

# Signs

OF THE  
TIMES

**Reaching for the Stars** (SEE PAGE 8)

**AUGUST, 1964**

(Registered at the G.P.O. as a newspaper for transmission by post as a newspaper)



# Music



By WILL EDMISTON

I have heard the tinkling laughter  
Of some children when at play,  
That has lingered with me after  
I have gone upon my way!  
And the music of their laughter  
Acted on me like a blind  
That has rolled up to the rafter,  
Letting sunshine in my mind.

I have heard a wild bird singing  
While its music held me still,  
As the clear bell-notes went ringing  
To the tree-tops on the hill!  
And I've heard a wild bird calling  
For its young ones to come home,  
Just before the night is falling  
On the little ones that roam.

I have heard a mother singing  
A sweet lullaby that charms,  
As she lovingly was clinging  
To her baby in her arms;  
And I've seen the look of wonder  
In the baby face arise,  
'Till the spell had broke asunder  
When it closed its lovely eyes.

I have heard the wind go singing  
As it kissed the flowers and trees  
With the song that it was bringing—  
Happy rain upon the breeze;  
And I've heard the rain-drops falling  
Like sweet music on the ground,  
As I heard the crickets calling  
From the little pools they found.

But I've heard the finest music  
When I've helped someone in need,  
The deep beauty of God's music  
I have found, in some kind deed.  
Hearing gratitude is music  
When we play our kindly part;  
In our giving, there is music,  
God's sweet music of the heart.



# 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

Any article from the pen of Australian-born Dr. Roy A. Anderson is well worth reading, and his joyful affirmation, "I Believe in a Living Saviour," which appears on page 6, is no exception. When viewed in this light, the Resurrection becomes not just a matter of doctrinal discussion, but of personal reassurance.

Man's restless urge to extend his influence beyond the bounds of this earth is highlighted in Arthur S. Maxwell's article on page 8, "Reaching for the Stars." What some fail to realize, however, is that there are other than scientific considerations involved in this matter.

Perhaps there is no question which has so exercised the minds of men down through the years as the one considered by Walter E. Battye in his article on page 12. Most people seem quite prepared to surround the matter of death with a giant question mark, and leave it at that. Why should they do this when God's Word holds the answer?

For a frank, poignant, and helpful discussion of the problems which have to be faced in the home of the alcoholic, you should not fail to read "Formula for a Miracle," which appears on page 16.

Some time back Meryl Totenhofer wrote a very sensitive piece about Mary Magdalene. This month she has written a companion article on Martha, "The Elder Sister." See page 20.

After an absence of some months, Alfred S. Jorgensen makes a welcome reappearance in the columns of this magazine. On page 24 he commences a series of articles under the general title of "Exploring Ephesians." We believe after reading these you will have a fresh appreciation of this Pauline epistle.

A number of aspects of the evolutionary theory are examined on page 26, along with a suggestion of some of the implications involved in the acceptance of these speculations of man.

## OUR COVER PICTURE

The colour camera of Austen G. Fletcher takes us to one of Australia's most rapidly growing cities—Perth. A view of the new Civic Centre in St. George's Terrace.

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Page One





# THE MARCH OF EVENTS

Her Majesty Queen Elizabeth, recently approved a new portrait of herself for inclusion in the coinage of any Commonwealth country wishing to use it. It shows the queen wearing a diamond tiara—a wedding present from the late Queen Mary.

## Through the Smoke-screen

THE *Medical Journal of Australia*, official publication of the Australian Medical Association, is to be congratulated for the forthright challenge it issued to Australian cigarette manufacturers in its recent issue. After pointing out that the American tobacco industry had agreed to abide by a fairly rigid code of advertising ethics, the Journal called upon their Australian counterparts to show a similar degree of responsibility. It then stated that it was a curious commentary on the organization of Australian society that it knew of a causative and removable link in the commonest and most lethal form of cancer—lung cancer—but continued to subsidise its production, and reject any limitations on its consumption.

Today the cigarette stands indicted as a killer by every research group that has made an honest, careful evaluation of its harmful potential. This fact, and the arousing of responsible, informed public opinion, has forced the American cigarette manufacturers to agree, amongst other things, that: (1) no cigarette advertising shall be directed to persons under 21 years of age, nor shall sample cigarettes be offered to persons under this age; (2) cigarette advertising shall not suggest that good appearance or good health is due to cigarette smoking (this section of the code rules out the featuring of prominent sports celebrities in their advertising); (3) no advertisements shall represent cigarette smoking as "essential to social prominence, distinction, success, or sexual attraction."

Since this agreement was reached, however, the American Federal Trade Commission has demanded

in addition that every packet of cigarettes carry the warning, prominently displayed, that continued smoking of cigarettes could cause death from lung cancer. Currently the trade is talking of fighting this demand through the various courts of the land.

Being perfectly realistic, however, we feel it is useless to expect "responsibility" from a commercial enterprise whose prime interest is in profits, when there is a conspicuous lack of such responsibility on the part of its customers. One would expect that with the mass of incriminating evidence accumulated against this wasteful, senseless, and harmful habit, that thinking people would change their ways. Why don't they?

Norman Cousins, writing in a recent issue of *Saturday Review*, provides one answer. He wrote of a doctor friend who said to him: "I didn't need the government's report to convince me that smoking can cause cancer, or bronchitis, or various forms of heart disease. . . . I see that evidence almost every day in the hospital wards, or among my own patients." When asked why, in view of this knowledge, he himself continued to smoke, he replied, "I suppose I'm like many of my own patients. I've advised them to give up smoking, but they'd rather not. It doesn't make much difference to them if a few years are lopped off their lives. They really don't care."

"They really don't care." What a commentary on the emptiness and meaninglessness of life as seen through a cigarette smoke-screen! And what a contrast is the responsible Christian approach, which sees this present life as but a preparation for the life to come, and these mortal bodies of ours as temples of the Holy Ghost. Can Christians continue to defile these body-temples with impunity?

R.C.P.



# The Home—Our First Line of Defence

FOLLOWING THE RECENT RULING by the United States Supreme Court that prayer and Bible reading in the state schools are unconstitutional, many Protestant denominations are feeling distressed for the religious education of their children.

There are many, however, who have definite convictions that the responsibility for the religious education of their children rests squarely upon the home and the church. Too often parents and church leaders have thought complacently that with prayer and religious instruction in the state schools, the child's spiritual needs were adequately met.

A rousing reminder that the home is the fountain-head of the spiritual values that make a nation great and that enable it to endure was sounded by Perry F. Webb, pastor of the First Baptist church of San Antonio, Texas. He said:

"The beginning of every honoured institution on earth is at the family hearth. The roots of state and local government reach back into the home. The concepts of theoretical ethics and practical morals all have their derivation in the home. . . .

"To be more concrete, the first nursery was a home. The first school was a home. The first hospital was a home. The first manufacturing establishment was in a home. And the first religious society was organized in the unecclesiastical atmosphere of a home dedicated to God.

"Nationally, the home is our first line of defence. Not in our armies and navies, our aeroplanes and submarines, our bombs and missiles, however necessary and vital these may be, but in homes pleasing to God is the first line of our national defence. The integrity and the durability, the morality and the sobriety of any nation are determined and directed, moulded and modified by the influence of its homes. Here in our own land we as a nation can never rise above the spiritual level of our homes."

How wonderful the thought that as we raise the spiritual standard of our homes, and find in them a new depth of peace, security, and love, we shall be doing more for the welfare and peace of our nation than by any material contribution!

M.M.H.



(Above) The "Red Pelicans," the leading acrobatic flying team of the R.A.F. for 1964, put on a spectacular display at one of their public performances. (Below, left) India's new Prime Minister, Mr. Lal Bahadur Shastri, 59, who has been chosen to succeed the late Mr. Nehru. (Below, right) A Canberra jet bomber throws up huge waves while testing simulated landings during extreme winter conditions, at an R.A.F. establishment in Britain.





## Drift from the Bible

THERE ARE MIXED REACTIONS in British churches to Dr. Billy Graham's plan to hold a crusade in Great Britain either next year or in 1966. Many British ministers have misgivings about the value of mass evangelism, though all have the utmost respect and personal appreciation for Dr. Graham.

While Dr. Graham was in England recently planning for the coming crusade, he gave a press conference, answering a number of questions. One was, which aspect of contemporary life in Britain disturbed him most.

"Theological radicalism, so-called," replied Dr. Graham, and explained himself by stating that some church leaders claimed that there were no moral absolutes. This was just what those living in immorality wished to hear. And there were those who decried the existence of a personal God, which at the very least bordered on atheism. "This is not Christianity. This is not the teaching of the Bible. This is another religion," exclaimed the great evangelist.

Dr. Graham emphasized that the churches need not wait for a crusade in order to present the great truths of the Bible and the gospel in its simplicity.

"I should like to see preaching become authoritative, Biblical, and evangelistic," he continued. "We've had so much apologetics." What was needed was an affirmative, authoritative proclamation. "You don't have to defend the Bible; just proclaim the Bible, and it will defend itself."

Despite its magnificent machinery, the church today is too often weak and ineffective. In strong contrast, the apostolic church and the churches of the Protestant Reformation were filled with power and vitality. The difference is that the church of today has largely lost its faith in the Bible as the Word of God.

This has resulted in what Philip Edgcumbe Hughes, in *Christianity Today*, calls the "tragic disarray of contemporary Protestantism. The spectacle it presents is in general that of a religion without authority. The assured proclamation of the Word of God ('Thus

saith the Lord!') has all too commonly been replaced by the fumbling speculations and surmisings of men. The theological 'experts' are happier when explaining what they do not believe than when explaining what they do believe."

We need to order our lives by the divine authority of the Scriptures; not to judge and measure the Scriptures by human standards and preconceived ideas.

M.M.H.

## A Matter of Words

THESE DAYS it simply isn't done to call a spade anything but an agricultural implement. Of course, advertising copy-writers, scientists, and civil servants always have used their own varieties of linguistic circumlocution to express their ideas, but today everyone seems to be following suit. Illustrating this trend, *Newsweek* magazine recently wrote this paragraph concerning an average suburban couple.

"She and her husband—a successful mortal surgeon (undertaker)—live in a planned community. Their place is not just a furnished flat: it's a garden apartment containing oversized rooms furnished with quality appointments, and done in decorator colours. They prefer to drive a pre-owned car. Like most young moderns, she suffers mildly from hair fatigue, problem skin, irregularity, and over-acidity, but she has licked her figure problem, and is again down to graduation-day size. Someday, of course, she and her husband will become senior citizens and retire to a leisure village."

But this brings its own problems. As one lexicographer has pointed out: "As the pleasant way of saying things becomes familiar, new euphemisms must be invented, because the truth becomes visible again." All this is an innocent enough foible of human nature—that is, until it colours the thinking of the church. And here we must draw the line. Today we no longer have sinners, they simply are *maladjusted individuals*. Sin is spoken of as an *idiosyncrasy of individuality*, but the use of such verbal cosmetics can never mask its ugly face. In our personal relationships with God, never let us fear to call a spade by its right name.

R.C.P.

The Queen, with the infant Prince Edward in her arms, appears with other members of the Royal Family on the balcony of Buckingham Palace, after the Trooping of the Colour ceremony.







# GETTING RID OF

★ RAYMOND L. COX

Sin

These Indians, therefore, would prepare a string and tie a separate knot in it for every sin committed. They dared not omit a single one. At the appointed time the Huichol assembled at their temple to confess to Grandfather Fire. One by one they mentioned each transgression scored on their strings. Then each individual tossed the string into the fire. When the god had consumed it in his pure flame, the Huichol's sins were forgiven and the Indian was free to depart in peace.

But every Huichol must have been haunted with the fear that he might have forgotten to specify some sin!

Who can keep track of ALL his iniquities?

Half a world away from Mexico stands Mecca. In the courtyard of the great mosque there looms the Kaaba. According to legend, this sacred black stone was salvaged from earth's primeval Paradise by the angel Gabriel and entrusted to Abraham. But at the time of its delivery to the patriarch the stone, they say, was not black!

What changed its colour?

Devout followers of Mohammed insist that the Kaaba became black by the touches of the sinful! For thirteen centuries pilgrims from all over the world have braved the harsh Arabian desert to visit Mecca. Their primary purpose is to touch the Kaaba and have it absorb the blackness of their sins!

But millions have no access to Mecca. If the Kaaba really did absorb the stain of sin, its remedy would still be denied to most of the people of this planet.

High in the Himalayas gurgles the source of the sacred river Ganges, India's storied stream for cleansing sin. Pilgrims claim that this river was born out of the desire of a goddess to save the condemned. At Benares, the religious capital of the republic, the living seek purification in the allegedly holy waters while the ashes of Hindus cremated in funeral pyres are spread on the stream.

But long ago Pilate learned that water will not rinse away guilt. Washing will clean up man's exterior, but sin is more than skin-deep! Sin is an inner thing. Neither the Ganges nor the Jordan, nor any other stream, can purify from the inward spiritual contamination of sin.

The ultimate tragedy of these practices, as pursued in Mexico, Mecca, and India, is that they fail to accomplish their purpose. The Huichol's guilt is just as great after burning his string of sins as it was before. The pilgrim's sin is just as black after touching the Kaaba as it was before. The bather's soul remains as filthy after immersion in the Ganges as it was before. These methods simply do not work. They may calm the conscience, but they do not remove the guilt. Is there, then, no effective remedy for sin?

Thank God, there is! There is a Rock of salvation, but not at Mecca. There is a cleansing stream, but it is not the Ganges. Forgiveness and salvation are available everywhere. And one is not compelled to compile a complete catalogue of his sins in order to be sure that all are purged.

God in Christ becomes for believers "the Rock of our salvation." Psalm 95:1. Jesus Christ Himself is the river of man's redemption. "The blood of Jesus Christ," states 1 John 1:7, "cleanseth us from all sin."

God issues this invitation to everyone: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Anyone may come. Only Moslems can march to Mecca. Only Hindus qualify for benefits at Benares. But Calvary's "crimson stream," Golgotha's "Rock of salvation," is accessible everywhere to everybody. Not even a pilgrimage to Palestine is necessary. For in a very real sense Calvary is everywhere.

Paul relates of the migrating Israelites, "[They] did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:4. Likewise, we may say, Christ the Rock of our redemption follows us. From Jesus flows "a fountain filled with blood. . . And sinners plunged beneath that flood lose all their guilty stains."

You are a sinner. You cannot personally do anything about your sins. But Jesus already has done something about them. He died for them! And now to be rid of them you need but touch by faith the Rock of salvation and be washed in the river of His redemption.

**J**UST ABOUT EVERYONE gives attention in some way to getting rid of sin. The primitive Huichol Indians of Mexico feared the consequences of sin not only hereafter but in the present life. Only by purging themselves from the taint of past misdeeds, they supposed, could they enjoy the natural benefits of rain, good crops, and successful hunting.



**I** AM HE that liveth, and was dead; and, behold, I am alive for evermore." How much these words imply! He who thus spoke declared plainly that He had been dead, but now He was living; *alive for evermore*. Here is the very touchstone of the Christian faith. Not our Saviour's death but His resurrection brought the church into being.

