which it shall be "utterly broken down," "clean dissolved," and "moved exceedingly," to "fall, and not to rise again." Isaiah 24:3, 19, 20.

Jeremiah bears a similar testimony. Jeremiah 4:23-26. And so also do Zephaniah (1:14-18) and Nahum (1:3-8).

Finally, the teaching of Jesus Himself agrees with this. Consider what He said in Matthew 24:29, 30: "The powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

The plain fact is: there is nothing in the Bible which even remotely suggests that the second coming of Christ will be a peaceful penetration of the kingdoms of this world by the King of heaven. But everywhere the same witness is borne, that the return of Jesus will be climactic, catastrophic, utterly devastating. "The kingdoms of this world" will surely become "the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11:15. Not, however, by the ultimate acceptance of His kingdom by the kings of the earth; but as the stone smites the image and breaks it to pieces. See Daniel 2:34, 35. After all, what plainer language could we want than verse 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." See also Psalm 2:6-9; Revelation 19:11-21.

Now let's return to Revelation 20. Its symbol of the desolated earth during the millennium is the "bottomless pit," or "abyss," as it is translated in the Revised Versions. Revelation 20:1-3. That the bottomless pit is this present planet is clear from verses 7 to 9, where, in addition to such expressions as "the breadth of the earth," it is called Satan's "prison." This ties in perfectly with the statement in Isaiah 24:21, 22, where the phrase, "upon the earth," is equated with "in the pit," "in the prison."

Thus, during the thousand years that follow the second coming, this world will be the "dungeon" (Isaiah 24:22, margin) that will retain the evil "host of the high ones that are on high," and the wicked who have been slain by the brightness of Christ's coming. 2 Thessalonians 1:7-9; 2:8.

But, we are reminded, what about the reign of Christ with His saints during the thousand years, spoken of in Revelation 20:4? Doesn't this take place upon the earth?

We answer, No; this reign takes place in heaven.

It is a fundamental law of Biblical interpretation that scripture be compared with scripture. This was the method used by Jesus and all the writers of the New Testament. It was the method of the Reformers. It is the one consistent principle that demonstrates the utter harmony that exists between all parts of the divine revelation.

Very well; what do we find when we "search the Scriptures"?

First, that our Lord promised His disciples that He would take them to be where He is in the Father's house, that they might behold the glory which He enjoys in the Father's presence. John 14:1-3; 17:5, 24.

Second, that at the second coming the righteous—those who have been raised from the dead and those living on the earth—will be "caught up together . . . in the air," and that thereafter we shall "ever be with the Lord." 1 Thessalonians 4:16, 17.

Third, that the New Jerusalem will not descend from heaven upon the earth until the end of the thousand years. Revelation 20:7-9; 21:1-3. This throws a wealth of revealing light upon Zechariah 14:4-9, a passage which is taken by many to refer to the second coming, and is often quoted to support the doctrine of a temporal reign of Christ on the earth during the millennium. In the setting of the fuller unveiling that we have in Revelation 20 and 21, it follows that the actual reign of Christ, as the Son of David, upon the throne of David, "over the house of Jacob"—"the nations of them which are saved"—will not commence until the thousand years are ended. Luke 1:31-33; Revelation 21:22-22:5. Meanwhile, during the millennium, the glorified saints, the righteous of all the ages, are with their blessed Saviour and Lord, in the Father's house, the New Jerusalem, that at the end of the thousand years is to be transferred to the earth.

We are justified in concluding, therefore, that—

The Kingdom of God on Earth Will Be Ushered in at the End of the Millennium.

Let us summarize very briefly the events that are to be associated with the inauguration of this kingdom.

(a) At the close of the millennium, Satan will be "loosed," and the wicked dead will be raised. Revelation 20:7, 8, 5. This will be the second resurrection, called by our Lord "the resurrection of judgment." John 5:28, 29, R.V.

(b) Having been raised, the wicked, under the leadership of Satan and his evil hosts, will seek to capture the Holy City, the New Jerusalem, which has descended from heaven. Revelation 20:9; 21:1-3.

(c) At this juncture all the wicked will come up for judgment before the great white throne of God. Revelation 20:11-13.

(d) Following the "last great assize," the fires of God will fall and devour them. This will be the second death. Revelation 20:9, 10, 14, 15; Malachi 4:1-3. The righteous, however, will not be affected by the fires of the second death. Revelation 2:11; Isaiah 33:14, 15.

(e) The fire that destroys the wicked will purify the earth. 2 Peter 3:10-12.

(f) The last great act in the drama of salvation will be when the earth purified becomes the earth perfected. 2 Peter 3:13; Revelation 21:1; Isaiah 47:17, 18; Ecclesiastes 3:11-14. Then will be realized in all its pristine glory and primeval loveliness the prayer we pray, "Thy kingdom come." Matthew 6:10.

"And they shall see His face; and His name shall be in their foreheads." Revelation 22:4.

"Thine eyes shall behold the King in His beauty: they shall behold the land that is very far off." Isaiah 34:7.

