

Signs

OF THE TIMES



APRIL, 1965



RESURRECTION

★ By HELEN B. FLYNN

Today I worked in partnership with God
And held both death and life within my hand;
For where I buried dead seeds in the sod
I knew that one day soon, as God had planned,
A miracle of resurrection would be wrought
And I should see a row of poppies stand;

Tomorrow and tomorrow, as today,
The sun and moon will rise, and set again,
And rains will fall, and little breezes play.
Still silently the buried seeds will strain
Until they cast the bonds of death away—
To live again, with glory in their train.

How shall mankind behold this mystery
And ever doubt that we will be reborn?
For since we know what followed Calvary
The grave of all its terror has been shorn;
And though the night may bring Gethsemane,
It will be followed by an Easter morn!

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

This month the thoughts of the Christian world centre around the closing scenes of Christ's life on earth. Articles in keeping with this season of the year are, "The Dead Shall Live," which appears on page 6, and L. C. Naden's discussion of "Leader the World Needs Most." See page 12.

With the evolutionary hypothesis being taught on every hand as though it were an established fact, it is refreshing to read the other side of the story, as told by a scientist of the standing of Dr. Frank L. Marsh. For an understanding of "The Origin of Living Things," as seen by the fundamentalist, turn to Dr. Marsh's article of that title on page 8.

What should prove to be a challenge to the Christian conscience is the attitude of the church to the desperate needs of the Australian Aborigines. On page 16, we present with pleasure the story of the way one man and his church have risen to this challenge. In "Miracle at Karalundi," you will discover the ready response of these lovable people when they are shown Christian kindness. On reading this through we felt that many SIGNS readers would want to extend a helping hand to this kind of work. To this end we will be happy to receive any gifts you care to make, and will forward them on to help with this needy mission work. All such donations will be acknowledged through the columns of this paper.

With most people, Bible reading is a somewhat haphazard kind of thing, and thus much of the enjoyment and very real blessing which can be derived from this activity is lost. If you follow the helpful advice given on page 20 by Don F. Neufeld, you will be considerably helped in this connection.

OUR COVER PICTURE

With so much adverse publicity given to the misdemeanours of youth, we do well to remind ourselves that there are still those who have not lost their high ideals. A group on the campus of Avondale College, N.S.W.

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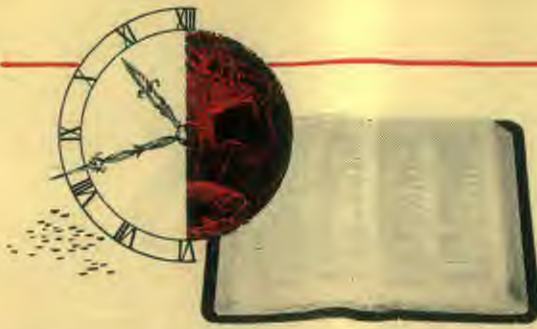
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Page One



the meaning of events

editorials

Peace on Earth

IN A TIME OF SWORDS, men dream of ploughshares. For much of mankind the dream has seldom been as fervent—or as elusive—as it is today. History's greatest tyranny enslaves half the globe; science and technology offer not only the promise of poverty and hunger conquered but also the threat of civilization destroyed. Each day, from Selma to Saigon, brings evidence that man exists in a climate of risk. Last week the United Nations, which earlier had designated 1965 as International Co-operation Year, reached a stalemate and adjourned for six months."

With these significant words *Time* magazine summed up the current scene as it reported an interesting gathering recently convened in New York, the purpose

of which was to discuss means and methods of bringing peace to the world. Amongst those present were statesmen, diplomats, theologians, and philosophers from both the Eastern and Western worlds, whose ideologies ranged from Catholic to Communist, from Protestant to Buddhist, from agnostic to atheist. But the really interesting thing about this conference was the basis of its discussion. Despite their contrasting backgrounds, the framework for their thinking was as to how the vision of world order contained in Pope John XXIII's encyclical *Pacem in Terris* (Peace on Earth) might be implemented.

Speaking in praise of the encyclical at the opening session of the conference, American Vice-president Hubert Humphrey declared: "It represents not a utopian blue-print for world peace, presupposing sudden changes

Queen Elizabeth, on the occasion of her recent State visit to Ethiopia, stands with Emperor Haile Selassie looking over the Tississat Falls, which are located at the headwaters of the Blue Nile.



in the nature of man. Rather it represents a call to leaders of nations, presupposing only a gradual change in human institutions. It is not confined to elaborating the abstract virtues of peace, but looks to *the building of a world community governed by institutions capable of preserving peace.*"

The long and troubled history of humanity reveals that in his quest for peace man has tried every possible expedient, all of which have proved powerless to achieve the desired goal. In this connection it is interesting to note that Bible prophecy reveals that in the end of the age man will make one last attempt to solve the peace problem. Instead of depending on political agencies as they have done in the past, the nations unitedly will turn to the church power of the day, and will give it authority to arbitrate in such matters. Was this the thought Hubert Humphrey had in mind when he referred to "the building of a world community governed by institutions capable of preserving peace"?

If so, it is a forlorn hope. The Word of God would not encourage us to hope for "a gradual change in human institutions" as a result of which lasting peace will be ushered in. On the contrary it stresses that despite the strenuous efforts of men of good will, peace will remain an elusive quantity, with "wars and rumours of wars" increasing in frequency and intensity until the end of time. It is only when the Prince of peace intervenes in the affairs of mankind that peace will be realized.

We agree with Protestant theologian Paul Tillich's dissenting declaration to the conference: "There is no hope for a final stage of history in which peace and justice rule. . . . History is fulfilled in the great moment in which something new is created, in which the kingdom of God breaks into history, conquering destructive structures of existence."

R.C.P.

A New Bible-reading Public

A VAST NEW BIBLE-READING PUBLIC is about to be brought into being. It is not to be found among the ranks of the Protestant churches, though the Bible and the Bible only is the foundation of Protestant doctrine. For the past hundred years have witnessed a tragic decline in personal study and appreciation of the Scriptures. Nor do we write of the forward surge of literacy in hitherto backward lands whose multitudes are avidly grasping for education, and able for the first time to read the Bible.

We refer to the active promotion of private Bible reading among its members by the Roman Catholic Church. After centuries when the Scriptures were locked away from the people in a dead language, and later centuries when the laity were taught that they could not safely read and interpret them without the aid of the priesthood, the Roman Catholic Church is for the first time seeking to popularize the private reading of the Bible.

The results can be nothing short of revolutionary. For many Protestants the light of God's Word has turned to darkness as they have doubted and questioned its divine authority as God's revelation to man. They make no sacrifice and suffer no inconvenience for their religion, and in amusements, dress, and business practices cannot be distinguished from the world.

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(Top) The Queen attends the inauguration of a new Christian cathedral at Axum, in Ethiopia. Axum has been a principal religious centre for over 3,000 years, being by legend, the capital of the Queen of Sheba. (Centre) Officers and men of the H.M.A.S. "Derwent" assemble on the frigate's deck for a memorial service for those who lost their lives in the "Voyager" disaster. H.M.A.S. "Derwent" was in the Philippines at the time. (Below) Europe's cold winter brought snow to Rome. Young priests in St. Peter's Square join in snowballing.



In the fold of the Catholic Church are a great number of sincere and devout souls who are not ashamed to hold to their principles and to sacrifice for their faith. When these earnest souls, loving God and serving Him to the best of their knowledge, find their hearts and minds illuminated by the light of God's Word, they will be filled with astonishment and delight.

One has only to think of the revolutionary change that swept many countries and peoples under the first impact of the Word of God in their own tongue. There was Germany in the time of Luther, when the printing presses multiplied the Bible in the German tongue; there was England in the time of Elizabeth, when Tyndale's Bible or translations based upon it, was placed in every church, and the beauty and power of the Word transformed the whole populace.

Such a change will again accompany the widespread reading of the Scriptures by the Catholic people. With what surprise and delight will many learn for the first time of God's surpassing love, and of full and free salvation to be received by faith alone! Such a realization would lighten the earth with the glory of God, and multitudes gladly respond to the call to come out of the gloom of error and superstition into the light of God's truth. Read Revelation 18:1-4. M.M.H.

Out of Touch

A LARGE PROPORTION of Australia's youth regard the church as "an ancient institution of dubious contemporary relevance, and a meeting place of those who cling to outworn moral stereotypes." These views were expressed by Dr. J. J. Moll, Fellow in Sociology at the Australian National University, in an address he recently presented to the annual meeting of the Australian Council of Churches.

He then went on to declare: "Society might be better served with a new secular technological religion, which serves its whims and soothes its frustrations and neuroses. After all, if the secular environment does not need the churches, the churches must be prepared to defend their own existence and see that they have the optimal internal efficiency to withstand the constant and unobtrusive erosion of their vitality."

Not knowing Dr. Moll, we realize it would not be fair to judge him on the partial reports of his speech appearing in the daily press, but we cannot refrain from expressing surprise at the implied suggestion that the function of the church is to serve the whims, and soothe the frustrations and neuroses of the general populace. The advertised title of his address was, "The Relevance of the Australian Churches." If this is what the doctor has in mind as being "relevant," we gladly concede that the church is not relevant.

It is a matter of church history that the witness of the church has been most powerful when its primary concern has not been with relevancy, in the colouring of its opinions to suit the prevailing religious climate of the day. The truth is that the eternal verities on which the church of God is based are completely relevant in all ages. The function and purpose of the church is a twofold one. In the first place it is entrusted with the responsibility of showing men and women how to live in this life, how to govern

their relationships with one another, and with the world around them. But by far its most important function is to help prepare them for a place in the life to come. In this connection the church of the God who is "the same yesterday, and today, and for ever," is just as relevant now as it was in the days of Abraham or Moses. R.C.P.

Threefold Conversion

IN HIS PAGE in a recent issue of the *British Weekly*, William Barclay gives a short and penetrating study of the meaning and effects of true conversion. He sees it as an experience in three stages, or of three phases. First, a man must be convinced of the wonder of Jesus Christ, and know that Jesus can do for him what he can never hope to do for himself.

Second is a realization that conversion brings both the privilege and the responsibility of becoming a member of the fellowship of people who have had the same experience and who share the same belief.

The third step is the awareness that we are not converted only for our own sake, that we are not converted to gain entry into a group of believers, but to share with Christ a deep concern for the lost.

Conversely, conversion can be incomplete in any or all of these three phases. We quote from William Barclay:—

"(i.) A conversion is incomplete if it does not leave Jesus Christ in the central place in a man's life. . . . Any alleged conversion which does not leave a man totally committed to Jesus Christ is incomplete and imperfect.

"(ii.) A conversion is incomplete if it does not . . . leave a man linked in loving fellowship with his fellow believers.

"(iii.) A conversion is incomplete if it does not leave a man with an intense social consciousness, if it does not fill him with a sense of overwhelming responsibility for the world. It has been said, and said truly, that the church exists for those outside itself.

"The church must never be in any sense a little huddle of pious people, shutting the doors against the world, lost in prayer and praise, connoisseurs of preaching and liturgy, busy mutually congratulating themselves on the excellence of their Christian experience.

"As soon as man is converted he should be looking for ways and for avenues through which to turn his experience into loving, caring action for men."

Jesus never advocated that Christians should be shut away from contact with the world. Prayer can be fervent and deep only as the one praying knows the need and the weakness of those for whom he prays. Jesus led His three disciples to the mount of transfiguration where they saw Him glorified; but despite Peter's plea to stay there on the mount with the heavenly vision, Jesus led His men back down the mountain to the milling multitude and the man with the revolting spectacle of the demoniac boy.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter 2:9.

M.M.H.



God Knows--and Cares

THERE WERE TWO OF THEM there that winter's day; two birds on the long bank of rocks cast up by a thousand storms. They were not gulls. Obviously they were sea-birds of some kind—their feathers were dark, and one bird had a white bar on each wing. Two of God's creatures at the edge of the sea, with the wind rising from the south-west, the setting sun a milky blur in the thickening clouds, and night an hour away.

Two birds. One was dead the other injured. It was not a broken wing. It seemed not to be a broken leg. It could have been from fighting, an illegal shot from a hunter's gun, an accidental bruise or sprain from the force of the waves, or weakness from hunger. The bird could flap its wings, but it did not fly. It could walk clumsily, but it did not move unless it was urged. Silent, helpless, alone against the wintry sea, it was a pitiful sight.

The children were concerned. Dogs often frolicked along the shore. Many visitors were careless and unthinking. Always there are the cruel-hearted who enjoy throwing stones. Gently we urged the bird toward the water. Progress was a slow and painful ordeal, obviously accomplished with great effort. Awkwardly, sometimes stumbling and floundering, sometimes half rolling it struggled on. Six feet from the water it fell in exhaustion. Two more tries and it was down where the rocks were wet and the larger waves could reach it.

Waterborne at last, it quickly submerged. When it appeared again it was fifty yards offshore. Now it was a different creature. It flapped its wings to arrange its feathers properly. With consummate skill it judged the oncoming breakers unerringly, riding over the crestless swells, diving under the proud combers that leaped recklessly upward and crashed with furious abandon. And every time it reappeared it was farther out. On and on it went until it disappeared in the chaos of driven seas.

To the children it was a memorable event, and to their father an eloquent sermon.

Down the centuries God's watchcare has ever been over His trusting children, even in their hour of utmost extremity.

Paul found it so. "All things," he said, "work together for good." Romans 8:28.

David declared, "My times are in Thy hand." Psalm 31:15.

Job phrased it even more sublimely: "He knoweth the way that I take." Job 23: 10.

We are all helpless creatures on the rough shore of life. Often we must turn from those we long have known and loved. A mortal enemy roams the rocky shore where we pause. Before us lies the immensity of waters. The light is failing, the wind increasing. A storm is breaking. Awesome is the beauty and awful the might of the wild billows. Mere specks of life on the ceaseless tide, it is here that we breast the full stroke of the tempest. And from the grey dune the infinite God watches with unutterable love and compassion.