What comfort that statement "I am He that liveth" must have brought to the ageing prophet now a prisoner on the Isle of Patmos! John was given a vision on the Lord's day and there, standing before him, was the Son of man in all His heavenly glory.

The last time he had seen Jesus was when he stood watching the Lord ascend into heaven. Suddenly the silence was broken by an angel who said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. Their Lord had gone, but He was coming back.

At first those preachers cherished the hope He would return almost immediately. But as the immensity of their task of giving the gospel to all the world dawned upon them they began to understand more of the purpose of God. John was now an old man. The other apostles had all been martyred. What did the future hold for the church? This was the query in his mind when suddenly the whole panorama of human history was opened up before him. What he saw he wrote in a book which we know today as the Revelation, or the Apocalypse. We could rightly call this last book of the Bible Christ's own epistle to His church. In His very first message He says: "I am He that liveth." What memories must have been awakened in John's mind! He was with his Lord when He died on the cross. And he was one of the first at the empty tomb on the day of the resurrection.

Then a few weeks later he had stood with Peter on the Day of Pentecost and witnessed three thousand Jews accepting Christ as Saviour and Lord. "There was nothing by which death could hold such a man," declared Peter. Acts 2:24, Phillips. The grave must take Him, for He died our death. But the grave could not hold Him; He came forth a Conqueror over death.

To understand the effect of the resurrection, think of Mary Magdalene on that resurrection morn. She was one of a group of women who had planned to embalm Jesus. She would never hear His voice again, she thought. But when she came to the tomb it was empty. "They have taken away my Lord," she moaned, "and I know not where they have laid Him." Then Jesus spoke her name, and instantly her whole world was changed.

Think also of that group of men in the upper room at Jerusalem. They had met behind locked doors. They were frightened, dazed, bewildered; defeat and despair were written on every face. Life seemed a mockery. But see them a few weeks later, out in the market-places, on the highways, in the homes of the people, declaring with superhuman confidence the story of the resurrection. They were unafraid and unashamed. But these were the very men who had fled when Jesus was arrested. They had feared for their lives then. Now they scorned the threat of death. What made the difference? It was the consciousness that Jesus was alive.

Christianity could rightly be called the "religion of the resurrection," for everything a Christian believes is related to that tremendous event. It is noteworthy that in less than fifty days after the resurrection, the witness of the apostles was so overwhelming that they numbered their converts by thousands. It is sad to hear men today declaring that the resurrection story is without foundation. If so, why such startling results? And if what the apostles were saying was untrue, then Jerusalem was surely the place and that was certainly the time to prove their statements false. The fact is that Christ's resurrection was and still is irrefragable.

Had Christ not risen from the dead the church would have perished long ago, for its grave-diggers have been many. The Humes, the Voltaires, the Paines, have all tried to entomb it, but it has always broken through and the stone of unbelief has rolled away.

Christ crucified, resurrected, reigning in glory, and coming again is the very heart of the Christian message. And every one of those scattered companies and congregations which comprised the church in the first century considered itself a part of "the community of the resurrection"—their password, "The Lord is risen indeed."

## *I Believe in* **A LIVING** **CONVINCING PROOF that**

The Apostle Paul declared that "the preaching of the cross . . . is the power of God," yet he always showed the resurrection light breaking forth from behind it. While it is impossible to over-emphasize Christ's death we may under-emphasize the power of His resurrection. It is not only what He did at Calvary but what He does as our Representative in heaven that makes salvation real. I have preached the death and resurrection of Jesus on six continents, and having witnessed the effect of that message among all types of people, I cannot help but believe in a living Saviour.

Certain religions depict men dying for their gods. But in the Christian religion we see God dying for wicked men. But more; as God He could not die; He became a man that He might die in our stead. And although He lives again He still retains His human nature and will do so for all eternity. God did not lend His Son; He gave Him. Then, after His resurrection, He went back to heaven to become the Representative of those whom He had redeemed. Just as an ambassador



going to a foreign land presents himself to the reigning monarch before being recognized as the rightful representative of his nation, so Christ went into the presence of His Father and, as the Scripture says, He was "installed as Son of God with power." Romans 1:4, Moffatt.

Note these majestic words depicting the Father's relation to the Son: "Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:8, 9.

Amid the adoration of angels this resurrected Man was "crowned with glory and honour." Hebrews 2:9. Having obtained (or secured) eternal redemption for us on the cross, He then became our High Priest, or Intercessor. And from the throne He sends forth His Spirit into our hearts, making effective in us what He accomplished for us on the cross.

Note the tremendous implication of this scripture: "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:10. We are not saved because we live, but because He



CLYDE N. PROVONSHA, ARTIST

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# SAVIOUR

## **Christ Lives Today, True Friend and Helper of His People**



**Roy Allan Anderson**

lives. Our salvation does not depend on anything we do, but on what Christ did for us on Calvary, and what He does in us by His Spirit.

Are you dissatisfied with your spiritual condition, dear friend? Do you long for victory over sin? Then put your will on the side of God and let the Holy Spirit give you victory over your sinful nature. "Holiness is not rapture: it is an entire surrender of the will to God." The very fact that you are eager to do better shows that God's Spirit is impressing you. Remember, He is the source of every holy desire and right impulse.

This truth is beautifully expressed by Ellen G. White in her book "Testimonies to Ministers": "The Lord Jesus is making experiments on human hearts through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They

are to him an incomprehensible mystery. The angels of God . . . look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude."—Page 18.

A prominent minister in Los Angeles was holding special revival meetings in his church a few years ago. Among those attending night after night was a gentleman obviously unacquainted with the general programme. After a few meetings the preacher made a special point of speaking to him, and discovered that he was not a Christian but a Jew.

"What do you think of the Christian religion?" the preacher asked.

"Oh," said the visitor, "Christianity is very interesting as far as it goes, but I could never be a Christian."

"Why?" asked the minister.

"Because I could never believe that I could get salvation from a dead Jew," was his reply.

(Please turn to page 31)



**A**LL DOWN THE AGES, from that first night when Adam looked up and beheld the glorious vista above him, men have felt the lure of the stars.

So exquisitely beautiful are these myriad points of light that each succeeding generation has watched them, and wondered about them, and woven them into their dreams and legends. Unable to reach them, they brought them down to earth, as it were, by tracing patterns of lions and bulls and fish—the age-old signs of the zodiac—across the clear night sky.

That people were thinking of the stars thousands of years ago is clear from the Book of Job, written at least fifteen hundred years before Christ. Here God is reported to have said to the suffering patriarch, "Can you bind up the Pleiades in a cluster, or loose the chains of Orion? Can you direct the signs of the zodiac, or guide the constellations of the Bear? Can you control the skies? Can you prescribe their sway over the earth? Can you send orders to the clouds? . . . Can you send out the lightning on its mission? . . . Who taught the feathery clouds, or trained the meteors?" Job 38:31-36, Moffatt.

The obvious answer to all these questions was No. These matters were all in God's province, not man's. And in any case there was no way to reach the clouds in those days, let alone the stars. Nor was there any for several thousand years.

Then, about the middle of the eighteenth century, barely two hundred years ago, widespread interest was aroused in the possibility of causing a man-made object to rise from the earth—at least above the rooftops of a city.

Two Frenchmen, the brothers Montgolfier, are credited with conducting the first successful experiment. They had observed the suspension of clouds in the atmosphere and it occurred to them that if they were to enclose vapour of some kind in a very light bag it might carry the bag with it into the air. So in A.D. 1782 they made such a bag, lit a fire under it, enclosed the hot smoke, and up went the first balloon! They filled one bag after another and at last, sure of success, announced a public exhibition. On June 5, 1783, they lit a fire under a balloon 105 feet in circumference and saw it ascend to a great height amid cries of wonder and delight from the watching crowd.

It was but a step from this success to manned flight, and on October 15 of the same year Jean de Rosier made several ascents in a captive fire balloon. Five weeks later he and a friend became the first to make a free flight in a balloon. Reaching a height of 500 feet, they flew over Paris for about five miles.

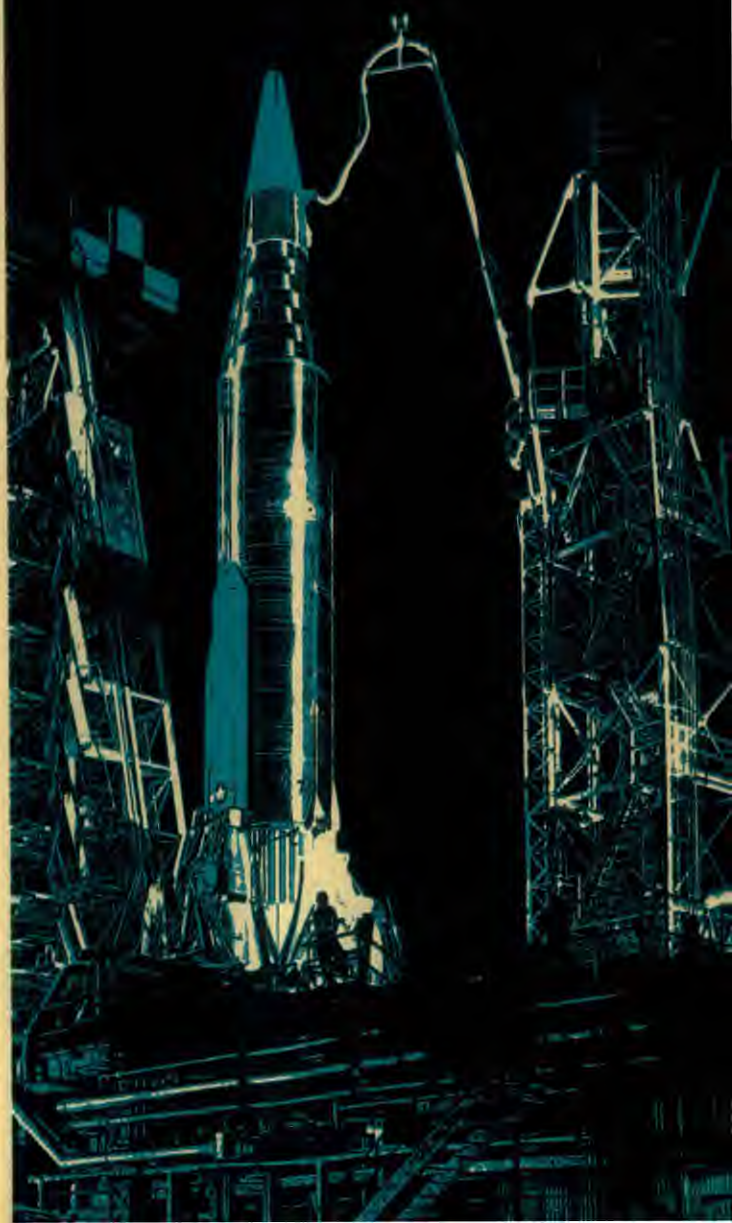
News of this historic achievement spread like wildfire. More and more people caught the urge to fly and so express the long-pent-up desire first expressed—with a different motive—millenniums ago, in the words, "I will ascend into heaven; . . . I will ascend above the heights of the clouds." Isaiah 14:13, 14.

Bigger and bigger balloons were made, some filled with hot air, others with hydrogen, and still others with coal gas. They travelled vast distances, and reached great heights. On May 31, 1962, a United States Air Force research balloon was sent up from Bermuda and came down on June 19 at Iwo Jima, 9,300 miles away, having maintained a constant altitude of 68,000 feet.

# Reaching for THE STARS

**Is Man's Age-old Dream  
of Interstellar Travel  
About to Come True?**

**ARTHUR S. MAXWELL**





Simultaneously great progress was being made with heavier-than-air machines, which developed swiftly from biplanes to monoplanes, and from propeller-driven aircraft to jets. Year by year planes became bigger and faster, flying ever higher and higher as compressed-air cabins were perfected. Passenger planes began to fly above 30,000 feet, and military planes higher still.

On July 19, 1963, Joe Walker piloted the X-15 rocket plane to an altitude of 350,000 feet, almost 67 miles—a long way beyond the 500 feet of the first balloon flight but still only a little way toward the stars.

Meanwhile research was proceeding upon an entirely different method of projecting objects skyward. The Chinese discovered the rocket principle centuries ago, but it was not until World War II that it was employed for large-scale destructive purposes. That was when the Germans sent their V-2 rockets over England.

After the war some of the German rocket scientists were taken to Russia, while others migrated to the United States. That was when the space race really began.

Cloaked in secrecy, the Russians proceeded to explore this field at a feverish pace, their efforts eventuating in two dramatic "firsts"—sending the first dog into space and placing the first man in orbit around the earth.

Yuri Gagarin's spectacular triumph on April 12, 1961, shocked the world like nothing else since the explosion of the first atomic bomb on Hiroshima. Its impact on history may well be compared to that of the discovery of America by Columbus in 1492, or the mighty Lisbon earthquake of 1755.

True, Gagarin's flight covered only a single orbit, but it marked the beginning of a new era. Less than six months later, on August 6, 1961, another Russian—Major Gherman Titov—completed seventeen orbits in a five-ton spaceship, at a maximum distance from the earth of 159 miles, a feat which further augmented the challenge to the United States. In a desperate attempt to catch up with its rival, the United States poured vast sums into its space programme and soon several small satellites, crammed with scientific instruments, were sent aloft. Then on February 20, 1962, Colonel Glenn became the first American to orbit the earth.

Not to be outdone, Russia put two men into orbit, simultaneously, in two separate capsules. The one containing Major Nikolayev was launched on August 11, 1962, and travelled 1,265,000 miles in 94 hours, 25 minutes. It made 64 orbits, its distance from the earth varying from 113 to 156 miles.

Lieutenant Colonel Popovich was launched the following day and travelled 1,242,500 miles in 71 hours, 3 minutes. He made 48 orbits, his distance from the earth varying from 111 miles to 158 miles. At one time the two men came within three miles of each other, landing only six minutes and 120 miles apart in central Kazakhstan.

Then on May 16, 1963, United States astronaut Major L. Gordon Cooper completed a spectacular 22-orbit flight, covering 600,000 miles in 34 hours, 20 minutes, and landing with extraordinary precision scarcely 7,000 yards from the waiting U.S.S. *Kearsage*.

Moscow countered by shooting aloft a man and a woman—Lieutenant Colonel Valery Bykovsky on June 15, 1963, and Valentina Tereshkova two days later.

Bykovsky made 81 orbits in 4 days, 23 hours, 6 minutes, covering 2,046,000 ground miles. Tereshkova, first woman in space, made 48 orbits in 2 days, 22 hours, 50 minutes.

Lessons learned from these first ventures into space will no doubt result in still larger and more elaborate space vehicles, projected by more and more powerful rockets, reaching ever farther into space, out toward the stars.

