



Signs

OF THE TIMES

**JANUARY
1968**

**Will Science Eliminate
God?**

(SEE PAGE 16)



NEW YEAR RESOLUTION

While date pads guide my count of days
Linked in their year long chain,
May God's Word guide in all my ways
That I live not in vain. |

—D. J. SILVER





A NEW YEAR

CHALLENGE OF 1968

SOME WATCH AND WAIT—
*While imperceptibly the curtain rises
Upon another year; these millions,
Like an audience on opening night,
Watch and wait to see
The unknown drama of the days unfold.
Some wear the mark of doubt and fear;
A few, with moderate faith,
Cling passively to hope
And all that men hold dear.*

SOME WATCH AND WAIT—
*But there are others who will play
A living part; these are the ones
Who will enact the greatest drama
Of the coming year.
No idle watching here; instead
An active, vital faith in God
That stirs the soul of every player
And spurs him on to play his part
With all his strength and heart.*

SOME WATCH AND WAIT—
*But lift us, Lord we pray,
From that vast audience today,
And thrust us out upon the stage of life
Where we belong, beyond the rising curtain
Of the coming year; there, ready, eager
For our role, whatever it may be,
Help us to think, to speak, to act,
To live it, Lord, for Thee.*

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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(HOMELY HOMILIES)

ON RECEIVING THE KINGDOM

She was only three, and stood with the full fire of her indignation showing in her little face. She had been mistreated—actually poked—by two older sisters who were busy playing school (and, of course, as everyone knows, school is no place for a three-year-old). In her opinion, now was the moment for justice to be executed.

"Yes, Mummy," she said, "you come out and smack them."

So, you see, the responsibility for the solution of the problem was placed squarely on my shoulders. She was too little to solve it, and she knew it. She looked to me as the authority and the power. You will notice, of course, that she endeavoured to tell me how to solve the problem from her point of view and with her limited experience. Yet when I suggested an alternative, she did not hesitate to discard her own ideas in favour of my direction.

"Why, I think if you go out to the girls and give them a little love each, then you won't have any problem," I said.

Obediently she trotted off. Her affection is near the surface, and from my vantage point I noticed her put her little arms around the neck of first one sister and then the other. The response was immediate. Gladly they made a place and provided paper and pencil for the smallest scholar, and I saw the Scripture being fulfilled—God's directions bringing God's results.

Suddenly there seemed to be a wealth of good advice in the Master's admonition to receive the kingdom of God as a little child.

—Constance J. French.

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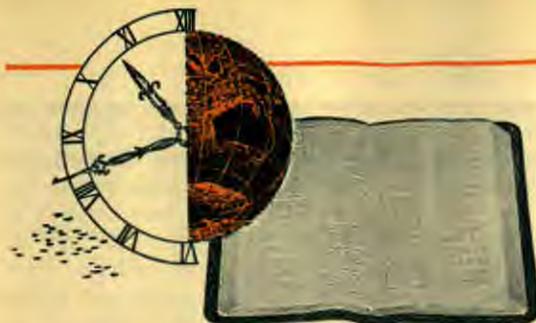
OUR COVER PICTURE—Indicative of man's all-consuming interest in the material and the scientific are these apartments in Perth, West Australia. Photo by R. W. Groom. Apologies to our readers for the omission of credit for last month's cover picture. The contributor was H. F. Rampton and the subject was the East Berlin War Memorial.

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the meaning of events

editorials

The Case of the Crated Worshippers

From TIME magazine (3/11/67) we quote the opening paragraph of a news note on page 39:

"As the choir sang *Holy, Holy, Holy*, the Rev. Robert H. Schuller mounted the pulpit of his new \$3,000,000 church in Garden Grove, California [U.S.A.] and pushed a button. Two twenty-five-foot-high sections of the glass wall before him separated slowly, leaving only open air between the preacher and nearly 1,500 worshippers in 500 cars parked below him. Schuller's non-denominational Protestant parish, as its newspaper advertisements state, is a 'walk-in, drive-in' church—one of more than seventy now operating across the nation."

These "churches" are frequently drive-in theatres, taken over for the Sunday morning service, but Mr. Schuller has his own specially constructed arena in Garden Grove.

And who goes to these churches? The curious, of course. But they also attract people with small children, families with invalid or aged members who could not attend a more conventional service without extreme difficulty, celebrities who wish to avoid the crowds they inevitably attract, and "many unchurched Christians who just like to meditate by themselves." But most of all, they tend to bring out people suffering from "normal protestantitis"—the feeling that summer is the time to take a holiday from church, as one minister puts it.

The worshippers come dressed for the occasion—in anything from bathing suits to pyjamas; their cars frequently carry boats or surf-boards on the roof-racks; their luggage boots may contain the whole gamut of sporting equipment from golf clubs to picnic hampers.

But you should not imagine that there is no person-to-person contact in these services. As the worshippers come in the front gate, they are given hymn sheets, and later they are encouraged to join in the singing. (One presumes they do not stand to sing.) Ushers, at the appropriate time, move from car to car to receive the collection. At any time, you might observe people climbing out of their cars to make for the canteen for coffee and doughnuts. It is all nice and informal. This free-and-easy attitude is perhaps at its peak in the church conducted by the Rev. James Wallace Hamilton, who even "encourages his mobile congregation to greet visiting preachers with a 'gentle, dignified horn toot.'"

Now all this is very modern, and one who feels that religion is something that must be able to move with

the times will certainly claim that here is a paid-up example of just that. Yet the more conservative Christian is bound to be disturbed, and we feel that we qualify for that description. Consider the attitude of mind being inculcated into the thinking and the outlook of the children in these congregations. Will they not come to feel that religion is nothing special, that it is on a par with a visit to the drive-in movie (but perhaps not quite so exciting)?

Is there not, too, the danger of grown people losing the sense of dignity that worship of God should inspire? After all, if you roll along, as a matter of habit, in thongs, shorts, sports shirt, and with your golf clubs in the back seat, what will happen to the reverence and the dignity that are usually—and should be—associated with the formal worship of God? It should be remembered that when the angels of heaven appear in the presence of God, they veil their faces as they worship. (Isaiah 6:2.) This is a far cry, indeed, from thongs on the feet, doughnuts in the hand and a loud



Summer in Australia means winter in the northern hemisphere. This was the result when a Danish cyclist left his bicycle out all night in the open.

sports shirt on the torso. One cannot but be disturbed at the basic mental approach of modern man to the Almighty.

Yet another important factor is missing from such services. It is the fellowship that comes from co-mingling at the worship of God, the fellowship of singing, of prayer, of the friendly handshake, of Christian friendship. One cannot but wonder, too, what good such churches would accomplish in the community. Could there be any part of it organized for Christian outreach? Does not the whole set-up exist to enable the worshippers to make a quick get-away the moment the benediction is pronounced? There can be no informal mixing in the fore-court of the church, no word of greeting from the minister as one shakes his hand as one leaves, no personal, physical contact between parson and parishioner, and this, surely, is a tremendous lack.

"Not forsaking the assembling of ourselves together, as the manner of some is"; Paul said, "so much the more, as ye see the day approaching." One cannot but wonder whether these worshippers-on-wheels—automobile-crated, sports-attired and doughnut-consuming as they are—are doing themselves and their children a grave disservice by thus carrying out the letter of the apostle's advice while missing completely the spirit of the text.

R.H.P.

Immortal Supermen

SURELY one of the most ambitious and bizarre projects to be taken up by men is the programme of cryonics, the plan of freezing a person after death, and storing the body in a vacuum flask until men have discovered the cure of the disease from which he suffered, and then reanimating and curing him so that he can enjoy indefinitely extended life.

The architect of this plan is Dr. R. C. W. Ettinger, president of the Cryonics Society and a teacher of physics in a Michigan, U.S.A., college. To get a picture of the magnitude of the changes he hopes to achieve we shall quote a little from his article in *The Christian Century* for October 4, 1967. Answering the objection that a person revived after long years of death would feel strange and out of contact with the world, Dr. Ettinger says:—

"When I am revived, I expect to be greeted by relatives and friends. I will not be thrust naked and helpless into a new world, but will be thoroughly rehabilitated by institutions devoted to this purpose, paid for by my trust funds. I will be in the company of other recent resuscitees. My education and adaptation can take as long as necessary, ten, twenty, fifty years; it is immaterial, given physical youth and indefinitely extended life. . . .

"Not only will our descendants be genetically improved through biological engineering, but in all probability we ourselves will also; there are numerous intimations of this in the current technical literature. While nothing is guaranteed, we can look to a future of growth and improvement, without visible end or limit. . . . We hope not only for extended life but

for renewed and enlarged strength and vigour. We expect to be not just immortal men (in the sense of immunity to 'natural' death) but immortal supermen."

Anticipating the cynics who might question all this as over-optimistic in view of human limitations, Dr. Ettinger has the answer: "It seems unreasonable to imagine that merely human intelligence can operate at the required levels; instead, we will probably have to improve the very physical structure of our brains before we can expect to make important progress. . . . It requires changes in the biological structure, changes which in all probability those of our generation are not likely to experience except after freezing, storage, and future revival. Hence cryogenic interment becomes, it seems to me, an urgent spiritual goal."

And he concludes wistfully: "If even a modest number of clergymen would actively and staunchly encourage cryogenic interment, the programme would receive tremendous impetus. The physical facilities . . . exist."

The yearning for prolonged life, the feeling that our short lifetime is inadequate to fulfil our mental and spiritual potential, has doubtless inspired Dr. Ettinger and his associates. But they write as though the whole idea of life after death originated with them, and that they alone have power to implement it.

Death is an enemy, an intruder. In the Bible we have a magnificent portrayal of the meaning of life and of death. It was God's purpose that man should live for ever; but man deliberately chose the way of sin and death. In His infinite love and mercy, God provided a way whereby man might not perish, "but have everlasting life." John 3:16.

These fierce looking animals are being used by the forestry commission to discover thieves. The goods they are protecting are the Christmas trees on one of the 500 such forests throughout Britain. Sales net over £100,000 (\$A214,000) each year and marauders are all too common.



In no other way can man find life than through connection with Christ, "the Prince of life." Acts 3:15. He is equally powerless either to improve the structure of his brain, or to raise himself from the dead.

In a three-part programme God will do all this. First, "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26. Next, at the resurrection, He will give us new bodies: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. . . . For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53. Finally, there will be a new home, untouched by blight or decay. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." Revelation 21:1.

Only in God's way can man's highest ambitions and deepest longings be realized.

M.M.H.

All Beside the Point

SEX, we are being led to believe, is on the way out. First glance at the society which grovels around us might make one query this. Certainly the activities of most groups suggest otherwise. The new breed creating a better world in which to "live-in" around Haight-Ashbury, San Francisco, or New York's East Village; the creative types picking copywriting keys or posing glamorous models at Madison Avenue or in Berkeley Square—the homes of advertising in America and Britain respectively; so-called respectable folks who frequent wife-swapping parties and further the cause of extra-marital relationships; even eleven or twelve year olds, surely unaware of what it all means, down in the long grass after school; novelists, film directors, sex researchers, Freudian and post-Freudian psychologists; all have contrived to give us the impression that we live in an age obsessed with sex.

When conservative old *Newsweek* covers one of its issues with a picture that ten years ago would have only "adorned" a pornographic magazine or a lewd much-sought-after calendar, it seems time to sit up and take notice. The pendulum is on the swing, we are informed. In direct apposition to the Victorian suppression of the facts of life we are being stuffed to the hilt with bawdy and suggestive propaganda which in loosening our inhibitions will cause us to grow weary of what now seems to be our all-consuming interest. One commentator suggests that this is nature's way of gaining balance population-wise. Love-making will eventually become so trite that we will lose interest in propagation and the population explosion will no longer be a problem.

Before we are accused of suggesting that sex is only something new let us confess that there is nothing of a recent discovery here. The change that needs to be acknowledged, however, is that the bastions which used to control moral order such as the government, the family, and especially the church, seem to have sold out just when they were becoming strangely need-

ed. The church particularly is desirous of being as accommodating as possible to the wishes of the masses.

The real problem that presents itself—even to the *avant garde* in morals and manners—is, what about the children? What will I say to my children, present or future, that will prevent them from blundering into the loose activities that prevail about them before they are mature enough to understand sex for what it is? It is not sufficient to brandish the Ten Commandments above their heads, especially in an age that has taught them to question everything, and replaced absolutes by the work-it-out-for-yourself methods of relative morality. What can I do to impress upon them that the "out-moded" code of their parents or grandparents was actually based on good sound reasons even though blurred by hypocrisy and stupid ignorance? We need to present them with good reasons for restraint, that will enable them to see that the fascinating exterior of "free" love conceals many problems and much sorrow, heart-ache, and regret. Sex is part of life, not life itself.

What will be the outcome of the sexual revolution? It is fairly safe to say that for most of the Western world at least, especially Australia, one can look at the U.S.A. and say, "There, but for the passage of a few years, go I and my country" (apologies to D. L. Moody). So their worshipful attitude in their bodies and senses will soon sweep down the streets of our thinking and shake the foundations of our codes of living, if this has not already happened.

Some have observed in this trend the evolution towards an anti-sexual anti-erotic state. Others see the young searching for new values (muchly needed). The interpreters of the arts claim that it is the revolt of the basic and true soul of man against the dehumanization by a materialistic society. They are trying to tell us that with all of mankind's gadgets and technological skills he is still a mammal at heart, and the emphasis on sex is intended to point this out. Serious thinkers are wondering whether they can see in this general loin-loosening viewed through the eye-pieces of reality, the move to the ultimate in a sensate age such as befell the Roman Empire.

This comparison with Rome may have some value. In commenting on Marshal McLuhan—the American analyst of social and cultural trends—Malcolm Muggeridge (*New Statesman*, September 1, 1967), the English critic and writer, imagines a Roman McLuhan analysing the decadence of the era surrounding Nero. He notes the a-moral games and the increasingly "permissive morality"; he points out the influence of the mystery religions of the East. From all these things he begins to reason that evolution is contriving to solve natural problems, or he suggests that the art forms of the day are rebelling against the mechanistic attitudes of the Roman military machine, or he bewails the downfall of the age. "All beside the point as things turned out. The decisive factor in the next 2,000 years of history was to be a Man no one had heard of, put to death in a remote province of the Empire, and His little band of obscure and mostly illiterate followers." Perhaps it will be so again.

The "everybody's doing it" of today might yet take an unexpected twist to an "everybody's rueing it" tomorrow.

D.L.S.