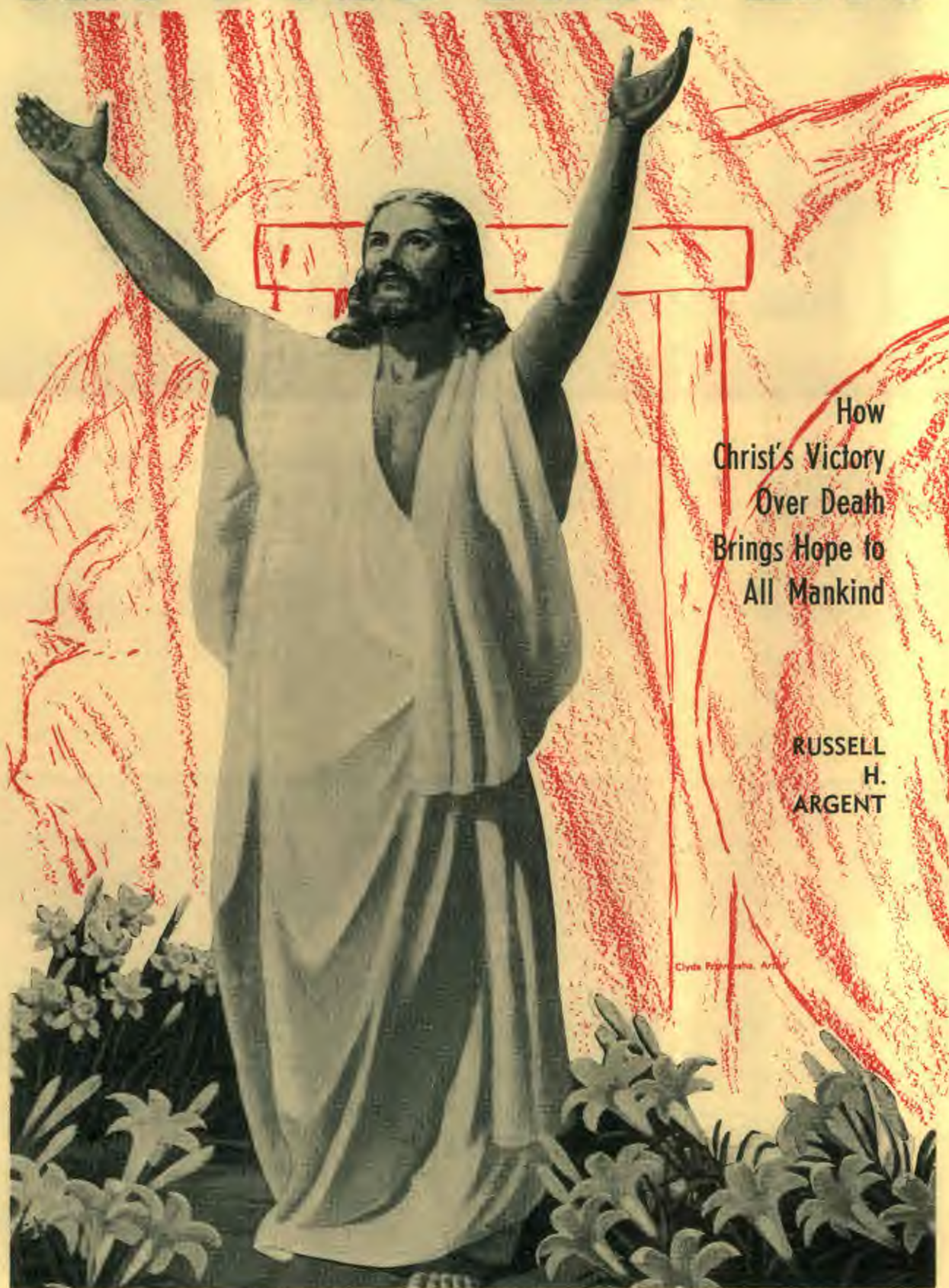
For the weakness of these mortal bodies God has strength. For the dangers of these mortal years He has safety. For the sorrow of our days He has comfort. For the staggering unknowns that surround us, the close-ranked heralds that march against us, He has experience, ability, and assurance.

For all that lies ahead God is both our source of help and hope of a safe passage. Whoever we are, wherever we are, whatever our brokenness, however late the hour may be for us, He is watching. He knows. He cares. He can help. And He will help if we let Him.

To every traveller in the storm He speaks the words of gracious invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Sanford T. Whitman

The Dead Shall Live



How
Christ's Victory
Over Death
Brings Hope to
All Mankind

RUSSELL
H.
ARGENT

Clyde Robinson, Artist



RECENTLY I walked through Arlington National Cemetery in the United States, past rows of tombstones, where the red and blue of tiny flags made splashes of colour against white crosses.

Nearby stood the marble tomb, silent save for the solitary tread of a sentry, where the Unknown Soldier lies buried, a symbol of millions who made the highest sacrifice and who now sleep in the earth.

I thought of other memorials I had seen—one on the Plains of Abraham, overlooking the Saint Lawrence River in Quebec; the red poppy wreaths glowing on the grave in Westminster Abbey; the eternal flame burning beneath the Arch of Triumph in Paris—all recalling memories of sacrifice and heroism, yet serving, too, as reminders of the change and decay around us, of man's mutability.

For a moment I stopped beside the grey granite monument which recalled a life given in the American Civil War. As I stood in the bright sunshine, hearing in the distance the sounds of a busy day in the city, I reflected on this lone soldier who had died so long ago. What were his thoughts, I wondered, on that last fateful morning before his life was snuffed out on some green slope in Tennessee or perhaps beside the rushing Potomac?

Life pulsating all around me, was forgotten. I thought of the people who had lived in ages long since vanished, men and women who had striven and had passed from the world scene to lie silently in the earth. Only as I visualized them as living, active people, passing before me in an endless procession, kings and lowly men, statesmen and peasants, could I begin to realize something of the tremendous power and inevitability of death.

The words of Sir Walter Raleigh in his famous "*History of the World*" came to mind:

"O eloquent, just, and mighty Death! Whom none could advise thou hast persuaded; what none hath dared, thou hast done; and whom all the world hath flattered thou only hast cast out of the world and despised. Thou hast drawn together all the far-stretched greatness, all the pride, cruelty, and ambition of man, and covered it all over with these two narrow words, *Hic jacet*."

Now Raleigh, too, lies buried, a part of that vibrant Elizabethan age which the modern world little remembers. Yet among his papers, after his execution, was found a poem which showed his belief that death was but the close of a chapter, that in a day to come, it, too, would be successfully conquered:

"But from this earth, this grave, this dust
My God shall raise me up I trust."

As I looked across the silent cemetery I thought of the theories and fancies with which man has surrounded the grave. In his eagerness to solve the riddle of death he has even pretended that it does not exist, that death in reality is life. The Egyptians thought it to be the beginning of a journey, through many terrors, to judgment and a new world. Many Greeks believed that at death the

soul was translated into another body, that the body was only the soul's "tomb." Even today some imagine that the dead are still alive, surrounding us, in some mysterious manner, ready to answer our call.

Simply and clearly the Bible scatters the mists of ignorance surrounding the grave. It dispels the idea that death is a part of nature's original design. In Eden the grave was unknown. Death entered as an intruder. "By one man," Paul writes, "sin entered into the world, and death by sin." Romans 5:12.

The transgression of man caused the death sentence to be passed on him. "Dust thou art," the Lord said, "and unto dust shalt thou return." Genesis 3:19. Man again would become the lifeless form made of "the dust of the ground" which he was before he became a living soul when the breath of God vitalized him.

Jesus likened this condition to sleep. He told His disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." John 11:11. The disciples, misunderstanding, said, "If he sleep, he shall do well." Jesus had to tell them plainly, "Lazarus is dead."

Wonderingly the villagers watched as He bade them roll back the tombstone. Strong and clear the Master's voice rang out, "Lazarus, come forth." A hush fell across the group. From the silent tomb a movement was heard. The voice of the Life-giver had penetrated the ear of the dead.

For four days Lazarus had slept in the tomb. When he awoke he brought no message from beyond the grave. "The dead know not anything," is the plain declaration of the Bible. (Ecclesiastes 9:5.) For Lazarus the passage of time was as a moment before he looked up and saw the face of his Lord.

So will it be with the dead of all ages. Because Jesus died and rose again, the dead also shall live. I accept the words of scripture, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice." John 5:28.

The thought of that day fills me with awe. The world has never seen such a moment. Across the radiant heavens will ride the armies of Jesus. His voice, speaking from the skies, will shatter every tomb, and the righteous dead will awake to see their Saviour.

The Apostle Paul described the scene in these words: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Beyond the cemetery, with its row upon row of grave-stones, lies a glorious future. No marble tomb or granite monument will remind the citizen of the new earth of the shadow of death. The righteous of all ages will meet together, linked by cords of love around the Father's throne. The words of Jesus will be fulfilled: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

Only faintly can we glimpse the joys to come. Yet as I walked back toward the city, I, too, could cry, as the poet:

"Death, be not proud, though some have called thee
Mighty and dreadful, for thou art not so. . . .
One short sleep past, we wake eternally,
And Death shall be no more: Death, thou shalt die!"

The Origin of Living Things

By FRANK LEWIS MARSH, Ph.D.

ABOUT 130 years ago, in southern England, a certain well-to-do young man received a degree in theology from Cambridge University. In common with the Christian world of his day he was a believer in the doctrine of special creation. To be perfectly honest, we should state that this young man had not studied theology because he was spiritually minded. To the contrary, he was little concerned about spiritual things, and had studied theology simply because in Cambridge in that day the theological course left him the most time for shooting in the fields of Cambridge County and for collecting insects and studying plants and rock formations.

It so chanced that in the same year this young man was graduated, a group of cartographers planned to leave on a map-making voyage around the world. Their group had been completed with the exception of the unsalaried position of naturalist. Our young graduate was qualified to fill this position, because he needed no salary and was a most enthusiastic student of natural history. He was invited to the position and accepted. Finally, after numerous delays, in November, 1831, the small sailing vessel H.M.S. *Beagle* cast off for a great adventure which was to occupy the next five years. Yes, you have guessed it. Our young graduate was Charles Darwin.

During the 1830's in southern England most of the people left the study of the Bible to specialists. One might justifiably question if Charles Darwin ever pondered Genesis 1 because of a personal interest in origins. The theologians of his day told him that Genesis taught that God had created the basic types after their kinds and had so constituted them that they would produce offspring exactly like their parents. Furthermore, these instructors told him that God had leaned over the parapet of heaven and set each kind of animal and plant in the very spots they now occupied. This was Darwin's understanding of the teaching of Genesis when he set forth on his memorable voyage.

Darwin was a tireless worker when busy with things which interested him, and he was also a keen observer. When one recalls that he was racked with severe seasickness for most of those five years, the prodigious amount of observation he accomplished during the voyage is phenomenal. As he passed from island to island and from country to country, he was impressed with the mosaic pattern of distribution of many basic types of plants and animals. Instead of giving an

appearance of having been set in each place by the Creator, each type contrariwise gave an appearance of migration over the earth, accompanied by a certain amount of variation. Incidentally, Darwin was entirely accurate in this observation.

One marvels why Darwin did not read Genesis for himself and learn about the universal Noachian Flood, with its complete destruction of all land animals except those in the ark. This movement of the land animals from the mountains of Ararat and of plants from their spots of Flood survival was exactly what Darwin discovered, a discovery which he unfortunately thought was in conflict with Genesis.

The obvious variation within basic types, which became more and more manifest as Darwin and his companions progressed on their voyage around the world, caused the young naturalist much concern. He wanted to believe in the extreme fixity of individuals which his professors had told him was the teaching of Genesis. But his trained eyes told him that extreme fixity within basic types did not exist.

Not uncommonly in archipelagoes he found a basic type of bird or reptile represented on each island by a different species of the type. That one species should have been created for each island seemed to him irrational. But how had the different species arisen, and why did they always show relationships with forms in nearby areas?

After returning from the voyage, marrying, and settling on an estate in Kent, south of London, he turned his full attention during the remaining thirty-seven years of his life to a careful study of variation among plants and animals.

The direction Darwin's conclusions were taking is revealed in a letter he wrote to the botanist Hooker in 1844: "I have read heaps of agricultural and horticultural books and have never ceased collecting facts. At last gleams of light have come, and I am almost convinced (quite contrary to the opinion I started with) that species are not (it is like confessing a murder) immutable."

When fifteen years later, in 1859, Darwin's famous volume, *"On the Origin of Species,"* came from the press, there was no question in his mind that species had arisen, not by special acts of creation, but rather through the gradual operation of natural processes.





Assuming that the interpretation of Genesis given by the theologians was correct, Darwin thought he had proved Genesis wrong. The large majority of those who read his book likewise concluded that Darwin had disproved Genesis. Actually, all Darwin had accomplished was a disproof of the extreme fixity in nature at the individual level which theologians *thought* Genesis taught. The as-alike-as-coins-from-a-mint type of reproduction just did not occur.

There can be no question that with regard to plants Genesis 1:12 does teach an extreme fixity of kinds. The plants brought forth after their kinds. Following the Genesis cue regarding plants, we find by a careful study of the reproductive behaviour among animals that they were also created with the same extreme fixity, but not the low-level fixity which would prevent variation among individuals, as Darwin's professors taught. Instead, it is a fixity at the higher level, the level of the basic type represented by such groups as dogs, pigeons, and men.

The amazing thing is that Charles Darwin and all his followers have remained blind to the fact that the basic types *are* fixed and proof against any and all natural change which would be sufficient to cause one basic kind to produce a *new* basic kind.

An incomprehensibly large amount of observation and experimentation has been done in order to discover just what natural processes actually produce change in plants and animals. These are now categorized as recombinations, gene mutations, and chromosomal aberrations. Not a single instance is known where these processes of change have done more than produce a new variety within a basic type which was already present. This is the very bringing forth after its kind which Genesis describes. In other words, the very variation in nature which Darwin drew attention to, is one of the best illustrations of the fixity of the basic types. The kind of variation Darwin discovered could proceed ad infinitum and never accomplish the appearance of new basic types.

The bookstores in our day are flooded with beautiful books purporting to show that evolution is a demonstrated fact. If variation is evolution, then we can agree with them. But the kind of variation which we observe in nature is never of sufficient magnitude or quality to enable one basic type of plant or animal to produce a new basic type. The living world remains discontinuous. All basic types stand clearly distinct one from the other, separated by bridgeless abysses. Variation in each case occurs within the locus of the basic type and is completely impotent to produce com-

plex types from simple types. This is the testimony of observable facts.

In private correspondence, Theodosius Dobzhansky, professor of zoology, Columbia University, admitted to me that among living organisms it is impossible to demonstrate evolution of the macro-type which could produce new basic kinds before our eyes. He explained that it was a process so slow as to be revealed only in geologic time. (In other words, Father Time was his creator.) He further explained that the only evidence for the actual occurrence of evolution is to be found among the fossils. I was delighted to point out to him that as one studies the specialist's descriptions of the fossil record, repeatedly he comes across the assertion that the same discontinuity which occurs among living things also occurs among the fossils. In other words, true connecting links are absent, and there is no proof for organic evolution in the fossil record.

Then where must one go to find proof for evolution? An honest answer would be, "To the realm of the faithful." This is true because of the following situation. As one studies the lists of hundreds upon hundreds of biological facts and clusters of facts which pertain to the problem of origins, it becomes impressively apparent that every item on the list is subjective in quality. By this we mean that each item can be explained, possibly with considerable reasonableness and true logic, from at least two different points of view. Let me illustrate what I mean by the following three cases:

Case 1. All backboneed animals—man, whale, bird, bat, horse, dog, and so on—have the same three bones, the humerus, the radius, and the ulna, in their forelimbs. The evolutionist says this indicates that they have descended from the same ancestors and are blood-related. The creationist says this indicates one Creator, who followed the same master plan in the elaboration of all backboneed animals. Both answers are reasonable.

Case 2. In the fossil record animals without backbones are found in the lower rock layers, and the backboneed animals occur in the upper layers. The evolutionist says this is because the simple animals were the first upon the earth, and that the more complex animals developed gradually from them. The creationist points out that every animal is just as detailed in structure at its earliest appearance in the fossil record as are its modern representatives. The evidence is not for evolution of simple into complex, but rather for an occurrence of all forms on the earth at the same time, followed by an aqueous sorting out based on size, shape,





and power of locomotion. In other words, the fossil distribution in the rocks is exactly as we would expect it to be if the surface of the earth and its animal life had been destroyed by a flood, whose agitated waters rose slowly over a period of six weeks. Both answers may be described as reasonable.

Case 3. In the living world and among the fossils, true connecting links between basic types are completely lacking. Horses, camels, elephants, etc., stand out distinctly from other basic types. Evolutionists say this is true among living forms because the change is so slow that it requires millions of years to produce a new type. Because of man's short span in history, it is as if he were looking at one frame of a moving picture. Concerning the gaps in the fossil record, the evolutionist says this is because the connecting links were unsuccessful forms which occurred only in limited numbers, thus were not preserved in the fossil record. The creationist calls attention to the complete harmony between both living and fossil nature, and the record of Genesis, which states that God created animals in separate basic kinds. In such cases as this one, probably the answer is reasonable only to him who holds that respective point of view.

