

# *Sigmas*

OF THE  
TIMES

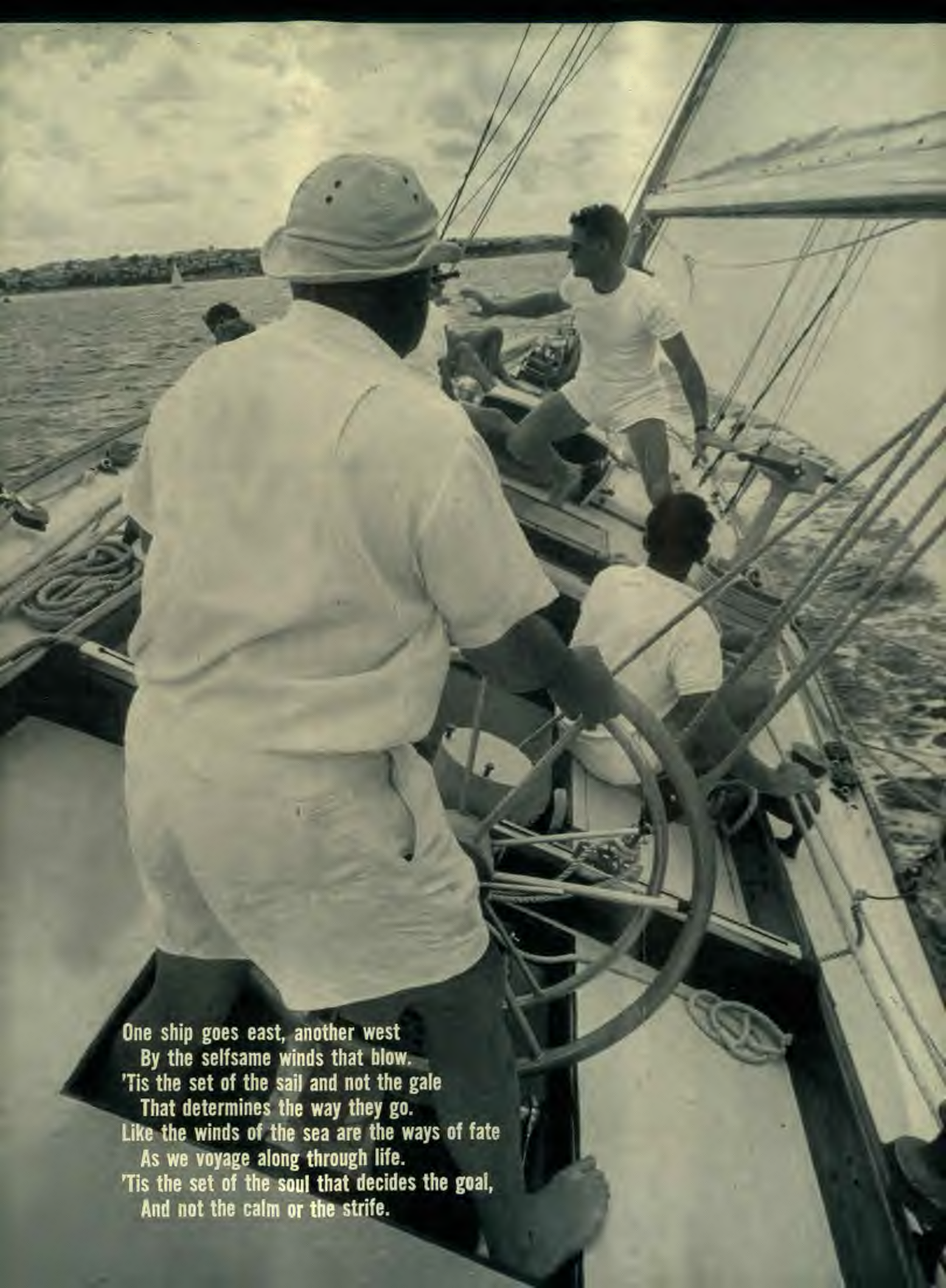
**"SENSE OF VALUES"**  
by J. Edgar Hoover

PAGE 16

MARCH 1969

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One ship goes east, another west  
By the selfsame winds that blow.  
'Tis the set of the sail and not the gale  
That determines the way they go.  
Like the winds of the sea are the ways of fate  
As we voyage along through life.  
'Tis the set of the soul that decides the goal,  
And not the calm or the strife.



# SIGNS

# OF THE TIMES

A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.

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HOMELY HOMILIES

## ON COMMUNICATION

It seems to me that in the Old Testament God went to great lengths to get a message across. I think I can appreciate why, a little.

Somewhere in my mental image of the ideal home is a concept of peace: and peace, to my mind, does not seem to be compatible with a three-year-old clattering noisily up and down a bare hall-floor in her mother's old shoes.

I had explained to her the undesirability of her course of action, but my explanations had fallen on deaf ears. Clearly a more impressive way of communicating was needed. The next time the young clatterer invaded the house, I stepped up smartly, lifted her bodily, removed the shoes obviously, and tiptoed down the hall with her under one arm. Then I sat her on the bed and said decidedly, "You must NOT wear these shoes in the hall. You must TAKE THEM OFF." She nodded.

A little while later I heard, "Mummy, come and see. Look!" She came to the entrance to the hall, extracted the feet from the shoes, picked them up in one hand and tiptoed with ostentatious ceremony down the hall, turning with a "See?" She now understood the situation and could act accordingly.

It seems to me that when in Old Testament times God was teaching His people of His natural and spiritual laws—mere words being open to doubt—He must show them in real life, with spectacular display, just how they worked. They could then understand the situation and act accordingly. The consequences of obedience or disobedience were demonstrated with immediate rapidity. The people could learn the operation of long term cause and effect laws by a "test-tube" demonstration.

In the plan and purpose of God there is still the concept of peace and goodwill which He is trying to communicate to us. If we could only learn those lessons of long ago maybe we could understand the present situation better and be able to act accordingly.

—Connie J. French.

EDITOR --- Robert H. Parr

CONTRIBUTING EDITOR - Arthur S. Maxwell

OFFICE EDITOR - - - - - David L. Stokes

CIRCULATION MANAGER - - - Allan Maberly

LAYOUT - - - - - Howard G. Davis

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## OUR COVER PICTURE

The statue of Sir John Franklin was captured by Peter Rudge in the lovely Franklin Square, Hobart, Tasmania.

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## Pushing the Pot

IN OUR EDITORIAL comment published in these pages in November, 1967, we ran a piece entitled "Let's Make It Legal and Forget It." The theme of this, as the title suggested, was that there was a movement abroad that such drugs as marijuana would not be so enticing to the younger generation (and others) if they were legalized. One "noted British psychologist" was quoted as saying that the real problem was not the drug, but the lure of the unknown, the excitement of forbidden fruit.

In our comment on this, we poured scorn and, yes, sarcasm on such a suggestion and gave the opinion that legalized liquor had not done away with drunkenness and degradation. At least one correspondent took us to task for our attitude and deplored the basis of our attack. We make no apology for this, and recent events are proving that the march of the narcotic and drug traffic is ever upward and onward. We feel that we have a duty to speak up, and that loudly, against the prevailing lethargic acceptance of this evil, and we do so with vehemence and vigour.

In *Newsweek* (30/12/68) there is a story that is sufficient to make anyone sick at heart. Every parent of children of university age, high school age, and even primary school age ought to take notice that this insidious traffic is spreading its relentless tentacles into the educational institutions of the Western world and realize that here is something that could, that might, that will affect their lives and those of their children.

With frightening candour, the news magazine reports: "A *Newsweek* sampling of college students across the U.S. indicates that marijuana, once limited to the hippie and kickster 'subcultures' is widespread on many campuses. At some schools apparently half the students have tried marijuana—and perhaps upwards of 25 per cent smoke it once or twice a week. Marijuana, says W. Thomas Morgan, chief security officer at the University of Illinois, 'has crept out of every crack in the university.'"

Must we emphasize again that what happens in the United States is the general pattern in these antipodes a few months later? In other words, we are saying that, while we may not be as far advanced down the marijuana trail as are our American cousins, we shall not be far behind them.

"Dr. Donald B. Louria, president of the New York State Council on Drug Addiction, says that within the last five years the use of marijuana on campus 'has

reached epidemic proportions.' In his new book, *The Drug Scene*, he estimates about 15 per cent of the 6.5 million college students in the U.S. smoke it—and the number grows every month.'" (*Newsweek* op. cit.)

What frightens us is the rather matter-of-fact attitude there is to this problem. *Newsweek* reports that in one college, students can buy marijuana from total strangers in the student union for \$10 to \$15 an ounce, enough to roll fifty to sixty "joints." It reports that in one university, one senior student is known to be cultivating his own crop "to eliminate the middleman."

But mark this: "In the university atmosphere," says a UCLA\* administrator, "it's acceptable. When you get outside, though, you tend to forget that it's socially outlawed." (*Newsweek*, op. cit.) Do you comprehend the enormity of that remark? A university administrator accepting the fact coolly and calmly that smoking this stuff is the done thing! How familiarity with evil and rottenness dulls the finer sensibilities of even intelligent men and allows them to condone the vile and the filthy! If our administrators take such an attitude, one wonders whether there is much hope for subsequent generations.

Perhaps the most bitter indictment against the traffic may be found in the statement that "there is so much marijuana available that it has seeped into high schools—and even into elementary schools—particularly in affluent

\* UCLA—University of California, Los Angeles.

The notoriously timid fellow buck of the New Forest, England, which after two years of constant coaxing, Mr. John Padwick has encouraged to come twice daily to be hand fed.





suburbs." The drug pusher knows no scruples where his craft is concerned; sales and more sales is his only creed, and he lives by it absolutely. Whether his customers are university students, high school pupils or elementary (primary) school children matters nothing to him; just as long as there is the upsurge of demand, that is all that is required.

Again we emphasize that the greatest danger is lethargy. In some parts of the U.S. this lethargic attitude is the pattern; in others they are fighting it. In this part of the world there is official condemnation of the practice of smoking "pot" (marijuana) and there are penalties for "pushing" (selling) it. But official opinion is merely a reflection of public opinion; and if the latter becomes lax and tolerant, soon we shall have the lawmen winking the official eye at what was once considered a horrible blot on the country's social life.

Says *Newsweek*: "Several Stanford [University] students are sending marijuana to friends for Christmas. There was almost a Christmas rush of marijuana buying at the University of Houston last week as students prepared for high holidays. 'They'll take it home to show their friends what they learned at college,' said one campus user."

There are those who would soft-pedal talk about marijuana, and urge that it be tolerated because, while the young are using it, they are not on the "hard" drugs such as heroin or LSD. Such people overlook the fundamental curiosity of young people who, having tried one, almost inevitably want to move up the scale and try the next most daring "thrill."

The drug traffic must be halted at all costs; we dare not tone down our attitude to drug using, no matter how apparently harmless and non-addicting it may appear to be. These things are escalating in their popularity; they are becoming the norm in so many places overseas; they are part and parcel of the equipment of students in many places. God help us if this state of affairs is permitted to continue. Pray God that it shall not happen here. The price of freedom from this vile scourge is, as in so many other things, eternal vigilance.

*Robert H. Parr*

## The Credo of Jan Palach

THE WORLD TODAY—as this is being written—is buzzing with the report of the death of Jan Palach, the philosophy student of Prague University who burned himself to death in protest against the curbing of his country's freedom.

Jan Palach was, apparently, a member of a group who dedicated themselves to such an act of self-destruction, one by one, as the only way to lodge their protest against the shrinking of civil liberties. They felt the new restrictions were such a retrograde step as to demand a dramatic and forceful stand against what they considered to be abuses against their country's newly emerging freedom.



The nation pays its respects to Jan Palach, the Czechoslovakian student who sacrificed himself by burning in Wenceslas Square, Prague. He died three days later, after telling his doctor that he wished none of his colleagues to follow his tragic step. His badly damaged photo is taken from his University card. This picture shows the crowds filing past the coffin in the courtyard of the Prague Carolinum. (Inset) Jan Palach. S & G.

To find someone who is prepared to lay down his life for the sake of an ideal is a rare and significant thing in these days of avarice and grasping greed. "Get what you can for Number One, and the devil take the hindmost" is the unspoken philosophy of the millions of earth today. Grab! Seize! Get! Hold! These are the polestars by which countless millions steer their courses and thereby they hope that lasting happiness will be theirs. Jan Palach was, it seems, built of other stuff. He saw that freedom was something more precious than the tangibles of this life, and he was prepared to sacrifice himself to get it for others.

Apparently, his act of self-immolation was such that it aroused his countrymen to new heights of patriotism and perhaps it may be said that his death has not been in vain. Perhaps, too, his sacrifice may become the rallying point of a nation; it may even become the focal point of a new and emerging way of life for a country that has had its share—and more than its share—of tragedy.

