

SIGNS

OF THE TIMES

FEBRUARY 1968



**THE
DIFFICULT
YEARS**

(See page 16)

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Photo and Poem: D. J. Silver

Home

In prodigal wanderings far and wide,
The sweetest word I've known
Is the word that means forgiveness and love;
That wonderful word called home.

The Compassionate One keeps an anxious watch
At the sweetest home of all
Longing to welcome you there before
Eternal night shall fall.

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.

HOMELY HOMILIES

ON STEWARDSHIP

SHE WAS EIGHT, and carefully guarded every precious cent she earned, for they came only as a result of effort. Her money had the sort of true value known only to those who have had to work for it. Hence you can imagine my surprise, and exclamatory "What?" when, one Sunday afternoon she casually said, "I put all my money in the offering."

"Why did you do that?" I questioned, thinking of some arbitrary offering goal or pressure of persuasion.

"Well," she said, seemingly perplexed at my attitude, "I wanted to help build that new school for those other children so that they could learn about Jesus, too."

Hastily I assured her of my approbation. Had not I told her of the widow's mite, and of heaven's great gift of love which could elicit naught but total response from those so loved? To her there remained no distinction between a willingness to give all and the literal act.

Now I was quick to see through her eyes the apparent hypocrisy of my own profession of commitment to God while I retained money for such mundane matters as green-grocery bills and the like. Yet there is, of course, the text in Timothy about those who are "worse than an infidel." The explanation was simplified the next morning.

She went to refill her canary's feed bowl with seed, but the supply had run out.

"Mummy, will you get me some more seed when you go to the shops today, please?" she asked.

"Certainly," I replied. "Do you have the money?"

"Oh-er," and a smile of understanding dawned as she realized the truth of the text in Timothy which enjoins as a duty the supplying of the needs of one's own dependants.

Since we are all fellow pensioners of God's grace, the problem was easily remedied, but the example of total commitment remained for me.

—Connie French.

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OUR COVER PICTURE: The foundation of any society is still the home. For this reason the future of society and mankind is greatly affected by what happens here at home.

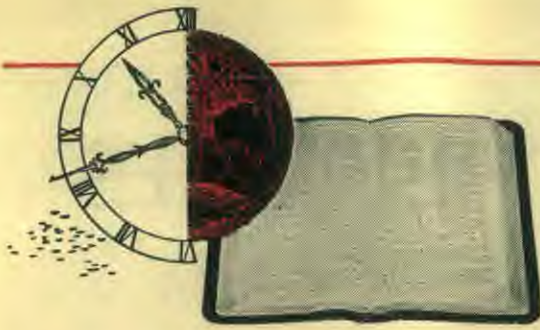
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the meaning of events

editorials

Home, Sick Home

NOTHING IRRITATES a young person more than hearing older folk bewailing the waywardness of the junior generation. This, apparently, is the way it has always been and no doubt it will continue to be so. However, there exists a haunting suspicion that youthful annoyance has grown more intense. For instance, Bernard Levin, editor of the *New Statesman* magazine, recently (actually it was last July) wrote an article aptly titled "The Youth Bit." They certainly did, and the response in letters was far more valuable than the article itself—for this contained comments of the nauseating variety.

It was the source and nature of these letters that were significant. Obviously they were from reasonably intelligent, educated young folk who resented having their activities classified as passing "fads."

Now everyone knows that every age (or year) has its popular customs or crazes. Big business knows it anyway, for they exploit such things to the worst—or best—of their ability. A few years ago rock 'n roll began, and when interest flagged it was replaced by the jive, which in turn gave way to something else—like the twist. Bodgies and Widgies surrendered the crown to Mods and Rockers; they to Surfies or Beatniks with their long hair. More recently the Hippies and Freebies have assumed supremacy. Early Beatle music has been buried to allow a more intense form to arise together with an overall interest in folk and protest songs all embellished with a touch of "acid," "pot" or cannabis. Levin made the blunder of grouping current "fads" with older ones and stamping "these too will pass" on them. To group modern teenage practices with the commercialized gimmicks of the past brought strong objection from these young thinkers.

The fact that must be reckoned with is that, unlike the past when it was the drifters and society's lower classes that adopted the "fads," it is often highly educated, better class youth who are the *avant garde* in social revolts. Through contemporary teenage customs these young people are trying to tell the society in which they live something of what they think of it. To compare the use of drugs with the obsessions of a few years back for flick knives or leather jackets is poor reasoning. It bespeaks something more serious: A revolt of young people.

Listen to a few of them: "It seems unfair, irrational and naive, but the young do blame their elders for the immoral state of the world, and can see no virtue in living their lives by such conspicuously inadequate rules." (David L. Boucher, *New Statesman*, 4/8/67.)

"The real breakdown has nothing to do with LSD or geraniums. It is that the grown-ups' language contains values which are no longer accepted or even relevant to young people." (David Widgery, *Id.*) Essentially they are saying that young people today (assuming that they speak at least for a section) are unimpressed by the world that their elders have created and thus are renouncing past principles of life and making their own world and existence. One can hardly condemn their reasoning.

So much for the older youth, what do the younger teenagers think?

This is somewhat harder to determine, but unrest is obvious here, too. The distressing feature is that at this "tender" age they are open to the allurements of the myriad forms of vice that beset their counterparts of twenty years ago only at a more mature stage. One can read countless stories of thirteen- and fourteen-year-olds already well acquainted with drug "trips," free love and even prostitution.

All right. So older young people are disgusted with society and earliteens are going to "pot"; kids leave home at school age and do irreparable damage to their lives. So what are we getting at? It is no coincidence that this issue of our magazine has been devoted to the home. It is to the home that we devote the above problems, too. It's the parents who must take most of the blame for the disgusted youth and dissolute teenagers.

A recent article in *Life* magazine brought a scathing rebuke to the habits and attitudes of many parents. One wiser parent showed insight when he was quoted as saying: "You smoke and you drink, and the child watches you, and how can you tell him not to do it and that it isn't good for him? . . . 'Don't tell me not to do it,' one of my boys will say, 'Tell me *why* not to do it' . . . I think most of our friends are afraid of their kids. They are being ostriches. They can't cope with them, can't understand them, so they ignore them. They feed them, clothe them, send them to school and hope things will work out."

Young people's impressions of society begin at home. The double standards they denounce in public were probably first observed in their homes; the resort to drugs and other unhelpful attempts at finding satisfaction and security could quite possibly be prompted by the inadequacy of their homes. It seems that the young do not feel that their parents care about them and they reveal a desire for parental guidance and authority, not hypocritical lack of interest. Home has become just a filling station and has failed to answer their greatest need—the need for security.

No wonder that the unkindest cut of all to a young person is to hear the older folk turn about and complain about the uncontrollable youth of today. They are what you have made them. Can parents afford to waive such a responsibility? For the sake of our youth we hope not.

D.L.S

Whitewash or Eyewash?

SO. All these years we have been wrong! And so have you. And so has all Christendom. And so has all Jewry, for that matter. The whole world, what's more.

From the moment we heard the story at our mothers' knees, we have been shamefully—though inadvertently and innocently—led astray. It was not the Jews who were responsible for the crucifixion of Christ at all. It was the Romans. The Jews tried to save Him. All honour to the Sanhedrin which bent over backwards to help the Nazarene, who refused their aid and who pleaded guilty!

This has been tellingly revealed by no less a dignitary than Israel's Supreme Court Justice Haim Cohn, an

On display at Earls Court, London, at a recent exhibition was this sleep inducing machine. The generator, about the size of a transistor radio, emits weak electronic currents that are fed into the patient's nervous system through pads on the eyes. These have the effect of making the patient sleepy.



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expert, *Time* (10/11/67) reveals, in the history of Jewish legal traditions. Judge Cohn's thesis is published in a recent issue of the *Israel Law Review*, and analyses the whole situation as portrayed by the Gospels in the light of the legal customs and traditions of the time of the trial.

In spite of what you have believed all these years, that the leaders of the Jews turned on Jesus because He would have no part in their hypocrisy, their traditionalism, their bigotry and their commercialism of salvation, you should now revise your thinking to believe that Jesus was apprehended and arraigned for the political crime of inciting an insurrection against the Roman power (He did? Now where is *that* recorded?) and, as everyone knows, this crime could be handled only by the Roman Procurator, not the Jewish courts.

The good judge quotes chapter and verse for this: "Art Thou the king of the Jews? And He answered him and said, Thou sayest it." Luke 23:3. This, the learned judge opines, is tantamount to an admission of guilt, a *nolo contendere* acceptance of the charge.

Warming to his work, Judge Cohn not only sees the Roman governor as the villain of the piece, but he presents the Sanhedrin in garments of purest white. Notice *Time* magazine's bland-faced reportage of the judge's findings: "On legal grounds, Cohn insists that there is neither reason nor precedent behind the Gospel statements that the Sanhedrin examined Jesus on the night before His crucifixion, condemned Him, and turned Him over to the Romans for a speedy trial and death. For one thing, it is most unlikely that the Sanhedrin would have undertaken any kind of fact-finding investigation on behalf of the hated and bloody-handed Pontius Pilate. Just as improbable would have been a trial after sundown—especially on the eve of the Passover, when most members of the Sanhedrin would have been busy with ritual preparations for the feast. Still, if they had met, under Jewish law any condemnation would have required the sworn testimony of at least two trustworthy witnesses. Even according to the Gospels, none could be found.

"Why then, did the Jewish authorities summon Jesus? Their motive, Cohn believes, may well have been their desire to recoup their waning popular prestige by saving a prophetic teacher beloved by the masses of Jerusalem."

One cannot but marvel at the gullibility and credulity of so learned a man. Has he, a member of the judiciary, never heard of witnesses swearing false testimony? It is called perjury, Judge, and it happens all the time, all over the world when evil men conspire to cheat justice. Chances are that it has happened in your courtroom, but perhaps you would see it as something else.

But supposing that the judge is right; suppose that the Sanhedrin did try to save Jesus of Nazareth; suppose their kindness was thwarted by the Man from Galilee who refused to accept their very wonderful gesture. Can this excuse them in the first place from setting the wheels in motion to have Him arrested, just on a trumped-up charge to enable them to salvage their own prestige? Is human life and human dignity of so little account that one man—any man—must be made the political plaything of a power group to bolster its

sagging popularity? Is this ethical? Is it decent? Is it honest? Is it responsible? Is it moral?

And how come, Judge, that these gentle souls who had nothing but the welfare of the Nazarene at heart, allowed Him to be pushed and spat upon? How come they were party to His maltreatment? Oh? You have an answer to that, too? "The buffeting," quotes *Time*, "that *Matthew* says Jesus received was thus not punishment for blasphemy but simply the product of bitter frustration." You see it, of course. These fine upstanding men of the Sanhedrin were so disappointed that Jesus would not accept their offers of help, would not be party to their wicked perjury, that they were contrained—against their finer instincts—to mock Him, to shove Him, to spit upon Him, to ridicule Him and to choose Barabbas, the robber and murderer, in preference to the gentle healer and quiet preacher! This is frustration of a very high order indeed. The like of it has probably never been seen before.

But there are some questions that keep niggling at the back of our mind, and we wonder how these, in view of the earnest desire of the members of the Sanhedrin to save Him, fit in with the picture of their earnest endeavour.

How, for instance, does the judge explain the attitude of these seventy good men (minus a few) who, when Pilate declared he could find no fault with "this good man" reminded him that, if he did not carry out their demands then he was no friend of Caesar? And the innuendo was plain. They would see to it that Caesar heard of it. Embellished and adorned.

How, for instance, when Pilate tried to speak to them concerning Jesus (whom they allegedly wanted to save, remember) they would not hear him—as Luke 23:20, 21 records—and yelled him down, shouting, "Crucify Him, crucify Him!"?

How, for instance, can Judge Cohn, with all his Christian (pardon, no offence) charity, reconcile his image of these men he is trying to whitewash with their raucous behaviour when Pilate, the third time, asked, "Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go." As Luke records: "And they were instant with loud voices, requiring that He might be crucified. And the voices of them and of the chief priests prevailed." Let the learned judge deliver his findings on this evidence.

Of course, there are more holes in this sorry attempt to upgrade the rascally leaders than there are in a fireman's ladder. The whole thing bristles with inconsistencies and incongruities. One wonders how a supreme court judge could write that they trumped up the charge to "recoup their waning popular prestige" and then, having thus established that they were dishonest, conniving perjurers, go on to accept their testimony, and finally, of his own volition, try to present them as upright and honourable citizens. One wonders, indeed, with open-mouthed incredulity.

With respect, Your Honour, you will have to do much better than that before even the enemies of Christ will accept your findings. And unless you do come up with a more rational judgment, you may well find yourself laughed out of court. And for a judge, that would be most embarrassing.

R.H.P

Human Engineering?

IN THE CONCLUDING SPEECH of a three-day conference on abortion held in Washington, D.C., Arthur Goldberg, U.S. representative to the United Nations, recommended that man's destructive tendencies should be eradicated by "human engineering through genetics and chemistry." This could radically change man's makeup, and "purge him of his tendencies to deadly aggression, cruelty, false pride, and all the other age-old failings that humanity no longer can afford to indulge."

Man is certainly confronted with a desperate need to change the inherent evil in his nature. But even the most optimistic must be aware that any system of "human engineering" by means of genetics and chemistry to breed out the destructive tendencies of human nature, must at best be impossibly slow and uncertain.

But through the centuries, God's method of changing men, by means of conversion and the new birth, has proved effective. In His conversation with Nicodemus, Jesus explained the reasons why a man must be born again.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:5-7.

In his natural state, man is incapable of appreciating or experiencing any life beyond this limited earthly existence. But when he responds to the call of the divine Spirit, he enters a new phase of life. We who "were dead in trespasses and sins" are made alive through Christ Jesus (Ephesians 2:1). More than that, our citizenship is changed to the heavenly kingdom, for Christ has "delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son," fitting us "to be partakers of the inheritance of the saints in light." Colossians 1:13, 12.

This is the supreme miracle of the gospel, by which the evil nature of man is transformed. Says Paul: "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Titus 3:3. "Be not conformed to this world: but be ye transformed by the renewing of your mind." "Be kindly affectioned one to another with brotherly love; in honour preferring one another."

Paul himself had experienced an instantaneous conversion. As he journeyed to Damascus he was "yet breathing out threatenings and slaughter against the disciples of the Lord." Acts 9:1. But as he approached the city, the Lord appeared to him with the gentle reproof: "Saul, Saul, why persecutest thou me?"

