

Signs

OF THE
TIMES

NOVEMBER
1966



FAITH

Faith is the cliff on which the weak wave breaks,
The tree around whose might frail tendrils twine,
In cloudy skies it sets a starry sign,
And in the sorrowing soul an altar makes.

—THOMAS S. JONES.

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

In this world of unrest there are those whose motto seems to be, "Peace at any price." In the world of religion there currently are those whose avowed aim seems to be, "Unity at any price." However, there are many sincere church members who strongly oppose such an attitude. Writing from London, W. L. Emmerson takes a penetrating look at the ecumenical movement and asks if it will not create more divisions than it heals. See page 6.

Regardless of how man philosophizes about the death of God, David Sibley, on the basis of what is recorded in the Bible, leaves us in no doubt that not only is God very much alive, but also that He has something very pertinent to say to us. Read, "God Speaks to Our Age," on page 10.

The ailment most folk complain of today is that of being "run down," but to be more accurate, should they not say they are "wound up"? Whatever the case, W. Austin Townend stresses on page 14 that the answer to this problem is not alone a medical one.

All who take an interest in the world of nature will read with interest what biologist Dr. Harold W. Clark has to say on page 16 about "The Miracle of Vision." Even in some of the lowest forms of life are abundant evidences of the wisdom of the Creator in providing for the needs of His creatures.

If you are among the many who regard attendance at church as something like an "optional extra" in the field of religion, we would suggest that you read carefully J. A. McMillan's answer to the question, "Should We Go to Church?" See page 20. Perhaps after reading this, your pew will more regularly be occupied.

Should you labour under the impression that the law and the gospel are two antagonistic forces, see what George Burnside reveals about this important topic on page 22.

OUR COVER PICTURE

As during November we commemorate Remembrance Day, this month's cover depicts a statue of Simpson's donkey, of Gallipoli fame, behind which can be seen Melbourne's Shrine of Remembrance. Photo by R. H. H. Thomas.

SIGNS OF THE TIMES November 1, 1966

CONTENTS

EDITORIALS

A Matter of Law	2
Is It Relevant?	3
Years of Plenty	3

ARTICLES

God Knows and Cares	L. C. Naden	5
Is Protestantism Splitting?	W. L. Emmerson	6
Is Jeane Dixon a True Prophetess?	Reuben W. Engstrom	8
God Speaks to Our Age	David Sibley	10
"I Can Hardly Wait!"	Sanford T. Whitman	12
Are You "Run Down" or "Wound Up"?	W. Austin Townend	14
The Miracle of Vision	Harold W. Clark	16
Should We Go to Church?	J. A. McMillan	20
What Seventh-day Adventists Believe Regarding the Law and the Gospel	George Burnside	22
Emergency!	Dr. Robert A. Dexter	26
Jones on Madagascar	Robert H. Parr	30

REGULAR FEATURES

Our Changing World	13	
Just You and Your Bible	Roy C. Naden	19
Countdown	Desmond B. Hills	24
Lines that Linger	28	
A Story for the Juniors	Myrtle O'Hara	29
Bible Questions Answered	D. Ford	32

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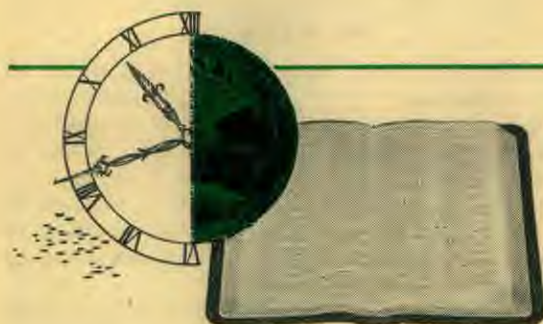
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Page One



Yachting is a booming sport in Australia, and where better is there to sail than Tasmania's Derwent River?



the meaning of events

editorials

A Matter of Law

THE CHIEF JUSTICE of Western Australia, Sir Albert Wolff, recently handed down in the Supreme Court in Perth a decision which will puzzle many people. Before him was a twenty-one-year-old Catholic who was appealing against a magistrate's decision in rejecting his application for exemption from National Service training on the grounds of conscientious objection. The young man had based his case on the conscientious desire to obey the commandment which states, "Thou shalt not kill."

In his summing up, Sir Albert stated, in part, "But that commandment is directed at killing in the nature of murder, and does not apply to killing which takes place in the course of military operations. This has been recognized from time immemorial. When it comes to an analysis, Covich really bases his claim on his interpretation of the commandment."

On reading this press report we could not help wondering who was expressing an "interpretation of the commandment," the Chief Justice or the litigant. By whom has it "been recognized from time immemorial"

that the sixth commandment applies only to overt murder?

To gain a correct understanding of this, who better is there to turn to than the pre-existent Christ who amid the thunder and flame of Mount Sinai originally spoke the law. Some fourteen centuries later this same Christ, now clothed in human form, stood upon another mount and preached what has become known as "The Sermon on the Mount." This sermon is the supreme statement of the Christian philosophy of life, the greatest exposition of ethics of all time. Here Christ showed that His requirements went far beyond a narrow keeping of the mere letter of the law. It draws a clear distinction between outward acts, and the motives which prompt these acts.

Far from limiting the sixth command to the legal definition of murder, Christ went on to stress that one who is so much as angry with his brother is guilty of breaking this command. Murder is the end result of anger. A man might hide his anger from his fellow men, even from those who are the objects of his anger. Courts can do no more than to punish those acts which result from anger, but God, who sees and knows the secrets of the heart, can punish man for anger itself.

The commands of God are wider in application than any narrow legalistic approach to them. The spirit of hatred and revenge originated with Satan, and it led him to put to death the Son of God. If we have hatred in our hearts, we are possessed by the same spirit, and its end result will be death. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15.

Let us ever be careful lest we do what the Chief Justice warns against, the expressing of any private "interpretation of the commandment." R.C.P.

Is It Relevant?

ONCE EVERY FOUR YEARS the general Synod of the Church of England in Australia meets to conduct the important business of the church. Amongst other matters discussed at its recently held meeting in Sydney, was a report of a special commission which had been set up at its previous meeting. The work of this commission, among other things, was to consider a revision of the Book of Common Prayer, which sets out the principal services of the church including morning prayer, evening prayer, litany, holy communion, confirmation, baptism, marriage, and burial services.

The reason given for the need of such a revision was that the prayer book, the product of 17th-century England, should be made more relevant to 20th-century Australia. Expressly excluded from the work of this commission was the consideration of any matter of doctrine, even though the 39 articles of religion are to be found in the prayer book. The commission itself stated that its chief concern in such a work of revision was to make worship more intelligible, flexible and relevant. It also expressed concern that prayers should more explicitly reflect the wider and more secular outlook of the world today.

We readily concede the need for worship to be meaningful, relevant, and couched in language which

is readily understood by the man in the street. In striving for this goal, however, care needs to be exercised that in aiming for relevancy, something of intrinsic value is not exchanged for what might be no better than modern jargon, or worse, be lost sight of entirely.

As a case in point, no one surely will mourn the passing from the wedding service of some of the seeming crudities of the mediaeval English such as: "It is not by any to be enterprised, nor taken in hand, unadvisedly, lightly or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding. . . ." But why should the revisers detract from the binding nature of the marriage relationship by deleting the significant warning, "What God hath joined together, let no man put asunder"? This might be "relevant" to the modern approach to matrimony, but it certainly is not Scriptural in emphasis.

Another aspect of the commission's report which has come under some fire is its attempt to express in modern language what we know as the Lord's Prayer. In voicing his opinion regarding the need for a revision, Canon D. W. B. Robinson, who drafted the controversial "radical" version of the prayer, is reported to have stated: "Something had to be done about the Lord's Prayer in the radically modernized liturgy. The 1662 version stuck out like granny's teeth."

"Granny's teeth" or not, it is one thing to be critical of an existing form, but it is an entirely different matter to come up with something better. We incline to the view expressed by the acting head of the English literature department of the University of Sydney who said: "I think the new version of the Lord's Prayer is awful. The language is inelegant, even though it may be closer to the original meaning of the prayer."

But we are not so sure that in every respect the new version adheres to the original meaning of our Master. In the place of the familiar "Give us this day our daily bread," we find the revised suggestion, "Our bread of the morrow give us today." Does this not contradict the definite admonition given by Christ on the same occasion as that when He spoke His prayer: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." By all means let us be "relevant" to the age in which we live, but not at the expense of truth or established standards.

R.C.P.

Years of Plenty

IN MANY COUNTRIES TODAY people "never had it so good." They have more money to spend and more things to spend it on than any previous generation.

These are the years of plenty and we would all do well to be thankful for them, for they will not last.

Just as in the days of the Pharaoh who saw seven "lean and ill-favoured kine" eat up "seven fat kine"—symbolic of seven years of famine succeeding seven years of plenty—so in the latter days of the world's history unexampled abundance will be followed by unprecedented scarcity.

Today, when there is "corn in Egypt" and every supermarket is crowded with choice foods from the ends

The Queen Mother talks with Australian soprano, Joan Sutherland, after a London presentation of the opera, "Daughter of the Regiment."



of the earth, it is hard to imagine a day when all this will cease to be. Yet every passing week brings the years of famine nearer.

"It is hard for us sitting here in rich, comfortable, over-fed America to realize that the greatest disaster in the history of the world is just around the corner," said Raymond H. Ewell, addressing a meeting of the American Chemical Society in Chicago some months ago.

A former adviser to the governments of India and the Philippines and now vice-president of the State University of New York at Buffalo, Mr. Ewell speaks with a wide background of experience when he says that "the worst famine in history" is at hand and "more than a thousand million persons in Africa, Asia and South America face starvation." He predicts that Red China, India, and Pakistan will have famines of serious proportions in the 1970's, extending to Egypt, Iran, and Turkey and spreading within ten years to Africa and Latin America. "By that time," he says, "it will dwarf all other problems we face." The famine will be of massive proportions, affecting hundreds of millions, possibly billions, of persons, and will be "the most colossal catastrophe ever to befall mankind." Quoted in *The Christian Century*, August 10, 1966.

Cause of the calamity will be the stampeding growth in world population which, despite all restrictive measures, is multiplying at a fantastic rate.

The Royal Australian Navy's fast troop transport carrier, "Sydney," sails from Garden Island for a recent army exercise held in the Rockhampton area of Queensland.



Page Four

When in 1798 Thomas Robert Malthus declared his belief that population increases by geometric ratio while the means of subsistence increase by arithmetic ratio and that, therefore, there would ultimately be more people on the earth than food to feed them, many mocked at his calculations. But time is proving him correct.

In one case growth is by *addition*, as if one were to start with the figure 1 and add the figure 1 thirty times, making 31 in all.

In the other case growth is by *multiplication*, the geometric progression mounting at the rate of 1, 2, 4, 8, 16, up to 1,073,741,824.

If the rate of increase in world population remains the same as it is today, doubling every generation, our present 3.5 thousand million people would increase in thirty generations (900 years) to 3 sextillion, 758 quintillion, 96 quadrillion, 384 trillion—or 4,550 people trying to live on each square foot of the earth's land surface—an utter impossibility.

Even in the next four generations or 120 years—if time should last that long—there will be 50 thousand million people on the earth, the maximum the earth could support if every possible resource from the sun's rays, the ocean, and atomic energy were utilized.

Modern methods of extracting food from the soil may postpone the evil day but cannot keep up with all the new mouths to feed.

The United States, Canada, and Australia may continue to ship vast quantities of foodstuffs overseas but they will never be able to do more than ameliorate the sad lot of the ever-growing multitudes of starving people.

Birth control methods may help to some extent but it is generally admitted that they have come on the scene too late to stem the rising tide.

As the situation becomes more and more desperate, and the contrast between the "have" and "have-not" nations more conspicuous, international tensions will grow and global war become ever more possible.

The grim prospect reminds us again of the words of Jesus as He predicted the events that would precede His return: "Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences." Luke 21:10, 11.

Conditions, He said, will get worse and worse until finally there will be "distress of nations with perplexity," with "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Verses 25, 26.

The New English Bible renders this passage, "On earth nations will stand helpless, not knowing which way to turn . . . men will faint with terror at the thought of all that is coming upon the world."

With the passing of the years of plenty and the coming of the greatest famine mankind has ever known, these words will take on new meaning. So, too, will the second advent of Jesus Christ, which millions will come to recognize as the only possible solution of world problems, the only permanent cure for its calamities and, in short, the one hope left today.

A. S. MAXWELL.



God Knows and CARES

*His Eye Is on the Sparrow
—and YOU*

By L. C. NADEN

ONE of the most precious promises in the Bible is found in Genesis 8:22. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

In spite of all the trouble in the world, we are surrounded with evidence of the love of God. Clouds may encompass us from time to time, but never once since the world began has the sun stopped shining.

God's love is always shining.

*We veil it at times with our faithless fears,
And darken our sight with our foolish tears,
But, in time, the atmosphere always clears,
For His love is always shining.*

God would have us know, by the regularity of the seasons, the unfailing course of spring, summer, autumn, and winter, that He has a loving interest in, and a great care for, the things of His creation.

Consider for a moment a grain of wheat. Were someone to place beside it a grain modelled in gold, then ask you to choose which you would have, no doubt you would choose the golden grain. So would I. But if the real grain were the only grain of wheat in the whole wide world, you would give your all to obtain it, for you would realize that, wrapped up in that little grain, is the one hope of hungry mankind; that within it lies the promise of thousands of sacks of flour and thousands of loaves of bread.

Every year some countries come to the verge of starvation; but as a whole, the world has never lacked food. Always there has been sufficient wheat, barley, or rice to keep the race alive. God has kept the promise He made to Noah over four thousand years ago that seedtime and harvest would continue.

Jesus said, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" Matthew 6:25, 26.

On another occasion He said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye

are of more value than many sparrows." Matthew 10:29-31.

We see little feathered creatures all about us—on the highways, in the fields and forests. Sometimes we have seen them dying. Often we have seen them dead. And yet, in all the years not one has fallen and suffered without the notice, sympathy, and sorrow of our heavenly Father. His message to you and to me today is "Ye are of more value than many sparrows."

Yes, God's eye is on the sparrow and He has a loving watchcare over *your* life.

Many have asked, "Does God know about the trouble through which I am passing? Does He care?" He does. If His eye discerns the broken wing of a little bird, if His ear can tell when the song of some feathered creature has been interrupted by tragedy, then He knows when your tears flow and when you are bowed under some crushing load of trouble or pain. So, whatever your peculiar sorrow may be, remember that God is aware of it. He understands. More than anyone else He cares. And, above all others, He is able to help.

If you feel that God is far away, go out into your garden in the quietness of the evening hour. Recall the words of the poet that "one is nearer God's heart in a garden than anywhere else on earth." Or take a walk in a forest or in a city park and study the trees. Someone has said, "Trees. How I love them! To me they seem so fatherly, so motherly, as they stretch forth their arms in welcome, and open their cosy bosoms to house the little creatures of the woodland."

There is so much about us to remind us of God's love. Think of the little mauve violet. Could you have invented anything so rich in colour, so perfect in shape? That little flower originated in the mind of God. He did not copy it. It was His own creation. The violet is one of the tangible thoughts of God. What beautiful thoughts He must have!