Will I behold Him?

The Bible says I will, if —. "Blessed are the pure in heart, for they shall see God." Matthew 5:8. "Except a man be born again, he cannot see the kingdom of God." John 3:3.

Which is but another way of saying, we will come into the kingdom only when the kingdom has come into our hearts.

"Thy kingdom come! on bended knee

The passing ages pray;

And faithful souls have yearned to see

On earth that kingdom's day."

—Frederick L. Hosmer.



REMIND ME

Dear God, when I am lonely, and perhaps I feel despair,
Let not my ailing heart forget that You hear every prayer.
Remind me that, no matter what I do or fail to do,
There still is hope for me, as long as I have faith in You.
Let not my eyes be blinded by some folly I commit,
But help me to regret my wrong and to make up for it.
Inspire me to put my fears upon a hidden shelf,
And in the future never to be sorry for myself.
Give me the restful sleep I need before another dawn,
And bless me in the morning with the courage to go on.

—AUTHOR UNKNOWN (Mrs. F. Croudson).

Lines that LINGER

RISE AND SHINE

If you want to look your best, to flourish and to thrive,
If you want to have good health, to live, and stay alive,
Remember that your outlook has a lot to do with it.
Happy thoughts will tend to keep you young and make you fit.

Give the day a sparkle, full of cheerfulness and hope,
Whatever looms ahead, refuse to grumble or to mope;
Make a pleasure of your work, enjoying what you do.
It can be a bore, or fun; it all depends on you.

In your mind you have the power to choose what you will be.
You can change yourself, your world, your personality.
Every day you get the chance to take a different line.
You can sink; or like a fountain, you can rise and shine.

—PATIENCE STRONG (Mrs. Bell).

A PARENT'S CODE

I Promise My Child That I Will—

Give him all the love and affection he needs;
Recognize his achievements and limitations, and encourage
him to improve;
Show an interest in his school, his work, and his leisure
activities;
Learn what his problems are, and help him work them out;
Know who his friends are, and make them feel welcome;
Expect not too much nor too little, but expect it consistently,
and not blindly defend him when he is wrong;
Provide him the best home possible;
Teach him the rules of safety, respect for law and order,
and concern for the rights of others;
Guide him, by example, to good physical and mental health,
to good manners and conduct;
Respect him as a person, and afford him privacy as well as
companionship;
Worship with him;
And never be brutal or unreasonable, boastful or dishonest,
violent or obscene, profane, or intoxicated in his
presence.

—AUTHOR UNKNOWN (Mrs. M. E. White).

GROWING IN GRACE

Some of us stay at the cross,
Some of us wait at the tomb,
Quickened and raised together with Christ,
Yet lingering still in its gloom.

Some of us bide at the passover feast,
With Pentecost all unknown;
The triumphs of grace in the heavenly place
That our Lord has made our own.

If the Christ who died had stopped at the cross,
His work had been incomplete;
If the Christ who was buried had stayed in the tomb,
He had only known defeat.

But the way of the cross never stops at the cross,
And the way of the tomb leads on
To victorious grace in the heavenly place
Where the risen Lord has gone.

—ANNIE J. PLINT (Alice M. Bitcon).

CONVERSION

I knew that Christ had given me birth
To brother all the souls on earth,
And every bird and every beast
Should share the crumbs broke at the feast.
O glory of the lighted mind,
How dead I'd been, how dumb, how blind!
The station broke, to my new eyes,
Was babbling out of Paradise.
The waters rushing from the rain
Were singing Christ has risen again.
I thought all earthly creatures knelt
For rapture of the joy I felt.

—JOHN MASEFIELD (V. Jones).

TRUST IS BEST

I think if thou could'st know,
O soul that will complain,
What lies concealed below
Our burden and our pain,
How e'en our anguish brings
Nearer those longed-for things
We seek for now in vain,
I think thou would'st rejoice, and not
complain.

I think if thou could'st see
With thy dim mortal sight,
How meanings, dark to thee,
Are shadows hiding light;
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou could'st see them right,
I think that they would seem all clear
and wise and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou could'st trust, poor soul,
In Him who rules the whole,
Thou would'st find peace and rest;
Wisdom and sight are well, but trust is best.

—A. PROCTER (R. Wills).

TRUE LOVE

What care I for your sect or creed,
Your acts of devotion or the things you believe?
Whether God made you brown or black,
Or gave you ten talents, or if one you lack?
I only know that deep down in your breast
Is a heart full of love; what matters the rest?

—AUTHOR UNKNOWN (Miss C. T. Ward).

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

Why Aren't Christians PERFECT

**We Need to Know for Sure
What Actually Happens
When Conversion Takes Place.**


**WILLIS
J.
HACKETT**

SOME YEARS ago, in a little town where I was attempting to raise up a Christian church, I met a backslidden member, a Mr. Smith, who posed to me some doctrinal problems which have also been problems in the minds of many church members. These problems and questions arose out of his own experience. He found the members of the church had not reached perfection. I visited him in the hope of reinstating him in the church, but when I arrived I found him very argumentative.