Through the years that have passed, countless multitudes have experienced this transforming power, stepping out of the darkness of heathenism, out of the sophisticated mazes of false philosophy, out of the emptiness of worldly pleasure, into the light and joy of fellowship with Christ and with His people.

Humanity will be changed, not by the slow and dubious processes of breeding out the evils that have plagued mankind, but by the converting power of Christ's gospel, the indwelling presence of the Holy Spirit, imparting the divine nature.

M.M.H

THE LITTLE RED BOOK

THIRTY YEARS AGO "Mein Kampf," by Adolf Hitler, was still one of the best sellers in Germany and other countries. The author's followers thought it was inspired, and that it heralded a great new day for the German Empire. Others despised it as the ravings of a madman, refusing to regard it as a plan for world domination.

Looking back, we can see that this book, by encouraging millions to believe that only war could bring about the fulfilment of the Fuehrer's dreams, did more than anything else to bring about World War II.

Today another "Mein Kampf" is being circulated by hundreds of millions of copies. Because it is bound in red this small, cheap paperback has become known the world around as "The little red book." Every member of the Chinese Red Guard is expected to carry a copy with him at all times and memorize its contents. It has been translated into many languages, and is selling rapidly everywhere in Europe. On American bookstalls it is seventh on the list of best-sellers.

Different from most other books, it is made up of quotations from the speeches and writing of Chairman Mao Tse-tung, all accepted as inspired and infallible by his fervent followers. It is well worth reading, if only to see what this Chinese leader has in mind, what he wants to accomplish, and how. Nor should it be dismissed as absurd, unreasonable, and fanatic. **FOR THIS BOOK IS NOW THE BIBLE OF ONE FIFTH OF MANKIND, OUTSELLING ANY CHRISTIAN VOLUME AND REGARDED BY MILLIONS AS THE SACRED WORK OF A NEW PROPHET.**

Though there are some wise sayings in the book, its main purpose is obviously to create world-revolution by force of arms. It might well be described as a call to a "holy" war.

"A revolution is not a dinner party," he says, "or writing an essay, or painting a picture, or doing embroidery; it cannot be so refined, so leisurely and gentle, so temperate, kind, courteous, restrained, and magnanimous. A revolution is an insurrection, an act of violence by which one class overthrows another."

"War is the highest form of struggle for resolving contradictions, when they have developed to a certain stage, between classes, nations, states, or political groups, and it has existed ever since the emergence of private property and of classes."

"History shows that wars are divided into two kinds, just and unjust. All wars that are progressive are just, and all wars that impede progress are unjust. We Communists oppose all unjust wars that impede progress, but we do not oppose progressive, just wars. Not only do we Communists not oppose just wars, we actively participate in them."

"Every Communist must grasp the truth, 'Political power out of the barrel of a gun.'"

"The seizure of power by armed force, the settlement of the issue by war, is the central task and the highest form of revolution."

"Only with guns can the whole world be transformed."

"War can only be abolished through war, and in order to get rid of the gun it is necessary to take up the gun."

It is all totally different from the teachings of Christ. It is indeed "another gospel" which has no relation to Christianity and no place for it in any form. Yet every day more millions accept Mao's theories as the only way to prosperity and happiness, and yearn for the time when they can put them into practice.

Mao does not fear another world war. He would welcome it. He is sure that, as a result, "the whole structure of imperialism will utterly collapse."

In this he may be right. But he fails to recognize that, in such an event, everything else will collapse, too. All civilization. The whole world order.

Obviously a new Hitler is on the loose, with a new "Mein Kampf" in his hand and just as ready to bring down ruin in order to get his way.

It is all deadly dangerous. Never was the future so full of peril. This indeed is the time of the end. There is no hope left apart from God. Not in the United Nations, or the World Court, or any other peace plan of human devising. In the light of all that is taking place we must look anew at Christ's promise to come again as King of kings and Lord of lords to assume the sovereignty of man.

His unforgettable words are a last buttress against despair: "When you see all this happening, you may be sure that the kingdom of God is near." Luke 21:31, N.E.B.



Arthur S. Maxwell

"Where there's Smoke, there's ..."



By
R. W. TAYLOR

"FIRE!" shouted the sergeant. Instantly the still morning air was shattered by the ceremonial explosion from the saluting guns. The chaplain said a few more words and moved across to speak to the relatives of the soldier who had just been lowered to his last resting place.

"It is all so difficult to accept," sobbed Jim's sister, who had always idolized her soldier brother. "If he had died in action defending his country that would have been bad enough, but to have just died of — of — lung cancer!" Her words of bewilderment trailed into nothingness, and the chaplain gently led the mourners to the waiting cars.

The passing of Soldier Jim became one more statistical reason for not smoking. He was one of the 293,658 U.S. veterans who have been carefully tabulated during the past eight and a half years in a study commenced by the late Dr. Harold F. Dorn to discover the relationship of smoking to premature death. If someone learns Jim's lesson and decides against the use of tobacco, then perhaps Jim will not have died in vain.

In summarizing the discoveries of the Dorn study, Dr. H. A. Karn, who has provided the most recent report, states: "Mortality ratios of current cigarette smokers compared with those who have never smoked are 1.7 for death from all causes, 10.9 for lung cancer,

12.2 for emphysema without bronchitis, and 1.6 for coronary heart disease." "Current smokers of cigarettes, cigars, or pipes experienced mortality risk significantly greater than that of non-smokers if they smoked more than four pipes or four cigars daily or more than an occasional cigarette."

Tobacco Comes to Europe

As most people know, tobacco was introduced into Spain and England in the early part of the sixteenth century by explorers returning from the New World where the inhabitants had been found using it, particularly in connection with ceremonials, both religious and secular. For many years in Europe the use of tobacco was regarded as an inelegant habit, being unacceptable socially until the nineteenth century. Then it took on a cultural air, with the use of ornate tobacco containers, carved pipes, smoking jackets, and the like. It is only in the past fifty years that its use has mushroomed to its present proportions.

Some may ask, If tobacco has been in use so long, why the sudden furore over its effects? The fact is that there have always been those who extolled its virtues and those who were concerned with its effects. In the year 1900 an increase in cancer of the lung was noted by the statisticians, and this started what might be called the modern period of investigation

into the subject of smoking and health. The year 1930 produced a further report in which the trends in the incidence of disease and death as they related to smoking became more conspicuous, and a multitude of studies and investigations since then have increased the evidence available. In the mid-fifties there was a critical counter-attack by unconvinced individuals and groups, and considerable doubt was cast upon the veracity of the reports and findings. With renewed vigour the scientists studied, and with painstaking accuracy they began to produce once again incontrovertible evidence of the link between smoking and ill-health.

Pin-Pointing the Killer

In carefully conducted tests, scientists concerned with lung cancer discovered that it was not nicotine that was the cancer-causing agent, although this substance had its own disastrous effect on the body, but rather what they called carcinogens in the tar. To date there have been isolated from tobacco smoke sixteen substances which are classified this way. There are substances which, in laboratory tests, are capable of initiating the development of cancer in the skin of experimental animals; the best known member of this group of hydrocarbons is benzopyrene. As the reports came from the research laboratories around the world, earlier suspicions were confirmed, and in 1962 The Royal College of Physicians of London produced a concise statement which among other things said, "The most reasonable conclusions from all the evidence on the association between smoking and disease are: that cigarette smoking is the most likely cause of the recent world-wide increase in deaths from lung cancer. . . . That it is an important predisposing cause of the development of chronic bronchitis. . . . Cigarette smoking probably increases the risk of dying from coronary heart disease."

Two years later, the U.S. Surgeon-General's Report summarized more than 3,000 studies on smoking and health conducted over the previous twelve years. Here the details were more specific, as the report stated, "Cigarette smoking is associated with the seventy per cent increase in age specific death rates of males and to a less extent with increased death rates of females. In general the greater the number of cigarettes smoked daily, the higher the death rate. For men who smoked 10 cigarettes a day, the death rate from all causes is about forty per cent higher than for non-smokers. For those who smoke ten to nineteen cigarettes a day it is about seventy per cent higher than for non-smokers; for those who smoke twenty to 39 cigarettes a day, ninety per cent higher; and for those who smoke forty or more, it is one hundred and twenty per cent higher."

The 1967 Surgeon-General's report, released recently to the United States Congress, commenting on the earlier findings, says, "The previous conclusions with respect to the association between smoking and mortality are both confirmed and strengthened by the recent reports. The added follow-up and analysis of deaths . . . in the Dorn Study suggests that the earlier reports may have understated the relationship."

What the Smoke Contains

How does cigarette smoke produce these effects in the body? Naturally, we don't know all the answers,

but already research is revealing a great deal of what happens when a person smokes. Perhaps we can understand this better if we note what tobacco smoke contains. It is a very complex substance and its contents vary considerably with different kinds of tobacco; but we can base our remarks on the substances that usually occur when a cigarette is burned.

1. Colourless gases carbon dioxide and carbon monoxide plus the ordinary hydrocarbons which always occur when anything is burned; also ammonia, hydrogen sulphide, and hydrogen cyanide in small amounts.

2. Alcohols and phenols, the latter forming about 1 per cent of the condensate of cigarette smoke.

3. Volatile acids such as formic acid, acetic acid, and benzoic acid.

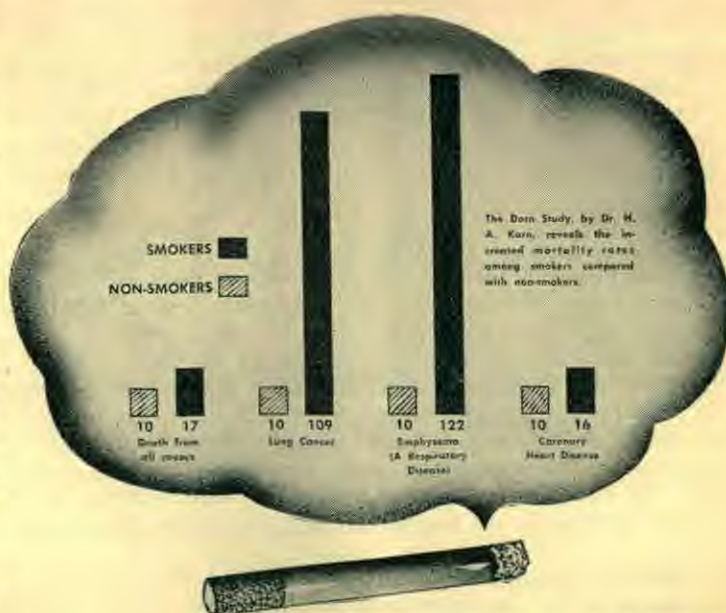
4. Aldehydes—about two milligrams of this irritating substance present in the smoke of one cigarette.

5. Carcinogens, substances which, in laboratory tests, have initiated the development of cancer in the skin of experimental animals.

6. Arsenic and other poison used in insecticides applied to the tobacco plants while they are under cultivation. About ten per cent of arsenic in tobacco escapes into the smoke.

7. Nicotine, the main alkaloid contained in cigarette smoke.

While many of these substances are harmful in themselves, their effects on the body are compounded when they are together combined in cigarette smoke. For example, carbon monoxide, the deadly gas in car exhaust fumes, which accounts for from 1 to 2½ per cent of the total volume of the smoke, has the ability to reduce the oxygen-carrying capacity of the blood. Experiments have shown that the smoking of one packet of cigarettes during a seven hour period produces a carbon monoxide saturation of up to 10 per cent. This means that the blood can carry only 90 per cent of its normal oxygen. This oxygen deficiency has its initial effects on those parts of the body which require a ready supply of oxygen: the brain, the eyes, and the



heart muscle, particularly under stress when extra oxygen is needed. Add to the effect of carbon monoxide, the effects of nicotine, which immediately constrict the blood vessels so that the normal volume of blood is no longer able to flow, and we begin to understand why cigarette smoking is now being rated as a major cause of coronary artery disease. This, too, is the reason that cigarette smoking is the enemy of the aspiring athlete. It deprives the body of the wherewithal for good metabolism in much the same way as reduced air causes a fire to smoulder instead of burning brightly.

Another example of the compounding of ill effects when the various substances in tobacco smoke get together in the human body, is seen in the air-passages of the lungs. These passages, known as the bronchi, are lined with a soft mucus-producing membrane. The mucus keeps the surface moist and also traps particles of dust and other foreign matter that might be carried into the lung with the incoming air. If the tiny air-tubes become blocked with mucus, serious consequences could result, but the Creator has made adequate provision, and many of the cells in the bronchial walls are equipped with little hair-like cilia which act as a built-in broom constantly sweeping away any collection of foreign matter that might accumulate in the passages.

In his research into the causes of lung cancer, Dr. A. C. Hilding, a professor at the medical school of the University of Minnesota and director of the research laboratory of St. Luke's Hospital, Duluth, Minnesota, discovered that tobacco smoke, blown over the cilia of the bronchi, will cause them to cease their sweeping movement. It seemed to be the phenols which caused this cessation of movement, which in itself is serious enough, but with no means of elimination available, the tars (carcinogens) collected in these areas, allowing prolonged irritation to the soft lining of the air passages. It has already been demonstrated that these tissues, subjected to long periods of irritation, are the ones which became cancerous.

Nefarious Nicotine

Much could be said about the individual effects of the various substances found in tobacco smoke upon specific parts of the body, but in an article such as this it will not be possible. We could perhaps notice some of the effects of nicotine, the most commonly known constituent of tobacco smoke. This substance is classified as a poison because fifty to sixty milligrammes injected into the blood at one time will produce death by paralysis of the organs of respiration. Nicotine is the active ingredient in many insecticides. The nicotine content of cigarettes varies considerably, and after allowing for percentages which are lost by the heat of the burning tip and in the side-stream smoke, an amount of from a quarter of a milligram to two and a half milligrams of nicotine is carried into the bloodstream of the smoker while smoking one cigarette. The reason that a heavy smoker does not die from nicotine poisoning is that the body disposes of the nicotine in one way or another, and it also develops a tolerance so that it can withstand greater doses. The beginner experiences slight symptoms of nicotine poisoning before he develops a tolerance.

The main effect of nicotine is on the nerve ganglia—the relay stations of the nerve centres which control body function. The initial effect is stimulation, but this is quickly followed by an opposite reaction. Because the nerve structures that are affected by nicotine are dispersed throughout the body, its use produces a wide range of changes in the functions of the organs. Nicotine produces dizziness, as in the case of first-time smokers, through action on portions of the central nervous system. Nicotine has the effect of reducing the secretions throughout the body. This includes the secretions of the mouth and stomach. It also reduces the muscular activity of stomach and intestines, and is a significant cause of gastric ulcers. Nicotine speeds up the heart beat while reducing the size of the blood vessels, thereby increasing the blood pressure. The nicotine absorbed from smoking one cigarette is sufficient to constrict the small blood vessels of the skin of the hands and feet, so that there is a skin temperature drop of up to four degrees.