A NEW STATEMENT OF AN OLD NEED



THE IMPORTANCE OF BEING

By Dr. L. H. Turner

I WAS LISTENING to the morning news. One item told of a rash of vandalism in a beautiful old country town where a rich historical past, civic pride, and the slow passage of time have combined together to give a significant and individual beauty to the place. But now, trees planted in other generations when the busy life of the town was strangely and excitingly different have been hacked down, monuments have been defaced, and an aroused police force is patrolling throughout the night to protect their town and apprehend the culprits.

What prompts young people to this curiously perverse behaviour? For no one dreams for a moment that it is anything else but a gang of youths that is involved. Instinctively we know something about them.

What kind of young people would want to join such a gang? The question has proved a mystifying one to responsible people all over the world, for such gangs seem to claim members from all kinds of unexpected quarters. They have bewilderingly different backgrounds and personalities. But surely there must be a common factor.

Let us scan a few of the faces in the district concerned in the present instance.

First of all, there is Joe. He lives on a dairy farm quite close to the main road that suddenly finds a group of city buildings lining its sides. Joe finished high school two years ago. No one will, in future years, turn to his record and marvel at his accomplishments, but you won't find any borderline passes on his record, either. All through his school life Joe did a section of the morning milking on his father's farm. He brought in the cows in the afternoon, too. They depended on him for that much. He had a pony, and a bicycle to take him to school. But for the past two years, Joe has been kept busy with a very much enlarged farm programme, supplemented by studies at night school. His heart is not in the farm work. He wants to become part of the electronic industry somewhere.

On the night the offence occurred a policeman in a patrol car saw Joe coming back towards his home after midnight from the direction of the defaced area.



When he saw Joe he waved to him, for he knew him well. If you had asked him about it, he would have told you it was absurd to connect Joe with vandalism, but he might have given a rather vague answer if you had asked him why.

Henry lives in a small wooden house in what was the first residential area of the town a century ago. It is a small area now. Most of it has been taken over by business establishments. Henry is nearly

Important



twenty years old now. He left school before he had time to get a rounded education.

His parents did not expect much of him, and he reciprocated by not expecting much of himself. Almost immediately after his father died he was withdrawn from school. He went to work as a junior clerk to supplement the rather precarious pension and life policy that his mother had to call upon. For a year or so Henry continued to be rather an unsatisfactory and irresponsible clerk, but gradually the quality of his work changed. Henry was rather starved of social life, and lately things have been getting worse, for his mother is in poor health and she has to depend on him for domestic help. He feels sorry for his mother, and every now and then feels sorry for himself.

Henry has few acquaintances and fewer friends, but if you had suggested to any of them that he might have been concerned in any of these instances of vandalism, you would have been rewarded with a faintly amused smile. Perhaps it is the meek look behind Henry's glasses that makes the idea seem incongruous. But perhaps it is something else.

Bill is a very different matter. No one remembers much about his academic career because it was overshadowed by his prowess on the football field. His teachers remember being frustrated by the knowledge that he could have done much better at everything if he had felt the need. But everyone liked him from the moment he entered the school. He was quick-witted and a little too talkative, but his frankness in appraising himself and others had never been confused with boastfulness. His eyes danced and his mouth smiled. He was big for his age, and manly, and his football was brilliant. If there was to be a winning goal in the last five minutes everybody wanted it to be his.

After he left school, Bill began to read his name more and more frequently in the local papers, and new pictures of him stretching with fingertips for the ball appeared almost weekly.

Such adulation could not have been a healthy thing for any lad of eighteen, and there were occasional stories of wild parties and breaking training.



Bill lives almost opposite the scene of the first piece of vandalism, but no one thought for a moment that he could have been involved. Had you asked for the basis of this confidence, you would have been told rather airily, "Come now, that is hardly Bill's style, you know."

As it turned out, public confidence in these three lads was justified, and the general though undefined bases for this confidence were also justified. The fact of the matter is that for all of the differences between Joe and Henry and Bill, there is a common factor—a highly significant common factor which is completely absent from the characters of every member of the gang that was responsible for these outrages.

What is this common factor?

Joe, Henry, and Bill are all real people. Each, in his own way, is important. He has a niche in society. He has a part to play. He is needed. Each, in his own way, feels the harsh rowels of discipline, and each, though he may not be aware of it, has developed a modicum of strength to endure that discipline, and perhaps a little pride in that strength. Life is real for these young men. They have somewhere to go. They have standards of behaviour from which they cannot diverge too far, because they have developed self-res-

pect. For them vandalism would be a wholly irrational bypath. It would be juvenile and distasteful.

Joe and Henry and Bill are fortunate. Circumstances have played into their hands. Joe grew up on a farm where he learned to see himself depended upon to perform certain tasks. If he failed in his role, it mattered. He might have envied other boys their freedom at times, but he grew to think of himself as a significant unit of his small society.

Henry was fortunate, too. He began to feel the weight of life quite early. He learned to worry about things and people outside himself. He knew that his own and his mother's welfare depended largely on him. He faced the fact that his personal capital was limited, and set grimly to make the most of it. Very early he felt the satisfaction of being needed and meeting that need. It made him responsible. It made him mature, much too mature for vandalism.

By contrast Bill did not earn his stability. It was thrust upon him. His general athletic prowess and his special skills on the football field were supplemented by a frank, outspoken and quite attractive personality. It is true that he had heard his name shouted too often above the roar that had long been the only satisfying background music in his life. He had seen his face staring back at him from too many papers. It had made him more than a little flamboyant, and taught him to expect to be the centre of any group. But there was something steadying in all this, too. He was aware of his public image, and knew that he had to live up to expectations. The rather too patronizing interest that he took in young and aspiring footballers soon began to have a warmth of genuine human relationships. He began to see these lads as individuals and be concerned about them. Before he knew it, he had found a special significance for himself in the life of the town. That sense of significance had given him a grave thoughtfulness at times that surprised him. It lifted him into a realm from which vandalism was unthinkable.

It is the tragedy of an opulent society such as ours that it has been quietly but surely taking away everything that used formerly to give young people a sense of significance. It has given us a generation of

"Before he knew it, he found a special significance for himself in the life of the town."



adolescents who are restless, unsatisfied, and troubled by vague hostilities. They feel more need to surround themselves with their kind and to shut out the adult world. Other generations were always aware of the struggle with circumstances which they recognized as something for which even their parents were not quite adequate. They felt themselves to be allies with their parents in this struggle. From earliest years they had been expected to make some contribution. And though the discipline was sometimes something to rebel against, they knew that they were needed. They had a real significance in the scheme of life. All this gave life a flavour that, although sometimes bitter, was satisfying. The very nature of this struggle against circumstances made the rules of life seem reasonable. The young people knew what they ought to do, and to quite a large extent why they ought to do it. Most of them became aware of the struggle with the disciplines required of them. The lazy knew that they should work; the casual knew that they should be consistent; the fearful knew that they should have courage.

But today in our urban civilization all this has been swept away. We have over-cultivated our world of material things, and as a result our spiritual world has withered and died from neglect. Society has for quite a long time been vaguely aware of the need of young people and children for some kind of social significance. But the methods of society have not been successful. The teenage cult, begun by thoughtful people and carefully cultivated by big business, has given young people only an artificial playtime significance. It has proved to be little more than a vehicle for giving expression to hostilities and desires to create barriers between themselves and their elders. More elaborate attempts to restructure the home society, with the young people in a central and often unchallenged position with few responsibilities and many rights, have proved to be disturbing rather than beneficial. There is a subtle hypocrisy about all this that young people seem to penetrate.

Young people still respond to a reality of genuine need. In wartime a generation of teenagers is rescued from its petty hostilities and juvenile reactions to the limiting factors in their environment, and they are transformed overnight into courageous and responsible young men who yield themselves readily to disciplines whose purposes they understand.

The solution of the Bible to these problems of youth has not needed to change with changing circumstances. Christ did not attempt to minimize the hardships and dangers of the role which He expected the young men of His choice to fill. He made it very clear that He needed them, that the part they were to play in His programme was one of immense importance, that it would require them to call on their entire resources. Then He challenged them to follow Him.

The call is the same call today. The task is still there. To see that is to become mature overnight, for it confers on the individual the dignity of a great mission. It makes petty things seem petty. It gathers the life up in a satisfying bustle of purpose. The Christian feels important because he has something important to do. And that is a very important thing, especially for young people. ★★

NO THIRD TEMPLE

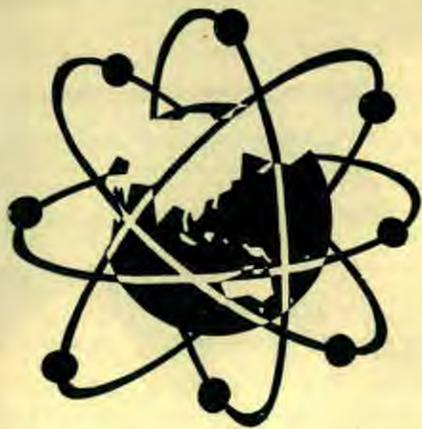
The president of the Rabbinical Supreme Court in Jerusalem's Old City has rejected pressures by extreme Jewish religious and nationalistic groups to build a third temple on Temple Mountain. For centuries non-Moslems have been barred from the mountain where the two best-known Islam shrines—the Aqsa Mosque and the Mosque of Omar—are located. Some Jewish groups are calling for a renewal of sacrifices on the holy mountain.

THEY DON'T WANT THE COMMANDMENTS

A tablet weighing more than a ton, inscribed with the Ten Commandments, has found a resting place in a warehouse in Flint, Michigan, U.S.A., having caused a storm in the Michigan tea-cup. Flint city commission accepted the 6-by-3-foot granite tablet from the Fraternal Order of Eagles, and planned to place it on the wall of the city hall. A public debate flared. The commissioners accepted the tablet although it had been rejected by the parks and beautification boards. The American Civil Liberties Union, noting that the "Protestant version" of the commandments had been inscribed on the slab, charged violation of church-state separation principles. After some backing and filling, the city's commissioners reversed their acceptance of the offending tablet, so The Eagles withdrew their offer and moved the slab to a warehouse, pending the next decision. Commented the Detroit Free Press: "Thou shalt not erect the Ten Commandments on the City Hall lawn. Or shalt thou?"

POPULATION EXPLOSION

In a recent pamphlet on population, Joseph Marion Jones states that the increase in population of the world between 1650 and 1950 averaged only 0.5 per cent per year. From 1900 to 1930, however, it was 0.9 per cent, from 1940 to 1950 it was one per cent, and by 1961 the world's population was rising by the "fantastic rate" of two per cent per annum. U.N. estimates suggest that the world's population will double itself in the next thirty-five years, reaching 6,000-7,000 million by A.D. 2000.



OUR CHANGING WORLD

"... AND THEN THERE WERE FIVE"

Dr. Robert V. Moss, president of Lancaster Theological Seminary, Pennsylvania, U.S.A., predicts that, if current union talks among representatives of the Consultation on Church Union are successful, "there will be only five major religious bodies" in the United States at the end of this century. These, says Dr. Moss, would be the Lutherans, Baptists, Roman Catholics, Orthodox and the new United Church.

"MICKEY MOUSE" JOBS ARE "OUT"

The Rev. Joan Forsberg, a woman minister of the United Church of Christ, of New Haven, Connecticut, U.S.A., believes a drastic departure from traditional women's church tasks is needed. Church women, she says, should "stop fooling around with petty Mickey Mouse jobs given them in the past." They should refuse to sew for bazaars and eliminate cooking cakes for church sales. Mrs. Forsberg advocates that Christian women devote their spare time to tutoring slum children, taking children to museums and forums. She also says that women can volunteer to be friend and counsellor to unwed, teenage mothers.

GOD'S DARE-DEVIL

Father Johannes Leppich, a Jesuit priest who has been called the world's outstanding Roman Catholic mass evangelist, has just concluded a whirlwind series of meetings in Berlin. Ministers of all denominations were engaged in the task of counselling with "inquirers," and one Berlin newspaper described Father Leppich as "more colourful, more direct, and more gripping than Billy Graham." The largest halls were packed out. In the summer, the Jesuit evangelist moves out of doors and preaches to thousands. He is a master of homespun illustrations and pungent, slangy speech, and attracts people of all classes and creeds. Journalists have variously dubbed him "God's vagabond," "God's dare-devil," "God's drummer" and "therapist for the religious deaf."

CRIME CRISIS

Forty per cent of all boys living today will be arrested in their lifetime if the current crime rate continues, an F.B.I. agent told a convention of Lutheran women in Washington D.C., U.S.A. Seven million Americans will be in conflict with the law this year alone.

RIGHT FROM THE SHOULDER

The Saudi Arabian ambassador, Jamil Baroody, made a strong statement in the course of a speech to the United Nations recently. Working on the stated premise that the Jews and the Arabs were brothers, not cousins, Mr. Baroody said, "they [the Israelis] have repeated to themselves over and over again, 'we are the chosen people of God, and we should have the privileges in this world, and therefore we should have our way.' If God discriminates, there must be something wrong with the deity, the God of all of us, not of one sect or religion. He is the God of atheists, too, because He is the author of the universe. But anyone who repeats to himself day in and day out that he has privileges, as the Israelis do, finally affects his subliminal mind and the subliminal minds of others, and believes that the Gentiles should be their slaves . . . and remember, a Gentile is anyone who is not a Jew."

**A NEW
FEATURE**



Each month this year, W. Austin Townend will conduct this segment, "Among the Translations." Both popular and less-known translations of the Bible will be discussed month by month.

Among the Translations

★ W. AUSTIN TOWNEND

A translation by a woman

ON A HANDY SHELF here in my study there sit some forty different translations of the Scriptures, one of which was done by a woman.

Helen Barrett Montgomery, A.M.D.H.L., LL.D., had her "Centenary Translation, The New Testament in Modern English" published in 1924 and, according to my information, it went up to twelve printings in its first twenty-five years.

Of the seven reasons Dr. Montgomery gives for her "many years of happy work" with the New Testament, the last one she lists shows the clue to Centenary Translation. Using her own words: "To signalize the completion of a centenary of work in Bible distribution, translation, and publication by the Judson Press." The copyright was held by The American Baptist Publication Society, Helen Barrett Montgomery being a leading Baptist.

This volume of the Scriptures certainly is in an easy-to-be-carried form, the cover measurements being less than four inches by seven inches. It is under one inch in thickness.

