

Signs

OF THE TIMES

APRIL 1969

When Justice Stood Aghast!
Page 6

(Registered at G.P.O., Melbourne, for transmission by post as a periodical.)

JUDAS

He shrewdly traded God for gold—
He worshipped gain on cost—
But when his idol called him slave
He knew his soul was lost.

And as he trembling, paid the price,
Such utter loneliness
Embraced a dead eternity
With sobs of thankfulness.

To gain the world is to gain a loss
If the gaining of that goal
Demands the debt you have to meet
Is paid for with your soul.

—D. J. SILVER.



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.

VOLUME 84, NUMBER 4 APRIL, 1969

EDITOR --- Robert H. Parr

CONTRIBUTING EDITOR - Arthur S. Maxwell

OFFICE EDITOR - - - - - David L. Stokes

CIRCULATION MANAGER - - - Allan Maberly

LAYOUT - - - - - Howard G. Davis

HOMELY HOMILIES

ON PROMISES

I think I see more clearly what it means to receive God's promises.

Meticulously my daughter counted the rows of small pencil marks on the paper behind the door. Each mark was credit to the value of one cent, and of course there would need to be quite a number of them for her aim of \$1.00.

"Mummy, I've earned thirty-seven cents. Will you give them to me now to put in my money box please?"

"Well," I explained, "I haven't the change at the moment, but those marks are just as good as cents in your jar. The money is yours. I know you want to buy Granddad and Mamma a Christmas gift, and as soon as you need the money when we are to go shopping, it will be available. The money is just as much yours as if it were sitting in your jar."

Clearly, she differed with my opinion. After all, to a seven-year-old, it is much better to see and feel the coins in the hand than just to believe promises, even if the one who promises is trustworthy.

Yet, maybe we are all a bit like seven-year-olds! God has promised to supply all our needs, to be to us a God in the ultimate sense of commitment. When that little baby was born two thousand years ago and grew up and died on the cross and rose again in a demonstration of this commitment of love, God revealed that He had given to us "the eternal life"—the sharing of His Presence—with all other blessings as a result. What He has promised is ours just as surely as if we could feel it in our hands, because "He is faithful that promised." As we trust Him, all will become available, when we need it most.

Connie J. French.

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OUR COVER PICTURE

For a world that seeks the answers to so many problems, our artist, Alan Holman, has depicted our conviction that Christ is the only solution. To teenagers demonstrating and revolting in attempts to gain what they consider are just and valuable reforms, Christ is the only answer.

SUBSCRIPTION RATES:

- One-year subscriptions, paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands \$2.00
- British Commonwealth Countries \$2.90
- New Zealand (N.Z. Currency) \$2.00
- "Single Copies" .20
- A publication of the Seventh-day Adventist Church, the SIGNS OF THE TIMES is printed and published monthly by the SIGNS PUBLISHING COMPANY (Australasian Conference Association Limited, Proprietors), Warburton, Victoria, Australia, and is registered as a periodical in Victoria.
- All subscriptions should be accompanied by cash, such remittance being made payable to the Signs Publishing Company. All New Zealand remittances should be made by Money Order, as N.Z. Postal Notes or Stamps are not negotiable in Australia. Please notify changes of address promptly, stating both old and new addresses.

The Trouble with Easter

THE TROUBLE with Easter is that it is a movable feast. Falling, as it may, on any one of the thirty-five days in March or April, the most solemn feast in the Christian church certainly must be something of a nuisance to the church leaders who earnestly and sincerely celebrate the death and resurrection of Jesus Christ at this season.

We venture that we love the Lord not one whit less than the most dedicated worshipper of the risen Lord on Easter morning, yet we do not obviously and openly celebrate this feast as such. We feel that this solemnity on Good Friday followed by the joy of Easter morning is not quite in the plan ordained by God.

The very fact that Easter wanders about the calendar, seemingly unable to make up its mind when to fall, is an embarrassment to Christian leaders, make no mistake about that. If there is one thing upon which the leaders of Christian churches agree—both Catholic and Protestant—it is that they wish that Easter would settle down and allow itself to be celebrated on a fixed date.

It should not unduly surprise us that Easter does, in fact, meander about from March to April, for its date is fixed by the phases of the moon. Now, it is natural to ask, whatever has the moon to do with this Christian festival? The answer is that it is not, originally at least, a Christian festival. It is rather a festival to the moon goddess, a ceremony to the resurgence of life in the winter-stagnant earth, a fertility rite practised as the pagans began to sow their ground after the winter snows had melted and the magic of growth appeared in the northern hemisphere.

And when pagans became Christians, it was a natural step to see a connection between the resurgence of life in the leafless trees and the germinating seed on one hand, and the resurrection to life from the garden tomb which housed the Christ over that fateful week-end, on the other.

Thus the festival became the Christian Easter with very little effort, except that, since it is the celebrating of an event, it would have been better if it were tied to an actual and fixed time, rather than to the apparently capricious phases of the moon.

Actually, Easter is set down by agreement among Christians in a decision which dates from A.D. 325. The

rule for finding Easter is simply that it should fall on the first Sunday after the fourteenth day of the moon, following the (northern) vernal equinox. (Got that? You'll never have to worry about when Easter falls again, will you?) But wait; there are complications. If this day should fall on the equinox, then the following Sunday should be Easter day. And just before you settle back with a contented sigh and murmur, "Now I understand it all so clearly," you should know that it is not computed on the times of the actual moon which has long been the friend of romantic lovers, poets and lyric writers for popular songs. Nor is it attached to what astronomers call the "mean" moon, but rather to a phantom object called the "Paschal Moon" whose phases are so calculated that they are a couple of days ahead of those of the real moon.

(Are you still with us?)

Perhaps we lost you somewhere in that last paragraph. Then take comfort in the fact that you may learnedly announce (as a conversation piece or an ice-breaker at a party) that Easter may fall anywhere between March 22 and April 25. You might like to follow up that thought with this one: Already the British parliament has passed an Easter Act which authorizes the gov-

"GLOW-WORMS." London school children carrying school-cases made from bright orange reflective material. Road safety organizations have endorsed this endeavour to reduce the road toll.



ernment to fix Easter Day to a definite day "when the opportunity arose." Though that act has been on the statute books for more than forty years, apparently the suitable occasion has not yet arisen, even though all religious leaders say they would welcome a fixed date for Easter. (Strange that something of no consequence and upon which they all agree, has not been able to be implemented these more-than-forty years; makes one wonder how they are going to resolve the bigger differences that stand between the various Protestant groups, and between Protestantism and Catholicism.)

Of course, this matter of Easter need not have arisen at all had the early fathers of the church taken the time to read the epistles of the New Testament and found out what God had to say about the date of Easter and the memorial to the resurrection. And do you know what He said about the date of Easter? Nothing! Not a word! But about a memorial to the resurrection, ah, that is something else. He did have much to say on this, and we do not have far to look.

People (and you can depend on old *homo sapiens* to make a complicated issue out of something childishly simple) are not doing what God asks when they rush out to be present at the sunrise service on Easter Sunday morning. No, God had another—and, He thought, a better—memorial of Christ's resurrection. Speaking through His nominated apostle, God has given us the dimensions of His memorial to the resurrection in these words: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:3, 4. And, as if to confirm the matter: "Buried with Him in baptism, wherein also ye are

risen with Him through the faith of the operation of God, who hath raised Him from the dead." Colossians 2:12.

There you have it! If you want to celebrate the resurrection of Christ, you must let the old self die and be baptized, so that, when you "come up out of the water," you will, symbolically, rise to "walk in newness of life," after the manner of the Christ in His resurrection.

The trouble with Easter is that it is a movable feast; but that is only one aspect of it; it is also man-made; it is opposed to what God wants us to observe; it is heathen-based but white-washed to look like a Christian festival; it is a carry-over from paganism; it has nothing, originally, to do with the resurrection of Christ.

When will man accept God's memorials? And when will he cease substituting his own?

Robert H. Parr

Microstates

EVER SINCE the breakup of the great colonial empires, new nations have appeared on history's stage with incredible rapidity. A few have been of considerable size, but most of them have been small, weak, and impoverished.

When the UN was organized in 1945 it had fifty members. Now, less than twenty-three years later, it has one hundred and twenty-two. Of the seventy-two new nations—mostly in Africa and Asia—sixty-nine have a population less than that of New York City.

The smallest member of the UN is the Maldives Islands in the Indian Ocean, with a population of only 98,000. But other even smaller groups are clamouring for membership. Now eligible for independence, and therefore all the privileges and prestige of belonging to the UN, is the Pacific

THE MOON MAN. Colonel Frank Borman and Mrs. Borman meet members of the Royal Family in London. Apparently young Prince Edward has just made some ingenuous remark that amused his family and the visitors.



Ocean island of Nauru, with a population of three thousand. Also eligible is Pitcairn Island in the South Pacific, with a grand total of eighty-eight inhabitants!

No wonder Secretary General U Thant is alarmed. In his report to the twenty-second regular session of the General Assembly he coined the word "microstate" and said that something must be done about the admission of very small communities which would "lead to a weakening of the United Nations itself."

He was right. But the damage has been done. Mr. U Thant wants to lock the barn door not after the horse has fled but after the barn has become full of young and very lively colts.

It was a noble thought that inspired the founders of the UN to welcome all nations, large and small, strong and weak, rich and poor, and give them all equal voting rights. There was a one-world, let's-all-be-brothers gleam in their eyes when they laid their beautiful plan in San Francisco at the close of World War II. But it was too good for this wicked old world. It hasn't worked, and it never will.

In twenty years the UN has evolved into a conglomeration of peoples from such diverse racial, religious, and political backgrounds that it has become almost totally bogged down in conflicting opinions. It seems powerless to achieve any of its original objectives. As new members are added, each smaller than the one before, the situation becomes worse.

Thus one more of mankind's efforts to save itself is proving ineffectual. The real trouble, of course, lies in the fact that the plan leaves God out.

Without acceptance of the God of love—without submission to His divine and holy will—there can never be peace on earth, whether in the individual heart, the family, the nation, or the world at large.

Arthur S. Maxwell

Good Point, Wrong Conclusion

"I TAKE DRUGS, I do it because it induces a feeling of well-being, of relaxation, of light-heartedness, and it blurs the hard reality of time and space. I started on the soft stuff and gradually moved on to the hard stuff as the result of the activity of a pusher.

"All of you will recognize the symptoms and the sorry story of a 'pot' smoker. Except, of course, the drug I take is alcohol. . . ."—Bill Grundy as quoted in *The Age*, January 20, 1969.

Recently in Britain, the Home Office appointed a subcommittee to report on the problem of drug taking in the United Kingdom. In their report they felt that more lenient consideration should be given to those possessing cannabis, and they even felt that those who "push" it should be treated less severely. They stated that they felt cannabis was less dangerous than the opiates, barbiturates and amphetamines (medicinal substances used to in-

duce sleep in those who take them). They even went as far as to say that it was "probably no more—and possibly less—dangerous than alcohol."

Quite a few people these days are asking the question that Bill Grundy raised in the earlier quotation. How can we condemn such a thing as cannabis, marijuana, "pot"—call it what you may—while drug-based pleasures such as tobacco-smoking and the consumption of alcoholic beverages go not only unchecked but encouraged by big business. The inconsistency is puzzling!

Many countries have taken the very brave plunge and in face of the financial loss have banned cigarette advertising. Radio, television, etc., are hard hit by this, but if other countries have survived, it is about time Australia took a stand on this issue.

Many will argue that drugs such as those associated with hippies, yuppies and other current trenders are more dangerous than cigarettes and alcohol since they are inclined to lead to more serious commodities such as heroin, etc. There may be truth in this, but really it does not remove the present inconsistency that one set of drugs is almost entirely unrestricted, but even the handling of the other carries a prison term.

(At this point we should not fail to note that in the 1950s Aldous Huxley reportedly prophesied that mankind seemed predestined to dependence on at least some kind of "escape mechanism" to free him from the stark realities or disturbing boredom of daily life. In this context, "pot," cigarettes, alcohol, are all one and the same thing.)

Now we are not advocating that the injustice ought to be removed by waiving the laws on marijuana. This is the object that many have had in mind by pointing out the inconsistency. Our point is that in view of our increased knowledge concerning the harmful effects of alcohol and tobacco, is it not time we rectified the inconsistency by dissuading in a more positive way those who use these "escapes." As many social dangers surround "drink and smokes" as surround "pot"—so far at least.

How many more people must die on our roads before drinking drivers receive heavier penalties? Around 50 per cent of road fatalities can be associated with drinking drivers. How many more heart attacks, deaths from lung cancer and emphysema are going to rob our population of fine men and women before we discourage the cigarette firms from peddling their deadly products?

