



SIGNS

OF THE TIMES

AUGUST 1970

"The Year of
the Time of
the End"

--PAGE 16



ROMANS 8:37-39

Lord, I'm so thankful that my hope
Does not depend on me
And these temptation-palsied hands
With which I cling to Thee.

★ D. J. Silver

For all my fears and tremblings cease
And all my doubtings flee
As faith finds comfort in the thought
Of how You cling to me.

SIGNS OF THE TIMES

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

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HOMELY HOMILIES

ON SEEING

It occurred to me today that under the influence of the adage "seeing is believing," we may make the mistake of looking for truth about life with the wrong kind of eyes.

I had been carefully explaining to my five-year-old, with Cuisenaire rods, that $3+5=8$ and $9-2=7$, etc. What she could see with her physical eyes was that a light green rod plus a yellow rod equalled a brown rod. I had been saying things like,

"Light green and yellow make brown. See? and $3+5=8$. See?"

"Mummy," she said in that exasperated tone children have when revealing the stupidity of adults, "I don't SEE $3+5=8$. I THINK."

Which explains also that if we want to know anything about life and love, hate, insecurity, happiness, guilt, rejection, joy, peace, sympathy and a host more, we have to think. It also explains what Jesus meant when He said, "He that hath seen Me hath seen the Father." It was not seeing Christ's physical flesh which dispelled doubt and established faith in His person. If anything, the physical circumstances around His person gave rise to doubt—"Can any good thing come out of Nazareth?" Perceiving who He was, was as much a matter of thought and decision then, as now.

The comforting implication of this is that we also by studying the record of Christ's life may see Him and therefore see the Father and see that He loves us. The mere physical sight of my husband would not reveal to me that he loves me. My faith in this direction is the result of my own conclusions from what he says and does. When my mind says, "I believe," only then can my eyes say, "I see that he loves me." Likewise only when my mind says, "I believe that Jesus Christ is the Son of God," can my eyes interpret life saying, "I see that God loves."

Connie J. French

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OUR COVER PICTURE

We asked staff artist Alan Holman to give us his impressions of 1970 and this month's cover is the result. In his own way, and without the use of a single word he has conveyed his impressions of speed, scientific and technological advance, fear, space exploration and the revolt of youth, all of which are typical of our age.

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The Abominable 5 Per Cent

NEW ZEALAND recently erupted in a furore of controversy when the newspapers reported a clergyman as advocating that "Christian congregations should accept the relationship of two homosexuals and perhaps find some way of 'blessing' it." (Wellington "Evening Post" 18/5/70.)

It will not require much in the way of imagination to picture the whole of the Dominion breaking into two hostile camps and hurling epithets and maledictions at one another. To some of us more conservative Christians, the growing pressure to accept the activities of these people is perplexing to say the least. While we may pity this sizable segment of the community—the "Evening Post" quoted above says it is one in twenty in the community—we turn from them with loathing, that they should be embroiled in such disgusting sexual aberrations. Our natural instincts are to ostracize them rather than to accept them.

However, in these so-called "enlightened days," more and more voices clamour to have these people accepted in the community. Britain has liberalized the law dealing with "consenting adults," and some of the clergy were in the vanguard of the fight to have this law placed on the statute books.

According to the report cited above, the Rev. M. C. Russell, Anglican vicar of St. Matthew's, in Auckland, said, in an address to a homosexual law reform society seminar, that he "would like to see New Zealand law changed so that the only unlawful homosexual acts were those which were not voluntary or for which money was paid."

The Rev. Mr. Russell went on to say: "A homosexual act between two people loyally devoted to each other could not be considered sinful if it genuinely expressed true love and tenderness, promoted sharing and growing together, and was grounded in some kind of intended faithfulness." He indicated that it was his opinion that church congregations should welcome such people as worshippers and that they should be allowed to take their full place in "a religious community."

We have come a long way in recent years in looking at alcoholics, compulsive gamblers and drug addicts. Nowadays their troubles are labelled "psychosomatic" (which covers a multitude of problems) and we treat them medically, psychologically or with some form of "social medicine." Time was, too, when the insane were flogged merely because they were insane, the theory being, presumably, that if you flogged them hard enough and often enough, you would exorcize the madness, and they would give up their insanity merely to escape being flogged. We don't

subscribe to this nonsense any more. Insanity is regarded as an illness and is treated as such.