"Young man," he began, "I see you have your Bible in your hand. Tell me, when does conversion take place? Are all members of the church converted? Is conversion a dying to sin and the old man of sin? If so, why is it that so many Christians then continue on in sin? According to the teaching of the church, people are supposed to be dead to sin when they are buried with Christ, and this burial should take place at the time of baptism. In fact, I wish you would turn to Romans and read the sixth chapter, verses one to four and verse seven."

And so I read: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "For he that is dead is freed from sin."

"You see what I mean?" he said in all earnestness. "People are supposed to be dead after baptism. The text says that men are freed from sin at that time. For many years I was a member of the church," he continued, "and I looked for those people who were dead to sin,



Conversion is the commencement of a walk with Christ. The further we walk with Him, the more like Him we should become, but the process is a gradual one. By beholding His loveliness we become changed.

but I've never found one. In fact, as I look into my own heart, I find that I sin and do things I really don't want to do, and the devil keeps telling me I am not converted. I have come to the conclusion that a man is converted only when he goes through the pearly gates into the New Jerusalem. You have often read that text, Pastor, I am sure, where it says, 'We shall all be changed, in a moment, in the twinkling of an eye, at the last trump,' and I have come to the conclusion that many preachers are wrong in their understanding of the new birth. I believe that they will have that new birth when Jesus Christ comes in the clouds of glory and takes the saints of all ages home to dwell with Him in His kingdom."

I must confess that in all my theology in school, somehow my teachers had not taught me just exactly how to answer this question. I groped in the dark for words. I could even look back in my own Christian



experience and see numerous members who faltered, slipped, and fell away. He had planted a doubt in my mind about the validity of the doctrine of the new birth. For a number of years I went on in my ministry with the words of Mr. Smith ringing in my ears: "The preachers are wrong about the new birth."

I watched members of the church. I saw that they had faults. I looked at my fellow ministers, and I saw that the grace of Christ had not completely changed their hearts and lives either. I saw jealousy. I sometimes saw slight dishonesty and other sins creeping into the lives of the members as well as the preachers. I began to study very earnestly and to pray about this matter, searching my own life to see whether or not the new birth had actually taken possession of my soul. And here is what I have discovered:

What we need to know is what actually happens when the new birth takes place. Does the old man of sin die, or is he still alive? Is the old man of sin crucified, or is he just wounded? What does actually take place? I have asked many a Christian whether, after being baptized, he was able to overcome all sin, or whether he knew that he was still a sinner. I have never found one Christian to say that he lived above sin. What, then, is the matter? If the old man of sin dies, then his ways, his desires, and his shortcomings should surely die with him.

Let us give the matter a more careful study. First of all, a poor sinner must look into the mirror of life and realize that he is guilty of transgressing the law of God. Evidently Paul began to see himself in contrast to the righteous character of God, and he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:24. Every sinner must come to the place where he realizes his guilt and his utter helplessness to clear that guilt and depart from his sin. As he trudges along the sinner's path realizing that he has transgressed the commandments of God, his soul loathes his very existence.

But then, suddenly, he looks beyond the dark background and discovers a crimson cross, a bursting tomb, and a glowing sky. Yes, there he sees the Saviour hurried down the dark, dusty road by an angry mob. The sinner, in his mind's eye, watches intently, and there he sees the trial, the stripes laid upon His back, the crown of thorns. He hears the cruel jeers and merciless mockery mingled with the taunting blows of the bolder persecutors. He sees Him delivered into the hands of cruel soldiers who hurry Him away along that winding path that leads to Golgotha's hill. He witnesses Him, falling beneath that heavy cross, and sees the scourge again laid on while the fresh blood drips into the dirt. He sees the cross lifted high, bearing the body of the Man who answered them "never a word." He sees Him hanging in mid-air and hears the forgiving cry of the Man of Calvary as He lifts His voice to His heavenly Father: "Father, forgive them; for they know not what they do."

Slowly the heart of the sinner is drawn to such wonderful love, such sacrifice to save a fallen race. Soon he is kneeling as the envisioned crucified One seems to assure him again, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Arising

from this spirit and act of surrender, the sinner is determined to walk a new road that leads to glory.