And thus the evidence goes. Every item is of this subjective or circumstantial quality. It is because of this fact that debates between well-informed creationists and evolutionists are utterly boring and without point. The result of such a debate is usually merely to make each side feel more certain of the truth of its respective point of view.

As we look upon the living and fossil world today, it would seem that God has purposely set before man a subjective situation which will coerce no one into believing the truth of Genesis. God respects the power of choice which He gave man at creation. If a man chooses to believe in the untrue doctrine of evolution, he will find evidence in nature which appears to support that point of view. If he chooses to believe Genesis, he will find that natural evidence corroborates the fact of special creation. No man is forced to recognize that God made him. A belief in either evolution or special creation is entirely an act of faith. To have an opinion on the subject of origins, one must choose whether he will place his faith in the evolutionist script or in the assertions of the Bible.

Does this mean then that man today faces a dilemma with regard to his origin? Indeed not! God has furnished man with a Guidebook in which man's origin is set forth clearly. Accept the assertions of this

Guidebook as truth, and we face no dilemma. Only he who does not believe the simple, clear, literal account of Genesis is concerned over his relationship with the beasts.

In evangelizing on the problem of origins, the atheistic evolutionist does not constitute the most serious resistance. To reasonable people there is too great an infinity of intricately complex inter-relationships in nature, and of marvellous adaptations to the conditions of life, to leave any ground for an assumption that this cosmos all developed in natural ways from a chaos under the direction of no other creator than blind chance. To assume a purely mechanical origin and development is to plant one's feet firmly and unreasonably in mid-air.

A greater challenge to the evangelist is the theistic evolutionist who claims to accept the entire Bible as God's inspired Word, but who believes God created living things by evolution. Bible believers who wish to believe in evolution because of its endorsement by most of the world's greatest scientists are put to quite a scramble to get around the literal truth of Genesis. The commonest method is to say Genesis 1 is merely a poem, wherein the author, under the freedom of poetic licence, tells us nothing more than that God was the originator of our earth.

Some affirm that only the spiritual portions of the Bible are inspired, any references to natural science being merely so much pointless verbiage. Others believe in the plenary inspiration of the Scriptures; that is, the Scriptures are inspired in all portions, and assertions dealing with points of natural science are as truly the Word of God as those dealing with spiritual issues.

All authors of the Bible accept the account in Genesis as simple history. In Matthew 19:4, 5 and Mark 10:6-8 we read Christ's own assertion that man was created in the beginning *man*, male and female, not a mere blob of protoplasm in some muddy pool.

An origin by evolution is entirely unknown in the Scriptures. The careful student of the Bible finds God to be an omnipotent, omniscient, omnipresent God, a God of love. The work of creation week was in keeping with these attributes, and each day saw changes

(Concluded on page 13)



SEAT BELTS REDUCE INJURIES

In its recent campaign to encourage motorists to fit seat belts to their vehicles, the Australian Road Safety Council pointed out that if even 25 per cent of the nation's cars were thus equipped, 2,590 road casualties would be saved throughout Australia annually. It was stated that while owners of older cars needed the most encouragement, new car owners were responding to the campaign well. In Victoria between 40 and 50 per cent of new vehicles had seat belts fitted at the request of the purchasers, while in Tasmania the figures were as high as 70 per cent. In a study of road accidents involving cars controlled by the Snowy Mountains Authority, it was found that where drivers and passengers were wearing the diagonal belts the reduction in accident injury was 100 per cent, whereas for lap belts the improvement was only 28 per cent.

SMOKING A MORAL ISSUE

The recent twenty-first General Council of the United Church of Canada took the position that the health hazard involved in cigarette smoking constitutes a moral issue. "The choice to begin cigarette smoking may have serious or tragic consequences two or three decades later," observed the council in a twelve-page report. A Christian has a responsibility and duty to conserve his resources of good health—obligations to God, family, and community. The council urged provincial and federal governments to plan orderly re-adjustments in the economy "that will make it less dependent on tobacco revenue."

PRESBYTERIANS DOUBLE MEMBERSHIP

A ten-year "double the church" movement, begun in Taiwan by the Presbyterian Church in 1955, gives every evidence of accomplishing its goal. Founded by Canadian Presbyterian missionaries over a century ago, the church had 60,000 members in 1954. Today the membership exceeds 100,000; and, if the rate of increase remains constant, the original number will be doubled by the end of 1965. In all Taiwan only 2 per cent of the population are Christian.



KEEP YOUR DISTANCE

Following too closely behind the car ahead has been highlighted as the reason for many rear-end collisions. One estimate placed this figure at 18 per cent of all accidents, while other estimates involved higher percentages. Road safety authorities say that under normal conditions it is wise to leave one car length of space between your vehicle and the car ahead for every 10 miles-per-hour of speed. In bad weather more space should be allowed.

THE BIG VIEW

By linking television to a new, powerful electron microscope, the Radio Corporation of America has evolved a system which will magnify a subject two million times, opening a new field of exploration and knowledge to scientists. The new microscope is ten times more powerful than the most sensitive electron microscope now available. To give some idea of its power, an ordinary 1-inch paper clip, as used in any office, would project an image thirty-two miles in length. In addition to its vast magnifying power, the new microscope permits examination of specimens which would have been destroyed by the powerful electronic beam of existing equipment, and permits Videotape recording of what is seen, for future playback and study.

BRITISH WILD CATTLE

The twenty-eight head of cattle, White Chillinghams, which are in a park in Northumberland, England, are thought to be closely related to the original stock from which all our domestic cattle have been bred. If one approaches too closely to them, they will make a circle around the intruder, and then run away, only to return and form a smaller circle. They will repeat this manoeuvre until the visitor is in grave danger and may even be fortunate to escape with his life.

OBSERVATORY IN ORBIT

A 545-pound satellite, called Orbiting Solar Observatory Two, was recently launched from Cape Kennedy, Florida, for the most extensive study ever attempted of the sun and the radiation it shoots out into space. At its orbiting height of 350 miles, the satellite is far above the obscuring factors in the atmosphere that interfere with ground-based telescope studies of the sun, and its electronic eyes and sensors are expected to provide valuable information.

CHINA EATING BETTER

While the average daily caloric intake in China has been increased in the last year by 100 calories to 1,900 calories, it is still 400 calories below the F.A.O. minimum requirement for good health in the Far East.

STOP CANCER AT SCHOOLS

Speaking at a three-day conference on cancer recently held at Sydney University, Dr. A. MacLaine, Education Officer for the N.S.W. Cancer Society, stated that the best way to fight lung cancer was to teach young people not to start smoking. Evidence proved that many children started smoking at between 12 and 14 years of age. While other countries had banned or modified TV cigarette advertising, Dr. MacLaine stated that lack of Government action here could make people think smoking is innocuous.

Pointing out the inherent dangers, another doctor declared that of those contracting lung cancer in N.S.W. only 4 per cent survived beyond five years, while 90 per cent died within two years.

DURING the last world war, when Hitler's troops were overrunning Europe, a young German lad is reported to have said, "Hitler has become so big and Jesus Christ so small." But Hitlers come and go, and Christ goes on for ever.

He alone of all the sons of men has been able to cross the bounds of nationality, caste, and society. Men have not forgotten His visit to the world nearly 2,000 years ago. He is still adored by great and small, rich and poor, throughout the world. Songs of love and fidelity honour His name. In scores of languages daily prayers ascend to Him from the lips of millions who would rather die than dishonour His holy name. Shortly before His death on the cross, He prophesied that His name would be preached in all the world. (Matthew 24:14.) Today we witness the fulfilment of this prophecy.

He possessed neither wealth nor influence. His relatives were inconspicuous and unimportant, yet in infancy He startled a king. In childhood He puzzled doctors. In manhood He ruled the course of nature, walked upon the billows as if they were pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and without money.

He never wrote a book, yet all the libraries of the world contain numberless books that have been written about Him.

He never wrote a song, yet He furnished the theme for countless hymns and symphonies.

He never founded a college, but all the schools in the world cannot boast of having as many students.

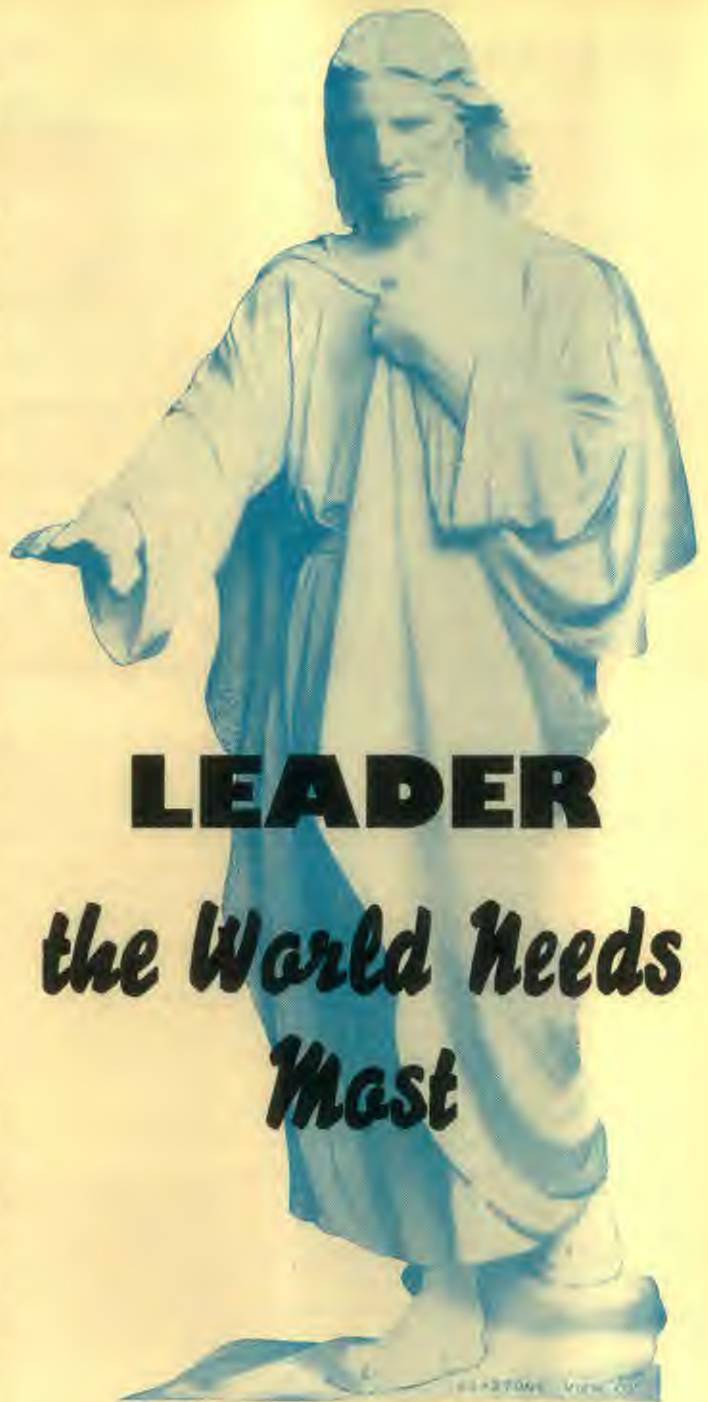
He never marshalled an army, drafted a soldier, or fired a gun, yet no leader ever had more volunteers.

Every seventh day multitudes wend their ways to houses of worship to pay Him homage and respect. The names of great statesmen are soon forgotten, but the name of this Man is known in every land on earth. Though nineteen hundred years separate this generation from His crucifixion, He still lives. Herod could not kill Him. Death could not destroy Him. The grave could not hold Him. As another has said, "He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints, and feared by devils, as the living, personal Christ, our Lord and Saviour."

The name of Jesus fits into every language of the earth. It needs no translation. It seems as if His name were meant to be on every man's lips.

*"Jesus," oh, how sweet the name!
"Jesus," every day the same;
"Jesus," let all saints proclaim
Its worthy praise for ever.*

Dr. Gordon tells how he at one time gave his little boy a jigsaw puzzle map of the United States to put together. Surprised at how quickly the little fellow accomplished this task, he asked him how he had done it. Smiling, the boy turned the map over and showed his father a large picture of Uncle Sam on the opposite side. He had put the man together, and in so doing had quickly solved the puzzle. Likewise, the best way



LEADER

the World Needs Most

THE "NAME ABOVE EVERY NAME"
WITH POWER TO SAVE

By L. C. Naden

to understand the Bible and piece together those portions that are difficult to understand is to study them in the light of Christ and His experience.

No one can find a satisfactory answer to the puzzle of life without Christ. Without Him life is meaningless. With Him everything fits into a pattern that can readily be discerned.

Jesus said to His followers in the long ago, "Let not your heart be troubled; ye believe in God, believe also in Me." John 14:1. These words were spoken to men who were saddened at the thought of His impending departure. They had seen Him provide food for the hungry. They had witnessed His miracles of healing. They had seen Him raise people from the dead. They loved Him dearly and were deeply distressed at the thought of being parted from Him.

No one is happy at the thought of partings. A brief visit to an airport, a railway station, or a wharf is proof of that. Nothing stirs the emotions more than the realization that someone whom we dearly love is slipping from us into the unknown.

Jesus brought peace to the disciples' troubled hearts by revealing something to them about the afterlife. He made it real. He spoke of a real heaven and a prepared place. "In My Father's house are many mansions," He assured them. "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. The thought of a reunion with loved ones, of real homes and eternal happiness, is thrilling indeed.

How do we get there? "Follow Me," He says. "I am the way, the truth, and the life." He is the way from doubt to certainty. He is the way from earth to heaven, and He is the way from man to God. He can show us the way through the dark tunnel of the tomb, clear through till we emerge on the other side, out under the blue skies of eternity.

I like to think of Lazarus. The Scriptures record that when Jesus reached the village of Bethany, Lazarus had already lain in the tomb four days and his body had begun to decompose. Jesus stood before that tomb and uttered just three words: "Lazarus, come forth!" and Lazarus answered the call of the Life-giver. What He did for Lazarus and others He will do for you and me if we have faith in Him.

Jesus was no ordinary man. He was God in the flesh. He demonstrated this by His miracles, His works, His wonderful sayings, and by the things He didn't do. He never uttered a word that He had to take back. He never showed any personal fear. He never made a mistake and He never confessed a sin. Why? Because the Scriptures declare: "In Him is no sin." 1 John 3:5. "Who did no sin, neither was guile found in His mouth." 1 Peter 2:22. "For He hath made Him to be sin for us, *who knew no sin*; that we might be made the righteousness of God in Him." 2 Corinthians 5:21.

This wonderful Man assures His followers that He will answer their prayers. (John 14:12-14.) Furthermore, He reminds us of our need of the presence of the Holy Spirit in our lives to convict us of sin, to guide us in the way of eternal life, and to remind us of the

precious promises He has made to all who do His will. He has made it possible for the Holy Spirit to be with His people in all the world, comforting and guiding and blessing them in the Christian way.

Finally His promise to all who believe in Him is, "Because I live, ye shall live also." John 14:19. What a glorious assurance to poor, dying humanity! What a soothing balm for broken hearts!

We must all face the question asked by the Lord Himself in the long ago, "What think ye of Christ?" Matthew 22:42.