What, then, of homosexuals? Shall we bring enlightened treatment to bear on them, too? And is this enlightened treatment typified by accepting them into our churches? We know the old saw about the church being a "hospital for sinners, not a club for saints," but are we required to go the whole way in this matter?

Frankly, we do not feel that we can go along with those who recommend the acceptance of homosexuals, whatever sophisticated arguments they may present. The Scriptures put the matter most plainly: "Thou shalt not lie with mankind, as with womankind: it is an abomination." Leviticus 18:22. If God declares a practice an abomination, how can we, with all our enlightenment, condone or endorse it?

We remember why Sodom was destroyed; it was for this very thing; and the wicked city has given its name to one of the foulest sins in the calendar: sodomy. If God found it so loathsome in those far-off days, how come we can offer it the badge of respectability?

In the New Testament, the same evaluation of this detestable thing is made. St. Paul says, "Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves . . . shall inherit the kingdom of God." 1 Corinthians 6:9, 10.

We are saddened to hear of men of the cloth whose utterances, if correctly reported, would seem to give the stamp of compassionate approval to those who engage in these defiling and abominable practices. This misplaced compassion, this tacit encouragement, may well be the cause of now-normal people following these degrading and disgusting arts. No! We feel strongly about this kind of thing; it is time someone stood up and called sin by its right name. These people are practising some of the most evil and reprobate acts to which man can descend. We will have no part in sweeping the foul menace under the ecclesiastical rug; we will not smile benignly upon those who engage in these nefarious associations. We accuse an indulgent segment of society as being implicated in their unutterable guilt.

Of clinics for these people we approve, if they, individually, feel that medical or psychiatric help can help them rid themselves of this disgusting blight which robs a man of his manhood and keeps him from all that is considered decent and respectable, then we are the first to say, Give him that help and quickly; make no charge for it; let it be a charge against the state so that no man can offer the excuse, "I would have had treatment, but I could not afford it."

Let the treatment be expert, and let it be published far and wide that it is freely available. Let medico and lawmaker combine their forces and resources to salvage as

many as possible from this horrible pit; let this stigma, if you like, be lifted from the treatment of this blight upon mankind. But never, never play down the horribleness of this cursed thing that increases yearly, that must touch and sully tens of thousands of homes, and which is an abomination to man and to God.

Robert H. Parr

Sex Education

FROM TIME TO TIME calls are made for the introduction of sex education in our schools—in fact, the calls are being made more and more frequently all over the world.

At times, when such calls are made, it is argued that the lack of such education is the cause of so many sexual problems arising in the community—neuroses, maladjustments, venereal disease, and unwanted pregnancies. The arguments are put that proper sex education would prevent venereal disease; that young people would then be equipped with the knowledge necessary to avoid pregnancies in illicit relationships; and that the knowledge that such

relationships would not result in pregnancies with resultant social disgrace would ease nervous tensions.

Although it is not said, it is sometimes inferred that the members of the community are being deprived of free sexual expression, and because of the stifling of their passions, neuroses and maladjustments occur.

However, maladjustments occur in the sexual life only when the people involved use sex as the basis on which to form a relationship with the opposite sex. When such relationships are formed, the lack of other links such as companionship, character appreciation, kindness, trust, honesty, co-operation and mutual interests, takes away the real worth of sexual relations.

Divorce authorities, marriage counsellors and others indicate that most marriages fall apart and maladjustments and neuroses develop when the normal relationships of a marriage are broken down. Sex is never the major, but a contributing factor, caused by the breakdown of the other values.

Venereal disease is distributed through sexual contact. It occurs among people involved in multi-sexual relations. Although there are drugs available to treat the disease (which can be and often is fatal) the only safe method in avoiding it is to desist from multi-sexual activities.

Neuroses caused by pregnancies are largely the result of a marriage based on legal sexual activity, but not accepting family responsibility; or the social disgrace attached to an unmarried person involved.

But is the education of children the answer?