What has happened? Did the old man in that instant die? Ah, no, he did not die. He was only put in a state of subjection, in a state of crucifixion. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6:11. The old man of sin with his old nature, evil desires, and wrong ambitions did not die. The apostle says, "Let us reckon him dead." We must treat him as though he were dead, but he does not actually die. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Verse 12. It is a matter of who is reigning. When conversion takes place, we let Christ through His Spirit become the King in our bodies and lives, rather than allowing the old desires to have their way. How wonderful, indeed, it would be if conversion could bring complete death and obliteration to all natural and cultivated tendencies to sin. But they are still there to tempt. The old man is constantly crying out for recognition even in the new life, and from here we receive our great temptations.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Thus, in our experience of conversion, we enthrone Christ and let Him be the Captain of our life. All things are new, for we will not then be controlled by the sinful nature of the flesh, but will be impelled and governed by the new spirit. W. H. Branson makes this point clear in his book *"The Holy Spirit,"* page 67:

"But the experience of the new birth does not destroy the old nature. It is brought into subjection, and is placed under control of the Spirit, but it is not eradicated. To the truthfulness of this fact every Christian can testify. Immediately to destroy all the evil propensities of our natures would be to remove the new convert from all possibility of temptation. There could be no testing and trying, no growing in grace, no trusting in the keeping power of Christ to prevent from falling, no further mortifying of the flesh, and no watchings unto prayer. The surrender of the soul to the control of the Spirit is tantamount to a declaration of war between the Spirit and the flesh. Hitherto the flesh has had full sway, and the general tendency of the life has been downward. Now the flesh is placed in a state of 'crucifixion,' but not of actual death."

What about Romans 6:7, then? "For he that is dead is freed from sin." A better translation of this text would be, "For he that is dead is justified from sin." When we accept Christ and His pardon, we stand justified before the Father; at that moment no sin is credited to our ledger, because it is confessed and forgiven. When we realize that the old man of sin does not die at conversion, we can better understand why even Christians fall. The ideal is not to fall, but sometimes we do give way to the pleadings and longings of the old man of sin, and others can see our up-and-down experience. Even Paul had these, for he says, "I cannot understand my own actions; I do not act as I desire to act; on the contrary, I do what I detest." Romans 7:15, Moffatt.

So we can see that the Christian life is a constant dying to sin, a constant surrender of self with its old

ways and habits, and dying daily. John presents to us the ideal when he says, "My little children, these things write I unto you, that ye sin not." There is no need of our committing these sins over and over again, if we will only keep surrendered. But if we do sin, and if we do let the old man with his old ways and evil nature take possession of our lives, does God forsake us? The text continues, "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Oh, what a wonderful, loving, compassionate Saviour we have. What patience, what love, what forgiveness, that He is willing again and again to pick us out of the mire and cleanse us anew and set us on the road to the heavenly Canaan. All this and more I would explain to Mr. Smith if I should meet him again.

If we can only think of our fellow Christians as little objects all travelling in crooked paths which cross and cross again, it will help us to see that they are progressing on the way, but are not perfect in the sense that they have reached the ultimate goal. Perfection may be attained each day as far as one has gone, but still there may be much more to attain. God takes each of us where we are, when we surrender to Him, and from there He leads us in "crooked paths and dark places." The Christian must follow, yes, "follow on to know the Lord." This following process is one which polishes off the rough edges and scrapes off the dark spots, and prepares us for His work and for the kingdom of heaven. If during the polishing process the paths of two people cross and the rough edges irritate a bit, we must not declare emphatically that a person has never experienced conversion. Rather, we see in that one a potential candidate for heaven. He is merely going through the polishing process, and it may be that his coming in contact with us may have helped.

Let us remember then, that we must always be on guard, lest the old man of sin arise to take over the life and live as the reigning king. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and

these are contrary the one to the other: so that ye cannot do the things that ye would." Galatians 5:17.

"I am crucified with Jesus,
And He lives and dwells in me,
I have ceased from all my struggling,
(Tis no longer I, but He;)"

"All my will is yielded to Him,
And His Spirit reigns within,
And His precious blood each moment,
Keeps me cleansed and free from sin."

—Dr. A. B. Simpson.

May I encourage each Christian to take the time to make the daily surrender to God that will keep each from falling, for He can save to the uttermost. While the new life reigns, we may at the same time be dead or unconscious to the pleadings of the old life. May it be with us as it was with the great apostle: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

OUR *C*o-operation Corner

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

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"It is hard to be pressed down to the grinding wheel. But . . . upon no useless material does the Master bestow such careful, thorough work."





Counsel Corner

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



Viewed every Sunday: HSV7, Melbourne, 2 p.m.; BCV8, Bendigo, 4.30 p.m.; QTQ9, Brisbane, 7 p.m.;
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WAS CHRIST CREATED?

I have some friends who claim that Jesus was the first individual whom God created and that the Father is therefore older than the Son. They quote Revelation 3:14 to me, which says, "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Apparently this verse refers to Christ. Was He really the first being God created?

Jesus was never created. Rather, He existed with God eternally and was the active agent associated with God in creation. The Scriptures tell us that "all things were made by Him; and without Him was not anything made that was made." John 1:3. Again and again the Bible makes it clear that Christ and His Father were associated together in the work of creation.

In Revelation 3:14 the word translated "beginning" comes from the Greek *archē*. This word has both a passive and an active sense. Taken passively it would mean that Christ was the first creature created. But this obviously could not be the correct translation, for Christ is not a created being. Taken actively, *archē* refers to that which initiates an action. If understood in this way the verse declares Christ to be the Creator, which is completely in harmony with what the rest of the Bible teaches.