Are you just an admirer of Him? If His life is to mean anything to us, we must learn to know Him as our personal Friend and Saviour. Apart from Him we have little hope for the future. There is nothing outside of Christ to satisfy the deep longings of the human heart. When we are face to face with the great unknown, His smile of assurance will certainly carry us through into the land of glad reunion. Like the psalmist of old we can say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Psalm 23:4.

The Lord offers to us all today forgiveness of sins, peace of mind, hope for the future, and life everlasting. If you have not as yet done so, will you accept Him today as your Saviour and live for His glory till He comes?

Surely He is the Leader the world needs most today.



THE ORIGIN OF LIVING THINGS

(Concluded from page 10)

in our earth which were "very good." It is nothing less than blasphemy to think of such a God creating living things by the slow, blundering, wasteful, cruel, and bloody process of evolution, the while pronouncing as very good each stage in that sanguine fiasco where might made right and only the fittest survived.

I am very happy to be a member of that group of thoughtful men and women who believe in the origin of all living things by the fairly instantaneous process of special creation in six twenty-four-hour days. Because of his origin, created from the dust a son of God, and because of the price paid by his Redeemer, such a man, even though he fall into the lowest depths of sin, can by an acceptance of the sacrifice in his behalf be reinstated into the household of God. Eye hath not seen nor ear heard the wonderful things that God is preparing for those who were made from the dust in His image and who accept Him.

I think those who believe in the literal account of Genesis should be the happiest people on earth as they recall their origin, behold their glorious future, and avail themselves of the privilege of telling others the truth about these things!

Exploring EPHESIANS



"The Christian Walk"

Ninth Article in the Series, by

ALFRED S. JORGENSEN

This Month's Reading: Ephesians 4:17-5:21.

ANYONE WHO LOVES THE CHRISTIAN CHURCH must be terribly alarmed. For the church today is like a ship that has been raided by pirates. In the wheelhouse are helmsmen who would deflect her course into treacherous seas. Clambering up her sides and over her decks is a veritable army of worldly-minded members intent upon using her for their own material ends. And reclining in her cabins are those who are at ease in Zion, unmindful of the peril to which their vessel is exposed.

The twentieth-century predicament of the church is no pretty picture. On the missionary front she is losing to the resurgent faiths of the East. Her pulpit proclaims a "gospel" unknown in the New Testament. And her way of life is so like that of the world around her that her "image" has ceased to have any appeal.

Oh, yes, she has plenty of leaders who are "optimistic" about her future! One of them spoke to a group of university students the other day. The world is being regenerated by the spirit of beauty, he said; the day will surely come when "Christ" will triumph in society. And this in the face of all that we are witnessing today! Through what rosy blinkers was this man viewing the current scene!

When we stop to inquire how it has come about that the church has been overwhelmed by all the ungodly forces that have assailed her, we have to recognise the operation of many factors. By no means least among them is the fact that the church has ceased to be unlike the world. She has failed to learn the lesson that God tried so hard to teach Israel of old: "Israel then shall dwell in safety alone." Deuteronomy 33:28.

It may appear paradoxical, but it is true nevertheless, that in order to fulfil her mission in the world the church must separate herself from the world. There always are those who are ready to condemn this as a policy of exclusiveness, as being narrow, if not positively hypocritical. So we have witnessed clergymen "drinking with the boys" in the bar, setting up cabarets in the church hall to "win" the young people, and even punting to the glory of God! Can we wonder that multitudes despise the church, ridicule her claims, and mock at her plight?

Now it is this virtue of "separateness" that is the theme of our reading. For in it the Christian's conduct is declared to be:—

A. A New Walk

In the first place, it is not like the old walk of the Gentiles. (Ephesians 4:17-19.) Rather, it is in utter contrast to it. The Gentiles walk the way they do because they are vain in their minds; their understanding is darkened; they are alienated from the life of God through their ignorance and blindness of heart; they are morally calloused, indeed licentious and unclean. To put it in our terms today, the Christian life, in its moral and ethical emphasis, is fundamentally different from the kind of life that is lived by the ordinary people of the world—or, so it is designed to be!

Now this new kind of life can be lived only by a new kind of people—a people who have been "renewed" in the spirit of their mind and who have "put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:20, 24. The Christian life is not merely a patching up of the old life, modifying it, improving it. It isn't the making of new resolutions, of shedding some bad habits and substituting some good ones. It isn't trying to be better. It is the product of a new creation. The moral man may renovate his life, but only Christ can regenerate the heart and purify the well-springs of action.

Furthermore, the new walk will quickly become manifest. (Ephesians 4:25-32.) The family and neighbours will know about it! As someone has suggested, even the dog will sense that something has happened by the kinder tones in which he is addressed!

We would do well from time to time to reflect upon the standard of Christian behaviour projected in these verses. No right-minded man can but deplore the lying, thieving (and "souveniring"), filthy talk (along with sex-saturated books and films), bitterness and rancour, anger and clamour, that besmirches the life of the world today. What an appalling thing it is when those who name the name of Christ are guilty of such conduct!

The Apostle now proceeds to observe that the Christian way of life is:—

B. A Pure Walk

The word "pure" has largely gone out of fashion as a moral denominator. All too often it is spoken with a smirk. But it is very much in fashion as far as the New Testament is concerned. Indeed, in Ephesians 5:1-14, the Apostle Paul spares no pains to make it crystal clear that "no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God," and that it is "because of these things" that "the wrath of God" will come upon "the children of disobedience." Fools may make a mock of sin now, but the day will surely come when their "unfruitful works of darkness" will be revealed.

"Walk in love, as Christ also hath loved us, and hath given Himself for us." Impurity is always selfish in its motivation; its aim is to minister to the carnal desires of the unsanctified heart. It is not concerned about the hurt that others will sustain thereby. But the pure in heart are those who exemplify the self-sacrificing love of Christ. Those who are dominated by His spirit of selfless service are eager only that all who come within the ambit of their influence shall be the richer for the contact made. "Blessed are the pure in heart: for they shall see God." Matthew 5:8.

The impurity that is condemned in Scripture embraces both the overt act and the spoken word—and the thought that precedes them both. The "funny story," the risqué joke, the subtle innuendo, the suggestive glance, the unholy phantasy—all come within the purview of its indictment. The religion of Christ knows only one standard: absolute purity, in the deepest recesses of one's thought, as well as in all the relationships of life.

But not only are we to refrain from all forms of impurity; we are to reprove them. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Ephesians 5:11, 12. The Christian is to bear a positive testimony against these "unfruitful works of darkness." How easy it is just to keep silent in the office, in the workshop, in the social gathering, when we ought to witness for Christ by refusing to listen to the off-colour story! How easy it is to condone conduct, of which we disapprove, in those whom we are afraid to offend because it may affect our personal interests!

We are "children of light," and God would have us walk "in all goodness and righteousness and truth," demonstrating in the pristine purity of our lives "what is acceptable unto the Lord."

The Christian "walk," however, can be a new walk and a pure walk only as it is—

C. A Spiritual Walk

No man can please God, unless he has been born again, unless the Holy Spirit has produced a new life in his soul, unless Christ is abiding in his heart. There is a sense in which he has to "arise from the dead." Really, it is right here that one of the most grievous tragedies of the Christian church is effected: the attempt of people who call themselves Christian, but who have never been converted, to live a spiritual life in the energies of the flesh! As though an ape could live a human life by simply trying to be a man! And yet we have to recognize that is precisely where the church is failing so sorely today: we are encouraging people to live like Christians who have never enthroned Christ in their hearts and who know nothing of His ability to save unto the uttermost them that come unto God by Him! See Hebrews 7:25.

This surely means that the time is long overdue for a renewed emphasis in the church upon the ministry of the Holy Spirit. More members and more money—the church may think that this is what she needs, when actually what she needs is that the members she already has should "be filled with the Spirit." Ephesians 5:18.

To be filled with the Spirit is not merely to possess the Spirit, but to be possessed by the Spirit. Too often we get the idea that we can use the Holy Spirit when in reality the Spirit is to use us. The notion that somehow or other we can get hold of the Spirit and employ Him to further our own designs is positively pagan. God never entrusts the Spirit to us on these terms! Rather, it is only when we are entirely committed and fully submitted to Him, when we are prepared to let the Holy Spirit use us as His agencies, His instruments, His vessels, to the accomplishment of God's glory in our lives, that we are really "filled with the Spirit." Then it is—and only then—that the mighty, saving, sanctifying, sovereign power of God can be released in our lives.

Now it is only as the members of the church are thus "filled with the Spirit" of God that the gospel commission can be fulfilled. See Luke 24:49; Acts 1:8. But the members will never be filled till they are prepared to pay the price of Pentecost. What is this price?

The Apostle answers: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." Ephesians 5:15-17.

To understand the will of the Lord—and to do it!—this is the price of Pentecost. This was the secret of the life of Christ. (Psalm 40:8.) And this, in turn, is to be the secret of the church's life. When the members of the church understand what the will of God is they will be filled with the Spirit. And when they are filled with the Spirit, the church will be invincible, "fair as the moon, clear as the sun, and terrible as an army with banners." Canticles 5:10.

Their being filled with the Spirit will mean, too, that they will experience an ecstasy and joy that will issue in their "singing and making melody" in their hearts, and a profound sense of gratitude that will express itself in their "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Ephesians 5:18-20.

Let us not be afraid of it: there is a true ecstasy, a true joy—despite the counterfeit of which some groups make so much today. Not in shouting and hysterics, but in the quiet, sure possession of the soul, and in a manifest power in Christian service, is the filling of the Spirit experienced. And what satisfaction, what delight, what gratitude to God, it engenders!

One thing is always evident: when the members of the church are walking in the Spirit they walk in unity, in harmony, in good accord. Place-seeking, jockeying for power, "pulling strings" for personal advantage—these things are obvious by their absence. Hence the counsel of

the Apostle: "Submitting yourselves to one another in the fear of God." Ephesians 5:21.

Submission of this order is never a natural trait. Indeed, the human heart positively rebels against it and the human spirit recoils from it. That is why the Psalmist was constrained to write: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Psalm 133:1.

Would we see the church triumph in its mission? Would we see its message heeded and its challenge accepted? Would we see its standard, the standard of the cross, planted upon the heights of a finished work?

Then let us "walk worthy of the vocation wherewith [we] are called!" Ephesians 4:1.

A STORY FOR THE JUNIORS

Reward After Seven Years

By Lawrence Maxwell

MIKE sat at the edge of the garbage dump and let the coins run through his fingers. He had never seen so much money in all his life.

And he could keep it—every penny and shilling and pound of it. The five-pound notes and the ten-pound notes he had found lying on top of the coins—he could keep them, too.

No one would ever know he had them. Besides, if someone should find out, it would make no difference, because he knew for a fact that the owner had thrown them away.

Mike Young was a garbage collector. This morning he had collected rubbish along the street where Mrs. Stella Jones lived. Mrs. Jones was a widow who lived alone in a neat, well-kept cottage.

When Mike came to her house he saw cardboard boxes and fruit cases stacked on the front lawn. Mrs. Jones explained, "I've cleaned out my house from roof to foundation and thrown out everything I don't need."

Mike loaded them onto his truck, then went on—as usual—to other houses.

Now, this evening unloading his truck at the city garbage dump, he noticed that one gallon can seemed unusually heavy. Curious, he pried the lid off.

And the can was full of money!

He ran his fingers through the coins just to be sure they were real.

Then without another thought he hammered the lid back on, hoisted the can onto the truck, and drove to Mrs. Jones's home.

"I don't know it's hers," he told himself. "But I'm almost sure it must be."

Mrs. Jones gasped when she saw the can.

"That's my life savings," she said. "I'd have been in terrible straits if you hadn't returned it."

Seven years went by. Mike forgot all about the money in the gallon can. One morning while on his rounds he found Mrs. Jones's house closed up. The blinds were drawn, and the next-door neighbour said Mrs. Jones had died.

Weeks later Mrs. Jones's house was still shut up. Mike wondered why it was not offered for sale.

One day he found a long, important-looking envelope in his mail. The letter inside said that Mike Young must appear in a certain lawyer's office on such and such a date.

Mike was frightened! What had he done? At the appointed day he went to the office. The lawyer asked him, "Did you ever return a can of money to Mrs. Stella Jones?"

"Well, yes, it seems to me I did," Mike said. "Was there something wrong?"

"Wrong?" the lawyer exclaimed. "I'll say not! Mrs. Jones never had any children. In her will she said that her cottage was to go to Mike Young. You may move in any time. The cottage is yours."

Mike left the lawyer's office still wondering what had happened. The house was worth far more than all the money in the can. "After seven years," he told his wife when he reached home, "I get a reward like this." There was nothing special about returning the money to Mrs. Jones—it was just the right and proper thing to do.

BRIAN H. HOOPER Tells How an Adventist Preacher Started a Mission for the Aborigines of Western Australia.

OCCASIONAL REFERENCE is made in newspapers and magazines to the native people or "aborigines" of Australia, but seldom is any mention made of the men and women who devote their lives to further the welfare and education of these people.

"You people do a lot of good in the islands, but what are you doing at home?"

This chance remark made by an aboriginal to a Seventh-day Adventist minister, Pastor Dudley Vaughan, in 1954, was the beginning of a mission movement that is now making great progress in the areas around Wiluna and Meekatharra, 540 miles north-east of Perth.

At that time Pastor Vaughan was an itinerant preacher in the North-west. Returning to Perth with this remark still in his mind, he raised the question of starting a mission for the native people and queried the delay in launching such a service.

The blunt answer to his question was, "The lack of £20,000."

Despite the discouraging start, Vaughan elected to make the first move himself with £100 his church made available to him.

After months of searching, he selected a site about thirty-five miles north of Meekatharra. It was a twenty-acre tract of land named Crystal Brook. Originally a miner's lease from a local cattle-property, it was centred on a natural well, believed to be fed by an underground stream from the Kimberly Ranges, 140 miles away.

Pastor Vaughan and Jackie, a converted aboriginal and now headman at Wiluna, examine native weapons.



Page Sixteen



Geoffrey and Bob help to suitably frame this picture of the mission building.

(Photos by the author)

MIRACLE at

In the local Wongai dialect, the name Crystal Brook is "Karatundi," and this was the name chosen for the proposed mission.

After Pastor Vaughan obtained a further 480 acres on lease, he and his team surveyed the whole area.

As news of the project spread, a stream of donations found its way to Karatundi. Volunteer labour was offered from all quarters, many Adventists working their entire annual vacations there.

The first construction on the mission was a girls' dormitory, followed by a boys' dormitory, two staff homes, a kitchen, and a schoolroom.

As finances became available, a generating plant was installed and pumping facilities were added to increase the output of the well to 20,000 gallons per hour.

Close co-operation and understanding on the part of the Government Native Welfare Department helped the Vaughans from the start.

Neglected children from remote areas were committed to the care of the mission, and as Pastor Vaughan toured the surrounding homes and stations, native parents were persuaded to allow their children to be



...teritories, and the school, which provides in its curriculum for home science arts.

nd H. G. Davis)

KARALUNDI



"Karalundi" is more than a name to these girls, for the "Crystal Brook" has provided the refreshing waters of the mission swimming-pool.

admitted. Here the children were fed, clothed, and given a Christian education.

To children accustomed to the hard, nomadic life of the bush and desert, the facilities at Karalundi seemed strange.

They were taught the principles of hygiene.

They were given new and strange foods to eat.

They were given beds to sleep in and, strangest of all, there was a roof over their heads.