Beyond Reasonable Doubt

The United States Surgeon-General, in summarizing the present position, said recently, "The proposition that cigarette smoking is hazardous to human health is no longer controversial. It is a flat scientific fact." (*New York Times*, 17/9/67.) His report had shown that in the United States alone, cigarette smoking is responsible for eleven million cases of chronic illness, and seventy-seven million days lost from work annually. The risk of death from lung cancer for persons aged fifty-five to sixty-four who smoked two packets a day is thirty-four times greater than for the non-smokers, and male smokers between the ages of forty-five and fifty-four who smoked ten or more cigarettes a day are three times more likely to die of lung cancer than persons who have never smoked regularly.

The other day, while sitting in the park, I saw an interesting thing. A park seat had just been painted a brilliant red, and the thoughtful painter attached a sign which read, "Wet Paint." He was not out of sight before a procession of people began to prove for themselves that the paint was in fact wet. Some even saw from the fingers of others the effect of the sampling, but still they had to get paint on their own fingers before they were prepared to admit with a nod of the head, "It is wet." Can we be more wise with the tobacco habit? Paint can be cleaned off the fingers, but not so easy is the task of cleaning up the effects of the smoking habit on the body. This has been the experience of other people, and there is really no need to stand with poised, sampling finger to see if you will get the same results as all the rest. The experiment can be deadly; for without a doubt—"where there is smoke, there is fire." ★★

(1) H. A. Kahn. The Dorn study of smoking and mortality among U.S. veterans: report on eight and a half years of observation. In: *Epidemiological Approaches to the Study of Cancer and Other Diseases*. Haenzel, W., editor. Bethesda, U.S. Public Health Service, National Cancer Institute, monograph No. 19, January, 1966, pages 1-125.

(2) "Smoking and Health." Report of Royal College of Physicians of London on smoking in relation to cancer of the lungs and other diseases. Pitman Publishing Corporation, pages 19, 48.

(3) "Smoking and Health." Report of the advisory committee to the Surgeon-General of the U.S., Public Health Publication No. 1103. U.S. Government Printing office.

(4) "The Health Consequences of Smoking," page 23. U.S. Public Health Publication No. 1696. U.S. Government Printing office.

DRIVING THEM TO DRINK?

A survey conducted by the Yale School of Alcohol Studies showed that if both parents drink, 90 per cent of their sons and 83 per cent of their daughters drink. If both parents abstain, only 50 per cent of the sons and 19 per cent of the daughters drink.

"KNOWLEDGE SHALL BE INCREASED"

"Technology," says *Time* magazine, "has advanced more rapidly in the past fifty years than in the previous five thousand."

AND NOW THE BURMESE INQUISITION

Security committees of the government of Burma are notifying the churches there that they must designate representatives to answer questions about their work. The chairman and secretary of each church's official board have been called on to explain the purpose of the church, its aims, and its objectives. Each church is asked to detail its finances, list the real property it owns, and provide the names of church executives.

GIVING 'EM BEANS

In Taiwan, soybeans contributed by the National Farmers Organization in the United States are being processed by Church World Service into a soy beverage or "soy milk," and distributed to needy children. Arrangements have been made with the Seventh-day Adventist Student Industries in Taipei and the Methodist Plummer Good News Village in Kaihsung to convert the soybeans into this high-protein beverage.

CATHOLIC CO-OPERATION

"For centuries the Catholic Church has shown little interest in putting the Bible in the hands of any but the priesthood. But now we see the commendable and incredible situation of Catholic scholars collaborating with Protestant scholars in Bible translation and circulation. Together they are working on twenty new Bible translation projects."—(Church of England Newspaper)



OUR CHANGING WORLD

THEN WHY IS HE A MINISTER?

Consternation has been aroused in Canada by a minister, the Rev. E. W. Harrison, who declares in a recently published book that "the concept of a personal God, as a person or as a Trinity, seems no longer reasonable. The idea of a super being," he goes on, "is difficult to understand and believe in. There is no need to use the Word of God today. It is just not needed." He also states that belief in the after-life is completely irrelevant to him.

SO THIS IS FREEDOM?

In a recent editorial of *Our Sunday Visitor*, the editor, Dale Francis, expressed disappointment in Spain's new "religious freedom" law. "What I dislike most," he wrote, "is the requirement that Protestant churches must register with the government. The requirement is that they not only apply to the government for the right to exist—and any such arrangement provides the possibility of the government refusing permission, otherwise why the necessity of getting a licence—but also it requires that the Protestant churches submit a list of all their members. . . . A religious freedom law that makes requirements like these, simply has nothing to do with religious freedom."

NO SWEARING ALOUD

Swearing in the Soviet Union is now punishable by ten to fifteen days in gaol or a fine of up to thirty-three rubles. Under the new Soviet law, persons who swear and "insult other citizens" can be brought before a court, with quick action promised.

BEST-SELLER

Figures issued by the United Bible Societies show that, in 1965, 72.6 million Bibles, New Testaments, and Bible portions were circulated. Of these, 4.5 million were complete Bibles and 4.2 million were New Testaments.

NEVER ON SUNDAY?

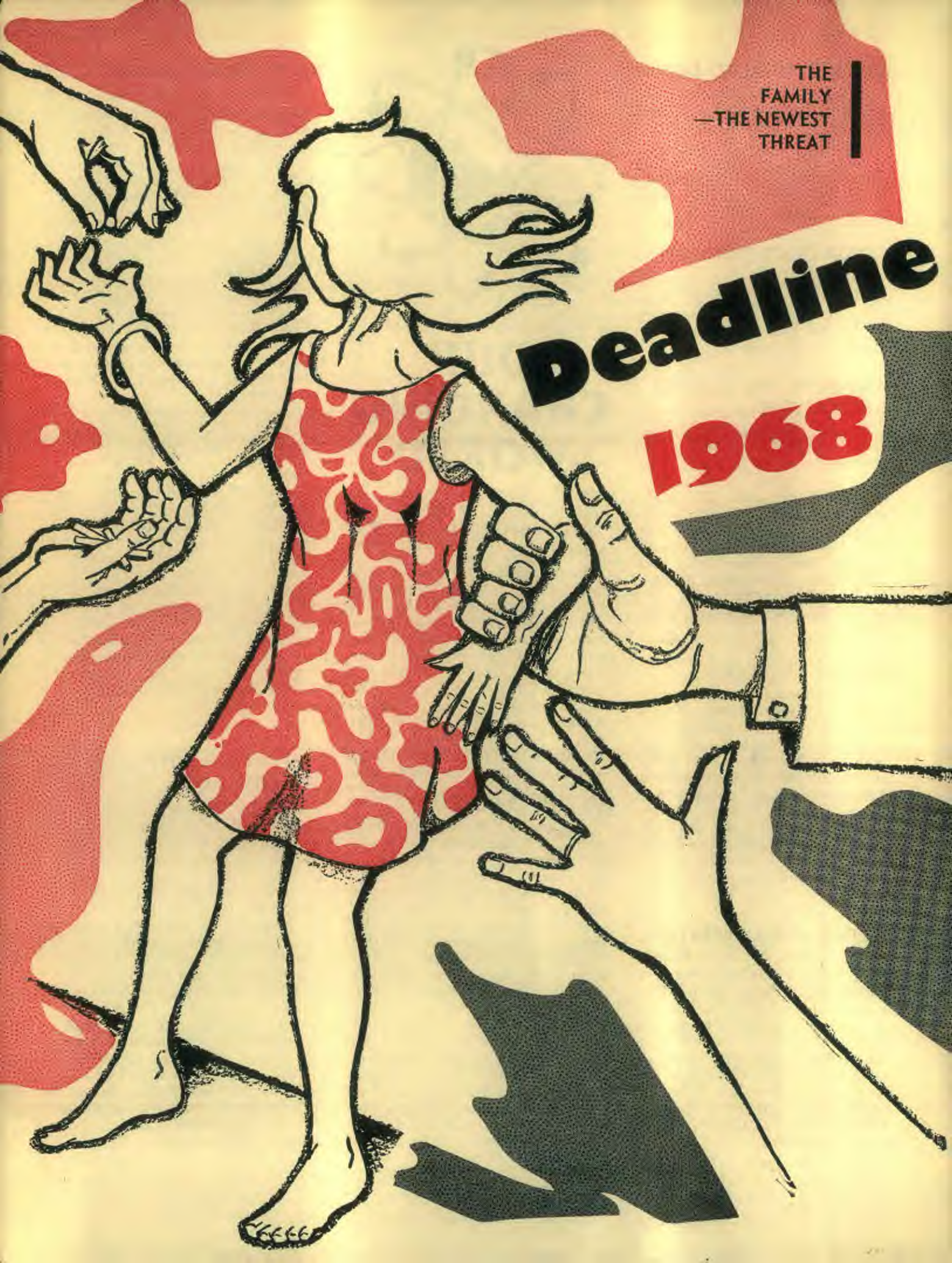
It may not be too long before churches will be forced to hold services on a week-day, Archbishop Howard Clark, Canada's Anglican Primate, said recently. "Wednesday evening seems more acceptable. That's the only time everyone is in town," he told the annual conference of the Brotherhood of Anglican Churchmen. "The world is no longer God's world," said the primate. "It's man's world. For the first time in history, man can take the universe and fashion it to his needs."

WALKING—ANOTHER OF THE LOST ARTS

Cars that do not have motors, and roads that do, are features of an automated transportation system introduced at California's Disneyland in a preview of a future without traffic jams. The system, named the Goodyear Peoplemover for its ability to carry large numbers of passengers in continuous motion, has been hailed as holding great possibility as a superior method of moving people over short-to-medium distances. The Peoplemover vehicles are propelled at speeds up to seven miles an hour by electric motor-powered rubber wheels protruding from an elevated "glideway." Potential users include airports, shopping centres, industrial complexes, sprawling campuses, and congested city areas.

THE
FAMILY
—THE NEWEST
THREAT

Deadline 1968



By ROY C. NADEN

THE DEADLY DRAMA of drug addiction unfolds a little more each day before the startled eyes of the uninitiated. The bizarre escapades of delinquents are multiplying at a distressing statistical rate, while the priests and priestesses of Satan are successfully expanding the influence of their devilish cult. Radio, television, newspapers, and magazines are filled with the unending epic of confusion. But stripped of its psychedelic surroundings, addiction is nothing but a sickening story of desperation born of a failure to understand or cope with this complex age.

In September, 1967, the press reported the first court cases involving the sale of the drug LSD. In one instance, three people were convicted for selling 1,450 doses in one transaction for \$3,800. The heinous, satanic influence of drug-taking is permeating our society, eating away like a cancer the vitality of our youth. Drug-taking is now well established as a status symbol in certain new sub-cultures.

These mobs, or groups, or clans, have their own appearance culture—be it flowers, leather jackets, brilliant clothes, or no clothes at all. They have their own meeting places, or pads. And their own vocabulary! They talk about smoking “pot”—marijuana; using “gear”—hypodermics; going on “a trip”—taking LSD; getting “turned on”—being under the influence of drugs; and using “starters”—pep pills. And the gangs keep growing as the slogan is passed by word of mouth, “Everyone who is ‘with it,’ does it.”

Few people are aware of how simply and quickly drug addiction can begin. Body tolerance builds quickly, and in no time the five-a-day dextedrine user needs twenty or thirty to obtain the same effect. Seeking and demanding even greater drug strength leads to heroin, or cocaine.

Did you know that one pound of LSD sprinkled in the water supply of Sydney or Melbourne—or any other city—would incapacitate it long enough for an enemy to take over? Did you know that anyone with a working knowledge of chemistry can make LSD in his own home laboratory? Did you know that LSD is colourless, tasteless, odourless, and so potent that one gram—which can be stored in a single cigarette—is sufficient for 10,000 trips? Did you know that the dose for one trip can be placed in a single sugar cube, or even dried on a handkerchief and simply sucked off? Did you know that only fifteen successive days on heroin produces addiction?

Unquestionably, the problem has arrived in Australia, and is growing. The vital questions are these: Are we going to face the problem? If so, how?

Pat answers seem strangely impotent when matched against the strength of the problems themselves! And more so when many parents and more youngsters fail to sense the seriousness of the situation. In fact, it would be very naive for anyone to think there are any easy, straightforward solutions.

In their early, optimistic years, young people underestimate the relentless, vice-like clutches of drugs. A young Sydney addict said, “I wish I could tell all those kids before they start. . . . Believe me, you will get hooked. There is no reason why you will not. I know,

for I was like you six years ago; optimistic, full of cheek . . . [but] yesterday I just finished my ninth time in an institution. I am here today, broke, and without a job, and I know I will want a fix before night comes.” —“*Teenagers and Drugs*,” page 52.

At the government hospital at Lexington, Kentucky, U.S.A., the relapse rate among drug addicts is between seventy-five per cent and ninety per cent. In the light of contemporary science, cure is nigh impossible. Our only hope, therefore, is prevention.

In their book, “*Teenagers and Drugs*,” published in 1967, Lyn Barrow and Haydn Sargent took an unimpassioned but searching look at the problem as it affects Australia. They discovered, first of all, that the addict can come from any occupational background, but he is usually a person with above average intelligence. They found that people experiment with drugs for one of three basic reasons.

First, some experiment from sheer *bravado*.

Secondly, there are *escapists* who want to slip away from reality.

One girl says, “It makes me feel like dancing all the time.” A young man says, “It makes me ten feet tall—I can tackle anything.” One Sydney teenager referred to a well-known deodorant slogan. He said, “This may take the worry out of being close, but pot [marijuana] takes the worry out of being.”

The third group are the angry young *rebels* who deliberately defy the warnings of what they term a dull, impotent society.

These three—rebels, escapists, and thrill-seekers—account for most of the drug-takers in Australia.

Barrow and Sargent also soon discovered that most Australian drug-takers have two factors in common. (1) A personality problem, and (2) an unsatisfactory family relationship. “Almost without exception, the teenagers that we met came from unhappy and inadequate home.” (*Ibid*, page 9.) This, then, is the fundamental issue for those seeking to introduce an effective programme of prevention. We must build strong, secure, communicative, fun-loving and vital homes.

Can you see it? The “way outers” seek in chemistry the very factors that homes should provide. They seek “euphoria,” a happy feeling of well-being. That is the very feeling a family can revel in as they picnic together in the summer on the sea shore, by a lake, or in the mountains; and in the winter time playing a game around a log fire. In the family circle, however, this feeling of well-being is real and lasting.