TWO TYPES OF SIN?

I have read 1 John 5:16, 17 a number of times and as yet I do not understand what it means. John talks about two types of sins, one of which is "unto death" and the other of which is "not unto death." Does this indicate that some sins are not as bad as others?

This reference has puzzled many people. The sin "unto death" is generally understood to be the "unpardonable" sin, for when an individual commits this he not longer has any desire to be forgiven and his spiritual condition is hopeless. All other sins could fall into the classification of those that are "not unto death," for these are sins that can be forgiven when an individual appeals to God for forgiveness. All sin is "bad" in the eyes of God, for it is disobedience to His holy law. And all unconfessed sin results in ultimate death, "for the wages of sin is death." Romans 6:23. It is important that all of us maintain a right relationship with God, asking for pardon and forgiveness for each sin as we become aware of it.

STRANGE DREAMS

I have had dreams at night of something that brings division between peoples and nations. I am always frightened by such dreams. Is it natural to dream this way, or is my imagination running away with me? Could something possibly happen the very way I dream it?

In Bible times God on occasion spoke to His prophets through dreams. This has frequently caused some individuals to believe there is some prophetic significance in all dreams. Such is not the case. Under ordinary circumstances our dreams have no religious or prophetic significance. Psychiatrists have discovered that dreams frequently are related to experiences through which we are passing or through which we have passed. Sometimes dreams are so symbolic they are not recognized easily as paralleling any actual experience. There is no reason to give attention to such dreams unless, of course, one is having emotional difficulties which might make it wise to secure medical counsel.

TELLING CHILDREN ABOUT DEATH

A friend of mine died recently, leaving a boy who is just old enough to want to know what happened to his mother. The boy only knows that she went to the hospital and did not return. He has not asked anything yet, but when he does, what is the kindest way to tell him that his mother is dead?

My wife and I have just had the rewarding privilege of entertaining in our home a father and his little family who just a few weeks ago lost the wife and mother. We were deeply impressed by the wise way this problem had been handled by the father. The four-and-a-half-year-old girl explained to us that her mother had been ill in the hospital but that she was now sleeping. She further informed us confidently that Jesus would awaken her when He comes again. Naturally this little girl did not comprehend all of the unfortunate implications of death, but she could understand sleep and could look forward happily to an awakening from sleep. This, after all, is the way Jesus referred to death. He said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11:11. There is no easy way for child or adult to accept the loss of a loved one, but it would seem that following Jesus' method would be the most satisfactory.

DIVIDED FAMILY

I am married and have two children, ages 11 and 13. It seems necessary for me to work, and the only job I could find is in another community from that where my husband works. Our children live in yet a third city with my mother. This does not seem quite right to me, and I wonder if I am doing the right thing in allowing this divided situation to continue. What do you think?

I think your family ought to be together if at all possible. When a man and woman marry it should be because they love each other so much that they want to be together for the rest of their lives. I find it diffi-



Jemmy Pays Back

WINNIFRED J. MOTT

by side. Jemmy walked fast purposely, so that Perry could not keep up with him. The younger boy trotted along behind, feeling very lonesome, and wondering if this was one of the ways in which he was being "paid back" for breaking the model plane.

Of course they did not see each other during the service, for one was ten and the other eight, so they were in different classes. They walked home as they had come—the elder boy a bit ahead, though once or twice he did glance back, as if to see if the younger one was following. That was all. However, Perry noticed a difference in his look, which was much more pleasant—and he was grateful, for he realized that he had done wrong.

A few days later Jemmy came home with two packages, alike in appearance, except that one was slightly smaller. This he handed to his brother. "I'm paying you back," he said soberly.

Perry took the package without a word. To tell the truth, he didn't know what to say. Perhaps "thank you" would have been all right, but he wasn't sure.

Slowly he opened the paper wrapping, and then stared at the envelope inside—an envelope which bore a picture of a model aeroplane, and printing which he could not read very well but which he knew told what was inside—materials to make the aeroplane.

"You—you're paying me back like this?" he stammered. "But I—I was mean to you, and now you are being good to me."

Jemmy looked straight at his brother. "That's what the lesson was about last Sabbath," he said. "Returning good for evil—so I'm going it. Now you can have a plane of your own. You can use some of my glue, and I'll help you make it."

Perry's eyes had wonder, and affection, too, as they rested on the one whom he had injured. "I'll never touch any of your stuff again, really I won't—tools, or games, or anything, unless you say I can," he promised humbly. "But if you'd paid me back as you meant to at first, I'm sure I wouldn't feel like this."

"That's what our teacher said," remembered Jemmy. "That's how mean things keep growing—and quarrels. This way is much better—this way is right. I didn't want to do it at first, but now I'm glad I did. Come on, Perry, let's get started on our planes."

I'LL PAY YOU BACK for doing such a mean thing. I'll pay you back, and then you'll be sorry." Jemmy Watson stopped, almost choking with anger and the feeling of sorrow that welled up inside.