What Russia's next move will be nobody outside the Kremlin knows, but the United States has announced rapid progress in the development of a new and extremely powerful rocket engine. Known as the Saturn, it was originally designed to produce one and a half million pounds of thrust, but before completion this may be greatly increased. Not long ago Dr. Werner von Braun told a conference on the peaceful uses of space that a "radical departure" in rocket design may well double Saturn's thrust and make possible a three-man flight to the moon and back.

So powerful will this rocket engine be, he said, that it could actually "land a locomotive on the moon if anyone wanted one there." That it will be used to land something or somebody on the moon is highly probable, for the Apollo project of lunar exploration now has top priority in government planning, and the National Aeronautics and Space Administration is most enthusiastic about it.

All these experiments are very costly, and it is but natural that many are wondering whether reaching for the stars is worth all the billions of dollars involved. What is behind it all? Is it a quest for absolute military superiority? Or merely a desire for adventure?

In the summer of 1962 the Space Science Board of the National Academy of Sciences invited 100 of America's leading scientists to study the entire programme for eight weeks and submit their opinions. These were published early in 1963 in a 600-page report which in substance declared that the space race is a venture with "the most profound philosophical implications"—a scientific quest "more important to humanity than any in history save those of Copernicus and Darwin."

"On solid scientific grounds," says this report, "on the basis of popular appeal, and in the interests of our prestige as a peace-loving nation capable of great scientific enterprise, finding and exploring extraterrestrial life should be acclaimed as the top-priority scientific goal for our space programme."

"If life does indeed exist on another planet and we or the Russians find it, that discovery will have an enormous and lasting impact on people of every race and culture the world over, whether they are scientists or not."

"What is at stake is an opportunity to gain a new perspective on man's place in nature, a new level of discussion of the meaning and nature of life." Quoted in *San Francisco Chronicle*, Jan. 6, 1963.

Whatever may be the true driving motivation of the space programme, it is certainly accomplishing spectacular results. Hitherto insoluble problems are being solved one after another in quick succession and the age-old yearning to reach the stars is becoming ever nearer and nearer to realization.

But in this realm also we may be closer to finality than many have hitherto supposed.



Few doubt that man will reach the moon by 1970 or that Mars will be a comparatively simple conquest thereafter. A manned exploratory trip past Venus or Jupiter and other planets may follow. But what after that?

With such prodigious feats accomplished the cry will undoubtedly be raised, "On to the stars!" To the man in the street who does not bother to distinguish between planets and fixed stars it will seem the most obvious and natural thing to do. He will join enthusiastically in the clamour for more billions to be spent to achieve this final triumph.

But here a problem of the first magnitude presents itself—the mighty gulf which separates our solar system from all other universes.

Within our solar system we measure distances in thousands or millions of miles but beyond it we must adjust our thinking to "light-years"—the distance light travels in a year at the rate of 186,000 miles a second.

Thus light reflected from the moon takes approximately one second to reach the earth, while light from the sun—93,000,000 miles away—takes eight minutes. But light from the nearest fixed star takes more than four years to reach us.



In other words, if a manned space vehicle could be made to travel at the speed of light it would take four years to reach Alpha Centauri and another four years to return. And if the vehicle travelled only at the present top rocket speed of 20,000 miles an hour the journey there and back would take 274,000 years, by which time the astronauts inside would not only be dead but disintegrated.

Already scientists are eagerly studying this "great gulf" and seeking ways to cross it. But they may well discover that here is a divinely appointed boundary with a "no trespassing" sign on the other side.

There is strong Biblical argument for this suggestion, for it is clearly intimated in the Holy Scriptures that interstellar space travel is reserved for the people of God. This secret will not be revealed to everybody, but only to those who identify themselves totally with God's loving will and purpose.

Christ assured His disciples, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

He told them also that when He returns "in the clouds of heaven with power and great glory" He will send His angels to "gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

Likewise the Apostle Paul declared that the saints will be "caught up together" when Christ returns, "to meet the Lord in the air." 1 Thessalonians 4:17.

If these Bible passages are to be taken at their face value it would seem that interstellar flight of human

beings is something in which God Himself is vitally concerned. He has promised this privilege to those who accept His plan of redemption through Jesus Christ, to people who love and serve Him devotedly. Should He permit any unbeliever with a scientific turn of mind to tour His universe at will, would He not thereby nullify the promises He has made to His saints?

Shortly after the great Flood mentioned in the Book of Genesis some men said, "Go to, let us build us a city and a tower, whose top may reach unto heaven." Genesis 11:4. No doubt this resolve was primarily inspired by a desire to escape another flood, but it was also man's first feeble upreach toward the stars. "And the Lord said, Behold, . . . this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let Us go down." Verses 6, 7.

The results of this divine intervention are well known and should be a timely reminder not only that God is aware of all that happens on this earth but also that He sets limits to what man can do.

Today we could well be approaching another such moment of circumscription, when God will declare, "Thus far and no farther!"

Man's recent ventures into space—the orbital flights of gallant astronauts, the spectacular achievements of balloonists and pioneer pilots of stratospheric planes, all evidences of his restless reaching for the stars—is yet further evidence that time is running out.

## OUR

## Co-operation Corner

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

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## BEWARE OF SUN-SPOTS!

When spots speckle the surface of the sun, radio signals are apt to bounce crazily about the globe. During a recent peak of sun-spot activity, London television viewers were startled to hear a New York taxi-cab dispatcher ordering a driver named "Mac" to proceed post-haste to Flatbush Avenue. Two girls discussing a date on the telephone enlivened a New Jersey radio station's programming in another sun-spot-induced communications freak.

## SOUNDS IN THE AIR

The ear-shattering howl of a jet engine and the gentle singing of the wind in the eaves of a house are due to the same complicated changes in the air stream. Both sounds are caused by the actual creation of eddies in the air-flow, or by the break-up of large eddies into smaller ones, not by the mere existence of the eddies themselves, reports an engineering scientist. Jet-caused eddies are so strong and move so fast that their noise power can be measured in thousands of watts. Rocket engines in the bigger space-launch vehicles produce millions of watts of sonic energy, compared to the one or two watts of a powerful hi-fi set.

## CHURCH HEAD NATURALIZED

The Right Reverend Christiaan Mackaay, Moderator of the Presbyterian Church in Western Australia, has become an Australian citizen.

His wife, Siep, four of his sons, Hans, 20, Timon, 17, Just, 16, Theo, 11, and his daughter, Prisca, 13, were naturalized with him.

Mr. Mackaay, formerly of Rotterdam South, Holland, came to Western Australia with his family five years ago.

Shortly before he was elected moderator—the spiritual head of the Church throughout the State—he was invited to become minister of the Presbyterian Church in Subiaco, a Perth suburb.

Mr. Mackaay said he was proud and happy to be an Australian. "When the Western Australian Presbyterian Church elected me to its highest office almost a year ago I wanted to be one of them," he said.

# OUR Changing World



## POPE'S VIEW ON UNITY

Because they are out of communion with the Church of Rome, the Anglican and Orthodox churches are out of the "universal fold of Christ." This is the view of Pope Paul VI.

The Roman Pontiff has expressed this view in an Easter sermon on the subject of church unity.

Preaching in Rome on Maundy Thursday evening, the Pope declared that he hoped one day to see the Orthodox and Anglican churches "resume again their honourable place in the only and universal fold of Christ."

Referring to the other "Christian communities born of the sixteenth century Reformation," the Pope expressed the wish that the future would see "progress towards a perfect communion."

In the meantime, he said, "we look in mutual respect and reciprocal esteem for means of reducing the distance which separates us and of practising the charity which we hope one day to see triumphant."

—"The Church Record."

## EXPLORING EARTH'S INTERIOR

The National Science Foundation has put in hand the construction of a giant drill with which it is proposed to bore into the rock mantle which surrounds the earth's core. The operation will take place beneath the ocean because the superficial crust there is much thinner (3-6 miles) than on the continents, where it is 14-15 miles thick.

## UNITY A LONG WAY OFF

Addressing American journalists in London, the Archbishop of Canterbury, Dr. Michael Ramsey, said that he could not "predict actual unity between the Roman Catholic Church and other churches for a very long time" because "the differences in doctrine are considerable."

## ALCOHOLISM IN WEST GERMANY

The continued increase in alcohol consumption in West Germany poses "not only a danger to the individual, but to society as a whole," recently declared Pastor Eric Freudenstein, chairman of the Evangelical Working Committee to Fight Addiction, an agency of the Evangelical Church in Germany. He said that per capita beer consumption alone had grown from 38 litres in 1950 to 108 litres in 1962. Revocation of drivers' licenses because of drunken driving has increased 264 per cent in five years, Pastor Freudenstein said. There are now 350,000 alcoholics in West Germany.

## DRUG ADDICTION

Out of a total population of 3.5 million, Hong Kong has approximately 100,000 drug addicts. One out of eight adult males is an addict; drug addiction among females is only one-thirtieth that of males. The Hong Kong government has intensified its efforts to combat the narcotic problem by seeking to eliminate the sources of supply and by curing and rehabilitating the victims.

## LEGISLATING CONVERSIONS

Israel's Prime Minister Levi Eshkol recently told the cabinet that in thirteen years only 200 Jews had been converted to Christianity or Islam, among them no more than eleven children. In the same period he said, 407 Christians and Moslems were converted to Judaism. Mr. Eshkol's study was announced to the cabinet as it met to discuss a draft law restricting the conversion of minors in Israel. The proposed law would require parental agreement to a minor's baptism, plus approval by a court of law after a probation officer's investigation.



# Earth's Loved and Lost



## WHAT HAPPENS TO THEM?

★ **Walter E. Battye**

**U**NDER the blistering summer heat of a cloudless Australian sky, a thirsty traveller, with throat parched and dry, was hurrying afoot, trying to reach the nearest habitation, in a flat, sandy, arid area, when suddenly there appeared a beautiful shimmering sheet of sparkling water before his astonished eyes. His hastening footsteps of anticipation never seemed to lessen the tantalizing distance from the inviting waters—so near, and yet so far. The mysterious water kept receding, until he was forced to conclude that nature had served him up a disappointing make-believe—it was only a mirage.

This happening reminds me of a discussion with a gentleman attending a series of evangelistic meetings, who had some vague ideas about the after-life, and heaven. He said he was not an unbeliever, for he did believe in God, but he had so many questions about the future life in heaven which conflicted with his reason. In outlining his problem, he said that no one had come back to tell us of this heavenly state. Christians, he affirmed, seemed very reluctant to leave this world for the better land. That is, he corrected, unless they were sick to the point of death, and even then, they employed the best medical skill, to help them stay alive in this sphere a while longer. He recalled how it was reported that Lazarus was in the grave four days, yet when he was called forth, as far as we know, he left no descriptions of his visit to the heavenly realms. Next he cited the popular opinion that the righteous, after death, dwelt in a spirit world, singing celestial songs and playing golden harps, yet the only tangible fact he could appreciate, was the golden harp. He said he had been taught in Sunday school that the judgment took place for us all, at the end of the world. If so, why should the righteous go to heaven before they were judged? He wanted to know if heaven was a fantasy of the intellect; a sort of mental mirage. He was very confused and desired, if possible, to have an answer.

We replied that there may be some plausibility about these questions and conclusions, if the facts as stated were true. The reluctance of the Christian to leave this world was admitted, for the Bible taught that death was the embrace of an enemy, and not of a friend. The lesson everywhere in nature, in the plant, animal, and fossil kingdoms, was that death was the extinction of life. This law was the teaching of experience, and the instinct of self-preservation. Contrary to man's general ideas, death was neither a tunnel nor a terminus, for the righteous did not go immediately to heaven at death. Consequently, Lazarus left no record of those four days in death, because he had nothing to tell. Our Lord said of him, "Our friend Lazarus has fallen asleep, but I shall go and wake him." When His disciples mistook His meaning, and thought He was referring to natural sleep, "Then Jesus spoke out plainly: Lazarus is dead." John 11:11, 14, N.E.B.

The Lord Jesus raised Lazarus from death to physical life; in the same way He will raise all the righteous dead to immortal life. He alone is the giver of life. Man does not possess immortal life inherently in himself. It is the gift of God. We read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:11. In the Gospel of St. John, our Lord repeatedly declared that He would raise up His faithful followers "on the last day." Of His Father, Jesus said, "It is His will that I should not lose even one of all that He has given Me, but raise them all up on the last day. For it is My Father's will that everyone who looks upon the Son and puts his faith in Him, shall possess eternal life; and I will raise him up on the last day." John 6:39, 40, 44, 54, N.E.B.

Throughout the Bible, death is likened to restful sleep, in which there is no knowledge of the passing of



time. It may be mentioned that this basic truth is set forth in the Old Testament as well as in the New. In the obituaries of the kings of Israel and Judah, these words appear with almost monotonous regularity, "And he slept with his fathers." (See 1 Kings 2:10; 11:43; 14:31; 15:8, 24, etc.) In the record of Job, reputedly the oldest book of the Bible, it says, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. . . . If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Job 14:12-14. We might ask, "When may we expect this change?" The answer comes right out of the New Testament. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51-53. From this description, it is obvious that this change takes place at the resurrection.

Now let us notice a prophecy given by David, which the Apostle Peter forcefully used on the day of Pentecost, fifty days after the crucifixion, to show that the Lord Jesus was alive in heaven, at the Father's right hand. He quoted from the sixteenth Psalm: "He is at My right hand, I shall not be moved." "Thou wilt not leave My soul in hell [i.e., the grave]; neither wilt Thou suffer Thine Holy One to see corruption." Psalm 16:8, 10; 110:1; Acts 2:25-34. The apostle proves that this prophecy could not possibly refer to David himself for the following reasons:

1. David was dead and buried, and they could point to his sepulchre. Acts 2:29.
2. David's flesh saw corruption. Acts 13:36.
3. David had not ascended to heaven. Acts 2:34.
4. David was not at the Father's right hand. Verses 25, 34.
5. David was still in the tomb.

The Apostle makes his point that the demonstration on the day of Pentecost was the evidence that Christ was alive at the Father's right hand; whereas David was dead and not in heaven. Such was the convincing presentation that the prophecy had no application to David, but was fulfilled by Christ, David's greater Son, that three thousand souls were converted in a day. Fourteen years later, the Apostle Paul used the same argument at Antioch, in Asia Minor, with telling effect, when he said that "David . . . fell asleep and was laid with his fathers and saw corruption. But He whom God raised up saw no corruption." Acts 13:35-37. David himself had this expectation of the resurrection, when he said, "I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15.

We shall note one further illustration given by one of the most prominent theologians of the New Testament. The Apostle Paul says, writing to the Thessalonians: "We do not want you to remain in ignorance, brothers, about those who sleep in death; you should not grieve like the rest of men, who have no hope. We believe that Jesus died and rose again; and so it will be for those who died as Christians; God will bring them to life with Jesus. For this we tell you as the Lord's word: we who are left alive until the Lord comes shall not forestall those who have died; because at the word of command, at the sound of the archangel's voice and God's trumpet-call, the Lord Himself

will descend from Heaven; first the Christian dead will rise, then we who are left alive shall join them, caught up in clouds to meet the Lord in the air. Thus we shall always be with the Lord." 1 Thessalonians 4:13-17, N.E.B.