We honour the patriotism of this young man, yet we deplore the wasted life. We cannot but feel that such



dedication could well have been channelled into a life of patriotic fervour that could have achieved even more than the fiery death he chose. History may record that in death he achieved more than he could have achieved in life, but who—even history—can say that?

This one thing, however, is certain: Jan Palach believed, passionately, devotedly, absolutely and ultimately, in the freedom of his country; he gave his life to underscore his belief; he was not ashamed to be a martyr (if self-destruction can be called martyrdom) for the cause he had espoused.

Noble causes bring forth noble purposes; great moments of history usually find the men who are capable of meeting their challenge; the crisis of the hour seldom goes unmarked, for some champion will meet it. Whether death is preferable to a curtailment of civil liberties is a debatable point—at least it would be, no doubt, if you—or we—were the ones to be the victim.

But whether you admire or deplore the sacrifice that this young man has made, you cannot but admire his dedication and his stubborn belief in his credo. He was prepared to give everything he had: his hopes, his aspirations, his future, yea, his life for that precious thing he treasured above all else.

The question we cannot escape is this: if the challenge came to us; if our faith were tried in the crucible of persecution; if it demanded that a life must be sacrificed for the faith of the Lord Jesus Christ, would we—you included—be as willing to lay down life itself for a cause even more glorious?

Robert H. Parr

## The "Clot" In the Road

BIRMINGHAM, England, is no mean city. The second largest in Great Britain, it tucks well over a million people into its eighty municipal square miles. Like all big cities its arterial highways suffer from frequent "clots," especially at rush hour times. These "clots" (referring to traffic jams, not to the character of some of the drivers) can be caused by a multitude of different situations: intersection collisions engineered by inept motorists; the solo breakdown of "old bomb" cars; or the proverbial "old woman" driver travelling at twenty-five m.p.h. down the dividing line of two lanes. But Birmingham drivers attempting to get home in the peak hour week-end traffic recently came across the most novel of reasons for an urban snarl-up.

Two coloured bus drivers harbouring a grudge against each other had decided to settle the account right in the middle of one of the road junctions in the centre of Birmingham. It matters not that they were coloured; "whitey" would have done the same, only he may have chosen outside the pub rather than a busy intersection. But these two gentlemen, overcome by the annoyance that had been brewing in their hearts, decided to thump it out

right there and then. It did not concern them that their hulking buses were blocking all traffic and impeding all sorts of progress; their hurt prides were far more important than all of Birmingham.

Parked unreasonably in the middle of every intersection, blocking the progress along the highways to international goodwill and peace stands *hatred*. Petty grudges snarl up the smooth running of all our personal relationships. Revenge for hurt pride is the blood clot endangering the life streams that sustain personal happiness.

In Paris piffing politicians squabbled for months over the inferences that they felt were reflected in the shape of a conference table. In Tokyo students fighting for a cause in a manner that will clearly bring no good have reasoned that "violence is preferable to losing." At the crossroads of streams of progress everywhere individual prejudices and hatreds are destroying all chances of ever obtaining the almost ironic aim of "peace on earth and goodwill toward men." (The popular rendering of Luke 2:14.)

At the inaugural ceremony for President Richard Nixon a section of Scripture was read from Isaiah urging the nations on earth to be at peace. No doubt modern society will want that removed by the time the next American president comes in, but nevertheless whether it be quoted from Scripture or dressed in rhetoric, the call for peace is hollow talk in most political speeches. Men want power not peace; they are more interested in obtaining their "rights" than in fulfilling their responsibilities to others; personal and national pride dictates peace terms, not self-effacing co-operation.

Racial hatred is not on the decline in our world. If it were we might have more confidence in peace conferences. Nationalism backed by personal pride and the desire for individual revenge strengthens the world around, day by day. We need help and we need it quickly.

"Peace is My parting gift to you, My own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears. You heard Me say, 'I am going away, and coming back to you.'" John 14:27, 28. N.E.B. Christ not only offered a basis for confidence and hope—His eventual return to this earth to close the turmoil and strife—He also offered a solution to problems as they exist here on earth. He offered personal peace in the battle between our own desires and the cross purposes of others. He offers (not suggests, for He knows we cannot go it alone) love in place of hatred, selflessness in place of self-centredness.

It is no small task and Christ knew it would mean a personal struggle of some consequence. When He sent His followers out to propagate His teachings it is recorded that they went out "and preached that men should change their whole outlook." John 6:12, Phillips.

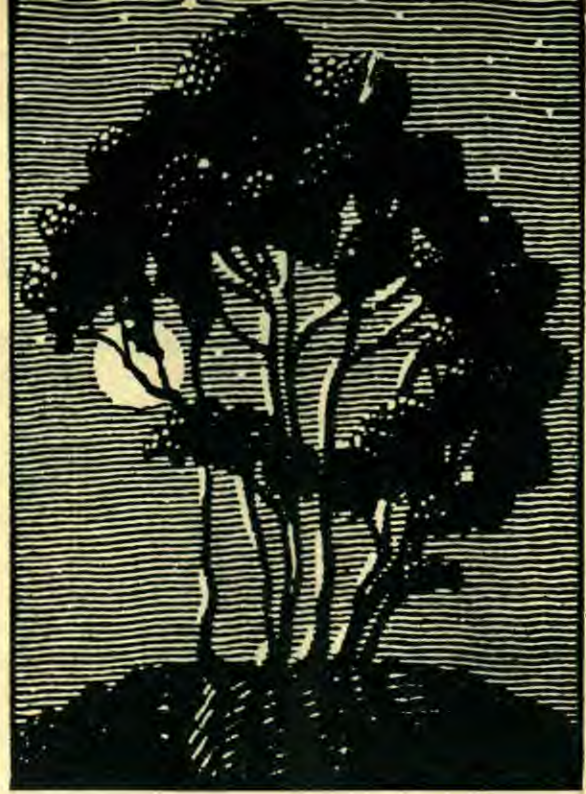
That is what happens when you accept the peace of Christ: it changes your whole outlook; and that is what the world needs.

David L. Stokes



# moon magic

By  
Dr. Lionel H. Turner



Those airless wastes where silence waits stretched tight,  
I caught the moon one inch above the hill,  
Huge and dipped in liquid gold, and deep  
Inlaid, two twisted trunks. Above, to spill  
Its wealth of silver, spread the boughs,  
And all the long, slow slope with grass, heat-browned  
Had found a glory nought on earth endows.

But how, I ask, can sun-reflected light  
That pock-marked face, those grim and lonely crags,  
The heat and cold beyond despair, forget,  
Those airless wastes where silence waits stretched tight,  
And, in our earth-warmed air, recall but this:  
The gold, the spreading light, the magic kiss?

Ah, so the light from Him my ugliness  
Forgets, and brightness spreads from me no less.





# Why Was SIN Permitted?

BY ELLEN G. WHITE

"GOD IS LOVE." His nature, His law, is love. It ever has been; it ever will be. "The high and lofty One that inhabiteth eternity," "whose ways are everlasting," changeth not. With Him "is no variableness, neither shadow of turning."

Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. . . .

The history of the great conflict between good and evil, from the time it first began in heaven to the final overthrow of rebellion and the total eradication of sin, is also a demonstration of God's unchanging love.

The Sovereign of the universe was not alone in His work of beneficence. He had an associate—a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father—one in nature, in character, in purpose—the only being that could enter into all the counsels and purposes of God. . . .

The Father wrought by His Son in the creation of all heavenly beings. "By Him were all things created, . . . whether they be thrones, or dominions, or principalities, or powers. All things were created by Him, and for Him." Colossians 1:16. . . .

The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all His creatures the service of love—service that springs from an appreciation of His character. He takes no pleasure in a forced obedience; and to all He grants freedom of will, that they may render Him voluntary service.

So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God. It was the joy of the heavenly host to fulfil the purpose of their Creator. They delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to



His creatures. Sin originated with him, who, next to Christ, had been most honoured of God, and was highest in power and glory among the inhabitants of heaven. Lucifer, "son of the morning," was first of the covering cherubs, holy and undefiled. He stood in the presence of the great Creator, and the ceaseless beams of glory enshrouding the eternal God, rested upon him. . . .

Little by little, Lucifer came to indulge the desire for self-exaltation. . . . Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honoured above the heavenly host, he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavour to secure their service and loyalty to himself. And coveting the glory with which the infinite Father had invested His Son, this prince of angels aspired to power that was the prerogative of Christ alone.

Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator, aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonour his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail. . . .

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands." Revelation 5:11. . . . Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. . . . But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love.

The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them; but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of

praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. . . .

Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonour to God; all their thoughts were holy; it was no more possible for them than for God Himself to err. The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honour. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. . . .

There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation, and his claims to equality with Christ, had made necessary a statement of the true position of the Son of





God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions.

Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light—misconstruing and distorting them, to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God. While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God, and to instil his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction, and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty, and to preserve harmony and peace.

The spirit of dissatisfaction, thus kindled, was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favour upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God. But angels who were loyal and true maintained the wisdom and justice of the divine decree, and endeavoured to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counselled the disaffected ones to renounce their purpose, and prove themselves loyal to God by fidelity to His government.

In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did

not see whither he was drifting. But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that "the Lord is righteous in all His ways, and holy in all His works" (Psalm 145:17); that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God. Though he had left his position as covering cherub, yet if he

*"There is . . . a stupendous paradox . . . which is characteristic of all true religion. We must spiritually renounce all other loves for love of God or at least so hold them in subordination to this that we are ready to forgo them for its sake; yet when we find God, or, rather, when we know ourselves as found of Him, we find in and with Him all the loves which for His sake we had forgone."*  
—William Temple, "Nature, Man and God."

had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. . . .

A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker. . . .

Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honour which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom. Great numbers of the angels signified their purpose to accept him as their leader. Flattered by the favour with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven.

Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the in-



evitable result should they refuse: He who had created them could overthrow their power and signally punish their rebellious daring. No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against Lucifer's deceptive reasoning, and urged him and his followers to seek the presence of God without delay, and confess the error of questioning His wisdom and authority.

Many were disposed to heed this counsel, to repent of their disaffection, and seek to be again received into favour with the Father and His Son. But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive. He declared that all who should submit to the authority of Heaven would be stripped of their honour, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain by force the rights which had not been willingly accorded them. . . .

God permitted Satan to carry forward his work until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Lucifer had concluded that if he could carry the angels of heaven with him in rebellion, he could carry also all the worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great. By disguising himself in a cloak of falsehood, he had gained an advantage. All his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, it could not be made to appear the evil thing it was; his disaffection would not be seen to be rebellion. Even the loyal angels could not fully discern his character, or see to what his work was leading.

Lucifer had at first so conducted his temptations that he himself stood uncommitted. The angels whom he could not bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. And his high position, so closely connected with the divine government, gave greater force to his representations.

God could employ only such means as were consistent with truth and righteousness. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God, and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself. It was therefore necessary to demonstrate before the inhabitants of heaven, and of all the worlds, that God's government is just, His law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. . . .

The discord which his own course had caused in heaven, Satan charged upon the government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore God permitted him to demonstrate the nature of his claims, to show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be for ever placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages—a perpetual testimony to the nature of sin and its terrible results. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy beings, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its penalty. ★★





# Why I Believe

by DAVID L. STOKES

David L. Stokes is a graduate of Avondale College and holds a B.A. degree in theology. He is office editor of this magazine.

## "OFF WITH HIS HEAD!"

According to Lewis Carol, the author of "*Alice in Wonderland*," this remark had been dealt out so many times during the afternoon that Alice was beginning to pay no attention to it. It made her even more sceptical when she noticed that by the time the executioners had overcome their confusion they had usually lost track of the condemned. However, Alice reasoned, in case she, too, found herself on the wrong side of the Queen and did not make good her escape, she had better pay close attention to her game.

Croquet was the pastime, and the whole court, it seemed, was involved. The game was fraught with problems, however, not the least being the flamingoes which were to be used as croquet mallets and the hedgehogs which were supposed to act as balls. Both seemed prone to run off in different directions just when they were needed. Alice had just been talking to her friend the Cheshire Cat when she noticed her flamingo had made off to the other side of the ground. When she returned with her flamingo tucked firmly under her arm she found a very interesting dispute in progress. It was this heated conference that helped me understand better why I believe.

The Cheshire Cat, who had a habit of appearing and disappearing as it pleased, had revealed just its head to the King, who was most distressed by this phenomenon. Sharing his uneasiness with the Queen had prompted the usual response from her—"Off with his head!"

Now under all other circumstances this had been the universal solution to all the Queen's problems, but on this occasion such a command caused a dilemma that threw the whole court into an uproar.

The executioner reasoned that you could not cut off a head unless there was a body "to cut it off from." He said that he had never done such a thing before and he was not going to start at his time of life.

The King argued that anything that had a head could be beheaded, while the Queen typically insisted that if something was not done about it in less than no time, she would have everybody executed all round. It was this last remark particularly that made the rest of the court feel involved.