The “dissatisfied,” also, seek improved wit and conversation, confidence and social adequacy: the very attributes that can be developed continuously and spontaneously in the home around the meal table each day, and in the recreational activities of the family. Let the home be the hub and centre of the social activity of the youth; the place where the kids can gather together; the place where they can invite their friends any time.

Then, too, the “way outers” seek relief from fatigue. But a home rightly organized will make sure there is a good balance between work, play, and rest. Here is a challenge to all parents, to make our homes the kind of homes that fulfil these basic needs!

The basis of an effective programme of prevention lies in the home, with its horizontal outreach to other people. But then, too, we also need a vertical upreach

to God. Only God can give a sense of adequacy, direction, and purpose in our chaotic society; only in Him can we be sure to find the strength to be preserved from the clutches of addiction. And according to those closest to this problem, only in God is there a hope of cure for those who have been, as they say, "hooked." God can reach even the addict and give him power to conquer drugs. I write this with real conviction, but caution, for although hospitals and clinics have had scarcely any success in permanent rehabilitation, some others, adding the spiritual dimension, are beginning to find a way of success—once thought impossible.

In his remarkable book, *"The Cross and the Switchblade,"* the Reverend David Wilkerson cites a few such examples. The author concludes his book with this cautiously optimistic statement: "Certainly we cannot claim a magical cure for dope addiction. The devil which hides in that needle is so deadly strong that any such claim would be folly. All we can say, perhaps, is that we have found a power which captures a boy more strongly than narcotics, . . . that power is the Holy Spirit."—Page 167.

It is only the spiritual realm that can offer hope for the addicted. But this in itself presents a tremendous challenge to society. This challenge is to give our young people a knowledge of God in the context of the love of their own homes and families. This will keep them away from drug experimentation. The need of this godless age is God-fearing parents who will train their children in the atmosphere of a happy home. If we fail to meet this challenge now, maybe next year will be too late. The deadline is 1968.

In 1967, Keith Bill wrote a book he called *"The Needle, the Pill, and the Saviour."* In it he described his experiences with the addicts of London. He recalls entering a public house one night where beatniks gathered to sleep. Inside were a number of young people he had met before. One of these, a lad named Gerald, introduced the author to an attractive, dark-haired girl called Julie. The lass's eyes told a story of unhappiness. She had left home some months before and was now living with a man much older than herself. She had come to despise him and wanted to get away and go home, but her parents had cut her off. She admitted she was an addict. She had no money, and the man she lived with kept her supplied with dope so she was trapped into staying with him.

Keith Bill saw that Julie was genuinely ashamed, which is a rare thing among such girls. But the worst was to come. Dope was expensive. If Julie wanted it she would have to work for it, her companion told her. That meant only one thing—prostitution!

Mr. Bill looked pityingly at this girl and said, "Julie how old are you?" She looked down at the pavement, then tossed back her head and looked directly into his eyes. "Fifteen," she said.

Just fifteen! The future of many of the nation's youth is at stake. Complacency and ignorance will never beat the insidious devil who strikes so indiscriminately. Our Lord is the only hope of the addict, and He alone can prevent that headlong journey into oblivion. ★★



Think on these . . .

- "The truly illustrious are they who do not court the praise of the world, but perform the actions which deserve it."

—George Henry Tilton.

- "We waste too many of our prayers praying for the other person to change, when some really honest prayer for ourselves may do wonders."

—Bruce Larson, in "Moody Monthly."

- "Doctors may prescribe sedatives, but not sleep; tranquilizers, but not confidence, calmness or happiness. Relaxation, mental normality, must come from within; it is a quality man must develop himself."

—Jay B. Nash, "Journal of Health."

- "How many of us have realized that since we were given two ears and one mouth, it might be that we were intended to listen twice as much as we speak. There is much that we can learn just by listening. It is, in fact, an art. Try it for one day a week, and on that day speak as little as possible. Learning to listen, one learns to evaluate, to understand. To be silent a moment brings an answer."

—Mildred C. Bell.

- "If you don't believe that a ten-year-old boy can keep a secret, ask him where he left the family hammer."

—"Independent Review," New Mexico.

- "The soul that perpetually overflows with kindness and sympathy will always be cheerful."

—Parker Godwin.

- "Do not be troubled because you have not great virtues. God made a billion blades of grass where He made one tree. The earth is carpeted and fringed not with forests, but with grasses. Only have enough of the little virtues and common fidelities, and you need not mourn because you are neither a hero nor a saint."

—Henry Ward Beecher.

Save Your Home



THE FIRST SIX YEARS OF A CHILD'S LIFE ARE THE DETERMINING YEARS.

THERE WAS A TIME when the home stood for great ethical values. It was a haven from disruptive forces of hate, envy, greed, and selfishness. Today that type of home is disappearing.

Each day in the United States some 4,000 couples stand before a clergyman or magistrate to be united in marriage, yet one out of every four of these marriages will end in divorce.

Each year divorce tears apart the homes of half a million children, depriving these future

citizens of the love, security, and character patterns so necessary to a well-ordered and law-abiding society. Tragically for many youth, home no longer exists.

If our contemporary culture is bad, it is because our homes are no better. A great society does not stem from some political gimmick or the halls of its legislatures, but from homes where parents sense their solemn responsibility to rear children who are truthful, honest, upright, and law-abiding. As the

youth go out from such homes, the lessons they have learned are imparted to others. Noble and steadfast principles of life are thereby introduced into other households, as well as into places of industry, business, and government.

The first six years of a child's life are the determining years. This impressionable period fixes habit structures and emotional patterns. Granting that development variation is possible under later religious training, the truth is that either goodness or delinquency begins very early in life.

As an example, consider the problem of dishonesty. Manifesting itself currently in cheating, embezzling, shoplifting, tax evasion, and planned bankruptcies, this grave social disorder filches millions from business and ultimately from the total population. Unless corrected, this serious fault could well undermine not only the economic but also the political foundations of the country.

An individual is not honest or dishonest because at some particular moment he decides to be one or the other. Rather, he acts as he does because he grew up in a home where either honesty or dishonesty was absorbed out of experiences as a child and a teenager.

Children copy their parents. They are swift to incorporate adult ideas, attitudes, and habits. The father who brags about his traffic violations and questionable business dealings can hardly expect his son to become a paragon of honesty. Neither should he be shocked if his son is dismissed from college for cheating or is refused a responsible position because of his attitude toward veracity and integrity.

Moral values must be exemplified by father and mother if they are ever to be understood and appreciated by son and daughter. They must govern relationships between all members of the home, between you and your neighbours, between you and your business competitor or employer, and between you and those who differ from you religiously. To be of any value to those about you, honesty, truth, and morality must first become a way of life in your home. Emotional instability is often imparted to children by parents' double set of standards. A child is greatly confused when he is confronted by some strict requirement that is excused in his father and his mother.

For instance, someone calls at your home. Your children are present. You ooze friendliness and polite conversation until the callers leave. As soon as the door is closed you heave a sigh of relief and exclaim, "Of all the bores, why did *they* come and spoil our evening?" Worse yet, consider the mother who instructs her child to go to the phone and inform the caller that she is not at home.

This type of hypocritical double-talk conflicts sharply with the standards of veracity we dictate to our children. Youngsters are impressed not so much by what we say as by what we do. Need we wonder why prevarication, evasion, and deceit permeate all levels of life today?

Someone has aptly stated that a home is a manufacturing plant for the production either of responsible citizens or of social misfits. Parents can avoid manufacturing misfits if they strive unceasingly to make home the most attractive place in the world for their children.

This is achieved not necessarily by gadgets and period furniture, but by the presence of parents who possess sunny dispositions, good sense, and understanding hearts. By the very nature of things a mother's presence should be the home's greatest attraction. When a mother becomes so busy saving the community, or working away from home, you can be sure that in time her family will go to pieces.

In saying this, I do not mean to downgrade a mother who is involved in community projects or budget-balancing but simply to point out that there is a time in a child's life when he needs more than anything else to find his mother at home. Neither am I contending against women taking employment after the children are grown and have left home. Nor is it to say that an occasional evening out for mother and father is out of order, or that one should never hire a babysitter. Mothers should realize, however, that during the formative years of children's development their place is with their children. Whenever a mother shirks this close and personal relationship, she courts trouble for herself and her children.

Sixteen-year-old Betty left home and married a twenty-year-old boy whom both her mother and her father considered to be a poor marital risk. Dismayed, the distraught mother wondered why her intelligent daughter would do such a thing without first talking it over with her. She had a right to be dismayed, but not surprised. In reviewing the past, she discovered the reasons for her daughter's action.

When Betty was ten years old, Mrs. Brown had taken a full-time job to help pay for some needed wardrobe items. She intended to work for only a few months, but the hefty pay cheque had a hypnotizing effect, and she could not bring herself to leave work.

Consequently, every afternoon Betty came home from school to an empty house. When Betty's parents did come home, they were too tired to discuss her girlish problems and aspirations. Thus Betty grew up alone; and when she complained about how lonely it was around the house, her mother would shrug her shoulders and say, "You are a big girl now, and you must learn to do things without depending so much on me."

And this is precisely what Betty did. In her loneliness she invited school friends to her home. Since her mother was not around to assist in the choice of friends, some came whose influence was not the best. Mrs. Brown did not know it, but while she was gaining financial security she was losing her daughter. Suddenly one day she realized, too late, that you cannot neglect children when they are young and expect them to confide in you when they are older. Sadly Mrs. Brown recognized that companionship with one's children is established through the years and not in some sudden emergency.

Wise mothers realize this and live close to their children. At best a mother's time with her children is limited, and every moment must be used to teach them how to differentiate between right and wrong, to implant a sense of responsibility in their young minds. By example and precept she must uphold standards of cleanliness, order, and purity.

She must be willing to listen to the seemingly idle chatter and prattle that marks the adolescent, and then

with quiet talks impart the direction, confidence, and security that the child needs. All this takes time, and it cannot be done by remote control. There are many part-time jobs in this world, but a mother's job is not one of them.

Furthermore, home life provides the child with the opportunity to grasp the full meaning of obedience and co-operation. Insignificant as these traits may seem to some, they are tremendously important in our complicated technological civilization. Life today moves swiftly, often demanding split-second reactions, and those who would survive must understand the meaning of obedience and co-operation. This is true whether one is experimenting in a kitchen or a college chemistry laboratory, or driving a powerful car on a highway.

Each week far too many persons are slaughtered on Australian highways. These frightful accidents are caused largely by persons who have never sensed the significance of obeying and co-operating with the requirements of safe driving. In these dangerous days, when existence or annihilation may depend upon the handling of either an atomic button or a car's accelerator, parents need to send into the world children who are strongly motivated by obedience to law and respect for the rights of others.

How well husband and wife co-operate with each other at home, and children with parents, determines the co-operation of youth in classrooms and on public highways. This is so because courtesy, politeness, and regard for others is not taught by textbooks, but by example.

Someday children will be old enough to consider marriage. In Father and Mother they should behold their matrimonial ideals. Over and above the cooking, sewing, laundering, and working for a living, what should youth behold in their parents?

Chief among many things, they should recognize their parents as partners in holy wedlock who are constantly increasing their capacity to care for others. They progress from getting to giving—often giving in to each other. Included in this is willingness to work and pray together to solve problems through many compromises.

The Christian husband especially will assume his share of the home burdens. When the partner is under stress, just a little support makes a world of difference. Such consideration and harmonious relationships develop a sense of warmth and appreciation for each other. Children brought up in this congenial atmosphere will experience no difficulty in developing congenial homes of their own.

Far too often parents express disagreeable thoughts about each other in the presence of children. They nag or deflate. Unconsciously this engenders hostility in children toward society. Thoughtlessness and selfishness exhibited in the home cannot be shed too easily outside the home.

Especially effective in manufacturing delinquents are parents who periodically turn loose their critical venom upon the teacher, minister, law enforcement authorities, or a neighbour who happens to own a better house or car. This hostile atmosphere is calculated to spawn youngsters who are suspicious of and

antagonistic to any rules and regulations of a well-ordered society.

On the other hand parents can provide opportunities for children to develop inner resources against the corrosive pressures of life. Such training is needed more than ever today when the temptation is so strong to glue attention on the glowing box in the corner of the living room.

When did you last read the Bible to your children? When did you last take them to an art gallery or arrange for them to listen to the music of the masters? Unless you supply them with that which is uplifting, they will fill their minds with the cheap, tawdry, and defiling.

Along with everything else, parents should provide controls for their children. State institutions and penitentiaries are crowded with people who have never learned that controls are a necessary part of life.

Limits to behaviour should be established, clearly defined, and firmly enforced. Home is the training school for life in a world of many people. No one can with safety disregard the rules of physics, chemistry, space travel, or sports. It is disastrous to suggest to children that some laws should be obeyed and others disregarded.

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



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The Difficult



THE DAY before yesterday I ran into a little problem in amateur bricklaying. After some fruitless thought, I decided to consult the specialist. I found him a few hundred yards down the street where there was a house in the process of erection. He was a nice young chap in his late twenties or early thirties. He made everything seem quite simple, and I thanked him. "That's O.K., Pop," he said.

What a subtle thing is language! With one well-chosen word and a delicate inflection he had excluded me ever so politely from his world. It was the first time a stranger had called me "Pop," and the word sounded in my consciousness as if we were in an echo chamber. You see, I thought I had been talking to him, man to man; but he had not been doing that at all. He had been speaking as young man to old man, and the experience startled me a little. It should not have, of course. I was old enough to be his father with a comfortable margin. But the experience set me thinking. It is always the mistake of the older man to think that he has more in common with youth than he has. Youth is more inclined to make the opposite mistake of thinking that an older generation is not quite human, and certainly quite incapable of sharing its own experiences.

These mistakes are more important than one might think at first glance. They lie at the very heart of many a family tragedy. In those exciting, rewarding years, those years so full of colour and conflict, of brightness and change, and sudden, devastating shocks, the years when the boys and girls are teenagers—that is when these mistakes rise up to take their toll of families. Indeed, relatively few families emerge from these years unscarred. A great many are annihilated. The world is strewn with young men and women who hate and despise their parents; with old men and women who remember, with unforgiving bitterness, dead parents with whom they were never reconciled. And in cities and villages and streets all over the Christian world there are parents whose half-meant but wholly-felt words, "Get out of this house, and stay out," or, "From now on, I wash my hands of him," ripped apart for ever the structure of a family unit and left them lonely, defiant, confused, and desperately unhappy ever since.

Why must this kind of thing be so common? Is it so difficult to bridge these years of adolescence?