We say no. We do not deny that young people should know the facts of life—but at the right time. And we do view with alarm the results of sex “education” in schools in other countries.

According to a report entitled “On Sexual Life In Sweden,” sex education has been compulsory in schools there since 1956. Children aged from six to sixteen are taught about sex. Now, on the premise put forward by those who advocate sex education in our schools, we would expect, as a result, a drop in neuroses, maladjustment, venereal disease, etc. But what do we find?

Sweden, according to physicians, has a greater incidence of gonorrhoea and syphilis than any other civilized country in the world. Reports indicate that some boys suffering from venereal disease admitted sexual relations with up to 200 different girls. (More than half had had relations with at least forty.)

Ninety-eight per cent of the married population had had pre-marital sexual relationships. It is estimated that thirty-eight per cent of Swedish brides are pregnant, and one child in seven born in Sweden, is born out of wedlock.

Added to this, the rate of suicides in Sweden is one of the highest in the world.

Sex education did not curb immorality in Sweden. A number of doctors in recent times have approached the Government with suggestions that sex education in schools be discontinued because of the increase in social problems since it was introduced.

Time and again, it is proved that marriages which last and which are happy are those based on other things aside from the physical aspect, and where the marriage partners had not previously engaged in, nor subsequently engaged in extra-marital sex.

London sees some of the newest ideas in disposables, or short-life garments. Made from PVCC paper, after a brilliant butterfly existence they will find their way into the WPB.



If sex education in schools could lead to greater respect for sex as a part of marriage alone, we would endorse such a move. But the results of practical tests show it to be entirely opposite.

For just that reason, the all-wise God commanded us: "Thou shalt not commit adultery." Exodus 20:14. In the New Testament Paul wrote: "Now the works of the flesh are manifest, which are these: Adultery, fornication." Galatians 5:19. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." 1 Corinthians 6:18.

(Fornication involves sexual relations with an unmarried person.)

Paul was writing what God wanted us to know, and what has been proved many times: Those who engage in illicit, extra- and pre-marital sexual relations suffer for it in mind and body.

Isn't it time we started to take some notice of what the Author of Life says? Man has tried every device he knows to justify his scoffing at the laws God gave mankind. But he always has, and always will, fail to improve on them.

Graham D. Morris

Religion Dying Out?

SOME PEOPLE are convinced that it is. At a recent combined meeting in Chicago of the Associated Church Press and the Religious Communications Congress, one speaker openly declared that "the church is dying. . . . The death of the World Council of Churches is imminent. . . . All religious institutions have come to the end of the line. I doubt if there will be any left by the end of the 1970s. . . . The present form of religion is dying. If the Christian church dies it will not be resurrected."

Another speaker, editor of a well-known Catholic journal, said, "The Catholic Church is no longer a monolith. Its whole structure is being dismantled. Everywhere in the church there is conflict, fear and mistrust. It all adds up to disaster."

In a workshop dealing with "The Editor and the New Decade," it became obvious that religious editors will soon have nothing to edit, if present trends continue. Editors of ten of the leading Protestant journals in the United States revealed staggering losses in circulation and income. One of them told of having lost 500,000 subscribers in the past ten years. Some smaller journals have already folded. Others will soon have to do the same.

In the section dealing with religious book publishing, a similar lament was sounded. Some claimed that there was little demand any more for religious books. Sexless books simply won't sell, was the general opinion.

One preacher stated that never before had he realized the meaning of Christ's strange question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. "If things continue to go the way they are going," he said, "He will be lucky to find any."

As we listened to the debate we were inclined to agree with him. Faith is indeed fading. Religion, as most Protestants and Catholics have presented it, is dying out.



DERELICT! Whether from population drift or lack of spiritual interest is beside the point. However, this old church at Greenough, W.A., aptly symbolizes much of today's professed religion. (H. G. Davis photo)

Yet it will not die out completely. Faith will survive. Right to the end God will have a band of loyal followers, all around the world, a devoted remnant who "keep the commandments of God, and the faith of Jesus." Revelation 14:12.