Here we have three very popular methods of reasoning that people will use when it comes to their beliefs. Now everyone *believes*—be it about God or their breakfast. It is a very easy thing to most people to distinguish between cereal and gravel, or to trust their wives not to serve them poison, or even trust their senses that what is before them is indeed porridge, not mud. However, it appears more complicated for many to reason that what they read, see or feel suggests the existence of a supernatural writer, creator or lover. But still everyone *believes*—it is a basic fact of human nature. We must believe to survive.

The thing that interests me, and is the whole point of Alice's story, is the varied reasons that people have for believing.

The executioner was typical of many. He was going to base his actions only on what he could see. He could see only a head; he could see no body, and as far as he was concerned that meant there was no body. No body, no person, therefore, no execution.

This is a very common method of arriving at belief. Ignoring any suggestion of reasoning from cause to effect, people will say, "What I can't see, I won't believe." This is an especially popular mode of reasoning today. The influence of scientific method has prompted people to think this way. Applied to God, this becomes, "If I can't see Him, then He doesn't exist," or "Unless He tells me personally what I should do, I won't act." This person will ignore evidence that under any other circumstance they might possibly accept as authentic, but where it suits them they become strict adherents to this rule.



The same person for whom the missing link would prove evolution would read the phenomenal history of Jesus Christ and say that He was just a man.

The King has a following of people who want to jump to conclusions at the slightest suggestion. Evidence is scrappy, but conclusions come freely. Gossips find this method of reasoning convenient, and Christians can sometimes be found basing their beliefs on it. The so-called Christian belief of hell—where the wicked go as soon as their lives on this earth are complete—is an illustration to point. Introduced by the Catholic Fathers of the early Christian centuries and based on a misunderstanding of Scriptural teachings as well as influenced, probably, by pagan ideas, it is held today more by habit than reason. Its support from the Scripture is extremely shaky, but people have put their trust in the merit of tradition and so their belief has very poor foundations.

The Queen is the irrational person who acts according to habitual responses, not any reasonable belief. Emotional patterns form what might be called his or her beliefs. This person buys a certain soap powder because of the attractive packet or because of the image of that product sold to him or her by the advertiser. Too many Christians believe because someone they respect (say a parent or friend) believes, and because it is good enough for Dad, etc., it is good enough for them. Very few will admit that this is their basis of their belief, but for many people this is the truth. Others, you will find, have their beliefs based on habit. All these belong to the Queen class. This is as dangerous, if not more so, than both the former, since it is belief without foundation. God exists if they happen to *feel* that He does.

Although we may all be guilty of using the above methods of reasoning at one time or another they could all be best summarized by admitting that our most common mistake in believing is following what we want to believe. We sometimes "want something so badly that passion creates its own evidences." (Edward J. Carnell, *The Case for Orthodox Theology*, page 24.) Carnell goes on in this same book to use the illustration of Don Quixote. When Sancho, his servant, tried to explain that what Quixote thought were enemies were really only windmills, Quixote was incensed. He reasoned that things are not always what they appear to be. Not that they actually change, but enchantment causes them to appear as if they do. Here indeed was wisdom from one who had fallen into that same trap.

Quixote was not guilty of such mistakes when it came to his horse. He did not refuse to ride it because it was actually a snake appearing to be a horse. He knew from experience that it was a horse, but he would not apply such reasoning to his pet practice of jousting with windmills.

But this sort of mistake is not usually made in simple decisions. People do not usually argue that bread is wood. Where this error is particularly rife is in decisions where

a moral quality is introduced into the judgment, e.g., is sex before marriage permissible? Here prejudices and self interests of every kind are likely to colour beliefs. We make our judgments so easily on the evidence we want to see. Perhaps the "new morality," or "new set of values," are the best illustration of this. People can always find arguments for what they want to believe.

But enough of the problems. On what should true belief be based? Well, not on feelings or hunches; that much is clear. Not habits or accepted practices; that too should be shunned. True belief, whether it be in material choices like shopping, or moral principles for living, or even belief in God itself, cannot be detached from adequate evidence. Faith and knowledge are inseparable in true belief.

*Why* I should do something is more healthy to real belief than *What* I should do. But the danger that should be avoided most is that of ignoring the conclusions that arise from the evidence because they do not suit one's desires. In another form, this can be avoiding the evidence that might bring this unwanted conclusion.

In summary we should note that there are two aspects of belief. There is the belief that trusts things—the car I choose, the soap I use, the house I buy. Then there is the belief in people. It takes intelligence only to embrace the first—whether my car is economical, the right price, a good resale prospect, etc., but it involves the whole personality to believe in people. There must be response and involvement if there is to be true belief and trust between people. This kind of belief is usually attached to the word *faith*—although *faith* is not restricted to it.

When we apply this faith to loved ones it becomes obvious that it not only involves more than our intellects, it also makes demands of a person, sometimes materially. This personal demand is usually the crux of the problem that people have believing in God. When a person realizes that belief in God is going to mean personal sacrifice, they will then often invoke all the false methods of arriving at their belief that we have spent most of this article discussing. They will not believe in His existence because they cannot see His body. Or they will not believe something that their parents did not believe. On the other hand they might want to conclude from what they can see, things that do not necessarily have any real foundation, but which suit their purposes better.

I like to tell myself that I believe because of the value and weight of evidence. But I know deep down that I, too, am subject to errors of reasoning, and am guilty sometimes of believing what I want to believe. I would like to be able to say that my beliefs about God and His truth are all based on sound knowledge and reasons. Perhaps most of them are, but I should never be satisfied until I am sure. But why should I bother? Because, in the words of Paul, "Without faith [true belief] it is impossible to please Him." Hebrews 11:6.

(This article is the last of the series.)



# THE WIND AND THE LAW

## Part One

By  
AUSTEN G. FLETCHER



HAVE YOU EVER noticed boys on sand dunes, bracing themselves and almost throwing themselves into the winds? Then they poise themselves on the top of the ridge, fill their lungs with air and bellow into the wind. The stronger the wind, the more fun it is. But you will also have noticed this: If you stand up-wind so that the lad is calling to you from a position where he is calling against the wind, his voice does not carry very far. Then his words are indistinct and blurred. The message is hard to catch. But stand down-wind, and it is amazing just how far a child's voice can carry.

It seems a little like this today with regard to the Voice from Sinai. Winds are blowing, some of them so strongly that the words from that mount are becoming hard to hear. The wind, instead of bearing the message to us, is carrying it away from us.

"Tell me," I once said to a Christian friend, "why do you think the churches are finding it so easy to unite?"

He rested his head in his hand thoughtfully. "I think that ecumenism is thriving because the churches no longer see the importance of the Ten Commandments," was the discerning reply.

It is true there are some things said in the Ten Commandments that the winds of ecumenism find it difficult to bring to our ears. One commandment in particular seems never to be mentioned. Its words seldom reach the ears of men today. Even illustrious international evangelists have preached the Ten Com-

mandments without even mentioning this particular principle of the law of God.

What commandment is getting hard to hear today?

That in which God says: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Exodus 20:4-6.

Most of the people who are receiving instruction under the influence of the Christian church today, are being instructed from catechisms that do not even mention this precept of the divine law. Eminent evangelists seem to be able to give people the impression that they are proclaiming all the Ten Commandments, yet omit this precept in its entirety!

Yet, the commandment which forbids the use of images in the worship of the true God is one of the Ten Commandments.

Furthermore, the New Testament most positively upholds this precept just as positively as it upholds all the other precepts of the Decalogue. It was this precept that the Saviour upheld to the woman by Jacob's well when He said, "The true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit:



and they that worship Him must worship Him in spirit and in truth." John 4:23, 24.

On three occasions the New Testament writers list explicitly those who will fail to gain the reward of everlasting life in God's eternal kingdom. On each of these occasions, the idolater is named with others who are excluded. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, *nor idolaters*, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6:9, 10. See also Revelation 21:8, 22:15 and 1 Corinthians 10:7, 14.

In his message to the Galatians, the apostle compares the unconverted man with the man who is in Christ. So that we may clearly see what it means to be in Christ and to walk in the way of godliness in a manner acceptable to God, Paul contrasts the "works of the flesh" with "the fruit of the Spirit." When he spells out in detail the works of the flesh, he says: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, *idolatry*, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Galatians 5:19-21.

Evidently, God wants us to know that idolatry is just as offensive in His eyes in New Testament times as it was in Old Testament times.

Idolatry, of course, is twofold. That is to say, it can be something only God can see, or it can be something open enough for men to see. Spiritual and hidden idolatry is something that resides in the affections of the soul where only the Lord can discern it. Whatever we devote our supreme love to, and whatever a man may reverence most, is his idol. Whatever claims his devotion, and whatever he depends on more than he depends on the true and living God, is his idol. This inward idolatry is forbidden in the first commandment: "*Thou shalt have no other gods before Me.*"

But idolatry can also be such as men can see, for it is also an outward and visible adoration of anything, or any being other than God. This type of idolatry, the second commandment forbids.

Man is a physical being, having been made from the dust of the ground. In all his actions he is assisted by physical things. He builds houses to live in, comforts to relax in, buildings to worship in. The second commandment seeks to instruct us in how man, in the environment of the earth in which God placed him, is to worship God without ever letting material things assume a role that would intrude improperly upon his relationship to the Creator.

None of the Ten Commandments can be properly understood without realizing that in each command is pro-

tected a positive principle of righteousness. When the Lord says, "Thou shalt not take the name of the Lord thy God in vain," we realize that God is doing more than forbidding a specific sin. This command speaks of a positive virtue—that of honouring and esteeming the divine name.

The negative prohibition enjoins the opposite positive virtue. "Thou shalt not commit adultery" is the same as "blessed are the pure in heart." The legalist, on the other hand, narrows the law in such a way as to discern in it nothing more than a very limited negation of a very specific item. To the legalist, "Thou shalt not bear false witness" comes to mean that he should not tell black lies. (White lies he rationalizes to be permissible.) He fails to discern that this particular command calls for truth in the inward parts, for integrity, for honesty, for the love of truth.

Thus the command which forbids us to prostrate our bodies before an image, or to make an image to be employed as an object of worship, also enjoins upon us a proper devotion in the worship of God. In the true worship of God, certain acts are involved and they should be devoutly performed, for they are the result of the strange and wonderful movings of the Holy Spirit in a man's heart and life. Indeed, this precept seems to require that we serve God acceptably *in the manner* God Himself prescribes. It is not only the desire of the believer to worship God, it is also his desire to do it in the right way. Such things cherished in the heart, renewed by Christ's love and grace, affect three areas of Christian worship.

Firstly—our conduct in the house of God.

*With reverence let the saints appear  
And bow before the Lord;*

*His high commands with reverence hear,  
And tremble at His word.*

*Sing all ye ransomed of the Lord,  
Your great deliverer sing;  
Ye pilgrims now for Zion bound,  
Be joyful in your King.*

—ISAAC WATTS.

Wise King Solomon gave counsel pertinent to this commandment when he said: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." Ecclesiastes 5:1. It is obvious that the principle of the second commandment burned clearly and strongly in the Saviour's heart when with such zeal He overturned the tables of the money-changers who made an unholy traffic of spiritual things in the precincts of the temple.

Secondly, our conduct in personal and private prayer. We know that man can commune with God at any time, that under any circumstance faith can lift a heartfelt prayer to the Father's throne. Yet, those who have never *knelt* to pray have never prayed altogether in harmony with the counsel of God's Word. "O come,

(Concluded on page 20)



By RUSSELL  
KRANZ



## THE Most Difficult Thing

THE BIBLE bristles with difficulties. At every turn there are intellectual problems that are hard to understand. The nature of God puzzles us: how can He be without beginning and ending, in all places at one time? Can we confine such a Being to a body? Can we place Him in a geographical location in the sky called heaven?

We grope for answers to the riddle of evil as the innocent suffer with the guilty and children die with inoperable cancer of the throat. Our hearts respond to the rhythm, beauty and design of nature, but flood, fire, famine and the venom of one snake bite spoil it all. If the good God knew Lucifer would become Satan, why did He create him in the first place?

The "mystery of godliness" remains a mystery. How Jesus could be truly human yet fully divine, is a paradox. If He was



"very God" could He have sinned? If not, how could He be tempted? Where was the divine nature at the moment of crucifixion?

We grapple with the contrasts between the Old and the New Testaments. Jehovah slays the first born of Egypt; the gentle Nazarene expires with the words, "Father forgive them . . ." The stern Judge commits the adulteress to death by stoning; Jesus says, "Woman, where are those thine accusers, hath no man condemned thee? . . . Neither do I condemn thee: go, and sin no more." John 8:10,11.

Prayer seems an enigma. What actually does happen when we pray for others? Does God do things for them He would not do otherwise? If so, would this be fair? What of thousands who do not have Christian relatives praying for them?

Of course, these are only a few of the questions we could ask. Theological problems are not hard to come by. Christianity involves the supernatural, and so steps beyond the limits of human understanding. There is so much we do not and cannot understand. If we did, we would be as God Himself.