Yes, it is difficult. There are so many hazards to be encountered. Nearly all these hazards are associated in some way or another with the parents' conviction

Years

☆ By DR. LIONEL H. TURNER

that they understand the viewpoint of their children perfectly, and the obverse conviction in the minds of the boys and girls that parents cannot possibly understand anything of their feelings and their problems.

Let's face it. We may assure our children with complete sincerity that we know exactly how they feel, but we do not. Two barriers stretch implacably between the territory of youth and the land of maturity. The first is erected by the stern materials of time in tiring cells and lazy glands, slowing rhythms, and fading memories that clutch at the past clumsily to retrieve only unrepresentative samples. Facts, events with little or none of the thrilling emotions that touched every experience with the magic of hope, the wonder of the unexplored, and the vividness of moments that palpitated as no moments palpitate on our side of the barrier, constitute materials all too inadequate to bolster a claim to sympathy. And without all that living reality, which is the very essence of youth, everything has a different relative value. The unimportant has become important, and the important of no account.

But apart from these purely emotional factors, time has brought experience, and no adult can discard this experience. Indeed, deep down he does not wish to. The currents of time have carried him forward and he can see the past in perspective. Already the tempo of life has been retarded, and with a strange perverseness of nature the passage of time has accelerated. The excitement and the magic of the "now" has been cowed by the evanescence of the moment. That in itself is a discovery that no one can discard. It makes youth and age regard each other warily, speculatively, uncomprehendingly across the barrier. So the parent who knows that the eternity of youth is an illusion and that there is bitterness in the fruit that his children are so eager to taste can never recall the anticipation of youth. His knowledge and experience have wiped his memory clean.

A third reason why parents can never fully enter into the lives of their children is the fact that this is not their generation. To a larger extent than any of us realize, we are in this generation on a visitor's visa. Most of our concepts and values come from a past which was radically different from the present. All that is new has been added to our world rather than integrated with it, and much of it has been added reluctantly, some of it a little nervously and fumblingly. It was the last generation that belonged to us, and our children do not believe that it is worth while to go back to inspect it. This generation belongs to them. They grew up with television, and rock and roll, with

jets, and space and speed, with new attitudes to sex and religion, and new concepts of education and the place of the teenager in society. The sombre shadow of atomic annihilation did not come to make the world look different. It has always been there. The idea of being needed to fulfil vital duties in the home, of measuring up to hardship and responsibility with pride—these things are foreign to them. These qualities hardly seem significant in a world of buttons and switches.

Besides these inevitables, the adult society has meddled rather dangerously with the whole society of teenagers to make them more self-centred. Psychologists have discovered the teenager. Writers and speakers all over the world have vied with each other in a maudlin attempt to make much of the problems and conflicts of the young people, and big business and flamboyant advertising have hardened the concept for ever, it seems, in our society. Parents compare all this with their own attitudes in their own generation and regret—nay, resent—the change. But the children do not even know that there has been a change.

But there is still another hazard that lies in the path of every family. Most of us have rather muddled ideas about the function of the family. And these ideas get a generous nudge towards confusion by all the



Studying the structure of molecules. This is a new world very different from the childhood world most parents knew.

traditions of family that have come down to us through story and poem and song, many of them fairly dripping with sentiment.

Suppose we try to walk away from this dominating mass of tradition so that we can look squarely at the facts.

A family, like any cell in the body, is destined to divide to form new units. Its life is temporary. Its function is preparatory. A family is not a citadel. It is not a castle with a drawbridge and moat and fortifications aimed at keeping it inviolate. At every stage of its being it must have commerce with the great

world outside. Every contribution made by the family to the individual is for the purpose of preparing him to leave the family. If the family grows and strengthens and coheres, it is coincidental. This is a mere by-product of its normal functioning. In short, it is not designed to maintain itself but to prepare its members to take full advantage of all that time and eternity have to offer.

It is the part of the family to provide a milder climate than the outside world to initiate the individual into the process of socialization. In the family circle,



A family is not a citadel. It is not a castle with a drawbridge and moat and fortifications aimed at keeping it inviolate.

the child has only to adjust to natures that have been mercifully prepared by the laws of heredity to be very like his own. From them he receives more than a normal amount of concern and affection. They assume more than a normal amount of responsibility for his welfare and he becomes more dependent upon them than upon any other group he meets in later life. He believes in them. He achieves security by his convictions of their power and importance, convictions that are very much exaggerated. This attitude promotes his rapid education through the concept of complete obedience in the early stages. But it is axiomatic that the end-product of this education is an individual who is self-reliant, able to adjust to the more difficult relationships of the outside world, an individual who has a much greater need for initiative than for obedience.

Now it is equally obvious that there is no point at which some startling change of attitude is due to take place. Family life, like every other aspect of living, is a continuum, and there must be continual change from complete obedience to complete self-reliance. If this change is not taking place visibly in the teen years, the family is failing to do its job. Indeed, there is nothing at once so pathetic and so comic as the father who stands up in his towering Victorian dignity to demand in military tones that his grown son give him the reverence and obedience which is his due.

But it is time someone cut short this discussion so that we might inspect any useful, working corollaries that may pop up.

In the first place, you should abandon that almost universal feeling that it is up to you to remain the boss

as long as possible, that there should be periodic trials of strength complete with threats and ultimatums. Indeed, it is well to ask yourself if the virtue of obedience at this stage is not very much over-rated. After all, a pattern of behaviour that is imposed from without in the very teeth of surly, rebellious emotions, and quite divorced from will and purpose, is a pattern that fades in the first sunlight that comes when you step aside. It is very much better to generate an attitude of co-operation.

Most children never understand what their parents are aiming at. There is good reason for this, too.

Most parents have only a vague idea of any plan other than that of making their children toe the line.

Why should not our teenagers think of themselves as apprentices in the art of socialization? Why should they not be party to the concept of growth by practice? Why should they not be taught to realize that their progress is measured by their ability to make sane decisions, and be conditioned to accept, as one of the hazards of failure, the need for an over-riding decision from time to time? Of course, it goes without saying that children will often decide disastrously and that mistakes will be costly; and few parents have the courage to let the child learn by his mistakes. In a proper relationship between parent and child, failures can be evaluated without a confusing cloud of shame. You can, of course, wreck the whole programme any time you please by suggesting that your child has disappointed you, or, better still, disgraced the family name.

In such a programme of decision-making in which many a battle between wisdom and inclination will be lost, parents can do no better than to implant a complex of ideals solidly integrated in religious realities; the ideal of self-denial, of long-sightedness, of continued self-development, of achieving an attitude of objective criticism, of being able, if only for a moment, to look at the activities of his peers in perspective and evaluate them, the ideal of giving rather than getting. Out of such soil comes individuality straight and tall.

And now a word about the more intimate relationship between parent and teenager. Ridiculous as it may seem, this is an unsolved problem in most homes. What a child needs is support, interest, the knowledge that his parents are always there, always ready to approve. Happy is the father who has found a hobby to share with his son. Happy the times in such situations where they can share as equals. But such parents are always in danger of expecting too much. The boy who does not feel the pull of his own generation most of the time is not quite normal socially. In the entertainment aspect of life, parents can never expect to be more than visitors. After all, they cannot shake off their years, and if they did they would be embarrassingly ridiculous. Besides, no parent can abdicate from his position of approval-disapproval, acquiescence-objection to become a mere playmate.

But here is the editor to call "Time," and I have only scratched the surface of the problem. It is a problem that does not even look easy at first glance. Handicapped as we are by the inter-galactic distances between generations, we cannot hope to get by without long periods of thought and planning after we rise from our knees.

★★

lines that linger

HOPE

Hope sings to me a cheerful song—
The way may seem both dark and long.
But days are passing one by one,
And all is glory farther on.

Hope sings in sweetest tones to me
When but the heavy clouds I see;
She tells me of the shining sun,
And cloudless glory farther on.

And hope has wings as well as song,
And when she spreads her pinions strong
My thoughts soar up and dwell upon
The heavenly glory farther on.

And hope has eyes that pierce the gloom;
She looks beyond death and the tomb,
She thrills as though already shone
The deathless glory farther on.

And thus with song and wings and eyes
Hope lifts my heart up to the skies;
She helps my eager feet to run
To reach the glory farther on.

Hope, blessed hope, abide with me,
Still sing thy cheerful melody,
Till, clouds and tears for ever gone,
I reach the glory farther on.

—Author unknown (Jim Rabe).

FRIENDS

Isn't it fine when things are going topsy-turvy and askew
To discover someone showing good old-fashioned faith in you?

Isn't it good when life seems dreary, and your hopes about to end,
Just to feel the handclasp cheery of a fine old loyal friend?

Sure, one fellow to another means a lot from day to day,
Seems we're living for each other in a friendly sort of way.

When a smile or cheerful greeting means so much to fellows sore,
Seems we ought to keep repeating smiles and praises more and more.

—Edgar A. Guest (Alice M. Bitcon).

A PRAYER

And hasten, Lord, that perfect day
When pain and death shall cease,
And Thy just rule shall fill the earth
With health and light and peace;
When ever blue the sky shall gleam,
And ever green the sod,
And man's rude work deface no more
The paradise of God.

—Author unknown ("Myrtle," Waitotara N.Z.).

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

ONE FRAGRANCE

My garden has roses red,
My garden has roses white,
But if when the day is sped
I stand by the gate at night,
One fragrance comes, when the day is dead,
From my roses white and my roses red.

The roses of joy are red,
The roses of pain are white;
But I think when the day is sped,
And I stand by the gate at night,
I shall know just this, when the day is dead:
That a rose is sweet, be it white or red.

—P. Ainsworth (Mrs. E. Davey).

THE ZIGZAG PATH

We climbed the height by the zigzag path,
And wondered why, until
We understood it was made zigzag
To break the force of the hill.

A road straight up would prove too steep
For the traveller's feet to tread;
The thought was kind in its wise design
Of a zigzag path instead.

It is often so in our daily life;
We fail to understand
That the twisting way our feet must tread
By love alone was planned.

Then murmur not at the winding way;
It is our Father's will
To lead us home by the zigzag path
To break the force of the hill.

—Author unknown (Myrtle O'Hara).

A PARADOX

Oh, why is it for us so hard
To live the humble, Christ-like life?
And why is the record often marred
By sin, mistakes, and inward strife?

The answer is, We are not dead.
When self we daily crucify,
And live by faith in Christ instead,
We then in truth can testify:

A life for self is one misled;
We cannot live unless we die.

—Boyd Olson (E. Culley).



THE
FAMILY
AND
THE BOOK

AMONG THE TRANSLATIONS (2)

A Jewish Scholar Translates the New Testament

By W. AUSTIN TOWNEND

I KNOW A MAN (and there could be others like him) who really becomes quite agitated when you quote "The Authentic New Testament" (A.N.T.). This man says that he was told that Dr. Hugh J. Schonfield (the translator) said some things, outside of his translation, that are not in line with "good, old-fashioned Christianity." This might be so, too.

You see, Dr. Hugh J. Schonfield is not a member of any section of the Christian church, for he is a Jew. This fact makes his work with the New Testament most unique. He is the first Jew, so far as I know, to translate the New Testament into English.

Neither motive of attack nor defence prompted the translator to start his thirty years of research and five years of writing required to bring his work into print. He seems to have worked objectively as a scholar, and especially as a scholar well versed in Hebrew history, culture and thinking.

We remember that God chose and used Jews for the writing of the New Testament, although in the main the language used was everyday Greek.

One gets a certain emotional lift when he discovers a Jewish scholar saying of the Christians' New Testa-

ment: "To read these records is a thrilling experience." How long is it since we ourselves were really thrilled by God's Word? Perhaps we have not read as thoroughly and as frequently as did Hugh Schonfield.

No objection is raised by the scholarly doctor to our, shall we say, orthodox versions. He sees these as being both desirable and necessary. Using his own words, he refers to them as "perfectly right and proper." But his translation is "a non-ecclesiastical version, the work of a historian and man of letters, not of a theologian."

"Authentic"—does the use of the word in the title of the translation suggest that others may not be authentic? Yes, it could suggest that. However, such was not the thought of Dr. Schonfield himself. He explains that he used the word authentic as related to "the quality of the New Testament itself, as it may be read in the Greek; its accurate reflection of the atmosphere of the period in which the documents were written," adding, "The only claim I make is that I have endeavoured as faithfully as possible to convey that authenticity to the English reader."

Let us now dip into this unique treasure chest. We are likely to come up with things both new and old.

For instance, the reader who searches for the words "baptism" and "baptize" will search in vain. Has Schonfield removed the teaching from the New Testament? No.

What he has done is to give us the words "immersion" and "immerse." Why? "The Translator has felt it important for his purpose not to employ in his rendering familiar ecclesiastical terms where they could be avoided, since the use of them would give the impression that they were peculiarly Christian in origin and association." And after all is said and done, the original word in Greek, the language in which it was recorded, means "to immerse," "immersion." There is not a hint of pouring or sprinkling. Jesus said, and His followers taught and practised, immersion—that was baptism to them.

Here now are Peter's famous words from his Pentecostal sermon: "Repent," Peter told them, "and let each of you be immersed for the forgiveness of your sins in the name of Jesus Christ, and you will receive the gift of the Holy Spirit. For the promise is for you and your children." The conviction and action which followed this Spirit-powered sermon is tersely stated, "Then all those who accepted his message were immersed; and that day about three thousand persons were recruited."

Even in our day, similar clear-cut calls to the complete, and thus accurate, doing of God's will do produce large results. Naturally? No, supernaturally.

Since it does not have verse numbers and its chapter divisions do not follow the King James version, the A.N.T. makes very easy reading when you come to narratives. Here is an illustration:

"Once when Peter and John were going up to the Temple for the afternoon service at three o'clock a man lame from birth was carried there. He was deposited daily by the entrance of the Temple called the Golden Gate to solicit alms from those passing into the Temple. Seeing Peter and John about to enter the Temple he asked for alms from them. Peter looked at him, and so did John, and said, 'Rely on us.' So he reached out to them, expecting to receive something from them.

"'I have no silver or gold,' Peter told him, 'but what I have I will give you. In the name of Jesus Christ the Nazarene, walk!' And he took him by the hand and raised him up.

"Immediately his feet and ankles acquired strength, and he sprang upright and walked about, and entered the Temple with them walking and skipping and praising God.