As well as being easy to carry, the Centenary Translation is easy to read. Several features make it so. Each chapter has been given a title. Sub-headings after every few verses carry the reader's interest on with ease. For instance, Matthew 15 is captioned, "Words of Wisdom and Deeds of Power," the first sub-heading being, "The Test, not Tradition but Obedience." Verse nine, the last in the section, is typical of the easy style of language—"In vain do they worship Me, while they teach doctrines that are the commands of men."

Another feature which makes the work a useful one is the notes which Dr. Montgomery, like quite a number of other translators, gives on each book. These notes are conveniently placed at the beginning of each book. Wisely, I think, there is no apparent "rule of thumb" followed. That is, the notes vary in their form. For instance, not every chapter is given a "key" word or words.

To illustrate, compare Galatians with Romans. The former's notes cover "Date and Authorship," "Addressed to," "Occasion," "Contents," "Comment," "Key Thought," while the latter's deal with half the number of aspects—"Authorship and Date," "Addressed to," "Characteristics."

Many a reader will agree with the translator when she says that Romans is "the profoundest work of the human spirit." But we must add, "and the Holy Spirit," for this the Bible itself teaches when it reminds us that "holy men of God spake as they were moved by the Holy Ghost." By the way, here is Dr. Montgomery on 2 Peter 1:21: "For no prophecy was ever brought by the will of man; but moved by the Holy Spirit, men spoke (and wrote) for God."

Love, we realize, is not a feminine quality only. It is masculine as well. But, nevertheless, generally

speaking we are inclined to equate the tenderness and, shall we say, softness of love with womanhood. Not that we are altogether correct in doing this, for just think of Jesus!

However, the question is a rather intriguing one: How does Helen Barrett Montgomery handle some of the great love passages of the New Testament? Surprisingly, I think. There seems to be no trace of sentimentality. And here let me bring in what I consider is her pinnacle of sub-headings, displayed on page 462 and appearing above verses 4 to 11 of 1 Corinthians 13. Here it is: "A Portrait of Jesus." I shall quote her translation and in brackets put "Jesus" alongside the word love. Note how well it fits:

"Love [Jesus] suffers long and is kind; love [Jesus] envies not; love [Jesus] makes no parade, is not puffed up, is not rude, nor selfish, nor easily provoked. Love [Jesus] bears no malice, never rejoices over wrongdoing, but rejoices when the truth rejoices. It [He] knows how to be silent, it [He] is trustful, hopeful, patient, enduring. Love [Jesus] never fails; but though there are prophecies, they will fail; though there are tongues, they will cease; though there is knowledge, it will be superseded. For our knowing is imperfect, and our prophesying is imperfect; but when the perfect is come, then the imperfect will be done away. When I was a child I spoke like a child, felt like a child, thought like a child; now that I am become a man, I have done with childish things."

Always, the discerning reader of 1 Corinthians 13 takes in the first few words of the fourteenth chapter as part of Paul's dissertation on love. Dr. Montgomery includes them: "Hotly pursue this love."

If you happen to have a Centenary Translation you may like to go to a concordance and look up the words *love* and *charity* and then read the references as Dr. Montgomery translates them. Let me give you just an example or two from Romans 12:9-16 under the heading, "How Love Manifests Itself."

"Let love be without insincerity. Abhor what is evil; wed yourselves to what is good. As for brotherly love, be tenderly affectionate one to another, in honour preferring one another. In your diligence be free from sloth. Be glowing in spirit. Slave for the Master. Rejoice in hope; be patient under affliction; continue steadfast in prayer. Be liberal to needy saints. Practise hospitality. Bless your persecutors, bless, and curse not. Rejoice with those who rejoice, and weep with those who weep. Have full sympathy with one another. Set not your minds on high affairs, but associate with lowly folk."

Surely, there, in those counsels, is marked out a way to bring about the fulfilment of the Bible's last words, in Dr. Montgomery's language: "The grace of the Lord Jesus Christ be with the saints!"

Next month: "Jewish Scholar Translates the Christian Scriptures of the New Testament." ★★

A GAY LAMB transfer keeps its light-hearted vigil from the head of a white cot as my little girl sleeps. The whirring electric fan flutters the damp curls on her forehead while a chubby arm holds close a pink teddy-bear. In the curious manner of the very young, she sleeps with one blue eye partly open. Susi with the dark eyes is sleeping, too.

Almost two years ago, when my small girl was lying, just a few hours old, in her little white hospital crib in an air-conditioned nursery, twins were born in a crude native house in a village several miles down the coast from our Kambubu home on the island of New Britain. No nurses attended this birth. No doctor was there with carefully sterilized instruments to cut the dangling umbilical cords of these newborn jungle babies. A razor blade of doubtful cleanness in the hand of the old grandmother was equal to the task, and pandanus mats sufficed for beds for both mother and children. Wrapped in a few stained rags, the little brown twins slept beside their tired mother.

A month later, a knock brought me to the door to find a small group of village people who had come to visit our college at Kambubu standing at the bottom of the stairs. Did I have any large milk tins they could use for cooking? And would the nurse weigh the babies? Yes, I had some tins, and Nurse Jeanie, who was in charge of the clinic during vacation, would see to the babies. There were two babies—one held by a woman with a scaly skin disease from head to toe, and the other by a man with a stubby beard and betel-nut-stained teeth.

Were they twins? I wanted to know.

"Yes, em i karim tupela pikanini wantaim."

Further inquiry revealed that they were born just the day after my own baby — smiles all around at this discovery.

Since the parents were too shy to come upstairs, I went down to see the babies. I held the little boy. His skin was smooth and golden brown and soft, his dark eyes bright, his hair a mass of tiny gossamer springs. But I noticed his scalp was covered with a black layer of dirt, and he had no clothes at all. The little girl seemed slightly smaller. Her smooth skin

contrasted with the rough skin of the arms that held her. Knowing the skin to be contagious, I shuddered at the thought of these sweet babies becoming the victims of this disease, too, and suggested to the father (since the mother would not or could not speak to me), that he ask the nurse for medicine for her, and also that the twins, including their heads, be washed every day.

A NEW CHALLENGE

SUSI Sleeps

CAROL D. SMITH



SUSI

By now Nurse Jeanie had arrived, so the little group trudged off toward the dispensary smiling their thanks for the tins, some soap, and the few nappies and clothes we were able to share with them.

Several weeks passed, and now students and teachers began streaming back to school after their vacation. There were small students for the primary school and big students for the high school. There were ministerial students and teacher

trainees. There were coal-black Bukas with black hair, and light brown Malaitans with fair hair, boys and girls from Mussau, from Manus, from the far-away Solomons and nearby Rabaul, and even from Papua—nearly five hundred of them. School was in for the year.

Nurse Fiegert began her usual medical duties for the students, and the baby clinic each Wednesday. I went along with the "meris" (mostly the wives of national staff members) to "scale" my "pikaninni," too. It was a happy occasion with lots of laughing and talking as the babies were placed on the scales and their weights recorded. How proudly it was reported that Micah now had two teeth, that David had begun to sit up, or Rosalie to crawl. Only on days when the nurse wielded the needle and injected into little brown bottoms were they somewhat subdued.

How they loved their babies! And how the babies thrived and grew more beautiful every day under their love and care!

Twelve miles away, the twins knew nothing of such care. Maybe it was because two babies were too many for a mother burdened down with disease and the stupefying habit of betel-nut chewing. Maybe in their superstition twins were considered unlucky or girls unimportant. Who could say? But whether the victims of ignorance, superstition, or wilful neglect, true it was that the little girl became thinner and weaker while her brother grew fatter and stronger. Sores broke out on her head and legs, and flies swarmed over them and in her eyes, adding to her misery.

When the twins were three months old, some business again brought the parents to Kambubu. Unresponsive as they and all their village appeared to be to the gospel of Jesus, they did not scorn the definite advantages to be gained by contact with the college. The friendly hospitality always shown them attracted them, as did the clothes from the Dorcas bags, the things to be bought at the small college store, and the medical help kindly given when needed. If in their apparent indifference and lethargy they realized it was needed now, it was hard to determine. But had they postponed their visit just a day or two,

they would have made the trip with only one baby. It would have been too late for the little girl.

She weighed a pitiful six pounds. Her brother was a husky twelve pounds, as was my own small daughter. Her large black eyes, sore rimmed, stared dully from a face seemingly too old for the small thin body. When she opened her mouth to cry, only a hoarse whisper escaped. Susi was not sick. She was starved.

It was clear that if the child were to live, she must stay at Kambubu for at least several weeks; but the parents vigorously opposed this suggestion—at least the father did. The mother kept her own counsel and never expressed her feelings in any way. The father was finally persuaded to let the nurse take charge of the baby for a time, and so she took the little thing to her own home. Susi did not take long to learn what a bottle was for. In her dehydrated condition, she had to be fed at first every few hours day and night. How eagerly she looked forward to those bottles!

Bathtime must have been a new experience for her, too. It took many days of soaking her scalp each bathtime to remove the black crust of dirt and discharge from the sores.

At the end of her first week at Kambubu, when all the babies were weighed, Susi had certainly gained the most—a whole two pounds! The next week she had put on another pound, and then settled down to increasing her weight each week by about eight ounces. She was so hungry that Granose had been added to her formula. She had a lot of eating and growing to catch up on.

After Susi had been several days in her new house, Mrs. Fiegert, the nurse, became ill and feared that should the baby contract any sickness at this crucial stage, it would be fatal. So her motherly neighbour, Mrs. Schultz, became Susi's foster-mother for some weeks. Susi quickly won the hearts of her new family and charmed them all with her smiles. She slept in a pretty little crib like a princess, and thrived on all the care and affection that were showered on her. Secret hopes were cherished that maybe Susi could stay on with them indefinitely, attend school later, and grow up to lead a clean, happy Christian life such as her parents had never known. But this was

not to be. Her father was adamant that she must go back to the village. She would be allowed to stay until she was stronger, but then she must go back.

So, as Susi was becoming more alert every day, and more a part of her white family, it was felt that she should become familiar with dark faces again, and a simpler, more casual way of life in the home of a native family. This would make the break, when it came, easier for Susi. Little did she know what lay ahead, but the family who had come to love her could imagine it only too well and shed many a tear at the parting.

So again Susi changed families and was welcomed warmly into the hospitable home of Ainong and Sau. Ainong is a tall, fuzzy-haired Mus-sau man, a worker in the woodwork department of our college, and father of a considerable family of his own. But the walls of his small home must be made of rubber as they can always stretch to take in one more, and foster children become almost as dearly loved as their own. Susi was no exception. Indeed, she soon became a favourite with the whole family. There was no shortage of baby-sitters and nurse-maids for Susi, and one or other of them always seemed to be feeding her or carrying her around. She learned to eat a little mashed sweet potato and a few other native foods, but how she loved that bottle! Maybe it wasn't sterilized now as thoroughly as it had been before, but better to get used to a few germs!

Every week Sau faithfully brought her to be weighed, and now, though no one would claim she was rolling in fat, she looked more the normal healthy child she should be. She even began to look pretty as she sat in her clean Sabbath dress on her "father's" knee in church. Big Ainong can look stern, even forbidding, but his heart is soft, and with Susi he was very gentle. With his own hands, he had lovingly made a little cot for her, and always looked for her in it when he came home from work.

Came the fateful day when Ainong was still at work and the parents came to take Susi home. They seemed to be in a hurry. The father was shown how to mix the Lactogen and give the bottle to his little daughter. He was to instruct the

mother. It was most important that Susi continue having her milk for some months yet.

And so Susi was taken from her cot and with tears in her eyes Sau watched the little procession set off along the road back to the village. Then she hurried to the little thatched-roofed cook-house to hide her sorrow as she prepared the evening meal.

Soon her husband came striding up the wooden steps of their home and into the bedroom. He saw the empty cot and sensed immediately what had happened. He broke down and cried unashamedly. There was little appetite for food that evening, and little sleep for this good couple.

Several weeks passed and they could not forget the little one, so they determined to visit her. The mission ship was taking a group to the area on medical work so they went along, too. Sadly Sau brought back the report that Susi was again covered in sores. The Lactogen tin was still full. Apparently no attempt had been made to prepare bottles for her.

And then they paid a second visit. Susi's twin was there, playing in the dirt by the door. But Susi was sleeping. She had gone to sleep before her first birthday. The sad little story was told without emotion.

Coconut palms whisper and wave their arms in the breeze that sweeps over the shallow grave where Susi sleeps.

My little girl is waking up. She stretches and yawns and looks about her with eager, bright eyes. On Remembrance Day, November 11, she was two years old. And I remember Susi who should have been two the very next day. And I think, what of Susi's brother and other little Susies who look about them with eager eyes today? Will they lead the same hopeless lives as their parents, tomorrow? Or, witnessing the contrast between the barren lives of their parents and the full happy Christian lives of people like Sau and Ainong and others who freely give themselves in service to those less fortunate, will they choose a better way?

Will they invite the Saviour into the village where Susi sleeps?

- If any readers would like to help bring the gospel of the Lord Jesus Christ to these benighted people, gifts may be made to this office, and acknowledgement will be made through "Our Co-operation Corner."

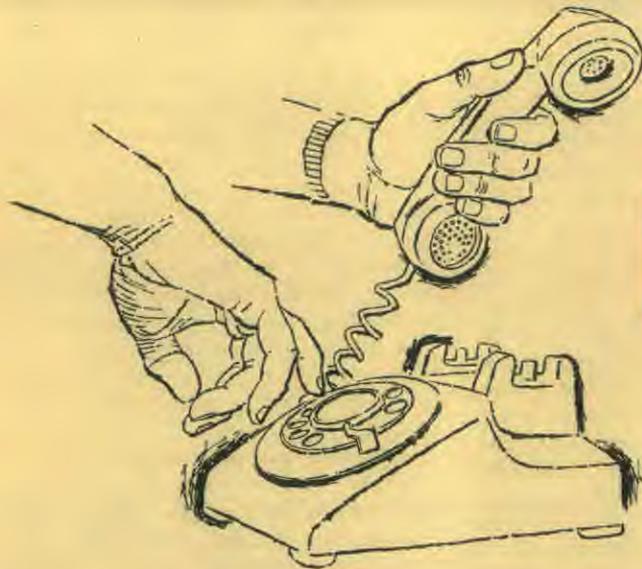
A NEW DIMENSION

FOOLS DON'T PRAY. They affirm neither the reality of God nor the possibility of communication. They write books entitled "God is Dead" and take God's name in vain without regret and are more embarrassed by prayer than helped by it.

A good prayer is a gift. It says, "Here am I, Lord; take me." It says, "I sinned; forgive me"; or, "I am weak; make me strong"; or, "I am weary; give me peace." It says, "Thank You," and admits divine help, or says, "Help me," and admits human need. Prayer is the one place *independent* man seeks *dependence*.