No language could be more explicit, nor is it capable of misunderstanding. The righteous shall be "for ever with the Lord," at the resurrection, and do not go to heaven in any other form at death. So Lazarus could not give any report of his visit to heaven during those four days, for he was, as Jesus had declared, in the sleep of death. Understanding this order of God's purpose places these questions in their right perspective. Disembodied spirits are not in heaven playing golden harps, nor are they for ever with the Lord before they are judged. Let us now think about the question of Heaven. Heaven is not a land of make-believe, it is no mirage! It is one of the sweetest words on human lips. It is the dwelling place of God. 1 Kings 8:30. We read that Elijah was caught up in a whirlwind into heaven. Jesus, at His ascension, was taken away into heaven. The record says, "As He was going, and as they were gazing intently into the sky, all at once there stood beside them two men in white who said, 'Men of Galilee, why stand there looking up into the sky? This Jesus, who has been taken away from you up to heaven, will come in the same way as you have seen Him go.'" Acts 1:10, 11. N.E.B. Heaven, then, is a real place, for real sentient beings.

In the plan and purpose of God, the kingdom and government of heaven ultimately is to be fully set up in this earth, and even now, God's loyal, faithful subjects are regarded as an outpost, or "colony of heaven," in this revolted world. (Philippians 3:20, Moffatt's translation.) The evidence of Bible prophecy in the social, political, and religious worlds, indicate that the times are ripe for the return of our Lord. This is the most spectacular and startling event which will affect the whole earth. Soon the Saviour will come down the cloud-lit, glory-filled skies, with all the hosts of light, to call forth our loved ones from the grave, to smilingly greet us with bodies of flesh, like unto His glorious body, warm, and glowing, and vital. (Philippians 3:21.) Never more will there be that fever-racked frame, or that enfeebled form, destroyed by deformity or wasted by disease; but the redeemed will come forth with the bloom of radiant health, to live for ever more. At this time, the righteous living and the resurrected dead are clothed with immortal powers, to be caught up to meet the Lord in the air, and to ascend to that prepared home, the New Jerusalem.

After a period in heaven, the Bible reveals that both the people of God and their eternal home, the New Jerusalem, are to be transferred to this world, which first will be cleansed and restored to rejoice in its original Edenic beauty. The Psalmist declared that "the meek shall inherit the earth; and delight themselves in the abundance of peace." Psalm 37:11. It is here the righteous will dwell in a land where they will rejoice in the vigour of eternal youth, with new wonders to admire, new heights to achieve, and new aspirations to tax their renewed powers of mind and body. The love of God invites us, through the mighty sacrifice of His Son, to receive a home in this kingdom which will have no end.



# COUNTDOWN

Timely Topics for Teen-agers who Are  
Looking for Certainty  
in Today's Uncertain World.

By **DESMOND B. HILLS**



## The Way, the Truth, the Life—for Youth

THERE WAS A DENSE FOG over the harbour and the officer on the bridge was becoming more and more exasperated. He was trying to spot familiar landmarks in the harbour so that he could be sure that his ship was in the right channel. As he tried to pierce the gloom, he saw a hazy figure leaning over a rail suddenly loom up only a few yards from his ship.

"What are you trying to do with your ship?" he roared. "Don't you know the rules of the sea?"

The reply came back: "This ain't no ship; this here's a lighthouse!"

Isn't it true that when we are least certain, and when we are most in the dark, we are most outspoken. Since commencing to write for these columns I have heard men on the banks of the Yarra River, Melbourne, and the Domain, Sydney, shout that "there is no God," and say with oaths that "the Jesus way is the wrong way for youth to take." Like the ship's officer, and all travellers lost on the sea of life, they cannot see through the gloom settled around them, the heavenly light that would guide them to a safe and sure anchorage. All who are lost and can't see through the darkness need to know that help is just as near as that ship was to the lighthouse.

Dear young person, would you let me ask you some personal questions?

★ Do you know the way through this world's darkness, the way through the problems that you have to meet?

★ Do you know the truths of Scripture, the truths that are beyond the narrow confines of the minds of men and the creeds of churches?

★ Do you know the truly satisfying life? Are you at peace with yourself, your God, and others? Are you really living, or are you just existing for pleasure?

If you feel that you should know a better way, learn of other truths, and enjoy a better life, then read on. The experiences enjoyed by other youth may be just the kind of experience you are looking for.

### The Best Way to Follow

Youth is the critical period of life, for it is at this time, between childhood and adulthood, that we make the major decisions which affect the whole life. Our future in this life and the life hereafter is determined by our own decisions regarding our life work, our pastimes, our life companion, and our relationship to Jesus Christ. Paths stretch out on every hand—some of them inviting, some repelling, and in most instances there are conflicting invitations.

To help you make wise decisions concerning the major issues of life, I have asked about one hundred young people to list their ideas of basic principles to remember when choosing the best way. Here are the five main facts they stressed as important things to do before making vital decisions.

1. Weigh up the advantages and disadvantages, particularly the end result.

2. Consider the choice before you for some time, thus avoiding rash decisions.

3. Take your problem to God in prayer and search the Scriptures for direction.

4. Seek the counsel of others who are qualified to advise you.

5. Look for providential leadings that would indicate the way to go.

Paris is 7,000 miles from Saigon, Vietnam. For man to travel this distance by air can well be considered a technical marvel, but this is dwarfed into



insignificance when we hear of the feat of a homing pigeon. Carried in a covered cage from France to Vietnam, a place where it had never been before, it immediately, upon release, took to the air, and twenty-four days later arrived in Paris safe and sound.

God has endowed you with a far greater power for finding your way "back home" than He has entrusted to the homing pigeon. You have come from the hand of God, and He wants you to find your way back there. He offers you countless aids, His constant grace, plus all the revealed truth that He has bidden His church to offer you throughout your entire journey of life. If we keep in mind where we came from, and why we are here, and where we should go, we will choose the best way to follow.

### *The Truths to Believe*

On every hand men and women arise claiming that they have the truth for these times. With so many creeds and ideas to choose from, we are led to exclaim, as did Pilate, the Roman governor, "What is truth?" We find the basic answer to this all-important question in John 17:17, "Thy Word is truth." The Word of God is truth, and those of us who would know God, and the truths essential for salvation, must search its pages.

However, seeing there are many different interpretations of the Word of God, let us consider the tests that the Scriptures give for determining which is the true interpretation.

God's truth for youth is of heavenly, not human, origin. Matthew 15:9 states: "But in vain they do worship Me, teaching for doctrines the commandments of men." We must examine each teaching to see if it originates with a "Thus saith the Lord." The traditions of the various churches have become so established that it requires prayerful study to discern the counterfeit teachings. For example, I was baptized by sprinkling, and until in my teens I never questioned the claim of the church I attended, that this was Bible truth. However, someone challenged me to find the authority for this practice in the Bible, and I could not find it. Consequently, at the age of thirteen, I followed the teaching and example of Jesus and was baptized by immersion.

God's truth for youth is in harmony with the Ten Commandments. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. These are two of the many references that could be given to show that truth must harmonize with all of God's commands, and in particular with the Ten Commandments.

God's truth for youth will also be known by the good results it produces in the lives of those who accept it. "Wherefore by their fruits ye shall know them." Matthew 7:20. Those who have present truth will be found doing God's work, in God's way.

### *The Life to Live*

Those who have made their mark in life have been those who have lived for some cause, rather than to have indulged in a life of pleasure. The enjoyment to be found in the exciting amusements of the enter-

tainment world passes with the pleasure. True satisfaction is found in living for something.

"Live for something, have a purpose,  
And that purpose keep in view,  
Drifting like a helpless vessel,  
Thou canst ne'er to life be true;

"Half the wrecks that strew life's ocean,  
If some star had been their guide,  
Might have long been riding safely,  
But they drifted with the tide."

The best aim in life, the one that satisfies the most, is service—service for others that is motivated by the love of God; for service can never become slavery to the one who loves. When we lose ourselves in service for others we discover the really abundant life.

An outstanding example of a man who discovered the joy to be found in service, is Dr. Albert Schweitzer. The London "Times" has described him as "one of the most challenging figures in the world today." A four-fold doctor, he is an authority on philosophy, music, theology, and medicine. However, it was as a teenager that he caught a vision of Christian service and decided to plan for "direct human service in Equatorial Africa." There is no limit to the extent God can use

(Please see page 28)

## **"It's the Life for Me!"**

### **KELVIN DOBSON**

Not alone from professional groups does God call people into His service. Twenty-year-old Kelvin Dobson, who hails from New South Wales, completed three years of high school education which was followed by a year on a farm, and over two years in a saw-mill. Currently he is taking a Building Construction Course at Avondale College, and hopes to use this acquired knowledge in some phase of the Lord's work.



FOR MANY YEARS I had no particular aim in life. I attended church regularly, but it didn't mean much to me.

A short time ago, the opportunity was given me to attend a Youth Rally being conducted in another State. This camp appealed to me, for it was a chance to travel and visit new places. Little did I realize that the few days spent at this camp were to be the turning point in my life.

From the meetings conducted there, I learned of the plan that Christ has offered to all those who believe in Him, and who are willing to follow and serve Him faithfully.

I accepted these teachings, and since that time have noted in many instances the guiding hand of God, and how He has helped me to make the right decisions on problems that so often occur.

Many times I have failed in my duty to God, but I am thankful that through His great love for me, God has provided a way to overcome. I believe in the Bible teaching that says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is wonderful to know that my life is being directed by Christ, and that I am not left to fight the battles in life alone. I have found peace and happiness while following and serving Christ. If you would enjoy this experience, I would recommend that you accept Christ as your own personal Guide and Saviour. The Christian life is the life for me! Why don't you try it?





# FORMULA for

*By the Wife of*

## THERE'S HOPE FOR THE ALCOHOLIC---

**I** AM the wife of an alcoholic. Being such, I have learned some valuable lessons, one of which is that a wife can do more for an alcoholic than anyone else. Out of my own experience I would like to pass on to other wives some suggestions that might aid them in helping their husbands conquer this terrible condition.

Before you begin, you will need to decide whether or not you love your husband enough to make all the sacrifices that will be required of you. You need to decide if you love him enough to have your patience tried beyond endurance, if you love him enough to be hurt beyond human suffering and still stick by him. For hurt you will be, and your patience will be tested to the limit.

No matter how much you love him, there will be times when you think you hate him and can no longer go on living with him. But these times will pass. If you truly love him, with patience and the help of God perhaps you can save him. If you stick by him and win, then there will be no more glorious feeling than that you have been partly responsible for the saving of a human soul, your husband, and the saving of a sacred union, your marriage.

First, let's take a look at an alcoholic. When he begins to drink, he never intends to get drunk. He usually believes that he is going to have only a couple. But if he is an alcoholic, he cannot stop once he has taken that first drink. He must drink on and on until he is so drunk that he cannot drink any more.

In this condition he is not sure where he is or what he is saying; he may become morbid and self-pitying, and he may even become violent. If he is crossed in any way, he is sure to become violent.

I used to become angry with my husband when we would go out for a drink and he would not quit and go home at a reasonable time. It took me a long time to realize that he *could* not stop. I believed that he just *would* not. I think it is impossible for those of us who do not suffer from this condition to understand the power it has over those who do. Even now I can hardly comprehend one's inability to stop doing something he does not want to do. But though we cannot understand this curious situation, we still must accept it as a fact.

My requests that my husband quit drinking and go home would throw him into a fury. When angry, an alcoholic will say many things that will hurt. He will

call you names, accuse you of vile deeds, he may even strike you. I need to caution you here that you absolutely cannot take any of this personally.

You cannot conclude that he does not love you, that, if he did he would not say such things to you. Chances are, if he loves you when he is sober, then he really loves you. When he is drunk, he is not himself, and probably does not fully realize who you are. To him at this time you are an obstacle at which he must lash out.

The next morning, when he is suffering from an acute hangover, an alcoholic will probably swear that he will never drink again. Do not build up your hopes, for this is a temporary revulsion. He does not want a drink now and thinks that he never will. But it is not as simple as that. He will want a drink again, and will suffer a hangover again, and will swear off again—time and time again.

Although you know that his promise is only temporary, do not let him know this. You must show a belief in him to save him. If he sees you have no faith, then he will feel there is no use trying.

I said that he would want to drink again, and when he does, the worst thing a wife can do is try to stop him. She then becomes an authority figure, and an alcoholic cannot stand to be threatened with authority. Unconsciously he is fighting against all the people in his childhood by whom he was constrained. A wife can turn herself into a hated symbol by assuming this

You need to decide if you really love him.





# a MIRACLE

## Alcoholic

### IT MAY BE CLOSE AT HOME

role. Her husband will feel like a cornered animal and will do anything to break free.

An alcoholic will lie, sneak out, even steal from you, to obtain a drink. Alcoholism is an addiction much like any other drug addiction, and a person driven by a compulsion of this type is not entirely responsible for what he does. Someday, when he himself decides he does not want to drink, this decision will be much more effective than that enforced by his wife.

When an alcoholic comes off a binge, he suffers a remorse much worse than anyone can inflict on him. His sense of guilt and sorrow is so deep, in fact, that it is actually damaging to his personality. One of the biggest obstacles he will have to overcome is the conviction that he is no good and never will be, no matter what he does. A wife's accusations on the morning after can add to this, make him even stronger in his feeling of inadequacy, and therefore make his drinking worse.

You cannot tell an alcoholic his faults, even when he is sober. He drinks because he cannot face himself, and he will resent your forcing on him what he cannot yet accept. You must learn to overlook many things, for the time being. Someday he will come to a realization of himself, when he is ready to acknowledge the truth. In the meantime, he needs to be built up, to be convinced that he is capable of making a good and useful life. He is now insecure, and any opportunity for making him feel like a worthwhile person should not be passed by. Just don't make him feel like a child who is being patted on the back.

Because an alcoholic does not like himself, he feels a need to bring others down to his level. As much as he respects you, he may try to make you drink with him. This is something you should never do. For one thing, if you are unhappy that he is drinking, he will sense this and will be driven to drink more. Even if you do not show disapproval, he will see it because he expects it. Also, it is the image of you as something better for which to strive that will help save him finally. If you destroy this image now, you may lose everything you might have had to save him with later.

You will not like your husband's friends, many of whom he picks up in bars. But never, never criticize them. While he is drinking, he believes that anyone who drinks with him is his friend. He will resent your thinking otherwise. You can be an example for him to compare with those others, but you will destroy this example if you indulge in criticism.

You need not let these people into your home, however. In fact, you need to keep your home as a sanctuary from this kind of life, because when your husband stops drinking he will do it for his home and family. If the home has become only another drinking place, then there is no difference to him between the bar and the living-room.

When your husband is out drinking, the best thing you can do is go to bed. If you are up when he comes in, chances are you will have an argument. In his condition he may become violent. Even if you say nothing, your mere presence will put him on the defensive. Never jump on him at this time, or ever, for that matter. This will only drive him out again and make him hate you for nagging. If you are so upset with worry (as I was) that you cannot sleep, at least pretend sleep when you hear him come in. He may then simply go quietly to bed himself, no doubt thinking that he has put something over on you.