He was looking at the broken remnants of what had been a few minutes before, a trim little model plane, upon the making of which he had spent hours of work. Then his gaze shifted back to his younger brother, Perry, the cause of all the trouble, and he waited for an answer.

"I—I'm sorry, Jemmy," faltered the little boy. "I suppose I just got angry because you wouldn't let me help you make the plane—and so I—I broke it. But I wish I hadn't now—oh, I wish I hadn't." Tears began to run down his chubby cheeks, and he wiped them off with small, grimy hands.

The tears, however, did not move his elder brother. "You'll wish you hadn't still more when I pay you back," he said grimly. "You just wait."

"What—what are you going to do to pay me back?" Perry's eyes were wide.

"I don't know yet, but I'll think of something, for sure." Jemmy gathered up the remnants of his plane and stalked off without another word.

Two days afterward, it being the Sabbath, both boys went to Sabbath school. This time they did not walk side

THE MINISTRY OF *Song* AND *Song*

AT THE OUTSET, I want to make one thing clear: this story has nothing whatever to do with music. I mention this first because, if you were hoping to read some account of how songs and singing can be a blessing to one and all, then this brief treatise is not for you. If, on the other hand, you are not the musical type, and prefer your reading in some field other than music, then you may, perchance, stay with me.

My story, I also want to say, is quite true, though I have taken the privilege of tampering with one or two names. Other than that the events are as I shall chronicle them.

There were three in the family: Jack, his wife Dorothy, and their son Jim. They were a tightly knit little group. Jim, as frequently happens with only children, really was regarded as an adult almost from adolescence, by which I mean that Jack and Dorothy talked to him as an adult, and treated him always as though he were as mature as they. Of course, some children treated in this fashion would not have been able to handle the situation, and would have taken all kinds of liberties, become unbearably objectionable and thoroughly disliked by everyone except their doting parents.

Not so with Jim, however. Because his father and mother treated him as an equal he, it seemed, responded by treating them with just the right degree of affectionate respect that never over-stepped the bounds of propriety. The family, relaxed, happy, interested in each other and perfectly adjusted needed, it seemed, nothing to complement it to make it ideal. However, when Jim, at the age of twenty-one began to see more and more of Janet (who worked at the same office), Jack and Dorothy couldn't have been more pleased. They simply spread their arms a little wider and embraced the fourth member, making a very compact and contented little group.

Jack and Dorothy hoped that Jim and Janet would marry; so did Jim and Janet. It may sound a little trite and hackneyed to say so, but Dorothy regarded Janet as her own daughter; had she been given the task of selecting a partner for her son (she was often heard to say) she couldn't have made a better choice. As I have the story, Jim never formally proposed marriage to Janet; instinctively both *knew* that marriage was their mutual aim, so why be coy about the thing? So they discussed it quite naturally and normally, the four of them, whenever they chose. Janet never giggled with mock shyness when the subject came up, nor did she blush prettily and murmur something like, "But Jim hasn't asked me yet," when marriage was mentioned.

Then one night, while he was driving to Janet's home to take her out, Jim's car, following a large semitrailer laden with thin-bore steel piping, could not stop soon enough when the truck driver slammed on

his brakes, and Jim's little car slid under the tray of the trailer. Steel pipes crashed through the windscreen, pinning Jim where he sat. He never regained consciousness.

ROBERT H. PARR

The tragedy stunned Jack, Dorothy, and Janet beyond description. Only those who have passed through a like experience can possibly understand the numb grief that poured over them and around them, engulfing them in its relentless, ruthless surge. Everywhere they saw things that reminded them of Jim; sometimes they would even feel that they could hear him in his room. Dorothy would almost swear that she heard his voice more than once. But they recognized that their minds were playing tricks on them. Only time would obliterate the sharpness of the pain, though there were times when they doubted even that.

Jack was the most deeply affected. As the months trudged by in slow and solemn procession, Dorothy and Janet learned to smile again; but in spite of all his efforts to regain his natural cheerfulness, and in spite of his determination to rise above the misery that kept dragging him down, Jack couldn't recapture that old gaiety of spirit that had once been his hallmark.

Dorothy tried almost everything she knew; she talked, she reasoned, she pleaded, she even scolded. But nothing availed. The stunning, sickening blow of losing Jim had broken what once had been a bright and buoyant spirit. Nothing—his work, his hobbies, his recreations—nothing seemed to have any purpose any more. Misery, wretched misery, was Jack's constant companion. He couldn't shake it off.

Then Dorothy made a move which she later described as "a last, desperate throw." She applied to the authorities who arrange these things to be allowed to take two foreign students into their home. Dorothy arranged the whole thing without so much as a whisper of her intentions to Jack—Dorothy who, up to this moment had never made a move without consulting her husband, be it ever so trifling. The first thing Jack knew of the matter was when it was all arranged; she told him one night at the dinner table that "tomorrow night we'll not be having dinner by ourselves." Jack didn't even seem interested. His reply was simply, "Oh?"

