



Signs

OF THE TIMES

April, 1964



Guidance

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

—From "To a Waterfowl,"
by William Cullen Bryant.

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

There is something poignant about our page 8 article, "The Passing of a Generation." In response to an editorial request, the author, T. W. Hammond, a veteran minister and church administrator, wrote this for us, but he did not live to see his article in print. Shortly after completing the article, he passed to his rest at the age of eighty, and of him it truly can be said, "Blessed are the dead which die in the Lord . . . that they may rest from their labours; and their works do follow them."

As important as the maintenance of a state of preparedness in our national defences might be, it is not of this that Walter E. Battye writes in his article on page 12, entitled "Repairing Our Defences." He concerns himself with the spiritual defences which also should be the concern of every Christian.

These days it is nothing short of amazing the amount of publicity which is being received by the various branches of the occult forces. At the time of writing, a judicial inquiry is being held in Victoria into the operations of Scientology, press reports of which have revealed it to have strong spiritualistic overtones. In view of the dire warnings of the Bible against having any dealings with the occult forces, we print on page 16 a forthright article from the pen of Dr. LeRoy E. Froom, entitled "The Coming Showdown Between Christianity and Spiritualism." We commend this to your careful reading.

Anzac Day, April 25, traditionally is a day for reminiscing. From his home in Whakatane, New Zealand, an original Anzac, F. T. Tate, does just this on page 23, but his angle is quite different from most of the "remembering" that transpires on this day.

OUR COVER PICTURE

What makes a good picture? Well, firstly, being in the right place, at the right time, with a camera in your hand, as was Signs staff-member, Winnie Arthur. An early morning scene in the grounds of the Signs Publishing Company.

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Page One



Britain's new Victor V-Bomber was recently seen for the first time. Carrying the Blue Steel missile it can attack at ground level or from a height of 55,000 feet. (Above) Wearing protective clothing, ground crew fuel the Blue Steel missile. (Right) The missile being placed in the bomb bay of the V-Bomber.



The March

Leisure

ONE CANNOT HELP being disturbed over the current industrial agitation to still further curtail the working week. Looking back over the total impact on the community of the five-day, forty-hour week, one is not convinced that it has been an unqualified success. Of course we appreciate free time as much as anyone, but we question the ability of many rightly to utilize this boon of leisure.

This perhaps stems from a lack of understanding of the meaning of the word. To most it means the opportunity to do *nothing*. Its primary meaning, however, according to Webster's Dictionary, is "freedom to do *something*," while the Concise Oxford states it is the "opportunity to do, afforded by free time." Without doubt many of the social and behaviour problems which currently are vexing the community stem from the almost total inability of many to put free time to any constructive use. But this should not be the problem of the practising Christian.

A serious study of this problem of leisure, which recently was published under the title of "*English Life and Leisure*," listed among the various leisure-time pursuits such as the theatre, radio, dancing, and reading, the word "religion." Of course, Christians need recreation just as much as do others, but to them religion is not just a spare-time activity, it is a way of life.

On this subject *Christianity Today* recently commented: "Christ is the Lord of time—of free time as well as working time. Those who are His are responsible for the stewardship of the time He gives them. . . . God entrusts us with nothing more valuable than time. Without it money is valueless and the stewardship of money meaningless." What many Christians fail to recognize is that theirs should be a vastly different attitude to that of a time-wasting world, and that their spare-time activity has a direct bearing on their spiritual growth.

Perhaps nothing could be more time-wasting than TV, and the following satirical paraphrase entitled the "Channel 23 Psalm," should be a warning to all: "The TV is my shepherd, my spiritual growth shall want. It maketh me to sit down and do nothing for the cause of Christ, because it requireth all my spare time. It keepeth me from doing my duty as a Christian, because it presenteth so many good programmes that I must see. It restoreth my knowledge of the things of the world; it keepeth me from studying God's Word. It leadeth me into the paths of failure to attend church services, and doing anything for the kingdom of God. Yea, though I live to be a hundred, I shall keep on viewing my TV as long as it will work. For my TV is my close companion; its sound and its picture they comfort me. It filleth my head with ideas which differ from those set forth in the Word of God. Surely no good thing will come of my life, because my TV offers me no time to do the will of God, and I will dwell in spiritual poverty for ever."

Couple with this the question asked by one disillusioned minister: "How can you speak to people about eternity, when they don't know how to spend one half-hour profitably?"

R.C.P.

Repercussions

REPERCUSSIONS continue from Dr. John Robinson's book, "Honest to God." The fact that he is Bishop of Woolwich, and expected to stand as a spiritual leader of his people, has perplexed many as they have read his denial of a personal God and a divine Christ. Books have been written deploring the bishop's viewpoint; the bishop has replied.

Perhaps the best summing up of the evangelical answer to the points raised by the bishop is a pamphlet by Dr. J. I. Packer, librarian of Latimer House, Oxford, the evangelical Anglican centre. Dr. Packer



A new type of lifejacket recently placed on the market in Britain is guaranteed to keep the wearer's head and face clear of the water, even though unconscious. (Left) The wearer is given an anæsthetic before being thrown into a swimming pool. (Above) Unconscious in the water, but with head and face clear.

of Events

makes four criticisms of the bishop's teaching, summarized thus by *Christianity Today*:

"1. It does not stand up by itself. Invoking the category of love to one's neighbour as the criterion of behaviour is something which lacks precision and can be defined 'only in terms of the gospel of grace that Dr. Robinson has abandoned.'

"2. It makes true worship impossible, for the bishop's 'God' is not a person, has done nothing to be praised for, and, as merely an aspect of 'the depth in me,' must involve self-worship. Similarly, the bishop's Jesus may not be worshipped, for he is not God in any personal sense.

"3. It denies Christianity, for it offers a choice, not between two images of the same God, but (in Packer's words) 'between two Gods, two Christs, two histories, and ultimately two religions. . . . And if Robinsonianism is accepted, the faith of the Apostles' Creed is rejected.'

"4. It misconceives both the nature of the Word of God and its relation to the world of men, and has such an utterly inadequate conception of Christianity that it is in fact a new idolatry.

"Concluding his twenty-page booklet, which is a model of lucidity, Packer carries the fight into the enemy's camp by asserting that a truer and profounder radicalism is found in 'those who, in face of the shibboleth that "modern man" is entirely different from any man before him, are bold enough to maintain that the Bible is still right, that God is still on the throne, that the risen Christ is still mighty to save, that man remains the sinner he always was, that the apostolic gospel is still "the power of God unto salvation," and that not even such great mistakes [as Robinson's] can finally stop its course, or thwart its triumph.'

M.M.H.

Is Faith Unreasonable?

WE LIVE IN AN AGE in which before anything can be accepted, it first must be dissected, analysed, and proved. Perhaps it is because of this materialistic concept that many today believe it to be so naïve, so unscientific to believe in the Christian ethic, so many tenets of which cannot be proved by materialistic methods. And yet, is Christian faith so unscientific?

In the early days of chemical science, a prominent British scientist described before his fellows of the British Association of Science, the chemical properties of a certain inert gas. He closed his address with the affirmation: "Gentlemen, this gas has not yet been discovered, but it will be." This man of science was not sneered at, for he had sufficient side-evidence on which to base his assumption that this gas existed, and true to his forecast it later was isolated.

For centuries our solar system was thought to consist of only seven planets. Two mathematicians working independently became interested in unexplained deviations in the orbit of Uranus. Both Adams and Leverrier believed these could be caused only by the existence of another planet exerting a gravitational pull, and by their computation they mapped the orbit of this as yet undiscovered planet. In 1846, the astronomer Galle found Neptune where his predecessors said it would be. The situation demanded it be there, and right there it was later discovered. The belief of Adams and Leverrier was neither unscientific nor unreasonable, simply because it was as then unproven.

Late in February of this year the esoteric world of theoretical physics went into raptures of delight over the discovery of a new elementary particle in the sub-microscopic world of nuclear particles. Since man first blasted open the atom's nucleus, some ninety to one hundred chaotic particles had been catalogued. But all attempts to arrange these in orderly groupings have failed. Some time back three physicists postulated a law which appeared to meet the needs—a law too complicated to be understood except by the most eru-

dite—but its proof rested on the isolation of one elusive particle. Although this had never been discovered, from what they *did* know, they called this particle Omega minus. They stated that it would have a mass of 1,676 million electron volts, and that its life span would be a fleeting one ten-billionth of a second.

Then came the break-through. In two photographs out of 100,000 taken of recent experiments, was concrete proof that Omega minus had been born, lived, and died—all within the predicted one ten-billionth of a second. The discovery of this particle is like the finding of the last piece of a jig-saw puzzle, which now provides the scientists with a proven law on which they can base further experiments.

These scientists believed in the existence of Omega minus before it was demonstrated, merely by adopting the sound practice of reasoning from what they knew into the area of what they did not know. And Christian faith is just as soundly based as this. It is not blind and unreasoning. It rests on proven facts. Sufficient of God's Word, beyond the shadow of doubt, has been proven true, so that in areas where such concrete proof is not as yet available, the believer knows he can confidently trust. This is not naïve, illogical, or unscientific. We work from the known to the unknown, until greater light shall reveal the hitherto unknown to us. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. R.C.P.



Taking the sign on the door literally (Refreshments), a friendly grey squirrel makes his daily call on the Surrey, England, home of Mrs. Ladd.



Affluence and Poverty

A STRANGE PARADOX in lands where a rising standard of living has made it possible for an increasing number to enjoy the comforts of affluence, is that poverty, instead of being outlawed and banished, is spreading and increasing.

Alarmed at the trend in America, President Johnson has declared an "unconditional war on poverty." Surveys have uncovered some startling facts. One reveals that 35 million, or almost one-fifth of the total population could be called poor, and of these, 20 million are at the level of barely subsisting.

Newsweek recently sent a large team of reporters and researchers into the distressed areas, and from the mass of information produced, a twelve-page report was published, in the issue of February 17. While dealing with overall statistics, which emphasize its nationwide scope, poverty is essentially personal, a human tragedy in which men, women, and children caught in its coils suffer the humiliation and anguish of a hopeless situation.

"What, after all, is new about poverty?" the *Newsweek* report asks. "The Bible says, 'the poor ye have always with you'—and so far, even in America, it has been dead right. But in the U.S. at mid-century, poverty carries a special poignancy, a special frustration. For the first time in history, a society has attained the technological resources to wipe out poverty; yet, ironically, that very technology is aggravating the plight of the poor."

"Who are the American poor and just how poor are they? 'The people who are falling behind,' says J. K. Galbraith [author of "The Affluent Society"], 'fall into four classes. Those with poor education, those with physical or mental deficiency, those who live in the wrong geographical area, or those who have restricted job opportunities because of race. The most elementary fact about prosperity is that you have to have a job to participate in it.'"

Before we leave the problem of dire and widespread poverty in the very shadow of affluence, we may think for a moment of the abysmal spiritual poverty that exists almost universally despite God's offer to all of the "unsearchable riches of Christ."

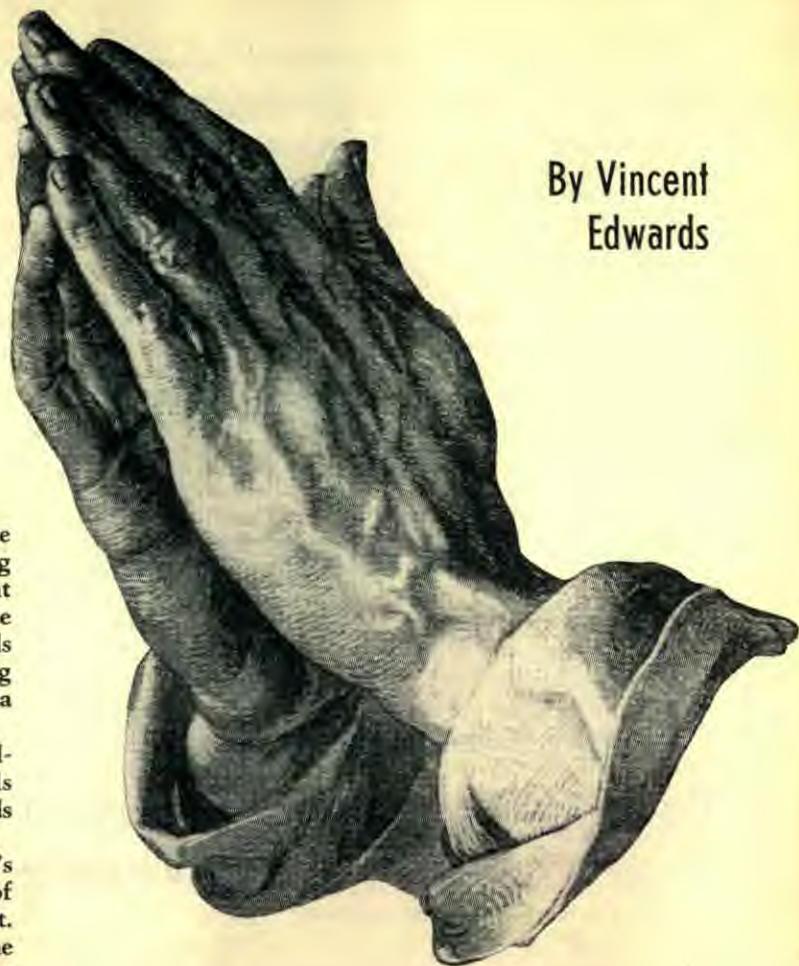
What an enthralling story of divine kindness is unfolded in the simple statement: "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9.

God is "rich in mercy" (Ephesians 2:4), and to us He offers the key of faith which gives free access to the "unsearchable riches" of the divine treasure-vaults. Here are stored "the exceeding riches of His grace" (Ephesians 2:7) and the "riches of His glory" (Ephesians 3:16). As we appropriate more and more of this proffered wealth we find ourselves increasingly blessed with the "riches of the full assurance of understanding . . . of the mystery . . . of Christ; in whom are hid all the treasures of wisdom and knowledge." Colossians 2:2, 3.