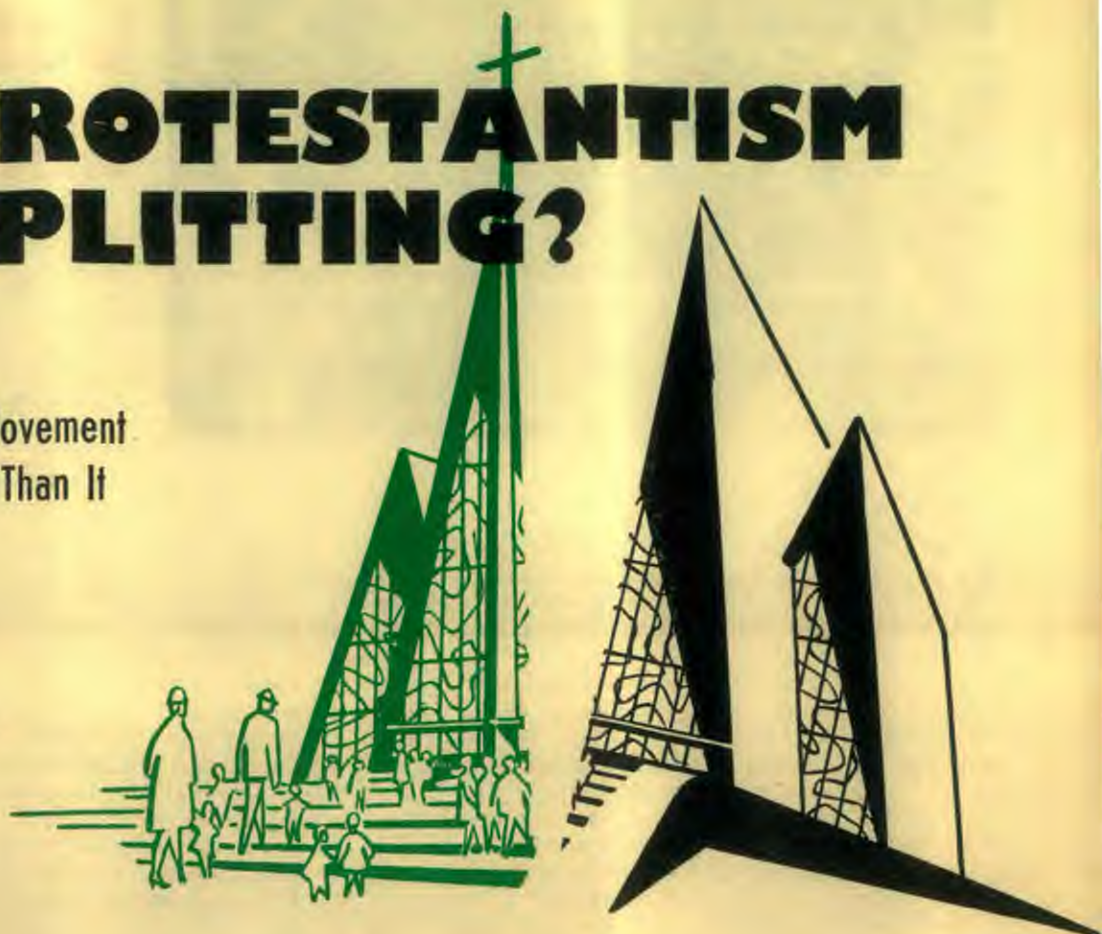
And what glorious plans He has for us! The most beautiful things in nature are not to be compared with the glories of the hereafter. Soon, if we are faithful, our eyes shall behold flowers which will never wilt or fade. In His wonderland of tomorrow every eye will sparkle with fullness of joy. On every cheek will be seen the bloom of eternal youth and everlasting health. His love will then make our brightest dreams come true.

Is PROTESTANTISM SPLITTING?

Will the Ecumenical Movement
Create More Divisions Than It
Heals?

W. L. EMMERSON

Our London Correspondent



WITHIN THE PAST YEAR or so evangelical Protestants in Britain have awakened to the trends of the ecumenical movement, and the awakening bids fair to split the Reformation churches in two.

It all started with the Nottingham Conference on Faith and Order in the autumn of 1964 at which the ecumenists, anxious that the hitherto slow progress of the church unity movement should be accelerated, pressed through, against considerable opposition, a resolution fixing Easter, 1980, as the date to be aimed at for the achievement of national church unity.

Naturally this put pressure on the members of the participating churches to decide whether or not they are prepared to go along with the programme, and the result has been a widening rift between those who are ready to go ahead and those who are urging a comprehensive restudy of the whole problem.

To understand the background of this developing spiritual crisis it is necessary to recall the conclusions of the Nottingham Conference, out of which the "1980 resolution" emerged.

That there are, between the episcopal Anglican Church and the non-episcopal free churches, wide differences of doctrine as to the nature of the church, the ministry, the sacraments, the rite of Christian initiation, et cetera, was fully recognized. But, the ecumenists urged, these differences, though important,

are "not sufficient to stand as barriers to unity," and can best be "explored within a united church."

The rub came when it was realized that the structure and ministry of the proposed united church which the ecumenists had in mind would be episcopal, its doctrinal basis would permit the placing of tradition alongside the Word of God, its sacramental emphasis would be sacerdotal, and infant baptism and believer's baptism would be regarded as equally valid; that, in fact, the reunited church would be a "Catholic" rather than a "Protestant" church.

Small wonder, therefore, that many evangelicals at Nottingham decided that to enter such a church would be to surrender the basic principles of the Reformation, and if the churches they represented contemplated union on these lines they would be compelled to secede on the grounds that truth is more important than artificial unity.

Widening Gulf

The awakening which came to the evangelicals at Nottingham led directly to the convening in London in September, 1965, of the First National Assembly of Evangelicals to consider the ecumenical crisis. There it became apparent that the growing cleavage was not following a clean line between the episcopal and the free churches; but, as Dr. Gilbert W. Kirby, one of the conveners of the Assembly, pointed out, it was

dividing evangelicals of all denominations into "right wing" evangelicals and "left wing" evangelicals, between which, he added, "there is a great gulf fixed."

The ecumenical "right wing" are prepared, for the sake of unity, to go forward with the Anglican-Methodist plan, with or without modification, while the "left wing" evangelicals are becoming convinced that even if a conscience-saving formula could be worked out to put union into effect, their deeply held convictions would soon be submerged in the reunited church, and the cherished heritage of the Protestant Reformation would be lost.

And so at that meeting the possibility was definitely envisaged of the secession of large numbers of evangelicals from both the Anglican and the free churches, and perhaps the formation of a new Evangelical Free Church of England.

Actually, the situation is rather more complicated than Dr. Kirby outlined it, for the ecumenists themselves are deeply divided. On one side are those who are prepared to go ahead on the basis of the Anglican-Methodist scheme of unifying the ministry of the reunited church from the start on an episcopal basis. On the other stand those who believe that the principles of the Protestant Reformation can be conserved only by reunion on the South India basis of a mutual recognition of both episcopal and non-episcopal ministries.

There are, therefore, three groups in the picture. They could be described as the "Catholic" ecumenists, the "Protestant" ecumenists, and the radical evangelicals who regard all attempts to unite episcopal and non-episcopal churches with grave suspicion.

In an attempt to close the ecumenist ranks, the annual conference of the Friends of Reunion convened in November, 1965, at Swanwick, Derbyshire. The theme was "Unity or the Gospel?" and both groups were invited to state their cases.

At two of the sessions a "Protestant ecumenist," the Rev. Roger Beckwith of Latimer House, Oxford, confronted a "Catholic ecumenist," the Rev. Victor de Waal, Church of England Chaplain of Nottingham University.

The former, in his paper, "The Gospel We Must Not Cease to Preach," produced statements to show that the Anglo-Catholic view of the church, the ministry, and the sacraments was being stressed in current union proposals, and that "non-Scriptural traditions are being insisted on by Anglicans as a condition of unity." These, he said, were totally unacceptable to many evangelicals, who could entertain unity only on the Protestant basis of the sufficiency of the cross as against the doctrines of the mass, the right of all believers to direct access into the presence of God as against sacerdotalism, and the recognition of the freedom of God to give His grace through non-episcopal ministries as opposed to the narrow view of apostolic succession.

Replying to this Protestant evangelical affirmation in his paper, "The Unity We Cannot Deny," Mr. de Waal argued that it is necessary to distinguish between the one "faith" and various possible "theologies" about the faith, and reiterated the now familiar line of the "Catholic ecumenists" that whatever differences there are, they are not sufficient to perpetuate division and that the churches should be ready to "take each other's

hand, shut their eyes, and take a step in the dark" in the direction of unity.

"Catholic" Trend of Ecumenical Movement

Which scheme of reunion between the episcopal and the non-episcopal churches will eventually prevail, the "crash" programme of the Service of Reconciliation or the conscience-saving South India plan, remains to be seen; but if the former is ultimately decided upon, the advocates of the South India scheme will clearly have to come down off the fence on which they are precariously sitting, and the issue will then be a straight one between the ecumenists and the non-participating evangelicals.

What, however, is no longer in any doubt at all is the present trend of the ecumenical movement. The "Protestant and Reformed" churches which emerged from the Reformation of the sixteenth century are moving steadily toward the "Catholic and Reformed" Anglican and other episcopal churches; and these in turn are moving ever closer to the Orthodox Catholic and Roman Catholic churches, encouraged by the outstretched hands of the "progressive" fathers of the Vatican Council.

In his parish magazine, the Rev. W. J. Parker, Vicar of St. Johns, the Park, Sheffield, says very plainly: "The Ecumenical movement is heading for a gigantic split in Protestantism itself, because there are still many who believe that principles matter." And he adds, "In the eyes of many, liberal Protestantism is heading straight for absorption in Rome."

At the National Evangelical Assembly, Dr. Kirby, while admitting that the "left wing" evangelicals are the "loyalists" of their denominations and that "there is good historical evidence for staying in" until they are "turned out," had to admit that the time might come when they would have to "come out" of their churches in defence of the truth of God.

Methodist "Secession" Envisaged

Already the Methodist dissenters are making it clear that they are not prepared to go along with Anglo-Methodist reunion on the basis approved at the Plymouth Conference and at a recent meeting of the Methodist Liaison Committee, whose chairman is Dr. Kingsley Barrett, Professor of Divinity at Durham University, a statement was issued that "if union is urged on the present 'Catholic' lines, and if a conference again sets aside the conviction of a considerable proportion of the Methodist people, that conference must bear the responsibility if division in the church ensues."

Baptist Position Becoming Untenable

A Congregationalist at the National Evangelical Assembly said, "Many will have to come out from the denominations." And a Baptist speaker asserted, "Our position in the mainstream denominations is becoming untenable."

The crisis among the Baptists was highlighted at Nottingham when the Rev. Derek Murray of the Baptist Theological College, Glasgow, announced the withdrawal of the Scottish Baptist Union from the World Council of Churches.

More recently the historic Melbourne Hall Baptists of Leicester, founded by the late F. B. Meyer, have felt compelled to withdraw from their affiliation with

(Concluded on page 18)

ELEVEN YEARS before that black Friday, November 22, 1963, when President John F. Kennedy was assassinated, a young woman of Washington, D.C., minutely foretold the tragic event. In 1952 she saw in her crystal ball a tall, blue-eyed young man with a shock of brown hair who would be elected President in 1960 and would lose his life by violence while in office.

In the summer of 1963, after the death of the infant Patrick Kennedy, she said, "I still see a large coffin being carried into the White House. The President will meet death elsewhere, and his body will be returned there for national mourning." Quoted in the *Reader's Digest*, July 1965. This was one of the last of many premonitions and outright predictions that Mrs. Jeane Dixon made about his untimely death. Her prophecies were mentioned in many periodicals.

This is just one of a long line of weirdly true predictions made by this modern seeress. Bill Davidson, writing in the November, 1965, *Ladies' Home Journal*, points out that she foretold intimate details of the Russian government and saw Sputnik years before it ascended into the skies. She prophesied the re-election of President Truman, the death of Franklin D. Roosevelt, and the 1952 victory of Dwight D. Eisenhower at the polls. On the lighter side she even revealed a top secret of the day—Mr. Eisenhower's golf score!

At present Mrs. Dixon is the subject of a best seller, "A Gift of Prophecy," by the newswoman, Ruth Montgomery.

A large proportion of her predictions, reports Davidson, concern tragedies and disaster, such as the 1964 Alaska earthquake, the plane crash that killed Dag Hammarskjöld, and Marilyn Munroe's suicide.

At a time when national leaders are faced with unsolvable problems, Jeane Dixon's mysterious powers of prescience have made her a much-sought-after personality. The *Ladies' Home Journal* article states that she is besieged by individuals begging for her counsel. Her telephone rings at all hours; and although she refuses payment of any kind, there is no limit to the demands made upon her. Among the hundreds of appeals are such personal ones as "Who murdered my uncle?" or "Where can we find our lost dog?" Many believe her to be divinely inspired.

Jeane Dixon, wife and co-partner of a Washington, D.C., realtor, is a devoutly religious woman, according to writer Davidson. He further reveals that she believes she was born with one of the Bible gifts, namely, the gift of prophecy. She says she receives visions, but that she also gets much of her information through a deck of cards, from a crystal ball, and often through the vibrations coming from touching the fingertips of a subject. In her \$8,000 crystal ball she sees many strange visions which she likens to the colour pictures on a television screen.

It is but natural for many to ask: "Is Jeane Dixon really a prophetess?" Let us see.

Whatever one's estimate may be of her ability, the fact stands out that all her predictions are in a different category from the thousand or more foretellings found in the Bible. The ancient Hebrew seers foresaw the great sweep of events covering earth's history to the end of the world and the beginning of eternity.

Is Jeane Dixon a Prophetess?

HOW DOES SHE COMPARE WITH THE GREAT SEERS OF BIBLE TIMES?

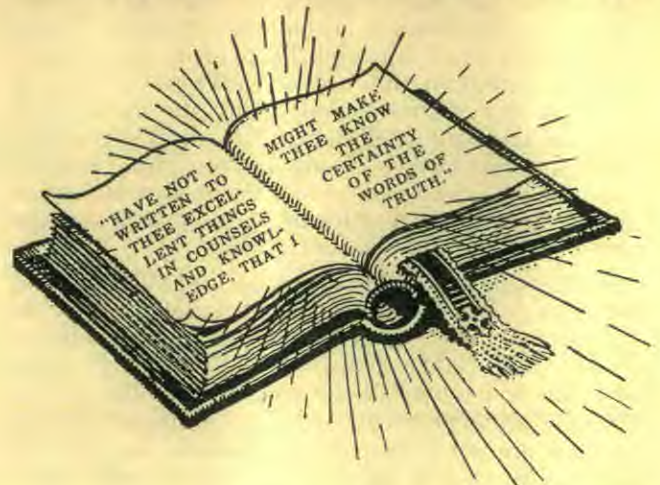
By Reuben W. Engstrom

After the entrance of sin into a perfect world, prophecy became the means by which God revealed His will to men. It is said that every mother in Israel hoped her son would become a prophet. To be a prophet was esteemed a greater honour than to be a king. About one-third of the Bible is prophetic. Many of its prophecies are extremely intricate and detailed.