Such remarks as these are doomed to be fobbed off with sarcasm and mockery because such remarks are not likely to be popular. But they are true! While we are airing the inconsistency of condemning some drugs while others go unchecked, let us not get the issue out of perspective. It is not "pot" that needs to be legalized, it is the others that need to be condemned. Bill Grundy raised a good point; let us not come to the wrong conclusion.

David L. Stokes



**A WORD TO
REMEMBER**

“Resurrection”

By ROY C. NADEN

In 1966, author Hugh Sconfield raised a storm of protest around the world with his controversial book, *“The Passover Plot.”* In this unusual work, Sconfield postulates that Christ was an impostor who engineered a fulfilment of the Messianic prophecies of the Old Testament. This book re-opened the whole question of the validity of the Bible and its prophecies.

But just before you casually dismiss the whole idea, maybe it would not hurt to pause a moment and think through an answer to the question, Was Christ a clever impostor or did He, in fact, fulfil the prophecies?

You know, it is often possible for a man to organize the events of his life, even the last days, but there are two events no man could possibly arrange, even by the cleverest organization and manipulation. First of all, no one can plan his birthplace ahead of time. And no one can raise himself from the dead—let alone on a pre-arranged day! Only the Son of God could have done those two things!

Five centuries before the wise men saw the light of the guiding star, a Hebrew prophet under inspiration named Christ's birthplace. He said it would be Bethlehem. This fact was well-known to all those who read the ancient Scriptures. Actually the more you look into this story, the more impossible it is to

believe that Christ was simply play-acting to fulfil the prophecies. In fact, He fulfilled no less than twenty-four prophecies in His last twenty-four hours.

Now what about Sunday morning; the morning of the resurrection? An angel descended from the heavens and tossed aside the massive boulder sealing the entrance to the tomb. Then Jesus broke loose the bands of death itself and rose triumphant! Of this there can be no doubt: around these two events—Jesus' death and His resurrection—revolves the entire plan of salvation.

The *death of Christ* made pardon possible for all men. Today anyone may find relief from the appalling burden of guilt by accepting Christ as Saviour and Master. Yet this is not enough!

In God's plan, there were *two* pillars to support the “bridge of salvation.” The first was *Christ's death*, and the second was *His resurrection*. Neither of these two events were accidental; they were both part of Heaven's clearly defined programme. Christ said, “*I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.*” John 10:17, 18.

In the final moments of His life He voluntarily took upon Himself the sins of the world, and then He voluntarily died. When He cried those words, “It is finished,” it was a cry of triumph. He rightly claimed the highest attainment; a perfect life, a perfect sacrifice, a perfect, purchased redemption.

He had the power also to take up His life again at the appointed time. At least twenty times in the Scriptures we read Christ's words that He would rise from the dead on *the third day*. And His resurrection was an *assurance, a pledge, that He would bring all the saints to life at the last day!* Jesus said, “This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and *I will raise him up at the last day.*” John 6:40.

Christ has placed in every earthly tomb a light to scatter fear, a hope to bind up sorrowing hearts, and a faith to bolster doubting intellects. Christ's resurrection has put “sleep” into death. If you are passing through the sad experience of the loss of a loved one right now, remember this: because of Christ's resurrection, there is hope! Have faith in God! Look up through your tears and see the rainbow of God's promise, and remember Christ's words, “I am the resurrection, and the life!” John 11:25.



When Justice stood aghast!



● "If you see . . . justice and right violently taken away, do not be amazed at the matter; for the high official is watched by a higher." Ecclesiastes 5:8, R.S.V.

By EDWIN V. GALLAGHER

TO THE BIBLE student and the student of history, the trial of the man called Jesus Christ in the city of Jerusalem in the year A.D. 31 presents the most striking example of utter illegality and stark irregularity in court proceedings. Demonstrated, too, was the freely manifested malignity of the people, the victims of their own unreasoned emotions—and all this to a man completely innocent of any of the accusations for which He was being tried.

Some of the aspects of this illegality will now be identified, especially those relating to that part of the trial conducted by the Jews themselves. That which was violated was their "respected" and "absolute" code of ethics: the Talmud.

The Jewish power involved was the Sanhedrin, consisting of seventy-one members, leaders in Jewish society, and headed by the High Priest. This was the court. Its action and proceedings were governed by laws which, in relation to present-day standards, are considered to be just, fair, humane and reasonable. It had an axiom which went thus: "The Sanhedrin is to save, not to destroy."

In accordance with this purpose, the court followed the basic principle of "innocent until proved guilty." In the case of Jesus, this was the first point of legal violation. Jesus was brought to the court of Annas on that Thursday night with the full intention on the part of His accusers, not to see if He were innocent, nor even to establish His guilt particularly, but to have Him punished and condemned. The fact that He must first be found guilty of something was an annoying technicality; and this was the attitude which persisted right throughout the trials, until at last the sight of His mutilated body hanging limply from the cross satiated their spite.

It was the law that, firstly, evidence for the INNOCENCE of the accused should be presented, followed

by the evidence for his guilt. It was also the law that every accused man should be defended; but for Jesus, no counsel was appointed. If He would be defended at all, He must defend Himself.

A second violation of the trials before Annas and Caiaphas was in relation to the TIME when the court was held. It was conducted, initially, at night, whereas Jewish law said distinctly that all criminal cases must be heard and completed in daytime, and must not be carried through the night. Further, only if the verdict was Not Guilty could a case be finished on the day it was begun; otherwise a night must elapse before judgment was given. Jesus' trial started with Annas on the Thursday night, which, according to the Jewish reckoning, was Friday. The trial was completed in the morning—still Friday; thus this law was flagrantly violated.

But besides this, judgment must not be pronounced on the Sabbath, nor during a public feast. If the time lapse of a day had been observed, this would have placed the actual judgment-giving on the Sabbath. Apart from this, however, it was the time of the Passover Feast (the crowds were already gathering some time before the trials were completed on the Friday).

If this were not enough, judges who were to condemn a man to death had to fast all the previous day: it is glaringly obvious that this was completely disregarded.

A third violation was in respect to PLACE. No decision made was valid unless the Sanhedrin met in its own meeting place, which was the Hall of Hewn Stone in the precincts of the temple. As this was not done in the first trials of Annas and Caiaphas, it rendered them, if not illegal, very irregular and unorthodox. Judgment required, too, the assemblage of the FULL Sanhedrin. Although Gospel writers are not detailed enough to prove this, it is almost certain that there was barely a quorum (twenty-three) at the night trial with Caiaphas. The recognition of its non-validity in this regard and in others, was, no doubt, the reason for the re-assembly of the Sanhedrin in the morning. Although it could be doubted that, even then, ALL the members were present. (It is probable, for example, that Nicodemus and Joseph of Arimathea were not there.)

The fourth major violation of law and principle lay in the METHOD OF OBTAINING EVIDENCE. It was Jewish law that all evidence must be supported by at least two witnesses (Deuteronomy 17:6), separately examined, and having had no previous contact with each other. False evidence was punishable by death. It is certain that these criteria, both the law and the punishment, were disregarded. In the trial before Caiaphas, false witness was actually sought by the chief priests and the whole council. (Matthew 26:59.) Many bore false witness, until eventually two came forward—whose testimony agreed in general theme, but not in detail. They were but lying agents put up to justify a verdict which had already been determined. Then, infuriated by being unable to find acceptable evidence, Caiaphas,

(Concluded on page 11)



Jesus Is

By
ELLEN G.
WHITE

THE NIGHT of the first day of the week had worn slowly away. The darkest hour, just before daybreak, had come. Christ was still a prisoner in His narrow tomb. The great stone was in its place; the Roman seal was unbroken; the Roman guards were keeping their watch. And there were unseen watchers. Hosts of evil angels were gathered about the place. Had it been possible, the prince of darkness with his apostate army would have kept for ever sealed the tomb that held the Son of God. But a heavenly host surrounded the sepulchre. Angels that excel in strength were guarding the tomb, and waiting to welcome the Prince of life.

"And, behold, there was a great earthquake; for the angel of the Lord descended from heaven." Clothed with the panoply of God, this angel left the heavenly courts. The bright beams of God's glory went before him, and illuminated his pathway. "His countenance

was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men."

Now, priests and rulers, where is the power of your guard? Brave soldiers that have never been afraid of human power, are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, Son of God, come forth; Thy Father calls Thee. They see Jesus come forth from the grave, and hear Him proclaim

Alive!

over the rent sepulchre, "I am the resurrection, and the life." As He comes forth in majesty and glory, the angel host bow low in adoration before the Redeemer, and welcome Him with songs of praise. An earthquake marked the hour when Christ laid down His life, and another earthquake witnessed the moment when He took it up in triumph. He who had vanquished death and the grave came forth from the tomb with the tread of a conqueror, amid the reeling of the earth, the flashing of lightning, and the roaring of thunder. When He shall come to the earth again, He will shake "not the earth only, but also heaven." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." "The heavens shall be rolled together as a scroll"; "the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." But "the Lord will be the hope of His people, and the strength of the children of Israel." (Hebrews 12:26; Isaiah 24:20; 34:4; 2 Peter 3:10; Joel 3:16.)

At the death of Jesus the soldiers had beheld the earth wrapped in darkness at midday; but at the resurrection they saw the brightness of the angels illuminate the night, and heard the inhabitants of heaven singing with great joy and triumph: "Thou hast vanquished Satan and the powers of darkness; Thou hast swallowed up death in victory!"

Christ came forth from the tomb glorified, and the Roman guard beheld Him. Their eyes were riveted upon the face of Him whom they had so recently mocked and derided. In this glorified Being they beheld the prisoner whom they had seen in the judgment hall, the One for whom they had plaited a crown of thorns. This was the One who had stood unresisting before Pilate and Herod, His form lacerated by the cruel scourge. This was He who had been nailed to the cross, at whom the priests and rulers, full of self-satisfaction, had wagged their heads, saying, "He saved others; Himself He cannot save." Matthew 27:42. This was He who had been laid in Joseph's new tomb. The decree of Heaven had loosed the captive. Mountains piled upon mountains over His sepulchre could not have prevented Him from coming forth.

At sight of the angels and the glorified Saviour the Roman guard had fainted and become as dead men. When the heavenly train was hidden from their view, they arose to their feet, and as quickly as their trembling limbs could carry them, made their way to the gate of the garden. Staggering like drunken men, they hurried on to the city, telling those whom they met the wonderful news. They were making their way to Pilate, but their report had been carried to the Jewish authorities, and the chief priests and rulers sent for them to be brought first into their presence. A strange appearance those soldiers presented. Trembling with fear, their faces colourless, they bore testimony to the resurrection of Christ. The soldiers told all, just as they had seen it; they had not had time to think or speak anything but the truth. With painful utterance they said, It was the Son of God who was crucified; we have heard an angel proclaiming Him as the Majesty of heaven, the King of glory.

The faces of the priests were as those of the dead. Caiaphas tried to speak. His lips moved, but they uttered no sound. The soldiers were about to leave the council room, when a voice stayed them. Caiaphas had at last found speech. Wait, wait, he said. Tell no one the things you have seen.

A lying report was then given to the soldiers. "Say ye," said the priests, "His disciples came by night, and stole Him away while we slept." Here the priests overreached themselves. How could the soldiers say that the disciples had stolen the body while they slept? If they were asleep, how could they know? And if the disciples had been proved guilty of stealing Christ's body, would not the priests have been first to condemn them? Or if the sentinels had slept at the tomb, would not the priests have been foremost in accusing them to Pilate?

The soldiers were horrified at the thought of bringing upon themselves the charge of sleeping at their post. This was an offence punishable with death. Should they bear false witness, deceiving the people, and placing their own lives in peril? Had they not kept their weary watch with sleepless vigilance? How could they stand the trial, even for the sake of money if they perjured themselves?

In order to silence the testimony they feared, the priests promised to secure the safety of the guard, saying that Pilate would not desire to have such a report circulated any more than they did. The Roman soldiers sold their integrity to the Jews for money. They came in before the priests burdened with a most startling message of truth; they went out with a burden of money, and on their tongues a lying report which had been framed for them by the priests.

Meanwhile the report of Christ's resurrection had been carried to Pilate. Though Pilate was responsible for having



given Christ up to die, he had been comparatively unconcerned. While he had condemned the Saviour unwillingly, and with a feeling of pity, he had felt no real compunction until now. In terror he now shut himself within his house, determined to see no one. But the priests made their way into his presence, told the story which they had invented, and urged him to overlook the sentinels' neglect of duty. Before consenting to this, he himself privately questioned the guard. They, fearing for their own safety, dared not conceal anything, and Pilate drew from them an account of all that had taken place. He did not prosecute the matter further, but from that time there was no peace for him.