The material wealth of our affluent society is disappointing; but here is richness that satisfies, that gives security, and that endures for eternity. M.M.H.

Praying Hands

By Vincent Edwards



TODAY thousands of art lovers all over the world are familiar with the painting "Praying Hands," by the great German artist Albrecht Durer. The picture is all the more impressive because the subject is so different. The hands are not those of a beautiful woman. Far from being perfectly formed, they are the rough, worn hands of a toiler.

Almost everybody must wonder why an artist as talented as Durer, and with any number of perfect models to choose from, should have bothered to paint hands like these.

There is a surprising story that explains the artist's choice. Years before, when Durer began the study of art, he shared a room with another ambitious student. Both these young men were greatly handicapped by the lack of money. They had to work at whatever they could find to do, in order to support themselves; and the only time they had for art study was between these odd jobs.

Finally, the strain of that sort of hit-or-miss existence became too much, and they came to an important decision. They talked it over and agreed that it would be wiser for one to give his full time to work, in order that the other might give his full time to study. Then the one who had completed his training could use his art to support the other while he learned.

In a spirit of magnanimity and selflessness, the older boy insisted that Durer should be the first to study. Toiling long hours and performing the heaviest kind of labour, he managed to earn enough to support them both, while his young companion attended classes regularly. But he had the rare satisfaction of seeing Durer's talent begin to unfold before his very eyes.

The time came at last when the younger man had learned all that any art school could teach him. Albrecht Durer soon made a name for himself in the world of art, and then he was in a position to arrange that his devoted friend receive the finest training for a similar career.

Alas, for that poor fellow! When the older man returned to the art school, he made a heartbreaking discovery. His years of rough labour had damaged his hands. The joints were swollen, and the fingers were

so stiff and awkward that he could no longer make the fine brush strokes that are required of an artist. With a sorrowful heart he gave up his long-cherished dream and withdrew from the school.

For Albrecht Durer his friend's plight was a cause for great sorrow. The artist could not forget that the other's sacrifice had made his own success possible. Durer was widely famous by this time and had a wide circle of followers.

In tribute to his faithful friend he decided to paint his hands. Patiently the older man sat while the artist immortalized those hands on canvas. The fingers were bent and gnarled, and the protruberant veins showed the long years of hard labour. But the hands were still beautiful to Albrecht Durer.

He painted them as he had so often seen them—raised in prayer for his own success. Perhaps, as he worked away with his brushes and pigments, the thought crossed the artist's mind that no man, seeking another's good and imploring Heaven in his behalf, could have done more than this friend had done to make his prayer come true!

If Albrecht Durer were alive today, he would no doubt be highly pleased to learn that his "Praying Hands" is regarded by many as his supreme masterpiece.

AS WE MOVE along the path of life, a measured span each day, we sometimes come to diverging roads where we must make a choice. To those near the beginning of their life's road there come choices which must be made to determine education, life-work, persons to love, places to live. And there are myriad other decisions which will set our feet on paths, on the main roads, through the thickets, across the deserts, or over the steep hills of life.

Each road which has forked before us and forced us to make a choice has led us on to still more choices. We cannot see far down these roads; we do not know whether our choice will lead to perplexity or to pleasure, but we do know that we must keep on moving, and that the choices we make will determine our future.

It is difficult to face a diverging road and make a choice, for each choice also involves a renunciation. If we follow one road, we must forgo the delights of the other. This is what we are so often unwilling to do. We do not want to commit ourselves completely, but we would like to keep the options open. We would like to walk one road toward our goal, and at the same time enjoy the delights of the other road as well.

The late beloved poet Robert Frost put this dilemma of life in a few lines which he called "The Road Not Taken." He says:

"Two roads diverged in a yellow wood,
And, sorry I could not travel both
And be one traveller, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other."

A few lines later he explains:

"Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

"I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less travelled by,
And that has made all the difference."

There are different ways to select a road when we come upon a fork which sends us to right or left. One way is to give a quick glance down both roads, then choose by whim. Another is to stand bemused, unable to decide, letting the pros balance off the cons, and suddenly one is off the road and bogged down past chance of progress, going nowhere. The sensible way, however, is to give serious thought to all that is known of the diverging roads, then make a choice based on the best judgment one has.

Having made a choice, we may then go forward with confidence and assurance and without looking back. It has been said that one of the marks of an educated man is the ability to make a reasoned guess on the basis of insufficient evidence. This ability is what we need when we are forced to decide which of several roads will take us best to our chosen destination.

To be unwilling to choose a road and make a decision may seem to be merely a negative response to

life. But it is more than that. It is a positive vote for stagnation, as we are told in these familiar lines by John Oxenham:

"To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High Way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low.
And every man decideth
The way his soul shall go."

Several thousand years ago a young man in Egypt stood by sharply diverging roads. One led to the throne of Egypt, and this road he had been educated and conditioned to take. The other road led to companionship with slaves, to scorn, to the hardships of leadership of a difficult and ungrateful horde. He knew the fine feel of luxury and the satisfactions of power and the warm glow of homage given, but he chose the hard road instead. Had Moses chosen the throne he would doubtless now be lying in some ancient, dusty tomb, or perhaps as a shrivelled mummy he

GODFREY T. ANDERSON
Discusses—

The Roads We Choose



would lie in a museum, a sight for tourists. But on the road he chose was the opportunity of giving mankind the beginning of its Scriptures, the proclamation of the Decalogue, and the leading of his nation from bondage to the promised land. After a brief interlude in the grave, the Bible says, he was resurrected and given his eternal reward.

Of course this was very long ago, and it seems to us like a dim epic of heroic proportions, far removed from our everyday life. But similar choices are being made in these modern days. During the last century in England a young man of high birth and breeding, born to move in high circles and be a dominating figure in social and governmental circles, faced a divergence of roads. Like Moses millenniums before, he left wealth and power and threw his energies into helping the underprivileged and distressed. Anthony Ashley Cooper, the seventh Earl of Shaftesbury, succeeded in doing more for the poor, the orphans, and the working classes in England than any man before or since. He



The Schuylkill Expressway, Philadelphia, Pennsylvania.

worked for the abolition of the Corn Laws, which were oppressive to the poor; he worked for a shorter working day for factory employees, for the improvement of conditions in mines and collieries, and for the better treatment of the insane. He set up schools for the children of the indigent and for orphans. He went into the slums of London at night and gathered up thieves and thugs and helped them to leave lives of crime, and start anew.

He did all this in spite of severe opposition from those in his own social class. So severe was this that for a time he was forced out of Parliament. But he was never disheartened, and at his death he was the most universally beloved man in England. As his funeral cortege wound through the streets of London to Westminster Abbey, crowds stood bareheaded in the rain to watch it pass, and the most destitute and degraded had somehow managed to procure a little tatter of black to wear upon the coat sleeve or on the bonnet as a badge of mourning. In his funeral procession were bands of children from the orphanages he had established and supported, and others from the refuges and missions he founded. His influence in his day was as great as that of Dr. Albert Schweitzer today. Faced also with a choice of roads, Dr. Schweitzer turned from brilliant careers as concert organist, theologian, teacher, and doctor of medicine to devote more than fifty years to serving the native people of tropical Africa.

All of us face choices in life, roads which lead off this way and that, going up or down, but always putting

us to the test. We must accept responsibility for making these decisions. When St. Augustine was young, he found the world very attractive. Although his Christian mother had done her best to guide him into right paths, he found the world very enticing, and sin was a stronger temptation than he cared to resist. Finally, to quiet the insistent voice of conscience, he prayed, "Make me pure, O Lord, but not yet." This has been the cry of the uncommitted souls of all ages who want miraculously to end up on the right road after pursuing elusive pleasures down the wrong one.

Irvin S. Cobb once said, "In politics I'm a democrat; in religion, an innocent bystander." But there are no innocent bystanders in religion. Christ told His followers, "He who is not for Me is against Me." If we do not commit ourselves to Christ, we are automatically arrayed on the other side. Dr. Goodspeed has pointed out that the word *Christian* is of Latin derivation, meaning literally "partisan of Christ," a member of His party. It brings to our minds the partisans who were the freedom fighters of the underground in Europe during the last war. They were never neutral—they were committed to a life of peril and activity. So the very word *Christian* implies a basic and far-reaching commitment of life, a decision, a choice of a road that is narrow and dangerous and little travelled.

There are many diverging roads along our path of life where the decision we face is a matter of preference, not of right or wrong. These are such decisions as which college to attend, which career is best adapted to one's talents, which place one should live, and many others involving taste or preference rather than moral issues. It is important that we learn to distinguish which choices involve matters of preference and which involve right and wrong. One cannot censure a person who decides matters of taste and preference on a low level because he has not had the opportunity to know what is best. However, we expect those who have had educational and cultural opportunities to be guided by these in the choices they make, and we expect those who are committed to the Christian life to make moral decisions with judgment and courage and devotion.

Frost expressed the importance of choice-making in his metaphor of the road not taken. Shakespeare some centuries earlier put the same thought in a different metaphor:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries:
And we must take the current when it serves,
Or lose our ventures."

This is just another way of saying that choices, made at the proper time, are vital to our future lives. When the time comes to make an important choice, it is dangerous to hesitate or vacillate.

So long as we live, there will be no progress along life's road without the inevitable facing of diverging roads and the choosing of the one to travel. Our choices will make "all the difference," and we will find that the road "less travelled by" will lead at last to the heavenly home.

The Passing of a GENERATION

★ T. W. HAMMOND

TO THE JEWISH LEADERS, the priests and scribes and Pharisees, Jesus was unpredictable. For three and a half years they had opposed His work and sought to undermine His influence. They had sent their most astute men to tangle Him up with trick questions, and now, when, for the second time, He cleared all cattle dealers and money changers from the temple, the temple rulers descended on Him in a body and demanded to know who gave Him authority to take the law into His own hands. But Jesus had a clever way of turning a question back on the questioner, thus making him answer his own conundrum. Sometimes He showed those Pharisees and scribes their ignorance of the law they claimed to be teaching, or else He gave answers which reduced them to silence and unwilling admiration.

When they challenged His authority for interfering with the temple administration, like the canny Scot, He answered their question by asking them another: "The baptism of John, whence was it: from heaven or of men?" The Jewish leaders had refused to acknowledge Jesus as the Son of God and the Messiah, and because of John the Baptist's connection with Him, they repudiated John. But they had not the courage openly to say so before the people, for the common people were convinced John the Baptist was a prophet.

The Lord Jesus appeared to be in a new, and to them, a difficult mood that day. The interested on-lookers must have been highly amused when He bluntly told those leaders that if they could not answer His question concerning John, then He refused to tell them the source of His authority. See Matthew 21:23-27.

But worse was to follow for these men. This was the last occasion on which Jesus was in the temple, and He made it an opportunity for unmasking the hypocrisy of those religious leaders. He turned on the men who for three and a half years had been spying on Him and dogging His footsteps. Fearlessly, and before the vast assembly in the temple, He uttered the most scathing rebuke to be found within the covers of the Bible. Then He said something that must have crisped the hair of those men. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth. . . . Verily I say unto you, All these things shall come upon this generation." Matthew 23:33-36.

After He left the temple, He told His disciples something He had not mentioned while inside the building. He foretold the complete destruction of that glorious temple, a structure renowned for its outstanding beauty in a world of beautiful buildings.

Later, when on the Mount of Olives, His disciples asked Him a question which showed that they connected those dreadful predictions with the final destruction of earth, at the time of His second advent. "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. Jesus' reply to that question constitutes perhaps the most remarkable prophecy in the Bible. It was a double prophecy and foretold two ends: first, the desolation of Jerusalem and the end of the temple and the Jewish nation; second, His own second coming and the end of the world.

He gave them two outstanding signs by which they could tell when the disasters foretold would fall upon their city and nation. One was that the gospel of the kingdom would be preached in all the world. (Matthew 24:14.) The other was that they would see war in their land, and armies surrounding and besieging Jerusalem. (See Matthew 24:15 and Luke 21:20.) Historical dates connected with the fulfilment of these prophecies are, by A.D. 64 (approximately), Paul reported that the gospel had been preached to every creature. (Colossians 1:23.) In A.D. 66, General Cestus and his Roman army unsuccessfully besieged Jerusalem, then withdrew. In A.D. 70, General Titus, with another Roman army, captured and destroyed the city and the temple, and the Jews ceased to exist as a nation. That part of the prophecy was literally fulfilled, and the punishment pronounced on those wilful people verily came upon that generation, upon many of the people who listened to Christ's words in the temple.

Matthew chapter 24 roughly divides into three sections. The first section deals with the destruction of Jerusalem; the second outlines the chequered history of the church through the centuries; the third section gives the signs whereby one can know when the end of the world and the second coming of Christ is near. It is this last section that is of special importance today.

The Master used very impressive signs to warn men of the end of the world, the sun, moon, and stars being His media. He said that when the world was really approaching its end, people would know it because the sun's light temporarily would be put out, the same thing would happen to the moon, and the stars of heaven would fall. The man giving those signs had to be sure of His ground. They were things that no human being could counterfeit or tamper with.

Following these extraordinary events which were to warn that the sands of time for this world had almost run out, the people of earth were to witness the greatest procession of all time—millions of angels headed by the King of kings and Lord of lords, all making for this world. When that vast and magnificent cavalcade arrived at our little earth, the righteous dead were to have life restored to them, and together with the living Christians they were to be gathered in by the angels, to join the heavenly procession as it returned again to the Kingdom of Glory. A brief visit

MOD

110 Years Married, Says Report

MOSCOW. (A.A.P.)—A couple in the Soviet Republic...

An of Woman Claims To Be 155

MONROVIA, Liberia, June 18 (A.A.P.-Reuter).—A Monrovia newspaper this weekend published a photograph of a Liberian woman said to be older than Liberia itself. Zoe Ketteh, who claims to be 155, was discovered in a village in north-western Liberia when a census was being taken, the "Liberian Age" said. The Liberian Republic was founded in 1847.

SMH 19/6/63

OLDEST MAN?

By Archie Bayvel

DEEP in the mountains of Pakistan's north-west frontier lives a man who has never heard of the atom-bomb, never seen a bank cheque and claims to be—184—the oldest man in the world.