The Bible tells you how to pray: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matthew 6:6.

The man who does not truly pray in private has no right to pray in public. It would be refreshing if sometime a church member refused a request to pray by saying, "I haven't prayed enough in private recently."



*If you're looking
for a "no-holds-barred"
contact with God,*

Dial HEAVEN

SAYS NEIL WYRICK, Jr.

When Jesus suggests a closet, He is not referring to wardrobes or cupboards. He is referring to solitude. It can be your car or the back porch—or walking down the street alone beneath the stars. But it must be a place where it is just you and God, where it is quiet and there will be no interruption. And it must be regular. Architects may design places for prayer, but only men make them so.

And did you notice the word "*seeth in secret*" rather than "*heareth*"? God is no heavenly English master grading your grammar. He is God—seeing into your heart. When prayer is what it should be, it is a time of examination of self by self and a cross-examination by God. We do not have time to be vague in our personal prayers. We live life in detail; we should pray in detail.

Do not ask God for peace until you specifically ask His help with any private hate or war. Do not make vague mouthings about love until you have specifically prayed that He might remove your false pride and prejudice. Name people. Name places. Name events. Dig up yesterday if you were unrepentant. Wipe the slate clean, but put everything on the slate. If it is thanksgiving you feel, spell it out.

The wife of a missionary once repaid a \$500 debt that she had owed to a church for forty years. It had been long written off the books; she had concluded that since it was forgotten, her years of service were payment enough. But then she prayed one day with a new depth, and afterward she could not rest until the debt was paid.

A prayer must reach in and bring out all of you. A prayer that is afraid of yesterday is useless. A prayer must be a "no-holds-barred" contact with the Almighty.

During World War II a young soldier who had learned fast was burning up the air with blasphemy. Indeed, he was ad-libbing several originals of his own. Suddenly behind him he heard a stream of obscenities that made his pale by comparison. Turning he was surprised to find it was his chaplain. The chaplain continued with a few more oaths and then said, "You don't like to hear your chaplain talk like that, do you?" "No, I don't!" the young soldier exclaimed. "Well, neither do I like to hear it from you, son," was the reply.

"O wad some power the giftie gie us to see oursels as ithers see us!" Prayer does this, you know; it makes us stand back and look at our lives in a new way. Men who pray are different from men who don't. You are like the company you keep, and if that company is God, it has to make a difference.

God cares. You have to believe if you pray. You have to believe that as you reach up, He reaches down, that He meets you halfway and more. You have to believe the cross requires, "Thy will be done." Of one woman it was said, "She made magnificent bouquets of God's refusals. . . . She turned her disappointments into flowers of love and obedience, and then offered them back to God." Attitude makes or breaks a prayer.

When John Ruskin would take a new student for art, before he ever had him draw a line or paint a scene, he would give him an opal and have him study its colouring from every possible angle till he knew it by heart. At one school for modern art the student is shut up in a room containing nothing but paintings of his style. In this isolation with and concentration on these paintings, the student learns more about the method than through a dozen lectures. "As . . . [a man] thinketh in his heart, so is he." Proverbs 23:7.

"But I can't concentrate on anything," you may claim, "let alone God." I would reply, "Don't try to climb a mountain till you have learned how to conquer a hill." Think of God for a moment; let it grow until it becomes a minute. Enlarge your capacity for things of the spirit by decreasing your capacity for things less worthy of your time. You doubtless have some unfortunate thought habits that could be replaced with something better.

Soren Kierkegaard, mystic and philosopher, in his classic devotional entitled *"Purity in Heart"* makes a startling suggestion. He says that every worship service is a drama witnessed by an audience of one, and that One is God. The minister, though it is commonly

believed otherwise, is the prompter; the congregation is on stage, both during the service and afterward. The sermon and Scripture are instruction on how to act, and God watches to see how well His people take their cue.

Perhaps a prayer worth praying might read:

"Dear Lord, in the drama of life may I learn my script well; may it be from Thy hand to my heart; may its title be destiny and its climax years well spent and nobly dedicated to Thee, my God. Amen."

In Cleveland, Ohio, on the corner of Euclid and Huntington, stands the Euclid Avenue Baptist Church. At one time it was called the Second Baptist Church. Early in its history it was almost called nothing, for it almost died. Starting small, it stayed small. The minister became discouraged and resigned. He left the church deeply in debt.

Completely demoralized, the membership scattered; attendance dropped off to almost nothing. Finally a business meeting was called. Letters of transfer were given to all who wished to move to another church, and the doors were closed and locked. All that could be done had been done, and a church had died.

Except—one man wouldn't believe it. Patiently, persistently, each Wednesday night he held a prayer meeting on the church steps. His friends thought him foolish and worse than that, but he persevered. One night another man showed up. A few weeks later the number had grown to four. Soon the group grew large enough to request the trustees for a key to meet inside. Inside, the number continued to grow; a pastor was called; and today the church still lives and ministers to the community of which it is such a vital part.

What is the promise? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Does God sometimes say No as well as Yes? One little boy prayed over and over again for God to make Jacksonville the capital of Florida. When someone heard him and asked why he was so earnest about such a prayer, he explained, "It's the answer I put on my test paper this morning."

There are times when God's intervention would be impractical and unwise. Sometimes we can see that, and sometimes we cannot. The attitude and persistence of the lone man on the church steps was commendable. It brought results. His consecration meshed gears with God. It does not mean that it is now a law that every church-step prayer meeting will produce the same results. We make the request, but it is God's prerogative to make the bequest.

The prayer of Jesus in the garden is a fit example. "If it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." If we had all knowledge, all presence, and all power, we could answer our own prayers. There would be no need to lift them up to the arbitration of God. But we are God's children, no more, no less; and when we are wise children, we lay our lives before the Creator and say, "Not as I will, but as Thou wilt, Father." ★★

OF THE FIVE Nobel Prizes awarded for medicine in 1962, four went to British scientists, Dr. Max Perutz, Dr. John Kendrew and Dr. Harry Crick, working in the Laboratory of Molecular Biology at Cambridge, and Dr. Maurice Wilkins of King's College, London. The fifth went to a young American biologist, Dr. J. D. Watson, who has been collaborating with Dr. Crick.

These awards were particularly notable because all were connected with what is undoubtedly the most exciting field of science today—not excepting space research—the investigation into the architecture of life itself.

Since Sir William Lawrence Bragg early in the century invented the technique of studying the structure of molecules by X-ray diffraction photographs, brilliant researchers have worked out the structure of a great number of inorganic chemical molecules and have gone on to tackle the structure of the infinitely more complicated molecules of living matter.

Twenty-five years ago, when Max Perutz arrived in England as a young research student from Vienna, he began, with the aid of Professor Bragg's technique, to study the molecular structure of haemoglobin, of which the red corpuscles of the blood are composed, but though he produced wonderful X-ray pictures he made little progress for fifteen long years in interpreting them.

After the second world war he was joined by Dr. John Kendrew, who began a similar study on myoglobin, an oxygen carrier akin to haemoglobin and found in the muscle tissue of animals. By reason of its simpler structure this proved the easier puzzle, and gradually the arrangement of the vast number of atoms in the myoglobin molecule was revealed as a complicated "knot of life" holding the oxygen atoms at its centre.

Meanwhile, Perutz was patiently pursuing his work on the more complicated haemoglobin molecule, and eventually its structure emerged as no fewer than four interlocking "knots" of the myoglobin type. It was for this incredible piece of biochemical detective work that these two scientists were deservedly rewarded.

But this work on the structure of protein molecules is only the beginning of the modern penetration into the secrets of life. In various laboratories on both sides of the Atlantic, investigations have been going on for many years into the problem of how these immensely complicated molecules are built up in the living cell.

It has long been known that the cell nucleus is fundamental to the process of "replication" by which a single germ is multiplied into a living organism, and investigation of the nucleus traced the building instructions of cell development to bodies called chromosomes, of which in human beings there are forty-six in every cell nucleus.

Pressing on in their investigations, the biochemists have found that the principal constituent of chromosomes is a substance to which they have given a very long name, deoxyribonucleic acid, called DNA for short. This substance was found to contain three components, a sugar, certain phosphates, and four



A NEW THOUGHT

*Our London
Correspondent*

W. L. Emmerson

*Discusses the
Question—*



Intricate arrangement of molecules in a living cell

WILL SCIENCE E

Recent Investigation into Supporting Atheism, Com

complicated carbon-nitrogen compounds called "bases."

It was when the work had reached this stage that the problem was taken up by Dr. Wilkins at the Biophysics Research Unit in King's College, London, and by Dr. Harry Crick and his young American colleague, Dr. James D. Watson, in Cambridge. Their combined work finally elucidated the structure of DNA, which they liken to a spiral staircase with banister rails of sugar joined by phosphate links and with treads comprising different groupings of the four "bases," two to each "step." Further, they have proved that these four "bases" constitute a veritable "code of life" and that their arrangement in the DNA molecules provides the genetic information by means of which all the complicated proteins of living organisms are built up.



greatly magnified.

Ezra Stoller—Courtesy Upjohn

minate GOD ?

Basic Secrets of Life, Far from Belief in a Divine Creator

For this tremendous contribution to an understanding of the secrets of the living cell, Drs. Wilkins, Crick, and Watson were honoured with the Nobel medical prize.

All were indeed worthy recipients of these highest awards in the world of science, for the results of their brilliant pioneer researches are "among mankind's greatest discoveries" and have brought us to "the brink of a scientific revolution of staggering implication."

It is to be regretted, therefore, that one of these distinguished scientists should have used this moment of triumph to suggest that these investigations may ultimately destroy religion and eliminate God from human thinking!

In a TV broadcast Dr. Harry Crick was asked, "Do we still need a vital force?" He replied, "No one discusses it."

"It is a complete red herring. It is not a serious matter in a molecular biology laboratory." Asked the further blunt question, "Do you believe in God?" he answered "No," adding that he believed there was coming a radical change in our thinking of ourselves as "persons," a revolution as profound as the Darwinian revolution.

Presumably he meant that as Darwin, by his theory of evolution, had pushed God into the remote past, molecular biology would eventually complete the demolition of religion by eliminating the concept of the Creator.

With all deference to Dr. Crick's authority as a scientist, it must be said that his remarks about God and religion are unscientific in the extreme.

In the first place, it is quite out of character for a scientist to ask question after question until he comes to the threshold of the final secret of life and then come to an abrupt stop, saying that the ultimate question is no more than a "red herring."

In the second place, Dr. Crick knows very well that, although astonishing advances have been made in chemistry, physics, and biology, there is still so vast a gulf between knowing how living things work and actually "creating" life, that the question of a "vital force" has by no means been put out of court. For even if, in due course, scientists are able to build giant molecules corresponding chemically and physically to the nucleic acid spirals in the nuclei of living cells, they will still be, as Dr. Schramm of the Max Planck Institute at Tübingen, Germany, has said, "lifeless" structures, similar to the giant molecules in the nuclei of living cells but entirely devoid of the mysterious "life" power which causes them to "replicate" themselves millions and millions of times to produce plants, fishes, birds, animals, and men.

Indeed, if the arguments of Paley from "design" in nature seemed in their day to point to the necessity of a "Designer" outside of nature, the infinitely greater knowledge we now have of marvellous "design" in the minutest living thing, a single cell, should reinforce belief in a great "Designer," rather than incline us to the idea that the universe, our world, and all living things are the result of pure chance.

The fact is that other scientists, equally eminent, have come to an exactly opposite conclusion from that reached by Dr. Crick. The late Sir James Jeans, for example, was led by his investigation of the infinitely large to the affirmation of "creation at some time not infinitely remote," and to belief in the existence of a "designing or controlling power that has something in common with our own individual minds."

Finally, it is surely the height of scientific indiscretion for a scientist to make categorical pronouncements outside the field of his competence, and particularly to describe questions engaging the serious attention of other thinkers as "red herrings."

One cannot but feel that the attitude of Dr. Crick and others like him is perilously near to willing ignorance. (2 Peter 3:5.) One can only hope that he will at least ponder the solemn words of his fellow prize-winner, Mr. John Steinbeck, who, when acknowledging his award in literature, said:

(Concluded on page 20)

A NEW RESOLUTION

TO FIGHT SUCCESSFULLY the strains and anxieties of life under modern conditions you should cultivate a habitually optimistic outlook. Pause frequently to ask yourself if your strain is really necessary, and give yourself time enough to think out the answer. That is the advice of the notable New York physician who tells us in this article how the profession "over there" views this insistent problem.



MARK TWAIN once said: "I am an old man and have known a great many troubles but most of them never happened."

And, indeed, the experiences of life over the years reveal that most of the fears and worries which beset everyone from time to time are needless. But even if we are aware of that, most of us cannot refrain from worrying every day about a great many troubles that "never happened"—in our daily life, our work, and our business activities.

In extensive studies made by the General Motors Corporation in Detroit on the health of the executive group of their employees it was found that 35 per cent of cases analysed had emotional strain at work and 14 per cent emotional strain or tension at home. Some of them are under strain for very useful purposes for the person that employs them, and some are under strain because they can do nothing without that strain.

A forty-eight-year old production manager complained of constant fatigue and shortness of breath. Examination by the Metropolitan Life Insurance Company revealed that he was organically sound, but he did show signs of extreme nervous tension, high blood pressure and a moderate degree of overweight.

"I haven't taken a holiday," he confessed, "for the last five years. When I took over production, there were so many problems to untangle in all four plants that it's taken all my time and effort just to keep going."

The factory doctor warned him that the habit of working long hours day after day under tension was likely to lead to a breakdown. He agreed to follow the doctor's advice to lose some weight, to make some decisive changes in his daily routine, to relax over week-ends, and to go fishing again.

Six months later he had lost fifteen pounds, his blood pressure had dropped. He was rid of that worn-out feeling and said with satisfaction: "I get more work done now, with far less strain, and we're all enjoying life again."

There are always some people, tough supermen, who can stand, without punishment, the kind of hurried living and breathless working that characterizes one modern conception of an efficient existence. Many physicians, however, are convinced that much of the

BEAT Your Daily Tensions

Dr. W. SCHWEISHEIMER

nervous illness seen in business men, in workers and everyday people, is due to their worries, dissatisfaction, tensions, and insecurities.

Normal Worry Gets Things Done

A certain amount of worry is a natural part of our daily lives. It pushes us to get things done, and makes us aware what would happen if something were not done. Worry, in the normal sense, means protection and safety. If we were not to worry, say about faulty car brakes, the consequences would be disastrous.