In the Book of Isaiah the author, himself one of the greatest prophets of Holy Writ, tells how God Himself proves His existence and divinity by the prophetic gift. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods." Isaiah 41:21-23.

Ability to predict the future is here set forth as infallible evidence of the true God. "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46:9, 10.

Bible prophecy is amazingly accurate. Of the numerous prophetic utterances in this Book the Old





Testament contains no less than three hundred definite predictions about the life, death, and resurrection of Jesus Christ, all fulfilled in Him.

The Apostle Peter goes so far as to say that Bible prophecy is more reliable than what we see with our eyes. "We have not followed cunningly devised fables," he says, "but were eyewitnesses of His majesty," immediately adding, "We have also a more sure word of prophecy"—more certain than the evidence of our senses. See 2 Peter 1:16, 19.

When Christ came to this world, many of His utterances were prophetic. Likewise, prophecy played a major role in the writings of the apostles. Approximately three hundred prophecies in the New Testament point to the second coming of Christ, and the Bible ends with the greatest prophetic book of all—Revelation.

Among Christ's many predictions of His second advent one says, "There shall arise false christs, and false prophets." Matthew 24:24. He admonishes us to be on our guard, lest this phenomenon lead us into deception.

The Apostle Peter defines the source of true prophecy when he says that "holy men of God spake as they were moved [or directed] by the Holy Ghost." 2 Peter 1:21.

The Holy Spirit does not make mistakes. This is why there is no record of a single failure in the fulfillment of Scriptural predictions. Often the Bible prophets "went out on a limb," making predictions so detailed that there could be no double meaning or more than one fulfillment. In spite of this, not one has failed.

By comparison, Davidson reports, Jeane Dixon has had an average of about 60 per cent fulfillment of her prophecies. Some of her most dramatic foretellings have failed entirely. She said, for example, that Communist China would plunge the world into World War III in October, 1958. She said that Walter Reuther would actively seek the Presidency of the United States in 1964. She predicted that de Gaulle would surrender his powers in 1964, that Communist China would be admitted to the UN in 1959, and that Nixon

would defeat Kennedy in 1960. She also stated that no new national legislation of any consequence would be enacted in the United States in 1965—the year of Medicare, Civil Rights, Education Aid, and Anti-Poverty Acts!

She flatly says that the Republicans will win in the 1968 national election, but adds that she sees this in the left side of her crystal ball which means that the prophecy might not come true. If she saw it from the right side it would be sure.

In contrast to Mrs. Dixon's 60 per cent accuracy, one well-known American commentator and columnist, who makes no claim to mystic sources of information, has an 80 per cent accuracy in his political predictions.

In other words, much so-called prognostication can come through native talent, keen perception, and intellectual ability. If the Holy Spirit were the source of these predictions, 40 per cent failure would not be possible. On the basis of Holy Writ and its crystal-clear description of a prophet, Jeane Dixon does not bear the impress of a divinely inspired prophetess.

Bible prophecy is also of an entirely different nature from hers, embracing the broad sweep of world history and focusing on that great, far-off event toward which all creation moves, the second coming of Jesus Christ. This is in marked contrast to the eerie prophecies of murders, deaths, and catastrophes that abound in her visions. We must ask in all sincerity, "Of what real value is the ability to predict such things?"

Bible prophecies are invariably presented to strengthen faith in the ultimate triumph of God's eternal purpose and to point us to the glorious tomorrow.

Because of Mrs. Dixon's fame in forecasting certain events, much attention is now being given to her favourite prediction—one that is attracting considerable notice in many circles. Mentioned in both the *Reader's Digest* and the *Ladies' Home Journal* articles, it concerns the coming of a "saviour" in our time. This is perhaps the most dramatic of all her foretellings. She says the world will get worse until finally in the 1980's, a world holocaust will shock mankind into a spiritual revival. She says a child was born just before 7.00 a.m., E.S.T., on February 5, 1962, in the Middle East, who will eventually unite all of the warring creeds and sects of this world into one all-embracing faith. This individual, she says, was born of humble peasant origin, but his power "will grow mightily" until the year 1999, when he will truly bring "peace on earth, and to all men good will."

In the light of Christ's prophetic utterances concerning the latter days of the Christian era, this prophecy cannot be true. Nowhere in the Sacred Word do we find any indication that a "saviour" will come other than the Lord Jesus Himself, who was destined from the beginning to return the second time "without sin unto salvation." Anyone else would be a "false christ."

One Bible prediction after another ends with the second coming of Christ in the clouds of heaven with power and great glory. Over and over again this event is spoken of by the Bible prophets as the grand climax of the gospel age and the "blessed hope" of the church.

Anyone who foretells an event out of harmony with these inspired assurances cannot be a spokesman for God.

God Speaks to Our Age

By DAVID SIBLEY



A COMPARISON between the fourteenth chapter of the Book of Revelation and the twenty-fourth chapter of Matthew shows that they are somewhat parallel passages of Scripture. Both record latter-day events and speak of God's promise to see that the gospel is preached unto all nations, and climax with the second advent of Christ. The imagery used by the prophet John is by its nature intended to arrest our attention, grip our imagination, and send us asking, "What is God trying to get over to us humans down here?" The messenger of Revelation 14 is likened to an angel flying in the "midst" of heaven, yes, up there in the central blue that all may see. He is calling with a "loud" voice down to earth so that all may hear. It is a message of alarm, "Fear God, and give glory to Him." It is a message, too, of grim warning for "the hour of His judgment is come." Men are warned to give this reverent response because the Judge of all the earth is soon to give decision.

The revelator goes on to record that this celestial messenger urges men to give God glory as the Creator of heaven and earth, the sea and all that in them is. Then, after giving further facets of his warning message to religionists, he tells that this is God's last call to humanity, and that this will be followed by the reaping of the harvest, which Jesus Himself said would be the "end of the world." Matthew 13:39. Notice how pointed and beyond misunderstanding the language is: "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Revelation 14:14-16.

Now, let us take a second look at this most interesting and vital Scripture narrative. First, God commands that in order for men to have His approbation, they must cease to fear what men may think of them or say to them, and rather fear God. Secondly, they are to worship Him as the Creator of all things. This is a protest against much that is taught under the theory of evolution, which robs God of credit as the Creator. Thirdly, they are to worship God as man's rightful Judge in this climactic hour. Fourthly, they are to regard Him as the great Law-giver, for John saw that it could be said of those who respond to this heaven-sent call, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

In these days the churches have little to say about God as the Judge. The great reformers of more modern times, like Paul of old, were ever ready to warn man, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." 2 Corinthians 5:10, 11.

Billy Graham recently said something like this: Many foolish churchmen are now jumping up and down on the grave where they claim they have buried the God of our fathers, and they shout "God is dead." Because of this man may give rein to his passions. The Ten Commandments are laughed at as belonging to an age of superstition. As for believing in God as the Creator of all things, men now put their heads in the air, and dare to say, "No intelligent person believes in the Genesis story of creation any more."

The message, "The hour of His judgment is come," is intended to notify mankind that God is now considering every man's case, and soon the scripture will be fulfilled which says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

In Matthew 24 Christ is recorded as forecasting the end of our age and saying, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." And here in Revelation 14 is portrayed the fulfillment of that prophecy with the going of the "everlasting" gospel to "every nation, and kindred, and tongue, and people." No gospel is worthy of the name that does not point to the coming King and the establishment of His kingdom. The emphasis in these parallel Scriptures is on the preaching of the same age-old gospel without change or repeal. Let us briefly review some things now being passed off as the gospel of our Lord, to help us

realize the relevance of the preaching of the true gospel, and the great need of it today.

There is the social gospel by which many teach that the kingdom of God will come only by the slow process of the churches leavening society, by multiple good works, by moral pressures, and an appeal to the state for religious legislation. Little is heard of the second advent of Christ. Others hold Christ up as a noble martyr who came to show men how to live and how to die, rather than to compromise with evil. But He is not presented as the world's Redeemer in the sense of a blood-atonement.

Then there is the theory that Christ came to vindicate God's character, who then had to suffer in the person of His Son. Anything but the old-time gospel revealing man as a sinner needing forgiveness, which is made possible through the blood of His cross, is now being taught. One theologian representing a group of modernists, while still preaching in the name of Christ, waxed blasphemous enough to say, "What a primitive mythology it is, that a divine being should become incarnate and atone for the sins of men through His own blood!" And this man has been received with applause by many theological institutions the world around! Surely it may truly be said today, as in the time of Christ's first advent, that the Master is being "wounded in the house of His friends."

If there is one thing the Bible teaches in such plain language that "the wayfaring men, though fools, shall not err therein," it is the following doctrine: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:5,6. But Heaven will not be cheated. The true gospel, the gospel of the kingdom, shall be preached universally as Christ and

Christ soon is to return to this earth to reap the harvest of the ages, and the harvest is "the end of the world."



John the revelator have said. John saw that message of the everlasting gospel going to all the world, climaxing in the coming King reaping earth's harvest.

In his day the Apostle Paul said he found the proud rejecting the gospel as "foolishness," and "a stumbling block," but he declared: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16. He saw the gospel turn Rome and Greece upside down, and in his generation millions surrendered to Christ.

Now what is it that makes so many reject the Christ and His way of the cross for mankind?

Firstly, men don't like being told they are sinners. Secondly, the cross of Christ declares in eloquent tones that men must repent and find forgiveness, which is possible only through Christ's substitutionary death. Thirdly, God has a right to exact from us the wages of sin, which is death. (Romans 6:23.) Fourthly, God will not trifle with sin and sinners. Fifthly, rich or poor, free or bond, learned or ignorant, man can be saved only through Christ's name. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Sixthly, the cross makes large demands on men, for, said Jesus, "If any man will come after Me, let him deny himself, and take up his cross, . . . and follow Me." Seventhly, the cross is exclusive. However much good there is in other religions Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The gospel is God's way for man. It makes it possible for any man and all men, whatever their birth or status in life, to avail themselves of free salvation. It is God's "incredible surprise," and the wisdom of God and the grace of God. The savage of the jungle may hear it, understand it, and accept it "without money and without price." The brilliant intellectual, as was Paul the preacher back there, or the late Dr. Schweitzer, the brilliant scholar and missionary of our day, may accept it and be charmed and changed by it to their own good, and the good of their fellows.

And don't we all sooner or later feel the need of forgiveness for our mistakes and crave for the goodwill and peace of the great God? Yes, God so loved that He gave. The gospel prophet, hundreds of years before Christ went to the cross, put it this way: "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous servant justify many; for He shall bear their iniquities." Isaiah 53:10, 11.

In life's crisis hour it is "The Old, Old Story" of Jesus and His love that truly satisfies. God knows best, so let us not be asking some new thing, but by the hand of faith let us lay hold of the provision of His everlasting gospel, and have that "anchor of the soul both sure and steadfast," as we travel life's uncertain seas.



He could hardly wait for that first fall of snow!

"I Can Hardly Wait!"

HE WAS TWELVE and every inch a boy. Clear-eyed, tousle-headed, eager, he had come, as all boys do, to the wonderland of adolescence. There were so many things to see and hear in this new and exciting world. So much to do. So many surprises. So much to be explored. There just weren't enough hours in the day, enough days in the week, or enough energy in one bowl of breakfast cereal to do all that there was to do.

Of course there were shadows as well as sunshine. But the good things were so good. And there was always enough good to spice even the hardest hours with anticipation. At first his reaction to the high points of life took various forms; but in time a single, exclamatory declaration took care of every situation.

Easter and Christmas holidays from school: "I can hardly wait!"

Birthday and anniversary parties: "I can hardly wait!"

End-of-school picnic: "I can hardly wait!"

Trips to the mountains and beach: "I can hardly wait!"

The first fall of snow in winter: "I can hardly wait!"

The commencement of the football season: "I can hardly wait!"

He was always counting up the days, the hours, the minutes, sometimes even the seconds. And he was continually bringing the figures up to date.

Listening, watching, thinking as he went about his daily work, the boy's father could but wonder why so many professed Christians do not have that kind of expectancy, and longing in their religious experience.

"Why not?" he asked himself again and again.

Why not indeed?

Shouldn't a Christian be enthusiastic? Don't we have something to be excited about? Why not some real anticipation and eagerness? Some infectious and exclamatory ardour? Haven't we good reason to be counting the days and hours and minutes?

To each one of us Jesus has come in spirit and power.

Truth has been revealed, accepted, obeyed. Sin has been defined, disowned, evicted. The heart of stone has been taken away. The heart of flesh has been implanted. Divine love, the Spirit of the living Christ, resides within and has full use of our mortal temples. Under this new management our bodies become instruments of righteousness, vessels of honour.



Photos, H. G. Davis

Justified by faith, we have a claim to heaven. Sanctified by the same power, we are fitted for heaven.

Jesus is coming soon in power and glory.

Soon the voice that called to repentance will call both the living and the dead to glory and immortality. Soon the tumult of the ungodly will be silenced, the kingdom of sin crushed. Eventually the very elements will be cleansed of their defilement, and our world will again come forth from the hand of its Creator fresh and sinless as the original Eden. There the elect of God, the redeemed of earth's ages, so long strangers and pilgrims, will gather in the homeland of rest.

There is no end to the glory of it, no words for the expression of it, no capacity in our mortal minds to comprehend it. Yet it is all there—all and more. And all of it is undergirded by the infinite power of the eternal and omnipotent God. Every promise is more certain of fulfilment than tomorrow's sunrise.

Why shouldn't we shout? Why shouldn't we exclaim? Why shouldn't we look up and rejoice with holy joy? Why shouldn't we count the days, and keep on counting them until the time comes? Why shouldn't we be optimistic and expectant?

It is so easy to wear a groove. To lose our perspective. To generalize. To forget. To look only to the things that are seen. It is so easy to lose our zeal, to become mediocre, lukewarm, and thus unacceptable to God and unfit for the better land.

Wherever we are, whoever we are, whatever we may be at the moment, nothing better can happen to us than that Jesus should come into our hearts in power and Spirit, and then come to earth in power and glory. If we hold these two events in twelve-year-old expectancy, we are ready for the wonderful moment of total fulfilment.

Sanford T. Whitman

November 1, 1966 SIGNS OF THE TIMES

HELPING HAND

During the past year the American Red Cross spent more than \$108 million helping people throughout the world. The biggest single expenditure was for services to members of the Armed Forces, veterans, and their families. Another important service was the collection and processing of 2,775,200 units of blood, representing the largest response from blood donors ever made in a single year.

BIBLE STUDY IN CATHOLIC COLLEGE

Barry College, a Dominican-operated girls' school in Miami, Florida, is revamping its theology curriculum to include study of the Bible for the first time. Joseph Jurasko, O.P., head of the theology department, said the new curriculum will "attune to the spirit of Vatican Council II." "For ten or fifteen years I have sensed we have not been reaching the students with our theology courses," he said. "But we had nothing to replace them. Just then the Vatican Council came along, and the Holy Spirit intervened in our need. We have been teaching what all kinds of books say about the Bible, but not what the Bible says itself. So the Bible itself will be our textbook." The Dominican teacher said he hoped the new curriculum would serve as a model for the sixteen other Dominican colleges.