If his reckoning is correct, that makes him 53 years older than Africa's oldest inhabitant who died in Dar-es-Salaam. He is Jamrud, a former British nuclear weapons trials.

Film Star At 150 In Russia

MOSCOW, May 26, A.A.P.—Russia was making a film with a star 150 years old, the Associated Press said. Mahmoud Alva, who lived near Baku, was when Napoleon returned from Moscow in 1812. He has been too old to appear in the British film "The Long Walk Home".

Juan, At 167, May Be Oldest Living Human

NEW YORK Sept. 19 (A.A.P.).—A leathery little Indian is on his way from his home Colombia to New York for tests which may show he is the oldest living human.

An authority on human age, man, his blood circulation was... Juan... his eyes... are still...

"I am 186 years old"

Green Old Age

Man has succeeded in turning many of his most ancient dreams into reality, but one of the most persistent—the dream of the magic which will keep him young, of the philosophers' stone—still eludes him. It is that is no great age. One Georgian farm labourer still runs errand at 122. Other countries can easily boast of individual Caucasian feats of indestructibility. England had its Tom Parr, who married for the last time...



Turk (155) Aims To Marry

From JOHN H. SMITHSON in Istanbul

ngly, "You see, when a man wants to marry, his father has to approach the prospective bride's family and make all the arrangements, including the bride price. Failing this, an older friend must make the approach."

Age Of 189 Reported

TEHERAN, Oct. 14 (A.A.P.).—A man aged 189 has been discovered living in the remote village of Keluseh in central Persia, according to the newspaper "Ettelaat."

The man, Sayed Ali, is in good health, can see and hear, and possesses documents proving his great age, the newspaper says.

Ali told an "Ettelaat" correspondent that several years ago his 120-year-old son Hussein died in nearby Seirah village.

He said he himself used to live there, but left recently because of differences with another son, aged 103.

Seeing traitors...

indeed, but long enough to devastate this world and completely wipe out every form of life. In other words, these signs pointed to the second coming of Christ and the end of the world. (Jeremiah 4:23-26 gives a vivid word picture of that destroyed world.)

Those great signs are now historical events. Many times this journal has told the story of that remarkable day in A.D. 1780 when a bright sun and a full moon unaccountably were darkened, and of that equally remarkable display of "falling stars" in A.D. 1833. When these phenomena occurred they terrified people, who seemed instinctively to connect them with the "end of the world." Around the close of the eighteenth century, and early in the nineteenth century, Protestant ministers of all denominations, and especially in Britain, were preaching the second coming of Christ. It spread to America, and when in 1833 the wonderful display of falling stars occurred, it intensified interest in the second advent of Jesus, not only on the American continent, but all around the world.

When Jesus was giving His prophecy of the end of the world and His own second coming, He put a tremendous text into the mouths of the latter-day preachers. He said, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." "Verily I say unto you, *This generation shall not pass, till all these things be fulfilled.*" Matthew 24:29, 30, 34. It was not difficult for those people to believe that the generation which saw the signs in the sun, moon, and stars would not pass away before Christ came. But when the nineteenth century finally gave place to the twentieth century, some began to modify their views and thought maybe it meant that the generation that saw the *last* of the signs, the falling of the stars in 1833, should not pass till the Lord came. But still the years rolled on, and it is now 184 years since the sun was so strangely darkened and for a long time now it has seemed impossible for this statement to mean what it appears to say, for surely the generation that lived when the sun was darkened in 1780 has long since passed to the grave. Or has it?

In the *Sydney Morning Herald* of August 3, 1963, appeared an interesting article entitled, "Green Old Age." It told of some remarkable and remarkably old people. One of them, a Russian, is 100 years of age and has just climbed Mt. Elbrus for the 208th time, no mean feat for even a young mountaineer, for that mountain is 18,526 feet high. It speaks of another Russian still running errands at the age of 122. And then, to quote, "The Caucasus is unrivalled for the number of its centenarians. At the last census more than 600 claimed to be 120 or more." It would appear that some of the less known or more remote places still have some surprises for us.

The Review and Herald, under date July 19, 1956, published the following: "A recent report coming out of Russia states that the oldest living man in that country is now 155 years of age, having been born in 1801. [Note. If still alive he would now be 163.] He is Egor Korojev, a Caucasian peasant, according to *Tass*, the official Soviet news agency. Mr. Korojev is still

healthy and sometimes works in the fields of his collective farm. A 148-year-old Azerbaijan farmer . . . has also been found, and a gardener who has seen 147 winters." [If still alive the two latter persons would now be 156 and 155 years old, respectively.]

So it would appear that there are still many long-lived people hidden in the world. Occasionally they are reported in the newspapers. For example: the *Sydney Morning Herald* of 13/5/59, reported a Russian couple who had been married 110 years. The *Newcastle Herald* in May, 1959, told of a Russian film star who was 150 years of age, and who was three years old when Napoleon retreated from Moscow in 1812. The *Sydney Morning Herald* of 19/6/62 said that a Monrovia newspaper had a photo of Zoe Ketteh, a woman living in Liberia and claiming to be 155 years of age. A Perth paper published the photo of Haci Resul, a Turk who, according to the regional records in Government House of Diyarbakir, was born in 1806. The *Sydney Morning Herald* of 20/9/56 told of the discovery in Colombia of what was then thought to be the world's oldest man, Juan Pereira, thought to be 167 years of age.

But that is not the end of these longevity items, for the *Sydney Morning Herald* of 5/5/62 showed a picture of Awal Khan who was serving in the British Indian Army 120 years ago, and remembers seeing traitors blasted from guns in Lucknow in the Indian mutiny. He claims to be 184 years old. His birthday would be in 1778, two years before the sun was darkened. But a still older claim is Sayed Ali, reported in the *Sydney Morning Herald* of 15/10/58. He was then said to be 189 and if yet alive would now be 195. At the time of the report he was in good health, could see and hear, and was said to possess documents proving his great age. The report is taken from the newspaper "Ettelaat," Teheran, and says Sayed Ali lives in the remote village of Keluseh in central Persia. If particulars are correct his birth rate would be 1769, eleven years before the dark day of 1780!

These instances of extreme old age are not offered as proof that the generation that saw these last great signs has not yet completely died out. It is recognized that it would probably be difficult to satisfactorily confirm the claims of these ancient people. But they are quoted as evidence that there are still some very long-lived people in this world and that it is certainly not beyond the range of possibility that our Lord's prophecy means exactly what it appears to say. When addressing His audience in the temple in Jerusalem the Lord said, "All these things *shall come upon this generation*"—and they did, in the fearful siege of Jerusalem. But when He turned His attention to our times He said instead, "This generation shall not *pass away till all these things be fulfilled.*" And it must be remembered that, included in "these things" was the preaching of the gospel to all the world, a task as yet uncompleted.

When giving this prophecy Jesus told His disciples that, "as the days of Noah were, so shall also the coming of the Son of man be." Matthew 24:38. When we turn back to the flood story in the Book of Genesis, we find that longevity had its part in that catastrophe. Noah's grandfather, Methuselah, was the world's oldest

(Concluded on page 25)



INES that LINGER

MAKING SWEET MEMORIES

We are all making memories in our todays for our tomorrows. The back-log in the old-fashioned fireplace sings as it burns, and one with poetic fancy says that the music is the bird-songs of past years—that when the tree was growing in the forest, the birds sang in its branches, and the music sank into the tree and was held there, until now in the winter fire it is set free.

This is only a beautiful fancy, but there is an analogy in life which is actual. Along the days of childhood and youth, the bird-notes of gladness sing about us. They sink away into the heart and hide there. In the busy life of toil and care which follow, they oftentimes seem to be lost and forgotten. Then, in still later years, the fires of trial come and kindle about the life, and in the flames the long-imprisoned music is set free and flows out.

Many an old age is brightened and sweetened by memories of early years. They are wise who, in their happy youth time, fill their hearts with pure, pleasant things; they are laying by blessings for old age.

—J. R. MILLER (Mrs. E. Culley).

GRACE, ENOUGH FOR ME

In looking through my tears one day
I saw Mount Calvary.
Beneath the cross there flowed a stream
Of grace, enough for me.

While standing there, my trembling heart,
Once full of agony
Could scarce believe the sight I saw
Of grace, enough for me.

When I beheld my every sin
Nailed to the cruel tree,
I felt a flood go through my soul
Of grace, enough for me.

When I am safe within the veil,
My portion there will be
To sing through all the years to come
Of grace, enough for me.

Grace is flowing from Calvary,
Grace as fathomless as the sea,
Grace for time and eternity,
Grace, enough for me.

—E. O. EXCELL (W. Talemaitonga).

WHY THEY GO TO CHURCH

Some go to church to take a walk;
Some go there to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet each other;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God.

—AUTHOR UNKNOWN (Miss C. Ward).

GOD IS IN EVERY TOMORROW

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

—AUTHOR UNKNOWN (G. M. Chivers).

TRANSVERSE OR PARALLEL

Dear Lord, my will from Thine doth run
Too oft a different way;
I cannot say, "Thy will be done."
In every darkened day;
My heart grows chill
To see Thy will
Turn all earth's gold to grey.

My will is set to gather flowers,
Thine blights them in my hand;
Mine reaches for life's sunny hours,
Thine leads through shadow-land.
And all my days
Go on in ways
I cannot understand.

Yet more and more this truth doth shine
From failure and from loss:
The will that runs transverse to Thine
Doth thereby make a cross;
Thine upright will
Cuts straight and still
Through pride and dream and dross.

But if in parallel to Thine
My will doth meekly run,
All things in heaven and earth are mine,
My will is crossed by none—
Thou art in me,
And I in Thee—
Thy will and mine are done.

—BISHOP HUNTINGTON (Mrs. J. Jones).

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

CRÆSUS, the fabulously rich king of the wealthy province of Lydia, in Asia Minor, once consulted the Delphic oracle as to whether he should attack Cyrus, the king of Persia. The oracle declared that, if Cræsus crossed the river Halys (the traditional boundary between the Anatolian and the Asiatic powers), a great empire would be destroyed. This ambiguous reply was double-edged, for the empire subsequently destroyed proved to be his own. In 549 B.C. his army met with immediate defeat, and he fled back to Sardis, the capital, built upon a high plateau of sheer, precipitous rock, some 1,500 feet above the plain, and seemingly a natural, impregnable fortress. But it appears that the rock on which Sardis was built, readily pulverized when heavy rainstorms beat upon it, leaving cracks and openings in its rock face. This enabled Cyrus, with the aid of rope ladders, to scale its apparently inaccessible heights, upon the unguarded side of the city, and Cræsus awakened in the morning to find himself a prisoner, and the Persian king in possession of his empire. The Sardians had dwelt in careless indifference, and had guarded only the main approach. They underestimated the power of the enemy, and fell an easy prey to their own false security.

Is it possible that we, too, could be living in careless confidence, when vital issues demand our constant vigilance, but of which we may be quite oblivious? Not alone should we guard our national and material defences, but we should also protect our moral resources against invasion. The Apostle Paul warned of a coming day, when great moral changes would come to us so gradually and imperceptibly, that error would be mistaken for truth. He admonishes, "For the time will come when they will not stand wholesome teaching, but will follow their own fancy and gather a crowd of teachers to tickle their ears. They will stop their ears to the truth and turn to mythology." 2 Timothy 4:3, 4, N.E.B.

Millions of pounds sterling change hands annually by those who are seeking to penetrate the future by the occult, the crystal ball, teacup reading, supernatural manifestations, extra-sensory impulses, and who are equating human destiny with the stars in astrology. The evidence of these influences is accepted without question, and the Bible, the only safe, dependable authority in matters of the supernatural, is rejected for the mythology and the mysticism of the East. Long ago, the Bible warned against the false systems of Eastern philosophy. We turn to Isaiah's ringing testimony to these dangers, which are just as real in these days of modern Babylon, as when they were first penned over the doom of the ancient Babylon, a type of these times. "It was your own magic craft and cunning that misled you, till you thought to yourself, 'I am supreme.' Therefore shall evil assail you, that you know no spells to avert. . . . Go on with your spells! Practise all your magic arts! . . . Let the star-gazers save you now, who calculate the future month by month! They fare no better than the straw burned by a fire; they cannot save their own lives . . . and there is none to save you." Isaiah 47:10-15 (Moffatt).

What we need most today is to build up our moral defences by the Word of God. The stability of the home, the community, and of the nation itself, is found



Repairing OUR DEFENCES

W. E. BATTYE

ded upon the grand moral principles of the Bible, and fundamentally contained in the Ten Commandments. Many figures are used to illustrate great truths. The commandments of God are likened to a mirror, to reflect the character. James 1:21-25; 2:10-12. These grand principles are also referred to as a path in which to walk. Psalm 119:10, 32, 35; Jeremiah 6:16-19. They may also be compared to a place of shelter, or a wall of protection to preserve God's people. Deuteronomy 6:24, 25; Isaiah 30:8-14.

Forgetting for the moment any theological aspect, what is the drift of these ten words? "Thou shalt not kill" puts a divine fence around every man's life. "Thou shalt not steal" guards every man's property. "Thou shalt not commit adultery" erects a barrier around the marriage bond. "Honour thy father and thy mother" builds a wall of protection around the sweetness and blessing of family life, the foundation of all society. "Thou shalt not make unto thee any graven image . . . thou shalt not bow down to them" sets up a battlement around the majesty of the Creator and His worship which should never be degraded by any human imitation. "Remember the Sabbath day to keep it holy" places eternal safeguards around the Creator's rest-day, which should never be removed.

What would be the effect if these principles were universally adopted? The daily parade in the press of vice, crime, and licentiousness would cease. Our homes would be without locks or bars or gates. Our gaols and penitentiaries would be empty. The guardians of law and order would find other occupations, unless they were still required to direct the flow of our traffic. Wars would have no place, and the inhabitants would dwell in a land of peace and safety. A state of happiness and tranquillity would be manifest everywhere, such as we had never dreamed possible outside of paradise, if all the world kept the Ten Commandments.