But normal worry easily changes to pathologic anxiety. Such conditions require professional help. There are instances, as Dr. Irwin A. Gerg, Professor of Psychology at North-western University, points out when we worry to the point where we cannot enjoy what we are doing now because of worry about what we ought to do next or what we should have done earlier. This is the kind of worry that must be controlled or channelled.

One word may chase the worries away. Dr. Walter C. Alvarez, of the Mayo Clinic, emphasizes that one of the great sources of worry and distress among wage earners comes from their uncertainty as to their status. They are not sure that their work is satisfactory or their job is secure. In every big company, he says, there is a great need for a "pat-on-the back" department, headed by some official who, each month, will go through the plant saying to certain men, "Your work is good and the 'old man' is pleased." Without such reassurance, even a man who is doing good work may worry himself into illness.

Unnecessary tension adds to the strain of each day's work. Dr. Alvarez remembers a bank teller who went

to pieces nervously when he saw more than six persons lined up in front of his window. He had to point out to this patient that since he could attend to only one at a time, it was foolish to worry about the others in the queue.

Learn to Say "No."

The young executive enters his office—rested, refreshed, full of pep. The work he is to accomplish today had already been arranged the day before.

Somebody is waiting for him—somebody who has no appointment, who is not included in the schedule for the day. Never mind, our man cannot say NO, and a short interview won't upset his schedule.

The visitor is not specific; on the contrary, he is discursive and apologetic. He goes on and on until our friend begins to tremble with nervousness. He means to stop the endless conversation, he looks at his watch, he gets up, walks around, takes notes, but he cannot say NO, cannot interrupt the intruder.

Thus time passes, work piles up. A telephone call—again a lengthy complicated conversation, but our man cannot say NO, he cannot put down the receiver.

But he must learn to say NO—in self-defence, for self-preservation. His weakness and good nature, his lack of will-power involve him in growing irritation, disorder, lack of time. He has got to say NO, he has got to put down the receiver, he MUST interrupt, or his efficiency will be at an end.

Industrial physicians as well as general practitioners and psychiatrists every day see people who are afraid they will lose their mind. They experience certain slight neurotic symptoms which they consider to be abnormal. It may be loss of memory or severe insomnia, feelings of depression and anxiety, a tormenting inferiority complex, fear of other people, of impending poverty, or a suicidal impulse, or exaggerated worry about trifling matters.

They are afraid to discuss these symptoms with relatives and friends or even with their doctor. They are afraid of being thought ridiculous or insane. And yet it is most normal for the average person to show such "abnormal" symptoms, for it is only in our imagination that we see the average executive, the average worker as an undisturbed, even-tempered person of steady equanimity, without any out-of-the-way desires and compulsions.

In actual life there are no such people. Everybody, without exception, occasionally shows symptoms that appear abnormal to himself and more so to his friends and enemies. And especially in this atomic age everyone may find himself in the position not only of losing his temper, but of being afraid he may lose his mind.

But have no fear, he will not lose it. He will not be insane even if he is haunted by the dread of insanity. The really insane, the man with a real psychosis, does not know such fears. He has not the slightest doubt that he himself is doing the right thing. On the contrary he is convinced that you are insane, not he.

If you observe in yourself nervous signs that look abnormal to you, don't be afraid. Talk things over with your doctor. Sometimes it will be hard for you to find the first word. But you will discover that open discussion of those strange feelings and sensations and their medical explanation is the best psychotherapeutic

method to make you lose those tormenting feelings and anxieties.

How to Fight Worry

Worry is one of the main causes of nervous illness. Those of us who inherit a tendency to be floored by anxiety should make a great effort to fight it, says Dr. Alvarez. We should remember that most of the things we have worried about in our lifetime never came to bother us. That ancient advice not to cross a bridge until we come to it is still good.

Everybody experiences tensions that are unavoidable; the important thing is to know how to handle them. Here are eleven ready-to-hand rules recommended by Dr. George S. Stevenson, medical consultant of the National Association for Mental Health in New York. They are meant to make life more bearable, even for nervous and keyed-up people.

1. When something worries you, talk it out. Talking to other people helps to relieve the strain and puts the worry in a clearer light.

He Understands

★ M. M. DUNCAN

*I love to take a moment's pause
Away from life's demands,
And turn to find a solace in
A Friend who understands.*

*He's my Redeemer, Saviour, King,
My Rock 'mid shifting sands;
And yet I love Him best as just
A Friend who understands.*

*For when my life's long journey ends,
He'll wait with outstretched hands
And bid me lay my burdens down—
This Friend who understands.*

2. Escape for a while; not permanently, but just until you are in a better emotional condition to deal with the problem.

3. Work off your anger, your fears, your anxiety by manual activity, such as gardening or some do-it-yourself project.

4. If you find that you are frequently getting into quarrels, maybe you need to give in occasionally.

5. Stand your ground when you know you are right, but do it calmly and remember you could be wrong.

6. If you worry about yourself all the time, try doing something for somebody else. This takes the steam out

of your own worries and gives you a feeling of having done well.

7. Remember to take one thing at a time, because tension sometimes makes the normal work load seem unbearable. Pitch into the most urgent task first, and forget the rest.

8. While you work, shun the "superman urge" that makes you expect too much from yourself. Give it all you have, but do not expect the impossible.

9. Do not expect too much from other people either, whether they happen to be a wife, a husband, or a child. Search out a person's good points and go easy on criticism.

10. Give the other fellow a break, and this will very often make things easier for you. When he stops looking on you as a threat, he stops being a threat to you.

11. If you have a feeling of being left out of things make yourself available, but do not be too forward—that may lead to real rejection. To feel that you are acceptable is essential for physical and mental health.

Do Not Run Away from Your Problem

The pace of modern work and business life has accelerated so furiously that most people find it difficult to slow down in any circumstances. Manifestations of physical illness are often emotional in origin.

Facing a problem is the way to conquer it. When you are confronted by some vexation and all you do is to ask for a vacation or a transfer, it only means that you are running away from the real problem. Eventually you will have to come back to it—with loss of much time and wastage of good nerves.

An excellent medicine for treatment of daily tensions is not the tranquillizing drug, but the creation of extra time. A certain amount of spare time gives the possibility of straightening out irregularities and avoiding tensions. ★★



WILL SCIENCE ELIMINATE GOD?

(Concluded from page 17)

"We have usurped many of the powers we once ascribed to God. . . . We have assumed lordship over the life and death of the whole world and all living things. . . . The test of [man's] perfectibility is at hand. Having taken God-like power we must seek for ourselves the responsibility and the wisdom we once prayed some Deity might have.

"Man himself has become our greatest hazard and our only hope. So that today St. John the apostle may well be paraphrased: 'In the end is the word, and the word is man—and the word is with men.'"

We would indeed have cause to lose hope if man were left to say the last word. But although unbelief may stand in the highest places there are still those, as in Paul's day, who may not be "wise" as the world counts wisdom, but who believe that the "last word" will not be with man but with God, and that He will one day come dramatically for the salvation of those who "believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. ★★



Think on these . . .

- "If you're worried about being a square, or if you think you have to drink and smoke to be popular, then you're already in trouble. You haven't used your principles often enough to develop their muscles. 'No' isn't hard to say when you know why you're saying it. If you intend to take good care of the life God gave you, you can even afford to smile when you say 'no.' Don't be sheepish about taking a stand on your faith. You may offend the crowd, that's true, but would you rather offend God?"
—Yonda Kay Van Dyke in "That Girl in Your Mirror."
(Revell.)
- "Shed no tears over your lack of early advantages. No really great man ever had advantages that he himself did not create."
—Elbert Hubbard.
- "Christianity has not been tried and found wanting. It has been found difficult and never sufficiently tried."
—G. K. Chesterton.
- "Those who do not read can have nothing to think and little to say."
—Dr. Samuel Johnson.
- "I need to remind myself every so often that a boy doesn't need his father for a pal so much as he needs him for a father."
—Burton Hills in "Better Homes and Gardens,"
November, 1964.
- "Lord Chesterfield told his son, 'Make the other person like himself a little bit more and I promise you that he will like you very much indeed.'"
—"Management's Personnel Reminder."
- "Helen Keller writes some pointed counsel when she says: 'I who am blind, can give one hint to those who see: Use your eyes as if tomorrow you would be stricken blind.'"
—Aaron N. Meckel in "Christian Observer."
- "Operations are so common these days that you can hardly work yours into the conversation unless it is fatal."
—"Outlook" (Alabama.)

Just You and Your Bible

★ This month ROY C. NADEN brings to your notice MANY AMAZING EVIDENCES

Last month we observed that the **geography** of Palestine provides confirmation of the accuracy and reliability of the Bible. This month we consider the evidence of **prophecy**.

In the prophetic words of the Bible we find irrefutable evidence of inspiration; so overwhelming, in fact, that no honest doubter or sceptic could help but be impressed.

1. In what words does God invite us to consider the evidence of fulfilled prophecy?

"Present your case, says the Lord . . . tell us the things that are coming hereafter, that we may know that you are gods. . . . But lo! you are nought, and your work is a blank." Isaiah 41:21-24, Smith. "So when a prophet prophesies of peace, that prophet can be proved to be one whom the Lord has truly sent only when the word of the prophet is fulfilled." Jeremiah 28:9, Smith.

"It is I who am God, and there is no other—The God, and there is none like Me; who tells the end from the beginning, and from days of old that which is still undone." Isaiah 46:9, 10, Smith.

2. How did Jesus appeal to prophecy as a basis for belief?

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29.

The poet Milton described the so-called prophecies of the ancient heathen oracles as "ambiguous, and with double sense deluding." But this is not so with the Bible's prophetic passages. They are succinct, specific, and detailed.

PROPHECIES CONCERNING TYRE

1. What six specific statements did Ezekiel make concerning Tyre, the maritime capital of the ancient world?

"Thus saith the Lord God; Behold, I am against thee, O Tyrus, and [I] will cause many nations to come up against thee." [2] "I will bring upon Tyrus Nebuchadrezzar king of Babylon." [3] "They shall lay thy stones and thy timber and thy dust in the midst of the water." [4] "And I will make thee like the top of a rock: [5] thou shalt be a place to spread nets upon: [6] thou shalt be built no more: for I the Lord have spoken it." Ezekiel 26:3, 7, 12, 14.

2. How accurately have these words been fulfilled?

"Soon after the prophecies, Nebuchadnezzar and his troops began a siege of Tyre that lasted for thirteen long and bitter years. But when they finally battered their way through the walls, they found only a deserted city. The Phoenicians had loaded their ships with treasure and escaped to an island a half mile off the coast. At the edge of the sea the invaders were halted. They had no ships to carry them to the island. . . . About two hundred years later, young Alexander the Great led his Macedonian troops into Phoenicia. . . . He scraped up the rubble left by Nebuchadnezzar . . . and flung everything—stones, timber, and even the dust—into the midst of the sea. . . . He used the materials from ancient Tyre to build a huge causeway from the mainland, so that his troops could march out and capture the island. . . . Tyre had been made like the top of a rock. . . . Today, on the very site of ancient Tyre, humble fishermen come to dry their nets in the sun."—"Tyre, the City that Vanished," Moody Institute of Science, pages 5-8.

PROPHECIES CONCERNING SIDON

1. When the same prophet, Ezekiel, spoke of the future of Sidon, a city just twenty-two miles north of Tyre, what totally different fate did he predict?

"Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it. . . . For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side." Ezekiel 28:20-23.

2. TYRE was to be destroyed. Its twin city, SIDON, was NOT to be destroyed. Rather it was to be subjected to fearful bloodshed. And do contemporary descriptions of Sidon illustrate the Bible's flawless accuracy?

Sidon. Population "about 10,000; a powerful city state and in early times a chief city of ancient Phoenicia." The "ancient city was older than Tyre and noted for its wealth and trade and skilled workmen in manufacture of glass and purple dyes; captured by many of the powers and peoples of antiquity—Philistines, Assyria, Babylonia, Egypt (seventh century B.C.), Alexander, Seleucids, and Romans; beautified by Herod the Great. During the Crusades, between 1107 and 1291, [it was] taken and retaken many times. Its commerce [was] restored in the eighteenth century, but [it was] bombarded [in] 1840 by allied fleets and occupied by British in October, 1918."—Webster's Geographical Dictionary, Article: Sidon, page 1042.

PROPHECIES CONCERNING BABYLON

Babylon ruled the ancient world at the beginning of the sixth century B.C. The capital of this great empire was a city of the same name. Its beauty, wealth, agriculture, and military stability are well-known facts. Yet Babylon was the subject of some unusual predictions that seemed almost impossible of fulfilment.

1. How did Isaiah describe the future of the once glorious city of Babylon?

"And Babylon, the beauty of kingdoms, the proud glory of the Chaldeans, will be as when God overthrew Sodom and Gomorrah. She will never more be inhabited, nor dwelt in throughout the ages; no Arab will pitch his tent there, no shepherds will fold their flocks there." Isaiah 13:19, 20, Smith.

2. How do modern writers describe the ruins of this princely city, one that enjoyed its heyday 2,500 years ago?

"Since the desolation of Babylon in ancient times . . . the site has not been inhabited. Visitors of past generations sometimes reported that Bedouins of that vicinity avoided the ruins out of superstitious horror of the place. This may indeed have been true at some time in the past, but the reason the Bedouins give today is simply that the ancient ruins do not provide a suitable place for human habitation. As in millenniums past, 'the Arabian' does not 'pitch his tent there.'"—S.D.A. Bible Commentary, Vol. 4, page 166.

CONCLUSION

The prophecies of the Bible are most numerous. Volumes have been written about them. But the three sets of prophecies presented in this article were selected because they all concern **places**. And as we have seen, each had its own specific details which time and history have proved to be correct.

The evidence of **prophecy** is simply this: only God can read the course of human history in advance; therefore the Bible must have been inspired by God.

The Dual Will of Almighty God

By
JAMES D. BEYERS



"LIKE A WAVE OF THE SEA DRIVEN WITH THE WIND AND TOSSED
. . . A DOUBLE-MINDED MAN IS UNSTABLE IN ALL HIS WAYS."

IS GOD DOUBLE-MINDED? The most emphatic negative is hardly emphatic enough, for there is something unseemly about double-mindedness. The Scriptures declare such a man to be unstable in all his ways (James 1:8). Who then dare apply the term to our Creator, God?

Yet there is one sense in which the mind of God, notably His divine will, does indeed have a double aspect, hence our title. This being one of the subjects (and there are several) upon which the Bible gives hints rather than a wealth of detail, theologians in general have interpreted it in two distinct ways.