When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die.

The priests, in putting Christ to death, had made themselves the tools of Satan. Now they were entirely in his power. They were entangled in a snare from which they saw no escape but in continuing their warfare against Christ. When they heard the report of His resurrection, they feared the wrath of the people. They felt that their own lives were in danger. The only hope for them was to prove Christ an impostor by denying that He had risen. They bribed the soldiers, and secured Pilate's silence. They spread their lying reports far and near. But there were witnesses whom they could not silence. Many had heard of the soldiers' testimony to Christ's resurrection. And certain of the dead who came forth with Christ appeared to many, and declared that He had risen. Reports were brought to the priests of persons who had seen these risen ones, and heard their testimony. The priests and rulers were in continual dread, lest in walking the streets, or within the privacy of their own homes, they should come face to face with Christ. They felt that there was no safety for them. Bolts and bars were but poor protection against the Son of God. By day and by night that awful scene in the judgment hall, when they had cried, "His blood be on us, and on our children," was before them. Matthew 27:25. Nevermore would the memory of that scene fade from their minds. Nevermore would peaceful sleep come to their pillows.

When the voice of the mighty angel was heard at Christ's tomb, saying, "Thy Father calls Thee," the Saviour came forth from the grave by the life that was in Himself. Now was proved the truth of His words, "I lay down my life, that I might take it again. . . . I have power to lay it down, and I have power to take it again." Now was fulfilled the prophecy He had spoken to the priests and rulers, "Destroy this

temple, and in three days I will raise it up." John 10:17,18; 2:19.

Over the rent sepulchre of Joseph, Christ had proclaimed in triumph, "I am the resurrection, and the life." These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity, Christ possessed the power to break the bonds of death.



Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first-fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ the first-fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thesalonians 4:14.

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-labourers with God, and who at the cost of their lives had borne testimony to the truth. Now they were to be witnesses for Him who had raised them from the dead.

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as first-fruits of My power, to be with Me where I am, nevermore to see death or experience sorrow.

These went into the city, and appeared unto many, declaring, Christ has risen from the dead, and we be

risen with Him. Thus was immortalized the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy dead men shall live; together with my dead body shall they arise." Their resurrection was an illustration of the fulfilment of the prophecy, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said, "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Who-so eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 10:10; 4:14; 6:54.

To the believer, death is but a small matter. Christ speaks of it as if it were a little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8:51, 52; Colossians 3:4.

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchres, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs, and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice, and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church, and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world, but also in the world to come. ★★



WHEN JUSTICE STOOD AGHAST!

(Concluded from page 7)

abusing his priestly authority, jumped up in rage and accused Jesus directly, trying to force from Him some admission which could be used against Him. Any evidence offered by the accused was not acceptable, as Caiaphas well knew. His emotional outburst was illegal and disgraceful.

"That meeting in the night began as a court of justice and ended in a frenzied display of hatred, in which

there was no attempt to maintain even the superficiality of impartial justice."—William Barclay, *"The Gospel of Matthew,"* page 390.

At the close of the Jewish trials early on Friday morning, "they had only against Him a charge of constructive blasphemy, founded on an admission forced from Him by the High Priest, when even their own suborned witnesses had failed to perjure themselves to their satisfaction."—Frederick W. Farrar, *"The Life of Christ,"* page 584.

Yet, when He was presented for trial before Pilate, the Jews had manufactured at least three suitable accusations, of which, they claimed, they had found Him guilty. They said He was "perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a king." Luke 23:2. These were "a gross caricature of Jesus' claim, maliciously confusing the religious and political interpretation."—A. Marcus Ward, *"The Gospel According to St. Matthew,"* page 154.

Pilate's court was just as much a "frenzied display" as had been that of Caiaphas. No true witnesses were found, no real evidence was submitted. And so the judgment of Pilate was, "I find no crime in this man." Luke 23:4, R.S.V. It was only the pressure from the impatient crowd that made Pilate fearful for his position, and led him to relent—firstly, in allowing the scourging, and finally, in committing Him to the people for crucifixion. This was the most fearful illegality—for a man to be officially acquitted, and then executed, is a terrible misplacement of justice and reason. There was no justice in bargaining Him off against Barabbas, nor in the scourging; and when Pilate said, "Take ye Him, and crucify Him: for I find no fault in Him" (John 19:6), he expressed the feelings of the people from the start: "Legally, He is an innocent man, but we don't like Him; He's causing a lot of trouble and disturbance, and claiming to be the Son of God, which we find impossible to believe. Such a man should be done away with. Let him be cursed by God, and crucified."

Of course, what remains to be mentioned was the whole background of highly illegal and unprincipled mockery and derision—crude and cruel—manifested even before He was committed for execution. It started with the officer in the court of Annas striking His face, and did not end even when the nails had been driven into His hands and feet. It continued until there was no life left to respond to it.

Thus is portrayed Jesus, the Son of God: six times tried, four times derided, thrice acquitted, twice condemned, and finally, crucified; an innocent victim of gross illegality and perverted justice.

He loved, but they hated; He was innocent, and they were guilty; He died, but theirs was the crime. He came to save, and they destroyed Him.

—And YOU, friend, how are YOU treating Jesus?

★★

The Wind and the Law

By AUSTEN G. FLETCHER

BECAUSE it is consistent with the New Testament, the Old Testament contains many warnings against idolatry.

"When ye have transgressed the covenant of the Lord your God, which He commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the Lord be kindled against you, and ye shall quickly perish from off the good land which He hath given unto you." Joshua 23:16. See also Judges 2:12, 17 and Job 31:26-28.

It may be well to enquire, "Who violates this command?"

Certainly, the heathen who use images in the worship of them who by nature are not God at all, but are false gods. Yet, this command is also violated by the men who would seek to worship the true God, employing images in such worship. It is impious to attempt to represent God by visible resemblance, because He is infinite and cannot be represented by lines and lineaments. He is invisible, and none can depict Him by what can be seen.

"Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Acts 17:29.

The Lord reproves those who seek to worship the true and living God by means of images being involved in acts of worship. The most noticeable occasion of this is when the Israelites made the golden calf at the foot of Mount Sinai.

When Israel made the golden calf, it is interesting to note that they thought of it only in relation to the worship of the true God. (See Exodus 32.) They proclaimed a feast "to the Lord." Verse 5. In the act of using this image in their worship they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Verse 4. That is the very way in which the living God introduced His own holy law to them: "I am the Lord thy God, which have brought thee



out of the land of Egypt." Exodus 20:2. There was no doubt in their minds as to who had delivered them from Egypt. It was this very God whom they sought to worship, employing the image of the golden calf.

Throughout the Scriptures, actions that reflect an adoration and an esteem of images are reprov'd. Kissing images (Hosea 13:2), offering incense before images (Ezekiel 8:11), bowing, prostrating and kneeling before images (Isaiah 44:15), and carrying images in processions (Isaiah 46:7) are things named in association with the sin of idolatry. We have to make this observation sadly, yet it is positively true that wherever we have seen images used in Christian worship, all these actions have been prominent! It seems that the use of images in the worship of the church is hardly distinguishable from the use of images outside the church, or in Old Testament times when the Lord reprov'd it in the scriptures we have just alluded to.

It is also idolatry to pray to any angel or saint other than to God Himself. To pray to a person is an act of homage. The one who prays admits himself to be a suppliant. But he also admits that the one he addresses in prayer is invested with such power, majesty, holiness and right as to be able to answer his prayer. He also is suggesting that the object of that prayer can dispense spiritual blessings and graces to the suppliant. The gospel admits that only the Father, Son and Holy Spirit can bestow such spiritual blessings and graces, and they alone are those Beings in whom reside per-

fect power, perfect wisdom and perfect love. When Paul inquires, "How then shall they call on Him in whom they have not believed?" (Romans 10:14) he indicates that faith and invocation should centre in the same subject. People should call upon the One they believe in. To say therefore that we believe in this saint, or that charm or image, is to declare our trust in someone other than God. And this is idolatry.

Alexander MacLaren observed, "Enlisting the sense as allies of the spirit is risky work. . . . The history of all symbolic and ceremonial worship shows that the experiment is more likely to end in sensualizing religion than in spiritualizing sense."

Not only do the Holy Scriptures reprove idolatry, they also go so far as to mock and ridicule it. (Isaiah 44:9-20.) An artisan takes his metal or his piece of wood, the Lord says, and with all his skill carves out his image. Then he bows down before it imploring help and deliverance. But he takes the chips from the very same piece of wood and uses the chips to cook himself some food! What is the difference between the wood he has used to cook cabbages with, and the wood to which he bows down and prays?

To mock at the way some worship would seem a strange thing to do. It is something that a sense of propriety would restrain us from. Yet the living God mocks the idolater! God must be prepared to resort to extreme measures to quicken the conscience of the one engrossed in idolatry. The Bible says that idols are "a snare" to people. (Psalm 106:36.)

It remains for us to observe that the second commandment speaks both a blessing and a warning. Most people are mindful of its warning, yet its blessing is worthy of our attention. "Showing mercy unto thousands of them that love Me, and keep My commandments." Exodus 20:6. This gracious mercy is at once our comfort and our hope. To experience God's mercy is to find peace for our souls. Divine mercy is the sinner's safe place of refuge where he is sheltered from all the distresses of sin.

But what of the warning?

"For I the Lord thy God am a jealous God." The very word *jealous* is descriptive of one of the most tender of all the relationships God sustains towards His people. Jealousy suggests the very relationship portrayed by the prophet Isaiah: "For thy Maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel." Isaiah 54:5. "I was an husband unto them, saith the Lord." Jeremiah 31:32.

In these words the Lord is telling us that He has a right to our most tender and intimate affections and loves. There is between the Redeemer and His redeemed a perfect bond of trust and faith. To the believer, Christ is all!

Of these affections and loves, God is jealous. We could say that jealousy is an affection or passion of the

mind by which one is stirred up against whatever hinders his enjoyment of what is rightly his. Though our love be far from perfect, our faith feeble, yet God rejoices in it and takes pleasure in it. If anything intrudes upon our direct communion with Him, He is jealous against that very thing.

When one is stirred to jealousy, he becomes full of misgivings and doubts. He does not rely on the truth and fidelity of the person over whom he is jealous. He is even distrustful and suspicious of that person. Indeed, jealousy becomes inquisitive and searching. It is difficult to escape discovery from a jealous eye which prys and seeks the very thing it is loathe to find.

How significant, then, that God should relate Himself to the one who seeks to worship Him by means of images and altars, as a *jealous God*. Such a worshipper excites misgivings in God, suspicions and doubts. He reveals an attitude that God is loathe to discover in the worshipper. Something that is alien to a true



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love and affection has now intruded between the two lovers—God and the believer. For the worshipper to be satisfied with something less than God Himself is such a travesty! It is, indeed, an act of disobedience.

Could we imagine what would happen in any home where the husband or the wife was content to lavish affection on a photograph? Let us say that the wife has placed her husband's portrait on the table, and rather than addressing the man of the home himself, she adores the picture, talks to it, confides in it, petitions it. She can even be found standing in his presence, yet she virtually says to him: "I cannot speak directly to you. I cannot love you except through this representation of you." What would eventually happen in that home? One day that husband would come to the place where he would disdain the very sight of that picture. In fact, from the moment he realized that the affections that should be devoted directly to him were being channelled through something else, he would hate that picture. We could well imagine a time when he would, in a righteous anger, destroy that picture. He would even find those misguided affections repulsive to himself.

What will God do with regards to image worship in the end?

"And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:18-21.

Divine love and compassion seeks to restrain the sinner from the sin of idolatry.

How gentle God's commands!
How kind His precepts are!
Come, cast your burdens on the Lord,
And trust His constant care.

Beneath His watchful eye
His saints securely dwell;
That hand which bears all nature up
Shall guard His children well.

Why should this anxious load
Press down your weary mind?
Haste to your heavenly Father's throne,
And sweet refreshment find.

His goodness stands approved
Through each succeeding day;
I'll drop my burden at His feet,
And bear a song away,
—Philip Doddridge.

★★

Seven Facts About THE RESURRECTION

By REX D. EDWARDS

"O glory of the lighted mind.
How dead I'd been, how dumb, how blind!
The station brook, to my new eyes,
Was battling out of paradise;
The water's rushing from the rain
Was saying Christ is risen again.
I thought all earthly creatures knelt
From rapture of the joy I felt."
—John Masefield.