But, of course, the really difficult things in the Bible are not those we do not understand. There are more difficult things, and they are easily understood.

Take, for instance, Jesus' advice: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Matthew 5:44. There is no mistaking the meaning of this moral directive. It is a straightforward statement of the teaching, "always return good for evil." But it poses many more difficulties than working out the chronological details of the 2,300 days. Frankly, its difficulty lies in the fact that we understand well what we ought to do, but we do not want to do it.

When Jesus told Peter to forgive "until seventy-times seven," He was telling him to forgive, forgive and forgive again. Anyone can grasp the meaning of these words, but how difficult they are to practise!

There is a text that reads, "Judge not, that ye be not judged." Matthew 7:1. No man can sit in judgment on the acts of others. God alone knows all the facts and is in the only position to read men's hearts. But although we know unmistakably what Jesus meant in these remarks, we so often set ourselves up as paragons of virtue and discerners of the thoughts and intents of our fellows. We know we can't talk—but believe me, we do!

Jesus taught, "It is more blessed to give than to receive." Acts 20:35. He knew that people are naturally selfish. Generosity is not an easily attained virtue. The little widow who put all she had in the treasury was so out of the ordinary that her act was singled out as exemplary. It is far easier to explain the typical

significance of the Old Testament temple ritual than to be generous and big-hearted.

The problem is not so much that we don't know what we should do; we know perfectly well, but we don't want to "do." In fact, we are constantly seeking to avoid our responsibility towards these simple, difficult truths. Like Nicodemus, we beg the question, or, like the woman at the well, we confuse the issue by dragging up theological matters that have little bearing on the point at issue. When she tried to side-track Jesus into a discussion on the respective claims of Jerusalem and Samaria as religious centres, He would not be tempted.

Like the men of the parable, who were invited to the wedding feast, but did not wish to go, we too often deceive ourselves by thinking our excuses are answers. Like the rich young ruler who obviously knew what "Go sell all you have and give to the poor and follow Me" meant, we sometimes weigh the pros and cons and reject truth rather than obey it.

But while we may do all we can to avoid the simple yet difficult things in the Bible, we should never forget that these are the most important.

Vague metaphysical jargon seldom tests one's faith. The best measure of a child's love and obedience is not some complicated, incomprehensible instruction. It is something simple, yet difficult, like having to leave a game of cricket to do the household chores.

Actually, our response to the simple things we understand but wish to avoid leads to a fuller understanding of some of the theological problems we discussed at the beginning of this article. Jesus said, "If any man will do His will, he shall know of the doctrine." John 7:17. Too often we put the cart before the horse and puzzle about intellectual problems before doing what we know we ought. We would know much more if we acted first and asked questions after. Dr. Jacks said, "If for twenty years men gave up their attempt to explain Christ and devoted their attention to following Him, in the end they would know more about the person of Christ than they had ever known before."

One thing is certain. God will judge men for what they have done with what they have understood. "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. We may dodge doing the simple yet difficult things day by day, we may rationalize them, and ignore them, but we will have to finally face them. "That servant, which knew his lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." Luke 12:47, 48.



ARE THERE any means by which this country can ensure against a continued rise in the tragic scourge of juvenile delinquency and crime spreading like a blot across the face of the nation? I am certain that there are, just as I am certain that those means are to be found in the individual home and what the home has to offer. I do not have reference to material offerings.

Some years ago I was asked to explain what the wonderful word *home* meant to me. Let me repeat what I said then:

"The architecture and furnishings do not matter. It is people who make a home.

"As children we accept without question the food, clothing, and shelter we receive. We are prone to take for granted those priceless attributes of living that derive their value through the fact that they are freely given. Casually we accept the love, sympathy, understanding, encouragement, and faith which we need to form an insulation of security in a world where moral advancement does not keep pace with mechanical achievement. This acceptance is to be expected. The children reared in such homes will also take their responsibilities and future duties for granted.

"It is the child who has known little or no real home life who desperately and inarticulately longs for the security of a home. Very probably he cannot communicate his desires. More often than not he is unable to recognize the manner in which life has failed him.

"Innately aware that he is being cheated, the neglected child reacts blindly and convulsively, striking out at the conventions that surround and check him, yet fail to give him the basic security that only the true home provides. It is this compensatory reaction that we in the law-enforcement profession are forced to term 'juvenile delinquency.' The true lack, of course, lies not in the child but in the home."

The key to the mental, physical, and spiritual health of today's children—and tomorrow's adults—is carried in the hands of parents. It always has been and always will be. When the parent has never been imbued with a sound sense of values or when under the pressures of modern living he loses his sense of values, it is always the child who suffers.

Too often the parent who wants to "give his child everything" is thinking solely in material terms. Too often an excess of the material can warp the child's sense of values, and be more destructive to the building of sound character than actual deprivation. Poverty does not dictate delinquency, nor does affluence. It is the sense of values stressed in the home—the placing of emphasis—that counts. I know of nothing more unfortunate than children who lack nothing in material terms but have had their potential development as good citizens prevented by irresponsibility and a warped sense of values in their parents.

When I read of such families, I think of that magnificent Roman matron, Cornelia, mother of the Grac-

# Sense of Values

By JOHN EDGAR HOOVER

Director, Federal Bureau of Investigation,  
United States Department of Justice

*Are you raising a juvenile delinquent in your home? If your sense of values is warped, your child may end up a criminal, warns America's leading crime authority.*







chi, who when a friend spoke of her jewels kept the woman in talk until her sons returned from school. Who does not remember Cornelia's famous words as her sons came to her? "These," she said, "are my jewels."

Cornelia's mature sense of values surely must have been reflected in her sons, whom history later came to record as great Roman statesmen and reformers.

In too many instances today, emphasis is being placed on wrong values. The results, as attested in every daily paper, are wholly tragic.

Only recently I noted the story of a youth of twenty who, according to a news report, admitted shooting and killing his parents.

Asked what prompted the act, the young man, discharged from a mental hospital only several months earlier, reportedly replied, "I just couldn't take any more from them. My father made me practise the accordion eight or ten hours a day. I couldn't get out of the house, go out with the girls, play baseball, or anything else."

The news report quoted a psychiatrist as saying that the father would tell the son, "Sure you can do whatever you like. But if you want us to love you, practise and become a great accordionist."

On the basis of news accounts, certainly here is emphasis on a false and pathetic set of values. Every child has the absolute right to know that his parent loves him without reservation. The normal parental attitude surely is such that no question ever should cross a youngster's mind as to whether his parents love him. The assurance of parental love and interest is a vital factor in the healthful development of the child from a mental, moral, and physical standpoint. Such assurance does not come in the form of material gifts. Rather, it is displayed in understanding, in companionship, and even in the training that for want of a better word I call discipline.

On many occasions I have expressed my belief that the vast majority of causes of juvenile delinquency are to be found within the realm of parental control, and that indifference most often is at the root of the failure to exercise that control. I am almost certain local authorities would uphold my contention that behind almost every case of delinquency there is some form of parental failure. This may be reflected in lack of supervision, overprotective attitudes, drunken parents, an over-indulgent mother, a too-strict father, depraved home conditions, or numerous similar specific failures.

I am convinced that many parents fall into habits and attitudes of thought that are detrimental to their youngsters without ever being aware of the harm they are doing. Certainly, a system of occasional self-inspection might make the parent more objective and aware of his own short-comings with relation to his child.

Too often the parent sees in his child an object for the fulfilment of his own frustrated dreams and ambitions. He may strive to make of his son or daughter what he himself desired to be, meanwhile ignoring and frustrating the youngster's legitimate right to choose his own field for the future. Or, recognizing a special talent, he may demand too much of the child in the process of developing that talent, and put him under such a strain that dislike replaces enthusiasm.

Perhaps the unhappiest situation is where the child becomes a pawn between quarrelling parents. When peace and unity are lacking in the home—when one parent uses the child as a weapon against the other—the damage done to the youngster is incalculable.

The child is the victim when he is allowed to have his own way until presently the youthful tyrant rules the household. When he enters the disciplined world outside the home, when he comes in contact with the authority exercised by his teacher, real trouble begins. The ordinary pressures and disciplines of daily life are intolerable to such a child, simply because in the home he was never exposed to them.

Face to face with authority, the youngster rebels, and the teacher has a problem on her hands. This problem

(Concluded on page 29)



# Sin

## IS IT INFINITE ?

An  
Open Letter  
to a  
Friend  
by  
James D. Beyers

### And does it warrant INFINITE PENALTY ?

DEAR NOEL,

So you have been "window-shopping among the various churches to see what makes them tick." No, I was not unduly surprised, for your restlessness has been no secret. I cannot even say that I disapprove entirely of such an examination of the beliefs of others, for I would welcome honest inquiry from other Christians, most of whom refuse even to discuss doctrinal differences.

What did startle me, however, was your remark that you have been impressed by the Spirit to study Calvin's writings, and that, I quote, "He seems to have all the answers." Was it really the Spirit prompting you, or some very persuasive person who holds those views? Now I agree with you that John Calvin seems very logical. But the most valid reasoning will produce faulty conclusions if the original premises are false. For centuries it was obvious that our earth stood firm, while the sun moved around it. This was the logical thing to believe, and those who first taught the truth were called heretics. Though logic is valuable, it is not enough. Every church adherent should regard his particular creed as the only truly logical one, for to think otherwise is hypocrisy. At the same time we should all be willing to hear other viewpoints, for even though we have been reared in a certain denomination, the possibility that its tenets are erroneous is ever present.

In this one letter I could hardly deal at length with every point you have raised, so I shall concen-

trate upon the least logical, that of eternal torment. If you find this profitable, then I shall cover your other problems in future letters. I shall take up first your remarkable statement that "sin is infinite and therefore warrants an infinite penalty." Are you fully persuaded in your own mind that sin is indeed infinite, or have you accepted this simply because it sounds plausible? Infinite sin would warrant infinite punishment, but here is your first false premise. Sin can easily be proven as finite. It originated in Lucifer's mind, spread to one-third of the angels of heaven, and contaminated all but *One* of the inhabitants of earth. At the end of the age it shall cease to exist, never again to rise. (Nahum 1:9.)

When we can locate the beginning, the end, and the bounds of sin we show that it is not infinite. If it were, it would be equal to God, making dualism the most relevant belief. Dualism, the basis of most Eastern religions, supposes two equal and opposite powers, the power of light and the power of darkness, one good, the other evil, eternally at war, this earth being the battleground. No Christian could countenance such a hopeless teaching, for we have a blessed hope of final victory over evil when our Lord returns. The devil, too, is manifestly finite; he was created, and he will be reduced to ashes in the judgment. (Ezekiel 28:15-19.) Since he is finite, how could he possibly produce something infinite? Again, the Bible shows that sins can be covered, or blotted out. Now it seems to me that if sin were measureless, as you suggest, then even an unlimited atonement would



have quite a task to cover it, or to blot it out. And, of course, to be consistent, a Calvinist cannot believe in unlimited atonement.

Let me now refresh your mind on the subject of death. In the book you sent, I found a statement to the effect that whatever may be deduced from Scripture by good and necessary inference, has almost as much force as the Scripture itself. What can we deduce from those vital texts, "The soul that sinneth it shall die" (Ezekiel 18:4), and, "The wages of sin is death." Romans 6:23. When a man dies he can be in one only of two conditions, consciousness or unconsciousness—aware of his environs or asleep. Since the greater part of Christendom has adopted the former, let us suppose for a moment that this is true. If a soul in death is aware of his situation, then regardless of how you might express it, he is alive—and the wages of sin is life, not death, and the soul that sins does not die. I fear, my friend, that you would be as the small lad who wants to eat his cake and still have it, when you submit that eternal torment is a living death. Death is death and life is life. The two are diametrically opposed and can never be intermingled. Were your doctrine true, there would need to be a place somewhere, in which those who have failed are in torment right now. What is their state of mind? Are they happy? Need we ask! Do they now praise and obey God who placed them there? Vain thought! They could not be otherwise than in sin, for whatever is not of faith is sin. (Romans 14:23.)

This poses quite a problem. Some day sin will be no more and God will have a clean universe, for the former things will pass away. The Bible tells of Paradise restored, and the abolition of death itself. Then, when even death and hell have been cast into the lake of fire, there shall be no more death. (Revelation 20:14 to 21:4.) No more death means just what it says; death shall be no more (not even the living variety), and since sorrow and crying shall also cease, there can be no torment. I wonder how happy you could be in Paradise, knowing that your mother, your brother, or your child, together with millions of other souls, was experiencing unspeakable anguish in some dreadful inferno. I recall your horror at the Nazi atrocities, which surely become insignificant compared with tortures from which there is no respite. I ask you, brother, are you, am I, more compassionate, more merciful, than God . . . the One who gave His only Son to die for sinners? How blessed by contrast, the concept of soul sleep—saint and sinner alike resting undisturbed until the resurrections. In the first resurrection, the just arise to glorious immortality. Centuries in the grave seem as a sound night's sleep when they awake to the day eternal. At the second resurrection rise the unjust. With unutterable anguish they behold what might have been their lot. Clearly now they see their guilt, the opportunities refused, the warnings rejected. Spurred on by the devil, and doubtless fear-

ing that very torment we are now considering, they join in one great final act of rebellion before God's retributive justice falls on them. The punishment is complete and final. All that shall remain of sin and sinners will be the ashes upon the earth. (Malachi 4:1, 3.) What of the passages that speak of torment by fire and brimstone? Note well that this occurs in the presence of the Lamb and of His angels. (Revelation 14:10.) That it should take place in heaven is out of the question. This can only describe the cleansing process by which all traces of sin are erased. The smoke of that torment which ascends for ever is like that of Edom (Idumea) in Isaiah 34:10. The fire dies when its fuel is consumed, but its results and its lessons are everlasting.