According to the first school of thought, among whose members such names as Augustine and John Calvin are to be found, the will of God has its revealed portion, and another part, His secret will, which is probably even more important. Opposed to this is the view that the permissive will of Jehovah supplements or modifies His perfect will. Does it really matter? Yes, it does! This apparent triviality has spawned some of the major doctrinal differences extant today.

Calvin reasoned thus: The Scripture declares that God is not willing that any should perish, but that all should repent (2 Peter 3:9); but obviously there

are multitudes who perish unrepentant. Then since the Infinite One disposes all things according to His sovereign will, there must be a secret part of that will which foreordained the fall of Lucifer and his angels, the fall of man, and the perdition of the ungodly.

In his *"Institutes of the Christian Religion,"* Calvin wrote: "By predestination we mean the eternal decree of God by which He determined within Himself whatever He wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly as each has been created for one or other of these ends, we say that he has been predestinated to life or to death. . . . The Scripture clearly proves that God, by His eternal and immutable counsel, determined once for all those whom it was His pleasure one day to admit to salvation, and those whom, on the other hand, it was His pleasure to doom to destruction. . . . Those whom He dooms to destruction are excluded from access to life by a just and blameless though incomprehensible judgment."

To us, this very way of thinking seems incomprehensible. Sober and mild men, themselves kind and considerate to their children, can attribute to the God

of love such a callous disregard for the feelings of His creatures as to choose some for the joys of heaven, while creating the remainder for no other purpose than to be vessels of His wrath, doomed to the agonies of an unspeakable hell for all eternity. (The fallacy of the eternal torment doctrine is the subject of another study.)

Stated simply, then, Calvin saw God as having one will for His elect, another for the damned; for if He truly willed all to be saved, then all would be saved, since all that has ever occurred in heaven or on earth was but the outworking of either one aspect or the other of His sovereign will. The usual reaction to this is that God must therefore be responsible for sin, for if He planned all things, then He must have planned Lucifer's revolt and the whole tide of evil it has produced—all the pride, hatred, envy, lust, murder, wars. . . . Can the list ever be completed?

"Not so!" cry the advocates of predestination. "God is not the author of sin, but He works that part of His secret will through second causes."

In the case of Lucifer, however, this concept of second causes breaks down so completely that it is amazing that a student of Calvin's calibre should adhere to it. Who tempted the tempter? It is generally conceded that pride was the cherub's lapse, but whence came the pride? There can be but two alternatives. Either that first sin smouldered into being by a form of spontaneous combustion, foreseen but not foreordained of God, or else the Eternal Himself planted the seeds to fulfil His dreadful whim. If the latter be correct, all the issue-dodging in the world cannot gainsay that God planned sin. If, as Calvin supposes, He simply abandoned, or withdrew His sustaining grace from the one who was to become the arch-fiend, in full knowledge of the consequences, the result is unchanged.

We can go further yet. If indeed it were for His own pleasure that the Lord decreed *all* that should come to pass, and since sin did come to pass, then He should be secretly pleased with the horrors it has bred, the lurid accounts of which cram the news media of earth. Could a God be more ungodly! But we need not fear. He who warns us to "abhor that which is evil," is no hypocrite. His abhorrence of sin caused Him to hide His face from His Beloved Son when He became sin for us (2 Corinthians 5:21).

If the fall of Lucifer was not premeditated, why then did he sin? How could a perfect angel degenerate into the father of evil? Only one answer is feasible. No rational being can be perfect without self-determination or freewill. Had the Creator surrounded Himself with a host of beings who could not do otherwise than praise Him, it would be hollow praise. The divine Creator would not enjoy the company of docile "yes-men." And so He made creatures in His own image, who would enjoy Him and glorify Him because they really wanted to do so. There was a calculated risk here. Some might not want to glorify their Maker.

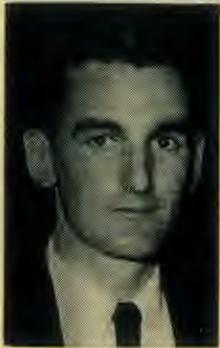
If the fall of Lucifer was not premeditated, why then did he sin? How could a perfect angel degenerate into the father of evil?



Not even Omnipotence can impart free choice without imparting also the power of making wrong choices.

"Aha," exults the atheist, "so there is something your God cannot do!" And we agree. Neither can He produce a square circle, or devise a hill-less valley. Such absurdities are not real.

The Holy One is the God of reality, and all His works are intensely real and practical. When He confers freewill, He does so unstintingly, and it is this 100 per cent freedom of choice which made sin possible, though not truly probable, and certainly not



James Beyers

makes his debut in these pages this month. A Queenslander from Mount Morgan, he is employed by a gold mining firm as a technician, plying his trade in the small town of Cracow. Mr. Beyers has had theological training, which subject is his strong interest. In addition, he finds some time to indulge his hobbies of bush walking, radio and, of course, writing. He is

married with three sons of school age, and a pre-school daughter.

essential. Did it have to be Lucifer who made the first error? Why could it not have been Gabriel or some other angel? It appears that Lucifer was the most glorious of all created beings, and as such he should have been the most grateful for his God-given talents. Instead he became so self-infatuated that he came to regard as rightfully his, those privileges which were his solely by divine grace. Thus he became the original—and surely the most ambitious—status seeker of time or eternity; "I will be like the Most High." Isaiah 14:14.

Divinity, however, is the one status that cannot be extended to any created being, and this Lucifer must have known. Had he confessed and forsaken his sin, there can be little doubt the Father would have forgiven: but he was proud. He rebuffed the pleas of love, just as men do this day, until, after he passed the point of no return, mercy could no longer intercede. In seeking greater freedom than God saw fit to grant, he forged a chain of circumstances which would bind him until the judgment. When he was expelled from heaven, the blame lay squarely on his own shoulders, and not on some mysterious decree beyond his ken or control.

Under a veneer of seeming logic, the predestinarian school of thought is rather illogical. The secret-decrees-of-God theory is a doctrine-saving device which just does not work. God's will is perfect (Romans 12:2), even as He Himself is perfect (Matthew 5:48). He abhors evil, and is not willing that any should perish. (2 Peter 3:9.) He wishes all children to be saved. (Matthew 18:14.) Could an "elect" child

become a reprobate adult? He does not willingly afflict. (Lamentations 3:33.)

The very existence of sin confirms that God has a permissive will, for otherwise He covertly approves it. He could have annihilated Satan and his followers at any time, but permits their continuance until the "harvest" (Matthew 13:30, 39), lest some good plants—the elect—be destroyed with the tares. Even now He could pour out His wrath upon evil-doers though He bears long with them, knowing that some will even yet repent and heed the gospel.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezekiel 33:11. Can this be the same Lord God of whom Calvin asserts that it is His pleasure to doom certain ones to destruction? Whom shall we believe?

We know that Ezekiel was an inspired prophet of God, but what of John Calvin? He was zealous for Christ, and God used him mightily to further the Reformation, but he was not inspired. Great credit is due to him, for he made tremendous advances in rejecting most of his earlier training and ideas. That he did not perceive the entire scope of Bible truth is not his fault, for in his age the world had been benighted for long centuries. Jesus could not open all truth to His followers immediately, for they would have found such light blinding after living so long in spiritual night.

Rather than be content with the glimmerings of light which came to the Reformer more than four centuries ago, Calvin's present-day followers would do well to make comparable progress right now, for "the path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.

★★

Our Co-operation Corner

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Lines that Linger

BLESS MY LITTLE KITCHEN

Bless my little kitchen, Lord,
I love its every nook,
And bless me as I do my work,
Wash pots and pans, and cook.

May the meals that I prepare
Be seasoned from above
With Thy blessing and Thy grace
But most of all, Thy love.

As we partake of earthly food,
The table Thou hast spread,
We'll not forget to thank Thee, Lord,
For all our daily bread.

So bless my little kitchen, Lord,
And those who enter in,
May they find naught but joy and peace
And happiness therein.

—On a kitchen ornament (S. G. Lewin).

TEMPTATION

They took Him to the mountain top to see
Where earth's fair kingdoms flung their golden net
To snare the feet and trick the souls of men.
With slimy craft and cynic guile they said:
"If He but sees the glory and the pride,
The pomps and pleasures of this tinsel world,
He will forget His splendid futile dreams."
And so they took Him up and tempted Him.

They pointed far across their level earth
East to the fabled empires of the Ind,
Whose rulers' power was as the power of gods,
Where caravans with tinkling camel bells
Brought silks and perfumes, pearls and ivory,
And tribute from far humbled provinces;
South to the magic kingdom of the Nile,
To Nubia and Abyssinia,
Jungle and desert kingdoms, rude but rich,
With slaves and gems and golden yellow sands;
Northward to barbarous lands but dimly seen,
Savage but surging with unmeasured strength;
West where Rome's empire sent her legions forth
Conquering, building, ruling with wise force,
The mighty mother of an unborn brood
Of nations which should rise and rule the world.

All this they spread before Him, tempting Him,
And watched to see ambition light His eye,
The lust of power darken His bright face,
And avarice crook His hands to clutch the gold.

But from the mountain peak He raised His eyes,
And saw the deep, calm sky, the stars, and God.

—Winfred Ernest Barrison (David J. D. Lake).

EVENING AT THE LAKE

We sit and watch the pale pink afterglow
That tints the quiet water of the lake.
A loon is calling, and a duck flies low,
A boat goes by that leaves a snowy wake.

Here is a world of beauty to enjoy,
Fragrant with flower scent on evening air,
An interval when nothing can destroy
The rural peace that on this night we share.

For evening merges slowly into night,
Bringing out stars that play their ordered role,
And the full moon to shed her golden light,
These moments of contentment now are whole,
And there is harmony within this place
Where nature offers loveliness and grace.

—Louise Darcy (Mrs. N. Hay).

SONNET OF PRAYER

If we with earnest effort could succeed
To make our life one long connected prayer,
As lives of some, perhaps, have been and are—
If, never leaving Thee, we had no need
Our wandering spirits back again to lead
Into Thy presence, but continued there
Like angels standing on the highest stair
Of the sapphire throne—this were to pray indeed!

But if distractions manifold prevail,
And if in this we must confess we fall,
Grant us to keep at least a prompt desire
Continual readiness for prayer and praise—
An altar heaped and waiting to take fire
With the least spark, and leap into a blaze.

—Archbishop Trench (Valerie F. Brown).

ALL-SEEING GOD

Our thoughts lie open to Thy sight,
And naked to Thy glances;
Our secret sins are in the light
Of Thy pure countenance.

—Author unknown ("Rosalia," Auckland, N.Z.).

EVERY-DAY LIFE

Life's much like knitting; we do row on row;
The days oft seem monotonous and slow,
The pattern intricate and hard to see,
We make mistakes, drop stitches, frequently.

Stitches are dropped at times by everyone,
But we must never let those stitches run!
Just pick them up, repair the faults we know
Hinder our work and will not let it grow.

Yes, life's much like knitting, purl and plain,
The days of sunshine and the days of rain.
Yet if we only strive and persevere,
At last, at last, the pattern will grow clear.

—Author unknown ("Jenny," Greymouth, N.Z.).

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



ASK...

Desmond Hills

**YOUNG PEOPLE'S
QUESTIONS
ANSWERED**

TELEVISION

There is one thing I can't overcome—Television. I realize that there are many programmes that are not suitable for a Christian, but once they start I don't have the will-power to turn them off. The films are so gripping that they capture my attention and I just keep watching them. After many of these films are over, I feel all wrung out and it takes hours before I can get the scenes of the films out of my mind. Can you suggest what I can do to overcome this habit of watching feature films on television.

It is obvious from questions asked by young people that there are many Christian youth in a similar plight to yourself. They realize that films and TV programmes portraying murder, lust, theft, and other things condemned as sin in the Word of God should not be watched. However, like you, they find it hard to turn off a programme once it has started. Listed below are three suggestions that others have found helpful in getting the mastery over the addiction to harmful television programmes.

1. Carefully evaluate the programmes that are appearing on television and announce in your household your intention to cease viewing those programmes that portray sinful actions and loose standards of moral conduct.
2. See to it that you always have on hand a good book that you can read, a hobby that you can pursue, or a project that you can complete when harmful television programmes come on.
3. Pray for God's guidance in the selection of programmes that you watch, and He will strengthen your determination to get the most out of the leisure times that you have available. Someone has suggested that a good rule for watching television is to spend as much time watching television as you spend in prayer and Bible study and reading helpful and uplifting books.

LIFE PARTNER

How can I be sure that the girl I am dating, or any other girl that I might date, is the right one for my life companion?

Inasmuch as marriage can be a storm in the harbour of life, or a harbour in the storm of life, it is certainly necessary to be sure that you marry "the right one."

In choosing a life companion both the man and the woman should carefully consider all aspects of the prospective life companion. Listed below are some of the fundamental questions that you should consider before dating. Yes, before dating, for there is no sound reason in becoming emotionally involved with someone who will obviously not be a suitable life companion.

1. Does he/she have a good character?
2. Are there physical defects that have not been mentioned?
3. Are the backgrounds of living environments, social standing, financial status and education similar to your own?
4. Does he/she appear to be stable and well-balanced emotionally? One who is morose, suspicious, or jealous is not ready for marriage.
5. Can he/she take responsibility? Industry is essential to a well regulated home. Laziness and indolence will surely mar happiness.
6. Is he/she known and accepted by your relatives and intimate friends? In one sense of the word you do marry the family.
7. Is there mutual trust, do you feel comfortable in each other's presence?
8. Do you have similar likes and dislikes? The more you are alike, the greater is the possibility of being companionable.
9. Can you discuss controversial questions together without becoming upset, bolsterous, and angry? A tendency towards quarrelsomeness tends to grow worse and not better.
10. Is he/she careful in finances? Inasmuch as many marriages are broken over the question of finance, it is necessary to see that both partners meet their obligations promptly and save for future needs.
11. Having seen and recognized all faults, can you love him/her in spite of them?
12. Is your friend a Christian? The Scriptures contain many warnings against the marriage of Christians with unbelievers. True human love is secondary to and dependent upon Divine love.



YOUR QUESTIONS INVITED. Desmond B. Hills is an experienced counsellor of youth. He is often invited to speak to young people at conventions, camps, and colleges. At these gatherings in Australia and New Zealand, many seek his personal counsel. Now through these columns he can give advice to the youth readers of this journal. Perhaps he can help you. Write to him, care of the "Signs of the Times," Warburton, Victoria. Your names and addresses will not be printed and your letters will be treated as confidential. Each month a selected young person will also give his or her opinion on matters important to youth.