PHILOSOPHY, NOT THEOLOGY

A former president of the Southern Baptist Convention declared at a denominational conference held in Detroit that the "God is dead theology" isn't theology at all, but is "a frustrated humanism." Dr. Herschel H. Hobbs told some 5,000 pastors that "our age is plagued with pseudo-theologians . . . who are in reality philosophers posing as theologians. . . . Much that goes under the name of modern theology," he said, "is philosophy which disregards the Bible altogether, or else uses it merely as a springboard for a leap into agnosticism." Predicting that the death-of-God philosophy will die, Dr. Hobbs declared that preachers must "believe something," and must find the basis for their faith in the Bible.



PRIVATE MOTORISTS BEWARE

Nine out of every ten road accident victims in Australia were either pleasure-bound or on private business when they were killed, and only one in ten were engaged in journeys connected with their occupations. The Executive Director of the Australian Road Safety Council said this in a recent address to the Rotary Club of Brisbane. This surprising figure emerged from a study conducted last April by the Traffic Police and Transport Authorities in New South Wales and Queensland. A separate Victorian survey showed substantially the same pattern. In terms of driver fatalities, the survey indicated that the professional driver showed up in a light much more favourable than the private motorists.

BIBLES FOR INDONESIA

To combat the embargo on importing books in Indonesian languages, the Indonesian Bible Society has opened its own printing plant in Bogor. The plant will help supply Scriptures for Indonesian schools, where religious instruction is mandatory. At present it is printing Scripture portions and New Testaments. Production of the whole Bible in modern Indonesian is scheduled to begin in 1968, and is expected to reach 100,000 copies by 1970.

NEW WORLD POLICEMAN

"Britain," says the *U.S. News and World Report*, "the world's No. 1 policeman, went down with the coming of the missile and air age, not able to provide the power base needed in the modern age. . . . With the dominant powers in Europe and Asia both committed to aggression, only the U.S. is left in the position once occupied by Britain, as the one nation able to keep some kind of order in the world by a show of force."

GARBAGE CRISIS

By 1980, according to a report by the National Academy of Sciences, garbage and other organic wastes from the United States will be sufficient in volume to purge the oxygen from all twenty-two of that nation's chief rivers during their dry-season flow. This process already has had catastrophic effects on the fish life in Lake Erie and elsewhere. Householder refuse is increasing at a rate of 4 per cent a year. Already more than \$3,000,000,000 is being spent annually on its disposal—more than on any public service except schools and roads. Chemical pollution of the air inflicts \$325,000,000 worth of damage on crops each year. Ozone levels found in certain urban areas are sufficient to cause "a significant decrease in mental capacity." The report recommends complex plants that would process sewage, burn refuse, provide heating, generate electricity, and purify water for re-use.

AUSTRALIA AIDS VIETNAM MOTHERS

An Australian organization already has raised \$3,000 to provide Midwifery Kits for refugee mothers in South Vietnam. The Australian Council of Aid to Refugees (AUSCAR), is a church and community organization founded to provide aid to refugees. In South Vietnam, mothers are giving birth to babies under conditions of squalor and destitution. At least 1,000 Midwifery Kits are urgently needed. These kits are made and packed in Australia and cost \$30 each. Each kit enables a medical worker to attend twelve births. Donations to help this cause can be sent to the Honorary Treasurer, AUSCAR, P.O. Box 36, Chatswood, N.S.W.

DOCTOR JAMES E. BARBEE used to say that most people who came to see him about being "run down" were actually "wound up." A little reflection will no doubt reveal that this is the situation in most of the cases all of us have known.

Here are two men, both aged forty-five. One of them is head of a large, growing, and prospering business, a business bristling with the problems associated with such prosperity. The other man is about No. 5 in a small business that is, as we sometimes say, "just making it."

The first man admits he sometimes feels "pretty tired," but "nothing that a good night's sleep, which is usual, does not cure." Oh, yes, he says, he knows the odd night of uneasiness. But, one thing is most evident, he is not run down, does not look that way, nor does he act or speak that way. His staff all agree he is by no means "run down." And they also agree that he very rarely appears as being "wound up."

The second man: he sighs as he talks to you. He's "jumpy"—you know what that is like. His staff say that most days he is "cranky." And yet, he carries nowhere near the load of responsibility carried by the other man. He actually does not work anywhere near as hard. Mind you, to hear him talk and to note his attitudes, you might think he worked twice as hard, and that he carried twice the load.

What then is his trouble? Is he run down through too much work for too long a period? No. He's wound up. But why?

Here let us broaden the scope of the question by asking: What makes people "wound up"? And by isolating the problem in this way we shall no doubt find in the answers to the question some clues on how to avoid being wound up, that is being wound up as a pattern of living. All of us get a bit stirred up at times.

There are at least seven real-life situations which contribute to being wound up.

1. *Looking over the fence too much.* Interpretation: Being unduly concerned about what the other fellow is doing. It may be we think he is not doing enough. One man admitted, "It burns me up to think he does so little: he gets away with it; he is so well thought of despite all this, and is so well paid into the bargain." Of course, that is but one symptom. There are many others. In the Bible we read of a certain "wound up" man who on one occasion asked Jesus concerning a friend and fellow worker, "Lord, and what shall this man do?" The Master replied: "What is that to thee?" John 21:20-22, Revised Version.

2. *Trimming the edges, rather than cutting the lawn.* Interpretation: Fussing over the lesser things while the big job itself remains undone. Think of a man who spent so much time studying colour charts and colour combinations that he never even got to the point of buying paint and brushes, let alone painting his weather-beaten house. This perhaps is an extreme illustration. But that kind of approach to life's situations is all too common. The results are told to every doctor every day in every consulting room in every city—wound-up-ness. Tucked away in the Bible book of First Kings, there is the record of a certain man who was told to keep watch over and hold a particular prisoner. He failed, and in consequence received the wrath of the king with the sentence, "Because

thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life." 1 Kings 20:42. But note the pathetic plea of the doomed man who apparently was an "edge-trimmer" rather than being a "lawn-cutter": "And as thy servant was busy here and there, he was gone." 1 Kings 20:40.

3. *Back-to-front eyes.* Interpretation: Taking too much notice of the past experiences. Illustrating his claim that "many a man trusts past experiences instead of active, intelligent evaluation," Dr. Arthur L. Bietz tells of a difference between an old employer and a young employee. The older man tried to bolster his position with, "I have had a lot of experience." The younger man then countered with, "Yes, you may have had a lot of experience; but isn't it possible that you would not have had so much experience if you had used more intelligence?" Dr. Bietz then observes, "One can have forty years filled with wrong experiences. The one who trusts only in past experiences does not think." Everybody fails sometimes. Failures are a

Are You 'Run Down' or 'Wound Up'?

Asks W. AUSTIN TOWNEND

part of life. But let us not be dogged by the idea that because a certain set of circumstances produced a failure once (or even more often than that), they need always bring about failures. The facts are that they need not. A one-time-failure of a religionist, now turned successful, wrote of his life, "Forgetting those things which are behind, . . . I press toward the mark for the prize." Philippians 3:13, 14.

4. *Skeletons in the cupboard.* Interpretation: Sins that have not been confessed to God. Here is the confession of a man who had quite a few skeletons in his moral cupboard. The skeletons included adultery and being party to a murder: "So long as I refused to own my guilt, . . . life ebbed away; . . . my body dried up, as in summer heat." Psalm 32:3, 4. There you have the words of Israel's King David as translated by James Moffatt. Professor Franz Alexander, known as "the father of psychosomatic medicine," which deals with the relation between health of mind and body, says in his "Psychosomatic Medicine," page 37, "The fact that the mind rules the body is . . . the most fundamental fact which we know about the process of life." Question: How can a mind that is harbouring feelings of guilt contribute to an unwound personality? It can't be done. Sin must be confessed to God, and to the



person or persons sinned against, if such is the case. (The Bible does not teach that we must confess to a minister.) Then comes the unwinding which is so essential to proper living. Actually it is an experience which reverses the one described by Matthew Arnold. "There's a secret in his breast, which will never let him rest." King David himself knew the release of confession. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. . . . Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." Psalm 32:5-7.

5. *Just chipping stones.* Interpretation: Failure to be in love with your job and its place in the bigger

scheme of things. You probably have heard the story of two men working in a quarry. Asked what they were doing, one replied, "Just chipping stones," while the other exclaimed, "Helping to build a cathedral!" It was the "just-chipping-stones man" who was running the risk of being "wound up" as his inner self resented the hard lot of just chipping stones. Fancy driving the same dirty old steam engine for almost fifty years. "What a job!" some might say. But one man who was about to retire after such a working life observed: "A great engine. A great heart. . . . Funny how you get to love 'em!" The founder of "Pelmanism," W. J. Ennever, once wrote, "The man who has learned to love his calling is already on the way to success." Long before Ennever, the successful Paul wrote, "And whatsoever ye do, do it heartily." Colossians 3:23.

6. *Green eyes.* Interpretation: Jealousy, plain old jealousy. Did you know that the world's wisest man, King Solomon, catalogued envy as "the rottenness of the bones." Proverbs 14:30. It is. And it surely does get people "all wound up." The dead on most battlefields lie there because of jealousy, not so much their own jealousy, but that of a ruler or a government. Hospitals are full of the jealous, and so are the graveyards. Jealousy kills. Being the passion that it is, James Moffatt's translation of this scripture describes the deadly work of jealousy in no uncertain language—the "passion makes man rot away." But there is a better way: "And if thou draw out thy soul to the hungry [the person of whom you are jealous and who is hungry for your love]; . . . then shall thy light rise . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:10, 11.

7. *Constant attempted theft.* Interpretation: Trying to take tomorrow's cares today. When we take that which does not belong to us we steal. Every little child knows that. Tomorrow is not ours. Today is our only possession in the realm of time. Very few of us have *today* more than we can handle *today*, when it comes to cares. And very few of us run a risk in handling *today*, provided we can keep away from the unknown, from attempting to take what does not belong to us—*tomorrow*. Wound-up people are usually wound up about either yesterday or tomorrow, but rarely today. At the most, today will stir us up. And then when today has gone, so has the stir. Ellen G. White lived to be almost ninety years of age, worked up to the end of her life, and had more of her writings published than did any other woman of her time. She lived in the realm of today. Her own words are worthy of notice. "Some are always fearing, and borrowing trouble. Every day they are surrounded with the tokens of God's love; every day they are enjoying the bounties of His providence; but they overlook these present blessings." Let's not do that. "So do not worry about tomorrow," translates Goodspeed, "for tomorrow will have worries of its own. Let each day be content with its own ills." Matthew 6:34.

Are you genuinely "run down"? A good physician can help the "run down," of whom there are not so many.

But who on earth can help the "wound up"? Almost nobody. God above can.

"Cast thy burden upon the Lord, and He shall sustain thee." Psalm 55:22.

SUPPOSE WE ARE LOOKING at an amoeba under the microscope, and the light is somewhat dim. Then, let us shine a bright light on one side of the slide, and watch what happens. At once the amoeba will begin to move away from the light.

But how, we may ask, can it do this? It has no eye nor any sign of a pigmented spot that might serve as an eye. Yet the bright light set up a movement in the protoplasm of this simple little cell. What has happened?

The amoeba consists of a mass of thin greyish protoplasm that has the power of throwing out what we call *pseudopodia*, or "false feet." The cell wall seems to weaken in places, allowing some of the protoplasm to flow out in fingerlike projections; and the cell moves in whatever direction the flow is the strongest. When the strong light shines on the cell, investigators have learned, it causes the region nearest the light to thicken, and the pressure forces the substance to flow the other direction, or away from the light.

Now all this sounds very simple. But it is not so simple as we might think. True, we have learned how it works. But why? That is another matter. Why should it act just that way? Why did the light not thin down the protoplasm instead of thickening it? Had it done so, the results would have been exactly the opposite. How does it happen—really, does it *happen* at all—that the tiny bit of jelly-like substance reacts in such a way as to place the cell in a more favourable situation—that is, to cause it to retreat from a light that was so strong as to threaten to do it harm? It is a miracle of science how such adjustments are made.

A very important rule that the zoology student learns when he studies these little animalcules is that their reactions are always such as to place them in the optimum, or most favourable, environment possible. They act as if they were intelligent—which, of course, we know they are not. But if not, where is the intelligence that planned it all that way? For surely it cannot be a mere accident.

Perhaps while we are looking at the amoeba, we might be so fortunate as to see a euglena swimming about in the drop of water on the slide. This tiny creature is shaped like a slipper. At the heel end is a small gullet, and near the bottom of this is a dark spot known as the stigma, or "eyespot." Projecting from the mouth of the gullet is a long flagellum, a hairlike appendage that waves about and causes the euglena to move.

If direct sunlight is allowed to shine on the euglena, the stigma controls the beating of the flagellum in such a way as to cause the animal to move away from the light. On the other hand, weak light attracts it. And the movements are all under the direction of this tiny bit of pigmented material. Other protozoans respond similarly, showing us that there is something in their mechanisms designed to keep them oriented with respect to light.

Now let us go down to the beach at low tide, and dig for clams. Some kinds, such as the famous Pismo clams of California, or the quahogs of the north-west United States, lie buried some distance down, and extend a long funnellike neck, or siphon, to the surface of the sand. Through this siphon water is drawn in and thrown out, bringing food to the clam down in the sand.



The miracle of vision is more fully appreciated in the higher forms of life, b

THE MIRACLE of



*How the Eyes of Clams, Lobsters, Flies, and B
Declare the Wisdom and Power of the Creat*

As we search for these clams, we must be very careful in our movements, or they will suddenly draw their siphons down out of sight. Our shadow falling across the outer end of their siphons causes a quick reaction in the muscles within them. Studies on these siphons show that, imbedded in their substance near the outer ends, are many nerves, connected with tiny light receptors. As the light changes, by our shadow cutting off the sunlight, these receptors produce chemicals that stimulate the nerves, causing them to initiate contraction in the siphon muscles. Simple, isn't it? And yet, how did this all happen to come about?

Some relatives of the clam, such as pecten, mollusks with shells like that used as the symbol of the Shell Oil Company, have more than mere light-sensitive spots. They actually have eyes around the margin of the mantle, the soft tissue that protrudes from between the valves of the shell. Another close relative, the common garden snail, has eyes on protruding stalks. These eyes possess a cornea, lens, and retina, like the eyes



atures lower down the scale also reveal the supreme wisdom of the Creator.

Vision

By HAROLD W. CLARK

of higher animals. The squid and octopus have eyes that compare in complexity with those of the vertebrates. It is indeed remarkable that a group of animals so low down in the scale of existence as are the mollusks should have such complex eye structures.

Many worms are sensitive to light, even though true eyes are unknown in this group. It seems that the Creator has equipped even the lowliest of His creatures with mechanisms whereby they may react to light and place themselves in the most favourable relation to their surroundings.