As history draws to its close and "the love of many shall wax cold" (Matthew 24:12), the Bible declares that there will come a mighty revival of true religion. The Apostle John pictured it as a movement advancing with the speed of angels "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

This movement will not declare a new religion but the same everlasting gospel which so many religious people have forgotten and from which they have turned aside.

How will it be presented? With apologies and doubts? No indeed! But it will come with "a loud voice," a voice of confidence and certainty, a voice of total trust in God and His Word.

And the heart of this message? "Fear God, and give glory to Him; for the hour of His judgment is come." Verse 7.

This is the message the world needs now: a new affirmation of the existence of God; of His reality, His personality, and His eternal power; of the glorious fact that He is Creator, Redeemer and coming King.

This is the message whose time has come; for today is the hour of His judgment; the hour when by great global signs He is declaring to all mankind that the climax of history is upon us.

Religious journals which proclaim this message will not know the meaning of decline. Their circulation will grow with ever-increasing success.

Books containing this message will be in the best seller class because the blessing of God will be upon them.

Churches that proclaim this message will grow beyond their brightest expectations because they will be doing God's work, and accomplishing His purposes, in His appointed hour.

No, religion will not die out, not true religion. Nor shall the everlasting gospel, nor the judgment hour message of the living God, die out. For this is now coming into its own. It is just beginning to live. And live it will until God gives to it the victory He has planned.

Arthur S. Maxwell

A PLACE TO REMEMBER

By Roy C. Naden

JAPAN

ACCORDING TO the Information Folder, very few Japanese people speak English. It suggested that if you wanted to be sure of getting back to your hotel, you should have a member of their staff write out in Japanese characters the name and address of the establishment. We wondered! We had "survived" the confusion of a dozen different languages in other countries and had never been lost. Surely in this most Western-looking place you could not get lost!

My wife and I wandered toward the Emperor's residence. It enjoys a most picturesque setting. The white palace was set half-hidden behind graceful willows, gay cherry blossom trees, and gently rolling green hills. Crowds of tourists gazed across the moat, and watched the royal swans. In such a se-

rene setting the click of camera shutters sounded almost deafening—in a muted sort of way!

The scene seemed something of an anachronism in the heart of modern, clean, bustling, commercially-oriented Tokyo. We walked the Ginza—the main downtown shopping area. With its wide streets, tall buildings, colourful advertising, incessant traffic, it could have been any city in the West. It could have been—except for the numberless kimonoed women, with thongs on their white linen-stockinged feet; the distinctive sound of the Japanese language; the Japanese writing on the hoardings; and numbers of incredibly short Japanese policemen wearing riot control helmets!

Ultimately it came time to return to our hotel. To hail an empty taxi was no mean accomplishment. When finally one drew alongside, the back door nearest to us opened automatically. We gave the driver the name of the hotel.

Nothing else. Just two words. It was one of the largest hotels in central Tokyo. The driver looked at us blankly. We might just as well have been men from Mars! We got in and he drove off. That was hopeful. But then he began to talk in Japanese. It was no good! After about six blocks the car came to a halt at a kerb. Again the door opened without the touch of a hand, and we found ourselves alone and lost in the world's largest city. We were surrounded by twelve million people, only a handful of whom could speak English. How would we find one of them? We quickly remembered that airways' offices always have English-speaking staff, and the airways' offices are always in the centre of a city. With their help we ultimately made it back to our hotel!

Japan is one of the most fascinating countries in the world, a place where East meets West. But above majestic Mt. Fujiyama there seems to be the suggestion of a cloud, an atomic cloud, a grim reminder that Japan was the first country in the world to be devastated by nuclear attack. Just twenty-five years ago—on August 6, 1945—a B29 bomber dropped a single bomb on Hiroshima. No one knows how many died. Estimates run as high as a quarter of a million. It is true that on this atomic ashpile a new pulsating city has sprung into existence, but the memory of the old can never be erased—neither for Japan nor for the rest of the world. And with the memory is a haunting, insistent fear.

Is there any comfort for a world that is bewildered, lost and afraid? To the lost, the Master says, "I am the way." To the doubting He says, "I am the truth." To the bewildered He says, "I am the life." To the fearful He says, "It is I, be not afraid." With His own hand God has written the directions to His heavenly dwelling place. These directions are the Ten Commandments. Those who follow them will never doubt nor fear, and most certainly they will never be "lost."