In early history, the larger cities, such as Babylon, Nineveh, Jericho, and Jerusalem, were fortified by vast, massive walls, to protect them from the invader. The Great Wall of China was built to keep back the Tartar hordes from continually ravaging their borders. Until a breach was made in these fortifications by bat-

tering rams, the inhabitants felt reasonably secure. The prophet Ezekiel uses this figure when he charges the priesthood of his day with neglect to repair the moral breaches that had been made in God's spiritual wall of protection, which He had designed for the defence of His people.

It should be understood that many of these local happenings in the times of Israel have a far wider prophetic significance in the last epoch of time, just before the close of history. Spiritual Israel, with its prophets and teachers, is represented by the Church of God in this age, with its priesthood and ministry. With this in mind, let us review the text. Ezekiel says, "Your prophets have been like foxes among the ruins, O Israel. You have not gone up into the breaches, or built up a wall for the house of Israel, that it might stand in battle in the day of the Lord." Ezekiel 13:4-6, R.S.V.

You may ask, how can we be sure that a prophecy, uttered by Ezekiel so long ago, has an application to our age? This is a simple, straightforward question, which demands an answer. Whenever we read of the "day of the Lord" in Scripture, we may be certain that it has some connection with the final issues of history. It had a limited application to God's judgments upon a city or a nation at the time it was written, but it was also a figure of that greater day of the Lord, in the last of the last days. The Apostles Peter and Paul declared that this day was still future in their time. The Apostle Peter says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat." 2 Peter 3:10. See also 1 Thessalonians 5:2.

All over the world there is a sense of expectancy, an anticipation that we are approaching the end of the age, hence the present application. Never has there been a period of more urgent need to re-emphasize the commandments of God, to restore the sanctity of life and property, to preserve the stability of the home, to strengthen the sacred ties of marriage, and to exalt the reverence due to God and His worship, than at the present hour. It appears that Ezekiel's builders, instead of repairing the wall of God, began to erect a provisional wall of their own, in opposition to, or as a substitution for, that which God ordained. Ezekiel continues, "And one built up a wall, [a slight wall, margin] and lo, others daubed it with untempered mortar [whitewash, R.S.V.]." Moffatt's translation says, "Since they mislead My people saying, 'All is well' when all is not well, since these daubers whitewash any flimsy wall run up to safeguard the people, tell such daubers that a deluge of rain is coming, huge hailstones shall come down, and a stormy blast shall break out, till down falls the flimsy wall." Ezekiel 13:10-13.

It may be well to enquire what power has sought to make a breach in the wall of the commandments of God, substituting a flimsy wall in its place, while others came and daubed it with the whitewash of pleasing fables in these modern days. There had been a serious breach in the second commandment brought about by the use of images, beginning in the fourth century. Dr. Neander, the sacred historian, declares of these early centuries, "The use of images was originally foreign to the worship, and excluded from the churches of the

Christians." (*"Church History,"* Vol. 1, page 397, Torrey's Translation.) John William Draper, M.D., LL.D., in his *"History of the Intellectual Development of Europe,"* states, "The doctrine of the invocation of departed saints, which assumed prominence in the fifth century, was greatly strengthened by these graphic forms. Pagan idolatry had reappeared." (Vol. 1, page 414.) A large section of the Christian church broke away from these observances to repair this area of the wall, at the time of the Reformation. At that same time, there was also an agitation over worshipping on Sunday, the first day of the week, in place of the Sabbath, the seventh day, without there being any authority from the Bible, which is the standard of the Christian faith of the Reformers.

Melanchthon, the companion of Luther, was largely responsible for the final draft of the Augsburg Confession, the most important document of the Reformation, which was signed by the Protestant Princes, and presented in the Diet on June 25, 1530. In it appears the following: "Besides these things, there is a controversy whether Bishops or Pastors have the power to introduce ceremonies in the church. . . . They allege the change of the Sabbath into the Lord's day, contrary as it seemeth, to the Decalogue: and they have no example more in their mouths than the change of the Sabbath. They will needs have the Church's power to be very great, because it hath dispensed with a precept of the Decalogue."—"Of Ecclesiastical Power," Part 2, Art. 7.

The prophecy of this power in the seventh chapter of Daniel, became the clarion cry of the Reformation. It prompted their Reforming action. The first sermon that John Knox ever preached, was based upon this chapter. Melanchthon, commenting upon this power in Daniel 7:25, where it declares "He shall . . . think to change times and laws," says, "He changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them idle and unholy dayes when he liste . . . or when they changed ye Saterday into Sondaye. . . . They have changed God's lawes and turned them into their own tradicions to be kept above God's precepts."—"Exposicion of Daniel the Prophete" (British Museum Library).

As the Rev. Stephen Keenan says, in his *"Doctrinal Catechism"*:

Q. "Have you any other way of proving that the church has power to institute festivals of precept?"

A. "Had she not such power she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority." ("Burns & Oates, 1914, page 124.) It took some centuries to bring about this change. Archdeacon Farrar says, "The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other." (*"Voice from Sinai,"* page 167.) From the foregoing, it will be seen that the body of the Christian church has never repaired this breach in the wall of God.

Now let us notice Ezekiel's further prophecy: "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the

(Please turn to page 31)

Eating

★ HOW GOOD HEALTH BEGINS AT THE TABLE

Dr. Clifford R. Anderson

AS the cooler weather begins, let us have a chat about your eating habits. It could make a lot of difference to you in the days ahead.

Are you one of those healthy people who love to eat? Do you look forward with keen anticipation to the next meal, trying to figure out what you would enjoy most? Then cheer up, for you are to all intents and purposes a perfectly normal individual. A hearty appetite is usually a sign of good health.

People who have no appetite and no desire to eat are usually sick in one way or another. Now please don't misunderstand me. This does not mean that we must all be constantly preoccupied with food—not by any means. But a sense of eager anticipation for the next meal is usually a good sign that things are going well inside. There are very few exceptions to this rule, except in those who are grossly overweight.

Watch any healthy youngster who is active all day, running here and there, getting the most out of life. See how his eyes light up at the very thought of some *simple* food—any food! It doesn't have to be anything elaborate. Just the idea of eating does something for him. And so it should be for every one of us.

But there's a difference between a growing child and an adult in middle life. As we grow older we tend to become less active. Once we reach forty we take less pride in physical activities. Most of us quietly devote ourselves to the intellectual and social sides of life. This is as it should be. We are not intended to keep up that adolescent pace all our lives. But this means that we now require far fewer calories than we once did. In other words, we now burn up fewer calories.

"Oh," you say, "do calories actually count after all?" Believe me, they do, especially those "empty calories" that are composed mainly of sugary icings that merely add pounds without providing those all-important building materials so needed by the body. Notice how most healthy young children prefer plain desserts, such as pure fruit jelly, watermelon, or perhaps oatmeal biscuits. They are not whipping up jaded appetites that have been spoiled by sugar-coated tidbits that add more weight but lower vitality.

As some women grow older their tastes change. Soon it becomes the fashion to mix up a whole variety of fancy dishes—everything from German chocolate cake to French apple pie—often in an attempt to outdo someone else at afternoon tea or some other special feminine occasion. Need we wonder that so many women have a hard job trying to maintain a good figure as they grow older? There are two reasons for this: a

FOR HEALTH



"Good health begins down at the store where the choice is made, and in the kitchen where the food is prepared."

craving for sweets and a lack of sufficient exercise to burn up the extra calories. The strange thing is that many can get away with it. Their blood pressure may rise but somehow they survive, perhaps because of the female hormones. Nature has gone all out to preserve the female.

But none of these grossly overweight ladies are really happy. They look back with deep regret and sigh for the days when they had an attractive appearance. The excess weight may not kill them, but they frankly tell you they feel "as good as dead!"

With their husbands things are different. The male is always biologically weaker and more subject to changes of one sort and another. In spite of heavier bones and stronger muscles, he is less able to survive the stress that comes from the more rugged life he is expected to live. Appetite control is important in women, but it is even more vital to men. Lacking the natural resilience of the female, men are more susceptible to the effects of high blood pressure and the changes in the coronary arteries supplying the walls of the heart.

True, women also suffer from heart attacks, but usually at a later age than men, perhaps twenty years later, when the female hormones are no longer present in sufficient quantities to protect the patient.

Never have things looked so good for you ladies. And it is obvious you are enjoying all the new inventions that make life so different from the dreary chores of other years.

Just imagine yourself walking a quarter of a mile for water, carrying it home and perhaps spilling much of it on the way. There are some places in the world where this is still done, but not many. Electric power has completely changed the picture and made possible an entirely new type of life today.

But what are all these labour-saving devices doing to your body? When you looked in the mirror today, did you notice a rounded shadow under the lower part of your face—the beginnings of a double chin? And what about that middle of yours? Are you still fitting into the size that looked so good on you when you were eighteen? If not, it is probably because of calories—extra, unwanted calories—calories you could well afford to do without, calories you wish you could get rid of once and for all. In spite of all you may hear to the contrary, there is only one way to do it, and that is to cut down on your intake—permanently!

With men a paunchy, ungainly figure is never attractive. A man should look strong and vigorous. He should walk with a firm tread, as if he knows where he is going in life. The pity is that many a man who was fairly athletic in youth often becomes sedentary and lazy as he grows older. His muscles become flabby and covered with rolls of fat.

How did this come about? Overeating on special occasions? Probably so. But maybe on everyday meals as well. And this overeating should be avoided if a man wants to remain strong and healthy instead of becoming an invalid early in life.

A truly healthy man is one who enjoys walking, who exercises vigorously, and who lives within reason, not wrecking his life by indulgences that he can well afford to miss. For, believe it or not, that body of yours always reflects the balance between your intake of calories and your output of energy.

To measure the effects of heat and energy, scientists developed this means of calculating, known as the calorie. It is always an exact, unchanging, reliable unit of energy, regardless of time, place, or weather.

All food materials are measured by the amount of heat they produce within the body when they are consumed. Thus we know that an egg of a certain size contains exactly 75 calories of heat or energy. This is true whether we eat it at the South Pole or at the equator, whether it is raw or cooked. It is still 75 calories, whether we eat it on a mountaintop or down in a mine. The same is true when we consider

rich chocolates and highly flavoured desserts. They all contain many hundreds of calories per serving.

It is this simple fact that makes big meals so hazardous, especially to certain people. Heart attacks and strokes are more commonly seen on such occasions, when people are under more stress than usual. Tensions always raise the possibility of heart attacks and high blood pressure, and this makes it all the more important to avoid extra stress at holiday times.

Even more so, large, fatty meals also tend to raise the level of fat and oil within the bloodstream, which no doubt contributes to these frequently fatal attacks so often seen following large family gatherings. These are times when the whole family should be happy, not grieving over the sudden loss of some loved one who may have literally eaten himself to death. Most people have a friend or acquaintance to whom this has happened. Let us be sure it doesn't occur in our own family circle this year. Keep the level of fats low.

Reasonable exercise, adequate rest, regularity in eating, and a well-balanced diet should be the aim of every homemaker. It is her responsibility not only to rear the children, but also to keep her husband strong and happy, and at the same time follow a sensible way of life. If he is overweight, it is her responsibility to help him reduce, not by some miraculous "easy" method, but by disciplined self-control, blending the benefits of wholesome exercise with a well-controlled programme of living. "Magic reducing products" and various "supplements" are not the answer.

Only an enlightened person really knows how to live well and how to avoid the monotonously limited menus that so many try to follow in order to lose weight. Sooner or later most of them break over and go to the other extreme. There are many nutritious foods that we can all enjoy within reason, according to our own individual needs, and this is a good time of year for us to begin again and live right. We must concern ourselves not only about calories, but also about minerals, vitamins, and proteins that will add a new glow to the skin and a new sparkle to the eyes and banish that tired feeling and nervous irritability that so often come from an unwise choice of foods.

Good health begins at the table. Perhaps we might even go further and say it begins down at the store where the choice is made, and in the kitchen where the food is prepared. Much will depend on the kind and quality of the foods we choose, and also the *quantity* of the food we place on the table. This is important not only on special occasions, but also in what we serve three times a day—every day and every year for the rest of our lives.





SPIRITUALISTS are working to bring the whole world—religious, political, and scientific—under the influence of the occult. Unless mankind perceives the nature of the issue and senses the irreconcilable conflict with principles and prohibitions set forth in the Bible, the world in general may be swept into the supreme psychic delusion of the ages.

The COMING SHOW Christianity and

By LeROY EDWIN FROOM, Professor of Historical Theology, Andrews University

IN THE COURSE OF TIME darkness deepened about Israel. The Assyrians came, and in alarm and panic the people again betook themselves to seeking guidance from occult sources. This Saul had done when he forsook God and consulted the witch of Endor in his difficulties. But the lesson was not learned.

Like Moses before him, the prophet Isaiah denounced the sources upon which some in Israel were relying for counsel and guidance—upon those that had “familiar spirits” (Isaiah 8:19). By their iniquities the children of Israel had again turned away from God even as Manasseh and Saul had done. And like Saul they had turned to *demonic* spirits for guidance and help. In other words, Spiritualism was prevalent then, as now, and the people turned to the spirits for guidance—“unto wizards that peep, and that mutter” (verse 19). But they were not the spirits of the dead. The personating spirits were demons, or fallen angels. They were seducing, deceptive spirits.

Isaiah urged the people to seek their God. That was the alternative to seeking Spiritualism—to search the revelation of God through His prophets. But they deliberately sought the subtleties of necromancy, con-

sulting the “dead” instead of the living God. Such was Israel’s tragedy in Isaiah’s day—of turning from the God and Author of life, to the author of death.

Isaiah asks, “On behalf of the living should they consult the dead?” God had expressly declared that the dead “know not anything” (Ecclesiastes 9:5). It is therefore obvious that any response from the “dead” must be a simulating deception and a perilous fraud. A clear understanding of the unconscious state of the dead is imperative for protection against the subtle attempts of Satan’s legions to convince through Spiritualist mediums and supposed communications with the “departed.”