Of all the *photoreceptors*, as the scientists call them—that is, the “light-receivers”—the most remarkable, perhaps, are the compound eyes found in the phylum Arthropoda, which includes the crayfishes, lobsters, and insects. These are well worth investigation, as they reveal the wondrous works of Him who is perfect in knowledge. Let us look at the eye of a fly or a honeybee.

The first thing that we notice is that it is very large in proportion to the size of the head—in fact, a fly's eye may seem to cover almost the entire side of the head. A closer examination, even with a low-power lens, will reveal the fact that the eye is made of thousands of facets. It is, in reality, a composite of thousands of separate eyes. Let us examine one of them in detail.

Possibly the best way to try to gain an idea of the structure of one of these separate eye sections would be to attempt to model it. Let us take a sheet of light cardboard and make a hollow tube about fifteen inches long. It must be about five inches in diameter at one end and about three inches in diameter at the other. Now this conical tube should be creased from end to end with six evenly spaced creases so that, viewed from either end, it will have the shape of a hexagon rather than of a circle. Next trim the smaller end of each side into a triangle so as to form a pyramidal point. If we were to let a small cord hang out of this pointed end the effect would be more realistic, this representing the nerve leading to the brain. Across the larger end we should place a transparent plastic lens to represent the cornea. Inside we might paint the side-walls black about half or two thirds of the way up to represent the retina. Now we have a fairly satisfactory model. But we would have to make 10,000 of these and stick them together to get an idea of what the eye of a honeybee is like.

With so many tapering facets glued together, the complete eye would be more or less convex in shape, just as we observe in the bee or the fly. No wonder it is hard to surprise a fly, when he has eyes pointing in every direction. In fact, a single eye of a fly has a range of about 200 degrees, or more than a half circle. With two such eyes, there is hardly anywhere he cannot see all the time.

Did you ever look through a stereoscopic viewer and see the two pictures on the card take on a three-dimensional appearance? Such pictures are taken by a camera that has two lenses spaced like the two eyes. The angles of vision are slightly different—that is, objects pictured by one lens have a slightly different alignment from those pictured by the other. Then when the lenses of the stereoscope superimpose them, we see as we would actually see if looking at the scene directly, and the pictures take on a reality that is astonishing.

The impulses sent from our two eyes to the brain have to be interpreted, and by experience we learn to recognize distance of objects by their angular relationships. What would it be if we had many eyes? What kind of vision do you suppose a fly has? How do objects appear to him? We can only guess.

A very interesting application of this stereoscopic principle was used during trench warfare in World War I. Planes flying over the trenches took photographs at intervals a quarter or a half mile apart. When these were printed and mounted on cards and viewed with stereoscopic lenses, the viewers got the effect of looking down with eyes that far apart. The results were that the trenches looked like canyons, and soldiers' helmets appeared to be great domes. Details were easily picked out that otherwise would have been impossible to recognize.

Let us imagine three different facets of a fly's eye, one pointed straight toward a beam of light, one at

quite an angle to one side, and a third at an angle the other way. The beam would shine straight down the centre facet, but would strike the sides of the others. Now, the slightest movement in any direction, sideways, away, or toward the eye, would change the angles at which the light would strike, and change the pattern of vision. The brain of the fly, accepting impulses from thousands of such facets, would detect even the very least motion, and would be instantly aware of approaching danger.



The crayfish and the lobster have the same kind of eyes, but they have one additional feature—the eyes are located on stalks so that they can be turned about to look in any direction. Surely this is another remarkable adjustment to enable the animals to be instantly aware of any danger that might approach from any direction.

Now what is the point to all this recital of the marvels of sight—the miracle of vision? Just this: How did it all happen, anyway? Can anyone imagine how the sensitivity of protoplasm to light could accidentally be increased by having some pigment collect at a certain spot, just where it was needed? Can one imagine how such pigmented cells in slightly higher animals could be arranged in cups, then furnished with lenses and finally developed into complex retinas, and connected to brain cells capable of interpreting the

impulses that come from them—all this by pure chance? It is too fantastic to imagine.

Take the matter just referred to, the interpretation by the brain. How could groups of cells in the brain tissue interpret the messages they receive from the retinas in these compound eyes? All the nerve impulses flowing up the optic nerve strands are alike as far as we can tell. These nerve fibres all have to be connected in such a way that the pattern of impressions coming to them somehow takes on meaning. How could such a complex mechanism ever develop by natural means?

Have you ever been inside a telephone exchange, and watched the switches operate? It is fascinating. Suppose your number is 96 5247. Impulses coming from the phone being dialled activate a battery of ten switches, and close number 9. The next turn of the dial goes through this line to the next battery of ten, and closes switch number 6. The next battery of ten has number 5 closed. And so it goes until the whole number has been used up, then the ringing mechanism is set into operation on the line emerging from the end of this series. It is all so simple, isn't it? And yet, how could such a system ever just *happen* to fall into line?

And now, consider the brain mechanism that interprets all these sensations coming from the eyes and the other sensory endings in any animal or man. It has been said that if we had to process all sensations through a computer instead of through a brain, the machine would have to be many times as big. Perhaps this fact will help us to appreciate better the wisdom of the Creator when He brought these remarkable structures into existence and gave them their appointed functions in the animal kingdom. To think that it all could have come about by automatic processes is so far from the realm of possibility as to be nothing but utter foolishness. Surely, "The fool hath said in his heart, There is no God." Psalm 14:1.

IS PROTESTANTISM SPLITTING?

(Concluded from page 7)

the Baptist Union by reason of the "accelerating trends of the ecumenical movement," with which Dr. Ernest Payne, Secretary of the Baptist Union, is so closely associated. In a statement explaining their action, they pointed out that "the matter has been brought into focus recently by the appalling drift, not to say landslide, of many of the major denominations and their leaders away from the faith and doctrine of the Reformation."

Commenting on this stand of the Leicester Baptists, a correspondent in *The Christian* wrote:

"As the next few decades pass, if the church remains here, *The Christian* will have to record many such events, as Scripture adhering companies come at last to implement their incompatibility with the hotchpotch of ecumenism."

That the situation we see in the religious world of today would develop in the last critical days of earth's history was clearly foretold in Bible prophecy. This indeed is the subject of the thirteenth and fourteenth

chapters of the Revelation, which foreshadow the resurgence of the papal "beast" (Revelation 13:1-10), the development of a contemporary ecclesiastical grouping so closely parallel with Rome as to merit description as an "image to the beast" (Revelation 13:11-18), and the calling out, through the message of the three angels of Revelation 14:6-12, of a faithful remnant keeping "the commandments of God, and the faith of Jesus."

Whether it was by coincidence or design, it is certainly significant that in one of the major addresses at the National Evangelical Assembly, Dr. J. I. Packer, warden of Latimer House, Oxford, outlined the platform on which he believed evangelicals should stand in these momentous times in the very terms of the divine message of the "three angels" of the Apocalypse. They should, he said, in a time of increasing apostasy, be proclaiming God as the Creator and Lawgiver, a "faith" in Christ based solidly on the Word of God, and an obedience in terms of "the keeping of His commandments."

On this truly "evangelical" platform it is our earnest desire to stand, and with such "saints" we would seek, by grace, to be fully identified.

**just YOU
and
YOUR BIBLE**



Roy C. Naden

MAN, MORALS, AND MARRIAGE

1. After creating Adam, what comment did God make?

"It is not good for man to be alone; I will make a helper to suit him." Genesis 2:18, Moffat.

2. Who performed the very first marriage?

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He . . . made . . . a woman, and brought her unto the man." Genesis 2:21, 22.

3. When a man and woman are united in holy wedlock they should establish their own separate home, therefore whom should they leave?

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife." Genesis 2:24.

4. In God's plan how long should a marriage continue?

"For the woman which hath an husband is bound by law to her husband so long as he liveth." Romans 7:2.

5. Today, in many instances, marriages are contracted simply as a matter of convenience or as the result of physical attraction, but if a marriage is to last, upon what foundation must it be built?

"Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." Ephesians 5:25.

6. How does the Bible describe the tremendous advantage that comes to a man when he marries a good and godly wife?

"A rare find is an able wife—she is worth far more than rubies! Her husband may depend on her, and never lose by that; she brings him profit and no loss, from first to last." Proverbs 31:10-12, Moffat.

7. In the days of the children of Israel, God's people were expressly forbidden to marry unbelievers. This prohibition is repeated in the New Testament. What is the straightforward and unalterable statement of the Bible on this subject?

"Do not unite yourselves with unbelievers; they are no fit mates for you. What has righteousness to do with wickedness? Can light consort with darkness? Can Christ agree with Belial, or a believer join hands with an unbeliever?" 2 Corinthians 6:14, 15, N.E.B.

8. Marriage means the union of two lives, socially, spiritually, physically, and domestically. In fact how complete is this union to be?

"And they shall be one flesh." Genesis 2:24.

9. Most institutions that have two "heads" founder! Marriage is no exception. Although husband and wife become "one," they are still two separate individuals, therefore their relationship must be clearly stated and understood. Although neither is ever to dominate the other, what is their relationship to be, and how is this explained?

"For the husband is the head of the wife, even as Christ is the head of the church. . . . So ought men to love their wives as their own bodies." Ephesians 5:23, 28.

10. In God's original plan, what was one special blessing that was to be received through marriage?

"And God blessed them; God said to them, 'Be fruitful, multiply, fill the earth.'" Genesis 1:28, Moffat.

11. The home is the foundation of our civilization. When our homes are in order, the nation is orderly. When discipline fails in the home, chaos and lawlessness break out everywhere. Therefore, how do the Scriptures advise parents to train their children?

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Proverbs 13:24.

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Ephesians 6:4.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:6, 7.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

12. Families which expect to stay together, must pray and study together. Therefore, before any family separates in the morning, what example of the psalmist could they well follow?

"Give ear to my words, O Lord, consider my meditation."

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." Psalm 5:1, 3.

13. The marriage relationship is so important it is specifically mentioned three times in the Ten Commandments. What vital instruction did God write with His own finger?

"Honour thy father and thy mother."

"Thou shalt not commit adultery."

"Thou shalt not covet thy neighbour's wife." Exodus 20:12, 14, 17.

14. We live in times of moral laxity and licentiousness. What will be the ultimate fate of those who behave in this way and do not repent?

"Make no mistake: no fornicator, or idolater, none who are guilty either of adultery or . . . perversion . . . will possess the kingdom of God." 1 Corinthians 6:9, 10. N.E.B.

15. How does the Bible describe the eternal reward of godly families?

"For, behold, I create new heavens and a new earth. . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . They shall not labour in vain; . . . they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:17, 21, 23.

THERE SEEMS TO BE a widespread view that it is not necessary to be a member of a Christian church in order to be a Christian. It is argued that being a Christian is to live a good life, to be kind and considerate to one's loved ones and neighbours, and honest to one's traders and clients, and that anything else is really unnecessary. In addition to the more philosophical arguments advanced, it is also said that church-going is "a bit of a bore." Another way of discounting or dismissing the need for church membership or church attendance is the admission, "I went to church today, and I was not unduly depressed."

This *laissez-faire* attitude on the part of a large section of the community is in strange contrast to the criminal classes. They believe in organization. In fact, if we are to believe the reports that are published from time to time, crime is very highly organized today, and that is one reason why so many criminals go free. The old adage, "Crime doesn't pay," seems no longer to be relevant.

The Church and the Churches

No religious force has ever outlived its founders if it lacked a precise doctrine and organization. In the case of Christianity, the emergence of doctrine was followed closely by organization, and both are necessary if Christianity is to survive.

At Pentecost, when the infant church was launched on its world-evangelizing crusade, it is recorded that "with one mind they kept up their daily attendance at the temple, and, breaking bread in private houses, shared their meals with unaffected joy, as they praised God and enjoyed the favour of the whole people. And day by day the Lord added to their number those whom He was saving." Acts 2:46, 47, N.E.B.

Such was the society of the Christians who heard and accepted the call of Christ to leave all and follow Him. They joined together in assemblies or groups called churches. These churches or "congregations" met in all sorts of places, in homes (Romans 16:5), in school halls (Acts 19:9), and in hired houses. (Acts 28:30, 31.) It was not until the reign of Constantine in the fourth century that Christians were permitted to own church buildings.

The place was relatively unimportant. What is vital is the spirit and motive that prompt individuals to come together. On this the teaching of Jesus is explicit. Speaking of the necessity to preserve order and discipline among His disciples, He added, "For where two or three have met together in My name, I am there among them." Matthew 18:20, N.E.B.

In a discussion with a Samaritan woman as to the relative values of Mount Gerizim and Mount Zion, Jesus stressed the greater value of heart response. "But the time approaches, indeed it is already here, when those who are real worshippers will worship the Father in Spirit and in truth. Such are the worshippers whom the Father wants. God is Spirit, and those who worship Him must worship in spirit and in truth." John 4:23, 24, N.E.B.

Many of the trappings that pass for Christianity could be dispensed with, without any harm to church attenders. In fact, probably more people would attend church services if they were not repelled by a lot of

mumbo-jumbo and ritual that has unfortunately replaced or buried the vital spirit-to-spirit worship that God requires.

The tendency to ritual and repetition of dead forms was becoming pronounced even in the first century of the Christian church. The apostle appealed to his readers: "We ought to see how each of us may best arouse others to love and active goodness, not staying away from our meetings, as some do, but rather encouraging one another, all the more because you see the Day drawing near." Hebrews 10:24, 25, N.E.B.

What You May Miss

One of the tragic drawbacks of avoiding church services is that we may miss a vital contact with the Redeemer. That actually happened to Thomas, one of the apostolic band. Jesus appeared to the apostles after His resurrection and convinced them of His being raised from the dead and "they were filled with joy."

"One of the twelve, Thomas, that is 'the Twin,' was not with the rest when Jesus came. So the disciples told him, 'We have seen the Lord.' He said, 'Unless I see the mark of the nails on His hands, unless I put my finger into the place where the nails were, and my hand into His side, I will not believe it.'" John 20:19-25, N.E.B.

Maybe you and I need a revelation of Jesus like that, and we may miss such a personal confrontation by absenting ourselves from the means of grace provided by God in "the fellowship of the saints."

A very common disease is rampant in Britain today. It is more pandemic than the common cold. It is called "Morbus Sabbaticus." As diagnosed by the

J. A. McMILLAN

Asks---

Should

Vicar of Christ Church, Chadderton, A. V. Austin, "the attack comes on every Sunday. No symptoms are felt on Saturday night. The patient sleeps well, eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner."

The vicar lists seven peculiarities of this singular complaint: (1) It always attacks professing church people; (2) It never makes its appearance except on Sundays; (3) The symptoms vary, but it never interferes with the sleep and appetite; (4) It never lasts more than twenty-four hours; (5) No physician is ever called in; (6) It is becoming painfully prevalent, and is alarmingly infectious. Make no friends of the infected; (7) No remedy is known for it except prayer. Unless checked it always proves fatal in the end—to the soul."