TOKYO—1970



SIGNS OF THE TIMES August 1, 1970

Report from LONDON

"Honest to



DR. JOHN ROBINSON has given up his job as Bishop of Woolwich. The brilliant ecclesiastic swept into South London ten years ago determined to shake the foundations of the church and the community. And for a while it seemed as though he would succeed. After giving evidence in the historic "Lady Chatterly" trial, he became famous overnight. But it was his paperback book that made him a household name. "Honest to God" was stimulating, to say the least. Its radical views excited controversy and increased sales. Soon Dr. Robinson was being read in the trains and on the buses.

The bishop told his readers it was time they grew up, forgot thinking about God as "heavenly Father" and started acting independent; God could not be located up in the sky, or for that matter anywhere "out there"; He is the "Ground of Our Being," he said; supernatural myths like the Nativity story have ceased to serve their purpose and ought to be discarded for something less mysterious; Jesus is simply the "Man for Others."

Actually, there was nothing new in these suggestions. Contemporary theologians had been saying much the same thing for the past twenty-five years. Where Dr. Robinson succeeded was in presenting his material in the language of the man in the street. Everyone was talking the new theology. The "swinging sixties" were just around the corner and some of the things that had been said were easily adapted to the demands of the Permissive Society.

The bishop had the right kind of image. He was anxious to "up-date" religion, was a member of the Labour Party, and the Homosexual Reform Society, a campaigner against capital punishment and a "Ban the Bomb" demonstrator. He fitted nicely into the South Bank scene where a whole group of progressive clerics were anxious to show traditionalists that the best way to communicate with the modern generation is to join it. Naturally, there was opposition. Conservatives reacted sharply. They thought the views expressed in "Honest to God" gave ground to scepticism and immorality; it was not so much a matter of re-interpreting as in virtually abandoning most of the distinctive doctrines of the Christian faith.¹

One leading British humanist, A. J. Ayer, said he was glad to see a clergyman coming round to a position that was virtually the same as that held by agnostics.² People wondered whether the unorthodox approach would revive a dying faith. The programme in Southwark started off with high hopes. Dr. Robinson's books were sellouts and enthusiastic vicars moved into the diocese determined to rejuvenate what had been a graveyard of religious aspirations. At his first confirmation sermon the bishop reported that great things were afoot. He was confident that the gospel of secular Christianity was about to turn the tide. A new progressive, efficient and intellectually sophisticated Church of England was being born. The mould was broken.

Not So Sure

The great satirist, Malcolm Muggeridge, wasn't so sure. He reckoned organized Christianity was breaking up anyway and the modern approach was contributing to its disintegration; "Backward, Christian Soldiers" was the martial tune of the progressives, he said. From

"God" Gives Up!

By
RUSSELL KRANZ

the pulpit of Queen's Cross church he denounced "buffoons in holy orders" who made unfortunate exhibitions of themselves on subjects like sex, and who endorsed contemporary absurdities. In his opinion, church leaders had made so many concessions to prevailing permissive mores and materialism that unless there was a quick, dramatic reversal of their attitudes, "nothing would remain of the institution of the church within a decade"³

And now it looks as though the Woolwich experiment has failed. Dr. Robinson has left the frontline for quieter academic pastures in Cambridge. Enthusiastic supporters have gone, too. Nicolas Stacey, his past rector, has taken a job with Oxfam, and the Southwark Diocesan Director of pastoral counselling has joined hotel management training.

Those who remain "stay with heavy hearts and a deep sense of hopelessness about the future of the church."⁴ The bishop has admitted that the rosy optimism of 1960 was all wrong. That year was the highwater mark of his bold experiment—not the low.

What went wrong? The facts are, the sparkling new image didn't take on. Religionless Christianity failed to capture public imagination. In Britain there is a dramatic decline, not a renewed interest, in religion. The figures speak for themselves. Instead of revival in Southwark, confirmation rates have halved in the last seven years. Ordinations have plummeted to an all-time low. Perhaps the crust of traditionalism has cracked, but nothing has been put in its place as the statistics too tragically show.