Then she gradually unfolded her plan to him, using that amazing intuition that women—especially wives—have. She told him how she had made all the arrangements, how she had persuaded the authorities to let her have two boys, instead of one as was more usual. ("They'll be company for each other, especially if they don't speak English.")

Jack's reaction was hardly a reaction at all. He received the news with passive inscrutability. He gave the impression that, if Dorothy wanted to have these two boys, that was perfectly all right; it was her own affair; he evinced no interest; he manifested no enthusiasm.

When he arrived home next evening, two strange young men were sitting in the lounge room. One of them was sitting in *his* chair; Jack noted that much. When he came in, they both stood up. Both flashed the whitest "tooth-paste" smiles he had ever seen. Both extended hands in greeting.

"I'm Song," said one.

"I'm Sang," said the other.

Those were their names, Song and Sang. They had come from Thailand and were students. One was studying veterinary science, the other engineering. Jack—even now, some months after—cannot be sure whether "Song" and "Sang" are their family names or their given names. When he asked them, on that first night, "Are Song and Sang your surnames or your Christian names?" Song replied, grinning widely as he said, "We are not even Christians! How can we have Christian names?" At that the two boys laughed, and Jack couldn't help himself; he joined in.

Having someone in the house did something for Jack that nothing else had been able to do; it touched his heart that these two boys, eighteen and nineteen, were so far from home and living in a country where they knew virtually nobody. Jack determined that he must do his best to see that they didn't get too homesick. So he began to take an interest in them; he organized trips at the week-end; he showed them the beauty spots. And in order that they should not be absolutely "alone with two old fogies" as he put it, he and Dorothy invited some young people to their home one evening, and the lounge room rang with the laughter of young people as it hadn't done for more than a year.

Came Christmas, and the two boys bought the first Christmas presents they had ever purchased—for Jack and Dorothy. And Jack and Dorothy found themselves planning what they should give the boys, with all the old verve and secrecy which had once marked their pre-Christmas planning, when their own boy was with them.

Jack found himself many a time explaining a phrase, a custom, a habit. Dorothy found herself trying to invest her cooking with an Eastern flavour—just for "the boys." The whole house, it seemed, revolved around "the boys." There must be quiet when "the boys" were studying; there could be no dining out if "the boys" would be home. People got that way that, when they invited Jack and Dorothy out, they naturally invited "the boys," too. The young men had found, when they entered the lives of Jack and Dorothy, an aching void. They filled it, without the slightest conscious effort, with their own natural, easy-going charm. Jack had sensed the position of two lonely boys, far from home and determined that, as far as he could, he would see to it that they were never wanting for friendliness and interest.

Jack will tell you what wonders the boys have done for him. The boys, I'm sure, would be full of praises for what their host has done for them. And as all this has happened, not one of the four of them has been conscious that they have been the living enactment of the truth of an important verse of Scripture. If you were to mention it to Jack, and tell him that his story had pointed up a very important Scriptural principle, he would look at you in silent unbelief, that being his

way. If you were to mention it to Dorothy, she would blink incredulously behind her glasses and say, "Go on with you," that being her way. And if you were to mention it to the boys, you'd be way, way over their heads, and it is certain that they would be completely non-plussed.

But you and I know that Jack and Dorothy have stumbled upon the truth of this exciting Scripture: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Luke 6:38. Jack gave the most important thing of all—himself; and there came back to him such a wealth of friendship, and gratitude, and happiness, that he would not have thought possible.

This apparent paradox, as outlined in the text, really is no contradiction at all. It is a divinely appointed law.



SHALL HE FIND FAITH?

(Concluded from page 7)

they teach. But renowned men amongst them in recent years have expressed their amazement at the splendour of God's Word. For instance, the eminent geologist Professor Guyot said some time ago: "The Bible narration, by its sublime plan, its profound scientific accuracy, betrays the supreme guidance which directed the pen of the writer, and kept him throughout within the limits of truth."

And the late Sir Ambrose Fleming, one of the most brilliant scientists of our time, in an address to the Victoria Institute on "Evolution and Revelation," declared: "The theory of evolution is powerless to explain the past or to inspire hope for the future of humanity. The only solid and secure progress that can come is from the teaching and truths laid down for us in the inspired writings, which, in spite of all attacks upon them, remain to multitudes a revelation from the Creator of the Universe, and the Father of human spirits." And God will have that revelation made known. His Son knew when He asked, "When the Son of man cometh shall He find faith on the earth?" that unbelief would abound in the last days. He knew, too, that churchmen would "turn away their ears from the truth," for He said, "And because iniquity shall abound, the love of many shall wax cold." Our Lord here is telling of the apostasy of those who have loved His truth, and not of unbelief in general. But He challenged: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. Was He right? Look at the figures today. The Bible has been the world's best-seller over long decades, and its message now is preached in all the great languages of earth, and also in numerous dialects. Speaking of the iniquity and unbelief of our times, the Christ said, "But he that shall endure unto the end, the same shall be saved." No Christian will "endure" the religious conflicts of these times who gives but scant time to the study of God's Word. Therefore let us go back to the Bible, and in our study of it may we discern anew the Man of the Book, and know Him "whom to know is life eternal."