"All the people saw him walking and praising God, and recognizing him as the man who used to sit begging at the Golden Gate of the Temple, they were amazed and greatly excited at what had happened to him. As he kept close to Peter and John, all the people rushed to them in the portico called after Solomon. There Peter addressed them as follows:

"'Israelites, why are you surprised at this? Why do you stare at us as if by our own power or piety we had made this man walk? The God of Abraham, Isaac and Jacob, the God of our fathers, has honoured His servant Jesus, whom you handed over and disowned before Pilate when he had decided to release Him. Yes,

you disowned the Holy and Just One, and demanded that a murderer be granted you. You put to death the Fount of Life, whom God raised from the dead, as we are witnesses; and by virtue of His name this man whom you see and know has been set on his feet. It is His name and the confidence it inspires which has given him his soundness of limb in the presence of you all."

Millions of people living in practically every country on earth and believing (from Biblical evidence) that the three angels' messages of Revelation 14:6-12 are God's last messages to mankind living in the end of time—our days—will thrill to Dr. Schonfield's translation of verse 6: "Now I saw another angel flying in mid-heaven with a firm and final ultimatum to deliver to those who dwell on earth, to every nation, tribe, tongue and people."

Then, after the three messages, the translator brings us to verse 12: "Here is where the constancy of the saints is required, those who keep God's commandments and are loyal to Jesus."

Yes, as you read the A.N.T. you will most likely nod your head to the opinion of a well-known modern translator, J. B. Phillips, who says, "A valuable, accurate and painstaking piece of work, which in my opinion deserves to be widely read. Dr. Schonfield certainly deserves an honoured place among the New Testament translators of our time." ★★

My Heart Gives Thanks

HELEN ROGERS SMITH

*As I ponder all the blessings
God showers on our way,
And how wondrously He guides us,
My heart gives thanks today.*

*He sanctifies our crosses,
Keeps the troubled spirit calm;
And life's bitter winds He tempers,
Shielding us from fear and harm.
With a hand outstretched in mercy,
Or in benediction raised,
What compassion He expresses!
And for this His name be praised.*

*He crowns our years with goodness;
And my unveiled eyes now see;
These plenteous gifts betoken
How great and good is He
Who loves beyond all measure
The weary souls of men.
And for this love unspeakable
My heart gives thanks again.*

THE FAMILY
—SOME MEMBERS
ARE IN
GREAT NEED

LERRYYN

- - The Salvage of a Soul

By ISOBEL PAGET



(Inset) "She just lay there clutching at her filthy hair and screaming at the slightest approach."

(Left) Lerryn as she is today. Mrs. Paget is the only mother the little girl has ever known.

HOW TIME HAS FLOWN! It is now two and a quarter years since I first saw her and I will never forget the shock I felt. She was thin and wizened—a reminder of the horror of a Belsen victim. Her gaunt face seemed to be all front teeth. She screamed with fright when I tried to touch her. She was thirteen months old, abandoned, unloved and unloving.

The fact that life had been cruel to her was easily readable in those two stony emotionless eyes. Imagine the pain that stabbed my heart when I found that she could not move her lower limbs but just lay there clutching at her filthy hair and screaming at the slightest approach. All of her limbs, back, and head bore scars, witness to previous ill treatment. That was Lerryn two and a quarter years ago.

And what of the wriggling, giggling, joyous little bundle of energy that gladdens our home today? As I write this she is curled up on her pillow asleep, her black fuzzy hair and brown gleaming skin a marked contrast to the white pillow slip.

How did she come to be this way? As I think back over the months I am reminded of a beautiful rose first breaking its bud, responding to the warmth of the sunlight, and at last lifting its full-blown beauty to fill the eye of the beholder with joy. When it was suggested that I take her into our home to care for her and try to get her onto the

road to health, I felt rather apprehensive as to the outcome. Any normal child at this age could say at least one or two words, sit up, crawl and most could even toddle around, but here was a thirteen-month-old child that weighed nine pounds and could do none of these. Some even felt she was mentally retarded.

The first thing to do was to teach her to drink from the bottle in an effort to introduce her to mother love. Oh, what a job! She just did not want to be cuddled. She had never had it and did not know what it was all about. However, slowly but surely the winning warmth of a mother's voice and all that is associated with a child suckling (as belated as it was) began to win the day. Daily we would massage and exercise those ramrod-like wasted little legs and arms. Then came the glad day when she smiled spontaneously at me and I knew that the several weeks of mothering and fathering and all the attention heaped on her by my other two children were beginning to melt the ice that held her heart.

Stories began to filter in of how her mother died seven days after her birth and how she was handed around rather like a parcel in the post to various village folk. When all were tired of her they finally handed her back to her father, who would leave her abandoned all day in his ill-kept rat-and-insect-infested hut. At night he would be greeted by her squalling protests and would beat her with sticks—sometimes hot from the fire—even breaking her skin.

Of course, it was no difficulty for infection to set in. One wonders rather how she existed for so long. However, it was only when she was almost dead with fever and a roaring infection in the leg that one of the village mothers took pity on her and broke into the hut and brought her to the Aore (New Hebrides) Hospital.

It was several weeks before she began to gain weight. At eighteen months she could sit up and we felt she had really reached a milestone. Then things began to happen. She began to call my son, "Nannie." How thrilled David was to think he had gained recognition above all of us! Soon she was rolling over the floor after us like a rolling pin, and at two years she was able to stand up and take faltering steps and do all the things that a year-old child could do. We knew at this stage that here was no mentally retarded child, but rather a very intelligent one, even though she could not talk.

The next two to three months saw very rapid changes. Suddenly the flood gates opened and words came pouring

out, almost as though she had been storing them for months in a private joke for us.

And now at three years-and-a-bit, she has the edge on any child at asking questions and is quite capable of making statements profound enough to rock the soberest mind!

She is awake now, this little brown angel. In fact she is going out of the back door singing at the top of her slightly husky voice, "On the Victory Side." She is on her way to the young people's meeting—"with the kids, Mum."

[Any readers who would like to help humanitarian work such as this may send their donations to this office and they will be forwarded to the appropriate destination. Editor.]

"Where there's a will . . ."

A Story for Juniors by MYRTLE O'HARA

THE NIGHT WAS PITCH BLACK. The waves of the sea were mountainous. It was late and two boys struggled to keep their rowing boat from going to the bottom of the ocean. "We should soon be getting near Montague Island," Robert said. "If we could get into the bay there could be shelter for the night, but I don't know how to get in." Presently they saw the beam from the lighthouse and made for it. Asking God to guide them they got through the dangerous entrance safely. The lighthouse keeper and his wife made them welcome and they stayed there for the night. When, in the light of day, they saw the enormous breakers crashing across the entrance they marvelled that they had not been wrecked. "If we could have seen those waves last night," Henry said, "we would never have attempted the passage." As the lighthouse keeper gazed at the angry ocean he said: "It's a miracle that you got in safely."

Robert and Henry lived on a farm on an island in Lakes Entrance, Victoria. There were ten other children in the family so there was never any money to spare. Several of the children wished to further their education, and Robert and Henry especially wanted to attend the Avondale College in New South Wales. There seemed to be no hope of getting there, but they felt that where there is a will there is a way. So they thought and planned and schemed till at last they decided to build a boat and row around the coast of Australia to Sydney. They got to work and, with the help of another brother who also planned to make the trip, built a sixteen-foot rowing boat. A safe journey and indeed their very lives would depend on that boat, so you can be sure they made it as strong and sound as possible.

They rigged up a little sail but they also needed oars. There was absolutely no money to buy oars. Fortunately two were washed up by the tide. One was long and one was short, but they would have to do. The boat was loaded with everything necessary for the journey and for their stay at college. Henry, who had recently passed his matriculation in the teachers' course at the Sale High School, took a hundredweight and a half of books with him. Altogether there was about half a ton of luggage that served as ballast.

Their mother cooked a lot of pies and food that would keep, so there was plenty to eat. The brother who helped them build the boat was away with a bullock team, and as they could not afford to wait any longer they left without him. Robert got into the bow with the short oar and Henry sat in the stern with the long oar and they started



on their 400-mile journey. They were used to rowing about Lakes Entrance where the water was often quite rough, so felt sure they would be all right. Without any fears for the journey they said good-bye to their family. But their mother did not feel too happy and she spent the next two weeks praying for the safety of her boys.

The lads were strong and continued rowing for thirty-two hours on the first part of the voyage. Then they pulled into a little cove near Cape Everard and slept for about fifteen hours. The place was crowded with seals and they spent some time watching them. During the day-time they kept as close to the shore as they could in order to be out of the way of coastal ships, but sometimes, especially at night, they had to stand out to sea as there was no light on the boat. At times the currents and the wind and the southerly drift carried them away from the coast and then they had to row hard to get the boat back in again.

After leaving Montague lighthouse in a fierce gale the boys reached Bateman's Bay where they got the boat safely through three lines of breakers. But there were shallows ahead and they were forced to turn back through those terrifying breakers and put out to sea again. So they made for the pilot station and Henry held the boat off the rocks while Robert got directions from the pilot. Then they got safely into the bay.

Towards the end of the journey there was further bad weather and they had some difficulty in making the entrance to Sydney Harbour. After twelve hazardous days they passed quietly into the harbour between seven and eight o'clock one evening in July, 1914. Next morning they sold their boat to a firm at Coogee Beach, and it was eventually converted into a motor launch. "She will ride any sea that ever ran," Henry said as he looked proudly at his little craft. "At times the waves were fully fourteen feet high, and here she is, none the worse for the trip."

"It was a splendid trip," he continued. "We were so close to the cliffs most of the time that we could see the wonderful, varied rock formations. A geologist would have been fascinated. At nights we usually slept in some little creek or bay." Robert and Henry did not take credit to themselves for their successful voyage. They had asked God to care for them and they were sure that He did.

When the boys arrived at the college they were given a royal welcome. Henry taught part of the time to help pay for his studies and Robert worked in the printing department. Later Robert went back to farming but Henry became a doctor.



ASK...

Desmond Hills

YOUNG PEOPLE'S QUESTIONS ANSWERED

ENGAGEMENTS

I have been keeping company with a young lady in our town for almost a year now and we believe that we are truly in love. Could you please give me some idea as to how long we should go together before we become engaged, and how long an engagement should last? I am a Christian young man, and I want to do all that I can to ensure that my marriage is a happy one.

It is certainly refreshing to have a letter such as yours in which you explain that you are anxious to determine God's plan for your courtship and marriage. Unfortunately, there are many young people, even in the ranks of the Christian church, who are guided by their feelings rather than by principle, and who do not spend enough time seeking God's guidance in this matter of holy wedlock. Some young people consider that, after they have dated for a number of months, they are about ready for engagement. Regardless of the age of a person, it is impossible to learn his ideals, character, strong points, weak points in a short period of time. "Let those who are contemplating marriage weigh every sentiment, watch every development of character in the one with whom they think to unite their life destiny. Let every step towards a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honour God."—Ellen G. White.

Many marriage counsellors suggest that it is better to have a long period of wholesome friendship and a shorter engagement period. Taylor G. Bunch, in his book "Secrets of a Happy Marriage," says: "Quick marriages are also dangerous as they often are based on mere infatuation. There has not been proper time for friendship and acquaintance. Two years for the period of friendship and courtship would be a desirable minimum." Whether the engagement period should be six months or more or less would depend largely on the circumstances involved. The following facts should be taken into consideration:

1. Attitude of both families as to the association.
2. Completion of school work and preparation for life's vocation.
3. Ability to provide financial security.
4. Evidence that love is based on Christian principles.

Remember, if you marry at twenty-one and live to celebrate your fiftieth wedding anniversary, you will see each other for at least 18,000 days, and will be able to look across the same breakfast and tea tables for at least 346,000 times. In the light of these facts it is obvious that a few months or a year prior to marriage in consolidating the friendship and laying the foundation for a happy marriage will be worth "the sacrifice."

FOREKNOWLEDGE

My mother was killed in a car accident when I was in my early teens. Seeing that she was a good Christian woman who trusted God and prayed every day, I cannot understand why God allowed her to be taken from us. She used to tell us that God is love, but now that she is gone I can not believe this. If God really loved her and really loved us, He would not have allowed it to happen. Although I deep down feel I ought to believe in God and attend church, because of this experience in my life I cannot bring myself to do this. What kind of solution do you suggest for my problem?

Christianity is not an insurance policy against death, or should I say, against the first death. Because man in the beginning chose to separate himself from God, then everyone born into this world has to die. Although it certainly is a tragedy when we see folk dying prematurely, we must remember that this was never God's plan. He placed our first parents in the Garden of Eden where not even a leaf would fade and fall.

The fact that your mother was so tragically killed does not nullify the truth of the statement that God is love. While without doubt God knew of the tragedy, He certainly did not plan it so. There is a whole world of difference between foreknowledge and pre-planning. God sees into the future just as we see into the past; but this does not mean that He plans everything that takes place. There are incidents in history and in the Scriptures where God intervened to save people from death or to resurrect people from the dead, but this is not a general promise for the Christian. These events took place for a very special reason and they help all to have confidence in God's providence.

Although the Christian does not have any special immunity against death in this life, there is a second death that we have referred to against which the Christian does have

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.

a life insurance. This second death, referred to in the Book of Revelation, chapter 20, takes place a thousand years after the return of the Lord Jesus Christ to take His loved ones to heaven. Those, like your mother, who have trusted in God and have communed with Him, will live for ever, and this is the blessed hope of the Christian which no one can take away. Although circumstances or people may take the lives of Christians in this life, the promise is sure that eternal life belongs to those who love the Lord.

There is no question that the best thing that you can do personally is to follow your mother's example and love and serve the Lord. The peace and trust that she had in her life you can have in yours if you will believe in the Lord and follow His way. By reading the Bible daily, by praying, by going to church, by telling others the good news of the gospel you, too, can have the joy that your mother experienced.

HATS IN CHURCH

Is it wrong for a woman to go into church without a hat? Someone has told me that there is a text in the Bible that says that a woman should always wear a hat in church. Please tell me if young ladies are to wear hats to church.

There is only one Bible text that mentions the wearing of hats in church. It is found in 1 Corinthians 11. Paul here states that Christians should not bring reproach upon the church, and that their conduct should be modest and circumspect. It was the custom of the day for the woman to have her head covered. In the thirteenth verse Paul says, "Is it comely that a woman pray unto God uncovered?" "Is it comely?" means "Is it in good taste?" Paul does not ask, "Is it sinful?" It appears that in Paul's day the woman was expected to have her head covered when she came to worship.

Today a woman is not considered disrespectful if she is neatly dressed but without a hat. However, it does seem that custom still prefers that a conservative hat be worn. But this is certainly less rigid now than it was a few years ago, and maybe the time will come when women will not wear hats to important social gatherings and to church. It should be pointed out that a conspicuous hat may distract worshippers and dishonour God more than no hat at all. The general principle of Paul's counsel still applies today that a woman should not bring embarrassment to the church by becoming conspicuous.