Retreat and Failure

Dr. Robinson's assistant sums up the losses: Retreat from the inner city areas; a dramatic drop in confirmations; failure to get the clergy working together in groups and to pioneer new types of ministry.⁵

What about the charge that the radicals failed to get the gospel across? The bishop believes the sadness and disillusionment of his associates has not been caused by hardness in the heart of secular man but by the stiffness of the church and its outmoded tradition. He is not prepared to admit any responsibility for failure

even though his startling schemes have fallen apart. In a farewell newspaper article⁶ he claims that his programme has been worthwhile and cites the body blow he delivered to that old fogey, censorship, by freeing D. H. Lawrence to the public; his unconventional theology has done good by breaking up the Catechism, the Creed, the Lord's Prayer and the Ten Commandments; "*Honest to God*" was successful in bypassing the pulpit, getting theology out and contributing to the disintegration of religion.

But I wonder if anything has really been gained. More than the church is dying in Britain today. The whole society is sick. If the amount of pornography sold on suburban bookstalls is any guide, the abolition of strict censorship hasn't set a healthy trend. The increase of violence in the streets, the growth of "skin-head" cults and the increasing number of drop-outs from society make one wonder what Dr. Robinson was doing when he "knocked" the Ten Commandments. All his brave talk about love has been interpreted as condoning premarital sex, and as for "*Honest to God*," it certainly raised questions. But people today need answers, not questions, and the book didn't provide answers. Perhaps that is why the crowds didn't rush down to Southwark to find out more about the exciting venture.

Progressives think the church is becoming more conservative. I find that hard to believe with pop stars reading the lesson, drama in the nave, dances in the crypt and folk masses under the altar. If anybody was given an opportunity, the liberals from the South Bank were; but the truth is, their programme didn't produce the goods. Probably that is the heart of the matter. They may not know what truth is, for according to the new theology, that's up for question, too. ★★

1. Benford Bainbrough, "The Listener," May 7, 1964.

2. London "Sunday Times," March 24, 1963.

3. "Living Water," a sermon delivered at Queen's Cross church, Aberdeen, May 26, 1968.

4. Nicholas Stacey, London "Sunday Times," September 28, 1969.

5. Nicholas Stacey, op. cit.

6. John Robinson, "Farewell to the Sixties," the "Observer," September 28, 1969.



COURTING or CAUGHT?

"MARRIAGES ARE MADE IN HEAVEN" is the motto of the romantic. Well, perhaps, thinks the young cynic, but many of them are wrecked on earth. What he fails to realize is that many are destined to fail before they are ever contracted. Marriage is inevitably of the earth, earthy. It can succeed with divine guidance, but it needs a very practical, down-to-earth view if the guidance is to be heeded.

Courtship is the road men and women travel to arrive at the ultimate goal of a wedding. Yet courting couples generally obscure their prosaic and sane judgment by wearing those rose-coloured spectacles whose lenses are adjusted for romantic views only. There is little doubt that the future success or failure of a marriage is determined largely by the pattern of courtship young people follow. At the very time when the man should be most observant, he is blinded by dimples and curls. Just when her critical faculties should be alert, she notices only bulging biceps and thrilling caresses. If we drove our cars as we often plan our romances, insurance companies would be complaining far more bitterly than they do. Drivers by the hundred would have their insurances cancelled.

Can anything be done to lower the accident rate—not of cars but of caresses? First of all we might take note of the fact that courting activities, naturally beginning with puberty, do not coincide with the period of peak wisdom. It might, then, be wise to learn to swim before one calls out "Too deep!" Parents must

avoid the stupid (one must be polite!) habit of urging immature teenagers into romantic activities. Then perhaps girls will not feel their opportunity for marriage has passed if they are not engaged at eighteen or at least at the venerable age of twenty.

It would be more than helpful for future happiness if young people attempted to determine the *purpose* of courtship. This above all is assessment and evaluation. Friendship—not immediate romance—is the goal to be reached. If you seek romance above all you will probably find it—even though it will be about as long lasting as was that of those classic romantics, Romeo and Juliet. Realize that heterosexual friendships inevitably peter out or develop into love affairs. Do not let biology hurry the decision.