BIBLE OR BABEL

If I could really believe that the Bible is God's Word I would change my life, for I believe there is a God. Somehow, I cannot bring myself to believe that the Bible is God's Word. How can I know that the Bible is different from other books that have been written by the founders of religious orders?

There are a number of considerations that contribute towards belief that the Bible is the inspired Word of God. Perhaps one of the most outstanding of these is the prophecies which have been so minutely fulfilled through the centuries. Hundreds of years before such events as the fall of Babylon, Medo-Persia, Grecia and Rome, God revealed to the prophet Daniel that these events would take place. The very existence of a Jewish nation still carrying out the prescribed festivals and keeping the seventh-day Sabbath testifies to the accuracy of the Scriptural record. In the Old Testament, there are many statements concerning the time, place, and the circumstances of the birth, the death and the resurrection of the Lord Jesus Christ. Although this remarkable chain of Messianic prophecies was penned hundreds of years before the events occurred, sacred and secular history have proved them to be true. In the youth columns of the *Signs of the Times*, December, 1965, there was a list of twenty-one Old Testament prophecies concerning Christ and their New Testament fulfilment. I shall be happy to send a copy of these to you and to any other reader of these columns who writes for them.

One of the most fascinating and at the same time convincing evidences for the authenticity of the Scripture record is archaeological discoveries. The spade is confirming the Bible to be the Word of God. Hundreds of things mentioned in the Bible, which men through the ages have said never existed, have been found in the diggings in Bible lands.

However, I believe that the crowning evidence that there is a God and that He has communicated His will to human beings through the Bible is found in the transformation of the lives of men and women. This may seem difficult to prove, yet I can show to you living evidence that men and women who were formerly a menace to society and to themselves are now law-abiding citizens, a credit to the community. I have personally spoken to hundreds of young people who have told me of the change that has come into their lives as a result of accepting the Christ of Scripture as their Lord and Saviour. These young people would not let a day go by without reading passages of Scripture so that they might learn to know their God, and in knowing Him learn to live the victorious Christian life.

In Matthew chapter 6, verses 19-21 we are warned against laying up treasure upon earth and admonished to lay up for ourselves treasure in heaven. Jesus told us that where our treasure is there will our heart be also.

Apart from the promise of a future reward I find real happiness in living the Christian life right here and now. God's plans are better than our plans, so we just need to trust and obey Him. The following quotation may be helpful to you as you make your decision to follow the Lord fully. "Obedience is the fruit of faith, patience the bloom on the fruit; and faith in God sees the invisible, believes the incredible and receives the impossible."

SPECIAL NEW YEAR OFFER FOR YOUTH

Free Bible Correspondence Course — "Bright Horizon"

Youth Bible Correspondence Course. This Bible course in serial form will give you additional Scriptural facts on many of the topics discussed in these youth columns.

- If you are under twenty-one and would like to have more information on the Christian life and Bible truths for these times, then write today for the **Bright Horizon**.

All you need to do to have this interesting and informative course mailed to your home is to write to Desmond B. Hills, *Signs of the Times*, Warburton, Vic. 3793.

- Glenys Rothery comes from Otahuhu, Auckland, New Zealand, where she owns her own hairdressing salon. She is a strong supporter of her church's youth activities and enjoys an outdoor recreational life in her spare time.



YOUTH Answers

Each month we address one of our questions to a young person and ask him or her to send us the answer. This month we have asked Glenys Rothery to answer the following question:

It seems that people who become Christians have to give up lots of things and miss out on advancement in their jobs. I realize that it is best to be a practising Christian and to join the church, but why do we have to sacrifice so much?

When I decided to become a Christian, I couldn't carry on my work and had to look for other employment. I had been fully trained for my work and liked it very much. However, it was clear that I could not continue in this particular line of work and still fully serve the Lord Jesus Christ. To make matters worse, apart from my family, most of my friends told me I was very foolish. My boy friend, with whom I had been keeping company for three and a half years, tried to persuade me to forget about the church. When I finally decided to put Christ first and follow His clear Scriptural commands, I not only lost my job but also my boy friend.

This crisis in my life occurred in 1959 and it was certainly not an easy experience for me to go through. Now that I know the Scriptures better, and have a stronger faith in Christ, it would be easy for me to face these decisions. However, I am glad that the Lord gave me the strength to decide the way I did, for these last eight years have been the happiest of my life.

After I had given notice to my employer I earnestly prayed that the Lord would help me find another satisfying occupation. In answer to my prayers, I had opened to me a new type of work and had to start at a wage only one-third of that of the previous job. It did prove to be very interesting and I was able to advance very quickly. After three years I had the opportunity to purchase the business which has now grown and is very successful. Of course, I realize everyone who becomes a Christian will not necessarily gain material advancement, but we should do the will of God regardless of the outcome. One of the reasons that we need to do what is right, independent of consequences, is the fact that Christ sacrificed His position with the Father in heaven and gave His life on the cross as a sacrifice for our sins. Anything we do is nothing in comparison with what He has done for us. Then, too, we can rely on the promise of Scripture which says, "All things work together for good to them that love God." If we love the Lord and serve Him, we will do His will because it is right, irrespective of what the future holds. Our full reward, if we are faithful, will be in the life to come.

NEW YEAR RESOLUTION

"By the grace and power of God I will—
Honour Christ in that which I choose to **BEHOLD**,
Honour Christ in that to which I choose to **LISTEN**,
Honour Christ in the choice of places to which I **GO**,
Honour Christ in the choice of **ASSOCIATES**,
Honour Christ in that which I choose to **SPEAK**,
Honour Christ in the care I give my **BODY temple**."

THE ALLEGORY OF

The King's Lieutenant

THINGS HAD GONE BADLY for Samaria.* The Syrians had bottled the army up in a city, and things had reached starvation point. So bad was the situation that the inhabitants of the city were paying eighty pieces of silver for an ass's head for food—and I do not imagine that you would get much nourishment from that.

People had turned into cannibals, so excruciating were the hunger pangs. The Bible record speaks of two women who covenanted with one another to boil their sons and eat them; when one son had thus been disposed of, the second woman refused to carry out her part of the bargain, and hid her son; and so the first felt it quite within her rights to complain of this unethical conduct to the king.

The king, of course, could do nothing. Besides, his own stomach was empty, and he was thoroughly discouraged. And who could blame him? His city was surrounded, his army dispirited and his people in no mood for levity. Then up spoke Elisha with a message from God. "Tomorrow about this time," he said, "shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." In our modern parlance: famine, and its concomitant inflation, would be over; prices would be back to normal. Some miraculous happening would cause general rejoicing, and food aplenty would be available for all. It was a wonderful thing to have God's prophet at hand to bring such tidings.

But you are not surprised to learn that few believed him. It could not happen, they reasoned, because it did not look as if it could happen. Of course, if we may digress for a moment, that is the trouble with Christendom today. They reject the story of creation, because their finite minds think it could not have happened that way; they throw out the doctrinal dogmas of the Scriptures because learned theologians feel that they are no longer relevant; they have no use for prophecy because it seems so far-fetched and unscientific. These attitudes, though proliferating in these modern days, are far from new; such scepticism was abroad that day in Samaria.

The king's lieutenant, the one upon whose arm the king leaned, scoffed at the very idea. "It could only

happen," he gave out, "if the Lord were to open the windows of heaven, not otherwise."

Elisha was not at all pleased with this kind of talk. Indeed, he told the soldier straitly that he would see it with his eyes, but would not taste the abundant food.

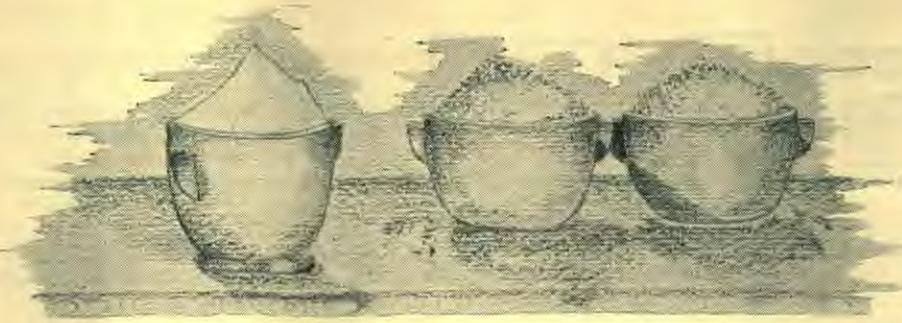
About that time four lepers were sitting in the gate of the city. They had one thing in common with their brethren in the city proper: they were painfully hungry. Finally, one of them could stand it no longer. He reasoned thus: "If we sit here, we shall die; if we go into the city, we shall die; if we go to the Syrian camp, the worst that can happen to us is that we will be put to death. But they just might save us alive and give us bread. It's worth a try."

So the four of them, stealthily and surreptitiously, sallied forth and came into the Syrian camp. With wildly beating hearts they crept into the enemy lines. But nobody challenged them. There was not a soul about. Thus encouraged, they moved forward with a little more boldness. There they discovered that there was food laid on, and that the Syrians had fled, leaving all their accoutrements of war, including their animals and their baggage, where they stood. How were they to know that the Lord had caused the Syrians to hear the noise of chariots and the noise of horses? That they had imagined that the king of Israel had hired the kings of the Hittites and the Egyptians to join forces against the besiegers so that they stood not upon the order of their going, as Shakespeare was later to put it? How, I say, were they to know?

You need no imagination whatever to picture the delight of the four lepers. After they had rummaged through the camp to make sure there was no one to say them nay, they began to eat and drink and gather to themselves the spoils of war, the goods of the fleet-footed Syrians, who, by this time, were well on their way home, preferring to be known as live donkeys rather than dead lions.

When our four friends had satisfied themselves with all the food they could eat, and all the goods they could carry, they suddenly felt the prickings of conscience. One of them, more sensitive than his fellows, remarked that this was not exactly the right thing to do. "This day," he said, "is a day of good tidings, and we hold our peace: if we tarry till the morning light, some

* This story is from 2 Kings 7.



By ROBERT H. PARR

mischief will come upon us: now therefore come, that we may go and tell the king's household."

So they went, and called the porter at the gate, who told the king's officers, who told the king. But the king was a wily one; he suspected a trick, a subterfuge as old as soldiering itself. "They have withdrawn a little," he believed, "then, when they have enticed us out, they will fall upon us and we shall all be slain."

But someone was willing to risk his life to verify the story, and so they took two chariot horses and went to investigate. It was even as the lepers had told. Moreover there was rich evidence of the hasty retreat of the enemy. Strewn along the path of their flight were all manner of things—clothing, pots, pans, and utensils—which were eloquent evidence of the headlong panic of the soldiers and their leaders. Thus reported the messengers to the king, and immediately the people rushed out and helped themselves to the abundance of food and wealth that the enemy had not considered worth gathering before they took to their heels and made for the Jordan.

And that night, "a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord."

But there is an interesting postscript to this story, and it should not be overlooked. You will recall that the king's sceptical lieutenant had remarked that the prophecy of Elisha could come true only if the Lord were to open the windows of heaven. You will also recall that the prophet had said that the fellow would indeed see the wonder, but that he would not taste of the food. It was done even as the prophet had foretold. The king, when the truth was discovered, appointed his lieutenant to command the gate of the city, and there he stationed himself. But the people were so excited at the prospect of food and sustenance that they could not brook the slightest impediment in their path. They surged forward with a mighty rush, a tide of human hunger intent on satiating a ravenous appetite. And in their wild stampede they knocked down the first officer of the king and "the people trode upon him in the gate, and he died."

That story is full of typical human behaviour. You see the reaction of people who are starving, the drastic measures they were willing to undertake to preserve the flickering flame of life; you see the sceptical frame

of mind that sophisticated people regard as the only approach to life and living; you see the reaction of men who have satisfied their own hunger and who only then think of others; and you see the surging mob as it hurtles to satisfy its hunger cravings, mad for the taste of food, and regardless of the life of another human. All these—and more—are typical of the human as pressures mount against him, as they retreat and as they are replaced by other emotions.

But do not lose the allegory of the story. God's prophets have sounded a message for this day, loud and clear. Sophisticated scepticism is the order of the day. Even the clergy are turning from the Word of God as something to be scorned and dissected. The prophecies are swept aside in an impatient gesture because they are not readily clear. Men have divorced themselves from the old faith of their fathers, and have dissociated themselves from the belief that the words spoken by the prophets came to us because "holy men of God spake as they were moved by the Holy Ghost." Christendom has rubbished this Biblical philosophy; it is too simple; it is too naive; it is too unscientific.

Christ, just before His crucifixion, looking into the future that is now the present, exclaimed, "When the Son of man cometh, shall He find faith on the earth?" It seemed as if, looking down into our day, He described the fact that mankind would have deserted the faith once delivered to the saints, and that they would be following cunningly devised fables.

There are, however, still those who are prepared to investigate, as did the lepers at the gate—sometimes because they believe from the great depths of their faith, sometimes from curiosity, sometimes from a soul hunger that prompts them to look into the mysteries of God's Word and thus discover the wonderful treasures that are there awaiting the earnest investigator.

Today, while the milling throng looks on in its suave sophistication and curls its lip at the outlandish possibility of the fulfilment of the great lines of prophecy, the message of Jehoshaphat to Jerusalem of ancient times is just as pertinent. He said, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20. It is the lot of everyone to decide whether he shall believe God's prophets and prosper, or be unbelieving, like the king's lieutenant, to his eternal sorrow. ★★

JESUS OR JOSHUA

Why is it that the Bible puts in the margin the name "Joshua" in Hebrews 4:8 when the text itself says "Jesus"? Can a commentator project his mind into that of a dead man and read another meaning into that which was written centuries before? F.W.D.

The verse reads in context as follows:

"For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works. And in this place again, if they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, He limiteth a certain day, saying in David, Today after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day." Hebrews 4:4-8.

The inspired writer is saying that the original seventh-day Sabbath of creation was an invitation for all men to find their rest through fellowship with God. The land of Canaan into which Israel entered after their sufferings of the wilderness was also a symbol of this same rest. Because the first generation of Israel failed to trust God they did not enter Canaan, and therefore centuries later the psalmist admonished Israel to respond to God's invitation and find rest in Him. Had Jesus (i.e. Joshua) given Israel full rest in Canaan after the Exodus, had the people's spiritual experience fulfilled what God had offered them, then the psalmist's later admonition would have been unnecessary. The reason "Joshua" is put in the margin for "Jesus" is that the context which discusses the wilderness wanderings, shows that undoubtedly Joshua is referred to and the word "Jesus" is only the Greek form of the Hebrew "Joshua."