There is yet another important aspect of this subject we ought to consider. What purpose could this endless agony achieve? Would it aid the redeemed? No, it would not. They were true to God amid unfavourable conditions. Though they sinned often, when they repented God forgave. With the tempter gone they shall not err again, and they need no further reminders. Could hell-fire help the damned, then? Yes, it could—if it were a kind of purgatory in which, having paid the penalty, they could find eventual release either to paradise or to the peace of oblivion. But such cannot be the case since it is not eternal. Would there be any benefit to the holy unfallen angels? Again the reply is negative, for Satan could not mislead them even when sin was unknown to them. Now they have seen what sin can cause and, like the redeemed saints, they have no lessons of obedience or loyalty to learn. This leaves one other possibility. Could God Himself be assisted or glorified thereby? We know that He is glorified in His Son, and in His saints. (John 14:13; 2 Thessalonians 1:10.) If there is any way by which anything so inhuman as never-ending torture might enhance God's standing, the Bible is silent about it. God is love. We are His creatures. The human race is part of His family, for Adam was the son of God.

On those unwelcome occasions when we must have part of our body removed by surgery, do we hate the diseased member? Indeed, no! If there is any hope of saving it, how earnestly we cling to that hope. Only as a last resort do we permit the surgeon to sever and destroy that portion lest the corruption spread further. Neither does God afflict willingly. When the cleansing fire has burnt out and sin has ceased to be, His wrath is appeased. I appeal to your innate sense of justice. Would you represent our loving Father as a vindictive tyrant, who, for a fleeting life of sin, would mete out such infinite suffering? He who taught us to forgive men their trespasses is infinitely more forgiving, fair and just than we could ever be. If, however, a soul repeatedly slights His mercy, then He must keep that one from heaven lest the peace and joy of eternity be marred again. As the surgeon does all in his power to alleviate pain, so also the Divine



Physician will not cause needless distress when He amputates the corrupt segments of the human race.

Is there, then, no one who benefits by eternal torment? There is, alas, one who does gain some help from it, namely the one who invented it—that old serpent called the devil and Satan. A heartless despot himself, he tries to depict God in the same light, and his diabolical falsehood has turned many away from the Christian religion and made them atheists.

Therefore, my dear friend, I can only appeal to you to be thoroughly honest with yourself. Please make a careful reappraisal of what you have been taught; ask yourself if such a harsh, repulsive doctrine is truly Scriptural. Then if you find it somewhat less satisfying than it has been, do please write to me again without delay, and I shall try to answer any other difficulties you may have encountered. Meantime I shall pray continually that God will help you and make His true character known to you.

Sincerely yours in Christ,

JIM.

## THE WIND AND THE LAW

(Concluded from page 13)

let us worship and bow down: let us kneel before the Lord our Maker." Psalm 95:6. That man who conceives of the greatness, power and majesty of God finds it natural to kneel in prayer. When royal personages come amongst us, we adopt a physical posture which shows them our respects and loyalties—we stand! Charles Lamb (if memory serves me well) was right when he observed: "If the King of England came into this room, gentlemen, we would all stand. If Jesus Christ came into this room, we would all kneel."

Thirdly, this commandment enjoins upon us the performance of the ordinances God has ordained in His church. If it forbids what is not right, then it enjoins what is right. In the worship of God, we find our Lord commanding us to be baptized and to celebrate the communion service. (Matthew 28:19; 1 Corinthians 11:23-28.) Whatever is involved in God-ordained procedures of worship or of Christ-established rites, is enjoined in this law. ★★

## Seven Facts About **CONDITIONAL SECURITY** (or the Doctrine of Perseverance)

By REX D. EDWARDS

"The Scriptures teach that not only does continuance in the favour of God depend upon continued faith in and obedience to Christ, but, that it is possible for those who have been truly converted to fall away and be eternally lost."—Salvation Army Handbook of Doctrine.

### 1. It is possible to possess grace and then lose it.

- Satan was created perfect—he fell to perdition. Ezekiel 28:15.
- Angels in heaven fell to eternal doom. Jude 6.
- Man who was made upright fell from grace. Genesis 3:27.
- Saul had the Spirit of God. 1 Samuel 10:10. Yet, because of his sin "the Spirit of the Lord departed from Saul." 1 Samuel 16:14. "Saul died for his transgression." 1 Chronicles 10:13.
- Paul understood the possibility of falling. 1 Corinthians 9:27.
- The Bible warns against and indicts backsliders. Jeremiah 3:12, 22; 8:5.
- The Scriptures are quite emphatic about the possibility of falling. Hebrews 6:4-6.

### 2. Faith in God has to be maintained. Jude 21.

- A living faith in Christ is necessary. Colossians 2:6.
- Although Christians are "kept by the power of God" (1 Peter 1:5) they also have to keep themselves from all evil and stay in the sphere of good influences. James 1:27; 1 John 5:18, 21.

### 3. Salvation requires constant deliverance. 2 Corinthians 1:10.

- A daily experience. 1 Corinthians 15:31.
- A daily renewal of faith. Hebrews 11:6.

### 4. Names can be blotted out of the book of life. Exodus 32:33.

- The book of life contains the record of the professed children of God. Daniel 12:1; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 21:27.
- Names are blotted out because of unwillingness to forsake sin. Ezekiel 18:24.
- David understood this fearful possibility. Psalm 69:28.

### 5. The Christian life requires watchfulness. 1 Peter 5:8.

- "Resist him; keep your foothold in the faith." Moffat's translation.
- Self-confidence may lead to disaster. 1 Corinthians 10:12.
    - Peter thought nothing would cause him to swerve from his allegiance to Christ. Matthew 26:33.
    - Spiritual pride—a great deception. Romans 11:20.
    - Some think they are saved. Matthew 7:20-23.

### 6. Faithfulness and endurance necessary. Matthew 24:13.

- To maintain our confidence. Hebrews 3:6; 10:35.
- Some will not. 1 Timothy 4:1; 1 Timothy 1:19.

### 7. Only One can keep us from falling. Jude 24.

- Peter's assurance. 2 Peter 1:10.
- Christ's personal promise. John 10:28.

"We cannot be protected against ourselves in spite of ourselves. . . . The sense of the divine protection is at any moment sufficient to inspire confidence, but not to render effort unnecessary."—Rev. F. C. Cook, Holy Bible with Commentary, Vol. 2, pages 158, 159.



# lines that linger

GIVE ME

## *A Thankful Heart*

*God of the winds, the snows, the rains,  
The tides that fall and rise;  
The painter of the vales and plains,  
Lamplighter of the skies;  
Thou who hast made the land and sea  
And holdest each apart;  
Would Thou but grant me this one plea,  
Give me a thankful heart.*

*Giver of calm in times of strife,  
Giver of balm in pain;  
Thou who alone canst give of life  
And take it back again;  
Thou who gavest love that wooed  
And drew this soul apart;  
That I might show my gratitude—  
Give me a thankful heart.*

*God of the atom and its power,  
Wise keeper of the time;  
Glider of men when dark the hour,  
Giver of peace sublime;  
Giver of faith that sees the way  
Though heaven and earth depart;  
Thou who hast given all, I pray—  
Give me a thankful heart.*  
—Donald Walker (G. M. Chivers.)

## **A thought for tomorrow**

I'm sure you've heard or read about the satellites in space,  
How Russia and United States are in a rocket race,  
To hear them talk it seems as if all space they'll conquer soon,  
And then what next will man attempt if he should reach the moon?

If man should reach the moon, there's one thing that is clear—  
He'll ruin everything up there just as he has down here.  
With crime and lust and greed, he's got enough to do  
To clear the mess he's made on earth, and you know this is true.

The sickness and the want and fear, the broken hearts and shame—  
And hungry millions cry each day, and man is all to blame.  
I think we'd better set our sights above the moon and space,  
And let's explore eternity, while there is time and grace.

It's not the moon we need to reach, but God who put it there,  
The One who went to Calvary, a rugged cross to bear.  
For sins of men with wicked hearts, He died one afternoon,  
With faith in Him you'll have no fear if man should reach the moon.

—Anon. (Mrs. N. Wright).

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



GEORGE M. LAMSA was different. Unlike almost all other modern translators of the Bible into English, he did not work from Hebrew, Greek or Latin manuscripts. Lamsa chose Aramaic as translation material and this is understandable for English was only his adopted tongue, *he spoke Aramaic first*.

A word about Aramaic. Belonging to the Semitic group (which includes Hebrew and Arabic), Aramaic is one of the world's oldest languages. We know it was spoken in Bible times in the days of Jacob, in the seventeenth century before Christ. (Genesis 31:47.) There are non-Biblical records of its being used from the fifteenth century B.C. Some believe it to be "the richest and most expressive language of the Semitic group." Compared with Greek and Latin it has a small vocabulary. This fact, it seems to me, would give an advantage to a translator who both spoke Aramaic and knew and believed the gospel. Thus it was with Lamsa.

He states, by the way, that he believes the name "Aramaic" comes from Aram, the youngest son of Shem (Genesis 10:22), whose father was Noah.

There were two Aramaic dialects, Western Aramaic and Eastern Aramaic, and each had several types or styles within the dialect. It is rather generally believed that Jesus used Aramaic while He was on earth.

Lamsa set himself no easy task in translating the whole Bible from Aramaic into English. There were words with many meanings to wrinkle his brow, and a single tiny dot either under or above a word could drastically change that word's meaning. For instance, there was one word which could mean *daughter* or *egg*. The word for *forgive* was also the word for *keep*, *reserve*, *spare*, *leave*, *allow*, *permit*. Just as well Aramaic was George Lamsa's native tongue! And when we begin to think about the dots! . . . Note this: "These tiny dots are made by scribes, who are not authors but mere copyists, hired for this purpose by rich and by learned men. But owing to the humidity of the climate and the nature of the ink, blots appear on the pages when pressed against each other. Again because of exposure of a manuscript and its careless handling, flies alight on the pages and leave marks. Furthermore as the lines are crowded for lack of space, a dot placed above one letter may read as though it were placed under a letter in the previous line." *Enough*.

Let us now look at some of Lamsa's renderings, taking the "Lord's Prayer" as a first example.

"Our Father in heaven. Hallowed be Thy name.

"Thy kingdom come. Let Thy will be done, as in heaven so on earth.

"Give us bread for our needs from day to day.

"And forgive us our offences, as we have forgiven our offenders;

"And do not let us enter into temptation, but deliver us from error. Because Thine is the kingdom and the



## *A little-known modern translator used an old Eastern language*

By W. A. TOWNEND

power and the glory for ever and ever. Amen." Matthew 6:9-13.

Life's "golden rule" comes to us in these words when translated from the Aramaic by Lamsa: "Whatever you wish men to do for you, do likewise also for them." Matthew 7:12.

Coming to St. Paul's letters we note, in particular, his famous love passage, 1 Corinthians 13:1-8, 13, is presented in these words:

"Though I speak with the tongues of men and of angels, and have not love in my heart, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love in my heart, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love in my heart, I gain nothing.

"Love is long-suffering and is kind; love does not envy; love does not make a vain display of itself, and does not boast,

"Does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil;

"Rejoices not over injustice, but rejoices in the truth;



"Bears all things, believes all things, hopes all things, endures all things.

"Love never fails: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

"And now abides faith, hope, love, these three; but the greatest of these is love."

Honesty in industry, and for that matter in all labour, is clearly brought out as the Christian's way in Lamsa's Romans 14:6 which, in the King James, reads:

"He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

Now note Lamsa:

"He who is mindful concerning a day's duty is considerate to his master; and every one who is not mindful concerning a day's duty, is inconsiderate of his master. And he who is wasteful, is detrimental to his master even though he confesses it to God; and he who is not wasteful, is not wasteful to his master yet he likewise tells it to God."

Many a Bible-reading Christian is puzzled because of the punctuation of Luke 23:43 as presented in the King James:

"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with Me in Paradise."