As the weeks went by, the children learned to shoulder responsibilities given them by the mission staff.

Older girls were taught the arts of dressmaking, cooking, and home management.

Instruction for boys ranged from farm work under professional supervision to woodwork and metal work.

They learned to drive tractors and repair truck engines.

They were taught welding and plumbing.

The waters of Karalundi were used to irrigate the rich, red dusty soil of the mission.



(Left) Ten thousand gallons of crystal clear water an hour turn an arid countryside into fields of lucerne, rows of citrus trees, and flourishing vegetable plots. (Below) Young Eucalyptus are responding to the regular care of them by these mission lads.



Paddocks of lucerne flourished to provide food for the dairy cattle and horses on the property, while fruit trees, vines, and vegetables supplemented the mission supplies.

Six months after its inception, Karalundi was caring for forty-five children.

At this stage, the people responsible for the mission could have been well content with their efforts, but other problems were arising to the east.

A mass migration of aborigines from the desert country around Carnegie to the town of Wiluna was becoming a source of irritation to the townspeople.

In 1955 Pastor Vaughan and other Adventist pastors, together with the Native Welfare Officer, moved to Wiluna to investigate the situation.

The conditions found at the Bondini reserve were appalling. On a cleared gravel patch completely devoid of any civilized form of accommodation aborigines were living in a filthy and destitute condition.

The answer was obvious. Another mission must be established, although there were no plans or provisions for one.

Once again Pastor Vaughan was faced with the task of finding a suitable site; and, as before, he spent many hours of searching before selecting one about six miles outside Wiluna.

This area was also centred on a well and had the advantage of being fairly heavily wooded.

While legal proceedings concerning this Crown land were being negotiated, Pastor Vaughan, with the aid of a few elderly aborigines started clearing it.

Proposals to take some of the children to Karalundi met with strong opposition from the adults on the grounds that it would entail crossing tribal boundaries. None of those at Bondini had ever wandered from their own areas, and few had felt the desire to do so.

Discussions with tribal elders resulted in two families being selected to go to Karalundi, inspect the mission, and report back to Bondini on the conditions found there.

These families were so impressed with what they saw that they consented to leave their children at Kara-

lundi. The parents proposed the condition that they could visit their children at any time, a stipulation to which the staff was most happy to agree.

With a favourable report spreading through the reserve, the first obstacle was overcome. Next the aborigines were encouraged to move from the reserve to the Wiluna mission compound. By the end of 1956 the first house was completed, and Pastor Vaughan had several families under his care. With only one building serving as dormitory, kitchen, and dining-room he and his staff cared for all the sick, maltreated, and undernourished children on the mission site.

On reaching the third grade, these children were automatically transferred to Karalundi.

This in itself was a remarkable achievement.

The following year the Native Welfare Department made a grant of £3,500 to the Wiluna Adventist Mission.

Some of this money was used for the construction of a modern kitchen and dining-room to care for the increased number of children arriving with their families from the reserve. The remainder was used for the provision of huts for adult natives to provide accommodation during the wet season, when the whole area becomes a sea of mud and water.

As the numbers grew, the requirements of the mission grew also. At one stage the Vaughans had eighteen boys sleeping in their own home.

Of the children now growing up on the mission, at least seven owe their lives to the fact that the Vaughan family unofficially adopted them until they were old enough to enter the care of the older mission girls.

What does the future hold for these people?

There is a strong local demand from property owners for Karalundi-trained young people and "Wiluna aborigines," a demand that Vaughan finds difficult to meet.

His interest in the aborigines does not end when they leave the mission. On his regular tours of the area, he pays great attention to the conditions under which "his people" live and work.

It is this attitude that has earned Pastor Vaughan the admiration and respect of all who know him.



(Left) Mr. and Mrs. Les Robinson, representative of the team of mission workers who have given happy service through the years. (Below) The Adventist church at Wiluna, which has just recently been completed.



The King's Dream Explained

Introduction: Some 2,500 years ago, Nebuchadnezzar, the king of Babylon, had a dream one evening. He called for his counsellors, and demanded that they should reveal to him both what he had dreamed, and its significance. This they were unable to do. A young captive Hebrew boy from Jerusalem, Daniel by name, offered to help. The dream God had given to Nebuchadnezzar, God now revealed to Daniel, together with the meaning He intended the king should see in this strange dream. In this dream he had seen a statue of a man made from different metals. The head was made of gold, chest and arms of silver, abdomen and thighs of bronze, legs of iron, and feet a mixture of iron and clay.

1. Before explaining the significance of the dream, what did Daniel have to say about Nebuchadnezzar's kingdom?

"You, O king, the King of kings . . . the God of heaven has given the kingdom, the power, the strength, and the glory." Daniel 2:37.

2. Speaking to Nebuchadnezzar, what did Daniel say was represented by the head of gold?

"You are the head of gold." Daniel 2:38.

3. What in fact, do each of the metals represent?

"It is universally admitted that . . . the four metals are four historical kingdoms. . . ."—A Catholic Commentary on the Holy Scriptures. Appendix 1, page 626.

4. How do commentators and historians describe the glories of Babylon, the golden city of antiquity, and the capital of the kingdom of the same name?

"Look at mighty Babylon in the heyday of her glory. Here was a city that seemed destined to endure for ever. The 'golden' city had grown more and more powerful until it was now the wonder city of the ancient world. She drew her stores from no foreign country. She invented an alphabet; worked out problems in arithmetic; invented implements for measuring time; conceived the plan of building enormous structures with the poorest of all materials—clay . . . elaborated a system of law . . . In almost every branch of science she made a beginning. . . . No, never had the world seen such a city. Its great rampart walls towered upward two hundred feet, and on top several chariots could race abreast. Gleaming in the sun, its lofty palaces and temple towers stabbed the sky above the towering walls and thrilled the approaching traveller while he was yet miles away. . . . Here were the world-famous hanging gardens, piled in successive terraces. Babylon was not only mistress of the world, but she reposed securely in the midst of the most fertile region of the known world."—E.A. Rowell, "David Dare," page 51.

5. In spite of the fact that Nebuchadnezzar's kingdom had been designed and built to last for ever, what was to happen to it in the course of time?

"After you shall arise another kingdom." Daniel 2:39.

6. Was it to be a superior kingdom that would ultimately vanquish Babylon's supremacy and authority?

"After you shall arise another kingdom inferior to you." Daniel 2:39.

7. What amazing strategy was adopted to gain entrance into the walled city of Babylon, and who directed the manoeuvre?

"Cyrus . . . drawing off the river by a canal into the lake . . . made the stream to sink, till its former channel could be forded. When this happened, the Persians who were posted with this intent made their way into Babylon by the channel of the Euphrates, which had now sunk about to the height of the middle of a man's thigh."—Herodotus 1. 191; translated by A. D. Godley, Volume 4, page 239.

8. On what date did Cyrus the Persian capture Babylon, and make it part of the great Persian Empire?

just YOU
and
YOUR BIBLE



Roy C. Naden

"It is not necessary to enumerate all the catastrophes which overtook the city of Babylon, for it fell more than into the hands of its foes. . . . Cyrus added it to his kingdom in 539 B.C."—Raymond Philip Dougherty, "Nabonidus and Belshazzar," page 167.

9. Was Medo-Persia, the second kingdom, to last indefinitely?

"Then a third kingdom of bronze, which shall rule over all the earth." Daniel 2:39.

10. Who ultimately snatched the sceptre from the grasp of the Medes and Persians, and ruled the world of that day?

"In the spring of 334 B.C. Alexander crossed over to Asia Minor at the head of an army of some thirty-five thousand Macedonians and Greeks. . . . Four years later he had overthrown the Persian empire founded by Cyrus the Great, and set himself up as a ruler by right of conquest."—A. E. R. Boak and others, "The Growth of European Civilization," page 59.

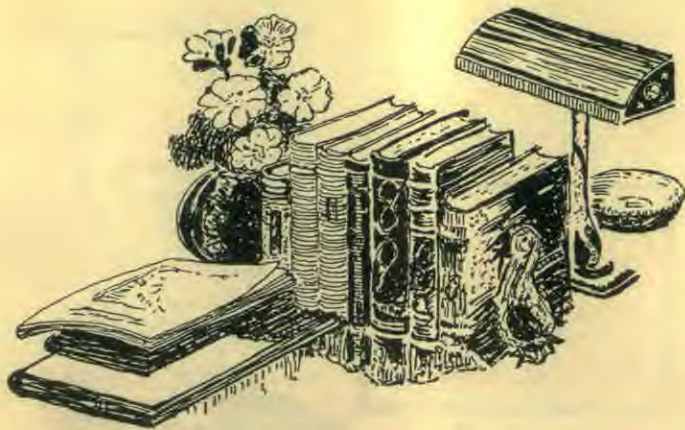
11. Was Greece, the third kingdom, to be a permanent kingdom?

"And the fourth kingdom shall be strong as iron; for as iron breaks in pieces and beats down all things, and as iron crushes all things, so shall it break in pieces and crush." Daniel 2:40.

12. What was the name of the fourth empire that next came to rule the world of that day?

"Polybius dates from the battle of Pydna [June 22, 168 B.C.] the full establishment of the universal empire of Rome. It was in fact the last battle in which a civilized state confronted Rome in the field on a footing of equality with her as a great power; all subsequent struggles were rebellions or wars with peoples beyond the pale of the Romano-Greek civilization—with barbarians, as they were called. The whole civilized world thenceforth recognized in the Roman senate the supreme tribunal."—Theodore Mommsen, "The History of Rome." Volume 2, page 519.

(All Scripture quoted from Smith and Goodspeed)



DON F. NEUFELD Tells

How to Use the BIBLE

to the BEST

THE THIRSTY desert traveller coming upon a spring of water must drink of it, as well as find it, or perish with thirst. Likewise, the mere presence of the Bible on our bookshelves or under our pillows at night will not benefit us. We must drink of its life-giving waters or perish eternally.

But the feverish pace and the multiplied attractions of our modern civilization have well-nigh crowded out a love for the Bible. Many people never open its pages. Many readers have become discouraged because its messages appear so obscure, and because Christians through the centuries have disagreed so strongly as to its teachings.

And yet we cannot with impunity ignore the divine messages. Eternal life is at stake; eternal death, the alternative.

Said Dr. A. R. P. Williams, chairman of the committee of Protestant scholars that prepared the New English Bible: "The Bible is not a Good Book to be kept on the shelves and savoured occasionally for little more than fine sentiments and rolling prose. It is marked 'Urgent, Immediate.'"—*National Observer*, January 7, 1963.

How can we use the Bible to best advantage? How can we understand its messages and properly relate them to our own experiences? There are certain guiding principles, which, if followed, will make the Bible speak its living messages to us in terms of our twentieth-century need and in language we can comprehend.

First of all, what is the Bible? We cannot be expected to show much interest in something about which we know little. When and how was it produced, and how has it come down to us?

The Bible is a very ancient book. Actually, it is a collection of books written by various authors, under varied circumstances, and over a period of some 1,500 years. The most ancient of the writers was Moses, the prophet who led the Israelites out of Egyptian slavery about the fifteenth century B.C. The first five books of the Bible are his contribution.

Last to write was John, one of the disciples of Jesus. He wrote toward the close of the first century A.D., some fifteen centuries after Moses laid down his pen. In all, there were some forty writers.

The original books were written probably on papyrus, an inexpensive material produced in Egypt, the

forerunner of our paper. None of these original documents have survived the ravages of time, but faithful copies, made by those who prized the divine messages, have come down to us. Archaeological diggings in the past half century have unearthed many Bible manuscripts, some of which were copies made within a century of the date of composition. A careful comparison of these documents with the later ones, from which our translations have been made, shows that the content of the Bible has been remarkably preserved through the centuries. We can rest with confidence that the Bible that rolls from our twentieth-century presses carries the same message that the prophets penned many long centuries ago. God has had a watchcare over His Word.

Fortunately, many good translations are available. The most popular version in English is the King James Version, made by a group of scholars under the direction of King James I of England, and published first in 1611. The language of this version is superb, representing the period when the English language, in the opinion of many, was at its peak in grandeur and expression. The translation itself is accurate, and tends to reproduce, as literally as good English allows, what the Bible writers said. Where an expression in the original tongue is ambiguous or obscure, instead of guessing, the translators often reproduced the ambiguity or obscurity in the English, leaving it for the reader to discover the meaning. This method has merit, for in following this principle the translator avoids inserting his own interpretation.

On the other hand, because of the antiquity of the King James Version, there are many obsolete words and expressions that are not understood by the modern reader, especially by young people and children. For them one of the modern speech translations, which render the ancient idiom into the modern idiom, is much easier to understand.

However, these modern translations tend to be more interpretative than the King James Version, and for



ADVANTAGE

this reason, for close study of a passage, it is best to compare the translations carefully. But for general reading the reader should select a translation with a style that appeals to him.

We shall discuss three uses of the Bible, all of which should be employed to gain the best advantage: (1) general reading, (2) doctrinal use, and (3) devotional use.

General Reading

General reading familiarizes us with the overall content of the Bible. "All scripture is given by inspiration of God, and is profitable." 2 Timothy 3:16. Unless we follow a deliberate plan that will lead to the reading of the entire Bible, we will miss some of what God has preserved for us from mutilation and harm through many centuries.

Many Christians follow the commendable plan of reading the Bible through once each year. The task is not as great as at first we may think. An average of three or four chapters a day will cover it. Reading time will vary with the lengths of the chapters and with the speed of the reader. But many can do it in ten minutes a day or less. When these few minutes are compared to the time devoted to reading the daily newspaper, popular magazines, and other books, or to watching television, they appear insignificantly small. But the value will be incalculable.

Those who object to such a plan that regiments the reading of a specified section each day may devise other methods. But the average reader accomplishes most by setting certain daily goals and keeping himself rigidly to them.

Doctrinal Use

But general reading alone is not sufficient. There will be many passages that will appear obscure or will seem not to be important or relevant. This brings us to the second use of the Bible, the doctrinal. By this method we seek to discover the *meaning* of Scripture passages. This sort of Bible study will be discussed in two phases: (1) the study of individual books, and

(2) the synthesis of materials, or gathering together from various books the teaching on different topics. This latter has been described as the topical method of Bible study.

Study of Individual Books. The importance of studying a book of the Bible as a unit becomes apparent when we realize that the authors of Scripture books wrote independently, not aware that each book would eventually be bound with sixty-five other books in a collection that would be circulated by the millions under the title *The Holy Bible*. As far as they were concerned, each of them was conveying the message that God was instructing him to record at the appropriate time.

A book, then, is a logical unit of study. The following points should be established as we begin each book in turn:

1. Who was the author? What were his backgrounds, qualifications, etc.?
2. To whom was the book addressed?
3. When was it written?
4. What were the historical, political, and cultural backgrounds of the times?
5. What was the purpose of the communication?

This information may often be derived from a study of the book itself, and from the contemporary Bible books, the most helpful being the historical books. A ready source is a Bible dictionary, which gives this information under the heading of each book title. Also Bible commentaries give such information in their introductions to the various books.

As an example, let us select the Book of First Thessalonians for study. The author is Paul. This we discover in the first verse of the book. The Book of Acts gives us biographical information concerning his life, and other helpful historical data. From these sources we learn that he wrote the book from Corinth on his second missionary journey, about the middle of the first century of the Christian era; that he was addressing a group of Christian believers in the city of Thessalonica, who only a few weeks, or at the most a few months, before had been won to Christianity by his preaching; that the young believers were facing persecution. There were also unanswered questions in their minds on certain religious points. Paul wrote them a letter to encourage them and to answer their questions. This letter has been preserved for us and appears in our Bibles as First Thessalonians.