1. Bible Prophecy Foretold Christ's Resurrection

- ☆ David. Psalm 16:9, 10 (Acts 2:24-27).
- ☆ Isaiah. Isaiah 53:10: "He shall prolong His days" implies that the Messiah must live after His sacrificial death.

2. Christ Himself Predicted His Resurrection. John 2:19-21.

- ☆ He told the disciples. Matthew 16:21; 20:19.
- ☆ The Jews knew. Matthew 27:62, 63.

3. The Post-Resurrection Appearances Confirmed It.

- The Testimony of Witnesses:
- Mary Magdalene. Mark 16:9.
- To women. Matthew 28:9.
- To the Apostle Peter. Luke 24:34.
- The two disciples on the Emmaus road. Mark 16:12; Luke 24:15.
- The assembled disciples. Mark 16:14.
- The assembled disciples one week later. John 20:26-29.
- The disciples on the Sea of Galilee. John 21:1-22.
- The 500 brethren and disciples. 1 Corinthians 15:5, 6.
- To James. 1 Corinthians 15:7.
- To eleven disciples at the Ascension. Luke 24:50-52.
- The testimony of the angels. Luke 24:6-8.
- The testimony of heaven. Acts 7:56.

4. The Resurrection Was the Foundational Truth of Apostolic Preaching. Acts 2:32; 3:15; 4:10; 10:39, 40; 17:18, 31; 25:18, 19.

- ☆ This was the principal argument used by the apostles in support of Christianity. Acts 1:22.
- "The Church of Christ came into existence as the result of a belief in the resurrection of Christ."—Griffith Thomas.

5. The Resurrection Was Vital to the Redemption of Man.

- Without it there would be:
- ☆ No point in preaching the gospel. 1 Corinthians 15:14.
- ☆ No forgiveness of sin. Verse 17.
- ☆ No resurrection from the grave. Verse 18.
- ☆ No hope of a hereafter. Verse 19.

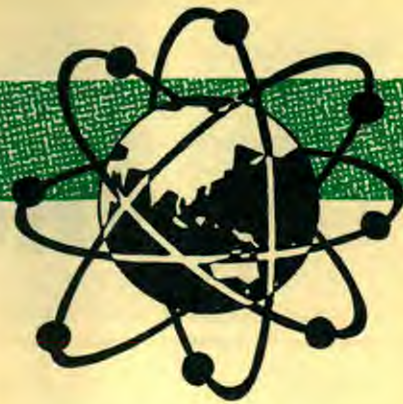
6. The Resurrection Disclosed New Powers and a New Life Available in the Living Christ. Romans 6:4-11; Philip- pians 3:10.

7. The Resurrection Elevated Christ as the Supreme Con- queror. John 16:33; Acts 2:24; Revelation 1:18.

- "The resurrection of Christ is the basis of the Christian hope and the guarantee of the resurrection of all those who are in Christ."—Professor E. Y. Mullins.



OUR CHANGING WORLD



SIR MALCOLM AND THE BIBLE

Death has removed a great friend of the Bible Society in the person of Sir Malcolm Sargent, the distinguished British musician and conductor. He conducted, prior to his death, two concerts in the Festival Hall, London, centred on the Bible, for the Third Jubilee of the British and Foreign Bible Society, and to celebrate the 350th anniversary of the English Authorized Version. Sir Malcolm was made a vice-president of the society in 1954.

OPERATION AMERICA

Their aim is the whole continent. From Canada in the north to the tip of Cape Horn off the end of South America, this is the area that the American Baptists plan to evangelize in the next two years. The South American arm of the church recently met in Mendoza, Argentina, situated in the foothills of the Andes, to prepare for the campaign. One thousand delegates attended the meeting to discuss plans for this trans-continental adventure. The theme of their programmes is to be "Christ, the Only Hope."

FEELING THEIR WINGS

The new "religious liberty" laws in Spain have been a source of much speculation in religious circles all over the world. Most Protestant bodies in Spain have been reluctant to face up to the new requirements, perhaps from caution or disappointment, or for varied other reasons. The Seventh-day Adventists, more willing than most Protestant bodies to submit to the latest regulations, have held their first large public worship series in Zaragoza, where the Adventists have built their first acknowledged church in Spain. Attendance was recorded at 850 for each of six nights.

CRIME RATE INCREASING

According to the annual report of America's top crime investigator, J. Edgar Hoover, the increase in crime in that country outstrips the population growth nine to one. The director of the Federal Bureau of Investigation was giving his report that analysed the statistics of 1967 when he pointed out that during that year the crime rate had taken a sharp upswing. "From 1960 to 1967 the volume of crime has risen 89 per cent and our United States population 10 per cent. Thus crime continues to outstrip population growth almost nine to one," Mr. Hoover declared. During 1967, 3.8 million crimes were reported, a rise of 16.5 per cent over 1966.

NEW ZEALAND TASTES UNITY

The suburb of Avondale, Auckland, New Zealand, can boast an *avant-garde* situation in the trend towards church unity. According to the New Zealand *Herald*, if you happen to visit St. Ninian's Presbyterian church, the faithful member welcoming people at the door is an Anglican, the off-duty policeman sitting in the congregation is a Baptist. There is a member of the Victoria Hall inter-church centre, a Congregationalist and quite a number of Methodists. Do not be surprised if the Anglican minister comes in and sits in the front row, it is all part of the church practice there now. This is not all, for although they do not yet join in worship regularly, the Catholic and Salvation Army organizations do participate with this group in a number of community services and projects. Those in charge reported that they were tired of the long drawn out affair that was being made of church union and so they were taking things into their own hands.

RELUCTANCE TO PRAY

Indicative of a present trend among too many clergy these days, was the problem a county council encountered in the State of Maryland, U.S.A. The council has moved to have silent meditation in place of prayer at the opening of their meetings because it was taking the county clerk somewhere between one to three hours per week to find a clergyman willing to pray for them.

WHERE THE "TRIPS" BEGIN

A medical researcher at a famous North American university, Berkeley, has made investigations into the drug habits of Californian (United States) high school students. The researcher, Joel Fort, studied 9,000 teenagers in Northern California who were still attending high school, and found some alarming results. More than a third of those in their final year at high school are on marijuana and nearly half have experimented with it. Eleven per cent had tried LSD and 15 per cent had used amphetamines.

WHAT DO THEY LEARN?

The *Minneapolis Tribune*, a newspaper that is almost an institution in the United States, recently conducted a poll among college students in respect to church attendance. They found the following trend in percentages of those regularly attending church. Among freshmen (first years) 46 per cent attended church regularly; sophomores (second years), 41 per cent; juniors (pre-grads), 32 per cent; seniors, 29 per cent; graduate students, 25 per cent. What happens along the way?



The Resurrection

The day, as yet, had not come,
And long ere the sun, she rose
To grope her way to where her Lord
And Master lay sleeping—
Mary Magdalene—who all the night long
 had been weeping,
Her face stained with tears and lined with grieving,
Her long black hair, unkempt,
As though she did not care,
Her only thought—FOR HIM,
 Who gave her life,
Now lying dead, in the cold cave
 that was His tomb.
Silently, she made her way from her room,
While as yet the house lay sleeping,
Her mind still numb with weeping. . . .
Out into the blackness she went,
All the pent-up feeling of the last bitter days
Had left her mind a-craze,
As beneath the cruel stars she made
 her way at last,
Her mind still on the terror of the past.
Two days—two dark and dreadful days
 they had been,
And this was the end, the final scene,
In the brief life of Israel's King—
But hold! What is here?
With a start, cold fear clutched her heart.
The stone was all agape!
No sound, no sign of human shape,
Only the bare, barren coldness of the cave—
Herod had sent his men to rob the grave
 of the body of the King!

Oh, the cruel sting of this last blow!
Where to turn, where to go?
And as she sat, distraught with fear,
Weeping—a Figure drew near,
And thinking Him the gardener, she said,
"The thieves have come to rob the dead!
They have taken Him, my Lord, away!
Oh, tell me, where is He, I pray?"
"Mary!" He said, and lifting up her head—
 "Rabboni!" was her cry.
"Fear not, it is I!"
And as He spoke the sun uprose and woke the day
And gilded all the earth's dull grey
 with the dawn of Resurrection Day.



By
RON HASLETT





Return to **FREEDOM**

By David A. Pearce

IN THE FIRST CENTURY there lived a man who faced the possibility of cruel torture, scourging or crucifixion. His master may have preferred to throw him to the lions or cast him into a fishpond squirming with voracious lampreys (an eel-like fish with a sucker mouth). His name was Onesimus. His crime: running away from his master.

Onesimus was tired of bondage; he wanted absolute freedom. The bright lights of the city of Rome had an overwhelming appeal to this young man. He felt that in this large city with its great crowds of people he could live a life of freedom without being detected. His master was Philemon, a Christian convert of the city of Colossæ. The reason his slave had run away could not have been because of cruelty. Because of the love Christians practised towards their fellow human beings, one must conclude that Philemon was kind to his slave, even though the law permitted cruelty. Not only had Onesimus run away, but before leaving the household he had robbed his master. "If he hath wronged thee, or oweth thee ought put that on mine account." Philemon 18. He was faced with a double condemnation.

Only too soon did he discover that his financial resources, unlawfully obtained from his master, were desperately low. Now gnawing hunger pains troubled him, as well as his conscience, because of his misdeeds. With no possibility of obtaining employment, he knew that to survive, his only chance was to turn to the Christians for charity. He had witnessed their love and kindness in the household of Philemon, where they met often for worship. Now in his destitute state, and in his desperate need, he came in contact with Paul, the great apostle to the Gentiles.

Paul was in prison, which made it necessary for someone to care for his necessities. Onesimus proved to be a "useful" servant to him, which was what the name actually meant. His life changed as he heard the gracious words proceed out of the mouth of Paul. He had heard the apostle before in Colossæ, but had not given heed. However, a seed was sown, which now showed promise of producing fruit. This miserable slave now saw that his past had been a big mistake. His conscience and will compelled him to follow in the path of duty.

Paul became attached to his new servant. He had become "useful," quite a change had taken place since his heart had been touched with the gospel message. Paul realized that it was not legal or proper to keep Onesimus. He was obliged by social custom, Roman law and Christian responsibility to return the slave to his master. On the other hand, Onesimus was obligated to return, first of all because of legal requirement, and secondly because he was now a professing Christian. His Christian ethics demanded it.

The questions that now came to his mind were, "How will I be treated or accepted when I return? What punishment will Philemon execute?"


Because of Paul's love and respect for this converted slave, he wrote a letter to Philemon in an effort to reconcile slave to master.

The Epistle to Philemon reflects a fascinating human interest story, the chief actors being Philemon, Onesimus and Paul. During the apostle's Ephesian ministry Philemon was converted. (Philemon 19.) It was like tearing his heart out for Paul to send Onesimus back, yet he knew that the only other alternative would be to sell him on the slave market, and this he could not do; first of all because he loved him, and secondly because he could not have a part in selling a human being on the slave market, not to mention a Christian brother.

To appreciate fully the Epistle to Philemon, an understanding of slavery in the first century is necessary. A fugitive slave could seek temporary refuge with

April 1, 1969 SIGNS OF THE TIMES

● A ROMAN TRIUMPH. A column erected by the Senate and people of Rome to commemorate the victories of their emperor. The slave market evidently received a decided boost.



a neighbour or friend, but the law required that he be sent back to his master or be sold on the slave market, the price being given to the original master. This type of slave prejudiced buyers, causing them to use a runaway only for the galleys or the mines. It was far better for the slave to be reconciled to his master if there was any hope of clemency. Slaves outnumbered normal civilians by three to one. Because of the vast majority of slaves, the ruling class enacted severe laws to prevent escape or revolt. The Roman master was given absolute power over the life and death of his slaves. No slave was permitted to own anything or to marry unless the master allowed it, which he often did so that he might have more slaves to make more riches. At any time a slave could be separated from his wife and family at the will of the master. If a master was accused of a crime, his slave could be tortured or condemned in his place.

Some slave owners were very considerate to their servants, which consideration was returned by great devotion. Not all slaves were common labourers. Many were intelligent teachers, physicians and even philosophers who became slaves by military conquest. The law stated that a slave must cater to the master's wishes no matter how evil they might be. However, the law also provided a method of freedom for slaves. If the master so desired, he could take a servant to an official, where he would be turned around four times, struck with a rod, and the words "Be free" would be pronounced. A letter could also be written, but freedom was decreed by law only, not by the master.