You may find that your husband will try to harm himself when he is drunk, because he is so overcome with self-disgust. Certainly you will find it impossible



to ignore this. It is necessary, though, to be extremely cool and calm about it. You have the consolation that in his drunken state his attempts will probably not be successful. But it is a good idea to hide all pills which might be harmful, and all knives, razor blades, and ropes. Then go to bed and ignore him when he comes home.

And keep on ignoring his sin the next day and every day. You cannot nag or shame him out of drinking. By smiling, by creating a happy, calm home atmosphere, you can show him what life would be like without drinking. It will seem to you that you are doing nothing—and you will think that the problem cannot be solved unless you *do* something about it. But by being a smiling and loving wife, and by keeping a home for him, you *are* doing something. And you have another weapon also, and that is prayer. In fact, this is the necessary part of your fight. All things can be accomplished through prayer, and little good can be done without it.

In your husband's fight toward sobriety, he will also need to come to a strong faith. But the faith must be



his—not yours imposed on him. The more you push him toward religion, the more he may resist it. If you pray hard enough, though, his faith will come. When this happens and when he can admit that alcohol has control over him and that he does not want this, then he has taken the first and biggest step toward recovery.

What superhuman strength of will is needed for recovery we non-alcoholics will never comprehend. I don't know how my husband, by sheer determination and faith, overcame a thing which had such terrible power over him. I only know a miracle was wrought, and I am thankful.

There is no guarantee that an alcoholic will never drink again, once he has stopped. It is only more probable that he will not, than that he will. But it is possible that there will be slips. When this happens, we as wives could never feel worse than the one who has slipped. The best thing we can do at this time is to pick up where we left off and go on, cheerful and optimistic. The alcoholic knows what he has done—there is no need to tell him. If we rant or despair we may drive him back to drinking for good. There is already the danger that he feels it is useless—that he has tried and failed. Now he needs more than ever his wife's faith in him, to assure him that a slip has not spoiled his good record, and that he can go on with greater strength.

The period after he has stopped drinking is a crucial time. Your husband will be adjusting to a whole new way of life and a new way of thinking about things. He may become irritable, but it is important that you do not allow a fight to develop. If necessary, leave him to himself when he is in a bad mood. He will come out of it sooner alone. If he has snapped at you, he knows and is sorry, though he may not know how to tell you this.

Little shows of appreciation can do much to boost his confidence, to make him feel that it has been worthwhile to stop drinking. Let him know how happy you are. Concentrate on your new future together, and try to forget the ugly past. He has accomplished a miraculous change. Give him credit for it.

There are organizations for alcoholics, too, which perhaps can help. This will depend on your husband. If he wants to attend meetings, encourage him. But if he does not want to, do not force him. Your family together can plan and enjoy uplifting activities which will take the place of his drinking. You have a responsibility here, so do not fail him now when you have come so far.

Gradually you will find that you can talk about problems, without discord, that you could not broach

before. As your husband becomes more sure of himself, he will begin to look at himself objectively in an attempt to understand why he drank. This will take time and will come little by little. You can help him with understanding and suggestions, but remember that the conclusions he reaches must be his own.

You will find great happiness when you and your husband can discuss the ordinary problems of marriage and perhaps even talk about his past illness without fear. The crowning joy will be when you can joke about drinking, without experiencing that sinking, desperate feeling you used to have whenever drinking was mentioned.



Then you will know that you have finally won and the victory was worth the fight. But don't ever forget that your husband has suffered the most and had to fight the hardest. The victory may be yours in part, but it is completely his.

Since the formula I have outlined worked a miracle for me, I know that it can for others. Even if your husband is now a practising alcoholic, by using these principles that I have learned you may someday enjoy a new life free of alcohol such as my husband and I are now enjoying. I join my prayers to yours that other miracles may be wrought.

**WHAT SHOULD BE OUR ATTITUDE** when some alluring temptation comes to us, or some dazzling call to do wrong sounds in our ears? Just say "No!" Dr. Frank Crane once had this to say about that little word "no":

"No is next to the shortest word in the English language. It is the concentrated declaration of independence of the human soul. It is the steam gauge of strength, the barometer of temperament, the automatic 'safety first' device. No, has saved more women than all the knights of chivalry. It has kept millions of young men from going over the Niagara Falls of passion. It is the one word you can always say when you can't think of anything else to say. It is the one answer which needs no explanation. The mule is the surest-footed and most dependable of all domestic animals. 'No' is the mule power of the soul. Say it and mean it. Say it as you look your temptation in the face. Say it and don't hesitate. A good round 'No' is the most effective of known shells from the human howitzer. In the parliament of life, the 'Noes' have it. Plant all around you an impregnable hedge of noes. Be as soft and gentle as you please, outwardly, but let the centre of your soul be a 'No' as hard as steel."

**NO**



# JUST YOU and Your BIBLE

★ By ROY C. NADEN



## SOUL and SPIRIT

1. What is the first mention of the word "soul" in the Bible?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

2. Further on in the Book of Genesis, how does the Scripture illustrate the idea that the word "soul" in its original and basic meaning refers to a living person?

"And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were three-score and ten." Genesis 46:27.

3. How does the New Testament also illustrate the basic concept that the word "soul" simply implies a living individual?

"Once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Peter 3:20.

4. According to Young's Analytical Concordance, in what other way is the word for "soul" often translated in the Old Testament and in the New Testament?

Old Testament—translated "soul" 428 times; translated "life" 118 times. New Testament—translated "soul" 58 times; translated "life" 40 times.

5. What statement of Jesus shows how these two words are interchangeable?

"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?" Matthew 16:25,26.

"For whosoever would save his life will lose it, and whosoever loses his life for My sake will find it. For what will it profit a man if he gains the whole world and forfeits his life?" R.S.V.

6. It is popularly taught that the "soul" is some immaterial, immortal part of man, that comes into his body when he is born and which leaves his body when he dies, and that it cannot die, but what does the Bible say?

"The soul that sinneth, it shall die." Ezekiel 18:4,20.

7. The words "immortal" and "immortality" appear in the Bible only six times, and are never used in connection with either the word "soul" or "spirit." What do these six references say about immortality?

(a) We "seek for . . . immortality." Romans 2:7.

(b) "The King of kings . . . who only hath immortality." 1 Timothy 6:15,16.

(c) "The King eternal, immortal . . . the only wise God." 1 Timothy 1:17.

(d) "This mortal must put on immortality." 1 Corinthians 15:53.

(e) "When . . . this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:54.

(f) "For Christ . . . through the gospel, opened to us men the shining possibilities of the life that is eternal [immortal, K.J.V.]." 1 Timothy 1:10, Phillips.

8. To what Scriptures could we turn to see that the "soul" in its primary meaning is mortal, material, and tangible?

(a) A soul can be hungry and satisfied.

"An idle soul shall suffer hunger." "Satisfy his soul when he is hungry." Proverbs 19:15; 6:30.

(b) A soul can be thirsty.

"As cold waters to a thirsty soul." Proverbs 25:25.

(c) A soul can be destroyed.

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them." Joshua 11:11.

9. Beside the basic meaning of the word "soul," which is a living person, what other meanings can it have?

Heart or mind. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God." Psalm 42:11.

10. According to the first and original reference, of what two basic components does the "soul" consist?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

11. What is another name that the Bible sometimes gives to the "breath of life"?

"All the while my breath is in me, and the spirit of God is in my nostrils." Margin, "the breath which God gave him." Job 27:3.

12. To illustrate that the basic meaning of the "spirit" or "breath" when used in this context, is not something independent and intelligent apart from the body, what revealing comment does the wise man make on the subject?

"That which befalleth the sons of men befalleth beasts . . . as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity." Ecclesiastes 3:19.

13. What happens to the two components of a "soul" when a man dies? What happens to the "spirit," or "breath of life," or "spark of life," and what happens to his body?

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Ecclesiastes 12:7.

14. What is man's only hope of continuing alive here and now, and of anticipating life hereafter?

"For in Him we live and move and have our being." "The gift of God is eternal life through Jesus Christ our Lord." Acts 17:28; Romans 6:23.





MARTHA was waiting, serenely waiting for the return of the messenger she had sent with quiet confidence to acquaint the Lord of her brother's serious illness. There had been no clamorous demand, merely the message, "Lord, your friend is very ill," but she was sure that He of the healing hands and compassionate heart would come immediately. There was nothing for her to do. The bustle of house cleaning would disturb Lazarus, who was so desperately ill; he was unable to eat the dishes she lovingly prepared, so all she could do was think.

She thought of Lazarus, young, eager, alert, so devoted to the service of the Master, so responsive to the careful training she had given him when she, as the eldest of the family, had found it necessary to assume the responsibilities of head of the house. She thought of her sister Mary, sensitive, passionate, wilful, who had caused so much pain, but who now had brought joy and gladness. She thought of Simon the Pharisee, wealthy, arrogant, aloof, who also lived in the village of Bethany.

Long ago rumour had linked the names of Mary and Simon, and Martha had chided her sister, who said nothing, merely giving her a contemptuous glance. But the day came when Mary, white and stricken, announced that she was going away—where, she did not know—anywhere, so long as she left Bethany. When pleas proved unavailing, Martha suggested Magdala, where they had kinsfolk, with whom Mary would be welcome. So she had gone, and the house seemed empty.

Gossip gradually filtered back to the village of Bethany, just how much of it was true Martha never knew, but she noticed that the villagers, either from

## The Elder Sister

sorrow or censure, avoided her. "May Lazarus never know," she inwardly pleaded. "May he never know;" but doubtless he did. Then Simon contracted leprosy—he, of all people, to be a leper! She knew what the village people thought, that it was a judgment on him for his callous treatment of Mary, but that did not make life any easier for Martha. Often she asked herself, "Was it my fault? Should I have done something I omitted to do?" But she could think of nothing. Time passed, and they of Bethany seemed to be living in a stagnant swamp.

Then one day dramatically, unexpectedly, a message came from Mary. Ignoring preceding events, she had spoken fervently of the new life that had come to her, of the Teacher and His band of disciples who were passing through Galilee teaching, preaching, and bringing healing to those sick in body and mind, herself among them. She mentioned the women who looked after the group, and who accompanied them in their travels; Joanna, Susanna, and various others. There was Salome, for instance, the mother of James and John, wife of Zebedee, a respected Galilean fisherman. "I am going to join them," said Mary, and Martha rejoiced that her sister's tempestuous spirit now apparently had been directed to a worthy goal.

When that particular Galilean tour ended, Mary had come home. With satisfaction Martha recalled every detail of the home-coming. The house was spotless, special dishes had been painstakingly prepared, but it was not that which made the event memorable—it was Mary herself. Lovelier than Martha remem-



bered, there now was a sense of awareness in her face that made the elder sister catch her breath. Mary had eaten the fruit of the knowledge of good and evil, nevertheless now she was radiant with an inner peace, a glow of serenity suffused her whole being. She spoke with animation about incidents of the tour, of the humour and the heartache, of the triumphant conclusion. There now were whole villages in Galilee in which there was no moan of sickness, because He had healed all. Her chief theme was the Teacher Himself, His message, His personality, His practical kindness. Of Him she spoke with reverence, awe, and a touching humility. To all this Lazarus listened, his eyes shining, and Martha, her heart uplifted with joy and gratitude, had thought, "Here is One indeed, for Lazarus to imitate."

A little wryly she thought of a subsequent event. Peace and happiness had come to their home, and Martha longed to meet the One who had been its chief cause. To her delight she learned that He was coming to Jerusalem, and that He would stay at their home. With an excess of zeal she made elaborate preparations. He was toil-worn, probably ill-fed. She would show Him that in her house He would do as well, if not better, than anywhere else; and she certainly had sufficient reason for gratitude.

## By MERYL TOTENHOFFER

When He arrived, though, things did not go exactly as she had planned. There seemed to be more people than she had expected. She wondered if her preparations were adequate. A sumptuous repast was what she had intended, but would it really be so? After she had welcomed Him, not only graciously but thankfully, she had retired to the kitchen. Later, fretted by her elaborate efforts, she realized that she was alone; everyone else was listening to His words. Of Lazarus, of course, that was to be expected. A man had nothing to do with cooking, but Mary, where was she? It was really too much. It wasn't as if she had never heard Him. Why, it wasn't long since she had been travelling around with the whole band on the Galilean tour, but it wasn't any good speaking to her; anyway, Jesus Himself should have realized that her place was with her sister.

So Martha had gone to Him with her complaint, and gently, affectionately, He had answered her. "Martha, My daughter, you are worried and bothered about providing so many things. Only a few things really are needed, perhaps only one. Mary has chosen the best part, and you must not tear it away from her." With dignity and contrition Martha had accepted the gentle rebuke, and Christ had made many subsequent visits to their home, where He enjoyed the peace, reverence, and affection which prevailed there.

Martha's reverie was disturbed by a stir in the courtyard, where the messenger sent to summon Jesus had returned. When he saw the family's anxious faces he merely repeated the Lord's words: "This ill-

ness is not meant to end in death; it is going to bring glory to God—for it will show the glory of the Son of God." He did not add that the Lord apparently had manifested no concern, that He had given no promise of immediate aid. While Lazarus was almost unconscious, the sisters remained trustful, waiting patiently, expectantly, but now their brother was dead. Martha could not understand. Perea was only a day's journey away. Why hadn't Jesus come? Her faith did not waver, nor did she criticize or condemn, but she was filled with anguish.

In that hot climate it was necessary to bury the dead almost immediately, and the grief-stricken sisters saw their brother laid to rest. The house was filled with important people from Jerusalem, come to comfort them in their bereavement, but though Martha respected them for their action, she was somewhat suspicious of the genuineness of their sympathy. In the midst of the commotion another visitor came unnoticed with the welcome news that Jesus had come. With her usual decisiveness Martha went to meet Him. She uttered no complaint, merely the sorrowful statement of the fact, "If only You had been here, Lord, my brother would never have died." She thought of the stories she had heard, of the young maid being raised to life, of the widow's son being restored to his mother, and she continued, "And I know that even now God will give You whatever You ask of Him."

"Your brother will rise again," Jesus assured her.

What did He mean? Could it be that Lazarus would be raised now? Questioningly she responded, "I know that he will rise again in the resurrection at the last day." In reply she heard the confident, powerful statement, "I Myself am the resurrection and the life." Thrilled to the depths of her being she replied, "Yes, Lord, I do believe that You are the Christ, the Son of God, the One who was to come into the world." Having said this, she went to fetch Mary, who, on her arrival, made exactly the same sorrowful statement that Martha herself had made. "If only You had been here, Lord, my brother would never have died." To Mary's remark, however, there was a different reaction. With her there was no spiritual probing. Jesus merely asked, "Where have you put him?" Tearfully the whole group, including the Jews who had followed the sister, moved to the tomb where Lazarus lay.