Seek the law (*torah*), said Isaiah—the revealed word and will of God, the inspired writings, particularly those of Moses. And Moses was instructed to condemn necromancy, sorcery, witchcraft, tampering with “familiar spirits” (Leviticus 19:31; 20:6, 27; Deuteronomy 18:11).

Warned Against Seduction by Occultism of East

In Isaiah 2 there is another prophecy, “It shall come to pass in the last days” (verse 2), placed in the time when there will be widespread peace agitation

simultaneously with unprecedented war preparation among the nations (Joel 3:9-14). Of this time the prophet makes the sorrowful declaration:

"Thou hast forsaken Thy people the house of Jacob, because *they be replenished from the east*, and are soothsayers like the Philistines" (Isaiah 2:6).

"Regard not them that have *familiar spirits*, neither seek after wizards, to be defiled by them: I am the Lord your God" (Leviticus 19:31).

On the question of a revival of Spiritism coming "from the east" (Isaiah 2:6), Madame Jean Delaire wrote in 1908:

"India has apparently still a mission to fulfil, for her thought is slowly beginning to mould the thought of Europe and of America; our keenest minds are today studying her philosophy; our New Theology is founded upon the old, old Vedanta."—Quoted in *National Review* (London), September, 1908, page 131.

So, coupled with this question of "familiar spirits" is the expression, "replenished from the east"—its astrologers, soothsayers, and sorcerers (Daniel 2:2, 27; 4:7; 5:7, 11). It was because Israel turned from the Lord to dabble in the occult religions of the East that they

forfeited His favour. The pagan inhabitants had been driven out of Palestine because of their "abominations"—because they "hearkened unto observers of times," and diviners (Deuteronomy 18:14; 1 Samuel 6:2).

Nevertheless, the professed people of God proceeded to follow their fateful example. Instead of going to God for their light, they were consulting with those who were in league with the prince of darkness. But these warnings to Israel of old are "written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). The lesson is crystal clear. The issues are identical. Satan is ever seeking to guide the affairs of men through his multiple evil channels.

Spiritism the Supreme Psychic Delusion of the Ages

Let us come on to our own day. Now steadily infiltrating the realms of philosophy, science, and religion, Spiritualism sets itself forth today as the culminating religio-scientific advance of the ages—the supreme hope of the world. Unabashedly it seeks to



DOWN *between* Spiritualism



sweep mankind into the enfolding ranks of Spiritualism by "scientifically demonstrated" spirit communications. Spiritualists hold before the race the "spirit revealed" concept of a pseudo-millennium soon to come. This they seek to achieve by persuading modern man to do what God expressly forbade in ancient times—to consult the occult spirit world for guidance.

Spiritualists are working to bring the whole world—religious, political, and scientific—under the influence of the occult. They profess to have now broken through the hitherto impenetrable barrier between the invisible and the visible. Theirs is doubtless the most imposing, grandiose, and ambitious scheme ever projected—a world-encompassing design. And unless mankind perceives the real nature of the issue and senses its irreconcilable conflict with the principles and prohibitions set forth in the Inspired Word, the world in general may be swept into the supreme psychic delusion of the ages.

Shaw Desmond has set forth Spiritualism's goal in frank and glowing terms. He declares, "The veils are falling between the two worlds." Now, he says, for the first time in history the two worlds are becoming one—"the world of the visible and invisible." He pins his hope on the psychic forces that will bring the world of living men into covenant relationship with the "world of the dead." He even holds that failure to accept their oneness will soon be regarded as a sign of ignorance

and reaction. "Intuition," stemming from personal contacts with the spirits, will, he believes, be accepted as sufficient proof of spirit-world immortality. And Hereward Carrington frankly states:

"It is quite possible that one day in the near future, the *balance of probabilities* will become so overwhelming that every sensible man in possession of the facts will acknowledge it. We await the day with bated breath—while continuing our investigations."—*Mysterious Psychic Phenomena*, 1954.

But the prophet Isaiah characterizes it as a "covenant with death."

"Self-attainment of Deified Immortality" the Goal

The underlying principle of this "covenant with death" has been aptly described as "man's self-attainment of deified immortality," advancing through the progressive spheres set forth by Spiritualism. It all harks back to the twin lies of the original temptation in Eden, which culminated in earth's first deception and consequent sin. These companion lies were: (1) "Ye shall *not* surely die" (Genesis 3:4), and (2) "Ye shall be as gods" (verse 5). These should never be forgotten nor their interrelationships blurred.

Under the panoply of these two lies men have been led to believe, first, that they have circumvented the sentence of God—"Thou shalt surely die" (Genesis 2:17). They have come to think that they have found an escape from the threatened penalty of sin. Men do not actually die but are really more alive than ever after the "transition" called death—so they say.

Second, through the alluring promises of Spiritualism men have imagined that they possess all the magical resources of the spirit world—believing they are joining advancing spirits of the dead in their onward journey to the upper spheres—in their "evolutionary progress" to "self-immortalization, self-deification, and ultimate union with God," as it has likewise been aptly phrased. Under this "covenant with death" they comfort themselves with "spirit" assurances that there will be no punishment for the sinner, that all mankind, no matter how vile, will become as the angels of God—yes, even like God, in a way.

But in making such a "covenant with death" and entering into such an "agreement with hell," as the prophet Isaiah phrases it, men thereby deny and repudiate the very truths that Heaven has provided as a defence for the righteous in the approaching dread day of trouble. They accept in their stead the fatal "refuge" of lies proffered by Satan—the delusive pretensions of Spiritualism. Let us turn to Holy Writ for the origin and intent of these terms.

"Covenant With Death" and "Agreement With Hell"

It is imperative that the Biblical side of this tremendous issue be clearly understood. Therein lies our only safety—the authoritative written counsels of Inspiration. The prophet Isaiah presents the classic example and gives its warning lesson. Ancient Jerusalem had been plagued with a spiritistic cult of the dead. But the prophet denounced it as making a "covenant with death" and as being an "agreement with hell" (*sheol*, "the unseen world," "the grave").

But in so doing, according to the prophet, this cult had "made lies our refuge," and had "hid" them-

selves under "falsehood." But, declared the prophet, God will ere long "sweep away the refuge of lies," and then your "covenant with death shall be disannulled, and your agreement with hell [*sheol*, "The grave"] shall not stand." Destruction would assuredly come upon them. Here is the Biblical statement in full:

"Because ye have said, *We have made a covenant with death, and with hell are we at agreement*; when the overflowing scourge shall pass through, it shall not come unto us: for *we have made lies our refuge, and under falsehood have we hid ourselves*: therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall *sweep away the refuge of lies*, and the waters shall overflow the hiding-place. And *your covenant with death shall be disannulled, and your agreement with hell shall not stand*; when the overflowing scourge shall pass through, then ye shall be trodden down by it" (Isaiah 28:15-18).

This covenant with death and agreement with the unseen world has been the earmark of Spiritism's cults of the "spirits of the dead" throughout the ages. And it cannot be overemphasized that our only safety lies in following the authoritative written counsels of Inspiration. To the Word we must ever go. And specific guidance is given in Old Testament episodes. We ignore these only at our peril.

Here the prophet Isaiah portrays the fatal folly of ancient Jerusalem's attitude toward the "cult of the dead," twice called by Inspiration the "covenant with death," and the "agreement with hell." As a matter of fact, this has ever been the earmark of Spiritism's cults of the "spirits of the dead," spread in varied forms over the centuries. Open necromancy is a "covenant with death," and witchcraft an "agreement" with *sheol*.

Isaiah had forewarned that they would "fall backward, and be broken, and snared, and taken" (Isaiah 28:13). But they only scoffed, and insisted that through their "covenant with death" they would not die for their sins (Genesis 3:4). They openly jeered at the inspired counsels of truth and righteousness. Nevertheless, their covenant would be "disannulled." Such is the lesson of Israel. Divine retribution is certain for disobedience in tampering with the occult.

Such bold and unholy alliances can only be formed in defiance of God on the part of those who openly or secretly enter into such a covenant. As stated, the covenant of "self-attainment of deified immortality" is effected through the mysteries of Spiritualism in its various forms. That is the essence of every spiritistic religion. They are all based on the postulate of spirit existence, spirit communication, and spirit intervention.

Sometimes this has been held openly, in brazen defiance of God, as by the Satanists, or Luciferists, as they have sometimes been called, who knowingly and willingly gave themselves over to the worship of Satan and his fallen angels, entering into actual pacts with Satan. These have been graphically described by Shaw Desmond, Frederick Kaigh, and others in their histories. Such is demonism and the debasing degeneracy of

(Please see page 25)

OUR Changing World



EYE BANK

A deep-freeze eye bank, the first of its kind in the world, is being opened at the Queen Victoria Hospital, East Grinstead, England. A new method of refrigeration has been devised by a London research team, which will enable donor eyes to be kept for as long as six weeks in perfect condition. The eyes are stored in individual containers in carbon dioxide snow at a constant temperature of minus 70 degrees Fahrenheit. Medical authorities declare that this branch of surgery has progressed from a ten per cent to a ninety per cent success rate in twenty years.

NO MORE SMOKES

An Albury, N.S.W., storekeeper recently placed a large sign in front of his cigarette counter, reading: "In the interests of public health, this store will not be renewing its stocks of cigarettes."

The storekeeper, Mr. Frank Bennett, has been selling large quantities of cigarettes for years. When asked the reason for his recent action, he said: "There is a principle involved. I am doing it for the good of the younger generation, and I sincerely hope others will follow my lead." Mr. Bennett used to smoke thirty cigarettes per day until five years ago when he read an article on the health risks involved with smoking. More recent discoveries which corroborated the previous evidence led him to take the further step of refusing to sell cigarettes.

HUNGARY OPENS ITS DOORS

Janos Kadar, head of Hungary's Communist government, recently declared in an interview with Dr. K. Killinen, one of Finland's top newspapermen, that it was "theoretically possible" to establish diplomatic relations with the Vatican. In such a case, Mr. Kadar said, a Vatican consulate could be opened in Hungary. Kadar was also quoted as saying: "I am a Communist but I respected Pope John XXIII, who was an intelligent and an honest man. I hope that Pope Paul VI will be a pope like his predecessor. If the Vatican gives regard to the fact that Hungary can be ruled from Hungary only and that every citizen of Hungary is responsible to the laws of Hungary, there will be no difficulties."

WOMEN LAY READERS IN THE CHURCH OF ENGLAND

The Convocation of Canterbury recently approved a proposal to give women the right to serve as lay readers, or substitute vicars, in the Church of England. Lay readers may conduct or assist in conducting services, but cannot administer the sacraments. They may preach, read part of the Communion service, teach Sunday school and the catechism, publish marriage banns, and visit the sick. In 1961 the Protestant Episcopal Church in the United States, part of the world-wide Anglican communion, gave women the right to serve as lay readers.

BAPTISTS AND RELIGIOUS LIBERTY

At a recent European Baptist Conference on "Church and State" at Ruschlikon, Switzerland, it was affirmed that "the state should guarantee the right of men to believe (or not to believe), worship, teach, evangelize, and serve their God as their consciences dictate, so long as the freedom of others is not violated."

SHIPPING PROBLEMS

Less than ten per cent of the United States' total ocean-borne commerce travels in U.S.-owned ships. By contrast, French ships carry more than sixty-two per cent of French ocean-borne foreign commerce, and British ships carry fifty-three per cent of their country's overseas shipping.

MORE CARS THAN PEOPLE

More motor-cars are made than people born in the United States each year. Approximately 4,167,000 babies were born in the United States in 1963, while more than 7,430,000 cars were manufactured.

WORLD AUTHORITY FOR PEACE

Only a legally constituted public authority with physical force at its disposal can match the threat to world peace and justice, stated Dr. Paul Ramsey, chairman of the department of religion at Princeton University, recently. He noted that Pope John in *Pacem in Terris* referred to the "structural defect" of present arrangements and negotiations among the nations. But the late pope left a power vacuum in his final message of Peace on Earth, Dr. Ramsey asserted, adding that the vacuum can only be filled by a world authority that supersedes the sovereignty of each nation.

MODERN TURKEY

Turkey, geographical and cultural link between the East and the West, covers an area of 296,500 square miles, considerably smaller in size than New South Wales. With ninety per cent of its population, 287,500 square miles lie in Asia; and 9,000 square miles, with ten per cent of the population, lie in Europe. Turkey is now a leading producer of chrome, as well as a large producer of manganese, lead, and zinc. However, Turkey is still largely an agricultural country with seventy-seven per cent of its 30 million people drawing a livelihood from agriculture.

RESTRICTIONS ON SMOKING

In the Soviet Union smoking is prohibited on all forms of public transport as well as in many other public places. Also the advertising of tobacco products has ceased. A similar ban has been imposed in Italy. In Czechoslovakia recommendations to the Ministry of Health have been made by the Presidium of the Scientific Council to curtail tobacco-product advertising. A systematic anti-smoking campaign has also been suggested, to attempt to prevent young people from starting to smoke.

LIFE IS PRECIOUS TO MOST. Eternal life is available to all, and is precious beyond price. It is made possible at an infinite cost: it becomes personal only as one pays the price. Yet life is accounted of little value today: the shocking assassination of President John F. Kennedy, and the cold-blooded murder of his alleged assassin, afford a grim reminder of this.

How different is the value and sacredness of life in God's estimation. Jesus said: "Two sparrows sell for a farthing don't they? Yet not a single sparrow falls to the ground without your Father's knowledge: . . . never be afraid then, you are more valuable than sparrows." Matthew 10:29, 31, J. B. Phillips' translation.

God is the Author of life: all life proceeds from Him as the Creator. "So God created man in His own image, . . . male and female created He them." "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." Genesis 1:27; 2:7.

Life, mysterious and sacred, pervades all nature. Life, emanating from God, sustains the unnumbered worlds in the limitless universe. This life animates the minutest atom floating in the summer breeze; it wings the flight of the swallow and feeds the hungry nestlings; it brings the bud to blossom and the flower to fruit.

God only can produce life: He only can perpetuate life. "O Lord, Thou preservest man and beast." God "holdeth our soul in life." Psalm 36:6; 66:9. "For in Him we live, and move, and have our being." Acts 17:28. We are "dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life."