In spite of the uncertainty of reconciliation, Onesimus set out with Tychicus, the messenger who carried both the Epistle to the Colossians and the Epistle to Philemon. Knowing Philemon to be a genuine Christian, the runaway set out in full confidence of his acceptance. The Epistle of Paul to Philemon is not obviously doctrinal, but it is an example of tactfulness. Paul does not demand that his request be granted; instead he asks in an appealing way, pointing out the reasons for Philemon complying with his wish. The letter opens with words of greeting and salutation. (Philemon 1-3.) These are followed by words of commendation to Philemon, mentioning the spiritual achievement of his convert. (Philemon 4-7.)

As his spiritual adviser, Paul could have commanded Philemon to do the decent thing as a Christian, to accept Onesimus back without giving any punishment. Instead, he appeals to his convert on the basis of love. In Philemon 8-20 he appeals for the wholehearted reception of Onesimus.

Paul explained, "I am sending Onesimus back to you. I would like you to be kind to him, not because you feel it a necessity, as a Christian, but because you want to accept him voluntarily. After all, if he had not run away, then maybe he would never have become a Christian. Perhaps it was in the providence of God that Onesimus should come to Rome, in order that he would be placed in the position where he could be converted. He is very dear to me, not as a slave, but as a brother. How much more must he mean to you as a man and as a Christian. If you consider that we are partners and friends, then I want you to receive him as you

would me. If he has wronged you in any way, then charge that to my account; I will repay all. However, I don't need to remind you that you owe your very life to me. First of all because I have made Onesimus profitable to you, and also because I brought you the wonderful peace of the gospel." Paul concludes with greetings and a final benediction.

Onesimus went back to his master with an autographed letter from Paul, the great apostle. What better introduction could he have taken to assure his acceptance?

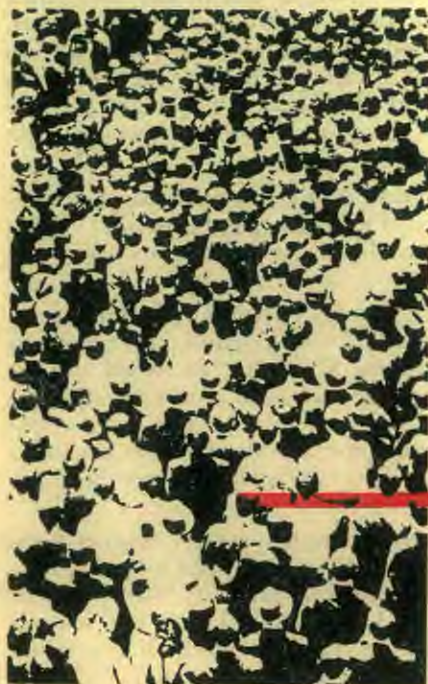
Was he accepted? Evidently he was, yet there is no record of proof. One must conclude that because Philemon was a genuine Christian, he could not do otherwise. Paul wrote his letter to arouse the deepest, tenderest feelings of a Christian. One can imagine this runaway being accepted, not as a slave, but as a member of the family, and as a Christian brother in equal standing.

Some fifty years later, another great Christian letter writer, Ignatius, bishop of Antioch, sent a letter to the church at Ephesus, in which he extols the bishop of that church as "a man of inexpressible love." His name—Onesimus. Was this the runaway slave? It is possible, but not certain, as the name was common.

Why was it that Paul did not speak boldly against slavery in his day? First of all, it is necessary to notice that the Roman Empire was not a free economy. If a slave was freed, then, as a labourer, he would not be able to find work. To give him freedom would only reduce him to the ranks of a pauper. If Paul had advocated the abolishing of slavery, it would only have been to incite a revolt. In turn he would be charged with propagating a revolutionary religion which would have greatly hampered the progress of the gospel. However, Paul did counsel masters to treat their slaves justly and fairly, reminding them that they themselves had a Master in heaven. (Colossians 4:1.) When he sent Onesimus back, he did not ask Philemon to release him, but to love him. Paul taught principles which struck at the very foundation of slavery, which resulted in a gradual revolution. Slaves began to receive more humane treatment, then frequent freedom, and finally almost complete emancipation.

When Onesimus ran away from his master, he believed he was free. But he soon saw that his action brought disappointment and disillusionment. He discovered himself in a greater bondage than when he served Philemon. He was a slave to circumstances which could have caused his death if the Christians had not proved charitable. Finally, we see him willingly returning to the place from which he was so anxious to escape. Did he consider himself returning to slavery? We know that he returned willingly, which immediately made him a servant, rather than a slave. His return was not to slavery, but to freedom.

Some people run away from God. They believe that by so doing they will be free. They think they can do as they please. Under the yoke of Satan, they discover a bondage more depressing than they ever realized. To obey God and choose to serve Him is freedom. The only hope for every prodigal and every runaway is to return to God, which is returning to freedom. ★★



Election or LUCK?



DEAR NOEL,

Frankly I agree with you that predestination would be more acceptable if combined with the teaching of "soul-sleep." It would indeed be more in keeping with our ideas of a loving and merciful God if He chose some for life eternal, while consigning the remainder to annihilation rather than to perpetual tortures.

My previous letter seems to have had some effect, for you are no longer so certain that sin is infinite, or that it deserves the infinite penalty. There are of course some quite fascinating aspects to the doctrine of predestination, and I understand your reluctance to reject it altogether. Calvin himself eventually modified his views, but having formulated his system of theology, he could never travel far from the course he had outlined. Written much later than the *Institutes of the Christian Religion*, Calvin's Commentaries show a more mature and mellow outlook. Commenting on 1 Timothy 2:4-6, he wrote, "He [Paul] demonstrates that God has at heart the salvation of all because He invites all to the acknowledgement of His truth." (Commentary on Timothy, Titus and Philemon, page 54.) A remarkable piece of deduction follows, showing that "all" means some men of all classes, but had Paul meant this he would have said so, for in that same letter he called God "the Saviour of all men, specially of those that believe." 1 Timothy 4:10.

You lay great stress upon Romans 8:29, 30, which states, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified:

and whom He justified, them He also glorified." Now it is a cardinal rule of Bible study that each text be viewed in its context. But, in a sense, the whole Bible is the context, and since there is so much evidence against predestination, these verses must have a less apparent meaning. Peter warns that parts of Paul's letters are hard to understand. (2 Peter 3:15, 16.)

Observe if you will that Paul used the past tense, and gave the complete sequence as . . . "foreknew," "predestinated," "called," "justified," "glorified." At this specific time, Paul himself had not been glorified. We can even establish that today, nineteen centuries later, Paul's glorification is still a future event. For example, he mentions in Hebrews 11:39, 40 that all the saints he had just listed in the same chapter have not yet received the promise, since they will not be perfected separately from us. The Saviour Himself is to present the rewards when He returns in glorious majesty and power. (Revelation 22:12, 1 Corinthians 15:51-54, 1 Thessalonians 4:13-18.)

We can conclude then that in the eighth chapter of Romans, Paul is teaching that since God sees all things, past, present and future as though already accomplished, He knows in advance who will respond to His call, find pardon or justification, and ultimately be redeemed or glorified. He foresaw the redemption of mankind completed by His Son, the Lamb slain from the foundation of the world, and in this sense alone did He predestinate, that all who are saved shall be saved through Jesus Christ, there being no other name given whereby our salvation might be effected.

The prophet Ezekiel sets forth in language that cannot be controverted, the attitude of God toward sinners.

I suggest that you read carefully the entire eighteenth chapter of Ezekiel. In abbreviated form here are the highlights:

Verse 4: All souls, good or evil, belong to God, and the soul that sins shall die.

Verse 20: Every person is answerable for his own sins.

Verse 21: If the wicked forsake evil, the death penalty is waived.

Verse 23: God is not pleased with the death of the wicked, preferring that they repent and live.

Verse 24: The converse is also true. If the righteous turn to evil, they lose the right to life eternal. This cannot refer to mere physical death or to civil jus-

By JAMES D. BEYERS

tice. Though one has already sinned and incurred the death penalty, he can still forsake evil and live.

Verses 25, 29: The ways of God are fair or equal.

Verse 30: He judges men according to their works.

Verse 31: The onus is on man to renounce sin, which presupposes the ability to choose, and freedom of the will.

Surely no one could doubt the meaning of the following passage, although it shatters completely the Calvinist teaching that all things were predetermined "for the good pleasure of God's sovereign will." Through His prophet God proclaims: "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness: neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity . . . he shall die. . . . Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right. . . . He shall surely live, he shall not die." Ezekiel 33:12-15.

Thus, when the Eternal One declares a person worthy of salvation, that person can still be lost. Similarly, when He acknowledges another worthy of damnation, that man can repent and be saved. Does this infer that God changes His mind? By no means. Man, not God, must change his mind. It is sin that God hates rather than the sinner. At the end of the age when He must destroy sin, all who cling desperately to sin will share its fate. Those who let go of sin and cling to Christ instead will ever find Him merciful.

One wealthy young man came to the Lord seeking assurance, but when told the price of everlasting life, he changed his mind and departed sadly. (Mark 10:

17-22.) Yet Jesus loved him. See verse 21. Though He loved sinners enough to die on their behalf, He forces His redemption upon no one. Those for whom He died can and do reject Him. Says Paul, "Take heed lest your liberty become a stumbling-block to the weak . . . and through your knowledge shall the weak brother perish, for whom Christ died." Because it spoils their theories, many students apply this text to normal physical death as they do also the passages from Ezekiel quoted above. But since death is the lot of both saint and sinner, it has no direct relation to individual failure through disobedience.

This then raises the old question, "Can a Christian fall from grace?" Emphatically, Yes! If Jesus died for that weak brother, then who can deny that he has entered into grace, the undeserved goodwill of God? But the bad example set for him by careless brethren can lead him back to the ways of disobedience. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Hebrews 3:12-14. Ah yes, friend, a saved Christian can depart from Christ, but the fall from grace is a process rather than a single act. By a succession of rebellious deeds we may "sin away our day of grace." Do you not recognize this pattern? Is it not that old spectre, the unpardonable sin—the pleas of mercy too long neglected until at last the Spirit ceases to plead and departs for ever?

Was this not so in the case of national Israel? In Isaiah 5:1-6 the Lord describes Israel as His vineyard which He planted, cultivated and prepared that it might produce fruit, the fruit of righteousness; but instead it bore "wild grapes"—disobedience. "What could have been done more to My vineyard?" he lamented. "O Jerusalem, Jerusalem, thou that killest the prophets," cried the Saviour. "How often would I have gathered thy children together . . . and ye would not!" Matthew 23:37. "Ye would not." By their own free choice the Jews rejected their Messiah. "Obey My voice, and I will be your God." Jeremiah 7:23. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Revelation 3:20.

Next let us consider this matter of hardening the heart. You contend that it is God who hardens men in sin, and you have some justification for this outlook, in that the Scripture says repeatedly that He hardened Pharaoh's heart. Paul also states that He "hath . . . mercy on whom He will have mercy, and whom He will He hardeneth." Romans 9:18. Three times, however, it is written that Pharaoh hardened his own heart, and since the Bible warns so often against this sin, you must concede that the individual has at least some part in this act of stubbornness. Again it is written

that Jesus was grieved for the hardness of the Pharisees' hearts. (Mark 3:5.) Can you see the implication here? Would you dare suggest that God effected the hardening in this case? If so, then the Son was grieved by the Father's will; but we know that there is perfect harmony between Father and Son, therefore it is absurd to even think of God as responsible in this instance.

We are left, then, with two possibilities. Either God hardens some, but not all hard hearts, or else He hardens none at all. It does seem evident that He hardens particular men for particular purposes, Pharaoh and the Egyptians being the most notable example, but under Satanic influence individuals can also harden their own hearts. Closer scrutiny reveals, however, that even this reasoning is faulty. What would you think of a parent who gave his child a drum for his birthday and then punished him for noisiness; or who tripped the lad into the mud, and then thrashed him for soiling his clothes? You would call the man mad—unfit to be a parent—and yet you, in all seriousness, lay a far worse charge against the Most High. How can you even entertain the notion that He would deliberately harden a man in sin and then punish him for it, especially with eternal torment?

God is supremely fair to all men. All His ways are equal and reasonable and just. He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust. As the sun melts wax but hardens clay, or as the rain softens the black soil but packs sand firm, so the influence of God's Holy Spirit affects different people in different ways. Was this not the teaching of Christ in His parable of the sower and the seed?