YOUTH ANSWERS

VIVIANNE BERNOTH is a young lady who is interested in travel. Originally coming from Brisbane she has spent the last two years in Auckland, New Zealand, and hopes to continue travelling farther afield. She has spent four years on her tertiary education, and is at present engaged in secretarial work.

Each month we submit one question to a selected young person and ask him or her to answer it. This month's question is:



While attending church I sang the hymn "Faith of Our Fathers." Since that time I have not been able to get these words out of my mind, and I am wondering what exactly is meant by the "faith of our fathers." There seem to be hundreds of different interpretations of Scripture, and each church (denomination) claims to have the faith of our fathers. How can a young person today who is not brought up with a knowledge of the Scriptures know exactly what the faith is that we are to follow? In the hymn it also said that "we will be true to thee till death." Does this mean that we may have a faith we would die for?

For a perplexed young person who is earnestly desiring to find the church keeping the "faith of our fathers" in the true sense of the meaning, it would be difficult for him or her to know just where to start in the search for the "truth," seeing that there are so many different churches all making the same claim.

First of all, we should determine just what is the "faith of our fathers," and how we can obtain a knowledge of this faith. The "faith of our fathers" started right back in the Garden of Eden when God created our first parents, Adam and Eve. From the very inception of the human race, God set out by Divine guidance through the patriarchs and prophets the way He desired man to worship Him.

When Christ came to this earth to pay the penalty for our sins He chose twelve apostles to whom He reiterated and magnified His teaching so that they, in turn, could tell others of the great plan of salvation. Thus the teaching of Jesus was passed on to the then known world, and Christian churches were established.

To preserve the truths that Christ taught His disciples, these men of God committed to writing the things He had taught them, thus recording for ever the faith for which they were prepared to die.

The Apostle Paul warned the early Christians that there would be those who would come up among them who would introduce into the church doctrines that were not in harmony with the Word of God. True to his inspired words, the church gradually wandered so far away from its pure and simple beginnings that within a few centuries the church was barely recognizable as the church which Christ had established on this earth.

Had the church kept to the teachings of the apostles, as recorded in their writings, there would never have been any need for a reformation in the church, and consequently man would never have been confronted with so many conflicting ideas.

So it would seem that if we are to find the church that keeps the "faith of our fathers" we must find a church that is instructing and guiding its members in the faith the apostles taught and recorded in the Holy Bible.

We are told that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16), and in this text lies the key which unlocks to us the "faith of our fathers."

God says that "all scripture . . . is profitable for doctrine." Therefore, our overall beliefs should be found not in a few chapters, a few lines here and there, or one or two verses somewhere else, but in all the Scriptures. The Bible holds many beautiful truths and promises, and to my way of thinking, each one of these represents an intricate piece in a giant jigsaw puzzle. What the Christian must do is take these pieces, one by one, and piece them together so that in doing so he or she can survey the master plan as set out, from cover to cover, in the Word of God.

When you have a few quiet moments, apply the above standard to the faith you uphold; it is not enough just to believe in the doctrines of a church—to have full confidence in what you believe you must question the authority of each doctrine. Where does its foundation lie? If it is not to be found in the Bible, find out if it is contrary to what the Bible teaches, because in this age of uncertainty the infallible Word of God is the only source in which we can place our full confidence.

Just as the apostles faced death for the "faith" they believed in; just as thousands of Christians faced death during the persecutions of the Dark Ages rather than conform to the doctrines of men; just so we should have such an unshakable faith that we would be prepared to surrender up this mortal life for the sake of truth. What is this short life on earth compared to living with Christ for eternity in the earth made new? How can anyone be willing to forfeit eternal life so that we can spend a few more years on this sin-sick earth? And it will only be if we live according to the "faith of our fathers" that we will have the courage of our convictions and the strength to remain true and faithful even unto death.

THE FAMILY
—ONE OF
ITS
PROBLEMS



By
J. A. STEWART

TEENAGERS IN *Deadly Peril*

CRASH! A screeching of brakes, a tearing and rending of metal under tremendous impact—a car carrying eight teenagers is wrecked beyond imagining. Five young men are dead. Three are critically injured; two of whom die a little later in hospital. The car was travelling too fast to negotiate the corner and crashed into a tree.

The wreckage is examined and a number of empty beer cans are found.

All this happened just a few months ago in the township where I live, and my mind constantly goes over the question, Were these young people warned of the risks they were taking by indulging in drink? Are we parents too complacent about this business of drinking? "Oh," you say, "I would never touch the stuff. I know its dangers. It holds no temptation for me. We never allow it in our home."

All well and good, but do your teenage sons and daughters know why you never touch it? You speak of its dangers, but have you explained what they are?

You do not allow it in your home, but do your young folk go elsewhere and get it?

Is it not time we left behind our embarrassment over talking about temperance? and by that I mean total abstinence. Why is it treated as a subject for amusement and jest? What is funny about a young man being mutilated and brought home dead—the son of your love and the light of life of your home? Eight homes have been sorrowing in my district because eight young people did not fully realize the danger, the deadly danger of alcohol.

Wake up, parents! It is possible it might happen to your son?

You shake your head. But do not be too sure. The temptations facing young people today are stronger than ever before. Can they escape the pressures of the breweries? No. Everywhere one goes the popularity of alcohol is extolled. If you want to be a man—you must drink. If you want to be "one of the gang"—you must drink. If you want to be popular with the opposite

sex—you must drink. If you want to be a success there is only one way to achieve it—"drink with the boys."

If you are on the wrong side of forty you will realize that this is a vastly different age from the one in which we were brought up. Young people have more time on their hands, more money to spend, and, for the most part, far greater freedom from parental control or direction.

Do you know the facts about alcohol?

Do you know that 75 per cent of patients in hospitals for mentally retarded or defective children are there because of the drinking habits of their parents? That in France babies have been born already ill with delirium tremens? That if you drink—even occasionally—you stand a one in nine chance of becoming an alcoholic?

"Impossible!" you exclaim. "Who ever heard of such things!"

Exactly! Who ever does hear of the "other side" of these twenty-two-by-sixteen-inch advertisements in the daily papers, or the fifteen-by-eight-foot posters on the hoardings, or the expensive commercials on TV extolling the delectable juice of the grape—in its fermented form?

The camouflage thrown over the facts of the case is so effective that the alcoholic appears—not as the good, hard-working, decent citizen he was before the metabolic upset in his body—but as the poor, weak-willed, elbow-bending social drop-out who could not say "No." Few people realize that there is only a drink between sanity and success on the one hand, and derangement and social ostracism on the other—to more people than one would care to think.

The New South Wales Mental Health Authority estimates that 5 per cent of the population of Australia are alcoholics. This is a greater number than all of those suffering from poliomyelitis, cancer, and tuberculosis combined. Dr. John Cade, superintendent of Royal Park Mental Hospital, said in 1958 that he considered alcoholism was as prevalent a social disease as the common cold. Dr. Joel Fort, director of the California State Alcoholic Rehabilitation Centre, stated that in 1960 there were five million alcoholics in the U.S.A., and at least three hundred thousand in Australia. By 1964 Mr. James Scully, associate secretary of the International Temperance Association and Narcotics Incorporated, gave the figures as being six million chronic alcoholics and another eleven million addicted and heavy drinkers in the U.S.A., with the figures in Australia rising equally steadily.

And what of the effects of these excesses on the economy of the country? After commending the government for its splendid work in the field of tuberculosis, Mr. R. Cleaver, J.P., M.P. for Swan, West Australia, went on to say, "Alcoholism needs to be placed in proper perspective before we permit control in one important health area and deny action in another which may be potentially more disastrous and costly. Governments must make a sound assessment of the effect of alcoholism upon the economic and political life of the nation. . . . A man or woman can imbibe alcoholic beverages to his or her personal content, enter the area of alcoholism, contribute to an Australian national cost now in excess of \$80,000,000 annually and

still be free of government intervention unless the peace is disturbed, an offence committed, or the safety of others endangered."

Dr. John Moon of the Alcoholic Foundation of Victoria said in 1960 that \$14,000,000 of the National Health bill was caused by alcoholism.

What of the effects on other aspects of life? Take a good look at the following figures:

★ Forty per cent of divorce separation proceedings are the result of drinking problems. (F. C. Horley, *"The Costs of Alcoholism."*)

★ Forty per cent of all crime has alcoholic association. (Mr. C. J. Delaney, former N.S.W. Commissioner of Police.)

★ Fifty per cent of admissions to Royal Park Receiving Home (Victoria) are alcoholics. (F. C. Horley, *"The Costs of Alcoholism."*)

★ Sixty-two per cent of suicides are due to drinking. (Dr. Stubbley, Graylands Day Hospital, Perth, W.A.)

★ Sixty-five per cent of all cases of insanity are due to alcohol. (Dr. McGeorge, consultant psychiatrist to the N.S.W. Government.)

★ Seventy per cent of road accidents are attributable to the drinking driver. (Senate Select Committee, 1960.)

Do people enjoy drinking alcoholic beverages? Here are some astonishing figures. A survey conducted in Australia by the National Committee for the Prevention of Alcoholism revealed that 53 per cent of drinkers interviewed said they did not like the taste of their first drink, and that after five years 31 per cent still did not enjoy drinking alcohol.

Why then is it so popular? Because "everybody's doing it." Seventy-two per cent of those interviewed said they drank because of the social status attached to drinking. This group-consciousness paves the way for the adoption of predigested thinking indiscriminately displayed and provided by press, radio, and TV media. The late Archbishop Justin Simonds, D.D., once said, "Modern man, who rarely thinks deeply, has become mass minded, susceptible to clever slogans and a slave to the idea of majority judgments, so that he readily endorses the latest moral fashion of the day which happens to satisfy the popular demand." How true this is when we note the following figures:

★ Forty-four per cent of the population view TV for eight hours or more per week.

★ Ninety-one per cent read newspapers.

★ Forty-nine per cent read magazines.

★ Thirty-five per cent attend theatres, dances, concerts, etc.

Then realize that in all these areas extensive advertising beats into the consciousness of the individual, presenting and glamorizing the drinking of alcohol as a way of life.

Those who still have a nagging consciousness of the dangers of indulging are faced with the cunning approach of the liquor industry. In "Spirits," a liquor journal, discussing the attitude of some people to alcoholic beverages, it was stated: "We've got to make many people understand that their personal fears are without foundation."

How opposed to truth this attitude is! Medical science has proved beyond shadow of doubt that everyone who indulges at all is in danger. After twenty years of work in the field of rehabilitating alcoholics, Dr. Andrew Ivy, International President of the Commission for the Prevention of Alcoholism, states, "There is only one scientific cure for the alcoholic and that is total abstinence. There is no way of determining who will be an alcoholic until he takes alcohol, therefore the fostering of a decision not to imbibe is the only guarantee of safety."

We are told that the cause of alcoholism from a medical point of view is not known. All we know is that in certain individuals the body metabolism is upset by alcohol, the chemical content of the balance of the body is disturbed and an insatiable craving results. No one can say who will be affected, or whether it will take one drink or one thousand. There is no way of immunizing the body against alcohol as one might immunize it against smallpox or other virus diseases by injecting small amounts of the disease into the body. Some become intoxicated after a "couple of drinks" while others may show no evidence of drinking after taking several glasses. Nevertheless, the fiery drug is doing its deadly work just as surely in the one who appears to "hold his liquor" as in the one who does not. It has been truly stated that he who does not take alcohol cannot become an alcoholic. It is evident then from the layman's point of view, that alcohol is *the* cause and the only cause of alcoholism.

It is not strange that although alcoholism has vastly surpassed what would have been considered epide-

mic proportions in any other disease, nothing is being done to prevent or control the cause?

DO YOU KNOW—

★ That alcohol is fourth on the list of causes of death in the United States of America?

★ That it is listed as the third most dangerous drug, and that the selling of the other two (heroin and morphine, as well as others in the list of drugs of addiction) is a criminal offence?

★ That the cells of the brain can become damaged and ultimately destroyed beyond recovery by alcohol?

★ That the change from occasional drinker to moderate drinker, to heavy drinker, to alcoholic is hardly noticeable to the individual himself?

Think over these words of wisdom from the wise: "Liquor might have defenders but no defence."—Abraham Lincoln.

"O God, that men should put an enemy in their mouths to steal away their brain!"—Shakespeare.

"I am a total abstainer from alcoholic liquor. I always felt I had better use for my head."—T. Edison.

There is plenty of good company and good fun to be had without the stimulus of alcohol. Let us teach our young folk that it takes a man to stand firmly for what he believes to be right—any weakling can drift along with the tide. Let us show them that what God recommends, He recommends for our happiness, for our safety, and for our ultimate salvation.

It may be you will save *your* son from an untimely death.

A NEW FEATURE

Rex D. Edwards gives . . .

SEVEN FACTS ABOUT HEAVEN

THE GOSPELS mention "heaven" 100 times. Seven hundred and fifty Bible references to the subject.

1. God has planned "heaven" as an inheritance for all believers. 1 Peter 1:3, 4.

2. There are three heavens.

2 Corinthians 12:2.

a. The atmospheric heavens. Revelation 19:17; Isaiah 55:10.

b. The stellar heavens. Genesis 1:14, 15; Psalm 19.

c. Paradise. 2 Corinthians 12:4. "Our Father which art in heaven." Matthew 6:9.

3. Heaven is a real place.

Jesus left heaven to come to earth. John 6:33.

He returned after the ascension. John 6:62.

Angels live there. Mark 13:32.

Men will see God's glory there. John 17:24.

4. Men will go there at the coming of Jesus. John 14:3.

Will take place at First Resurrection. John 5:25-29.

Saints live there during the millennium. Revelation 20:6.

At close of millennium earth re-made and restored to Edenic beauty. 2 Peter 3:13.

Saints descend in the Holy City to occupy new earth. Revelation 21:1, 2.

5. God promised that the principles of heaven would ultimately be on earth. Psalm 37:9-11.

Psalm 37:9-11.

Earth always belonged to man. Psalm 115:16.

Wicked removed from. Proverbs 10:30.

6. Conditions will be wonderful.

Children restored. Isaiah 65:23; Malachi 4:2.

Bad experiences forgotten. Isaiah 65:17.

No sorrow or death. Revelation 21:4.

No sickness. Isaiah 33:24; 35:5; 40:31; Revelation 22:2.

A place of activity. Isaiah 65:21-23.

Has a real city. Hebrews 11:16, 10.

Described. Revelation 21:16-21.

Fellowship with God. Revelation 21:3.