Companionship

The great need of this period of association is not primarily entertainment but enlightenment. It is of far greater moment to judge character and temperament than to assess sexual glamour. Devote your early sessions together to examining the possibilities of your companion as a *companion* and not as a *lover*. There will be time enough for the latter, but if you want a long-term love affair that will endure and become happier as the years go on, remember that such partnerships are founded on the rock of companionship. Where this is missing, marriage commonly founders on the rocks of sexual boredom. To judge the truth of this statement, examine the durability of Hollywood marriages.

What should one look for? Such tests as these are the mark of sanity: What is the physical and mental health of the other? What degree of maturity does he or she reveal? Physical maturity may be reasonably taken for granted, but what about the emotional side? Can a reverse be accepted as merely a spur to future achievement? Does she sulk or pout if she cannot have her own way? Can he hold a job? Can she cook? What about the capacity to handle money?

There is still much truth in the adage, "When poverty comes in the door, love flies out the window." That does not demand wealth, but it does demand the ability to manage one's finances wisely. It does require that the young bride-to-be should not wear a beaten track to the rubbish tin with unconsidered left-overs. Very importantly, what kind of Christian experience does he or she have? Leakers make poor supports in marriage. If a man has no real acquaintance with Christ, he is a major marriage risk. If a girl depends on her lover for her life in Christ, how will she introduce her children to the Saviour she does not know, when her husband has to be so often away from home?

Exercise in Insight

Courtship is an exercise in insight rather than a slippery dip of emotional excitement. If at this stage you do not think of vital factors that govern success, the probabilities are that you never will until after marriage.



"Marry in haste and repent at leisure." You may find the leisure a scarce commodity in marriage!

There are, or should be, two stages of courtship. The first is marked by casual association, and its primary aim is evaluation. The second, customarily known as "going steady," should test the values tentatively decided, and, if the answers are satisfactory, merge into the experience of engagement. That is another story. The first two stages involve no marital commitment; all the more insistent, then, is the need to see that they grant no marital privileges.

Constantly, physical desire seeks expression. Heed well the law of physical contact, which may be stated thus: No physical contact is satisfying for very long. It always demands a greater and more intimate privilege. What a thrill to hold hands with the chosen one—for a very short time! Thence to embraces; kisses to more passionate kisses, and so racing ON. Human fashions may change, but human nature endures. We are made thus for a purpose, but that purpose is not, and should not be, achieved short of marriage. Most know the futility of good resolutions. It might be wise, then, to consider some warnings.

Consider that the pattern of courting has been changed (and that dangerously) by three modern trends—the increasing secularization of life, the declining concepts of moral values and restraints, and the increase of personal mobility thanks to the motor-car. The third of these certainly provides all the opportunities for the full flowering of the first two. Young people are at much greater risk because cars are so readily available. Christian youth might well ask if their use of the car accepts the presence of an unseen Third.

These problems are not to be solved by mere warnings. It is worth considering some positive guides, and remember that your culture, your good manners, are on trial when you go out on a date. Give some thought to these suggestions.

Some Suggestions

First, give fair advance notice of a planned outing, for a girl likes to look her best. Give her a chance to do so. She has a right to know what kind of outing is planned so that she can dress accordingly.

Dress correctly for the occasion. Nothing is more absurd than casual clothes at a formal gathering, or vice versa. It is unfair to embarrass your companion by inept dressing. On the other hand, do not overdress. If the girl wears daring clothes, the young man will probably be physically excited, but if he is wise he will find another girl. If the boy uses a car he should see that it is clean inside and out. A dirty vehicle is a poor compliment to the lady.

Then regard it as part of good manners to be punctual. This applies to men as well as to the ladies. Lateness is a discourtesy that does not augur well for future harmony.

Place a high assessment on good manners. Courtesy is a form of respect. Lack of it promises future contempt for the partner's welfare.

Prepare for the occasion. No, not with a new hairdo, but with some **THOUGHT**. Plan your activities in detail. This saves embarrassment and boredom. Still more important, it guards against unwise caressing because there is nothing else to do! Do not become lazy and fall into hackneyed patterns of outings. Most importantly, keep your feet firmly on the pedal marked —Brakes. The emotions always tend to run away, and there is rarely an escape road available. Keep the pace down to a steady one rather than regret afterwards, too late, that you had not foreseen the runaway.