Did God then really harden Pharaoh's heart? I am positive that He did not. When God permits events which He could have prevented by exercising His might, He may be said to have caused those events, though in fact He played no actual part in them. At the time of the Exodus He could easily have sent a mighty visible army of angels to carry the Israelites bodily from Goshen to Canaan. Surely this would have been a more effective demonstration of His power than were the plagues. And today He could show a little of His glory to confound every atheist. But such is not the way of Divinity. He wants humans to exert faith, the evidence or confidence of things unseen, but such a manifestation would render faith unnecessary for both the faithful and the ungodly. Pharaoh could have repented under the limited display of Divine power and made the full devastation of the plagues unnecessary. This could have proved a blessing to the land by teaching the people how futile is idol-worship, and how reasonable the worship of Jehovah. If it were true that God hardened Pharaoh's heart, then He ruthlessly gave that nation over to a terrible doom. Is God so indifferent toward the creatures His own hand has made? The Bible says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: but every man is

tempted, when he is drawn away of his own lusts, and enticed." James 1:13, 14.

Where does all this lead us? If it has made you think twice about the validity of predestination, then it is time now to point out the real catch in Calvinism. If Calvin were right, what is the logical outcome? Should I be of the elect, then all is well. Regardless of my present beliefs I shall ultimately be shown my error and be saved. Should I be reprobate, then even accepting Calvinism cannot save me. Those who hold this view can have no peace of mind whatever. Calvin asserts that the only real evidence of one's election is his perseverance in the faith. And is there any certainty that he will persevere? None. "The reprobate are sometimes affected in a way so similar to the elect that even in their own judgment there is no difference between them." *Institutes* 3:2:11.

If you are inclined to ponder this, what torment it must cause! You can have no blessed assurance, for you may have received the seed of the gospel into stony places. Your experience may be but temporary. If you believe Calvin implicitly, this uncertainty must keep you under a shadow of dread. Will you still believe God to be just if one day you find yourself in hell-fire, with an infinity of suffering your only prospect, yet knowing this was all planned for you before the world began?

Be honest with yourself, Noel, and pray for a willing mind that will enable you to renounce this error. I know that if I fail, some day I shall have to endure the agony of seeing the gates of the Holy City barred against me, though for years I have yearned for a place in her mansions. Yet I would realize that it was my own fault, and at last there would come the nothingness of oblivion.

While I pray constantly that I shall be victorious in Christ, the possibility of failure is made bearable by this very knowledge. Can you say the same?

No, you cannot. There is no absolute surety that you will persevere, therefore you must either live in constant fear of reprobation, or else you must close your mind, refusing to face that possibility, and hoping desperately that you are lucky enough to be one of the Chosen. For in the final analysis, predestination boils down to pure luck. If you are lucky, glory awaits you; but if you happen to be unlucky. . . .

My parting advice, Noel, is simple. Seek the truth. Whether you are fore-ordained to life or to death, you can lose nothing by investigating another belief and accepting it, for you could not alter your destiny thereby. But if Calvin were misled, and I sincerely believe that he was, then you have everything to gain by finding the real truth, and finding it quickly. And so you shall, if you desire it above all else, for the promise cannot fail: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13.

Yours in glorious hope,

JIM.

★★

THE UNKNOWN MORROW

How foolishly we sit and borrow
The trials and troubles of tomorrow;
And let imagination sway
The thoughts and feelings of today.
We see ourselves bowed down with woe
When called to walk where others go.
We mark their faith, so firm and strong,
Their teardrops never quench their song,
And wonder: would our faith sustain
The shock, the loss, the grief, the pain?
Or would we fail and cause Him shame,
And bring disgrace upon His name?

How foolishly we view the morrow,
And all its trials and troubles borrow.
We try to weigh the heavy crosses
That others bear, and count their losses,
And feel our courage and our prayers
Would never give us faith like theirs;
And then we fear. But, if we go
Where shines the light, then we shall know
That God will shape our way, and He
Says—"As thy day thy strength shall be."
So let us leave the unknown morrow,
Its strength and grace we cannot borrow;
For in God's Word there's not one verse
That says He'll come when we rehearse.

—Alice S. Rice (Malcolm Ford).

lines that linger

ISAIAH 42:16

Not always by a path we know so well
The Saviour leads: we cannot always tell
Why He should place before us in the way
A wall that hinders us, and bids us stay.

Yet in His love, and holding fast our hands,
He sometimes asks us not to understand,
But just to know His way for us is best,
And in this wondrous knowledge rest.

And when our faith at last to sight gives place,
When we behold our Saviour face to face,
We then shall know, shall fully understand,
'Twas love that guided, followed us and planned.

—Anonymous (C. Drew).

LORD, HELP ME

*Lord, help me to help the man who tries to keep me down,
Help me greet him with a smile who greets me with a frown,
And may I be too big to see the things that others do to me.*

*And may I never hold a grudge, nor hunt up scattered strife,
May I never seek to judge faults in another's life,
Lord, help me be too big to see the things that others do to me.*

*Lord, help me ever use good sense and always take this stand,
To me that nothing is offence, and there's no perfect man,
And may I never live to see the things that others do to me.*

—Anonymous (C. Drew).

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

Life Without Trials

If one Christian goes through life without many trials, dies, and is resurrected to life, and another Christian has much sickness and trials throughout his life and receives the same reward, could this be said to be just?

J.C.

No Christian ever goes through life without many trials. "All that will live godly in Christ Jesus shall suffer persecution." 2 Timothy 3:12. "No man should be moved by these afflictions: for yourselves know that we are appointed thereunto." 1 Thessalonians 3:3. "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10. "But if ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Hebrews 12:7, 8.

Cyrus

The prophet Isaiah refers to Cyrus, the leader of the Medo-Persians. But this man was not born till one and a half centuries after the time of Isaiah. Does not this prove that the book was really written long after it claims?

T.P.

The same book, in chapter 53, gives a minute account of the sufferings and death of Christ, correct to the most minute particular. Does this mean the book was written after the Christian era had begun? The Dead Sea scrolls include copies of Isaiah written long before the birth of Christ. Those who see a difficulty in Isaiah's references to Cyrus are assuming what remains to be proved, namely, that the Creator who abides alike in the past, present, and future, could not impart some of His knowledge to a prophet of His appointing.

Marginal References

Would you please tell me the origin of the marginal references that are in many Bibles?

T.B.

The parallel passages referred to in the margin were, for the most part, selected by the translators of the authorized version in 1611. Subsequent editors have made many additions. These editors include Dr. Paris (1762) and Dr. Blayney (1769). The margins also contain different renderings of words and phrases, either as literal or alternative translations. The margins of the Revised Version are particularly important, for the alternative renderings there suggested often represent the opinion of a majority of the revisers. For the Revised Version, no change was introduced into the text excepting by a vote of two-thirds of the translators.



Readers' Questions answered by
Desmond Ford, M.A., Ph.D.

Kings Within Kings

Would you explain the apparent contradiction between 2 Kings 1:17 and 2 Kings 8:16.

One verse asserts that the new king of Israel took his throne in the second year of his opposing number in Judah, whereas the other verse declares that the fifth year of Israel's king was the first of Judah's rather than the seventh. However, the verses taken together and linked with 2 Kings 3:1 indicate that Jehoram of Judah was reigning jointly with his father when Israel's new king came on the scene but he began to reign alone in the fifth year of Jehoram of Israel, after sharing rulership for a period of seven years.

An equation may help.

Jehoram of Israel	Jehoram of Judah
1st yr. of reign =	2nd yr. of joint reign with father.
5th yr. of reign =	7th yr. of joint reign with father, but also 1st yr. of sole reign.

2 Kings 1:17 thus refers to the joint reign of Jehoram of Judah, but 8:16 announces the beginning of his independent kingship.

The Same Event?

Do 2 Peter 3:10-12 and Micah 1:4 refer to the same event? Is the earth to be burned up at the second advent of Christ, or merely left desolate?

E.K.L.

The verses read as follows:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. . . . The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

"And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that poured down a steep place."

These verses do apply to the second advent when the fire of God's glory shall consume sinners, and when the earth's surface shall be seared by cleansing flames. Even more do they apply, on the apocalyptic principle, to the third advent at the end of the millennium when the fires which destroy the resurrected wicked after the Judgment will be the precursor of "a new heavens and a new earth." Compare Revelation 19:20, 21 and Revelation 20:10. Read also Revelation 21:1-5.

Four Questions

1. How is it that the Scripture says, "God only hath immortality"? Does this mean only the Father?

2. Who was it that walked in the Garden of Eden with Adam and Eve? Was this the Father or the Son?

3. Does Isaiah 44:6 refer to Christ or the Father?

4. Will we ever see the Father face to face?

L.M.W.

1. "God" in this verse refers to the entire Godhead, Father, Son, and the Holy Spirit.

2. Christ has ever been the revealer of the Father to mankind. See John 1:18 and 1 Corinthians 10:4.

3. Isaiah 44:6 also refers to the entire Godhead. Christ quotes it as applying to Himself. See Revelation 1:8.

4. "Blessed are the pure in heart, for they shall see God." Matthew 5:8. "And they shall see His face; and His name shall be in their foreheads." Revelation 22:4.

It is true that "God is a Spirit" (John 4:24) but it seems from Scripture that when the redeemed receive "spiritual" bodies they will be enabled to fellowship with the Father and the Son through the indwelling Spirit. The "seeing" may be on a different level from our corporeal seeing here, but it will be entirely satisfying. See 1 Corinthians 15:42-46.

Nailed to the Cross

Why were some of the laws in the Book of Leviticus nailed to the cross and yet others not—such as the remaining health laws? Also, does the Bible say that birds with webbed feet should not be eaten? What poultry can be eaten?

Y.Z.Z.

In Leviticus, God, in legislative form, adapted eternal truths to the local needs of Israel. In that book we read of the

duty to love our neighbour as ourselves. (See Leviticus 19:18.) Obviously this has not passed away. However, the specific regulations regarding a loving attitude befitting to Israel before Christ, no longer fit us. We no longer, most of us, live in an agricultural community, nor under a theocracy, nor in the age of types and shadows prefiguring Calvary. We can rightly say that the principles underlying all of the Levitical laws apply still today. This is even true of the ceremonial laws which in parabolic form taught the great truths of the

plan of redemption. The laws of foods clean and unclean not only illustrated the difference God makes between good and evil, but were based also upon inherent laws of health operative from before the Flood. (See Genesis 7:7, 8.) For the specific laws regarding poultry, or birds in general, read Leviticus 11:13-20, but keep in mind that the word here translated "swan" does not mean the creature to which we now apply that name. See the Revised Version. The eating of all birds was permitted except birds of prey, carrion, and fish feeders.

Bruce Johnston's BIBLE CROSSWORD No. 8



ACROSS:

- Where Jesus took His disciples to explain events connected with His crucifixion and resurrection. (Matthew 20:17-19.)
- In preparing the way for Christ, John the Baptist was to give this to those who sat in darkness. (Luke 1:79.)
- A herb, of which the Jews were very particular about tithing. (Luke 11:42.)
- He whose Son was crucified. (Matthew 27:54.)
- What sons should do with worthy laws and commandments. (Proverbs 6:20, 21.)
- Pronoun indicating personality of the Comforter who would come after Christ's death and resurrection. (John 16:7, 8.)
- Said the angel to the disciples who had found the empty tomb: "He — not here: for He — risen." Matthew 28:6.
- During Christ's ministry, these were made to walk. (Matthew 11:5.)
- Those who fear the Lord "shall dwell at —." Psalm 25:12,13.
- The first Easter Sunday evening Jesus upbraided His disciples because they did not believe He had done this. (Mark 16:14.)
- On His way to Calvary, there followed Jesus "a great company of people, and of women, which — be-wailed and lamented Him." Luke 23:27.
- His name was called Jesus because He saved His people from these. (Matthew 1:21.)

- Jesus' instructions concerning the memorials of His sufferings were: "This — in remembrance of Me." Luke 22:19.
- Who has turned from God's way to his own way, necessitating the death of Christ? (Isaiah 53:6.)
- After our Lord had risen, Thomas said that unless he could see and touch Christ, "I will — believe." John 20:25.
- What no man is, so far as the kingdom of heaven is concerned, if, having put his hand to the plough, he turns back. (Luke 9:62.)
- A symbol of the suffering from which Christ asked, if possible, to be released by His Father. (Matthew 26:36-39.)
- Rolled across the tomb after Christ was laid to rest. (Mark 15:46.)
- More than one pierced the Saviour's brow. (John 19:2-5.)