Sin severed man from the life of God. To Adam, in his perfection and innocence, God's warning was given, "In the day that thou eatest thereof, dying thou shalt die." Genesis 2:17, margin. The warning was unheeded, and man's disobedience brought sin's irrevocable sentence, "Because thou hast . . . eaten . . . dust thou art, and unto dust shalt thou return." Genesis 3:17-19.

How terribly and tragically man thus marred God's majestic plan. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Job 14:1, 2. The inspired Bible writers liken the sinner's precarious pilgrimage to "a tale that is told"; "a dream"; "a sleep"; "a vapour"; man's days "are swifter than a weaver's shuttle." Job 7:6. With the gloom of eternal darkness shadowing every hope and expectation, the wise man's lament echoes the anguish and apprehension of multitudes. "Vanity of vanities; all is vanity." Ecclesiastes 1:2. By their sin, Adam and all his posterity had forfeited both this present life and eternal life also, for God had promised immortality on condition of man's obedience.

Piercing the deathly darkness, the Lord of love and life beams a glorious ray of hope. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The Lord is "not

Precious BEYOND PRICE

★ RALPH TUDOR



The most precious thing in this world is life. This perhaps is not realized by us until a tragedy, such as one inflicted by the staggering toll of the road, takes dear ones from us.

willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

In Christ our Saviour, the life that was lost through sin is fully restored. "In Him was life; and the life was the light of men." "I am come that they might have life, and that they might have it more abundantly." John 1:4; 10:10.

Only by yielding up His life could Christ guarantee us life. "I am the good Shepherd," He said. "The good Shepherd giveth His life for the sheep." "I have power to lay it down, and I have power to take it again." John 10:11, 18. "In Christ is life, original, unborrowed, underived. The divinity of Christ is the believer's assurance of eternal life." "Jesus said, . . . I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believeth thou this?" John 11:25, 26.

The spiritual life is, of course, much more important than the physical life. Man is prone to reverse this emphasis. The spiritual life often is treated with indifference, while the physical life is of paramount importance. How true is the taunt of Satan, "Skin for skin, yea, all that a man hath will he give for his life." Job 2:4. Sin marred the spiritual life of every man: it brought a bias to evil. No man can hope for eternal life unless his spiritual life is renewed "in righteousness and true holiness." Ephesians 4:24.



this life, so attractively pictured here in its youth and innocence, is so precious to us, how much more precious to us should be the opportunity of eternal life.

As with the physical life, so with the spiritual: there is a birth and a subsequent development and growth. This miraculous birth of a new spiritual life is absolutely indispensable to one seeking eternal life. Jesus emphatically declared, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit . . . ye must be born again." John 3:5-7.

This mighty miracle of the Holy Spirit's power and working results from a sinner's acceptance of Christ as a personal Saviour. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13.

"Therefore if any man be in Christ there is a new creation, old things are passed away; behold all things are become new." 2 Corinthians 5:17, R.V. To transform a sinner into a child of God, thus enabling him to partake of the divine nature, requires the same creative energy and power that was originally manifested to bring forth life: it is a supernatural operation distinct from normal human experience. God does not offer us a new leaf to turn, He gives a new life to live.

The secret of this grand achievement is found in that vital proviso, "If any man be in Christ." To des-

cribe a true Christian, the phrase "in Christ" is used repeatedly—some 167 times, thirty-six times in the Book of Ephesians alone. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings . . . in Christ." Ephesians 1:3. A. T. Pierson wrote, "This brief phrase, 'in Christ' . . . is the key to the whole New Testament. Those two short words, 'in Christ' are without doubt the most important ever written, even by an inspired pen, to express the mutual relation of the believer and Christ."

To be "in Christ" is to have "Christ in you, the hope of glory." Colossians 1:27. "Those who see Christ in His true character and receive Him into the heart have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God received into the heart by faith, is the beginning of life eternal."

So real was this experience with the Apostle Paul that he could say, "For to me to live is Christ." Philip-
pians 1:21. In love and gratitude Paul had yielded sin and self to the claims of Christ. "I am crucified with Christ," he declared, "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.

"The gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. This matchless gift to man was made possible at infinite cost to God. "Forasmuch as ye . . . were not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ." 1 Peter 1:18, 19. Though a gift to man, it can be possessed by him only at the cost of self-denial and loving and obedient service to God. Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:24-26.

By sustained and sacrificial effort, men possess the things they value so highly in this world. These merely are perishable treasures, which must be left behind anyway, "for we brought nothing into this world, and it is certain we can carry nothing out." 1 Timothy 6:7. Shall we be less willing to make earnest efforts and great sacrifices, to endure toil and conflict, to obtain a treasure precious beyond price? Can heaven cost us too much? Remember, my friend, "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12.

"Where Jesus reigns there's joy untold,
There's wealth that's richer far than gold,
There's service glad and courage true,
There's power to be and strength to do,
There's sacrifice and sweet content,
There's grace divine in mercy sent,
There's triumph over self and sin
And blessed peace abides within;
There's truest faith that never wanes—
There's love supreme where Jesus reigns."

JUST YOU and Your BIBLE

★ By ROY C. NADEN



You Have an Appointment

1. In God's great calendar of heavenly events, what most important event takes place at the appointed time?

"Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31.

2. How does the prophet Daniel describe the judgment scene in which the Father presides?

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10.

3. Daniel says that in the judgment certain books are opened. What books does the Bible specifically mention that could be opened in the great heavenly tribunal?

"And I saw a great white throne. . . . And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." "And the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Revelation 20:11, 12; Malachi 3:16.

4. Although it is the Father who presides in the judgment, who has been appointed judge?

"For the Father judgeth no man, but hath committed all judgment unto the Son." John 5:22.

5. How many of us must stand before Christ and be judged by Him?



"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body . . . whether it be good or bad." 2 Corinthians 5:10.

6. What facets of our lives will come under investigation in the judgment?

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. . . . For by thy words thou shalt be justified, and by thy words thou shalt be condemned." "Walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Matthew 12:36, 37; Ecclesiastes 11:9; 12:14.

7. By what great standard will we be judged in the heavenly tribunal?

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

8. To make quite clear what the "law of liberty" is, James quotes one or two parts of it. Which parts are they?

"Do not commit adultery. . . . Do not kill." James 2:11.

9. If we have faith in Jesus and in His strength keep the Ten Commandments just mentioned, will we fulfil our whole duty to God?

"Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment." Ecclesiastes 12:13, 14.

10. When Christ has finished the work of judgment in heaven, what does He say?

"He that is unjust, let him be unjust still . . . he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

11. What is the reward of the saints, and when do they receive it?

"For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For . . . this mortal must put on immortality." 1 Corinthians 15:52, 53.

12. How does the Revelator describe the reward measured out ultimately to those who spurn God's gospel invitation?

"But the fearful, and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:8.

13. In the words of a well-known parable, how did Jesus reveal that in the judgment all men are divided into only two classes?

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left." "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire." "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:31-33, 41, 34.

ANZAC DAY with all its associations and implications has become an established part of our way of life in Australia and New Zealand. After our memories have been revived, after all the eulogies have been spoken, and all the praises have been sung one may think that there is little more to be told.

After that fateful landing at Gallipoli in 1915, the campaign settled down into a long-drawn-out period of attack and counter-attack, of frustration, of privation and disappointment, of heavy casualties in action and by sickness. Of the half-million British soldiers who served on Gallipoli, more than half became casualties.

Following offensives in May and August that still failed to gain the dominating heights, the British War Office sent out highly qualified officers to inspect and report. They described the position as "fantastic" and "impossible." The War Office ordered withdrawal.

Everything seemed against success. A large number of men were on the peninsula. The beaches and foreshores were under constant Turkish observation, and the secrecy of night was essential, but not enough ships could be found to evacuate them all in one night, or even in two nights. Twenty-seven hospital ships, some quite small, were prepared for the anticipated casualties. The third week-end in December was the earliest possible date for the contemplated withdrawal, but this would be perilously close to the expected commencement of the winter storms, when neither men nor supplies could be landed or embarked.

For weeks beforehand, men and guns were taken off every night. The force was greatly reduced in numbers, until only those in the trenches were left, with no reserve troops. The beaches seemed deserted, as also were the hillsides and gullies. The Turks were quick to seize any advantage; their attack was expected daily.

At last the chosen night came, and the great majority of the remaining force filed down the gullies and ravines under cover of darkness. A few remained to delay, if possible, the expected Turkish attack, and medical staff were ordered to remain with the seriously wounded who could not be taken off. Five million rounds of ammunition were thrown into deep water, along with medical equipment, and surgical instruments. Hundreds of mules that had faithfully carried rations, water, and ammunition every night up the steep hillsides and gullies were left behind—dead.

When a huge dump on the foreshore caught fire, escape seemed impossible. This dump held supplies that had been built up to help tide over the stormy season. Now it silhouetted the groups of men walking past the firelight to the frail jetty, where they dropped off into barges which took them out to the waiting ships. All was under Turkish observation but no direct shots were fired.

The next day seemed unreal to the few men there. What was wrong with the Turks that they had not attacked? And now, except for occasional rifle shots from those remaining soldiers, our positions seemed abandoned. The dump was still blazing strongly, and there were no men to put it out or to save anything—surely the Turks could understand the significance of that!



Deliverance AT **ANZAC**

A first-hand testimony of the providence of God by one who was involved in the withdrawal from Gallipoli.

★ F. T. TATE

The last night came. At the set hour the last soldiers left their posts and filed down to the beach. Again, those smaller groups of soldiers had to pass the firelight, knowing the Turks must be watching them. And the Turks did attack, but too late! As the last warships were drawing away in the grey dawn, Turkish soldiers were seen running out of the gullies towards the beach, only to be shelled by the warships.

The part of the story that seldom is told is this: the soldiers who escaped from Gallipoli came from each state in Australia, from New Zealand, and from the British Isles. Back in the homelands were loved ones, many of whom were Christians who believed in prayer; many of the soldiers were prayed for regularly in their home churches. What but the intervening hand of God could have held back the winter storms? The next night the frail jetty was washed away by a storm. What else could have caused the Turks to fail to see the significance of the lack of soldiers? or of the soldiers walking through the firelight for two successive nights? Or have caused them to delay their attack just long enough? As the warships drew away, why was a heavy blanket of sea fog waiting to rob prowling submarines of their prey? Of all the thousands of soldiers who escaped on those two nights only two were slightly injured! What was expected to be a very costly disaster became a complete deliverance.

He who delivered in ancient times, is the same living God who hears our prayers today, and who overrules in the affairs of men and nations as He did in the days of Daniel, and so many other ancient worthies.

This Anzac Day should help us remember the overruling providence that brought deliverance in place of apparent disaster, and should lead us to trust in that same providence in our daily existence.



COUNSEL CORNER

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

Viewed every Sunday: HSV7, Melbourne, 3 p.m.; BCV8, Bendigo, 4.30 p.m.; QTO9, Brisbane, 1.05 p.m.; NBN3, Newcastle, 4.25 p.m.; TVW7, Perth, as listed in papers.

MAKING WRONGS RIGHT

All my life I have said unkind things about other people. Recently I became a Christian and I now realize the seriousness of this. During the past year I have written to about half a dozen people and apologized. But there are probably hundreds of people I have wronged to whom I have not written. I have found peace from writing to the six but I wonder about all the rest. If I wrote to some of them they would probably think I was pestering them and since I have not seen most of them for many years they probably have little desire to have anything more to do with me. However, I want to do what is right. Please help me and pray for me.

God must impress you with just how far you should go in trying to make right any past wrong. Personally I would have some question about your trying to dredge up every unpleasant thing which happened in the past in order that you might write hundreds of letters to people whom you felt you had at one time injured in some small way. It may be that the best way to handle many of these minor incidents is to show the individuals with whom you now associate that you are a completely different person because Christ has changed you. They may well have forgotten the things that you are remembering, and of course they know also that at the time you did these things you were not attempting to live a Christian life. It would be my feeling that if you have stolen anything, that should be returned, or otherwise made right. If you have told lies which have defamed the character of others, these wrongs should be made right to the best of your ability. But I am not sure that there is much that can be done about the minor injuries that we so often inflict in our daily contacts, especially after a number of years have passed. Ask God to impress you as to what He would have you do.

NO TIME TO DISCARD RELIGION

With science advancing so rapidly, can we trust the old religious beliefs and concepts expressed in the Bible? After all, we are living in a new and modern age. Should not our religious beliefs keep pace with our cultural and scientific advances? It seems unfortunate that religious people are so determined to defend their archaic and outmoded ideas.

It is true that we see spectacular advances in some fields. The horse and buggy have given way to the motor-car and aeroplane. Smoke signals have been replaced by the telephone and radio. Our scientific advance in recent years has been phenomenal, bringing us to the wonders of the atomic age. However, some things can never be "outgrown." We have never yet found a replacement for the home and family. No one suggests that marriage is outmoded and that loyalty to children should be discarded in favour of some newer concept. While some antiquated ideas have been replaced, others are impossible to improve. If we discard God and our religious faith, what will we substitute? Some have tried this, substituting, to their sorrow, the wholly unsatisfactory gods of materialism. It is my conviction that our religious concepts based upon the Bible have come to us directly from God and that the principles expressed in the Ten Commandments are eternal and will exist as long as God is God and man is man. Personally, I am grateful for a faith which is universal and practical enough to meet human needs in every generation.

DAY OF THE CRUCIFIXION

I have recently been given some books which purport to prove that Christ was not resurrected on Sunday, or crucified on Friday, but that rather He was crucified on Wednesday and resurrected Saturday afternoon. This is a new thought to me and I must confess it is confusing. What do you think of it?