Your "Invisible" Means of Support

It was a Lord Linlithgow, one-time Lord-Lieutenant of India, who once remarked that there were too many



We Go to Church?

people who were "trying to live without some invisible means of support." Each of us is surely conscious of the need of divine strength and wisdom to meet the exacting strains and stresses of modern living. When we disregard or neglect the opportunity of going to church, we are thereby impoverishing the soul and spirit, which distinguish us from the "brute creation."

In these days of international unrest, of social upheaval, of increasing crime and lowered morale, society needs the stabilizing influence of the Christian church, if we are to be saved from descending into an abyss of destructive hedonism and anarchy.

The church is not a dehumanized organization or institution. It is a society of redeemed souls who believe in the things of the spirit. They do not profess to be better or wiser than their fellows, but have the conviction that in unity is strength. They hold the conviction that "man does not live by bread alone." Just as a piece of coal, divorced from the fellowship of the fire, will lose its flame and heat, so the individual who deliberately absents himself from associating with

fellow-Christians, for whatever reasons or excuses, will "lose out" in his Christian experience and instead of enjoying a flame of devotion upon the altar of his heart, will have nothing but dead ashes.

The church will be as strong, or as weak, as the members that constitute its life. If we let inclination or fancy dictate our attendance and active support of its programme, instead of duty governed by principle, then the church will be enfeebled and its witness shorn of all effectiveness. However insignificant we may feel as individuals, we may rest assured that, as in the case of young David, "thou shalt be missed, because thy seat will be empty." 1 Samuel 20:18.

"I am an Empty Pew," says a Presbyterian *Bulletin*. "I vote for the world as against God. I deny the Bible, I mock at the preached Word of God. I rail at Christian brotherhood. I laugh at prayer. I break the Fourth Commandment. I am a witness to solemn vows broken. I advise men to eat, drink, and be merry, for tomorrow we die. I join my voice with every atheist and

(Please see page 28)

What Seventh-day Adventists
believe regarding

The LAW and the GOSPEL

By GEORGE BURNSIDE



Page Twenty-two

SEVENTH-DAY ADVENTISTS believe that there is no conflict whatsoever between the law and the gospel. In fact there could be no conflict. They both have a place in God's plan. If there were no law there would be no gospel. There is a gospel because there is a law. Because the law was disobeyed the gospel is necessary. The law reveals sin. The gospel reveals the Saviour. At Sinai we find out what we should do. At Calvary we find out how to do it.

The gospel saves from sin. (Matthew 1:21.) It raises people to the law's level. The "gospel of grace" is so far-reaching that it touches every man. In Titus 2:11 we read, "The grace of God that bringeth salvation hath appeared to all men." One writer has called it "grace abounding." It is so deep it can reach to the lowest human. It is so high it reaches to the throne of the Great Eternal. It is so wide that it removes our sins from us as far as the east is from the west. (Psalm 103:12.) It is also so long that it reaches from Paradise lost to Paradise regained—from Eden to Eternity. In fact, all who enter the glory land will enter saved by grace, and saved by grace alone. Not a single soul will pass through the pearly gates because he was saved by his own work.

Some would have us believe that prior to the cross of Christ men were saved by keeping the law, but now they are saved by grace. If this were true we would have a divided heaven. Some would be in heaven because of their own works, and others would be there solely by the salvation of Christ. No! There will not be a divided heaven. Neither are there two ways to the gloryland. There is only one way and Christ is the way. (John 14:6.) "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Every soul who steps through the pearly gates will enter there saved by grace and saved by grace alone.

Not a single person will enter heaven by the merits of his obedience.

In Old Testament times people were saved by grace, the same way as we are saved today. St. Peter, speaking of the Old Testament saints, stated in Acts 15:11, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

There is but one way to glory and that is the way of the grace of the Lord Jesus Christ. That men were not saved by works in Old Testament times is clearly stated by the Apostle Paul, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Romans 4:6.

It is crystal clear that all who are saved, whether under the old dispensation or the new, are saved by grace. There is no difference.

Note this fact also that all good men count the law of God as a friend. David, a man after God's own heart, writes, "The law of the Lord is perfect, converting the soul." Psalm 19:7.

Paul, the great New Testament missionary to the Gentiles, writes, "The law is holy." Romans 7:12. In verse 14 he states, "The law is spiritual." In 1 Corinthians 7:19, Weymouth's translation, he makes it even more emphatic, "Circumcision is nothing, and uncircumcision is nothing; obedience to God's commandments is everything."

In both the Old Testament and the New, all good men were friends of the law of God. They stand with our Lord and Saviour Jesus Christ who says, "I delight to do Thy will, O My God: Yea, Thy law is within My heart." Psalm 40:8. See also Hebrews 10:5-7.

The law is in the heart of Christ. No one can trample on that sacred law without grieving Christ.

Yet, some persons today are strongly opposed to God's law. The Word of God, however, puts opponents of the law in a most unfavourable light. Note the clear statement of Scripture, "The lower nature is enmity with God; it is not subject to the law of God." Romans 8:7, N.E.B.

It is because God's law is eternal and more firmly established than Gibraltar that grace is necessary. The stronger the law, the more the need of grace; for the word grace means unmerited favour or undeserved kindness. When a person is condemned to die, and is given a pardon that he does not merit, that is grace. I understand in some places when the governor pardons a man who is under the sentence of death, there is written across the pardon the words, "Saved by grace."

Grace is not something that exists apart from law, but exists because there is a law. Thus it is foolish to speak of one age as a dispensation of law, and of another as a dispensation of grace: law and grace work side by side, and have done so ever since the first man sinned, and will continue to work together until the day of mercy closes. Grace or pardon cannot be extended to anyone if he has not broken the law; "for where no law is, there is no transgression." Romans 4:15.

If the law of God could have been abolished, then there would have been no need for Christ's death on Calvary. Actually the cross of Christ is the strongest argument of all that God's law could not be changed or laid aside. If the law could be set aside, then sin

could also be set aside, and the "wages of sin" could be set aside, for "the wages of sin is death." Romans 6:23.

Christ died in the sinner's stead. Christ did not want to die, but there was no other way to redeem the sinner. When Jesus went to the cross He demonstrated beyond any shadow of a doubt that God's law cannot be set aside. "The wages of sin is death," and "sin is the transgression of the law." 1 John 3:4.

Now, when we who have sinned, and deserve death, seek Christ as our Saviour, we are not saved by the law but by the love and grace of the Lord Jesus Christ. We are saved by grace and grace alone.

However, being saved by grace does not sweep away the claims of the law. Now that we are free from death through Christ, we are not at liberty to ignore the law and break its commands. Actually, every blood-bought, redeemed person is under a double obligation to obey God's law.

This is so firstly, because we must obey God. Secondly it is out of love and gratitude for His wonderful love and redeeming grace that we delight to do His will, and His every command becomes our joy to obey. That is what the Apostle Paul states in Romans 3:31, "Do we then make void the law through faith? God forbid: yea, we establish the law." Thus every child of God has an added reason to "keep the commandments of God, and the faith of Jesus." Revelation 14:12. He will be doubly careful to keep God's law so he will not bring disgrace upon Him "who loved me, and gave Himself for me." Galatians 2:20.

Christ Jesus, our Lord, loves the law. It is recorded of Him in Psalm 40:8, "I delight to do Thy will, O My God: yea, Thy law is within My heart." The law of God is enshrined in a sacred place—in the very heart of our wonderful Redeemer. As you invite Christ into your heart, He brings God's law into your heart and life, for Christ has that law in His heart when He enters your heart. Thus the commandments of God will be seen lived out in your life, and will become the evidence to all that Christ is truly in your heart, as is stated in 1 John 2:3, "Hereby we do know that we know Him, if we keep His commandments." If on the other hand we are not keeping God's commandments, it is a clear sign that we do not have Christ within. This is clearly stated in 1 John 2:4, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him."

As you fully surrender to Christ, He not only pardons your past transgressions of God's law, but comes right into your heart and thus fulfils God's law in your life. Thus "the righteousness of the law [is] fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3. No wonder Paul was not ashamed of the gospel that revealed this wonderful righteousness. (Romans 1:16, 17.) This is what it means to be saved by grace. Christ does it all—past, present, and future—yet we get the full benefit of it. He forgives our sins, He keeps God's law within us and through us, and finally He clothes us in His own righteousness, and thus presents us "faultless before the presence of His glory with exceeding joy." Jude 24.

What a wonderful Saviour!

What a wonderful salvation! Christ does it all. We are saved by grace—the grace of the Lord Jesus Christ.

COUNTDOWN



TIMELY TOPICS FOR TEENAGERS

Who are Looking for
Certainty in Today's Uncertain World.

By DESMOND B. HILLS

How Mature Are You?

To the age-old inquiry, "How old are you?" one somewhat precocious boy replied, "Well, according to my latest personal check my psychological age is 12, my moral age is 4, my atomical age is 7, my physiological age is 6, but if you want to know my chronological age, I am 8 years old."

This lad apparently realized that chronological age is not the only factor that determines standing in the community. Yes, M.Q.—maturity quotient—doesn't always depend on chronological age.

Maturity means full development or completeness of growth. According to T. H. Jemison in his book, "Facing Life," maturity includes growing to adult size and attitudes

- | | |
|---------------|------------------|
| ★ spiritually | ★ culturally |
| ★ mentally | ★ emotionally |
| ★ physically | ★ in personality |
| ★ socially | ★ in character. |

Naturally this is a long process and much depends upon our attaining full maturity. We were not born with the ability to react to life's situations in an adult way. This ability must be developed as we face life's situations. Some people are *adjustable* to difficulties, but others are *combustible* in similar situations. Some youth *act* maturely while others *react* immaturely.

It certainly is God's intention that we be mature, and this should be one of the chief aims and purposes of our life. The Apostle Paul declared that one of the reasons God has given "spiritual gifts" to men is that we all develop "unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:13. In growth to maturity, as in all things, Jesus is our perfect example. Of Him we read, "And Jesus increased in wisdom and stature, and in favour with God and man." Luke 2:52.

As I study the Scriptures on this subject I find that there are basic principles that we must adopt if we would "grow up" into the fullness of Christ.

A SPIRITUALLY mature youth lets the past remain with God, lays the present in His hands, and leaves the future with Him.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded." Philippians

3:13-15. There is no reason for us to worry about the sins of the past, for God has provided a way whereby we can have them blotted out. All we need to do is make restitution where possible, confess our sins to Christ (1 John 1:9), claim His pardon and forgiveness. To worry about our sins of yesteryear is to deny the provisions of the plan of redemption. Someone asked Luther, "Do you feel that you have been forgiven?" He answered, "No, but I'm as sure as there's a God in heaven." Christians, mature Christians that is, are the happiest people in all the world. They *know* the gospel and they *believe* the Christ of the gospel. This knowledge and faith enables them to live victoriously while waiting for their Saviour to come again.

A MENTALLY mature youth thinks creatively, constructively, and controls mental habits.

"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." Philippians 4:8. Here is a healthful train of thought for the mind to follow. When the mind wanders on impure mental images, bring it back to pure thoughts.

A PHYSICALLY mature youth is concerned about maintaining good health, acquiring control over the body, and having adult attitudes to physical powers.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. We must recognize that the body belongs to God. It is "the temple of God," an object of His creation, and we are to glorify God in it.

Good health necessitates that we abstain from that which is harmful, and to use moderately that which is good. Some people live to eat but the mature youth eats to live. To keep fit we need adequate sleep, lots of exercise, a balanced diet of wholesome foods, no alcohol or nicotine, plenty of water, fresh air, and sunshine, and cleanliness of mind and body.

A SOCIALLY mature youth shares his life with others and finds real enjoyment in Christian association.

Be "a lover of hospitality." Titus 1:8. The Bible lays much stress upon the practice of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessing it brings. In this materialistic age we have more money and things, but don't you think we tend to share less? We need to be hospitable and fellowship with one another, and to demonstrate in our gatherings lovely Christian characters. However,

when it comes to social gatherings, there are two extreme groups that we should avoid: the small group that considers all recreation a sin, and a larger group that seems to be always craving for fresh amusements and new diversions. Between these two extreme positions is God's plan for the mature Christian's social life.

A CULTURALLY mature youth is refined in speech and deportment, and is courteous to all.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12. This golden rule is the principle of true courtesy and is the exemplification of true Christian love. It was a very busy night at the big movie theatre in Stockholm, Sweden. The hat-check girl was having a trying time of it. There seemed to be a never-ending line of hands holding out wraps which had to be tagged and systematically put away. She worked steadily, automatically, without even bothering to look up at the faces. She had to hurry. It was nearly curfewtime. A tall, elderly man put his hat and coat on the counter. "That will be 25 cere," the girl said (25 cere is about 5 cents). "I'm sorry, I haven't any money with me," the man replied gently. The girl was annoyed. What did he expect? "Well, it will be 25 cere, anyway," she said, shortly. The man turned around and borrowed the coin from someone behind him. Only then did the girl look up. She gasped when she recognized her customer. It was the king of Sweden!

Christ has warned us not to overlook being kind to every human being, whether he be poor or rich, in low station or high, ignorant or educated. In each of them is the resemblance of Christ. To refuse them, therefore, is to refuse Him. Jesus put it very forcefully when He said: "I tell you this: anything you did not do for one of these, however humble, you did it not for Me." Matthew 25:45, N.E.B.

"People may doubt what we say, but they will always believe what we do." This statement highlights the fact that we need to be careful about our behaviour.

YOU TELL ON YOURSELF

You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time.
By the use you make of dollar and dime.
You tell what you are by the things you wear,
By the spirit in which you burdens bear,
By the kind of things at which you laugh,
By the records you play on the phonograph,
You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat,
By the books you choose from the well-filled shelf:
In these ways and more, you tell on yourself.
So, there's really no particle of sense
In an effort to keep up false pretence.

An EMOTIONALLY mature youth has the feelings under the control of reason, and faces reality confidently.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs 16:32. Too often we meet and read of youth who "do what comes naturally." They follow their feelings on such important issues as choosing a life companion, and often wake up too late to the fact that they should have followed the dictates of the head rather than the heart. The only safe course for twentieth-century youth is to commit your ways unto

the Lord and discipline yourself to act according to principle rather than passion.

King George V of England had six maxims hanging in his study at Buckingham Palace. These maxims are good ideals for all who would demonstrate emotional maturity.

- ★ Teach me to be obedient to the rules of the game.
- ★ Teach me to distinguish between sentiment and sentimentality—admiring the one and despising the other.
- ★ Teach me neither to proffer nor to receive cheap praise.
- ★ If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.
- ★ Teach me to win if I may; if I may not win, then, above all, teach me to be a good loser.
- ★ Teach me neither to cry for the moon nor over spilt milk.

It is my privilege to work with and for youth. I am often in the presence of hundreds of youth at camps, conferences, and in college and high schools. What a joy it is to meet mature Christian youth, clean cut, consecrated, and with the courage of their convictions. These are the youth I select to write for "Countdown," and I know you enjoy meeting them in these columns. Any of these youth, and I would be happy to correspond with you. If you would like to establish contact with us just write C/- Signs of the Times, Warburton, Victoria.