DOWN:

- Descended from heaven to roll the stone from Christ's tomb. (Matthew 28:2.)
- What no one is permitted to do to things written in the Bible. (Revelation 22:18.)
- Each one is known by the fruit it bears. (Luke 6:44.)
- An apostle, called also Matthew, formerly a Roman tax-collector. (Luke 5:27, 28.)
- When tempted of the devil, Jesus said: "— thee hence, Satan." Matthew 4:10.
- On the eve of Calvary, Jesus prayed to His Father: "I have known Thee, and — have known that Thou hast sent Me." John 17:25.
- By sending Jesus to him as a prisoner, Pilate regained his friendship. (Luke 23:6-12.)
- Leaders in Ezra's time "read in the book in the law of God distinctly, and gave the —, and caused them to understand the reading." Nehemiah 8:8.
- How many forsook Christ when He was captured by the Jewish leaders? (Mark 14:50.)
- Animal which Christ rode into Jerusalem the beginning of the week He was crucified. (Matthew 21:1-8.)
- Withheld its light from all the earth for three hours the afternoon Christ died. (Luke 23:45.)
- High Priest to whom Christ was first taken after capture. (John 18:13.)
- He influenced Judas to betray Christ. (Luke 22:3-6.)
- Number of times Christ died in bringing salvation. (Hebrews 9:27, 28.)
- What Mary did beside the empty tomb, although she need not have done so. (John 20:11-16.)
- How many walked with the risen Lord on the Emmaus road? (Luke 24:13-15.)
- According to Paul, "the knowledge of the Son of God" will keep us from being "tossed to and —, and carried about with every wind of doctrine." Ephesians 4:13, 14.

(FOR SOLUTION SEE PAGE 27)

"Dick said, 'Hi!'"

By ROBERT H. PARR



I HAVE just put down a fascinating book.* Its author and her husband were childless, and so they decided that they would adopt, if possible, four children. They made only one stipulation to themselves about these youngsters: they would take them sight unseen. That is, they would not go to an orphanage and select the curliest headed little boy and the cutest little girl. No, they would take whatever was offered with never a question and never a doubt but that God was guiding these children into their lives and into their home.

They adopted them in batches of twos. First a brother and a sister, then, later, a brother and a sister again. And the children were not babies, either. They had, all of them, been shoved from pillar to post most unceremoniously after having been abandoned by their parents; usually drink or crime or plain indifference—*cum-improvidence* was their parents' ruling failing (and often a combination of some or all of these) and so the children had hardly a propitious start.

But Bill and Frances (the parents and the heroes of our story) poured such volumes of love into the lives of these sometime waifs and strays that they all turned out happy, devoted, normal, well-adjusted children who poured back happiness into the hearts of their adopted parents. Do not, however, get the impression that all was sweetness and light from beginning to end. With the background from which they came—or, better still, considering the pit from which they were digged—

there were some personality wrinkles to be ironed out and some behaviour patterns to be adjusted. Bill and Frances did it by the grace of God—they were earnest Christian people—and miles of patience and unending (it seems) determination and (perhaps most important of all) ingenuity and hard work.

Joe and Ruth were natural brother and sister, the boy being the eldest. But Joe had a personality problem in that, sometimes moods of depression swept over him, almost engulfing his soul. At these times, he tended to become "a loner" and was hardly the soulcase of good company, either with his peers or his teachers. The problem concerned Bill and Frances and they talked and prayed about it often. They talked to Joe, and kept pouring into his young, ten-year-old life such an abundance of love that he felt secure at home, at least.

But at school his sullenness and his moroseness were building a barrier between him and his friends. Problems, big problems were around the corner for Joe, and tragedy's stark outline could be seen in the distance.

Bill and Frances were talking the problem over one evening when Joe's teacher rang, asking them to come to the school for a conference with him—about Joe. They went, anxious to do anything that would help their boy to pull himself out of the slough of despond and to get himself involved with the other kids.

Mr. Howard, the teacher, reported that he had asked Joe whether there was anything wrong at home, to

which Joe had replied with some warmth, "Home! Something wrong there? It's the only place in the world where nothing is wrong."

Mr. Howard reported that Joe seemed to prefer to wander about alone, kicking rocks and looking for fossils (which abounded in the area) rather than joining in the games the children were playing. He said he was groping for a solution, and asked their help. They, too, were non-plussed and sought a solution from a Source higher than themselves.

They talked with Joe that night. In the course of their discussion, Bill said, "Why don't you let us in on your trouble and maybe we can help."

Joe's reply was honest and direct: "I really don't know. I just want to get even with them *all*! And I don't know why."

"Even with them—for what?" his mother asked.

"I don't know—they've always had it good."

"You mean," said his father, "that because they haven't had to endure the hardships you have, you want to hurt them?"

Joe nodded. So *that* was it. In one sharp sentence the clue to the whole thing came out. It was not the other children who were the trouble, avoiding Joe as he thought and said; it was within himself. True, he had a complaint that when they picked sides for games, they didn't pick him until last (or even at all if there were odd numbers) and rather than face the ignominy of being left to last and hearing himself informed that there was no place for him, he preferred—as who wouldn't—to stay away from the game.

They talked far into the night, and Joe went to bed feeling, they thought, a little better. During the night, however, Frances had a brainwave. She revealed it to Joe in the morning.

"Joe," she said, "remember how you liked to fill in the chart you had for your chores? Let's have another one. Only this time, we'll call it 'Joe's Treasure Hunt' and on it, each evening when you come home from school, you fill in all the nice things that people do to you."

The psychology behind this idea was first class, of course. Joe, who had thought that the world was against him, was now going to have his attention focused on the good that people did to him; he had thought that the whole world was conspiring against him; this would, perhaps, show him otherwise. However, he manifested no enthusiasm for the idea. Still, to keep his mother happy, he agreed.

That afternoon when he came home, he had a single entry to make on his chart. Laboriously he wrote on it, "Dick said 'Hi!'" What a pathetic entry! Could there be one soul in this whole world (yes, there could! and there are many!) whose only outreach from other people in their groups is a perfunctory greeting? In Joe's case, this was the star moment of the day; he wrote it on his chart.

The next day, things were a little worse; he had nothing (!) to report; the chart remained blank. But

the next day saw the entry, "Mr. Howard let me pass out the milk." (Before you are tempted to say something facetiously cynical like, "Wow! Big deal!" let me caution you against such a remark; a boy's whole future is teetering in the balance, and little things like that are going to tip the scale.)

The fourth day there was this entry: "Dick chose me when there were still three more," and the next day, "Mr. Howard let me collect the papers," and "Tim showed me his arrowheads."

So the chart filled. A week or so later, Joe found there wasn't room enough for his entries. Then one day, with a twinkle in his eye, he said to his mother, "Someone must have told them about the chart, Mum, 'cause everybody is doing good things now, just to get their names on it." But his smile left no doubt, his mother records, that he understood that the change was not in the people whose names were written on the chart, but in the way he looked at them.

At the end of the month Joe brought up the subject of another chart, since the original had been designed only for one month. "Don't make another one, Mother, or I'll be spending my whole evenings just filling it in."

Yes, there's a lot we can do to make ourselves happier, if only we will look for the good in other people; that I shall refrain from pointing out, because it is so obvious. However, I would draw your attention to that first entry he made: "Dick said, 'Hi!'" I just want to say, "God bless Dick!" It was little enough that he did, but in offering that monosyllable of a greeting, it made one little boy's day! Children can be so thoughtless as to be downright cruel sometimes; but thank God for people like Dick who reach out in a friendly gesture and brighten someone's drab life. They may do far more than they know.

A couple of days later, Dick chose Joe for a game "while there were still three more" waiting to be chosen.

A small thing, but again Dick with a perceptiveness beyond his years, had sensed Joe's need of recognition and chose him (perhaps in the face of better games material) "when there were still three more."

God give me the sensitiveness of heart to see the soul that needs a lift and, having perceived that need, the sense and thoughtfulness to do something about it. ★★

* "And Four to Grow On," by Frances Palmer (Hodder and Stoughton, London), 1960.

SOLUTION TO BIBLE CROSSWORD

ACROSS:

- | | | | | |
|-----------|-----------|------------|------------|------------|
| 1. Apart. | 4. Light. | 7. Rue. | 8. God. | 9. Tie. |
| 10. He. | 11. Is. | 13. Lame. | 16. Ease. | 18. Risen. |
| 19. Also. | 20. Sins. | 22. Do. | 24. We. | 25. Not. |
| 27. Fit. | 28. Cup. | 29. Stone. | 30. Thorn. | |

DOWN:

- | | | | | |
|-----------|------------|------------|-----------|-----------|
| 1. Angel. | 2. Add. | 3. Tree. | 4. Levi. | 5. Get. |
| 6. These. | 10. Herod. | 12. Sense. | 14. All. | 15. Ass. |
| 17. Sun. | 19. Annas. | 21. Satan. | 23. Once. | 24. Wept. |
| 26. Two. | 27. Fro. | | | |

Accent on YOUTH



DESMOND B. HILLS
Talks About Life That Is Worth Living

TRIAL BAY GAOL

THE HISTORIC and abandoned gaol with its unfinished breakwater at Trial Bay attracts thousands of visitors each year. Unaffected by the passage of time, the high granite block walls of Trial Bay Gaol have continued to stand on the southern point of Trial Bay, South West Rocks, N.S.W. Although the gaol took ten years to build and cost at least \$170,000, it was only occupied by prisoners for about ten years. After it was used as an internment camp during World War I, the gaol was not used again, and in 1922 the roof, gates and other metal parts were sold by auction.

Trial Bay Gaol is named after the bay on which it is situated. Before my recent visit I concluded that the bay was named after the gaol, but thanks to the Macleay River Historical Society, I discovered that Trial Bay was named after the brig "Trial" which was wrecked there in 1816. The ship had been stolen by escaping convicts. Due to the fact that ships frequently used the bay it was decided to construct a 5,000-foot breakwater. The breakwater was to be built by prison labour, so the gaol was built to accommodate prisoners.

The story of the naming of Trial Bay echoes some valuable life lessons.

1. All of us have to face a Trial Bay sooner or later. Despite our efforts to shelter ourselves from the storms of life or to hide ourselves in the asphalt jungle, sometime we will find ourselves face to face with the shipwreck of our best plans.

To some, Trial Bay will be defeat on the sports arena or in the classroom, to others it will be physical handicaps or loss of loved ones. Although it is a negative point, it is essential for success in life to note that all people have trials to face. In accepting this fact, we are well on the way to mastery of our moods and are all set for successful sailing over the seas of life.

2. There is no need to abandon our goals because of the Trial Bays which we may find ourselves in. Detours, failures, setbacks and handicaps need not stop you from living a successful Christian life here and now and attaining eternal life hereafter. You are not licked just because you have a handicap or severe trial. If you cannot see anything but difficulties ahead then these next few lines are for you.

Milton was blind when he wrote "Paradise Lost." Gauguin gave up wealth and family to paint in loneliness and poverty, and for years suffered continuous pain. Stevenson, tubercular and bedridden, wrote stories of gay adventure. Pasteur, partly paralysed, carried on his ceaseless war on disease. From her sick-bed Florence Nightingale organized the hospitals of a nation. Steinmetz, the outstanding electrical genius, for years could not sleep without sedatives because of rheumatic pains. Francis Parkman, who wrote two dozen large volumes of history, suffered from so many kinds of pain that he could work only a few minutes at a time.

A modern translation of one of the Apostle Paul's statements reminds us that "we may be knocked down but we are never knocked out." 2 Corinthians 4:9, Phillips. All we need to do is to determine to overcome and avail ourselves of the power for successful and abundant living that is available to all through prayer.

3. We can be successful despite the reverses of life. Although Trial Bay in N.S.W. is noted for a shipwreck, an abandoned gaol, and an unfinished breakwater, there is also tremendous natural beauty and serenity in the bay. As stated in "The Story of Trial Bay," prepared by the Historic Society, this atmosphere is "rarely found in places where men are confined against their will." Trial Bay therefore reminds us that although we may be confined against our will we can have perfect contentment at all times.

Happiness is not dependent upon the "happys" of life, for it is possible to have inner joy, peace and security amid the storms. The secret of this success is to have Jesus Christ as the pilot of our lives. He knows the way through life's darkness and can give to us the strength to face the trials of life. In Philippians 4:13 we are assured that "I can do all things through Christ which strengtheneth me."

DON'T QUIT

When things go wrong as they sometimes will,
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must—but don't you quit.

Success is failure turned inside out—
The silver tint of the clouds of doubt—
And you never can tell how close you are,
It may be near when it seems afar,
So stick to the fight when you're hardest hit—
It's when things seem worst that you mustn't quit.

—Author unknown.