Once we establish this background, the message of the book becomes meaningful, and we gain much more from reading it. It is helpful at this point to put ourselves in the place of the Thessalonian church members when they first heard the letter read in church. As much as possible we should enter into their thoughts and feelings, to imagine that we are one of those new believers in Thessalonica only a few weeks removed from Judaism or paganism; that we are being persecuted for our new faith; that we still have many questions regarding our new experience. Now here is a letter to encourage us and to inform us.

But let us not end here. Once we have determined what the words of Paul and of other writers meant to those who first heard them, let us draw from them lessons for ourselves and for our own Christian ex-

perience. This will be discussed later under the topic "Devotional Use."

Many Christians who have been years in the faith may never have systematically studied the Bible this way. We recommend this method as a most rewarding experience. The Bible will seem like a new book to you.

Topical Use. Since the books of the Bible are independent units, each setting forth its particular facet of divine revelation, and since God has provided sixty-six books in all to give us a revelation that furnishes all the essential information concerning salvation, it is necessary for us to bring together what the various writers have said on the different aspects of each subject.

A most helpful tool in this method of study is a concordance, which lists all the verses in the Bible in which key words are found. We begin our topical study by selecting the key word of the topic we have chosen to study (for example, *faith*). Then we read in our Bibles the verses listed in the concordance under the word *faith*, and carefully compare these verses, one with the other.

But here several cautions are in order. Because of the imperfections of human language, there are often words, phrases, sentences, and even whole passages that may be differently understood by different people. It is here that a simple rule must be applied: We must try to discover what the author meant by the words he used. A close study of the context—the whole passage—as well as the general backgrounds of the book (as noted in the earlier section under "Study of Individual Books") will often make clear the author's meaning. Lifting a phrase or sentence out of its context may make an author say what he never intended. Even a well-intentioned person can fall into this error and then argue for a certain teaching of Scripture, producing words to support his contention, when actually the author never meant to say what his reader assumed that the words meant.

A good check on whether we have the correct idea of what the author says is to find out, by comparing other passages, whether the meaning we have understood agrees with what is taught on the subject in the rest of the Scriptures. If our conclusions concerning one passage are contradicted by plain, unequivocal statements elsewhere, then we may be sure we have misunderstood the author. Though different men wrote the Bible, there is in it a unified authorship. They were all God's penmen, each writing as he was moved by the Holy Spirit. We would not expect the Spirit to contradict in any book what He has confirmed in another. This is an important principle to keep in mind and one that will go a long way in unifying Christians in their understanding of the Bible.

A corollary to this principle is that we should not go to the Bible to "teach it"; we should go to let it teach us. Many go to the Bible to find confirmation in it for what they already believe. They may find "words" to support their beliefs, but if they searched further, they would often find that they are reading into these words what the author never intended. It is important to gather together all that Bible writers have said on any given topic before drawing conclusions as to the teaching of the Bible on that subject. This is the best insurance against private interpretation.

Where it is clear that literal language is employed, the passage should be literally interpreted. Where symbols are used, the Bible itself should interpret these symbols; otherwise we have simply human conjectures as to their meaning. But here again the context and the author's meaning must be a guiding principle in interpretation. We should beware of defining a symbol by using another passage that has no relation to it. Fortunately, symbols are frequently explained in the immediate context. For example, in the visions of Daniel 7 and 8, the divine messenger immediately offers an explanation of the caricatured beasts and contending horns displayed earlier in the symbolic vision.

The topics one may study under this method are exhaustless: creation, heaven, salvation, sin, suffering, death, resurrection, marriage, divorce, disease, healing, etc. There is something in the Bible for every circumstance of life.

We should pursue the topical use independently. The Scriptures commend such an attitude: "These [the Bereans] were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Act 17:11. Each must study for himself, and not let any man be a perfect criterion for him as to what the Bible teaches.

This does not mean that we cannot obtain help from other students of the Bible through either what they have written or what they have spoken. But God holds each of us responsible to search the Scriptures to discover whether those things are so. Our search, however, should be conducted according to the rules set forth in the section discussing "Topical Use."

Devotional Use

The user of the Bible must ever bear in mind the purpose of the Bible. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17. The user of the Bible has completely missed the point if he studies the Bible as he studies some ancient classical work—merely as literature, and merely to discover the author's meaning.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4.

The Scriptures are designed to make us "wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3:15.) The central figure in the Bible is Jesus Christ. The central theme is salvation through Him. The first purpose of the Bible is to lead men to a commitment to Jesus Christ; the second purpose is to show them how to live committed lives.

From the varied historical narratives of Scripture, from the deep spiritual struggles of the psalmist, from the stentorian voices of the prophets calling to repentance and holier living, from the inimitable sermons and parables of our Lord Himself, and from the letters of practical counsel written by the apostles to the churches, we must gather for ourselves the lessons

(Please turn to page 29)



GIVE

Give to the poor, since God hath given thee wealth,
Give to the sick, to thank Him for thy health,
Give to the blind, since thou hast eyes to see
This wondrous world that God has made for thee.

Give to the maimed, to thank Him for thy hands,
Give to the captive, since thou hast no bands,
Give to the hungry, since thou hast thy fill,
Give all thou hast, thou art the debtor still.

—ISOBEL C. CLARKE (*Mrs. Hazel Williams*)

LINES that LINGER

LIFE'S GARDEN

Count your garden by the flowers
Never by the leaves that fall.
Count your days by golden hours,
Don't remember clouds at all.

Count your nights by stars, not shadows,
Count your life with smiles, not tears.
And with joy through all your life time,
Count your age by friends, not years.

—AUTHOR UNKNOWN (*Mrs. K. Linfoot*)

DOORMAT

If I should be a doormat all my days,
I would not ask for sympathy or praise,
But that my fibres might be firm and strong,
And that my days of service might be long.

—LESSIE M. DROWN (*Mrs. E. Culley*)

A TREE

What do you see
When you see a tree?—
A big grey trunk, some branches tall,
A lot of leaves, and is that all?
What do I see
When I see a tree?—
A thing of beauty God has made
That beasts may rest beneath its shade;
A living tent within whose dome
The birds are glad to make their home;
A universe with insects filled,
Where each may toil and plan and build;
A busy laboratory where
Leaf chemists work with dew and air;
A garden, too, whose blossoms we
Are often much too blind to see;
A genial host who spreads a treat
For bird or beast or man to eat;
A masterpiece from God's own hand
That fills its place as He has planned;
A trusting child whose nourishment
Through sun and soil from God is sent;
A saint with hands outstretched to God
While firm his feet press earthly sod;
A teacher from whose lips I learn
God is more often kind than stern;
A lesson book in which I read
Of many a kind, unselfish deed;
A sermon, eloquent, sincere:
"To bless the world, God placed you here";
A message sent from God above:
"Grow upward, rooted in My love."
All this and more my soul can see
Each time my eyes behold a tree.

—HELEN SUCHE WOOLSCHLAEGER (*Mary M. Badcock*)

GIVE ME A FAITHFUL HEART

Give me a faithful heart,
Likeness to Thee;
That each departing day
Henceforth may see
Some work of love begun,
Some deeds of kindness done,
Some wanderer sought and won,
Something for Thee.

—S. H. PHELPS (*Jack Hagen*).

LIFE'S SUNSET

Lord, when at last I bend my way to tread
With slow and faltering steps my life's decline;
When sunlit paths that through green fields have led
Yield their delights to younger hearts than mine—

O, may I not with vain repinings mark
The twilight shadows falling o'er my way;
May I not turn to mourning for the dark
That soon shall hide the splendours of my day.

No, I would go as one who ends his quest
Of gathering goodly treasures far and wide;
Or as the weary ploughman, seeking rest,
Turns homeward in the dusk at eventide.

Yet even as the sun's last lingering light
Searches the verdant hills beyond the dale,
So let my spirit climb some Nebo's height
To view the land beyond the darksome vale.

Then let my day draw gently to its close—
All earthly scenes fade slowly from my sight;
I shall lie down and take my brief repose
Upon the velvet bosom of the night.

—HERMON ROBERTS (*Mrs. C. Jensen*)



"Except ye become..."



Arthur W. A. Pascoe

LET US CALL HER MISS BROWN—a church-school teacher for almost half a century, loved by her pupils and well-remembered by a host of men and women, once her pupils. No one seemed to remember when her hair had not been grey, or her face not borne the wrinkled lines of stern discipline strangely mingled with a friendly smile.

The day had been one of those very difficult, thankless days when things would not go right no matter how hard she tried. It had rained at recess time and most of lunch break, which meant that the children had remained in the classrooms. The other teachers shared her weariness, and the parents who had called about their various problems had displayed neither sympathy nor appreciation.

As the bus made its rambling way through the late-afternoon traffic, Miss Brown, nursing her heavy, leather bag, containing the day's books for correction, just for a few moments tried to forget the present and to recall the days before television, and some of the many pleasant experiences of the past.

Suddenly into the foreground of her daydreams, there flashed a Bible text which she had memorized when just a child herself. "Except ye become as little children, ye shall not enter into the kingdom of heaven." As she thought about this, she thought of some of the more difficult children in her present class—the restless, the indolent, the insolent, the stubborn, the show-offs, the careless, the morally weak, the cruel, and the unkind.

"Certainly Christ could not have meant these," she mused.

As the bus slowed to her stop, she hurried to the open door and stepped out into the drizzling rain. The walk along the block to her small flat soon completed, she went through the usual ritual with the erratic door-lock, and then sank wearily into her favourite chair, kicked off her shoes, closed her eyes, and resumed her thinking.

"Little children. Yes, that's what Christ said," she continued. "The children in my class could not be called

little children any more. In fact, many of them have surprisingly grown-up ways about them. Most of them are real miniatures of their parents—and often of their TV heroes as well—voicing their parents' opinions and philosophies, complaining about the same things their parents complain about, liking the same people that their parents like, interested in the same things, and so on. Just the other day in staff-meeting, the headmaster read that children have formed their basic characters for life before they have reached seven years of age. I wonder what the Bible says about the character of 'little children' that we must exemplify, if we are to be fit to enter the kingdom of heaven?"

Miss Brown had only to reach out her hand to take the precious Book from her bedside table. Carefully opening the pages, she turned to the Concordance section at the back of the Bible, and studied the long list of texts marked "Children." The reference that appealed the most to her was Mark 4: 28, where Christ told the parable of the gradual development of the plant from the seed. There is "first the blade, then the ear, after that the full corn in the ear." As she read the text, she remembered a wonderful explanation of the parable in the book, "Christ's Object Lessons." And so, completely absorbed in the subject by this time, she went over to her library shelf and took down "Christ's Object Lessons," by E. G. White. Reading again the chapter on the parable, the full meaning of the illustration became clearer to her.

On pages 85 and 86 she read: "The work of parents and teachers is here suggested. They should aim so to cultivate the tendencies of the youth that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding naturally, as do the plants in the garden. Those children are most attractive who are natural, unaffected. . . . The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years. Childhood answers to the blade in the parable, and the blade has a beauty peculiarly its own. The children should not be forced into a precocious maturity, but should retain as long as possible the freshness and grace of their early years. The little children may be Christians, having an experience in accordance with their years. This is all that God expects of them. They need to be educated in spiritual things; and parents should give them every advantage, that they may form characters after the similitude of the character of Christ."

To herself she added: "The truths which the parable teaches were made a living reality in the life of Jesus. As a babe in Bethlehem, He was the helpless infant in its mother's care—fully dependent on her. In childhood He was an obedient child. He spoke and acted with the wisdom of a child, honouring His parents and doing what they wished, as far as His ability would allow. At each stage of His development He was perfect, with the simple, natural graces of a sinless life. There was nothing artificial about Him. Luke 2: 52 says that 'Jesus increased in wisdom and stature, and in favour with God and man.' What a wonderful example He gave! There is certainly a desperate need today for a return to the standards He lived. All the problems of my children at school are due to a failure to appreciate fully the importance of becoming as little children in beauty of character. If only all the parents and young people, and especially mothers, could realize the seriousness of this need, and would strive to guide the young in the ways of truth—how much more enjoyable would be our lives, and how much easier would be my task."

The sun had set, the street lights outside her window were already shining on the glistening roadway, and with a sigh Miss Brown rose to attend to her lonely evening meal before settling down to the pile of books awaiting correction.



All-seeing Eyes

WHEN an American U-2 plane was shot down over the Soviet Union in 1960, most people in the United States were as surprised as the Russians to learn that "spy planes" of this type had been in use for a considerable time taking pictures of so-called "enemy" installations with uncanny accuracy from an altitude in excess of forty thousand feet.

So powerful were the camera lenses that factories, bridges, roads, airfields, missile sites, and nuclear-production plants were all clearly visible on the photographs. In clear weather vast areas were surveyed with great exactness by these all-seeing eyes.

With the shooting down of one of these planes the value of this method of obtaining information was much reduced. Something less vulnerable was needed.

The answer was the "spy satellite" which can travel on prescribed courses in total safety 150 miles above the earth. Carrying cameras of even greater range and accuracy than any previously invented, they are able to keep constant watch on all parts of the earth, recording the slightest changes made between one trip and another.

According to *U.S. News & World Report* for November 30, 1964, "once every two weeks or less, the United States Air Force launches a spy satellite into orbit over the polar regions, from the west coast missile range. As the satellite moves in a northerly or southerly direction, the earth is rotating steadily beneath the satellite in a west-to-east direction. Thus, almost every inch of Russia and China can be scanned—assuming clear weather—by the satellite's electronic eyes.

"Ordinarily there are one or more spy satellites in orbit at all times. Every twenty-four hours, each of these satellites passes over Soviet Russia between eight and twelve times and over Red China from two to four times."

The cameras on these satellites are so sensitive that "the face of Russia can be recorded in detail even by starlight." One of them is capable of taking "detailed photos of the Kremlin roof from as high as 300 miles."

"Daytime cameras over Russia can photograph objects as small as an automobile, and experts are trying to improve that to include objects as small as two feet in diameter." Regularly they photograph strips seventy miles wide from one end of Russia or China to the other.

Shaped like giant cigars, with the camera end pointed earthward at all times, these marvels of modern technology glide swiftly and silently on their way providing an aerial survey never before achieved.

As they do so, they lend new meaning to the old Scripture passage, "Thou God seest me." Genesis 16:13. For if man can achieve such extraordinary vision by mechanical devices, how complete must be the record kept by the all-seeing eye of the Almighty! Constantly He watches everything that happens on this earth. Daniel 4:17. Everything is "naked and opened" unto Him. Hebrews 4:13. He sees not only buildings but people, recording even every word they speak, for Jesus said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12:36.

Millenniums ago King David was aware of this fundamental scientific truth, for he wrote, "Thou hast me in mind when I sit down and when I rise up; Thou discernest my thoughts from afar. Thou hast traced my walking and my resting, and art familiar with all my ways. For there is not a word on my tongue, but Thou, Lord, knowest it perfectly." Psalm 139:2-4, Berkeley.

And with this knowledge he humbly prayed, as we should do, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Verses 23, 24, K.J.V.

★
**ARTHUR
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MAXWELL**

COUNTDOWN



TIMELY TOPICS FOR TEEN-AGERS
who are Looking for Certainty in Today's Uncertain World.

By **DESMOND B. HILLS**

Power!