The Wednesday-crucifixion theory is not new. It has, however, been rejected by scholars because it is at variance with Biblical meanings of terms. I agree with the scholars who have expressed the view that the theory is untenable. There are a number of things wrong with it and to discuss it in its entirety would take much more space than is available here. Part of the problem lies in the misunderstanding of the term "three days and three nights" referred to in Matthew 12:40: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Proponents of the Wednesday-crucifixion theory insist that from Friday afternoon to Sunday morning does not leave Christ three days and three nights in the tomb and thus does not meet the specifications of the prophecy. However, the term "three days and three nights" was a

Hebrew idiomatic expression which was understood to apply equally as well to parts of three days as to the whole. Jesus was in the tomb a part of Friday, all of Saturday, and part of Sunday.

"The Seventh-day Adventist Bible Commentary" gives a scholarly and exhaustive refutation of the Wednesday-crucifixion theory in volume 5, pages 532-537. I can recommend nothing better.



THE PASSING OF A GENERATION

(Concluded from page 10)

man. He lived for 969 years. His father, Enoch, was a prophet (Jude 14), and some Bible students maintain that he put a flood warning in his son's name, and that the meaning of "Methuselah" is "When he is dead [the deluge] shall be sent." (Morgan and Scott's copy-right edition of "Cruden's Concordance" with the proper names of the Old and New Testaments with their meanings by the Reverend Alfred James, M.A.) So for 969 years his name warned people, "When I die, the flood will come." For the last 120 years of his life, those people had an added warning as Noah built his mighty ship, the ark.

(And yet they knew no more of the coming deluge than most people seem to know today of the coming of our Lord, and the world-wide disasters that event will bring to all who have not prepared for His coming.)

From the information given in Genesis the fifth chapter, it appears that Methuselah was 369 years old when his grandson Noah was born. Six hundred years later Methuselah had his 969th, and last, birthday. That was the year the Flood came. Genesis 7:11 says, "In . . . the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth." So, in less than seven weeks from the beginning of that fateful year, that very old man died—and the flood came.

The life of the world back there was prolonged by the existence of one man. While he remained the world was as safe as the promises of God.

When Peter was speaking of Jesus' promise to come again he said, "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

If, as now seems possible, the generation that lived when the sun was darkened in 1780, has not yet passed away, one naturally asks—how much longer can we expect the lives of these long-lived individuals to be prolonged? But that brings up another question. If Jesus is coming *before* they pass away, then how near is His return? And that in turn leads our minds to the most important question of all—when He comes will He find me among those who will welcome Him with great joy, or shall I be one of that vast throng who in their terror and fear call on the rocks and mountains to fall on them and hide them?

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

THE COMING SHOWDOWN

(Concluded from page 18)

animism. That is the extreme. But for the most part it is in more subtle forms.

For thousands of years heathen lands were the primary habitat of Spiritism. In Asia, Africa, China, and Oceania we see its baleful fruits—degradation, with debasing superstitions and evil practices, under the mediumship of thousands of priests, mediums, conjurers, and magicians. And these are still operative. Ancient Greece and Rome, though advanced in civilization, were likewise hotbeds of spiritistic manifestations. Now it operates in refined, scientific forms. But it stems from the same source. No, Spiritism is not a "new revelation"; it is simply an ancient falsehood in continuity.

Frank champions of the occult state that Modern Spiritualism duplicates all the essential principles and phenomena of the magic, witchcraft, and sorcery of the past—the same powers and intelligences operating as of old, only in polished form. Instead of the open demon worship of the past, the prince of darkness now operates under the guise of an angel of light. But the heathen oracles of old have their full counterpart in the spirit mediums of today.

That the phenomena of Modern Spiritualism are identical with those of ancient witchcraft and sorcery has been forthrightly attested by Spiritualist F. F. Morse in his "Practical Occultism." We should note his declaration carefully, that its significance be not missed:

"The phenomenal aspect of modern Spiritualism reproduces all of the essential principles of the magic witchcraft and sorcery of the past. *The same powers are involved, the same intelligences operating.*"—"Practical Occultism," page 85. (Italics mine.)

The import of this candid admission cannot be over-emphasized. These are the same evil forces and powers that God forbade in His repeated prohibitions of old. We tamper with them only at gravest peril.

It was the postulate of man's consciousness in death and the consequent belief that the spirits of the dead return to hover over and minister to the living that prepared the way for Spiritualism, both ancient and modern. It may be difficult to reject what purports to come from "glorified spirits." But they are, instead, only fallen angels, doing Satan's bidding, appearing as messengers of light from the spirit world. This astute device constitutes a masterful counterfeit that deceives multitudes. It is Satan's masterpiece. Thinking they are listening to their departed loved ones, those who heed the seductions of Modern Spiritualism are, instead, actually giving ear to "seducing spirits and doctrines of devils"—devils or demons, who are "speaking lies in hypocrisy" (1 Timothy 4:1, 2). It is a cruel, yes, a tragic deception.

[NOTE.—This article was taken from Dr. Froom's recently published book, "Spiritualism Today." This and its companion volume, "Fellow Travellers of Spiritualism," deserve a careful reading on the part of all sincere Christians, in view of the tremendous modern revival of interest in the occult arts. Both books are obtainable from the Signs Publishing Company, Warburton, Victoria, or any of its associated Book and Bible Houses. Price 2/3 (Aust.) each, plus 5d. postage.]

HE WAS A GOOD FRIEND and a fine business man, but I could never get him to attend my church. One day I asked him why.

"When I was a small boy," he said, "my parents took me to a revival meeting. The preacher talked about the terrors of hellfire that awaited the sinner. Then he pulled aside a curtain and revealed a picture of a great fire with the devil poking sinners into it with a pitchfork. I took one look at the picture and ran terrified from the church. I have never been in a church since. I cannot believe in a God who would torture sinners eternally."

I tried to give him a different picture of a loving God who wants to save people and not torture them. It made me think of my own experience in studying the justice, mercy, and love of God.

I had been taught that God was a loving, heavenly Father who loves us as an earthly father loves his children. I had memorized the beautiful text in John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

I was told that God gave man free choice between right and wrong, but I couldn't see where it was free choice, if man was to be punished through all eternity if he chose wrong. I could not square the fatherhood of God with eternal torment. Good fathers would not torture their children; was God less just and loving?

I thought of my own father, who had often corrected me, sometimes sternly. But he never let me suffer needlessly. I could never forget how he had risked his own life to drive a team through a blazing bush fire to rescue me from a fiery death. If a man made in the image of God could be so just and merciful, how could the heavenly Father be so unjust and cruel? I almost turned my back on religion, but decided to be sure of the Bible teaching first.

I found in Genesis that God gave man free choice, all right, but warned him that each choice had its own consequence. Our first parents were offered the tree of life that they might eat and live for ever. They were warned not to eat of the tree of knowledge of good and evil because death would be the sure result. This was not a threat but a loving warning that disobedience to the laws of life would bring disharmony, disease, and death. God wanted man to live of his own free choice, but man chose death instead.

As I studied the story of Adam and Eve, I did not get the idea that God was angry with them and planned some fiendish torture to punish them, but rather that He was sorry for them and planned a rescue operation for the human race. He promised a Saviour who should bruise the serpent's head. The God of Genesis, it seemed to me, was loving and merciful.

I asked people about the punishment of the wicked and was told over and over that wicked people would live for ever in a lake of fire. This I could not accept, for I could not imagine anybody living in fire. I began to look up all references to fire in the Bible and began to study them. In the third chapter of Daniel I found a story of three Hebrews who were cast into a burning fiery furnace. They lived and walked around in the

Will God Burn People For Ever?

How I Learned the Truth About Eternal Punishment

LEONARD C. LEE

YES?



NO?

fire and astonished the king. These three righteous Hebrews, who were being punished for refusing to disobey God, were able to live in fire, but the men who threw them into the furnace perished from the terrible heat.

In Isaiah 33:14, 15, I found these interesting phrases: "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

According to what I had been told the answer should have been "the sinners." But it wasn't. It was just the opposite: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, and stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

Such are the people who will dwell with "devouring fire" and "everlasting burnings."

I couldn't understand this until I found the verse in Hebrews 12:29 which says, "For our God is a consuming fire." If God is spoken of as fire, then all who dwell with God will be dwelling with fire. Fire is a symbol of energy. All the energy in the universe comes

from God, for He is the creator. He created matter out of energy. Fire is also a symbol of warmth and comfort. Without the fire of the sun this earth would soon freeze up solid. Fire is also a symbol of light and glory, for all the light in the universe, spiritual and physical, comes from the loving Creator. This gave me a new idea of God as One who is all power and light and glory; yet the righteous will dwell in His presence with perfect peace and safety.

I remembered hearing a sermon about every man's work being tried by fire. I found the text in I Corinthians 3:12, 13. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by



fire; and the fire shall try every man's work of what sort it is."

As a boy I had often played with my grandfather's forge and tried to make things out of old iron. One time I found a piece of scrap iron fastened to a piece of wood. I tried to get them apart, but the bolts were rusty. My grandfather showed me a better way. He threw it all in the fire and the wood burned and left the iron free. I thought of that experience when I was studying the punishment of the wicked. Righteousness could stand the presence of God just as iron or gold or precious stones could stand the fire. But sin was compared to wood, hay, and stubble, which would be consumed in the presence of fire as sin could not endure the glory of God.

True, I found that the Bible speaks of a lake of fire which will destroy sin and sinners and even burn up the devil and his angels. In one of His parables Jesus spoke of the selfish ones who do nothing for others and will hear His voice in the judgment saying, "De-

part from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matthew 25:41.

In another parable Jesus compared the kingdom of heaven to a field and the harvest. He said, "In the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." Matthew 13:30.

I found a number of texts in the Bible about eternal fire and eternal punishment, but I could not find a single mention of eternal sinners. A number of verses spoke of sinners being burned up and destroyed. Some in Malachi were especially plain. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1-3.

There were many other texts, but the one which made it all clear to me was Revelation 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: *which is the second death.*"

How could words of Holy Writ be plainer? The lake of fire will bring *death*, not life. The wicked who cut themselves off from the Source of life will have for their reward eternal death. This will be their eternal punishment.

For a time God permitted a festering sore of sin to exist in the universe. He wanted angels and men and the beings of other worlds to see its terrible results. For a time He let sin run its course while Jesus came with a rescue mission to save all who are willing to be saved. In the day of final reckoning the fire of God's glory will separate the wood, hay, and stubble from the gold, silver, and precious stones.

It is not God, but we, who decide our eternal destiny. I have come to the conclusion that everyone who really wants to be saved in God's eternal kingdom will be there. Only those who are in harmony with God and have let His love fill their souls would want to spend eternity in His presence.

All who choose the way of heaven will be saved by the matchless grace of Him who died on Calvary. He bore our sins and cancels our guilt. It is our choice that accepts this proffered salvation. We need not fear the ordeal by fire, for Jesus will go with us. From the words of the prophet Isaiah we have this blessed assurance, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: *when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.*" Isaiah 43:2.

God is a consuming fire to sin, but light and glory to those who love righteousness.

American "Signs" Editor Visits Australia and New Zealand

(Right) A. S. Maxwell tells Signs Publishing Company manager, R. E. Pengilly, how pleased he is to visit Warburton. W. J. Ellis, production manager, and Ross C. Piper, "Signs" editor, are also in the picture. (Below) The editors compare notes on the American and Australian editions of the "Signs of the Times." (Lower right) Autographing copies of "The Bible Story" for members of the staff.



★ Of course it will be a good dog when it grows up—"Bedtime Story" pups always are!

ARTHUR S. MAXWELL, British author and editor, "borrowed" by the Pacific Press in California for over twenty years, edits the American "Signs of the Times" (monthly circulation, 275,000). His recent visit to Australia and New Zealand satisfied at long last a keen desire to see this part of the British Commonwealth. ● Ninety-seven book titles have come from his ready pen, the latest of which is a definite thought-provoker, "Time Running Out." To millions of children the world around he is "Uncle Arthur" of "Bedtime Stories" fame. Of these popular books, some thirty million copies have been sold in many countries. Noteworthy among his recent publications is "The Bible Story"—ten volumes containing practically every story in the Bible, retold for young folk and superbly illustrated in colour—a real "million dollar" production! "Your Bible and You" is the companion volume for adults. Editions of both have been printed by the Signs Publishing Company here in Warburton. ● During his visit thousands of children crowded him at every opportunity; children in hospital wards were delighted to hear Uncle Arthur in person tell them "bedtime stories"; and when he spoke on the "School of the Air," his voice was welcomed by many "nieces" and "nephews" throughout Australia's great outback.

PICTURES: Above, Publishers; left and page 29, Russ Pringle.

Why Victor Slept So Well

BY UNCLE ARTHUR

IN THE HOPE of getting work, Victor had gone to a big cattle show, where farmers from miles around came to display their animals, inspect their neighbours' horses and cows, and quietly keep their eyes open for suitable men and boys to help them.

By and by one of the farmers came over to the group of lads among whom Victor was standing, and looked them all over very carefully.

"Want work?" he inquired.

"Yes," they chorused.

Then his eye caught sight of Victor, and somehow he was drawn to his open, honest, sunburned face.

"How about you, son? Do you know anything about farm work?"

"I can sleep on windy nights," said Victor.

"What do you mean?" asked the farmer shortly.

"I can sleep on windy nights," replied Victor calmly.

"The boy's stupid," muttered the farmer, walking away. But Victor's strange words kept ringing in his ears. "I can sleep on windy nights," the farmer muttered to himself. "What on earth does the lad mean?"

A little later he came back to the same group. Victor was still there, good-looking and honest-looking as ever. The farmer decided to try again. Once more he asked Victor to tell him what he knew about farming, but again he received the same strange reply: "I can sleep on windy nights."

"Well," said the farmer in exasperation, "you had better come along, anyway, and we'll see what you can do."

So Victor accepted the job and went off to live on the farm. His work was good, and the farmer was pleased with him. But one night something happened.

It was late, and everybody had gone to bed and to sleep. Presently a heavy gust of wind in the trees awakened the farmer, and in an instant he was on his feet. He sensed immediately that a storm was coming up, and his first thought was for his cattle, his haystacks, and his barns.

Rushing into Victor's bedroom, he found the boy fast asleep.

"Wake up, wake up!" he cried.

But Victor slept on.

"Wake up, I tell you!" he shouted, becoming more angry every minute. "Can't you hear the wind?"