Question BOX

Young People's Questions
Answered
by GORDON BOX



SHOULD WE BE GRATEFUL? Should a Christian say grace in a public dining house, such as a restaurant?

● Certainly, if he is grateful for his food. This is what grace is all about, but I think it can be done in an unobtrusive way so as not to parade our "goodness" before others. This can be rather objectionable.

The important question is: "Are we grateful for the provision of our needs?"

BAD TO WORSE (OR WORSE). Do you think today's young people are worse than they have been in the past?

● Teenagers are like planes; you mostly hear about the ones that crash. Unfortunately there are quite a few in this category, but this is also true of adults, isn't it? The tricks our youngsters get up to have all been learned (right?) and teachers are usually older than their pupils. Some adults concentrate on the errors of the younger generation in order to keep from seeing their own faults; at least that's what some psychologists say. But that isn't answering your question. Are they worse? NO! They are little humans and humans are the same in every generation. The opportunities to practise lawlessness today have been multiplied considerably; therefore, in most countries more offences are being recorded than in the previous generation.

Again, young people are being taught (even by clergymen) that there are no absolutes in moral values, that past standards of conduct are no longer relevant. Some believe this and the news media records the fact in many dramatic incidents.

Let us never forget, though, that the majority of today's youth are looking for a better world. The majority work faithfully at heavy study to prepare

themselves for a pretty difficult and competitive world. The majority enjoy fun and need to be kept active. The majority do not get into trouble with the police. The majority will follow example more readily than exhortation. And as adults, let us remember the proverb: "To change one thing for the better is worth more than proving one thousand things are wrong."

Yes, there are plenty of young fools about today—in fact the number is approaching that of old fools.

THE GOING TOO EASY. Is it necessary for a Christian to have trials and temptations? Life seems to go along pretty well for me, but I wonder whether this indicates that I am not a Christian.

● Please don't become like some misguided folk who seem to enjoy problems, ill health and persecution. This indicates a psychological weakness, not a Christian experience. It is true that many Christians seem to have their share of trouble, and it is also true that we are told that "all that will live godly in Christ Jesus shall suffer persecution," but both good and bad will have trouble. Life is made up of sunshine and shadows, and only a fool runs out in the rain for the sake of getting wet. There is no virtue in having problems and Christians should avoid them if at all possible. Jesus said, "When they persecute you in this city, flee ye into another," and Paul practised this rule. Job had his bad times but he also had his good times. Jesus asked His Father to remove the cup of sorrow from Him.

However, winds of difficulty do make us stronger and, if permitted, are no sign of God's displeasure. Enjoy the good times while you have them; the problems will come soon enough.

REMEMBER THE CAT? How can you really know if a thing is bad, unless you've tried it for yourself?

● Remember that bit about curiosity and the cat? Every drug addict in the world no doubt reasoned as you have, and I guess most people will admit that they have wondered what it would be like to taste forbidden fruit. This is especially true of young people. Now, because I have never been hooked by cigarettes, alcohol or drugs, I cannot say from my personal experience that they are bad. But surely this isn't necessary. If we must prove everything in life by our own experience, we might as well start by proving that arsenic will kill men. The decision not to experiment will save us a lot of pain and problems because when we discover from experience that a habit is bad, our problems have just begun. As Mark Twain said: "A bad habit cannot be tossed out of the window—it must be coaxed down the stairs one step at a time."

Oh, yes, and in case you don't know what happened to that cat mentioned in the first line—it got killed!

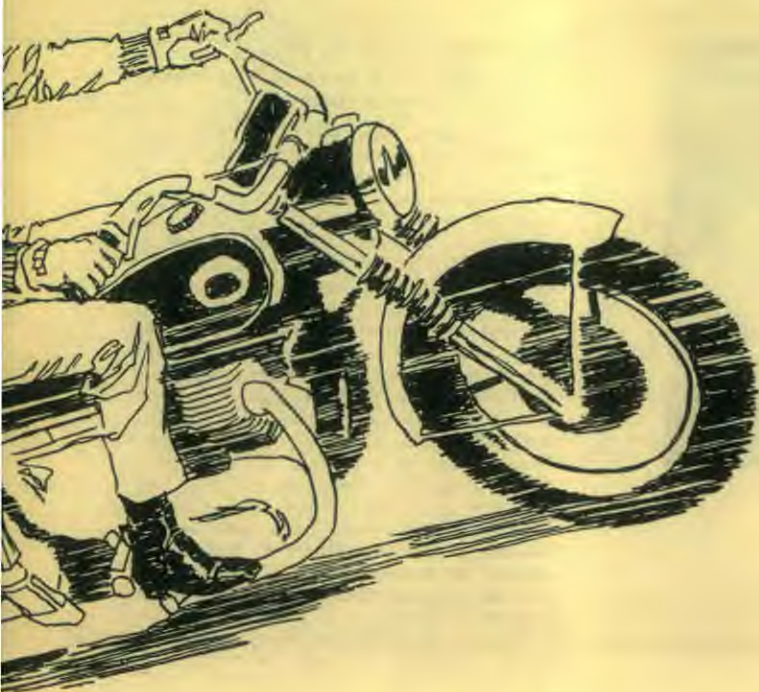
GOVERNOR-GENERAL OR FATHER. What are your views on the archaic language used in most prayers?

● One definition of prayer says, "Prayer is the opening of the heart to God as to a friend." (E. G. White.) Now, how do we speak to our friends? What topics of conversation do we engage in with them?

In answering these questions you will see that if we regard God as our friend, that is exactly how we will speak to Him. It is doubtful if you would say to your friend, "I beseech ye, James, that ye come to mine abode to the end that we may break bread together." You probably would say: "What about coming over to the house for tea tonight?"

So in our private prayers if we address God as our friend we will dispense with Shakesperian forms of expression. But be careful! Familiarity breeds contempt, and while God is spoken of as our "Friend" and "Heavenly Father," He is also spoken of as "The Almighty," "King of kings," and "Lord of lords," "The Living God," and so on. He is important, in fact the most important Being in our universe—the most important consideration in our lives. He is entitled to our respect as well as our love. (Of course, we do respect those we love.)

Keeping these thoughts in mind our public prayers will take on a more formal approach and our language will need to be more carefully chosen and, while not necessarily archaic, will be respectful and reverent in recognition of His position as not only our Friend, but our King. If my father were Governor-General of Australia, I would refer to Him as "His Excellency, the Governor-General" when addressing him at a public function, but not when discussing a problem at home.



Vandals Desecrate Monument

Last night the tall aluminium obelisk, erected on Parahaki Hill as a memorial to the men and women who gave their lives for their country in World War II, was desecrated by vandals.

A contingent of motor-cyclists was seen going up the hill during the late evening and the bikes were heard returning after midnight.

This morning revealed the extent of their desecration.

Not only was the place strewn with rubbish, empty bottles and other rubbish emptied from garbage tins in the area, but the floodlights had been smashed and the base of the obelisk had been damaged.

In addition, vulgar comments had been written on the base of the memorial in chalk and lipstick.

Police have been detailed to make regular checks of the area in future.

—Newspaper Report.

STRANGE PILGRIMAGE

By Malcolm J. Ford

The darkness cracked in half
And the bikes full throttled through,
Shattering the peaceful way
To the tall slender memories
Of the sleeping city.

The cold night shivers damp limp leaves,
The wet asphalt darkly sneaks
Through the quiet trees.
Heaven spent; hot hell-for-leather bent,
The riders twist and swerve
Towards the summit monument.

At the top, the squadron stop;
Unbend from their lock-wheeled lurch;
Grab bottles, jamb cigarettes
Between their mumbled obscenities,
And chase their blackbooted birds
Up the sacred flights
Beneath the glaring lights
To the cenotaph.

The white light stings the wind-lashed eyes,
Burns into the late night secrets
Of these children of the tired city below.
"Lights out! Lights out!" they shout.
The blazing mothballs shatter row on row
And thick night rushes in;
Curtains across the honoured names
Again defamed.

Have all the wars our heroes fought
Been fought in vain;
Or have the wars been too well fought,
And too well taught
To win their timeless fame?



THE PET LAMB



• A Story for Boys and Girls by Myrtle O'Hara.

"WHY CAN'T I do things like other boys and girls, and why do I have to give up so much to be a Christian?" Les grumbled. "You're always saying I can't do this and I can't do that and I mustn't go there. It seems that I can't have any fun at all."

"I'll tell you a story," Mother answered, "that might help you to understand what being a Christian really means. It's about a sheep that I had as a pet for many years."

"One day when I was your age my father came home from the farm paddocks with a lamb that had been mauled by a wild dog. 'See what you can do with this little ewe,' he said. 'She's badly hurt, but we might manage to save her.' He handed me the lamb, which seemed to be more dead than alive. Quickly I made a soft bed for her and warmed it with hot water bottles. By using an eye dropper I managed to get a little milk into her. Later I attended to her wounds. From then on I spent every minute that I could spare with the lamb. I fed her with a bottle and looked after her day and night, but several weeks passed before she really began to make progress."

"Was she Betty, the sheep whose picture you have in your album?" Les asked.

"Yes, that is the one I'm talking about, although there were many other motherless lambs that I looked after over the years."

"In a few months Betty seemed to be perfectly recovered. She had grown into a fine, sturdy lamb and Father said: 'We can put that lamb among the others now. There's no reason why she should be pampered any longer.'"

"I went down to the paddock with Betty following closely, and opened the gate and we went in. I led her to a group of lambs and stayed there a while hoping she would make friends. But she would have nothing to do with them. When a lamb came near her she ran away from it and came to me. After some time I walked back to the gate, and Betty came, too. When I opened it she squeezed through ahead of me, so we went back into the paddock and I climbed over the gate to get out."

"Betty tried to climb after me. When I walked away, she became most upset and did everything she could think of to get out of the paddock. Then she started to baa, and kept it up for hours. In the end I had to let her out, and she was so happy and excited she nearly knocked me over."

"Well, that lamb never did mix with the other sheep. She loved me so much that she couldn't bear to be separated from me. Like Mary's little lamb in the nursery rhyme she followed me everywhere and even went to school with me and stayed in the playground while I was in class. She really was a nuisance at times and often got into the house after me."

"It was no hardship for her to stay away from the other sheep. She didn't want to have anything to do with them. She seemed to think she was a member of the family, and she was never really happy unless she was with me. We got so that we understood each other very well. Often she seemed to think like a human and I seemed to think like a sheep. She was very obedient and I managed to teach her a few tricks. She was the wisest sheep I ever knew and I've had a lot to do with sheep in my life-time."

"What became of her, Mum?"

"We had her for many years, and she died of old age in the end. Things were never the same afterwards, and I missed her very much," Mother said.



"But what has all this to do with being a Christian?" Les asked.

"That is just what I am coming to," Mother replied. "Jesus has done much more for each one of us than I ever did for Betty. He loved us so much that He left His Father and the angels and heaven and came to live in this sinful world as one of us. He endured suffering and loneliness and then gave His life on the cruel cross so that you and I might escape the punishment of sin."

"He also cares for us throughout our lives and gives us powers of mind and body. His love for us should make us love Him very much indeed. Just as Betty loved me and wanted to be with me all the time, so, if we love Jesus, we shall want to spend much time in His company."

"I love you and Daddy and I like to be with you," Les said, "but how can I be with Jesus when He is not here and I can't see Him?"

"You can learn to know Him by reading about Him in the Bible, Les. When we read the Bible God talks to us and when we pray we talk to Him. He is with us by His Holy Spirit, who helps us to understand His will for us and to do what is right. He sends angels to care for us and to keep us from sinning when Satan tempts us to do wrong."

"The more time we spend with Him the more we shall become like Him. I told you that Betty and I often seemed to think alike, and that she wanted to please me. When we think like Jesus we shall not want to do things that are wrong. If we love Him we shall want to please Him. It will not be a question of having to give up things to be a Christian, because we shall not want to do those things."

"Being a Christian means being Christlike. If we love Jesus we shall want Him to control us and live out His life in us. Then we shall be like Him. It was not hard for Betty to be different from the other sheep. That was what she wanted. If we love Jesus, it won't be hard for us to be different from those who don't love Him. That will be the way we want it. We won't be happy to live any other way. It all amounts to whom we love the most—ourselves or Jesus, and what we really want to do."

"I guess," Les said thoughtfully, "that I've been loving myself the most and that I haven't got to really know Jesus. Thank you for telling me about Betty, Mum. I'll remember that story."

"Some day I'll tell you about other pets I had," Mother said. "It's surprising how much I have learned from them."



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4LM 10.00 p.m.
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TASMANIA
7HT 7.40 a.m.
7EX 7.30 p.m.
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