THE PROP-JET ELECTRA in which I am writing this message for you is flying high above the clouds at seven miles per minute. At this speed the hundreds of miles of ocean separating Australia and New Zealand will be spanned in three and a half hours. When I made this trip as a teen-ager it took over six hours and, no doubt if time should last, today's teen-agers may do this trip in an hour or so in the very near future. We surely live in an age of power, and as new sources of power are discovered

- distances are shortened
- speed records are broken
- new heights and depths are reached
- space is conquered.

However, although man has broken speed records and is conquering outer space, many of today's youth have not conquered something more important—inner space—their own natures. This space-age generation of youth, broadly speaking, are not under the control of the Person who controls outer space—Jesus Christ. Man may have split the atom, but it was God who made the atom. Just as this world and other heavenly bodies are held in their places by the Creator, so we need to be under His control if we are to live successfully and die triumphantly.

Unfortunately, there is evidence on every hand to show that more and more of today's teen-agers are living for self, and are dying without the hope of eternal life. They are out of control because they are not in contact with the source of all power. We know so much more than did the youth of previous generations, but that will count for nothing unless we know the power of the gospel.

How is it with you, young man, young lady? Are you under the control of the Creator of the universe, or do you believe the lie that there is no Creator? Are you conquering yourself or do you follow the worldly-wise who say, "Do as you please"? Are you destined for heaven or have you sold your heavenly birthright for the lust and pleasures of this world?

If you would know the power of the gospel to live a godly life in Christ Jesus, and also find the way to the kingdom of heaven, then read on.

Our God has promised us power

- to witness for Christ as did Peter
- to suffer for Christ as did Stephen
- to win others for Christ as did Barnabas
- to be victorious for Christ as was Paul.

The Bible makes it clear that our God is able

- to save to the uttermost (Hebrews 7:25.)
- to keep us from evil (2Thessalonians 3:3.)
- to present us faultless (Jude 24.)
- to strengthen us when we are tempted. (Hebrews 2:18.)

These promises are sure, and thousands of youth in every land and generation have possessed this power.

- P**ERSONAL—to live a holy life
- O**VERCOMING—to resist temptation
- W**INNING—to complete the arrested reformation
- E**VANGELISTIC—to finish the gospel work
- R**EVIVAL—to purify the church, and thus hasten the return of Jesus.

Surely the all-important question is, "How can I receive this power?" The answer to this vital question is found in Acts 1:18; "But ye shall receive power after that the Holy Ghost is come upon you." The power needed will be possessed when the Spirit of God possesses us; when we are controlled from above. In the Word of God there are several basic prerequisites stated for those who would receive the promised power, the Holy Spirit. Look these texts up for yourself, and as you turn the pages of Scripture, pray that God will bestow His power upon you.

1. Repent and Be Baptized. (Acts 2:38.)

Recently I noticed a book on sale, entitled "Let Go, And Let God." This is just what we have to do if we would "repent." We must let go our sins and wicked ways, and let God do for us that which we cannot do for ourselves. When we truly repent or turn from sinning, we will demonstrate our decision by being baptized. Baptism is an outward sign of an inward change. When we are immersed in the water as was Jesus (Mark 1:8-11), this symbolizes our death to, and burial of the old life, and subsequently our resurrection to a new life "in Christ." (Romans 6:4-6.)

2. Have Faith. (Galatians 3:14.)

Just as it was essential for people in the days of Jesus to demonstrate faith before He demonstrated

His healing power, so today those of us who would receive power to live the Christian life and gain a place in the kingdom of heaven, must exercise faith. We must believe God's statements and act on the knowledge He has given us. So many youth are waiting for complete knowledge and revelation, but then faith would be unnecessary. God tests us by asking us to exercise faith, then as we act on the knowledge that has been given to us, He grants our requests. An old Indian staggered into the white man's camp exhausted from lack of food. For years he had begged food, but now he had not even the strength to do this. The trader supplied him with a meal, and then asked him to tell them about the little leather pouch tied by a cord about his neck. At first he refused to show it to them, but finally, sensing they were trying to help him, he handed it to them. When the dirty leather pouch was opened the frayed piece of paper which fell out proved to be an army pension card. For years he had carried with him a government certificate entitling him to monthly payments which would have more than cared for his needs.

Although we may not be needing food, we certainly need power to live the Christian life. Just as the Indian had a government promise of a pension, so we have God's promise of power. Let us turn to these promises and believe they will be fulfilled.

3. Obey (Acts 5:32.)

The Holy Spirit, like all of God's gifts, including eternal life itself, is given only to those who obey. Many claim to be Christians, many claim to possess the power of the Holy Spirit, but Jesus Himself stated that profession is not sufficient. We must do the will of the Father. (Matthew 7:21-29.) Our love for Christ is seen in the extent to which we are prepared to follow the clear-cut commands of our Lord. Many try to side-step these, and it is a sad fact that many believe that God does not really mean what He says, and believe the church has authority to change the teachings of Scripture. Young man, young woman, teen-ager, I urge you to investigate every doctrine to see whether or not it is a command of Scripture. God expects us to live up to the light revealed to us, and we must not let anyone stop the light of God's truth from shining on our pathway. God's power, promises, peace, pardon, and paradise are only for those who "trust and obey."

4. Ask (Luke 11:13.)

The fourth step is so simple that we are apt to forget it. It needs no explanation, and we cannot exhaust Heaven's resources. Each day we need to seek the Lord in prayer and ask for the Holy Spirit. One devotional writer has stated that there is no limit to our usefulness when we put self aside, and make room for the working of the Holy Spirit. So let us ask as instructed, and we will receive Heaven's power as promised.

Owen Twist from Queensland, who is this month's contributor to Countdown, is a radiant Christian youth who obviously has discovered God's plan for power, and how contact is made.

CONTACT

OWEN TWIST

Twenty-one-year-old Owen Twist is one who is happy for any opportunity to share his faith with other young people. His home is located in Brisbane, Queensland, where he completed his secondary education. Having worked for three years in a business office, he decided to further his education, and currently is an accountancy student at Avondale College, Cooranbong, N.S.W. He hopes ultimately to use his business training in some aspect of God's work.



Until a few years ago my life lacked something. What it was I did not know, nor was I very interested in knowing. But God spoke to me one day in a way that I had not been conscious of before, and I became aware that my contact with Him was not what it should be.

My experience was like that of a man trying to cross a darkened room filled with obstacles. It was neither easy nor successful. But put a lamp in the room, and put that lamp in contact with power, and then I could see where I was going.

Thus I discovered that when I was not in contact with God, it was like walking in that dark, obstacle-filled room. I was stumbling and falling. But when I came in contact with the power of God, I could see where I was going, and temptations were not so hard to overcome.

In Matthew 19:26 we are told that in our own power we will not succeed, but that with God ALL things are possible. He has unlimited power.

How did I find this contact with God, and so receive His power to help me? Christ in His sermon on the mount, in Matthew 7:7, said, "Ask and ye shall receive." Yes, only ask and He is willing to give this power.

Ask Him each day, not just once and then not again. Make it a daily asking, especially at the beginning of the day. You will then find that you are walking, as it were, in a lighted room, with strength and power to overcome all obstacles and temptations.

OUR

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The Mystery of Life

By LeROY EDWIN FROOM

Professor of Historical Theology, Andrews University



THE HAUNTING MYSTERY of life and death—whether man is innately mortal or immortal, whether after death the wicked will be tormented for ever and ever or be ultimately and utterly destroyed—has intrigued mankind throughout the centuries. It is, in fact, not only the oldest but also the original riddle of the ages. It harks back to the very gates of Eden. Pagan, Jewish, and Christian civilizations have struggled to find a true and satisfying answer. Conflicting schools of thought have battled over it. Theologians have been divided over it. Philosophical systems have built their postulates upon it. Numberless books have been written concerning it. Both Jewish and Christian churches have been rent because of it—and the battle and the search are still on.

Springing from sinister Oriental, Egyptian, and Persian sources some nine hundred years before the Christian Era, the concept of "immortal-soulism" reached its climax under Greek Platonism in the fourth century before Christ. First penetrating and plaguing the Hebrew faith in the inter-testamental period, it split the Jews into two major schools of thought.

Then, about A.D. 190, it began to be diffused throughout the early Christian church. By the third century it had split Christianity into three conflicting schools of thought. This created a theological trilemma—and the battle of the ensuing centuries has been between these three positions: (1) conditional immortality, and ultimate destruction for the wicked; (2) universal innate immortality, and eternal torment for the wicked; and (3) universal innate immortality and universal restoration for all the wicked—with even the devil himself being ultimately saved. The cleavage between the three concepts has been profound and the friction intense and relentless.

By the sixth century the first and third schools of thought were suppressed, with "eternal-tormentism" now militantly ascendant. This concept remained predominant throughout the Dark Ages. Only occasional dissentient voices were heard for four or five bleak and largely silent centuries. These came from the patriarch of Jerusalem, a Greek bishop, and some Parisian professors.

The first Jewish rejecters of the eternal-torment thesis included the noted medieval Rabbi Maimonides. They contended for the complete excision of the wicked.

Meanwhile, among the Waldenses in the Alpine fastnesses of northern Italy, as well as among the African Christians of Ethiopia and the Malabar Christians of southern India, dissentient voices had long been heard.

These significant groups had never yielded to the pressures of the dominant church, or accepted the

★ *Is Man Mortal or Immortal?*

★ *Will He Live For Ever in Bliss or Torment?*

★ *Opinions of Wycliffe, Luther, Tyndale, and Other Reformers.*

tenets of Rome. They held that man is but mortal, and that in death he sleeps until the call of Christ on the resurrection morning. This belief they had obtained from their missionary founders early in the Christian Era.

Likewise in Britain, John Wycliffe, Morning Star of the Reformation, found himself in conflict with ecclesiastical tradition and authority. Breaking with mediæval theology, he held that immortality is not received until the resurrection, and that in death man is in unconscious sleep until the resurrection.

Shortly before the Reformation, Pietro Pomponatius, Italian philosopher and University of Padua professor, denied the innate-immortality postulate. His stand created widespread interest. Numerous other scholars were influenced by his reasoning. Because of his book against the immortality of the soul he was haled before the Inquisition, and his treatise publicly burned.

But his teachings continued to spread, forcing the Papacy to make an official declaration, through the bull of Leo X of December 19, 1513, that the natural soul of man is indeed immortal, and that those who teach otherwise are heretics and should be punished. The die was now cast. Open conflict was inevitable.

Such was the setting when Martin Luther made his dramatic break with Rome, beginning with the posting of his ninety-five theses in 1517. The dynamic Luther—learned in the classics, eminent in Scripture, intrepid in action, and master spirit of the Reformation—rejected the doctrine of purgatory, with its involvement of the consciousness of discarnate souls. He charged that it sprang from papal innovation and was not supported by the authority of the Holy Scriptures.

Denying that man is inherently immortal, Luther attacked the papal contention of the pains of purgatory and the searing torments of hell. He emphasized the Biblical term "sleep," contending in some 125 instances that death is, according to Scripture, a *sleep*.

He held that in this sleep there is no consciousness of the passage of time, and that the dead will remain asleep until the day of resurrection, which resurrection embraces both body and soul, when both will be brought together again.

Luther took the position that at death he himself would lapse into unconscious sleep, and that the next instant, as far as he could be aware, would be when his returning Lord would awaken him on the resurrection morning, calling, "Dr. Martin, Dr. Martin," and he would answer and come forth. He was consequently charged with being a "soul sleeper."*

The immediate occasion of Luther's dramatic break with the might of Rome was thus, to no small degree, over the nature and destiny of the soul and the irreconcilable conflict of Rome's teachings with the truths of Scripture. The final rupture came with the burning of the papal bull issued against Luther in 1521. Luther included "immortal-soulism" among the pope's "monstrous opinions."

The famous Reformer held the view of "suspended consciousness" in death and, until the day of his death, declared that such was the position of Scripture. Many of his immediate followers sought to conceal his sentiments. But he effectively countered the dogma of purgatory with the doctrine of the unconscious sleep of the soul, with the dead resting, unconscious of passing time, until the great Awakener calls.

Others who so taught included many Anabaptists and Socinians. All such came under heavy attack and harsh invective, and soon persecution became rampant.

Some, such as Richard Overton, were imprisoned for holding this view and some even went to the stake, including Terwoort and Pieters in 1575 and Legatt and Wightman in 1611. The charges against them included holding to the "sleep of the soul." These two examples of martyrdom indicate the bitterness of the struggle and the price of conscientious conviction.

There was a battle royal over this issue between certain of the Reformers in different lands. Luther was bitterly attacked by Calvin in his book *"Psychopannychia,"* a treatise against the "sleep of souls." William Tyndale, greatest of the English Reformers and one of the finest classical scholars of his time, a Bible translator and a martyr (1536), came to the defence of Luther and his stand on conditional immortality. The Catholic chancellor of England, reactionary Sir Thomas More, had in 1529 strongly objected to the "pestilential sect" represented by Tyndale and Luther, because they held that "all souls lie and sleep till doomsday." In 1530 Tyndale responded vigorously, stressing the resurrection as the time that immortality is to be received. See *"Answer to Sir Thomas More,"* b. 4, ch. 4.

Tyndale denied that departed souls are now in heaven, hell, or purgatory. He declared that heathen philosophers had substituted the notion of innate "immortal-soulism," which he held to be in irreconcilable conflict with the express teachings of Scripture.

In accepting such notions people flout the declarations of the Word and set aside the explicit statements on the resurrection by the Apostle Paul, Tyndale declared. In somewhat sarcastic vein he suggested that perhaps Paul might have to go to Sir Thomas More

to learn the truth on the nature and destiny of man! The popular "saints in heaven" argument, Tyndale held, destroys the whole resurrection witness of Scripture.

These are but samplings of the conflict over the nature and destiny of man in the Reformation century, when Protestantism emerged and started on its way. It was a struggle between Scripture and tradition.

(To be continued)

*These statements are completely documented from the sources in the author's recently published *"The Conditionalist Faith of Our Fathers,"* Volume 2 (Review and Herald Pub. Assn., Washington, D.C.), which marshals the testimony of hundreds of these witnesses to conditionalism spread across the Christian Era.—Editor.



HOW TO USE THE BIBLE TO THE BEST ADVANTAGE

(Concluded from page 22)

of commitment and practical Christian living. We do this, not by attaching some vague second-sense meaning to passages of Scripture, but by distilling from them their great moral, ethical, and spiritual principles, after we have considered each in its historical and contextual setting.

There is something in the Bible to fit every devotional mood and to fill every spiritual need. There are passages that express joy and thanksgiving when we are elated, hope when we are discouraged, consolation when we are bereaved, forgiveness when we have fallen. The particular passages chosen each day for devotional purposes may be dictated by our needs of the moment.

The three uses—general reading, doctrinal use, and devotional use—should be used together. In fact, one use often blends into the other. In our general reading we may come upon a topic about which we would like to know more. We compare what other writers have written on the subject by the topical method. We draw practical lessons from the passages studied for our personal experience by the devotional method.

The rewards of such a threefold use of the Bible are incalculable. We will find new meaning in life, new solutions to our difficulties, new inspiration in perfunctory tasks, new motives for service to our fellow men. But even more significant—we may find in its pages the path to the rewards of eternal life.

General Maxims

There are certain spiritual maxims to be observed in our use of the Bible, whether for general reading, doctrinal study, or devotional inspiration.

We should pray for the Holy Spirit's guidance, earnestly desire to learn what is truth and be willing to follow what is revealed in our study, approach the Bible in the attitude of humility, and practise the habit of suspended judgment.