YOUR

Bible Questions ANSWERED

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PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria.

CHRIST'S PRE-EXISTENCE

Did Christ exist as a separate literal being before coming to earth in human form?
D.D.

Consider the following verses:

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2, margin.

"He was in the world, and the world was made by Him, and the world knew Him not." John 1:10.

"And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

"Before Abraham was, I am." John 8:58.

"John seeth Jesus coming unto him, and saith, Behold the lamb of God. . . This is He of whom I said, After me cometh a man which is preferred before me: for He was before me." John 1:29, 30.

The Eternal Son of God assumed a new form at Bethlehem. This coming of God into human flesh is called the Incarnation.

KING JAMES VERSION RELIABLE?

I understood that the King James Version of the Bible was reliable. But now I am given to understand that various Greek and Hebrew words have different meanings, and as such make it very difficult for the ordinary layman to study and understand the Bible. Thus the men who can afford only a Bible, without also securing various Bible commentaries, still has in his hand a mystery which can find explanation only through a priest or minister. What then can the ordinary man do in order to find truth?
D.R.

"If any man will do His will, he shall know of the doctrine," promised our Lord. (See John 7:17.) The King James Version of the Bible is certainly reliable, and as regards the essentials of salvation, this is true of every version. It is a fact that Hebrew and Greek words have different meanings, but so also do English words. Take the word "air," and consider its meanings in the following sentences. "She has a haughty air."

"That is a sweet air you are singing." "Throw the ball into the air." Here is one word used three different ways in our own language. There is nothing strange, then, in the fact that such should also be true in the ancient languages of Scripture. How then are we to find the true meaning of such words? By the same method we employ with our own tongue—by consideration of the context in which the word is placed. This translators have done, and the result is that the glorious truths of the gospel are clearly presented in every Bible version. Scholarly disagreements over jots and tittles do not affect God's promises to receive repentant sinners. Divergencies of opinion regarding a particular word do not alter the fact that "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. The things which should trouble us in the Bible are not those which we do NOT understand, but those that we DO. The Commandments are clear enough, and the way of holiness is so clearly pointed out, "that a wayfaring man though a fool, need not stumble therein." Our difficulty lies not in the understanding, but in the will. The only commentary required for our redemption is the commentary of our conscience to the effect that we are walking in all the requirements of the Lord as set forth in Holy Writ.

IS IT IN THE GREEK?

Is it true that in Revelation 1:10 where John declares that he was in the Spirit on the Lord's day, there is not actually to be found in the original Greek the word "day"?
M.C.M.

No, this is not true. Probably you are thinking of another early manuscript, a non-biblical one, which uses the expression "living according to the Lord's —." Some translators have put the word "day" in this sentence from an ancient letter to the Magnesians, allegedly written by Ignatius in the second century. Others think it would be more correct to insert "life" rather than "day." Revelation 1:10 refers to the same day as does Exodus 20:8-11, where the word "Lord" occurs three times in connection with the seventh-day Sabbath. See also Mark 2:28 and Isaiah 58:13.

MUSICAL INSTRUMENTS IN CHURCH

As church history clearly indicates that instrumental music was introduced by the church of Rome, and Paul states in both Colossians and Ephesians that we are to "speak to ourselves in hymns and psalms and spiritual songs, singing and making melody in our hearts unto the Lord," why are musical instruments still used in Protestant churches and not left to Roman Catholicism?
A.H.R.

You are correct in suggesting that the New Testament nowhere urges the employment of instrumental music in worship. Neither does it anywhere condemn it. In the symbolism of the Revelation we find reference to the harps of the twenty-four elders, which might suggest that heaven itself has no objection to the sounds created by instrumental means. There is no definite proof that such music was never employed by the early Christians.

"The presumption is certainly the other way, for it can hardly be presumed that persons who had always been accustomed to associate instrumental music with the services of the sanctuary—as was the case at least with the Hebrews, who formed the nucleus and dominant element of the infant Church—would have suddenly and totally abjured this delightful and inspiring part of divine worship under a new economy, unless there had been some express prohibition or absolute incompatibility respecting it. On the contrary, such an accompaniment has been found in all ages a decided stimulus to devotion, and a powerful auxiliary to the strains of vocal melody. It is so congenial with the spirit of Christianity that the most remarkable and sublime efforts of genius in this field have been those of Christian composers and Christian performers."—McClintock and Strong's "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature," Vol. 6, page 763.

Furthermore, there seems no reason why the Old Testament saint should be permitted to employ instrumental music as an adjunct to his devotions, and yet the New Testament believer be forbidden so to do. "Sing praises unto Him with the timbrel and harp." "Praise Him with stringed instruments and organs. Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals." Psalm 149:3; 150:4, 5.

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