Several points bother careful readers here. For one thing, they recall that Jesus did not go to Paradise that day. So they reason, how could He be in Paradise with the thief from the cross? Too, they recall Bible texts such as Ecclesiastes 9:5, 6 and Psalm 146:3, 4 which clearly teach that the dead are dead, not living. These facts, they reason, go along with the Bible's teaching on the resurrection of the righteous dead at the time of the second coming of Christ. (1 Thessalonians 4:16-18.)

Clarity and consistency come to light with Lamsa's punctuation of Luke 23:43 (and after all is said and done, Bible punctuation is man-made, for the manuscripts were not punctuated):

"Jesus said to him, Truly I say to you today, You will be with Me in Paradise."

Yes, here is clarity and consistency. The statement of Christ to the thief on the cross now becomes true to the facts of the actual happening and consistent with the Bible's full teaching concerning what happens to man (sinful or righteous) at death.

I have been surprised how few people there seem to be who know of George M. Lamsa's "A New and Enlightening Translation of The New Testament According to the Eastern Text Translated From Original Aramaic Sources"—the full title given on the dust jacket of my copy of his New Testament for which I

paid \$4.20. The publishers are A. J. Holman Company of Philadelphia. I notice that the gold lettering on the front cover simply says "The New Testament From Aramaic."

In addition to the actual translation there are several other interesting and helpful features in the book. Three pages of photographs of parts of Aramaic Bible manuscripts follow twelve pages of introduction written by the translator himself. There are two pages of words with many meanings. (English letters and Aramaic characters are given.) And where Lamsa's translation is significantly different from the King James, it is indicated by verse references at the foot of the page.

Wrote the publishers under date of July, 1940: "We have not hesitated to bring an interpretation that clears." This, I think, is demonstrated in Romans 14:6 and Luke 23:43. Too, they believe George M. Lamsa's translation "can bring comfort to the reader." This we discover, as an example, in 1 Thessalonians 4:16-18.

• This is the last of "Among the Translations" in the current series. A new series is contemplated for next year.



## OUR CO-OPERATION CORNER

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# Hungry for Heaven?

By JOYCE TOTENHOFFER

OUR FOUR-YEAR-OLD had chicken-pox. Big sister had "caught it" at school, and we went through the sick stage, and the sore stage, followed by the itchy stage—and how thankful we were for calamine lotion!

And then she was all better—except that she was not allowed out yet, in case she was still infectious. But even this stage passed, and though we daily scanned little brother to see if he had hatched any spots yet, there was no sign. Sister had been back at school for a week, and we were beginning to relax, when it happened.

I was readying Wesley for his evening bath, and as I tugged my son's singlet over his head, my eyes spotted them—two blisters. Only two. But that was enough—I knew what was to follow. Sure enough, next morning there were eight of them—and the next morning more than a score.

Now it was sister's turn to play "nurse" and help wait on the patient. But a lot of the time it was my job. And to fill in the gaps in the long hours, as we went through all the stages once more, we read books.

We had been reading "*Stories of Little Ellen*." Turning over a new page, there was an illustration of the new earth, with the animals wandering amid the fields and flowers, and the children playing nearby. Wesley drew his breath and asked urgently, "Who let the lions out?" I explained to him that this was a picture of heaven, where we would go and live with Jesus when He came to get us, and where the animals would not hurt us. "Remember?" I asked. He nodded his head in understanding, and then with a deep sigh he said, "I get hungey for hedden!" That was all. Just five words. But bless him, in that small sentence my son had given me much food for thought. Was I hungry for heaven?

I remember being hungry once—really hungry, that is. Most of that holiday at Coles Bay belongs to another story (I must tell it to you sometime), but not this part. A flash flood trapped us between two rivers, and we were there without food for two days. All I could think about was that gnawing feeling in the region of my stomach. Practically all of our conversation was about what we would do when we could cross those flood waters and drive the eight miles to the nearest shop.

I thought of all this again just now, and I wondered if this is how I act regarding my eternal future.

To be hungry implies more than just a longing. It suggests an urgent, demanding feeling which motivates

us into action. I guess it is similar to what the psalmist experienced when he wrote, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Psalm 42:1.

I can imagine David as he wrote those words. At the rebellion of his favoured son, Absalom, David had sorrowfully left his beloved Jerusalem, and had been living as a fugitive in a wilderness of trackless mountains and rugged valleys.

To be separated from Jerusalem, no doubt seemed to David like being separated from his God. Living as he did under the Old Testament dispensation, to the Shepherd King, God's presence with His people had always been typified in the sanctuary services, and now he felt doubly bereft—of both his God and his son. It would have been difficult for David to dissociate his yearning for close communion with his God from the routine found in the tabernacle. As he sojourned in the arid land David would surely have witnessed the urgent search of the hunted stag for the infrequent streams. The hart panting for the water brooks portrays the grief of his heart, athirst after the true God, while dwelling in a land of heathen idolators.

Mostly, today, people are "hungry" for wealth (and all that money can buy), social status, or honour. Young people crave adventure, and many seek for it by "flying" in the never-never land of drugs. But such "things" can never bring happiness. Jesus explained, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33.

And He promised a special blessing to those who "hunger and thirst after righteousness." Matthew 5:6.

Don't you want that blessing?





# OUR CHANGING WORLD



## DO YOU NEED ADVICE?

What a question! Who doesn't? A new telephone-answering and recording service, designed to meet a growing need, has commenced in Melbourne, under the name of "Do You Need Advice?" Thousands of people who do need help may now phone Dr. W. A. Fagal, speaker and producer for the Faith for Today telecast (Melbourne's HSV7, Sundays, at 10.45 a.m.), who has prepared a series of two-minute daily messages which are proving immensely popular. You can dial 81-0491 in Melbourne at any time of the day or night and hear these; but there is a new feature: there is a twenty-five second "talk-back" allotted in which callers may request such further help as Dr. Fagal may have to offer. Something new for Melbourne people to try.

## "ONE CHURCH" COMING?

Denominations, including Roman Catholicism and Anglicanism, "is dying," and the way forward is "to the One Church that is to be," according to the Rev. Charles A. Haig, incoming president of the Congregational Church in England and Wales. Mr. Haig, speaking in London's Westminster Chapel, declared: "Attempts at finding new battle cries to rally the aging forces of the denominational church have failed. The decline in numbers which began fifty years ago will go on until a united church is able to offer a new centre for the life of the nation."

## GOING TO POT

Marijuana smoking is currently the second most widespread offence among U.S. Army soldiers in South Vietnam. Of the 342,000 Army soldiers there, at least 1,300 were found to be using or possessing marijuana, or "pot" as it is colloquially called.

## PRIESTS MOVE OUT

At least 463 United States Roman Catholic priests resigned from active ministry in the eight-month period from January 1 to September 1 in 1968, according to an unofficial survey. The National Association for Pastoral Renewal, which conducted the survey, said that its figures were undoubtedly incomplete, and that the men whose names were compiled and verified could be considered only a part of the unknown total. The association reported a thirty-one per cent increase of priests leaving their vocations during 1968.

## AID TO BIAFRA

Three Seventh-day Adventist physicians and a male nurse have arrived in Biafra to give medical help to refugees. The International Red Cross sponsored the team, who will set up clinics to give medical help and to serve as distribution centres for relief clothing and food. Headquarters for the team will be the Northern Ngwa County Hospital which is government-owned but operated by Adventists. Relief food and medical supplies have been provided by gifts from friends of the team and a \$US100,000 contribution by Adventists.

## MORE GOOD NEWS

A popular edition of the New Testament, entitled *Gute Nachricht für Sie* (Good News for You), has been published in German by the Württemberg Bible Society. It is modelled after the American Bible Society's best-seller, *Good News for Modern Man*, the New Testament in Today's English Version, which recently topped twelve million in sales. Like similar versions being published by Bible societies in other countries, the new German translation is designed to present the Scriptures in the everyday language of the man in the street.

## 25,000 DEATHS A YEAR

Deaths linked to alcohol account for almost half of the total annual fatalities in road mishaps, according to a new report to the United States Congress prepared by the Department of Transportation. "The use of alcohol by drivers and pedestrians leads to some 25,000 deaths and at least 800,000 crashes in the United States each year," the report reveals. During the past thirty-five years, surveys made in every area of the country have found alcohol to be the largest single factor leading to fatal crashes.

## WEEK-END ACCOMMODATION

Catholics in the Rome diocese—the Pope's own See—are now permitted to meet their Sunday mass obligation by attending mass on Saturday evenings so as not to interfere with week-end excursions to the mountains or the beaches. The announcement was made by Angelo Cardinal Dell'Acqua, papal vicar for the city of Rome, who described it as a "benign concession" on the part of Pope Paul VI to make mass attendance easier "under the present circumstances."

## WIDER USE OF TV

Plans to provide religious instruction by television to young Catholics not able to attend schools were announced by Archbishop James R. Knox of Melbourne. He said that initially the instruction would be given once a week, but will be extended later. The archbishop observed that the telecasts are in line with the Catholic Church's wider use of the mass communications media in its apostolate to the faithful.



# Accent on YOUTH



DESMOND B. HILLS  
Talks About Life That Is Worth Living

## "It Works"

DURING the lunch hour break the chief astronomer found the mechanic who had been called in to repair the turning mechanism of the great telescope, reading a Bible.

"What good do you expect to get from that book? It's out of date. Why, you don't even know who wrote it."

The mechanic thought for a moment, then replied.

"Don't you make considerable use of the multiplication tables in your calculations?"

"Of course," replied the astronomer.

"Sir, do you know who wrote them?"

"Why, I guess I don't," admitted the scientist. "I trust them because they work."

"Well," stated the mechanic, "I trust the Bible for the same reason. It works."

Here is the best proof for the veracity of the Bible; here is the irrefutable answer to the sceptics' charges against the Scriptures; here is the guarantee that satisfies space-age young people—"it works."

Since commencing to write for these youth columns some years ago, I have met thousands of young people who testify to the fact that the Bible contains the best formula for life. Many of these young people, from Darwin to Devonport and from Perth to Pitcairn, have written to me and have stated their full confidence in the Word of God. Like their fellow Christian youth on other continents, they rejoice in the knowledge of the truths of the Scriptures. You could not persuade these fully committed young people who have personally tested the claims of Christ, to exchange their knowledge of the WORD for more of the WORLD.

Bible-believing young people rejoice in the tremendous power of the Word of God in individual lives. They see it in their own lives every day.

- in victory over temptations that if indulged bring sad consequences,
- in peace amid the reverses and set-backs on life's journey,
- in control of temper, although often provoked.

They also see the power of the Word in the lives of those who are rescued from the paths of sin and despair.

—Every criminal who becomes a Christian,

—Every harlot who seeks heaven,

supports the claim of Christ and the surety of the Scriptures.

As stated by Peter in his first epistle, we can have a new life in Christ, we can be adopted into the heavenly family when we allow the Word of God to guide our lives.

"You have been born anew, not of mortal parentage but of immortal, through the living and enduring word of God." 1 Peter 1:23, New English Bible.

The transforming power of the written word of the living God is also illustrated in the story of Pitcairn Island. Here is a brief summary of the Pitcairn story written by Pastor R. H. Pierson, world leader of Seventh-day Adventists:—

"As Fletcher Christian, mutineer on the 'Bounty,' began his life of isolation on Pitcairn Island, he discovered his mother's Bible in the bottom of his sea chest. He began taking it to a certain cave, spending hours reading its sacred pages.

"John Adams found him there one day and asked to join him in his study: hence Fletcher Christian read often to John Adams.

"Later, when violence swept the island, Christian was killed, but the desire for Bible study had been planted deep in the heart of John Adams. He took Christian's Bible and became the spiritual father and leader of the sons and daughters of the mutineers.

"The 'Bounty' Bible, as it was later called, became their guiding light, and through its teachings came peace, education, industry, love, and a simple Bible faith which has blessed the inhabitants of Pitcairn for generations."

Although the Bible is still a best seller and available in eleven hundred languages, there are millions who need to know that it is relevant and that "it works."

● If you know of the power of the Word of God, then do introduce others to the Books of books.

● If you have doubted and discredited the Bible, why not find out for yourself what it really says. It only takes 80 hours and you have nothing to lose and everything to gain. As an unknown poet has penned, there is "nothing like the Bible."

Nothing like the Bible stirs the deeps within the soul;  
Nothing like the Bible spurs us toward our heavenly goal.  
Nothing like the Bible has such blessings to impart;  
Nothing like the Bible brings such peace within the heart.

Nothing like the Bible liberates our human kind;  
Nothing like the Bible elevates the human mind.  
Nothing like the Bible stimulates to nobler things;  
Nothing like the Bible cultivates the life on wings.

Nothing like the Bible fortifies the mind of man;  
Nothing like the Bible clarifies God's holy plan.  
Nothing like the Bible dignifies the way Christ trod;  
Nothing like the Bible magnifies the work of God.

Nothing like the Bible cuts away at sin and pride;  
Nothing like the Bible shows our Saviour crucified.  
Nothing like the Bible comforts pilgrims here who roam;  
Nothing like the Bible points us to our heavenly home!