"I Have Found Jesus to Be My Friend"

By PETER J. DAWSON



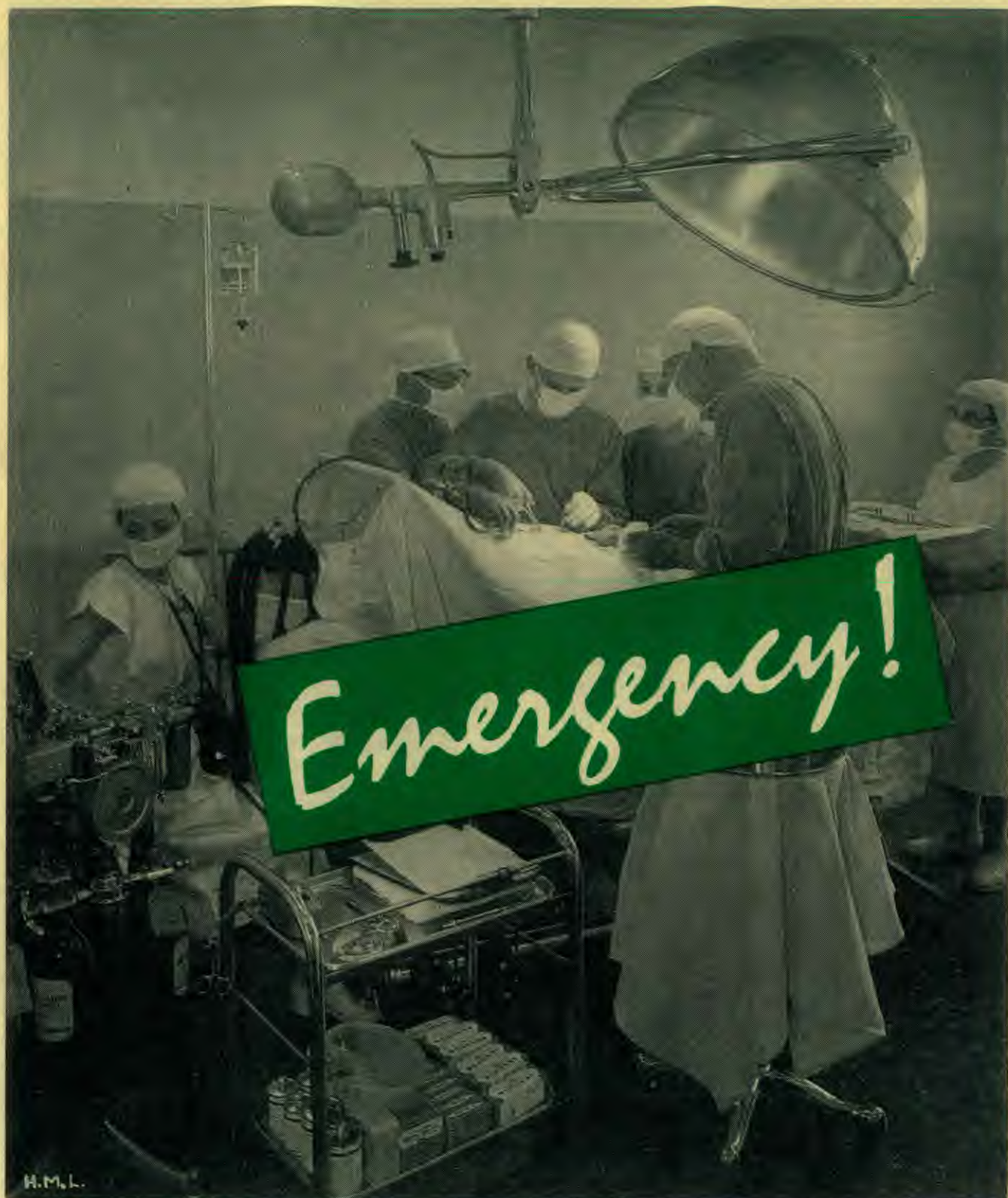
Peter Dawson (no relation of the famous Australian bass-baritone of a previous generation) is seventeen years of age, and comes from Guyra, in the Northern Tablelands district of New South Wales. Peter works on a farm, but has plans to attend Avondale College to make his witness for his Saviour more effective.

Living in a world of strife and perplexity, men have little time to think of their God and Creator. They turn to the world's attractions, pleasures, and sport. Their eyes are dimmed and no longer see the illuminated path, made bright by Jesus' guiding presence; but rather, they worry about the future. Engrossed with gaining material wealth, they blunder on and on into the pits the devil has dug for them.

The Christian who takes time to study God's Word each day, learning from the master Teacher the way to happiness, loves the Lord and trusts Him to lead him along the way to heaven. When weary, such a one will remember God's promise to carry his load, and that "underneath are the everlasting arms." Deuteronomy 33:27.

I have found Jesus to be my Friend and Companion as I journey along life's road. When I stumble and grow weary, I pray to my ever-listening Friend and He brings rest and comfort that cannot be found in any other. Reading the Bible helps me to solve life's problems. They are easily met with the Lord's help. The days seem brighter when I walk life's road with my Saviour, who loved me so much that He gave His sinless life so that He could save me, a sinner.

Friends, we have an infinite debt of gratitude to repay. Never let your faith in Him grow dim.



DR. ROBERT A. DEXTER Gives You an Insight into the Creator's
Amazing Provision for Sudden Damage to the Human System

THE WAIL OF THE SIREN slowed to a low moan and then was lost in the bustle of activity as the ambulance rounded the corner and pulled up to the emergency entrance of City Hospital. Skilled hands carefully lifted the stretcher to the landing dock, wheeled it into the emergency room, and gently moved the patient onto the examining table.

Dr. Jerold Jones, the intern on call, started his examination as the ambulance driver gave him the information available about the accident. "This man was pinned in the wreckage when I arrived, and we had considerable difficulty getting him out," said the driver. "This wallet fell out of his pocket. The driver's license says, 'Allen Mayberry.' That must be his name."

Dr. Jones asked the patient his name and then noted: "Blood pressure 120 over 70, no apparent injuries about the face. Pupils are round, regular, equal, and react to light. Here's a contusion on his lower back and an area of tenderness on the left side of his abdomen next to the lower ribs." Methodically he continued his examination. "Normal movements of fingers, hands, feet and toes; reflexes active and equal in the elbows, wrists, abdomen, knees, and ankles."

The patient had been quiet when he first arrived, but now he was restless and talkative. He complained of the hard table. He found numerous bruises and sore spots, and with each movement complained of new pains. The nurse checked the blood pressure and wrote 110/60 on a note pad where the doctor could see it. He reached for the phone to call X-ray and then started intravenous fluids.

X-rays of the ribs revealed fractures of the tenth and eleventh ribs on the left. Dr. Jones checked the blood pressure again. This time it was 90 over 40. Quickly dialling Dr. Henderson, the surgical chief on call, he waited as the phone rang once and started to ring again. "Dr. Henderson, we have an accident victim with fractures of the left tenth and eleventh ribs, and impending shock. May I start an intravenous pyelogram on him and get some blood ready for a transfusion while you're on your way down to check him?"

"Go ahead, Jerry, I'll be right down," answered the chief.

By the time Dr. Henderson walked into X-ray, Dr. Jones had accumulated several more bits of information. A few minutes later the X-ray technician brought out the fourth in the series of films of the kidneys. The two doctors studied them together a few minutes. The chief was the first to speak: "It looks like your suspicions are confirmed, Doctor. That left kidney is severely damaged and apparently still bleeding. Is the patient conscious?"

Apprehension gave way to unconcealed fear in the patient as the surgeon explained the situation to him. Finally he was able to put his big question into words: "If you have to remove my kidney, Doctor, how can I live? I'm not ready to die. My life has been such a mess!"

"Let me answer your questions in order," answered Dr. Henderson. "We are all made with two kidneys and each of them has almost twice the capacity required to keep us running smoothly. To put it another way:

After your surgery you will have only twice as much kidney substance as you need instead of four times as much. Your second question is just as easy. Your life is in the hands of the same Creator who made so many wonderful emergency mechanisms for your body. He foresaw the need for healing broken spirits as well as broken bodies, and He provided the remedy. 'For God so loved the world that He gave His only begotten Son' 'to heal the brokenhearted, to preach deliverance to the captives, . . . to set at liberty them that are bruised.' And He says: 'Come unto Me.'"

As they talked, fear gradually gave way to confidence, and the patient asked, "When do you plan to operate?"

"Surgery is all ready, and the sooner we get at it the better recovery you will make," responded the surgeon. "May we offer a short prayer together before we leave your room?"

As the nurse finished preparing the patient for surgery, the two doctors went up to the locker room, changed, and started scrubbing. By the time they had their sterile gowns and gloves on, the anaesthetist had the patient peacefully sleeping. A nurse finished the preparation of the operative site and adjusted the table to get the patient into position. The scrub nurse handed a sterile towel to Dr. Jones, then another, then two more. Then she handed the sterile drape to Dr. Henderson.

The operating room lights shone hot on the back of Dr. Jones's neck, but he had no thought for such trifles. He watched the older surgeon's hand move swiftly and surely. A long incision, clamp and tie bleeders, hold retractors, more clamps, more ties, more retractors. There is the kidney! In a big pool of clotted blood! It didn't look much like a kidney, with that irregular tear dividing it almost into three pieces.

More clamps—big ones this time. More ties—heavy ones. Then sutures. Dr. Jones liked working with Dr. Henderson. In addition to the respect he held for the man's surgical skill he felt a compelling friendliness surrounding the man. He hoped he could be as good a surgeon someday. More sutures, skin clips. There, the surgery was finished. The anaesthetist broke the silence: "You timed it just right. Your patient is almost awake. And the two pints of blood brought the blood pressure up to 125 over 70."

Their patient safely in bed and resting comfortably under the watchful eye of his special nurse, the two doctors went back to the locker room to get out of their surgical clothes. The younger man couldn't hide his admiration for the skill of the older man. "That patient can surely thank you for saving his life tonight," he said. "He couldn't have lived till morning if you hadn't operated so quickly."

The older man was thoughtful for a moment then replied: "You know, Jerry, all the skill we both could have applied would have been useless if the Creator hadn't thought to build in a big safety factor. It's almost as though He had sent the human body with a kit of spare parts because the originals are so hard to duplicate. You really couldn't ask for a much better forethought on the part of a Creator, could you?"

Lines THAT LINGER

GOD'S WILL FOR US

Just to be tender, just to be true;
Just to be glad the whole day through;
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet;
Just to be cheery when things go wrong;
Just to drive sadness away with a song,
Whether the hour is dark or bright;
Just to be loyal to God and right;
Just to let love be our daily key;
This is God's will for you and me.

—Anonymous (E. A. Jones).

I walked a mile with Pleasure,
She chatted all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me!

—Robert Hamilton (Mrs. G. Fisher).

LITTLE THINGS

We cannot all be heroes,
And thrill a hemisphere
With some great, daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true,
There's always noble service
For noble souls to do.

—C. A. Mason (H. G. Davis).

THE STRANGER

He may not know your language,
Your customs, and your creeds;
He may not read your papers,
But he will read your deeds.

He may not grasp your lesson,
Your ways in home, your style;
But he will grasp your handshake,
And he will catch your smile.

He may not get your viewpoint,
For his is just as good;
But, hungry, he will welcome
Your sympathy, your food.

Just let him feel your interest,
As brother and as friend;
He's bound to smile with pleasure,
If smiles on him you spend.

—Anon (Darryl M. Lock).

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

SHOULD WE GO TO CHURCH?

(Concluded from page 21).

rebel against human and divine law. I am an Empty Pew. I am a grave in the midst of the congregation. Read my epitaph and be wise."

Who Is on the Lord's Side?

If you happen to be an absentee Christian and think that the foregoing words are too strong, ponder the lesson recorded by the prophet Obadiah. He retells the story of Israel's journey from Egypt to Canaan, and how, when they sought safe passage through Edom, their cousins the Edomites—descendants of Esau, Jacob's brother—withstood them and refused them right of way. They were not going to get involved. So the prophet thunders this denunciation against them: "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his substance, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them." Obadiah 11, R.V.

That earlier abstention from participating, that refusal to "get involved," led Edom to stand aside in Israel's crisis, and God registered their neutrality as open hostility.

Today, Christian faith is at a discount. The witness of the church is enfeebled and defective, and unbelief is growing stronger and more militant. This is no time for neutral Christians.

The challenge of Elijah's day is being repeated today:

"Who is on the Lord's side?

Who will serve the King?"

Our unspoken words, our neutral witness, our undone duties, are all helping the powers of darkness. By staying away from church, we are thereby helping to quench a light. Let that empty pew give up its vacant vote, and help to transform a listless and indolent church into a flame of fire, for God's righteousness is to "go forth as brightness, and the salvation thereof as a lamp that burneth." Isaiah 62:1.

OUR Co-operation Corner

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

Well Wisher (S.A.)	Foreign Missions	\$28.00
E. S. Davidson	Foreign Missions	8.00
C. Meddings	Foreign Missions	8.00
"Thankful"	Ramanga MV Project	4.00
Friend (Brisbane)	Solomon Is. Mission Work	3.00

November 1, 1966 SIGNS OF THE TIMES

EDDIE CAME RUNNING into the kitchen with shining eyes. He was really excited as he held out a purse to Mother and said: "Look what I found, Mum! A purse full of money! Aren't we lucky? Now you can buy lots of things." Eddie was the youngest of seven children and he knew what it meant to be poor. Already in imagination he was buying things he had always longed for, but had no hope of getting.

Mother took the purse and opened it. She counted £25 which would be equal to much more in our money today. She had never handled so much money. She looked at it and sighed. If only it were hers, what a blessing it would be. "The money isn't ours," she told Eddie, "and we must try to find the owner." "I hope we can't find him and then we can keep it," Eddie said. He couldn't bear the thought of parting with all that beautiful money.

Mother picked up the empty purse and looked inside. "Here is the name of the owner written inside the purse," she said. "It says J. Hendricks." "Oh, that old skinflint," Eddie said. "He doesn't need this. He has more money than he knows what to do with. He'll never miss it." Mother folded the notes and put them back in the purse. "Take this to Mr. Hendricks now," she said, "and tell him where you found it."

With a heavy heart Eddie dragged his unwilling feet the long distance to Mr. Hendricks's place. He stood looking at the house and thought about the bad-tempered old man who lived there alone. Everyone knew Mr. Hendricks and no one liked him. It was said that he was the richest and meanest man in the town. He will surely give me a reward for returning his money, Eddie thought. Perhaps he will even give me ten shillings. I could buy a lot with that.

He opened the gate and went towards the house. He knocked two or three times and then the door opened just a little and Mr. Hendricks growled: "What do you want, boy?" "I found your purse in Clyde Street," Eddie told him, "and have brought it to you." The old man held out a dirty, claw-like hand and took the purse, opened it, and counted the money. "It's all here," he said to himself. Then he said to Eddie: "You're a fool. You'll never get on in life," and he shut the door.

Poor Eddie was shocked. He could have cried. I wish I'd never given him his money, he said to himself. He hurried into the street and ran all the way home. Then he rushed into the kitchen and burst into tears. When Mother heard the story, she could have cried, too. Then she said: "Never mind, Eddie. I feel sorry for Mr. Hendricks. He must be a most unhappy man. It would be dreadful to have a nature like his. But we have done what is right, and that is the important thing."