This process of learning ever more of divine truth is continuous as long as life lasts, and will continue even in eternity. The infinite greatness and wisdom of God will never be fully grasped, even by redeemed creatures in that land of tomorrow, who will be ever given, as the vast aeons roll by, fresh revelations of God's character.

OCCASIONALLY, unobtrusively, and without ostentation the Bible will nudge you into the conscious acknowledgement of its genius. The honest sceptic will be forced, albeit grudgingly, to confess that here indeed is the explanation of the inexplicable, the revelation of the mysterious, the elucidation of the abysmal.

One of the great things about the Scripture is that, while not purporting to be a scientific treatise, it was so far ahead of its time in things scientific that its most casual pronouncements in this field are little short of uncanny—or inspired. Your modern critic, however, boggles at words like “inspired,” “inspiration,” or “divine.” Even to think of admitting that something could be so far ahead of its time (as the Bible so often is), that one finds oneself toying with the word “inspired,” embarrasses many a sceptic and confounds the pseudo-scientist.

Let me give you a selection of examples. Until comparatively recent times, the laws of meteorology were commonly unknown to those who pondered certain phenomena closely allied to such mundane things as climate and weather. Thinking men had long asked themselves where (for instance) did the rain come from? Others, watching the flow of the mighty

schoolboy would have had no feasible explanation; and neither would his master—or the most learned man in the land. Yet the writer of the Book of Ecclesiastes, three millenniums ago (no less) quietly set down the matter as incontrovertible fact. He would be obtuse indeed who would attempt to rationalize this piece of pure science as a happy choice of words, nothing more, or a lucky combination of poetic phraseology.

Or take another example, a vexed question that had puzzled mankind since the so-called dawn of history: the shape of the earth. Remember that less than 500 years ago, some of the shrewdest brains in the world were freely prophesying that Columbus, if he sailed too far west, would sail right off the edge of the world. Only five short centuries ago the scientific



THE SCIENCE OF INSPIRATION

rivers questioned where the water went as it flowed from river to sea. How was it, many a sage would ask (knowing full well that no one would ever answer his purely rhetorical question), that the emptying of a thousand rivers into the sea never caused the ocean level to rise the merest fraction of an inch? But the Scriptures had the answers which today you and I take for granted. A thousand years before the Christian era, the Preacher, if men would have but listened to him, gave them the scientific explanation. “All the rivers run into the sea; yet the sea is not full; unto the place from which the rivers come thence they return again.” Ecclesiastes 1:7.

Of course, the ancient writer of these words could have stumbled onto the scientific explanation by the most fortuitous accident. But does *that* sound like a satisfactory hypothesis? He is saying, if you will paraphrase the text, that he has noticed that the rivers flow into the sea, yet the sea never overflows—that is something that everyone has observed; but here is the reason: the water returns to the source of the river again, once more to flow in its appointed course. Today the elementary school pupil will tell you that the sun draws up the water by its heat, gathers the droplets into the clouds, and the winds carry the clouds back into the hinterland, into the mountains, where the clouds deposit their moisture as rain; and the rain falls to run into the rivers, and so the magic cycle is completed.

A schoolboy, I say, can tell you this simple scientific truth; but a thousand years ago the most precocious



brains of the world were steeped in the strangest and most naive superstitions concerning the nature of the planet they inhabited; they were still emerging from the age when it was seriously believed that the earth was a more-or-less flat disc, set on the backs of four elephants which, in turn, stood on the backs of four enormous tortoises which, in their turn, swam on and on in some limitless and timeless (whatever that may mean) sea.

Yet this nonsense need never have been given the slightest credence. It should have been laughed out of existence the moment someone propounded the monstrous theory. Someone should have had the nous to look into the Scriptures and the palpable error would have been obvious from the start. Where were the clerics? What were the ecclesiastical fathers about, that they did not suggest a couple of texts that would have put the matter smartly to rights. Such texts, for instance, as: “He stretcheth out the north over the empty place, and hangeth the earth upon nothing.” Job 26:7. So much for that fatuous theory of the elephants and tortoises! But then, mankind had always had the predisposition to strain at gnats and swallow camels, as Jesus pointed out to His audience on another

memorable occasion. They would sooner believe the most outlandish lie than accept something that required some slight trace of faith.

Isaiah, writing seven centuries before Christ, added to the sum of scientific information with his pronouncement, not only on the *shape* of the earth, but also on the fact the Lord had encased the earth in an envelope of atmosphere; he said, "It is He that sitteth upon the circle of the earth; . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isaiah 40:22.

I once heard a scoffer say with something akin to a sneer that, if Jesus Christ had been present at creation, surely He would have made some statement that would have put men's minds straight about so elementary a thing as the shape of the earth. Personally, I can't follow the logic of that at all. What the shape of the earth would have to do with salvation is beyond me. Nevertheless, I believe that the Master gave us more than a hint of this basic fact. Consider this text: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left." Luke 17:34-36.

The message of this text—the obvious message—is that not everyone will be saved at Christ's second appearing; but the more subtle implications of the text should not escape us either. The Master, in selecting these examples, mentioned three separate and specific times of day; the night time, early morning (the usual time for Eastern women to grind their corn), and mid-day, when the two men were busy in the fields. The important thing is that these three distinct sets of situations occur simultaneously. And where but on a globe-earth could these three times of day come at the same time? He was saying, in effect, "When I come, for some it will be night time, for some it will be early morning, and for still others it will be high noon; that is the way of it on a spherical earth."

So it would appear that the Word of God was more than merely abreast with the scientific thought of its day; it was actually far, far ahead of the most erudite astronomers and geographers; that is generally conceded. What is *not* so willingly agreed upon (and even many theologians demur), is that modern science can learn something from the Scriptures.

In this, though we may laugh at the outlandish beliefs of the ancient scientists, the modern sage is committing the same basic mistake as did his predecessor of half a millennium ago when he says: "We have achieved a wisdom in things scientific far beyond that revealed in the pages of the Bible; it has nothing to teach us of science."

Let me suggest one sphere of thought where some re-study may pay interesting dividends, even to the scientist, certainly to the theologian. I refer to that wide field of scientific theory called "evolution." A hundred years ago, whatever new hypothesis the scientist may have propounded about the origin of man's ancestors, the church would have stood four-square

on the Scriptures and denounced the whole theory as being at complete variance with Biblical teaching. Priest and parson, minister and missionary would have built his platform of belief on the simple "thus saith the Lord" and cheerfully would have endured any smirk or ridicule that came his way from the scientific fraternity, and stuck to his faith though the heavens fell.

Today, there is an entirely new attitude afoot, and it has been obviously gaining ground for decades. Today it is fashionable to declare that evolution is scientific and acceptable; the pulpit has indoctrinated the pew in this fanciful and extravagant theory of man's origin; the clergy (with some strong and notable exceptions, thank God!) has increasingly stretched out its hand in friendship to those who speak derisively of creation, but in hushed tones of reverence when the evolutionary theory is mentioned.

Two things should cause us to examine the whole situation. They are the two strongest forces abounding in the earth today: revelation and common sense.

Ask yourself this: Does my common sense allow me to believe that aeons ago, the sun shining on a mud puddle somehow caused the stirrings of primitive life which was followed (perhaps millions of years later) by the development of more complex life-forms, until today, after untold millions of years, we have reached the stage where we can build jet planes, and electronic computers, and the H-bomb? Or do I find it more logical to believe—if I believe in an Almighty God at all, as I suspect most of the theologians do—that "By the Word of the Lord were the heavens made; . . . For He spake and it was done; He commanded and it stood fast"?¹

I frankly tell you which I find easier to believe. Yet there are those who tend to develop fits of the hysterics when they find someone so gullible that he seriously calls attention to the Scriptural account of the genesis of man. Here is one such man:

"There is no rival hypothesis [to evolution] except the outworn and completely refuted one of special creation, now retained by the ignorant, dogmatic, and the prejudiced."²

Well, sir, I shall have to join that "ignorant, dogmatic, and prejudiced" group. Nor am I ashamed to do so. Some of the finest minds of the ages are there, men such as Isaac Newton, and Johannes Kepler, to say nothing of a host of men who lived very close to the One whom they believed to be the Creator, from Moses to Isaiah, from David to Paul. These men, all of them, believed the simple dictum: "In the beginning God created the heaven and the earth." They understood it to be authentic and scientific. They accepted it as an essential unit of Scriptural truth. And if anyone came up with some opposing theory, whether fanciful, fatuous, or feasible, they simply laid it side-by-side with the Bible story. If it deviated from that, they threw it out.

And if you will pardon me for being ignorant, dogmatic, and prejudiced, that is precisely the course I mean to continue to follow.

1. Psalm 33: 6, 9.

2. H. H. Newman, "Outlines of General Zoology," page 407.

Robert H. Parr



YOUR

Bible Questions ANSWERED

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

FAITH OR SIN?

Since "by the works of the law there shall be no flesh justified," are not our children led into a legalistic religion and therefore sin, by requiring them to obey God, for "whatsoever is not of faith is sin"?

C.F.
Your question points to the heart of a vital issue in child-training. It should be the careful and prayerful effort of parents to save their children from a merely formal, outward, legalistic experience in religion. Therefore their constant desire should be to awaken in the child love and faith, rather than focussing upon an outward obedience as the sign of attainment. However, there is another angle to be considered, namely that for as long a time as your children dwell with the parents, deriving benefits from the family home—for that time at least they should honour all the principles for which the home stands. Thus, when a parent requires a dependent child to obey God, the issue involved is not merely religious, but aspects of relationships within the family firm are involved. Even from this aspect it is of the utmost importance for the parent to recognize that whatever outward compliance does not spring from a love relationship is inferior. Only by love is love awakened, and the parent's primary responsibility is to daily reflect the loving-kindness of the Lord who draws men to repentance by a revelation of His goodness. Romans 2:4.

WHAT SABBATH?

What are the sabbaths mentioned in Leviticus 25:8? The text says: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." E.W.H.

The verses that precede and follow this one should here be considered. Leviticus 25:1-7, says in effect that every seventh year the land was to "keep a sabbath," that is, it was not to experience either sowing or pruning. No doubt this period of rest increased the soil's fertility for the following years. Leviticus 25:8-16, declares that after seven periods of seven years (that is, after there had been seven of such sabbatical years), the fiftieth year was to be proclaimed as

a special year of rejoicing. It was a year when captives and servants were given freedom and when property was restored to those who had been forced to sell their land during the years preceding. Both the sabbatical years and the jubilee year gave the people of God enlarged religious opportunities, not the least of which was the blessing of added time for study of the Word of God. These occasions also prefigured the great rest and deliverance which Christ shall usher in at His second coming.

DAVID'S MOTHER

Who was the mother of David the psalmist and king? P.

The Bible names only one of David's parents, his father Jesse. His mother is emblematic of the great host of godly mothers whose work will endure into eternity while their names are scarcely mentioned in the here and now.

LOVE TO GOD AND MAN

It says in the New Testament that the first commandment is to love God and that the second is to love one's neighbour. Now I have read the Ten Commandments in Exodus 20 and I cannot find that second commandment. Instead that which appears to be the second commandment in Exodus 20 has to do with idolatry. Please explain. J.P.

Christ was summarizing the Ten Commandments when He spoke of our duty to love God and man as being two commandments. Love to God is taught by the first four of the Ten Commandments, and love to man by the last six.

WHICH TRANSLATION?

Is it permissible to translate Genesis 2:3, "And God blessed the seventh day, and sanctified it: because on it He HAS BEEN RESTING from all His work"? (The Authorized version has "because that in it He HAD rested.") See also Exodus 20:11. J.A.S.

The Hebrew form of the verb here is the perfect, which has to do with the completeness in quality of an action, as contrasted with an unfinished action which would be expressed by another form, the imperfect. Therefore the sense given by the Authorized version is correct, and has been followed by all reputable versions.

AGE OF THE WORLD

How old was the world when Christ was born? L.C.

The Bible does not tell us. Approximately 120 different Biblical chronologies exist, of which the best known is Ussher's. Many of these operate on the principle that the genealogies of Scripture are complete and that therefore a time-line may be devised by adding the ages of the patriarchs etc. The fact that Luke 3:36 includes a generation not listed in Genesis 10:24 indicates that a number of omissions may exist. The Bible nowhere claims to give a complete genealogical account, and furthermore the chief purpose of the recorded lists is to indicate that the Messiah did indeed come as predicted through the line of Shem, Abraham, Judah, etc. Of one thing however we may be confident, and that is that the various claims to the effect that the human race has existed on earth for millions of years have no Scriptural support. The traditional view that the human race had been in existence for approximately 4,000 years before the birth of Christ is much closer to the truth than the usual evolutionary estimates.

OPERATIC MUSIC

What should be the attitude of the Christian to operatic music? M.W.

The test in all such instances is given by Philipians 4:8. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Music itself is the gift of God. Here, as in other matters, Satan is a counterfeiter and a perverter, never an originator. The divine purpose in music was to lift the thoughts of men to holy themes, energising those who listen to the pursuit of all that is good. If, however, music becomes associated with images of impurity and debasement, it becomes unsafe for the Christian. Every believer must make personal decisions according to the associations and effects that specific music has for him or her. Because so much of operatic music has been associated with stories of illicit love, many Christians feel that an attitude of caution towards it is warranted.

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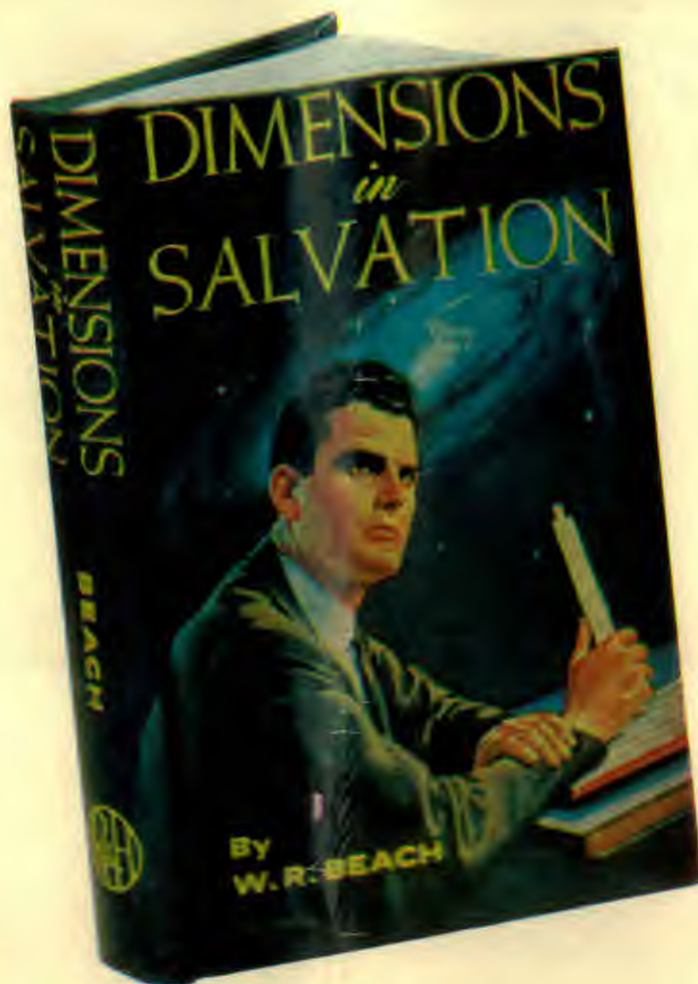
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