SEEING CHRIST COME

Inasmuch as the Scriptures say that no one can behold Christ's glory, are we to understand that His second advent will be seen only with the metaphorical eyes of understanding? See Hebrews 1:3 and 1 Timothy 6:16.

Anon.

Scripture declares that "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27. Believers alive at the second advent will actually see Christ's return. See also Acts 1:11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

Hebrews 1:3 declares Christ to be glorious, but it does not say that His glory cannot be seen by humans. The other text applies to God the Father. The New English Bible translates 1



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

Timothy 6:15, 16: "That appearance God will bring to pass in His own good time—God who in eternal felicity alone holds sway. He is King of kings and Lord of lords; He alone possesses immortality, dwelling in unapproachable light. No man has ever seen or ever can see Him. To Him be honour and might for ever! Amen." John 1:18 says, "No man hath seen God [the Father] at any time; the only begotten Son, which is in the bosom of the Father, He hath declared [i.e. revealed] Him."

ARE DOGS UNCLEAN?

As dogs are listed among the unclean animals referred to in Leviticus 11, should they be kept as pets? H.W.

There is no longer any such thing as ceremonial uncleanness, as the days of typical ceremonies ended at Calvary. Even before the cross Jews did domesticate certain types of dogs and to this practice the Saviour referred in Mark 7:27. (See also Job 30:1 re the use of sheep-dogs). As the matter of eating flesh foods is now a matter of hygiene rather than of ceremonial ritualism, so it is with the keeping of animals as pets. Each family must decide the issue, as the advantages pets offer children are weighed against the hygienic risks involved.

APOSTASY IN THE CHURCH

Is there a book which sets out the various stages of apostasy in Christendom since the days of the apostles? D.J.M.

The book "The Great Controversy," with unparalleled lucidity and cogency, traces the experience of the church throughout the Christian era and would provide what you are seeking. It is available through the Signs Publishing Company, Warburton, Victoria.

"ISRAEL" IN THE NEW TESTAMENT

Why is it that the New Testament constantly refers to "Israel" even though that name belonged primarily to the ten tribes which were scattered and lost? Is it not a fact that by the time Christ was born the country surrounding Jerusalem was called Judea? M.W.

"Israel" was the covenant name given by God to Jacob on the night of wrestling. See Genesis 32:22-32. Thus its primary meaning applies to all who have accepted God's covenant, i.e., His plan of salvation. Specific usage of the word is found in connection with (1) all the descendants of Jacob, (2) the ten northern tribes that seceded from the united monarchy in 931 B.C., and (3) the people of the kingdom of Judah after the northern kingdom fell.

Even during the Babylonian captivity of the people of Judah the title "Israel" is used for the members of the two southern tribes. See Jeremiah 50:17-20 and Ezekiel 3:1, 7.

After the secession of the ten tribes there were many occasions when multitudes from these migrated to join the two tribes whose capital was Jerusalem. See 2 Chronicles 11:16; 2 Chronicles 15:9; 2 Chronicles 30:6, 7, 9, 11, 25; Ezra 2:70. This last named chapter mentions at least six of the ten tribes having representatives who returned with members of Judah and Benjamin from Babylon. Note that centuries later on the day of Pentecost, Peter addressed the Jews as "Ye men of Israel." Acts 2:22.

It is a commonly cherished error to think of the ten tribes of Israel as being lost, but the New Testament as well as the Old indicates that the faithful from these tribes reunited with their brethren at Jerusalem. Thus Paul could say to King Agrippa: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26:7.

LAW OR GRACE?

Why do Seventh-day Adventists put themselves under law when grace is so much better? W.S.

It is strange that Seventh-day Adventists should be accused of putting themselves under law because they set their hearts to obey the fourth commandment. What response would the questioner give to one who accused him of placing himself under law because he refused to commit adultery? The fact of the matter is that almost all Christians believe that they are nine-tenths under law as regards learning the difference between right and wrong, while Adventists are consistent and go the whole way. No informed Seventh-day Adventist, however, believes that he can be saved by his works of law. We cannot earn salvation by our obedience but we can certainly lose our salvation by disobedience. See Luke 6:46-49.

"LEAD US NOT . . ."

Why are the words "lead us not into temptation" found in the Lord's Prayer?
H.T.M.

Both Cranmer's Bible and Augustine have suggested that the true rendering of this petition is "and let us not be led into temptation," or, as another possibility, "abandon us not in trial." However, the English translation is in harmony with the fact that the Bible constantly affirms God as the Author of whatever He permits to happen. The word "temptation" comes from a Greek word meaning "testing" and applies to trials as well as incitements to sin. One writer has written: "The prayer, 'Bring us not into temptation,' is itself a promise. If we commit ourselves to God, we have the assurance, 'He will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.' 1 Corinthians 10:13."—E. G. White, "Thoughts from the Mount of Blessing," page 103.

"THOU SHALT KILL"

What explanation can be given for the apparent contradiction between the commandment, "Thou shalt not kill," and the admonition given the Israelites to slay the inhabitants of Canaan?
J.L.C.

God, as the Supreme Judge, has the right to reward every man according to his doings. To this end He may punish by natural calamity or by sword. He has the sovereign right to make any nation His executioner, if He so wish. The Canaanites had practised abominable depravities for centuries before Israel invaded their land. In the destruction of Sodom and Gomorrah God gave them a premonitory warning four hundred years before their own destruction.

By the time of Joshua the condition of the entire Canaanite population had become what Sodom had been. Such practices as dedicating a new house by placing a new-born baby under the foundations indicate the moral condition of these people. It was in mercy to the world that God ordered the cutting off of this gangrenous section of humanity.

OLD TESTAMENT IMAGERY

The Old Testament envisages a golden, Messianic age conditional on the Jews fulfilling their obligations to the Old Covenant. Inasmuch as the Levitical priesthood, with its offerings of animal sacrifices, is represented as being operative during the reign of Christ on earth (Isaiah 24:23; Isaiah 66:21; Zechariah 14:9, 18), when would Christ have been offered as the propitiatory Covenant Victim (Isaiah 49:8) to abolish the need for such sacrifices?
C.E.

The New Testament focusses upon the heavenly sanctuary rather than

at Jerusalem, Calvary rather than the altars of the Jewish temple, and the world-wide church of believers rather than literal Israel. Thus the typical matters of the Old Covenant, in this dispensation of the Holy Spirit ushered in at Pentecost, now become spiritual and world wide. Thus Revelation 11:2, for example, speaks of the persecution of the Christian church as "the holy city" trodden underfoot, and Peter represents all believers as priests offering up spiritual sacrifices of praise and prayer. See 1 Peter 2:5. Such New Testament examples prove that the imagery of the Old Testament is now to be interpreted according to the New Covenant wherein all the outward and local elements of Judaism now are made to apply spiritually. Passages such as Isaiah 66:21 and Zechariah 14:9, 18 must be interpreted accordingly as pointing to the willing priestly service of all Christ's believers in this age in contrast to the disobedience of the unconverted. Had the Jews been faithful to the covenant, Christ would have come to them, died sacrificially, been resurrected, and then Jerusalem would have become a great missionary centre to the world, teaching all nations of the great realities which had now fulfilled and replaced their ritualistic types and shadows.

WHAT MIGHT HAVE BEEN

If Israel had been faithful, it was apparently the Lord's purpose to transform the earth into the garden of the Lord. See Isaiah 51:3 and Numbers 14:21. How and why and when does Isaiah 24, relative to the violent upheaval of the earth, and the destruction of most of its inhabitants, etc., fit into the conditional Jewish programme?
C.E.

God often treats those to whom the gospel is extended as being willing to do the right thing. Thus He promised the generation taken from Egypt to place them in the land of Canaan. See Deuteronomy 1:8, 30. Yet unbelief kept them from possession. Likewise it was God's purpose that wherever nations accepted the message of Israel their land should be blessed and transformed and that this experience should extend to the whole world. Because of men's love of sin such promises will not be fulfilled till after the second advent of Christ and the setting up of the earth made new. Only then will all the earth be filled with the glory of the Lord.

Isaiah 24 pictures the way in which God would have desolated all those who refused to accept Israel's message had Israel alone proved faithful, and all others rebellious. Revelation 20 takes imagery from this chapter and applies it to the fate of the disobedient world during the millennium. It must be kept in mind that promises like Isaiah 51:3 apply only to those who penitently accept God's way of living. It applies spiritually in this age to God's benediction on His church throughout the world.

AN ACT OF REMEMBRANCE

Can you show that the tithing system is still applicable to us today and is not merely a part of the Mosaic law? If the system still applies, how far should we carry out its principles? e.g. should garden produce, gifts, etc., be reckoned as increase to be tithed? Can we reckon money, etc., that we give as decrease and therefore not titheable? Is not this procedure much too complex?
R.S.

There is no hint in the New Testament that the principle of tithing has been abolished. On the contrary its rightness is affirmed in such passages as Matthew 23:23; 1 Corinthians 9:13, 14. The fact is that the foundations of tithing have not been removed by the cross. Those foundations are God's ownership and our stewardship. Furthermore, God desires to cure us of selfishness, and His ordained method of financing the spread of the gospel helps to do this. If the Jews gave up to 25 per cent of their income in tithes and offerings, Christians with their vastly greater privileges should give more.

While the New Testament does not rescind the principle of tithing, it nowhere sets out specific regulations to guide our individual application of the principle. God has left it to us to say what is tithe, and we can be sure that He is no man's debtor. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Corinthians 9:6, 7. Matthew 19:29 assures us that God gives back to us more than a hundred-fold all that we surrender in His service.

Most conscientious titheers believe that things such as garden produce and gifts should be tithed. Common sense, however, is needed here because, for example, not all gifts are worth to us what the givers may have paid for them and neither is all produce worth to us what the shops may be charging at the time.

Rather than count or weigh every berry or bean it may be much better to estimate an average tithe on the garden produce erring more on the Lord's side than our own. Money that we give to others should first be tithed inasmuch as Scripture teaches the dedication to the Lord of first-fruits before doing what we are led to do with the remainder. See Proverbs 3:9, 10. One exception applies, however, and this has to do with the prior deduction of necessary expenses involved in the running of a farm or business. The system need not be burdensome; it cannot help but be educational spiritually in reminding us that we are not our own, and that all we have is merely lent us.



Blessed Are the Peacemakers

IT WAS ONE OF THOSE GOLDEN AUTUMN DAYS WHEN IT WAS GOOD TO BE ALIVE. A group of children were playing happily in the yard, and Mother sang as she went about her work.

Suddenly angry voices shattered the calm, and Mother stopped singing in the middle of a note.

"It's my turn," someone shouted.

"He's been riding ever since we started to play."

"I'm the oldest, so I ought to have a turn."

"How about giving us girls a turn? You boys want your own way all the time."

"Well it's my bike, and I'm going to ride it myself, so no one can have it."

Then there was a sound of scuffling as two or three children struggled for the bike. A loud wail rose as someone slapped someone else.

"Don't you hit my little brother," a boy called out as he aimed a punch at the offender. Then there was a general mixup, and in the fight that followed the bike was forgotten.

"I'm going home, and I'll never play with you again," the boy next door said as he angrily ran off.

"I'll tell my father on you and you'll be sorry," the girl over the road said as she went off with her little sister. Children scattered in all directions, the little ones crying. Soon George was left alone with his bike, but the last thing he wanted to do now was to ride it. He shouted angrily at the other children as they disappeared, then went into the kitchen to complain to his mother about the horrible children in the neighbourhood.

"I don't think you are any better than they are," his mother told him. "The day was so beautiful, and now it is spoiled for everyone. If you had acted differently and arranged for everyone to have a turn on the bike, you could still have been enjoying a good time."

"Well, they always want my toys when they come here, and I never can play with them myself. Why don't they get toys of their own instead of using mine all the time," George grumbled.

"Perhaps their parents can't afford to buy them," his mother said. "Anyway, you have your toys to yourself now. You can go and play with them as much as you like and there'll be no one to stop you."

"I don't want to," George pouted. "There's not much fun playing by yourself."

"No," his mother agreed. "Real happiness comes from sharing what we have, not in keeping our possessions to ourselves." George was an only child, and although he wanted to play with other children, he

didn't want to share his things, and too often their games would end up in a quarrel.

"It doesn't always pay to hold out for our rights," his mother said. "Often it is much better to give up our own way in order to keep others happy. Fighting and quarrelling are the worst ways to settle difficulties."

"What happened just now," his mother continued, "reminds me of a fight among birds that I once saw. I was living in the country at the time, and a colony of swallows had built their nests under the roofs of the farm buildings. One day a house swift flew in and tried to steal the nest that a pair of swallows had built under the veranda. For a time the birds fought furiously. At last all the swallows in the colony joined in and drove the swift from the nest. It fell dying at my feet. All the feathers had been picked from its head, and the red bone of its skull was showing. The bird lost its life because it was determined to get that nest, and the swallows lost their baby chick because it was crushed to death in the nest as the birds fought around it."

"It isn't wise to fight over things, George. There is always a better and a happier way of dealing with trouble."

"When you play with the children again, try to keep everyone happy," his mother said. "Be a peacemaker. In His Sermon on the Mount, Jesus said, 'Blessed are the peacemakers.' Even though you may be in the right, it is not good to insist on your rights if it will cause strife and quarrelling. This world would be a much nicer place, George, if everyone tried to be a peacemaker instead of trying to get his own way at the expense of everybody else. I can see Tom next door wandering around his yard, wondering what to do. Suppose you go and make friends with him and tell him he can ride your bike now, and see what a good time you can have together."

George wasn't at all sure that he wanted to do that just then. He went slowly to the door and stood for a while thinking.

Then his face brightened as suddenly he ran outside. Mother's face brightened, too, as hopefully she went about her work. Very soon she noticed the boys playing happily together, and it was not long before she began to sing again. Blessed, indeed, are the peacemakers!

★★



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(Illustration courtesy Gee & Watson, London)

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Wednesday	2AD - 7.10 p.m.	5DN - 7.05 a.m.	Tuesday	6KG - 6.00 p.m.	7AD - 10.00 a.m.	SAMOA
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2LM - 8.40 a.m.	2AY - 8.05 a.m.	4SB - 9.10 a.m.	4TO - 9.15 a.m.	6GE - 9.30 p.m.	7BU - 8.40 a.m.	Thursday
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