"Take away the stone," the Lord commanded. Startled, Martha protested vehemently. Proud, dignified, she had no wish to see the decaying body of her beloved brother exposed to the curious, cynical gaze of morbid onlookers. Momentarily she forgot her assertion of faith, her unacknowledged hope for this very thing.

"Did I not tell you," replied Jesus, "that if you believed, you would see the wonder of what God can do?"

Breathlessly she watched as the stone was rolled away. She heard the thanksgiving for an accomplished fact, then the clear ringing tones that reached not only the stragglers on the edge of the assembled throng, but into the very ears of the dead: "Lazarus, come out." For a moment nothing happened, then she saw at the entrance to the cave a figure swathed in the muffling grave clothes, his movements impeded by the bands around his hands and feet. It was he, Lazarus, her brother, strong, virile, abounding with life and energy. She gave a long, shuddering sigh.



"Now unbind him," Jesus told them, "and let him go home." The waiting was ended.

Such a joyful reunion there was. There was so much to say, not by Lazarus, of course, for he had merely slept the sleep of death and had nothing to tell them. But he had much to hear of the events of the past few days. It was not all joy, however, for the dark scowls of some of the Jews filled Martha with a vague sense of uneasiness.

There now was one other thing to wait for, something much more pleasurable. It was for Christ to be made King; many people were talking about it, and surely there would not be long to wait. Why, James and John had even persuaded their mother to join with them in asking Christ to give them positions of importance in His kingdom. Martha had felt rather indignant when she heard that. The fact that Salome had travelled through Galilee with the band of disciples, caring for their needs, didn't give her the right to make special requests. Lazarus was just as worthy a person as John or James, thought Martha. Hadn't Christ Himself given the two brothers a nickname, "the Thunderers." He had, however, told Salome that it was His Father in Heaven who would decide such matters as positions in His kingdom.

A matter of immediate concern now came to Martha, for Simon requested that she be hostess for a dinner he wished to give. She knew that Christ had healed him of his leprosy, so it was natural that he wished to honour this Teacher who he hoped was the Messiah. Jesus would, of course, be the guest of honour, but Lazarus would occupy the next most important place. Thrilled beyond measure Martha, after consultation with the family, agreed to his request, and at once proceeded to make plans. There would be a centre table with sloping couches arranged on three sides, the fourth being left open for the attendants to serve the food under her direction. The guests would recline on the couches, their heads in the centre, their feet, sandals removed, on the outer edge. They would lean on their left elbows upon special cushions, helping themselves with their right hands. Christ would be in the most important place, with Simon on one side and Lazarus on the other. The dinner would be on the Sabbath evening, after the sun had set. That would require careful planning, but most things could be prepared on the Friday, which, after all, was the Day of Preparation.

The night of the party fulfilled Martha's fondest expectations. Everything was going smoothly. The guests seemed happy—except for Judas, who wore the scowl which seemed to be his usual expression these days. The servants were moving about quietly, unobtrusively, when Martha became aware of something unusual, arresting, but what? Finally she realized it was a perfume, so subtle, tantalizing, that it would ravish the sense of even the most unresponsive. Looking about her, Martha saw a woman crouched at the Master's feet, pouring from a broken alabaster box the precious fragrance. Overcome with emotion, this woman wept, her tears bathing Jesus' limbs. Dismayed, she unloosed the coils of her hair, and wiped His feet with her long, flowing tresses, kissing them with a pas-

sionate devotion. It was Mary. MARY! Disconcerted though she was, Martha was not altogether amazed. She knew Mary's gratitude and devotion, and understood that her sister wished to honour her Lord. Perhaps the time and place were inappropriate, but her movements might not have been so noticeable were it not for the fragrance of her gift.

Martha saw the look of malevolence on Judas' face as he asked why the spikenard wasn't sold, and the money given to the poor. Made from the fragrant roots of a plant which grows high in the Himalayas, it was indeed valuable; a man would need to work for a year to earn its cost. Christ Himself gave the answer in a voice which stilled all criticism: "Let her alone . . . you have the poor with you always—you will not always have Me." It was the first time Judas had been directly rebuked, and Martha felt rather pleased. She could not foresee the outcome, however; from that dinner he went directly to the High Priest and made the first move towards betraying his Lord.

Then Martha heard the Master's voice again, musical, mellifluous. Christ was telling a story to Simon. Listening as intently as she could, she gathered it was about two debtors, both of whom owed money to the same money-lender; when neither could pay, both debts were cancelled. Christ asked the question, "Now which of them do you suppose will love him more?"

Reluctantly Simon replied, "I suppose it will be the one who has been most generously treated."

"Why," Martha thought, "most people will think this is a reference to Mary, that she loves most because she has been forgiven most—but it isn't that at all! It's Simon who has been most generously treated. He has been healed of his leprosy, saved from a living death, and he is a far greater sinner than poor, wronged Mary. It is he who should show love and devotion, but instead he is acting with a grudging condescension. Mary is a sinner acutely aware that she has been forgiven. Simon is a sinner wrapped in a cocoon of self-righteousness, who won't recognize the fact that he needs forgiveness." Then looking at the host she realized that he had indeed "got the message" and instead of being a self-righteous Pharisee, he had made the first move towards becoming a self-sacrificing disciple.

That is the last glimpse we have of Martha. What a fitting way to end her story! Martha, energetic, devoted, serving others as usual. But now, let's stop being hypocritical. How many of us would like the story of our life to end in that way? Wouldn't we like to become a Miss International, or a Miss Australia, or if our interests lie in a different direction, to make the headlines by performing some noble deed? There will be a spectacular climax to Martha's story, however. The Lord whom she served so humbly and so devotedly in Bethany, one day soon will invite her to a dinner in the New Jerusalem, and Himself, though King of kings and Lord of lords, will serve her. Friends, we all may be guests at that banquet, if only we choose to. Are you numbered among those who will hear His gracious invitation, "Come, ye blessed of My Father"?

J. B. Phillips' *The New Testament in Modern English*, is used throughout this article.



# LINES that LINGER

## HIS GRACE

*His grace is great enough to meet the great things—  
The crashing waves that overwhelm the soul,  
The roaring winds that leave us stunned and breathless,  
The sudden storms beyond our life's control.*

*His grace is great enough to meet the small things—  
The little pin-prick troubles that annoy,  
The insect worries, buzzing and persistent,  
The squeaking wheels that grate upon our joy.*

—ANNIE JOHNSON FLINT (G. M. Chivers).

## A NAME

*"What's in a name?" the poet asks,  
Which on pondering brings this gleaning:  
It is the life behind the name  
That gives the name its meaning.*

—MARGARET R. EDWARDS (Mrs. M. E. White).

## A PACKET OF SEEDS

I paid a dime for a packet of seeds,  
And the clerk tossed them out with a flip.  
"We've got 'em assorted for every man's needs,"  
He said with a smile on his lip;  
"Pansies and poppies and asters and peas!  
Ten cents a packet! And pick as you please!"  
Now seeds are just dimes to the man in the store,  
And the dimes are the things that he needs;  
And I've been to buy them in seasons before,  
But have thought of them merely as seeds;  
But it flashed through my mind as I took them this  
time,  
"You have purchased a miracle here for a dime!"  
You've a dime's worth of power which no man can  
create,  
You've a dime's worth of life in your hand;  
You've a dime's worth of mystery, destiny, fate,  
Which the wisest cannot understand.  
In this bright little packet, now isn't it odd?  
You've a dime's worth of something known only to  
God!

These are seeds, but the plants and the blossoms are  
here  
With their petals of various hues;  
In these little pellets, so dry and so queer,  
There is power which no chemist can fuse.  
Here is one of God's miracles soon to unfold,  
Thus for ten cents an ounce is Divinity sold!

—EDGAR A. GUEST (Mary Badcock).

## HELPING OTHERS

We shall be glad—really glad—of everything  
that has come to us, no matter if it is sorrow or pain,  
when we find that our experience fits someone else's  
need—that someone else can build on our lives.

—AUTHOR UNKNOWN (Mrs. E. Pack).

## THE ROBE OF TWILIGHT

*At length the robe of twilight spread  
O'er all the darkening earth;  
And still and peaceful were the sounds  
Of sorrow and of mirth.*

*And silently the little stars  
Looked from the azure sky,  
While Orion's golden belt  
Shone gloriously on high.*

—CHARLOTTE BRONTE (Miss P. Dixon).

## COMFORT

Not to lose heart when life's tides turn against us,  
that is the lesson we've all got to learn. Not to go  
down with changes of fortune, but to keep on though  
the prospect looks cheerless and stern.

Not to be flurried when the pace seems to beat us;  
we are greater than time and our deeds mark each  
hour. And if we have planted the seed of our duty, it  
will break into leaf and we'll gather the flower.

Not to lose faith when we're weak through endeavour,  
and we've reached breaking point and there's no  
hope in sight. For though health goes, and wealth  
goes, and there's no future before us, there is God  
in life's darkness. And with God is the light.

—JEAN MORTON (Fred Ludwig).

## HOUSE-CLEANING

We cleaned house together, my Father and I;  
I swept my heart rooms, and He washed the sky.  
I threw wide the windows to heaven's sweet air—  
The windows of impulse, of self, and of care  
For everything earthly, disgraceful, unkind—  
Satanic delusions that made me quite blind  
To the cobwebs of hate and the thick dust of sin;  
Indeed, I was worthless and ugly within  
Till the sun of His grace and the rain of His love  
Filled all my heart house with hope from above.  
With my Father's help when I needed Him so,  
I have rainbows of peace, and my life is aglow.

—MILDRED WOOD HARRIS (Mrs. E. Culley).

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



# Exploring EPHESIANS



## WRITTEN from ROME

FIRST ARTICLE in a Series on Paul's Epistle by

ALFRED S. JORGENSEN

THE LETTER TO THE EPHESIANS was written thirty-one years after the cross by the Apostle Paul during his first imprisonment in Rome.

The Ephesian church was one that had figured very prominently in the apostle's ministry. Indeed, the whole of Acts chapter 19, and the greater part of chapter 20, are devoted to an account of his work in Ephesus.

As the Apostle Paul, during his imprisonment, reflected upon the highlights of those magnificent years of pioneer missionary service which now were drawing to a close, he must have lived over again and again the memorable experiences associated with Ephesus.

He would have recalled the new vigour and vitality that came to a sterile Christian community when twelve good men who knew only "the baptism of John" received also the baptism of the Holy Ghost.

He would have heard again the uproar in the city when the idol-making silversmiths feared for the future of their trade.

And how could he have forgotten that last farewell meeting with the elders of the church on the beach at Miletus!

From time to time since then he had received reports of the Christian mission in Ephesus. Always the news had been good. "I heard of your faith in the Lord Jesus," he told them later, "and love unto all the saints." Ephesians 1:15. How those messages must have cheered his heart! So he took up his pen and addressed them: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Ephesians 1:1, 2.

THE Epistle to the Ephesians is surely one of the most profound of the Pauline letters. In fact, I would suggest that there are only three adjectives that begin to do it justice: magnificent; massive; monumental.

It is certainly magnificent in its conception. Consider the vast sweep of thought one encounters in this letter. Behold the procession of the ages, with time but a hyphen in eternity. See the principalities and powers in the heavenlies as they marvel at the demonstration of the lavish grace of Christ in the redemption of the human race.

Have you ever found yourself gazing at a noble public building, and sighing: "It's magnificent!" That, to be sure, is the kind of impression that Ephesians makes upon you. For here is the outpouring of a mind that has itself ranged through the heavenlies. These are the words of a man who has stood at the foot of the Throne and heard things unspeakable.



Again, how massive this letter is in its presentation of the truth! There is no dealing in trivia. In the words of the saintly Baxter, Paul always

*"... preached as never sure to preach again,  
And as a dying man to dying men."*

He wasted no time over petty matters. The great spiritual realities are his supreme concern. And Ephesians reveals him at his best in expounding them.

Furthermore, Ephesians is monumental in its witness to the finality of the faith. To read this letter is to find one's heart warmed and one's faith strengthened, for here is a man who knows, who is sure. Paul never trades in doubts and half-truths. There are no mists of speculation about the mountain-peaks he scales. There are no ruts scoured out by human philosophy and tradition across the firm, broad way he casts up in the Word of God. God has an eternal purpose that will ultimately triumph, and all who are affiliated with it will share in its glorious consummation. This is Paul's message. You thrill to it. You are encouraged by it. You discover that his convictions concerning it become yours, too.

The Epistle to the Ephesians exhibits a fine commonsense balance between the loftiest idealism and the practical issues of everyday Christian living. A balance, we might say, between doctrine and duty.



The first three chapters of the letter describe the Christian's calling, that both Jews and Gentiles are linked with Christ. Chapters four to six, in turn, are concerned with the Christian's conduct, and reveal how Jews and Gentiles are to live in Christ. In other words, not only do we have an account of the work of God for believers in Christ, but also a very clear outline of their "walk" and warfare in the Lord.

The Apostle Paul was an idealist; but he was also a realist. True, he had been "caught up into paradise, and [had] heard unspeakable words which it is not possible for a man to utter." 2 Corinthians 12:4, margin. But, by the same token, he remembered that the Ephesians were still living "in Ephesus." All of which is but another way of saying that, not only does a Christian need to know the revelation of God's eternal purpose to the church; he needs also to know how that purpose may be revealed *through* the church.

The great apostle to the Gentiles would never have sanctioned for one moment the division that so often is made today, where religion and life are treated as worlds apart. Indeed, neither he nor any other writer of Holy Scripture knows anything about that kind of compartmentalized thinking which regards the Christian's way of life like two pigeon-holes in an old-fashioned roll-top desk, neatly labelled "creed" and "conduct."

The keywords of this letter are "grace" and "glory."

Grace is concerned with the present. It indicates the attitude of God to man—His love for man, as demonstrated in the gift of His Son, and His mercy toward man in opening up a way of salvation through the sacrifice of the cross.

Glory has to do with the future. It anticipates all that God has reserved for His children—the inheritance of saints "in the heavenlies," "in the ages to come."

Thus the sweep of Ephesians embraces all time and all eternity, from the provision of redemption in "the Lamb slain from the foundation of the world" (Revelation 13:8), to the summing up of all things in Christ when the great controversy shall be ended.

The key-phrase is "in Christ."

We are blessed in Christ (1:3). We are chosen in Christ (1:4). We are to be holy and blameless in Christ (1:4). We are accepted in Christ (1:6). We are redeemed and forgiven in Christ (1:7). We are sealed with the Holy Spirit of Christ (1:12-14). We are made alive, raised, and seated together with Christ in the heavenlies (2:4-6). We are the workmanship of God in Christ (2:10). We have access to the Father in Christ (2:12-18). We are partakers of His promise through the gospel in Christ (3:6).

The Letter to the Ephesians is thus saying that the blessings of salvation are only for those who are in right relationship to the Lord Jesus Christ. God's programme for the universe is a Christ-centred programme, and His "eternal purpose" can only be understood, and its values appreciated by those who are in fellowship with Him, "In Him," and in Him alone, we are heirs of eternal life, and we enjoy a fellowship with God more intimate than angels know.