## SOLUTION TO BIBLE CROSSWORD

ACROSS: 1. Forgiveness. 6. Rise. 8. Adna. 9. Taverns.  
10. Agate. 11. Tidal. 13. Heavens. 15. Noon.  
16. Tens. 17. Effectually.

DOWN: 1. Forbearance. 2. Rest. 3. Viper. 4. Ends.  
5. Shamelessly. 7. Earthen. 8. Ancient. 12. Event.  
13. Hoof. 14. Sell.

(SEE PAGE 31 FOR BIBLE CROSSWORD)



# Question BOX

Young People's Questions  
Answered  
by GORDON BOX



**MISUNDERSTOOD MY QUESTIONS.** I think you misunderstood what I wanted from my question last month concerning judging others. I, too, believe that there are many sincere Christians who do not believe as I do, but Paul tells us to avoid those who have a form of religion but deny the power thereof. See 2 Timothy 3:5 and 2 Thessalonians 3:6. To avoid such people one must know who they are, consequently he must "judge" them. So to paraphrase my previous question: "What attitude should a Christian take to 'worldly people' who constitute those Paul tells us to avoid?"

● Sorry I missed the bus last time—let's have another try! Firstly, a word about avoiding men who have a form of godliness and so on. I don't think for one moment that Paul is saying we should have nothing to do with these folk. If this is the case, Christians might as well blast off to the moon for they'll never make any contribution to the people of this world, and remember, God loves sinners, even if we don't. The main warning in this type of text is to avoid the attitudes and behaviour of these people. Jesus said we must be "in the world but not of it," and this is well illustrated by immunization. If there is a smallpox epidemic, people should be immunized against smallpox. Isolation is not the answer. (Isolation has been a problem with God's people from the time of Israel.) Christians must be immunized by the Holy Spirit, not isolated from those who are insincere. Jesus also said that His followers are to be like salt, and you don't put salt on the shelf to admire; you mix it with other ingredients to do its work. Secondly, what attitude should we take to these people, presumably non-Christians, or apparently insincere Christians. Here is a statement from C. S. Lewis's book "Mere Christianity": "What can you

ever know of other people's souls, of their temptations, their opportunities, their struggles? One soul in the whole creation you do know; and it is the only one whose fate is placed in your hands."

So we may never judge in the sense of condemning a man. There may be some thieves and drunkards in God's kingdom, who would have been written off by many so-called "good" men.

Let us be friendly and congenial toward all men and condemn their practices by the fact that we do not engage in them. Believe me, this will be enough, as is proved in the case of Cain and Abel. See 1 John 3:12.

**WEAK ONES.** When speaking of Christian evangelists, such as Billy Graham, who make altar calls, my brother-in-law says, "They are only getting the weak ones." Would you please comment on his statement?

● No one likes to think he's "a weak one," and having responded to such an altar call in the past I must try to avoid too much prejudice in my reply. We have been told by others, beside your brother-in-law, that religion is the "opiate of the people" and a "Back to the Womb" or escapist movement for weaklings who can't bear to face reality.

Well, frankly, I find it hard to see why. Literally millions have been prepared to die for their faith, among them the twelve apostles. (See Hebrews 11:37 and Foxe's "Book of Martyrs.") Does this sound like weakness? Millions of Christians have borne adversity, disappointment and sacrifice. They have not only died for their convictions but lived for them, and that is not for weakies. Is it weak to be honest? Is it weak to be kind? Is it weak to be concerned for suffering humanity? Conversely, does a man have a strong cha-

racter who is a slave to himself, his temper, his ambition or what have you? Ken Taylor in "Living Letter" translates Romans 6:16: "Don't you realize that you can choose your own master. . . . The one to whom you offer yourself, he will take you and be your master and you will be his slave."

Perhaps in this sense we are all weak. We are all controlled by either the Prince of Peace or the Prince of War. Your brother-in-law will probably hotly deny that he is a slave to anyone or anything. If so let him prove it by denying himself. A most interesting experiment, don't you think?

If everyone stands in a public appeal, it is easy to stand with them. But if nobody gets on his feet, that is a different matter. In either case to live a Christian life takes courage and plenty of it! "Christianity has not been tried and found wanting; it has been tried and found difficult."



**SOMEONE I CAN'T SEE.** You have said in a previous column that to be a Christian we must love God, but how can you love someone you can't see?

● If you have a sweetheart and leave her for a month, presumably you do not love her because you can't see her. "Nonsense," you say. "I may not be able to see her, but I know her and will see her when I return." Quite so. Now, admittedly, this analogy isn't quite fair, because you have seen her in the past. However, it may help to illustrate the fact that we can love those we know, whether we can see them or not.

Remember, too, our love for God is not governed by our sex drive, which initiates the boy-girl relationship. Nor is it the result of any parental instinct we may possess which leads us to love our children. It is quite different from these loves, but none the less real. We love Him as the source of all goodness, beauty and justice, as well as the author of all our human loves which bring us such joy and pleasure. As men read the New Testament, the character of Christ becomes so attractive that they find a desire growing in their hearts to be like Him, and possess the qualities of character He possessed. Here is where prayer comes into the picture, and prayer can be a very real and intimate experience. When thinking of God, then, we should think of Christ (who is the "express image of His person," Hebrews 1:3), for in so doing thousands have come to love Him in the sense of wishing to give their lives in His service, even to death; and surely, greater love hath no man than this. Getting to know Him in this sense is the secret.



● **GORDON BOX** will answer your questions in his frank and open style. Send him your questions, addressing them to Gordon Box, Signs Publishing Company, Warburton, Victoria, 3799, Australia.



# The Scarlet Thread

By ROBERT H. PARR

SHE WAS A MEMBER of what we euphemistically refer to as "the oldest profession." But in the words of the Scriptures, she was a harlot. And even in the degenerate days and in the evil city where she lived, this method of earning one's living was not highly regarded. Jericho, the centre of the worship of the moon goddess Ashtaroth, was used to immoral, disgusting, vile and degrading practices in connection with its worship—yet harlotry was looked down upon, and its women despised.

Rahab was no exception. The men who scorned her were the same who came surreptitiously at night to visit her. Is it any wonder that such a woman should become hard and cynical? Yet there is no hint of this in Rahab. Beneath her blasé exterior there beat a heart which longed for something better—though she hardly knew what.

Some commentators, in their charity, have tried to whitewash Rahab. They have given their opinions that she was not what the Authorized Version says, but rather an inn-keeper. However, the Hebrew word *zonah* and its Greek equivalent in the Septuagint allow no such rendering. No, we must accept the fact that Rahab earned her living in a way that is unacceptable to those who embrace Christian ethics. A great pity, but wait.

Her story is a strange one; when Joshua would spy out Canaan before he possessed it, he sent spies into Jericho so that he would know just what lay before him. They came to Rahab's house, entered—thereby rendering themselves quite unobtrusive, for men were coming and going there frequently, and doubtless the neighbours took little notice; that these men did not come out would hardly be remarked upon.

Yet the story somehow leaked out that the Israelite spies were there, and Rahab, having found that elusive something for which she had been searching, hid them under the cut flax that was stored upon the flat roof of her house. When the soldiers came to search, she played innocent, saying that she did not know who

they were or whence they came; moreover, she declared that, about sundown, they had gone, and urged the soldiers to pursue them and said that, if they hurried, they would catch up to them. Hot on the false scent, the soldiers went.

We shall not pause here to reflect upon the fact that her lying tongue saved the lives of the spies; I shall merely comment that one who had lived unto herself for so long, and in such circumstances, would hardly have possessed a high regard for the value of truth, and would be happy to bend it to her own advantage as and when the circumstances seemed to demand it. "The times of this ignorance God winked at." Acts 17:30.

For the information she was able to gather for them and for the hospitality that she showed them, the spies made a promise to Rahab. When the city should be destroyed, they would see to it that she, her parents and her brethren were not destroyed with it; they should all be saved. However, so that her humble abode should be recognized, they instructed her to



"bind a scarlet thread in the window"; this would be the sign that should save the life of Rahab and the lives of her family who dwelt with her.

So when Jericho was destroyed, Rahab's scarlet thread—she had "bound the scarlet line in the window" it seems, as soon as the spies left, lest it should be overlooked amid the tumult and the shouting—saved her and all that found sanctuary in her house.

But Rahab was not admitted into the camp of Israel immediately. The Bible plainly says that at first she and her family were "left . . . without the camp of Israel." The reason for this is not hard to imagine. Rahab's former life was such that she was a virtual outcast from the society of the degenerate people of Jericho; small wonder that she was forced to remain outside of the Israelitish camp until she (and her family) had been instructed in the ways of the Lord, and heard of the high standards which God had called them to. As she dwelt "without the camp" Rahab, with her family, learned some lessons of behaviour and conduct to which she had never given much thought in times gone by. But she learned her lessons well. Soon she and her family were permitted to enter full citizenship in Israel, having purified themselves of their old heathenish practices.

Moreover, great things lay ahead for Rahab. Sacred historians indicate that eventually she married Salmon, a prince of Judah, and as such became the mother of Boaz who later married Ruth, and hence this same Rahab became one of the progenitors of the Saviour.

Hers is a wonderful story, and it reaches down to this year of grace, reminding us that no one is so far removed from the love of God that he cannot become a son (or daughter) of the Omnipotent. Not only was she, a woman of the lowest degree, raised to full citizenship in Israel, but she became the progenitor of Christ! And if we, who are steeped in sin, are sometimes prone to think that we are "not good enough for God," surely the story of the rehabilitation of Rahab must convey to us in the clearest of terms that no one who has the desire in him is so far removed that the arm of the Lord cannot reach him; that no one is so black with the marks of sin that the grace of God cannot rescue her. As one commentator has so nicely put it, "Whosoever will . . . may partake of the glorious privilege of sonship."

But the scarlet thread, what of that? How important is that? What is its significance in this allegorical story? The scarlet thread that this loose and immoral woman tied into the window surely represents the faith she had to believe that there was something better in store for her. Suppose that she had said when the spies had gone, "A scarlet thread, indeed! How will they see that when they are sacking the city? How will they remember me when the noise and tumult of battle is at its height? I think I shall rely on my own resources and fend for myself, and let come what may!" Aye, what if she had said that? She

would have gone down with the rest of the city when the wall fell (for her house was built on the wall) and she would have been lost, never to become a citizen of Israel, never to know the grace of God, never to be purified of the past, never to be in the direct line of the Saviour's ancestry.

But she put the scarlet thread in the window; it was mute testimony to her faith; it said, in effect, "I believe that I may be saved." And that thread was her salvation.

And unless you and I have the faith to believe that we can be saved, we shall be lost; and that is true for the whole human race, no matter how wicked and degraded and abandoned the life has been. Do you have the scarlet thread in the window of your soul?



## SENSE OF VALUES

(Concluded from page 17)

may be compounded to the great detriment of the child if the parent assumes the attitude that the teacher is discriminating against the youngster. The subsequent strife between parent and teacher can be only harmful to the child.

The heart of today's problem is the development of a sense of individual responsibility in the juvenile. This is principally a matter of parental responsibility. It is in the home that the child is imbued with the values and standards by which he sets his future course.

The moral climate of the home today is vital to the world of tomorrow. Each parent should stop to think about what is being reflected on the mind of his child. What is mirrored on your child's mind when he sees the covers blazoned on the bookshelves at the corner store? The theatre ads? The screen and television? What conversation does your child overhear?

Is cynicism moulding your child's attitude for tomorrow? Does he see violence and cruelty emphasized? Decency and honesty ridiculed? What has he been taught of his country? of his God? Does he know that faith is the basis of all freedom?

Is he being taught in the home to pick and choose, to select true values, to learn what is gold and what is brass? Is he on the strength of your example developing a moral code of conduct? Is he turning to the Bible as the source of the only truly successful set of rules by which to live?

Your children advertise you. They are the projection of yourself. Your love, guidance, and companionship are vital to their healthful development mentally, morally, and spiritually. Truly, their future is dependent on the kind of gift only you can give—their sense of values.



## How Long in the Tomb?

Matthew 12:40 says that Christ would be in the tomb for three days and three nights, whereas in actual fact He was there only for two nights and one day. Can this be reconciled? T.P.

When we compile all the references to Christ's time in the grave the matter is easily solved. Some speak of the interval between His death and resurrection as "in three days"; others say "after three days"; and again we find it cited as on "the third day." Unless Jesus is contradicting Himself all these refer to the same period. The problem arises because modern readers misunderstand the ancient method of computing time. This method is called "inclusive reckoning." No matter how small the part of a day concerned, it is reckoned as a whole day in this style of numbering. The Bible records several periods of "three days" that ended during, not after, the third day, and thus comprehended less than three full 24-hour days. See Genesis 42:17-19; cf. 1 Kings 12:5, 12 with 2 Chronicles 10:5, 12. The particular reason Christ spoke as precisely as He did in Matthew 12:40 is that He wished to refer His listeners to the Book of Jonah, and He therefore quoted from 1:17 of that book.