Still Victor slumbered.

"I'll fire him in the morning for this, I will," stormed the farmer as he hurried out of the room and down into the farmyard.

But here another surprise awaited him.

No doors were banging in the boisterous wind. All were tightly closed and barred. He opened one and peered into the cow barn. Every animal was in its place.

But what about the haystacks? he wondered. They must be blown to pieces by now. But they were not. In fact, so carefully had someone covered them that not a wisp of hay had been lost.

Through the darkness and the blinding rain the farmer stamped around his property, expecting every minute to find something wrong, but always finding everything right.

At last, dripping wet, he returned to the house. Going upstairs to Victor's room, he looked in. The boy was still sound asleep.

As the wind continued to howl around the house the farmer recalled the mysterious words: "I can sleep on windy nights." Suddenly he understood.

The boy had done his work so faithfully that there was nothing for him to worry about. He could sleep in a hurricane or an earthquake.

Victor kept his job.

—From "Bedtime Stories," No. 17.



AND THIS IS WHAT THEY'VE BEEN WAITING FOR—THE AUTOGRAPH OF THEIR FAVOURITE STORYTELLER—

Uncle Arthur



Prayer for a Humming-top

ROBERT H. PARR

SIR EDMUND GOSSE, the poet, author, critic, and one-time librarian of the House of Lords, has an engaging story of his childhood. Born into a home where religion coloured every aspect of the life of every member of the household, young Edmund early learned to say his prayers; in fact, he learned to pray.

However, it seemed that Edmund absorbed his austere parents' ideologies almost too swiftly and too thoroughly. Indeed, he attained a precociousness in the things of religion that well-nigh boggles the imagination. At the tender age of seven, for instance, he read every day "and at much length, too," a portion of Scripture; this was followed with a heaped helping of (I quote him directly), "a book of incommunicable dreariness, called Newton's *Thoughts on the Apocalypse*." After this, as a relaxation, he was allowed to recite his own favourite hymns.

Thus it does not surprise us if the little fellow suddenly began to perform feats of vigorous but ill-calculated spiritual daring. At least, that is what his parents thought. As his sixth birthday approached, Edmund began to covet with boyish intensity a humming-top which he had espied in the window of a shop near his home. With childish guile, he inserted a clause into his evening prayers (which his parents, of course, heard), mentioning in no vague way the desired object, to wit, the humming-top. He was careful, he states, to add the words, "if it is Thy will," and settled back, such was his belief in the efficacy of prayer, to await developments. He did not have long to wait.

Hardly was he up from his knees when he beheld his parents in whispered conference, following which his father told him that he "must not pray for things like that." The little man was nonplussed. He fell back upon the question beloved of every child. "Why?" he asked with pardonable curiosity. His mother, who was much given to speaking on things spiritual, he had often heard say (and he quoted as much to his father): "No things or circumstances are too insignificant to bring before the God of the whole earth." "I persisted," he says in his autobiography, "that this covered the case of the humming-top, which was extremely significant to me."

His father, strangely, was unimpressed by this show of theological logic. The good man reckoned that for a small child to exercise the privilege so openly "reduced their favourite theory to an absurdity." To put an end to the matter, the head of the house peremptor-

ily told the pious child that he must desist from uttering such trivial supplications. But Edmund, astute little fellow that he was, did not fail to see the situation clearly. "The fatal suspicion had crossed my mind," he writes, "that the reason why I was not to pray for the top was because it was too expensive for my parents to buy."

We may believe that he was quite right in his suspicions, but we shall never know with certainty. The incident occurred more than one hundred years ago; all the human participants in the little drama have long since gone to their last, long rest; we therefore must let our judgment rest also.

Let us assume for the purpose of the exercise, however (to use a phrase well-loved of teachers of geometry) that the hypothesis is correct. Let us assume that the wily and penetrating surmise of the wee laddie was right on target, as it most probably was. (I base the assumption on the fact that most pious parents, in an attempt to bolster the boy's faith, would have rushed down to the toy-shop and snapped up the precious prize, carried it home, and in due time, would have presented it to the excited six-year-old; and if, in the process they deemed themselves to be accessories with the Lord, instruments of His in answering the prayers of an innocent child, well and good. Just as long as little Edmund's faith did not, at his tender age, suffer a body-blow, it was worth the sacrifice.)

Mr. and Mrs. Gosse were guilty of a most human tendency, and I bring it to your attention without malice. They made, I submit, two cardinal blunders, and nothing is easier to spot and enlarge upon than cardinal blunders in other people. The first mistake they made was in thinking that the matter was trivial and frivolous. Let me remind you that whatever I pray for is not unimportant to me. It may seem so to you, if I let you know for what objective I was making supplication. But the very fact that I will approach the Most High with a request, surely indicates that, to me, this thing assumes an importance that even your scorn cannot slough off.

Do you know that Mr. and Mrs. Gosse had their little boy praying every night for the conversion of the heathen, and the restoration of the Jews to Jerusalem? (Remember he was not yet six years of age.) But he confesses for all posterity to read, that his desire for a simple humming-top far outweighed his desire for these other two petitions combined. And why not? Surely

the Heavenly Father expects a child to be more interested in a toy than in whether Jerusalem again is to become the capital of Jewry.

It is true that, if you search Holy Writ, the prayers recorded therein are for supremely lofty ideals, for magnificently conceived and altruistic desires, or for salvation, either material or spiritual. But I take comfort from the prayer the Master gave to His disciples. In the midst of the splendid array of supplication and salutation there is the apparently mundane request, "Give us this day our daily bread." And surely a humming-top is food for a little boy's contentment; and surely my most ordinary requests are bread to recreate my spirit.

The second mistake Edmund's parents made was that they measured the power of the Almighty's arm by the fatness of their own purse. You see what I mean? The return of the Jews to Palestine (a matter still far from completion) and the conversion of the heathen (a task that still all but staggers the strongest, stoutest faith) they deemed well within the compass of the power of God. But the acquisition of a humming-top, ah, that was something different. And why? Because *they* would have to foot the bill; they would have to dig into their own resources, and they knew these to be strictly limited; therefore, prayer should not be made for such a piece of nonsensical worldliness as a humming-top.

Before you laugh at the naive simplicity of these two good folk, examine yourself. Have you ever prayed that God should care for the poor and the hungry, only to refuse the first caller at your door who asks for a donation for such a charity? Have you ever mentioned to the Lord that, as winter draws on, you trust He will remember those who lack adequate clothing, yet your own cupboards are over-stuffed with clothes which you might, if you could take the time, give to some organization which is overwhelmed with calls for just such garments as you could dispense? I make no mention of such supplications to the Throne of Grace as, "Bless, we beseech Thee, those who have gone out as missionaries to bring the good news of salvation to those who sit in darkness," lest I should be tempted to ask you how much your foreign mission offerings amounted to last month, or last year. We are much more apt to couch our prayers in fine phrases than we are to do something about getting an answer to them.

Prayer—and this is what I have been trying to say in these preceding paragraphs, without actually putting it bluntly, but the temptation is now too strong and I shall spell it out in simple words—is not merely utterance, and hoping that God will do something about it; prayer is a request plus a willing readiness to co-operate with the Arm of Omnipotence.



REPAIRING OUR DEFENCES

(Concluded from page 13)

holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them." "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Ezekiel 22:26, 28.

It is freely admitted on all sides, that God has not spoken in His Word of any change of the Sabbath, but Ezekiel does point out that there has been a displacement or substitution made in a portion of the wall of God. It reveals the building up of a flimsy wall in the breach, a claiming for it of the sanction of heaven, and that others would come and daub it with whitewash, to hide its defects. They would resort to all kinds of expedients to show a "thus saith the Lord God, when the Lord hath not spoken." It is more than a coincidence that the closing chapters of Isaiah, which refer to the end of the age, also use the same figure in repairing our spiritual defences by the Word of God, instead of trusting to the fables of tradition.

We are approaching the last crises, when God's people are invited to stand in the breach in the day of the Lord. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath [from desecrating it] from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable. . . . Then shalt thou delight thyself in the Lord." Isaiah 58:12-14. Ezekiel says we profane the Lord when we profane His day. Isaiah affirms we delight in the Lord when we delight in His day.

In the days of Ptolemy Philadelphus of Egypt, in 284 B.C., there was a celebrated architect named Sostratus, who built a famous lighthouse, all of marble. It was constructed on the island of Pharos, near Alexandria, and its beacon fires kindled every night could be seen by mariners far out to sea. It was one of the wonders of the ancient world. When it was completed, it was greatly admired by Philadelphus, who desired to have his name engraved on the monument for posterity to behold, as the builder. But Sostratus first engraved his own name on the solid marble, and then covered it with a stucco of mortar, with the inscription, "Philadelphus, the friend of the gods, and the saviour of sailors."

Rainstorms and tempestuous seas did their work of erosion, until the inscription of Philadelphus was completely obliterated, exhibiting upon the enduring marble, the name of Sostratus, the original designer. The fabled sanctity of Sunday, the child of mythology, has been plastered over the Sabbath, with the stucco of tradition, and "they have made others to hope that they would confirm the word." But the waters of Bible truth have washed away the stucco of tradition, revealing the true Sabbath of God, shining undimmed, as it first came from the hand of the Creator, the original Designer, chiselled upon the imperishable pillars of time. Who will stand with us in the breach, to build up the wall in the day of the Lord?



YOUR

Bible Questions ANSWERED

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

WHAT IS PRAYER?

Should Christians pray for hours on end? Does not repeated praying for the same thing indicate unbelief? What is true Christian prayer? **B.S.**

Most of the personal prayers recorded in Scripture are brief and to the point, but we do find instances of prayer that are frequent and fervent, rather than long. Our Lord's own prayers in Gethsemane were more of this nature, according to the Gospel record. Bishop Hall once summarized the Scriptural teaching regarding prayer in the following admirable passage:

"Prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of strong desire which sends it to heaven, and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are, nor the rhetoric of our prayers, how eloquent they be, nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be, which God cares for. Fervency of spirit is that which avails much."

Repeated praying no more evidences unbelief, than do a child's constant requests to its father. Important prayer keeps us aware of our dependence upon God and this awareness is essential for the ultimate granting of our petitions.

CONFESSED SINS

Are confessed sins forgiven and blotted out, or are they merely shelved to be resurrected later if, at the end of one's life, one sin is found within an individual? **W.A.H.**

God's forgiveness is as final as our repentance. If we maintain our attitude of sorrow for sin and the penitence which puts all known evil practices away, then our sins will never be mentioned to us again. We are the only ones who can cancel God's forgiveness, and this is done by wilfully turning back from the Christian path to enter "the broad way." When we first accept Christ as our personal Saviour, all the sins of the past are

covered by the virtues of His blood, and God speaks of them as "blotted out," "removed," "cast into the depths of the sea." However, in the judgment, Heaven enquires whether the rest of our life has testified to the sincerity of our initial repentance. This will be determined not by any isolated good or bad act, but by the habitual tenor of the life, the direction of the soul's efforts and affections. A flagrant, wilful sin reveals that the soul has wandered far from the Lord. See Matthew 18:21-35, for the most complete New Testament statement on the matter of divine forgiveness and human conduct. The Christian, who daily commits his way to Christ in constant dependence and trust, need have no fears concerning the judgment or his past.

A METHOD OF EASY VIRTUE?

The New Testament does not support Sabbath-observance, for such an external form would provide a method of gaining easy virtue. Is not this the case? **E.D.B.**

Sabbath-keeping, as presented in the New Testament and the Old, is not just an external form. Christ showed that true Sabbath-keeping involved a spirit of compassion, and a dedication to the healing of men's physical and spiritual ills. See Matthew 12. Hebrews 4:1-9 shows that true Sabbath-keeping comes from entire dependence upon Jesus for righteousness and victory over sin. "We which have believed do enter into rest," says the inspired apostle. Only those with saving faith can keep the Sabbath truly.

We are not to shun requirements of God merely because they are accompanied by an external form. Baptism and the Lord's Supper as well as outward Sabbath-observance are external forms, but they are clearly set forth as Christian duties. The external symbolism is a vehicle of truth, instructing all who are illuminated by the Holy Spirit. W. E. Sangster has written as follows:

"He who would abolish symbols altogether must never again shake hands with a friend, or kiss his child, or raise his hat to a lady, or revere and salute his country's flag. Lift all this to a divine level! Think of a Cross, and Bread, and Wine . . . and all impulse to a cavalier dismissal of ritual will die." —"The Pure in Heart," pages 18, 19.

RIGHT OR WRONG?

Do Seventh-day Adventists attend the Agricultural Shows, or do they believe that such are not appropriate places for Christians? **M.L.**

The Seventh-day Adventist Church does not legislate in matters of this kind, but merely affirms Biblical principles by which all may rightly direct their conduct. One such principle is found in Philippians 4:8:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Most Adventists believe that such counsel from the New Testament rules out their attendance at theatres, boxing stadiums, dance-halls, and the like. However, exhibitions of agricultural and industrial achievements fall into a different category, and may be viewed with profit, although some peripheral functions of such exhibitions, such as pleasure "side-shows," will be ignored.

THE BIBLE AND COMMUNISM

Does the Bible make any reference to Communism? If so, where? and what effect will Communism have on the world of the future? **M.V.**

Some Bible students believe that a world-wide system of unbelief is referred to in Daniel 11:40, as "the king of the south." The literal kingdom of the south in Bible times was Egypt (Daniel 11:4-8), which was renowned for its defiance of the God of heaven. "Who is the Lord, that I should obey His voice?" asked Egypt's leader. See Exodus 5:2. In the Bible's last book reference is made to a power which is "spiritually Egypt" (Revelation 11:8), and the prophetic context points to the era of atheistic socialism which came to a head at the time of the French Revolution, and which paved the way for modern Communism. Daniel 11 suggests that some atheistic power "at the time of the end" will make war on another leading world power called "the king of the north," but it will meet with defeat and the rapidly following events will hasten in the second advent of Christ. See Daniel 11:40-12:1. One prophetic expositor, George McCready Price, thus interprets these verses.

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