A recent commentary points out that "the subject of Ephesians is unity in Christ. [The Apostle Paul] was writing to a church [or churches] consisting of

Jews and Gentiles, Asiatics and Europeans, slaves and freemen—all symbols of a disrupted world that was to be restored to unity in Christ. This would necessitate unity of person, family, church, and race. The restoration of unity in the life of each believer assures that unity of God's universe. The theme of unity is implicit, where it is not explicit, throughout the book."

Presently the writer adds: "It may be asserted that what the Books of Galatians and Romans were to the 16th century and the Protestant Reformation, Ephesians is to the church today. What does Christianity have to say regarding the relation of the individual to the family, of the family to the nation, of the nation to the race, and of all to the church and to God? Paul answers by presenting Christ as the centre and end of all things, working out His purposes through the church, gathering 'together in one all things in Christ' (ch. 1:10).

"There is no more urgent need today than that of a unity that preserves the freedom of the individual, unity without rigid uniformity. The apostle was granted a revelation that offers the only solution to a problem that haunts the minds of all good men."

In a word, the message of Ephesians is entirely relevant to the problems thrown up by the incipient nationalism and race issues of our times.

Some years ago the late Rev. T. H. Darlow wrote: "The New Testament has one supreme office: it can introduce us into the very presence and companionship of the Son of God. The wind bloweth where it listeth, but every breeze among the branches of this tree whispers the Name that is above every name. To faithful souls the whole volume becomes alive with Him whom having not seen they love. Those who are at home in Scripture discover that it has no speech nor language where His voice is not heard. Through its chapters the Redeemer holds converse with His redeemed. There they behold His sacred face in almost every page."—*"The Greatest Book in the World,"* page 197, 198.

This is true of every part of the New Testament.

It is true of Ephesians.

Why not read the letter through now. It will not take more than fifteen or twenty minutes to do so. Indeed, it would be an excellent thing to read it through once each week before the next issue of the *Signs of the Times* reaches you. For in that issue I am planning to share with you the first of the great "spiritual blessings" with which Ephesians deals—"His by Divine Selection."







## Is the EVOLUTIONARY THEORY Inconsistent with the Doctrine of DIVINE CREATION? » »

★

C. THOMPSON

IS IT on your grandfather's side or your grandmother's that you claim descent from a monkey?" This was the personally pertinent question addressed to Thomas Huxley by Bishop Wilberforce at a meeting of the Society for the Advancement of Science held in Oxford about a century ago. Huxley was quick to reply, for he had been subjected to a barrage of scathing comments from the Bishop's lashing tongue, "I'd rather have descended from a monkey than from the Bishop." Doubtless the answer caused some laughter at the worthy Bishop's expense, but it did little to clarify the important issues at stake.

Rather than measure up to the question, "Is there a God who created all things?" and all that this implies, the evolutionist tells us of some wonderful—mystifyingly wonderful—event that occurred a long time ago. Just how long ago it was no one is at all sure, but certainly it was millions and millions of years ago, when some chemicals either got together, or just accidentally bumped into each other, and, hey presto, life began. It happened on one, just one, occasion and never again since. This is almost approaching the miraculous, but that would be too much for the evolutionist to admit, and yet, in spite of desperately diligent research in the world's laboratories, life has not been "invented," "made," or "created." True, scientists can keep pieces of living tissue "alive" for months, but they cannot put life into that which has no life, neither is it possible to change one type of life into another.

Think for a moment of the *Drosophila*, the fruit fly. It is an extremely prolific breeder, and it has been scientifically bred in such tremendous numbers, that in repeating again and again its life cycle, the equivalent of long ages of time would have elapsed by now, and it should have changed into whatever it was supposed to be in its next upward state but, unfortunately for the theorists, it is still a fruit fly. "Bugs" and bacteria are some of the fastest multiplying organisms known to science today. Their reproductive rate is tremendous, and yet there are evidences that the ancient peoples who populated the earth millenniums ago were ravaged by the same kind of organisms that afflict us today. They have not changed materially in spite of the multitude of opportunities presented them to break away from the divine fiat to reproduce each "after his kind." Thus a fly remains a fly, a horse a horse, and a giraffe a giraffe.

Incidentally, do you know how the giraffe came to have a long neck, apart from the fact that it was created that way, of course? Darwin states that the giraffe's long neck is a good example of natural selection, and that because of recurrent and extended droughts, the leaves lower down the trees quickly diminished in supply. Thus the shorter animals died off, and after centuries of trying, the long-necked giraffes survived because they were able to reach the leaves at the top of the trees.<sup>1</sup> That is history according to Darwin, and to some it may sound quite feasible. We would like to know, however, how the female giraffe kept alive, for she is some two feet shorter than her mate. And then again, how fast did the neck of the baby giraffe grow in order to reach the leaves some twenty feet above it? If the story be true, their necks must have developed at a tremendous pace, but then, that could not be evolution, for, according to it, everything changed so slowly. Anyhow, why did not the other animals also think of this life-saving-neck-stretching idea?

The geological record of *Eohippus*, or the Dawn horse, is recognized as the classical example of evolutionary development, yet more than a dozen different pedigrees have been suggested for our present-day horse, thus the professors of evolution are not agreed as to the ancestry of their classical example. They do recognize, however, regardless of its line of descent, the reason why it developed as it did. *Eohippus*, so we are told, was only one foot high, hence a dog-sized creature, and as such apparently was very easy prey for lions and other carnivorous creatures. So, in order to keep alive, each succeeding generation developed longer and stronger legs so that they could out-run their pursuers. This sounds like commonsense reasoning until one questions, "How is it that the lions, etc., did not become extinct as the horse managed to escape by out-running them?" Or, "Why are there no long-legged lions roaming the jungles today?" If the horse developed its legs for escape purposes, surely the predators should have developed theirs in order to survive!

When we consider birdlife, we can divide it roughly into two classes: those whose young are hatched blind and helpless, such as sparrows and blackbirds, and those whose young are capable of running about almost as soon as they are hatched, such as game birds, pheasants, and partridges. The reason for the hatch-and-run variety, we are given to understand, is because of the advantage that is theirs to escape from predators that like baby birds. It would be very interesting to know, and doubtless research into this is open to anyone, whether it was the young bird itself that thought out this survival problem while still in the egg, or whether it was the parent birds who deemed it wiser for the chick to remain intact a little longer, and in some wonderful telepathic way, were able to pass on the ap-





## What Is Your Answer?

parently excellent advice to wait until the helpless state was past before breaking its way out of its prison.

Again, if it is better to hatch-and-run at once, why have not all birds adopted that scheme of life? Is it because their intelligence is not so advanced as that of the game birds? We must be careful how we answer the question, for Sir Julian Huxley has stated in his book, *"Evolution After Darwin,"* Vol. 1, page 20, that "though natural selection is an ordering principle, it operates blindly . . . without conscious purpose or any awareness of an aim." (Italics supplied.) Did the little horse work out that longer legs would bring longer life? And did the giraffe really decide to cultivate a longer neck?

Let us now consider the questionable subject of vestigial remains. It will be noted that evolutionary-minded scientists have made much of various organs and glands that were seemingly atrophied, or shrivelled, and of no apparent use. These were undoubted evidences of our various ancestral changes, according to Wiedersheim, the celebrated German anatomist, who "enumerated in the body of man no less than one hundred and eighty organs which are vestigial—wholly or almost useless to us, though useful in other species of animals."<sup>2</sup> Through the advance of medical science, this imposing list has itself atrophied considerably to about half a dozen in number, the most popular of which is the well-known appendix. Referring to this particular organ, Sir W. Le Gros Clark of Oxford University, wrote that "the significance of the vermiform appendix is still obscure, but in view of its rich blood supply, it is almost certainly correct to say it is a specialized and not a degenerate organ."<sup>3</sup> This point is emphasized by research findings in the Californian Institute of Technology, where it is reported by Dr. D. Susendorf, "that the appendix may play an important role in the body's defences against infection. This fact is particularly relevant to radiation therapy for cancer."<sup>4</sup>

The tonsils are often talked of as being glands of a rudimentary nature, but this age-old evolutionary myth is exploded by modern medical men who really know what they are talking about. Dr. Simpson Hall, of the University of Edinburgh, states that "the consensus of opinion is that in early childhood the tonsil has protective functions against bacterial infection. Later in life this function becomes unnecessary and the tonsil atrophies."<sup>5</sup> A little more detail concerning the work of these once despised organs is given by W. Gordon Sears, M.D., M.R.C.P., and examiner to the General Nursing Council for England and Wales. He says that "the lymphatic vessels of the tonsils drain into the glands situated below the angle of the jaw and into the deep cervical glands," and that they "form part of a ring of lymphoid tissue guarding the entrance of the alimentary and respiratory tracts against bacterial invasion." Considering the fact that infants put almost anything they pick up straight into their mouths, it is not surprising that they need a first line of defence in the form of tonsils.

If perchance the reason for some of these presumed vestigial remains has not yet been discovered, it is certainly not sound, scientific sense to state *without proof*, that they are of animal ancestry. Indeed, it is a dangerous line of defence for the evolutionist, for he is trying to build on degeneration, whereas his real problem is to prove that living creatures acquired new organs—not lost existing ones. This problem is pointed out by Professor H. Graham Cannon, F.R.S., in his book *"The Evolution of Living Things."* "No experiment has produced progeny that show entirely new functioning organs. And yet it is the appearance of new characters in organisms which makes the boundaries of major steps in the evolutionary scales."

The subtle theorisings of evolutionary teachers, scientists, and adherents, now have invaded the sanctity of the church for, as one writer has put it, many ecclesiastics accept "in the main the theory of the origin of species through natural selection," and that there are those "who find it not inconsistent with belief in a divine creation." This, of course, just cannot be, for divine creation and evolution are diametrically opposed. No opposites could be greater, for evolution starts with man at his lowest and basest, whereas divinity starts with man at his highest and best. Logically then, evolution causes man to ascend to where he is today—full of fear and want—just as his supposed ancestors were many myriads of mythological millenniums ago! This, of course, could be a pointer to the fact that he has not ascended so very far after all! Divinity, on the other hand, reveals that man has descended to this state as a result of the exercise of his own free choice, from a time when he had no need to worry at all. Evolution promulgates the doctrine that man throughout the ages has improved, and still is improving, without any aid, but Divinity recognizes the necessity of sending a Saviour to lift and help us all.

As one contemplates man's position today, and notes the chaotic state of the world, one is forced to admit the necessity of a Saviour, and it is this Saviour who should be the centre of all the church's preaching. How can a preacher propound any theory which completely denies his Lord, and at the same time be an honest preacher?



"The power of the preacher is passing, they say,  
He has no Redeemer to whom to pray.  
His help is psychology  
And time-taking geology,  
And that's why we have no guidance today."

Maybe this is what Sidlow Baxter was meaning when he said, "Man has slowly struggled up from the slime, the worm, the brute. Sin?—a theological myth!—merely a few lingering splashes from the slime in which man's pre-historic forebears wallowed! Selfishness?—no such thing really—simply a persisting evidence of man's strong will to self-determination in his upward struggle from the worm to the brute. It is to this degrading evolutionary anthropology that we owe the rise of the new psychology, which, with its high-faluting jargon about legitimacy and desirability of self expression, has speciously gainsaid the dictates of conscience and common sense, and produced in its turn the so-called 'New Morality' which, under the guise of a more up-to-date ethic, gives subtle license to the unblushing indulgence of downright selfishness and sensuality."<sup>6</sup> Does it seem to you that in trying to find the age of the rocks, many have lost the Rock of Ages? What is your answer?

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## COUNTDOWN

(Concluded from page 15)

you, too, if you decide to put your life "in the furrow of this world's needs."

- ★ Which Way Shall We Take?
- ★ What Are the Truths to Believe?
- ★ What Is the Best Life?

These questions that we have considered can be summarized in one sentence found in John 14:6, "I am the Way, the Truth, and the Life." Jesus is the answer to all our questionings, the centre of all truth, and the joy of living. Youth in all ages have found this to be the case; have you?

A tired business man was just settling down to his evening papers one night when his six-year-old son began to pester him. In an attempt to divert the child's attention, he tore a page of the paper into small pieces. One one side was a map of the world, and on the other a picture of a man. The father told his son to put the map back together again. In ten minutes his son returned, the task completed. Since the boy had no idea of geography, the business man wondered how he had done it so quickly. "All I did," said the boy, "was to put the man right. When I did that, the world came out right!"

Our life can be likened to a jig-saw puzzle, with the world on one hand, and "the man Christ Jesus" on the other. If we learn to know Him, and to concentrate on Him, our little world also will come out all right. He will direct our ways better than we can; guide us into all truth; and lead us into life.

## The Search for



WALTER RAYMOND BEACH

I BELIEVE that a man's soul can pretty much be measured by how much beauty he is able to visualize and absorb.

Now, I am not thinking only of those poetic things of beauty, such as tree boughs in spring, silver trumpets by a moonlit lake, birds on the wing, and the host of other beauties so often declaimed by singers and bards. They are the obvious sensual delights, and I suppose few are so dead of spirit as not to be moved by them, given the opportunity and the right moment.

What I have in mind are beauties for which one must search. They are not always on life's surface; but when a person is finely in tune with the universe, he will find such beauties, too. For instance, have you ever thought of a well-written examination paper as being beautiful? Or a well-scrubbed floor? Or a well-prepared lecture? Or a well-clipped hedge? Or a well-engineered piece of machinery?

You see, there is beauty beyond the category of what people call aesthetics or fine art. There is beauty in every worthy job well executed. There is beauty in organization, in order, in cleanliness, in industry. A street sweeper is justified in admiring the beauty of his footpath, all nice and clean and bereft of the clutter and debris which moments before his broom became active had littered the street and given it that look of unkempt desolation.

Too, one of the most beautiful sights in the world is a human being in prayer, for in this act two opposite poles—perfection and imperfection—merge into godlikeness. Here we find paradox, ambiguity, and fretfulness transformed into orderly, purposeful achievement. Surely in such a prayer the truly artistic eye will perceive mystical beauty—which is beauty at its very apotheosis.

One further point: The Christian will spontaneously look for life's hidden beauty. This is the difference between a happy person and an unhappy one. When you search out the beautiful, you find it; and you are happy. When you search out the ugly, you find it, too; but you are miserable.

Let us so live that each day we stretch out our sense tentacles in a search for beauty. Then, too, let us make sure that in our own life we trace lines of beauty, enabling the next-door neighbour to behold the excellency of beauty in us. Such would be the achievement of beauty in the highest and fullest sense.



# John's Clock

By HELENA WELCH



Here's one clock, at least, that can't go any faster than its owner.

JOHN," CALLED MOTHER. "The clock says it's time for your afternoon sleep." John looked up from the picture he was colouring to the big clock on the wall and frowned. He had always loved its friendly tick, but not today.

"That clock runs too fast," he grumbled. "Why doesn't it slow down?"

"It isn't supposed to slow down," laughed Mother. "You're supposed to be fast enough to keep up with it."