"But he should have given me a reward for being honest," Eddie said. "We can't expect to be rewarded just because we do right," Mother replied. "We do right because it is right. If you had kept that money, you would have been a thief, and you would have been ashamed of yourself and unhappy. The knowledge that you have done right makes you feel good, and that in itself is reward enough. This experience," Mother

A STORY FOR THE JUNIORS

The Lost Purse



By MYRTLE O'HARA

continued, "reminds me of a story in the Bible about a man who should have received a reward but didn't."

"Tell me about him, Mum," Eddie said as he sat down to listen. "King Solomon wrote the story in the book of Ecclesiastes," Mother said, "and he put it into two short verses. Many years ago there was a small town occupied by a few people who were happy and contented. Not far away lived a rich king who owned many towns and villages. But he was greedy, and wanted this pretty little town, too, so he sent his soldiers to capture it.

"The people in the town," Mother continued, "were terribly worried. They shut the gates (cities and towns in those days had walls around them for protection), and the leaders of the town met together to decide what to do. But they couldn't think of anything.

"Now the story says that there was a poor man living in that town, and he went to the great men and said, 'I have a plan to save the city.' They probably thought that he knew nothing about making war, and took no notice of him. Maybe he was a shepherd who had wandered among the hills, and knew of a secret track where he could lead the people to a surprise attack upon the soldiers. The story doesn't tell us the details. At last the great men of the town must have listened to him, for it says that 'by his wisdom he delivered the city!' But the concluding words are: 'no one remembered that man.'"

"What ungrateful people they were," Eddie said indignantly. "If it hadn't been for him, they might all have been killed."

"I guess he felt well rewarded," Mother said, "when he looked at the children and the grown ups living safely and happily in their little town, and knew that he had saved them. But his and our good deeds will be rewarded some day," Mother said. "God remembers them, and when Jesus comes He will give us wonderful rewards that will be far better than anything men could give. Even in this life He blesses those who do right. If God is pleased with us, it doesn't matter much how people treat us."

"I don't feel so bad now, Mum," Eddie said, "and I'm really glad I took the money back to Mr. Hendricks."



He started a school with the chief's son as a charter enrollee—one of six pupils.

Jones on Madagascar

ROBERT H. PARR

IT is, by the merest coincidence, the eighteenth day of August as I reach for my pen. What makes the coincidence is not the fact that I am putting pen to paper (a compulsive scribbler is likely to do that any time), but that it was on that precise date 148 years ago that Jones first set foot on Madagascar.

Now Jones is hardly the first name that springs to the lip when missionaries are mentioned. When the pioneers of the gospel in darkened and heathen lands are being discussed, you are prone to hear the names of David Livingstone, Hudson Taylor, William Carey, Adoniram Judson and John G. Paton freely bandied about; but listen as you will, it is extremely unlikely that the name of David Jones will fall upon your expectant ear. He is not—and I mean to make no invidious comparisons—in the vanguard of popular esteem when the honour roll of missionary "greats" is being mulled over. This, as I say, is no reflection on the gallant Jones, but rather upon those who have failed to extol his name from the house-tops. And it is to remedy this shameful omission that I come to lift my faltering voice today.

David Jones was born, as any self-respecting child with such a fine Welsh name would want to be, in the little village of Nenaddlwydd in Cardiganshire. It was the year of grace, 1797. There were no supernatural manifestations recorded as marking his birth as an extraordinary event, nor was there dancing and revelry in the streets of the sleepy little Welsh town.

But I want to tell you that events of far less moment have been marked with salutes of gun-fire or brilliant pageantry. I suppose his birth was considered a perfectly normal affair, and no one became even mildly excited except his immediate family. The world has trouble enough in recognizing greatness in a man when his mighty deeds are accomplished; it never recognizes the potential in infancy.

Jones first revealed that he carried within him the sparks of greatness when, at the age of nineteen, he heard his professor detailing the horrors of the slave-trading which was then rampant in Africa and its islands. In the course of his lecture the professor cried out (probably a rhetorical question): "Who will go to Madagascar?" "I will," responded the young Welshman. Thus are great decisions made. To implement such noble decisions, however, is something else again.

There is no gainsaying this simple fact: Jones was not welcomed by the authorities on Madagascar. You see, slave-trading was an extremely profitable venture, and officialdom had not only its finger in the slave-trading pie, it was immersed right up to its greedy neck in it. And anyone who tried to preach that there was neither black nor white, bond nor free in Christ, was viewed with the utmost suspicion; after all, such a doctrine would upset the whole economy; it was horrible to contemplate. The upshot was that the missionary and Thomas Bevan his associate, and their wives, were refused permission to land, on the grounds that the

climate was too bad to allow white missionaries to live there. The sagacious Jones, however, saw that the slave traders and planters survived and prospered and the thing puzzled him. Accordingly, the two men requested permission to land as ordinary visitors. The officials could think of no reason to stop them, and so, as stated earlier, on August 18, 1818, the two men stepped ashore on Madagascar.

The two "visitors" began work at once by gaining the ear of an influential chief and commencing a school with the chief's son as a charter enrollee—one of six pupils. Within five weeks prejudice had broken down and the school was obviously to be a fixture. The missionaries had so ingratiated themselves into the goodwill of the powerful prince that not even frowning officialdom could keep their wives out. So it came to pass that, on November 19, David Jones brought his wife and baby (born in his absence) from Mauritius, to the shouts of welcome of the Malagasy people. Thomas Bevan also went, but remained in Mauritius for his wife's confinement.

The work of the school—and that of building a school house—went forward with zest and enthusiasm, notwithstanding that the wet season was at its height. In those days, the depredations of the malarial mosquito not having been discovered, Malagasy (malarial) fever was endemic in Madagascar. Soon the entire Jones family was prostrated with malaria—but with it, strangely, went violent vomiting attacks. Then the little girl who had brought them so much happiness succumbed to the fever. The grief-stricken parents battled against the malaria and the strange abdominal convulsions, so violent that poisoning was suspected—and tangena, a Malagasy poison, was found in the house, fair testimony that evil forces were trying to destroy the missionary and his work.

Now safe from the foul poisoner's hand, Mary Jones rallied, but the fever struck again and on December 29 the fevered body of Mary Jones gave up its gallant struggle. David Jones, bereft of wife and child, was alone, the only Christian who cared, in all Madagascar.

A few weeks later, Thomas Bevan arrived back with his wife and baby. They landed, knowing nothing of the tragedy that had overwhelmed their friends. In spite of what they learned, they determined to stand by David Jones and fight sin and darkness with the light from the Cross. It was a noble decision, but ill-starred. Three days after their arrival, the three Bevans were stricken with fever. On January 24 their baby died and soon after, Thomas Bevan's condition deteriorated. Exactly a week later he, too, was gone. And three tragic days later Mrs. Bevan could fight the fever (and the poisoner, for it was strongly suspected that he was abroad again) no more. She was buried beside her husband and her baby.

What now was there to hold David Jones on Madagascar? Of the six who had come, he alone remained. Cold common sense and sane, sober reasoning bade him return to his homeland—at least until he had regained his health. But he saw the lines of Madagascan people, chained together, shuffling their hopeless way to the coast to keep a horrible rendezvous with the slave ships—and he determined to stay.

Time and space preclude a complete chronicle of the battles and the impossibilities that confronted this frail missionary. Alone he faced treachery, indifference, ignorance, fever, disease, veiled threat and open hostility. He saw that education and enlightenment AND the light of the gospel of Jesus Christ was the only hope Madagascar could have. At times it seemed he was within the very shadow of victory, only to have his hopes blasted. But, at last, by continual battering on the citadel of ignorance and avarice, the slave trade was outlawed. On the day the treaty was signed he wrote, "A wide door for Christianity and civilization has been opened in Madagascar today, and that of slavery, I trust, bolted for ever."

Jones laboured on. His schools grew and David Griffiths and other missionaries came out to take the place of Thomas Bevan. Next he began the mammoth task of reducing the Hova language to writing and he set to work to produce an alphabet. By 1826 he could preach in the language and the people flocked to hear the Word of God spoken in their own tongue.

Next he applied himself to translating the Scriptures, and soon he and David Griffiths were learning to operate a clumsy printing press. First the New Testament and then the whole Bible came into being. And all the while the schools grew and the church took root—and the opposition grew more bitter and more fierce.

All manner of restrictions were clapped on him—by native king and British official. But Christ cannot be hid. When He is lifted up, He draws all men unto Him, and so Jones found it to be. He pressed on (as we say), regardless. And gradually the light of the cross began to drive back the forces of darkness.

Fever laid its foetid hand on David Jones yet again in 1840. Worn out by his years of struggle against repeated doses of malaria for which, in those days, there was neither prophylactic nor palliative, he died, aged forty-three, his task still unfinished. For his Christ, he had given everything he had to give; he had held nothing back.

Some time ago, I spoke with a man—or, to be more precise, he spoke with me—who was extremely proud of the fact that he had just given \$20 to a charitable cause. I was embarrassed for the fellow, as he made no bones about telling all within ear-shot exactly what he had done and how "some kid would have a better Christmas" because of what he had done. With simulated modesty he declared that "if we all made a little sacrifice" the world would be a better place—or words to that effect.

It was when I caught that word "sacrifice" that my ears tingled ever so slightly. It sounded out of context. I knew he could have given that amount a dozen times and never missed it. And I remembered then the thought on my desk calendar of a few days previous: "Those who prate most about sacrifice, least know its meaning."

Here was a man who had given a pittance and called it sacrifice; if you had suggested to David Jones that he had made a great sacrifice, he would have scorned the thought and said it was nothing. "Those who prate most about sacrifice . . ."

It is even so.



Readers' Questions
Are Answered in These Columns by
PASTOR D. FORD

BIBLE QUESTIONS ANSWERED

CHRIST'S "BROTHERS"

Christ's "brothers" are often referred to as being the children of Joseph by a former marriage. Is there any Scriptural proof for this? Does not Mark 15:40 indicate that some at least of Christ's brethren were the children of Mary? O.L.

It is not likely that the mother of our Lord is referred to in Mark 15:40. The text refers to this woman as "Mary the mother of James the less and of Joses, and Salome." It is almost certain that the clearer identification of her as "the mother of Jesus" would have been given had this been indeed Christ's mother. While Mark 6:3 indicates that among Christ's brethren were two called James and Joses, we must remember that such were very common names, and there is therefore nothing strange in the fact that Mary the wife of Cleopas should also have children similarly called. This particular Mary is shown to be in the company of Mary Magdalene and other women in Mark 16:1 and Luke 24:10, but Mary the mother of Jesus had been entrusted to the care of John the Apostle by Jesus, and probably remained with his household.

FAMILY WORSHIP

How does a family start the practice of family worship? Anon.

If some experience or conviction has come to the parents regarding their relationship to God, a family council could be held to explain to the other members of the household the Christian duty of regular worship. Abraham's habit of establishing an altar of worship everywhere he journeyed (see Genesis 12 forward), the sanctuary programme of evening and morning sacrifice, and Christ's admonition in Matthew 6:33, afford the Biblical foundation for family worship. Procedure will depend upon varying circumstances,

but the ideal pattern of worship will include the singing of a hymn or hymns, the reading of an appropriate portion of Scripture, and prayer. The times to be established should be agreed upon. Usually just before breakfast when all are assembled is convenient for morning worship, and immediately after tea, or at least before sleepiness descends upon any, is suitable for the evening service.

ORDAINING MINISTERS

Does the New Testament support the practice of the "laying on of hands" for the ordaining of ministers? C.B.

It is nowhere said in Scripture that when Christ ordained the twelve He laid His hands upon them. Neither was the apostle replacing Judas ordained in such a way. Furthermore the New Testament does not prescribe any precise method of ordination. However, we do have clear references to the fact that it became the church's procedure to signify ordination by the laying on of the hands of previously ordained ministers. See Acts 13:1-3; 1 Timothy 5:22. The action was familiar to the Israelites and signified a separation to God. It should ever be kept in mind that the church itself does not select its ministers. It merely recognizes and acknowledges the selection that God has already made and indicated by His providence. See Romans 1:1; Galatians 1:1.

ORIGIN OF EVIL

Please explain Isaiah 45:7, "I create evil." Is not Satan the instigator of evil? J.H.

As the Sovereign Ruler and Overruler of the universe, God is spoken of in Scripture as doing whatever He permits to be done. Thus part of the Lord's prayer reads, "Lead us not into temptation," although it is certainly God's

wish to save us from evil. Similarly God is spoken of as "hardening Pharaoh's heart," when He permitted circumstances which led Pharaoh to make decisions either for or against him. Pharaoh hardened his own heart, but it was God who led him to the test, and thus in one sense God can be spoken of as doing that for which the evil ruler was himself actually responsible. In Isaiah 45:7, God is asserting His right to bring punishment ("evil") upon wicked nations such as Babylon. The preceding verses describe the divine girding of the Medo-Persian ruler Cyrus for the purpose of overthrowing the nation which held God's people in captivity.

HEALTHFUL LIVING

Does the Bible contain principles regarding health which would assist us today? S.

God is interested in every aspect of our welfare, for He is a loving parent. He who made us knows best how our natures are to be cared for and sustained, and the needed information for good health is found in the form of the profound principles unfolded throughout the Scriptures. For example, the Bible recognizes man as a unity, not as merely a soul entombed within a body. Thus Scripture emphasizes that whatever has a bearing upon the spiritual or mental aspects of man's activities, affects his physical well-being. Such a principle today is studied under the name of psychosomatic medicine. Secondly, the Bible affirms that the body itself is holy, and is designed as a temple for God. Inasmuch as God made matter, substance is not to be loosely regarded or considered as evil. During the Middle Ages, when multitudes neglected or tormented their bodies on the grounds that matter itself was evil, this principle of revelation was ignored. Thirdly, the Bible teaches that the law of God is written on every nerve and sinew of our being, and that all the laws of nature are to be as sacredly observed as the so-called moral law. Fourthly, it is stressed in both the Old and the New Testaments that only a right relationship with God which engenders the highest motivating powers of human nature, faith, hope, and love, can nourish a state of well-being sufficient to endure the stresses and strains permitted by Providence. Fifthly, precise directions regarding temperance, diet, mental attitudes, etc., can be found in God's Book. Consider the following references which have bearing on this general theme: Genesis 1:11, 12, 29; 2:3, 15; Exodus 20:8-11; Leviticus 7:23-25; Proverbs 23:20, 21; Leviticus 11:2-28; Mark 2: 5-11; Jeremiah 17:14; 1 Corinthians 6:19, 20; 10:31; Daniel 1:8; Luke 21:34-36; Ecclesiastes 10:17; Isaiah 55:2; Proverbs 23:1-3; 15:17; 17:1, 22; Ecclesiastes 9:7; Proverbs 25:27, 28 20:1; 14:30; Psalms 32:3, 4; 31:9, 10; Isaiah 58:6-8; Galatians 5:22-24; Matthew 6:24-34. Each of these texts prayerfully considered may yield that which transcends in worth any doctor's prescription, for they are part of the prescription of the Great Physician.



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