"Days without nights, joy without sorrows, sanctity without sin, charity without stain, possession without fear, society without envying, communion of joys without lessening, and they shall dwell in a blessed country where an enemy never enters and from whence a friend never went away."—Jeremy Taylor.

7. Its glories are incomprehensible. 1 Corinthians 2:9.

Now only partially understood. 1 Corinthians 13:12.

All men have been named in their heavenly Father's will. Galatians 3:29.

A renewed place for a renewed people. 2 Corinthians 5:17.

THE
FAMILY
—AS IT
OFTEN IS



PERFECT UNDERSTANDING

I once was fearfully annoyed
By all your ways, till Jung and Freud

Furnished the proper explanation
Which clarifies your motivation.

(Or, as the uninstructed say,
Discloses "How You Got That Way.")

So now I know your faults and errors
Are wholly due to childhood terrors

And that your nasty disposition
Is nothing but an inhibition

Caused by a dream that came to you
When you were three years old—or two;

I realize your selfish greed
Is not your fault but due, indeed,

To having met, in infant battle,
Some tougher tot who swiped your rattle.

So, like a true psychiatrist
I try to look upon your list

Of faults, without asperity
And in this mood of charity

Regard your crotchets, which, of yore,
Would irritate and make me sore,

As just neuroses and obsessions
Which, obviously, you cannot help,

Since they resulted from repressions
When you were just a *little* whelp.

Using this psychiatric slant
I try to like you, but I can't;

Despite compassionate endeavour
You're just as hard to take as ever!

By Berton Braley in "Hygeia," January, 1939



The Answer Man

By ROBERT H. PARR



THE FACT that the name of Arthur Makepeace Ashby means nothing to you will not, I hope, deter you from appreciating this brief cameo of his life. That second name of his—of which he was inordinately proud—served as a link with fame; he claimed—and who am I to doubt the matter—that it proved that he was the great-great-great-grandson of the famous novelist of the Victorian era, William Makepeace Thackeray.

Arthur, I must emphasize, gave no indication that he possessed his progenitor's literary gifts; on the contrary, whenever I tried to extract written work from him, he seemed singularly coy about delivering the finished article into my hands. This in no way (he assured me) was due to any personal malice; once, in a moment of sober soul-baring, he mentioned to me that he did more work for me than for any of his other teachers (though I subsequently found that he had given at least two other teachers the same line). But when I asked him how one could do less than nothing he merely said that it was a point worth considering.

At first I thought that Arthur had, perhaps, no affinity whatever for the subject of economics, but he again gave me the assurance that he found it (as he put it) diverting. But he did not allow himself to be so diverted that he passed an examination in spite of himself. In his final examination, as my records still reveal, he notched a rather inglorious eighteen per cent, his position in class being indicated by the rather clumsy-looking, though tell-tale fraction 26/26. That means, of course, that out of twenty-six in the class he was not able to occupy a position higher than twenty-sixth.

In my own defence, may I humbly say that I tried everything I knew to establish some rapport with Arthur, but he was altogether too wary—perhaps "cagey" would be a better word. Somehow he contrived to build a wall of reserve about him; and behind it he lived in splendid isolation. That will indicate that he had no real friends among his school-fellows. He was a lone wolf, suspecting every overture, rebuffing every offer of friendship. This was his nature, and thus he grew.

I would not have you think, however, that because his marks were low and his progress negligible, he was mentally obtuse. Far from it. As sharp as a tack in many things was Arthur, especially where avoiding work was concerned. I think it no exaggeration to say that in more than twenty years I never came across anyone with quite the talent for eluding hard work and study as that possessed by Arthur Makepeace Ashby.

But I must say that for sheer originality and plausibility when an excuse was (he felt) needed, he had no equal. Unfortunately, our peculiar educational system does not offer such courses as Malingering I and II or Excuses (Theory and Practice I, II and II. If it did, Arthur would not have been a student; I feel sure that he would have written the text-books. Ingenious

(and, at times, lame) excuses rolled off his tongue with a silken facility.

Try as I would, I could not reach (as we say) Arthur. Just as I would think that the fellow had a more human side, he would draw the cloak of cynical reserve about him, and that was that. Nothing, then, would penetrate the suave and svelte exterior. He had a complete answer to everything. Just let me think that I had found a chink in his armour, and he would be at pains to show me that I was dealing with no ordinary schoolboy. Was there a test or an examination scheduled. He could develop, it seemed, a fever or eyestrain or a suspected hearing defect at the mere thought of it, and at the right moment he would produce a doctor's certificate to prove it.

Once—only once—I felt I was almost close to him. It occurred one day when he came into my room looking for a quiet place to read during the lunch recess. The room was empty, except that I was assessing some vocational guidance tests at the long bench in the front of the classroom. These tests required that I spread them out to enable me to get a composite picture of the testee on whose work I was engaged. Arthur came in as I was thus engrossed.

"O.K. if I come in and read?" he asked.

"Certainly. Take your pick," I said, indicating the full classroom of empty seats. But Arthur caught sight of what I was doing, and affecting complete nonchalance, he sauntered over.

"You reckon I could do one of these tests?" he asked.

"You could," I replied, trying to sound non-committal. For if Arthur thought that I was interested in him, I knew he would be off like a hare, and there would be no test from him. Besides, I would have liked to test him; it would probably have yielded some interesting results.

"I bet I could do one of those tests and fool you into recommending some career for me that would be wrong," he said.

"No bets," I replied. "I'm on your side. Anyone could make a fool of the tests; they're designed for people who are seriously trying to find out what is best for them. I don't give them for laughs."

"No offence," Arthur said blandly. "I was just asking."

"What do you want to do, anyway?" I asked, taking the initiative.

He shrugged and was silent for a while. "I guess you'd say I was just waiting for the right thing to come along," he said at last.

"But in the meantime," I probed, "wouldn't it be a good idea to prepare yourself for something? Life won't hand you something big on a plate, you know."

I supposed I was sounding a little as though I was preaching at him, and resolved to press the issue no further. I could have saved myself the trouble. Arthur's reply indicated that he was on another tack.

"From my observations of life," he said seriously, "I have come to the conclusion that formal education is good only in certain well-defined and well-restricted fields. Medicine, for one—which doesn't interest me. Otherwise, the successful man is the one who keeps his wits about him and lives on those wits. You see what I mean?"

"I'm afraid I do," I replied. "What you are trying to say is that study is a bore and that your philosophy is that the sharp dealer, the smart and none-too-honest operator makes more money—your measure of success—than the man who works hard at his profession."

"I didn't mention about dishonesty," he protested.

"But your attitude has all the ear-marks," I said.

"Then you misunderstand me. I don't intend to be one jump ahead of the lawmen all my life; what I had in mind was that I reckon that my place in life is promoting. Good promoters are always in demand; and they're always in the money. Real money."

"I'm afraid," I said, "that these poor tests of mine wouldn't assess your potential in that field."

"Then we'll skip them," he said. "But don't worry about me. I know the score. I've got the answers."

The clanging of the bell interrupted the Great Promoter as he spiralled to a climax. It also prevented my giving out a long speech which I felt coming on. But I did point out that, for a man who had all the answers, his economics tests were not much of a prognosis.

Now it would be fitting here if I could relate that, having no preparation for such a calling, Arthur never promoted anything as substantial as a square meal for himself, that he is still living on the allowance of a doting mother, and so on. But such is not exactly as things turned out. Arthur, belying all that he had indicated at school, turned out to have something of a flair for organizing. And promote he did. I heard of him from time to time, and each time it was in connection with something that was "about to come off."

Arthur's forte seemed to be promoting a stunt—I can call it by no other name—whereby he cajoled business people into giving goods at greatly reduced prices ("writing it off to advertising") and then selling booklets of tickets (over the telephone) to unwary housewives. When the housewife presented her ticket for whatever it was, she would receive a 50 per cent discount up to a certain value. She would be happy, the shopkeeper would (allegedly) be happy (for he had a new customer in his shop), and Arthur would be happy (for he kept the price of the booklet of tickets). Unfortunately the police were not exactly ecstatic about it, and closed down the flourishing piece of promotion. But Arthur merely moved to another state and was in business as soon as he had rented an office.

So Arthur faded from my sight. If I felt the urgent need of a promoter in my life, I would need to look

around for someone other than Arthur Makepeace Ashby. He had, it seemed, disappeared without as much as a puff of smoke.

But Arthur is still in the land of the living. A few weeks ago I read a piece in the paper which, though it did not mention the man's name, caused a tiny bell, far, far away in the inner recesses of my mind, to tinkle ever so faintly.

"Police," the little news item said, "were anxious to contact a well-known promoter who had disappeared from Adelaide, South Australia." The man's name was not Arthur Makepeace Ashby but the *alias* did not put me off one whit; the *modus operandi* had all the familiar markings. This time, apparently, the importation of a nightclub singer-and-dancer was the promotion. The lady had arrived, the owner of the nightclub had paid over certain sums; but now, when all was ready to begin, where was the promoter? The Oriental dancer and her would-be employer made some enquiries; the hunt was on.

A week later the constabulary had its desires fulfilled. As he stepped off a plane, an officer invited Arthur Ashby, *alias . . . alias . . . alias . . .* to accompany him to the police station for questioning. It looks as though any promotional work that goes on in this part of the world in the future may have to get along without the valuable assistance of Arthur Makepeace Ashby.

Of course, Arthur is not unique. Every age and clime has been afflicted with his kind. Yet he is not entirely to blame for what he was or what he became. As I have already hinted, he had a doting mother. His father fled the scene when Arthur was but a wee bairn, leaving Arthur's mother—a wealthy woman in her own right—to coo and flutter over Arthur, lavishing upon him all he needed and much that he merely thought he needed.

Arthur was never made to knuckle down to life; he never in his life knew what it was to earn his money with the sweat of his brow or the training that he had painstakingly acquired. Everything came into his hand, and he accepted it as a natural-born right that he had acquired at birth.

His mother, poor soul, did not have the strength of character to stand up to Arthur and demand of him the decencies of application and down-to-earth study. She never laid down the law to Arthur, finding it more peaceful to give in to his oily requests before they became trenchant demands. Seeking for peace, she found, in the ultimate, only heartache and sorrow. She was, I believe, at the airport when Arthur's triumphal procession across the tarmac was interrupted by the members of the Fraud Squad. If I know her at all, she immediately rummaged in her purse for her cheque book—to see whether Arthur could be bought out of this one. But I fear that cheque books will avail her little—unless it is to pay her son's lawyer. The Book she should have reached for long ago was the one which would have indicated to her the golden truth: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

For that, you see, was her tragedy—and Arthur's. Both mother and son were agnostics; they had no use for the Book. ★★

RESPONSIBILITY IN WARTIME

In time of war, is it possible for a Christian to refuse absolutely to have anything at all to do with the war effort?
W.F.

If the payment of taxes is ever a Christian responsibility, and if a large amount from taxation pours into the war effort, it is difficult to see how any such attitude would be possible. See Romans 13:7.

CAN GOD BE EVERYWHERE?

How can God be everywhere if He is a person?
S.

Personality should not be confused with corporeality. The latter has to do with material substantiality, while the former comprehends self-consciousness and will, etc., which attributes exist also in spiritual beings such as angels, who have no fleshly organism. God is not an extended being in space. He, as the divine Spirit, is entirely present in any and every location, whereas if He were an extended material being He would be but partially present in each place. The following verses have bearing on this subject.

"God is spirit," John 4:24, R.S.V. "Do not I fill heaven and earth?" Jeremiah 23:24. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell [sheol—the grave], behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." Psalm 139:7-12.

"For where two or three are gathered together in My name, there am I in the midst of them." Matthew 18:20.

ATTITUDE TO GOVERNMENT

Does the Christian have specific obligations to his government? Does he not belong to a separate kingdom, even God's?
J.B.

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matthew 22:21.

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Romans 13:7.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Timothy 2:1, 2.

"Honour all men. Love the brotherhood. Fear God. Honour the King." 1 Peter 2:17.



BIBLE QUESTIONS ANSWERED

Readers' Questions
Are Answered in These Columns by

PASTOR D. FORD

SAVED BY LAW

Does Paul in Romans chapter 2 teach that there will be some saved on the basis of righteousness by works? See Romans 2:13-16.
Inquirer.

The verses read as follows:

"(For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

Martin Luther commented on this passage by saying:

"These words pertain to the heathen who, though leading a wicked life and not truly and rightly worshipping God, nevertheless perform this or that good work, for which reason they may be rightly said to do some of that which the Law demands, or at least they understand something of it. Hence it can be said of the heathen only with limitation that they by nature do the things contained in the Law. . . . The Apostle here mentions the heathen because they have observed the Law as little as have the Jews. Hence both are sinners, no matter how much good they may have done: the Jews, because they fulfilled the Law only according to its letter; the heathen, because they fulfilled the Law only in part and not at all according to its spirit. This interpretation I approve since the whole scope of the chapter, as Paul himself shows in 3:9, serves to point out that all men, Jews and Gentiles, are sinners and so in need of di-

vine grace." — Commentary on Romans.

The first verse of this passage is not saying that any have so perfectly observed God's requirements as to merit justification; but rather it asserts that in terms of law the criterion is doing, not hearing. Only such an understanding can agree with the apostle's words in chapter 3:23: "All have sinned, and come short of the glory of God."

GOD ON EARTH

Did Christ still have the attributes of divinity when He came to earth?

One of the characteristics of Deity is immutability. "They [all material things] shall be changed, but Thou art the same." Hebrews 1:12. "For I am the Lord, I change not." Malachi 3:6. Thus when the second Person of the Godhead took humanity, all the attributes of Deity remained His, although His glory was veiled by the incarnation. A summary of the truth in this matter can be expressed as follows: "Christ on earth was just as much God as though not at all man, and just as much man as though He were not at all God." Though divine, our Lord is spoken of in Scripture as emptying Himself" (Philippians 2:7, R.V.), inasmuch as He surrendered the independent use of His divine powers in order to be as one of us. Thus He said repeatedly: "The Son can do nothing of Himself." John 5:19, see also verse 30. Other relevant scriptures include the following:

"Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee." John 1:48.

"And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son. . . . Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed . . . and he went his way. And as he was going down, his servants met him, and told him saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth." (This passage shows the divine power of Christ at work from a distance. While man at Cana He was also God at Capernaum. While humanity talked with the nobleman, divinity healed the son.) John 4:46-53.

"Thou knowest all things." John 21:17. "A man, which told me all things that ever I did." John 4:29. (These scriptures point to Christ's omniscience. See also Mark 14:13). "My Lord and my God." John 20:28. See also Revelation 1:8; Hebrews 13:8; John 1:4.

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