John gave a big sigh. "Well, I can't," he half wailed. "I just wish it would stop running. I want to finish colouring my picture before it says it's time for my sleep."

Mother turned her head and looked at the clock in a very thoughtful way. Then she nodded. "Maybe the clock can stop," she said. "I'll tell you what. I'm going to let you run the clock for the rest of the day. I'll stop it until you finish colouring your picture. Then you can take your sleep."

"Whoopee!" shouted John as loud as he could. He was so glad that the clock was stopped. Now he could have all the time he wanted to colour his picture. He coloured the trees and the sky very slowly. Then he spent a much longer time deciding what colour to make the flowers. After that he decided to outline each tree with a black crayon.

At last the picture was finished, and John called to Mother, "I've coloured all my picture."

Mother nodded and started the big clock. "Now the clock says it's time for your sleep," she smiled.

John had a nice sleep, and when he awoke, he remembered that Grandmother was coming today. He quickly jumped out of bed and ran into the living-room. But Grandmother wasn't there.

"Isn't Grandmother coming today?" John asked Mother.

Mother looked sad. "I'm afraid Grandmother didn't know that you are running the clock today," she replied. "She came while you were taking your sleep."

a few minutes. I came out an hour ago to play with you, but you weren't here. Did you forget what time it was?"

"No," said John. He started to tell Kelvin about his running the clock, but just then Kelvin's mother called for him to come inside the house.

John played for a while by himself, but it wasn't any fun. He was beginning to wish that he had taken his sleep when the clock had said it was time. Then he wouldn't have missed seeing Grandmother, and he would have been outdoors in time to play with Kelvin, too.

John sat on the steps and thought a long time about Mother's letting him run the clock.

Soon John began to feel hungry. "Maybe it's almost tea-time," he thought, and hurried into the house.

But Mother wasn't in the kitchen preparing tea at all. She was still sitting in the living-room.

"Mother, isn't it almost tea-time?" asked John.

Mother looked at the clock on the wall and shook her head. "No, not by your clock," she answered. "It says it is almost two hours until tea."

John was so unhappy he couldn't keep back the two big tears that rolled down his cheeks. "If I weren't running the clock, how long would it be till tea?" he half sobbed.

"A little over half an hour," answered Mother.

Suddenly John ran to Mother and hid his face against her dress. "I'm awfully hungry," he sobbed. "And I missed seeing Grandmother and getting to play with Kelvin just because I ran the clock. I don't like running the clock at all. Can't we put it back like it was?"

Mother smiled a little as she put her arm around John. "I think we can," she said softly, "but from now on you must always remember to do what the clock says it's time to do."

"Oh, I will," promised John eagerly. "I don't ever want to run the clock again!"

And John never did.



# Incident at Hazeroth



By ROBERT H. PARR

WHEN the wilderness-wandering children of Israel arrived at Hazeroth, they were rejoined by Zipporah, the wife of Moses, and Jethro her father, whom she had been visiting in Midian. On her return she was distressed to see how much of the burden of day-to-day administration was falling on her husband's shoulders. Accordingly, she communicated her perplexities to her father, and that wise old man suggested to his son-in-law that he appoint a number of "elders" who could bear much of the responsibility for routine matters, thus relieving the leader of some of the petty and pin-pricking annoyances that are the irritating lot of leadership.

The moment Moses appointed these lieutenants he found that, instead of the pressure being eased, he had submitted himself to far greater and more disturbing problems; in fact, by his innocent act, by the well-intentioned appointments he made, he split his family into two hostile camps. On the one hand, his wife and father-in-law applauded his sound commonsense; on the other hand, his brother Aaron and his sister Miriam were simmering with ill-concealed anger.

They were blazing with jealousy; especially Miriam. They had been their brother's chief advisers, his trusted confidants, but they had not been consulted on this issue. They were hurt; they were insulted; they had lost face. Therefore, as so many do in similar circumstances, they tended to overlook the real matter of dispute and confused it with personalities. In this case Miriam, especially, began a whispering campaign against Moses' wife because she was an Ethiopian (or more accurately, a Cushite).

Here, then, was racial conflict within the royal family of Israel, ostensibly because Moses' wife was a shade darker than the usual run of Israelites, but actually because the pride of a brother and a sister was hurt. So all kinds of wild words were flying, and bitter and baseless accusations went along with them. And what began as a family dispute assumed the proportions of a public scandal. It was unfortunate, it was humiliating, and damning to the prestige of Moses.

In their blind anger, they even criticised the affinity of Moses with his God. "And they said, Hath the Lord indeed spoken only by Moses? hath He not spoken also by us? And the Lord heard it." Numbers 12:2.

Obviously, if the leadership of Moses was to be retained intact and undamaged, some positive identifica-

MY CHIEF PROBLEM at the moment is the choice of a title for this literary vignette. At first I was all for calling it "Family Squabble," but rejected that on the grounds that one hardly uses such terms when talking about royal families, and the real hero of this piece is one of God's princes. Then I toyed with "The Case of the Seditious Whisperers," but this went into the discard, too, because it sounded too melodramatic, and smacked of the type of title popular with certain of our mystery story writers. So I have settled for the one you see in the bold, compelling type-face above. But I must say that the two I rejected have elements of appeal. Judge for yourself.

tion of God's favour must be indicated publicly. The twelfth chapter of Numbers, which carries all the details of this unhappy little incident, leaves us in no doubt of God's anger against the "seditious whisperers," as one commentator calls them.

In His holy anger, the Lord called out Moses, Aaron, and Miriam, to stand before the tabernacle and hear His judgment. In words which wonderfully vindicated Moses, and put His stamp of approval upon His chosen leader, He manifested His anger against the disloyal pair. Miriam, the leader of the loose talk and

Miriam had reason to wonder if ever again she would be able to use her musical talents in leading the choir of Israel, as she was escorted to a place of isolation outside the camp.





the trouble-making, was stricken with leprosy. "And the anger of the Lord was kindled against them; and He departed." Numbers 12:9.

So Miriam, that woman of profound talent and ability, found herself an outcast from the camp, "leprous, white as snow." Can anyone appreciate her misery, her humiliation, her discomfiture, her terror, her horror . . . or her repentance? A woman apart, unclean with a loathsome disease which had been caused by her own loose tongue, what were her thoughts as she hastily gathered up a few personal necessities and trudged out of the camp before the astonished and horrified gaze of the silent Israelites? Was this the end? Would she never lead the Israelitish choir again in songs of praise, of thanksgiving, of victory? Would she never again be allowed within the precincts of the camp to fraternize with the people she had led and learned to love?

But Moses prayed for her. As has become the pattern when God's followers have been ridiculed, persecuted, reviled, the one who was maligned was the one who besought the Lord to heal her. And God heard the prayer of Moses, and Miriam's leprosy left her. And after seven days of ritual purification, she rejoined her friends and family.

Was she ashamed, embarrassed, subdued? Probably at first, though time and the forgiveness of God are great healers. Miriam was restored to her former place of honour, yet it is certain that she never forgot the sharpness of the lesson that God taught her at Hazeroth. It is but a natural corollary to suggest that when next the spirit of dissatisfaction, of criticism, and censure came heavily upon her, that she thought the matter over *very* carefully indeed before voicing her complaints.

And it occurs to me this morning that, were God to deal with me in a way similar to that used upon Miriam, I would be in a sorry condition indeed. Fortunately—or is it?—His rebukes are not so forthright and drastic today as they were in the case of Miriam. If they were, would any of us be clean?

Yet there are a couple of sentences in that story which we would do well to burn into our minds and repeat over to ourselves when next we are about to launch the sharp barb of criticism, to utter the trenchant word of disapproval, to initiate the snide and seditious whisper. They are:

- "And the Lord heard it."
- "And He departed."

If we could but remember that the ear of the Lord is attuned to every word of fault-finding, every bitter accusation, every harsh word of criticism, we would surely think twice before we spoke once. And if we could recognize that, having heard these things from our lips, His anger is kindled and He departs from us; if we could appreciate the stupendous gulf that separates us from the departed God, and all that means, I am reasonably certain that I for one would have to be seventy-times-seven times certain of my facts before I so much as uttered one syllable against my brother.

## I Believe in a Living Saviour

(Concluded from page 7)

"Neither do I," said the preacher.

"Oh, yes, you do," he said. "Don't you Christians claim that salvation comes through the death of Christ?"

"Not through His death alone," said the preacher, "but rather because Christ rose from the dead."

"Ah," said the visitor, "you can never prove that to me."

Then began a long and interesting discussion. The preacher was well informed and brought up argument after argument. But all to no avail. That Jewish gentleman held to his position.

Realizing that his arguments had failed to convince him, the preacher said: "My friend, I have not given you my most important reason. I know that Christ is living because He lives His life in me."

"What do you mean by that?" asked the man.

For the next hour the preacher told what Christ meant to him, showing from both the Old and New Testament how the Holy Spirit operates in the life of one who yields himself to God.

"I'm beginning to understand," remarked the stranger, "and I must know more about this. I feel a need in my own life."

Before parting they lifted their hearts to God in prayer. Reaching home that night, the minister, Pastor A. H. Ackley, slipped into his study and penned these well-known lines. The next morning he set them to music, and thus was born one of our best-known gospel songs. Here are the first stanza and chorus of those words that so well emphasize the fact that Christ lives.

I serve a risen Saviour, He's in the world today;  
I know that He is living, whatever men may say;  
I see His hand of mercy, I hear His voice of cheer,  
And just the time I need Him He's always near.

He lives, He lives, Christ Jesus lives today!  
He walks with me and talks with me along life's  
narrow way.  
He lives, He lives, salvation to impart!  
You ask me how I know He lives? He lives within  
my heart.

The greatest argument in favour of Christianity is not the organization of the church; not her literature nor her buildings; not her institutions nor her schools of learning; not even her hospitals nor her far-flung mission fields. Rather it is the power of God seen in the lives of those who make up the church.

The ability to withstand evil, to experience victory over vice, to be kind to those who ill-treat us and persecute us—in other words, to be Christlike—these are the evidences of real Christianity.

We do not derive our spiritual vitality from narratives and traditions, nor from the historical reports of what happened millenniums ago, but from a living Person who at the throne of grace pours forth His Spirit into our hearts, helping us to overcome sin and moulding us into His likeness. Yes, I believe in the living Christ, the Saviour of the world.





YOUR

# Bible Questions ANSWERED

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

## IS THE BIBLE AUTHENTIC?

How do we know that the Bible is authentic, and where are the manuscripts to prove it? J.S.

The Bible is the best-authenticated ancient book in the world. There are in existence approximately 4,000 Greek manuscripts of the New Testament, as a whole or in part. The most ancient of these goes back to the early part of the second century A.D., and thus here we are "almost breathing down the neck of the apostles." Let us compare this situation of the Bible with that of other ancient works.

Julius Caesar's "Gallic War," exists for the most part in the form of nine or ten manuscripts, and the oldest of these is approximately 900 years beyond the death of Caesar. The books of the historian Livy (who lived in New Testament days) are represented by twenty manuscripts, and only one of these goes back in age as far as the fourth century.

Furthermore, the Bible was early translated into Latin, Syriac, and other languages, and we have unnumbered manuscripts of the Bible in these translations from the earliest times. Again, the Scriptures have been quoted by a stream of writers from A.D. 150 to the present day, and were all the Biblical manuscripts to perish, the text could be reconstructed for the most part from the use made of the Bible by non-inspired subsequent writers.

Most of the ancient manuscripts of Scripture are in the leading museums of the world. The Codex Sinaiticus which belongs to the fourth century A.D. is in the British Museum, while the Codex Vaticanus belongs to the Vatican Library. The John Rylands fragment of John's Gospel is housed in the John Rylands Library, Manchester, England, and thousands of other ancient manuscripts exist at various scholastic centres, chiefly throughout Europe and America.

## SECOND COMING IN PAUL'S DAY

Did Paul believe that Christ was coming in his day? Does not he speak of "we which are alive and remain unto the coming of the Lord?" M.M.

It should be kept in mind that Paul also used the pronoun "we" with reference to those who would sleep in the grave. See 1 Corinthians 15:51, 52. Notice particularly 2 Corinthians 4:14:

"Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus." Any argument based on the personal pronoun would have Paul expecting to be both alive on the earth, and dead in the grave, at the same time. Rather, we must conclude that he is speaking for the Church universal, and under the guidance of the Holy Spirit, he expresses the fact that some who would read his words in the last generation would not see death. Paul's Second Epistle to the Thessalonians expressly warned the Christians of his own day that the second advent of Jesus was not imminent. See 2 Thessalonians 2:2. Nevertheless, it is also true that God always intended that believers should live in constant expectation of the end of probationary time. Inasmuch as the next thought in the life to come will seem to follow immediately upon our last thought in this life, every believer should live as one who may have to stand before His Maker at any moment.

## DIVORCE AND REMARRIAGE

In view of Matthew 5:32, may people who have been unscripturally divorced and remarried become church members? And may such, if accepted into a church, become church officers? Does anybody have the power to rescind Matthew 5:32? A.H.

The answer to your third question is "No." See Matthew 15:9, 13. The answer to the first question is "Yes." Note 1 Corinthians 6:9-11: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus."

These verses show clearly that members of the Corinthian church had in some cases violated the precept of Matthew 5:32 prior to accepting Christ. However, if a church member aware of Christ's instruction should transgress, it is impossible that such could be retained as a church member without prior church discipline, amendment of life, and rebaptism. As for church office, the principle in 1 Corinthians 8:1-13 applies. Scripture here tells us

that the truly converted person will avoid anything that might cause his brother to stumble. Inasmuch as severe criticism would fall upon any church which thoughtlessly placed in church office those once guilty of violating Matthew 5:32, the penitent offender should not desire to give any grounds for reproach upon Christ's cause by his or her seeking for official leadership. Unbelievers would consider that a church, by carelessly promoting to office such former offenders thereby condoned divorce action. It is conceivable that there may be some unusual exceptions to the rule here suggested, but only ones agreed upon by Word-filled and Spirit-led church leaders. Let all true Christians first examine themselves, and then "he that is without sin among you, let him first cast a stone." John 8:7.

## WEARING OF JEWELLERY

Do not 1 Peter 3:3, and 1 Timothy 2:9, have as their primary meaning the necessity of not judging people by their outward appearance, rather than warning against jewellery? J.M.D.

Here are the texts from a modern version, which may help clarify their significance.

"Your beauty should reside, not in outward adornment—the braiding of the hair, or jewellery, or dress—but in the inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit."

"Women again must dress in becoming manner, modestly and soberly, not with elaborate hairstyles, not decked out with gold or pearls, or expensive clothes, but with good deeds, as befits women who claim to be religious." New English Bible.

## TREE OF LIFE

Why will there be a Tree of Life in the earth made new? If all who dwell there are to be immortal, such a tree seems unnecessary. M.V.

The redeemed will regularly partake of the Tree of Life to remind them that they are still dependent upon God for all that they have. Even in eternity we are to remember our humanity, and our use of this tree will be similar to our present attendance at the Lord's Supper, where we acknowledge that our salvation was made possible only through Christ.



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