## Judgment on the Midianites

Would you please explain Numbers 31:17, 18? J.C.

The passage reads:

"Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves."

This passage has reference to a judgment upon the idolatrous Midianites who previously had seduced many of the Israelites to profligate worship. God had punished His own people by the thousand for this apostasy, and the present verses refer to the plan to prevent future enactments of the Midianite seduction. All of Israel's neighbours at this time were corrupt as a result of their false worship which encouraged incest, sodomy, human sacrifice, and similar practises. In this instance, Moses was ordered to destroy the males, in order to reduce the idolaters to impotency, and the adult women who might again have allured the Israelites. The young females being yet impressionable were reserved, not for purposes of debauchery but of slavery, in the hope that they might be weaned from the unclean ways of heathen worship.

Page Thirty



## Does It Add Up to a Mistake?

Ezra 2 gives a count of the people who returned from Babylon to Jerusalem and the total is said to be 42,360. However if the individual numbers are added up the total is much less. The same is true of the list given by Nehemiah. Would you please explain? J.C.

It is probable that the learned scribe Ezra, and Nehemiah, the official in the court of the Medo-Persian king, were both as good at arithmetic as we their readers. The fact is that lists of names and figures are particularly liable to small errors of transcription. In spite of variations in the items in the list, the same total is given in Ezra, Nehemiah, and 1 Esdras. Hebrew letters also denote numbers and there was such a great similarity between some of these letters that it was extremely easy for a transcriber of a manuscript to mistake one for another, and this frequently happened. One thing we can be sure of—had a forger been writing these books rather than inspired prophets he would have left no grounds for such a cavil in his original manuscript.

## Did Christ Have Sinful Thoughts?

The Bible declares that Christ humbled Himself by taking man's nature. If He took our nature how could He have avoided having sinful thoughts? M.V.

Christ took upon Himself all the effects of the Fall, sin excepted. That is, He accepted a lessened physical, mental, and moral capacity from that possessed by the first Adam as regards His adopted human nature, but this does not involve the slightest taint of sin. Our evil thoughts are the result of our being born without the Holy Spirit. Christ, on the contrary, from conception was "that holy thing," even with reference to His humanity. See Luke 1:35. We must ever remember that Christ was a pre-existent Person who at the time of the incarnation took upon Himself another nature. With the rest of us our quality of person has been determined by the sole nature which is ours and which is inherently corrupt. His natures, divine and human, "knew no sin" but they did accept limitations which have sprung from sin. Compare 2 Corinthians 5:21 with John 4:6 and Matthew 4:2, etc.

Furthermore we need to distinguish between evil thoughts and thoughts about evil. If we pass a group of lascivious drunkards we may not be able to avoid hearing some of their impure or profane speech. Such hearing, when interpreted automatically by the mind, involves thoughts about evil, but not evil thoughts. If we chose to dwell upon the themes suggested, then at that point the thoughts about sin become sinful, for it is the assent of the will to evil which brings culpability. Luther long ago commented that while we cannot prevent birds flying over our heads we can prevent them making nests in our hair.

Because of our depraved natures it is inevitable that thoughts inclining us towards evil should arise from within as well as from without. In Christ's case, the solicitations to evil came always from without, and were immediately repudiated. See James 1:13, 14.

## Was Prophecy Fulfilled?

In Isaiah 7 we read a prophecy that the enemies of Ahaz would fail in efforts to fight against him. The sign given to Ahaz was to be the birth of a child who would not have attained more than three years of age before the opponents of the Jewish king would give up their attempts to take Judah. Now, according to 2 Chronicles 28 the prophecy did not come true, for Ahaz was defeated by the two opposing rulers. Secondly, why should Christians use this prediction re the birth of a child as though it applied to Jesus Christ? J.C.

March 1, 1969 SIGNS OF THE TIMES



Let us consider the second point first. It is explained in great detail by most able commentators, but suffice to say here that the child born in the days of Ahaz to the young wife of Isaiah, which was then a symbol of God's redemptive power, was also a type of the Saviour who would be called Immanuel—God with us. Matthew, in the first few chapters of his gospel, takes several apotelesmatic prophecies from the history of the Old Testament church and applies them also to the Head of the Church, Christ Himself. See for example Matthew 2:15 and 2:17, 18. This is in complete harmony with the typical nature of the early Scriptures.

As for the first point, it is not true to assert that Ahaz's enemies succeeded in fulfilling their ambitions. It is a fact that they overcame Judah's king in a particular battle, but no single battle constitutes a war. Isaiah 7:6 says that the design of the opponents of Judah was to replace the reigning line with a king of their own. This they never succeeded in doing. When Ahaz died, Hezekiah his son reigned in his stead and the kingdom remained securely with the house of David as foretold. Within the sixty-five years referred to by Isaiah (chapter 7:8) the chief enemy, Ephraim, had ceased to be a kingdom as a result of the Assyrian conquests.

## Moses' Obituary

How could Moses have written the record of his own death as found in the last chapter of Deuteronomy? T.P.

Scripture nowhere declares that Moses did write this chapter. Verses 6, and 10 infer that the chapter was written long after Moses' death. Thus "no man knoweth of his sepulchre unto this day," and "there arose not a prophet since in Israel like unto Moses." Possibly Joshua was the inspired author of this chapter. This in no wise negates the fact that the Pentateuch on the whole is the work of Moses.

## How He Hung Himself

Matthew 27:5-8 and Acts 1:16-19 appear to give two different accounts of the death of Judas. Is the Bible consistent here? T.P.

Neither of these statements excludes the other. Matthew does not deny that Judas, after hanging himself, fell and burst asunder; Peter does not assert that Judas did not hang himself previous to his fall. The probable manner of his end was as follows: Judas sus-

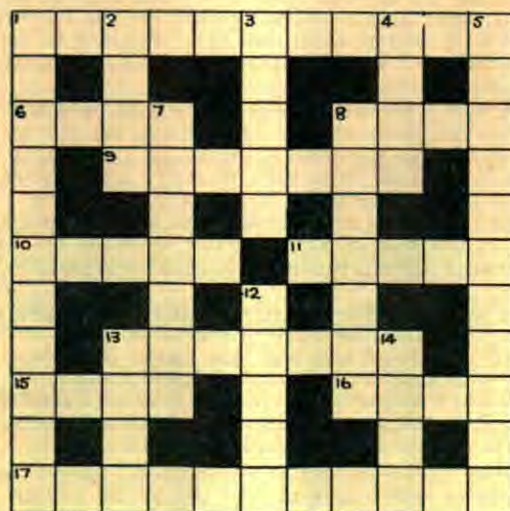
pended himself from a tree, but ultimately his weight broke the rope, and he fell, being horribly mangled as a result. The thirty pieces of silver returned by Judas to the priests was used by them to buy a potter's field where they later buried the betrayer. When Acts says that Judas bought the field it employs a form of rhetoric signifying that the money Judas provided made possible the purchase.

## Greek Old Testament

How do you prove that the Old Testament was translated from Hebrew into Greek about 150 years before Christ was born? J.C.

The Septuagint was a well-known and widely circulated Greek version of the Old Testament in Christ's day. The completed Septuagint is mentioned by the translator of Jesus ben Sirach's Ecclesiasticus in the prologue which he added to this apocryphal work. This prologue was written about 132 B.C. and refers to the Greek Bible as something then in existence. Other historical sources referring to the Greek Old Testament include the Letter of Aristeas (written between 96 and 63 B.C.), Life of Moses by Philo, and the writings of Josephus. Both the latter belong to the first century of our era.

# Bruce Johnston's BIBLE CROSSWORD No. 7



### ACROSS:

- Through Christ's death, this was brought to sinners. (Acts 13:38.)
- What Christ said He would do on the third day after His crucifixion. (Mark 9:31.)
- A priest in the time of Joiakim. (Nehemiah 12:15.)
- As Paul approached Rome, some brethren "came to meet us as far as Appii forum, and The three ———." Acts 28:15.
- Precious stone decorating the Jewish high priest's garments. (Exodus 28:19.)

- One of the five kings who invaded the cities of the plain in Abraham's time. (Genesis 14:1.)
- These declare the glory of God. (Psalm 19:1.)
- Time of day when Christ appeared to Paul on the Damascus road. (Acts 22:6-8.)
- One of the groups over which Jethro told Moses to place able men as rulers. (Exodus 18:21.)
- How the word of God works in those who believe. (1 Thessalonians 2:13.)

### DOWN:

- Attribute of God which helps lead us to repentance. (Romans 2:4.)
- What Christ will give us if we come to Him. (Matthew 11:28, 29.)
- Animal to which Christ likened the Jews of His day. (Matthew 12:34.)
- Parts of the earth to which Paul and Barnabas were commanded to take the news of salvation. (Acts 13:47.)
- Michal accused David of conducting himself in this manner. (2 Samuel 6:20.)
- The kind of vessel Jeremiah was to break as an object lesson to the inhabitants of Jerusalem. (Jeremiah 19:1, 2, 10, 11.)
- God can tell "the end from the beginning, and from ——— times the things that are not yet done." Isaiah 46:10.
- Death is an ——— which comes to good and bad alike, says Solomon. (Ecclesiastes 2:14 and 9:2.)
- Beasts which do not chew the cud and part the ——— should not be eaten. (Leviticus 11:1-8.)
- What Jesus told the rich young ruler to do with his possessions. (Matthew 19:16-22.)

FOR SOLUTION SEE PAGE 26





# LEE

■  
*A Story for Boys and  
Girls by Myrtle O'Hara*

IT WAS LUNCH TIME, and the office girl was sitting at her desk reading and eating her lunch. There was a knock on the door and a little coloured African boy entered. "Please Miss, Mr. Wylie said I could have these," he said pointing to a packet of sandwiches on the boss's desk. He picked them up and turned to go. The girl spoke. "Tell me, Lee, how old are you?"

"I'm ten, Miss."

"Why don't you go to school?"

"I don't know."

"Don't you want to?"

"I don't know."

"Can you read?"

"No, Miss."

"Would you like to?"

"I don't know."

"Sit down, Lee. You can eat your sandwiches here."

The boy sat on the edge of a chair. Then the girl began to read him a story from her book. He was entranced. When she finished she said: "Did you like that?"

"Oh, YES."

"This book is full of stories like that. If you go to school you will be able to read them for yourself."

"But can I get a book like that?"

"Yes, there are many books like this."

"With the same story?"

"Yes, there are thousands of books like this."

"Exactly like it?"

"Exactly."

"Then I'm going to school."

"When?"

"Monday."

"Why didn't you go before?"

"Because nobody told me about the stories. When I can read and write I'll write stories like that."

The girl wrote Lee's name in the book and gave it to him. He was so overjoyed and grateful that tears filled her eyes, and he wondered why she was crying. He treasured that book as though it were made of gold. He had never owned anything before.

Lee had known nothing but work, extreme hardship and starvation since he was five years old. His only crime was that he was coloured, and where he lived coloured people were treated badly. He gave up his work for which he received 30 cents a week and went to a school which had three times as many pupils as it should have contained.

"Make room for Lee," the teacher said.

"There is no room. We are packed so tightly we can scarcely move our arms to write," a boy replied.

"He can sit by me," someone said. "James has left to help his mother. And he can have half my slate because it is cracked right across the middle."

Under those conditions Lee attended school for three years. To make up for lost time he crammed three days' work into each day, and to keep him going he was given one free meal, such as it was, each lunch hour.

Then he had to find work again to enable him to go on to college. He was hired at 50 cents a week, but had to work nineteen hours a day, and after that he was too tired to eat the little food provided for him. Because he couldn't keep it up and left his employment before a month had passed, he received no wages.

After barely keeping alive for some time on a few cents a week, which were scarcely sufficient to buy the meanest scraps of food, he found an office job at one dollar a week. Of this he paid 25 cents each week for a correspondence course of study, 25 cents for books, 25 cents for food and 25 cents for clothes and general expenses. His thirst for knowledge was never satisfied, and while there he read many books from a library in the building where the office was located.

Later he worked his way through college for three years, but always was on the verge of starvation. His body was thin and undersized and bore the marks of malnutrition. Yet Lee overcame all these obstacles and commenced writing for various magazines. Ten years after he started school he arrived in England, having worked his way there on a boat. He later became the author of several books.

Probably the office girl never knew the results of her few words of encouragement and her kindly interest in a little outcast coloured boy. It does not cost much to speak kindly or to take an interest in and encourage others, and often the results are surprising. May none of us ever be guilty, through our failure to be friendly, of causing a discouraged person to give up trying. The kindly things we fail to do can harm people just as much as the unkind things we may actually do to them.

King Solomon wrote: "A word fitly spoken [which means kindly, helpful, encouraging words] is like apples of gold in pictures of silver." "A word spoken in due season [spoken at the right time], how good it is!" Let us always ask God to give us grace to take an interest in others and to speak the right words at the right time, and the wisdom to help them as we have opportunity.





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