Home on Time

Boys should demonstrate their sense of responsibility to the girl's parents by bringing her home on time. Particularly if they do not know you well, they will value your responsibility in this matter rather than the inventive variety of your excuses. Convince them that you can be trusted. They can be valuable allies in your campaign to persuade that particular lass that you are good husband material.

It would not be irrelevant to consider some don'ts, particularly for boys. These may be listed briefly. Don't toot the horn to announce your arrival. Her parents will appreciate your appearance in the home. She will appreciate that she has an escort and not merely a chauffeur.

Don't break a date save in a genuine emergency even if a better opportunity turns up. You might consult Psalm 15:4 and regard it as mandatory. This is a searching test of character.

Don't overspend to impress. An occasion is not measured by its monetary cost but by the impression of its thoughtful planning.

For both parties these don'ts apply: Don't plan too many outings in solitude. Any fool can take risks. It is the part of wisdom to minimize them. None of us can trust himself too far.

Don't kiss too readily. It should not be a casual caress but a meaningful gesture. Girls make a mistake when they give their caresses cheaply. Boys value them at the same rate.

Don't neck or pet. This leads inescapably to one of two results. Either frustration or to disaster. More of that in the next issue.

Don't disturb the neighbours if you are late home. Good manners dictate consideration for others.

If you have moved wisely and with sensible restraint you can judge soundly if your companion has marriageable qualities. You will be falling in love, but you will still be rational. Falling in love is easy. Falling out of love is easier still. Avoid seeing too much of each other by trying the critical test of absence.

(Please turn to page 22.)

THINK ON THESE . . .

- God could have kept Daniel out of the lions' den. . . . He could have kept Paul and Silas out of gaol. . . . He could have kept the three Hebrew children out of the fiery furnace. . . . But God never promised to keep us out of hard places. . . . What He has promised is to go with us through every hard place, and to bring us through victoriously.

—Merv. Rosell.

- It is not well for man to pray cream, and live skim milk.

—Henry Ward Beecher.

- You have to read to survive. People who read for pleasure are wasting their time. Reading isn't fun. It's indispensable.

—Woody Allen (actor-playwright).

- Keep me away from young "geniuses." You know the kind, whose parents, especially mothers, think they are beyond compare. Some do have talent, but when Mother gets in the way, I send the "genius" away.

—Jascha Heifetz (famous violinist).

- Things I wish I'd known at eighteen: That the best (and, ultimately, the only) way to make a "good impression" is by becoming who you are, not trying to conform to anyone else's standard of what you ought to be. That we do not grow up uniformly, but in spots and streaks, so that we may be mentally mature but still emotionally underdeveloped, or have a good practical grasp but still lack spiritual depth; and we must not make the mistake of confusing our categories of grown-upness.

—Sidney J. Harris (newspaper columnist).

- A minister addressing a conference of preachers said that too many of our churches are like "a middle-class solarium where tired old spiritual limbs are warmed a bit from week to week."

—Halford E. Luccock.

- If all neglected Bibles were dusted simultaneously, we would have a record dust storm and the sun would go into eclipse for a whole week.

—David F. Nygren.

- The average man goes to church six times a year and has attended Sunday school for two afternoons and can sing half a hymn.

—Stephen Butler Leacock.

Seek God in the Morning

I met God in the morning,
When the day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

Others ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way:
You must seek God in the morning
If you want Him through the day.

—Ralph S. Cushman (Mrs. Hazel Williams).

lines that linger

Kneel and Pray

Has your life grown dry and barren,
Has your sky no cheering ray?
Ah, you need a helper, brother—
Kneel and pray.
Has the darkness folded round you
Shutting out the light of day?
Take the book of life and read it—
Kneel and pray.

Has the friendship you once cherished
Turned in thoughtless mood away?
There's a friendship true, unchanging—
Kneel and pray.
Do you doubt the promise given,
Words divinity would say?
Cast your doubts aside for ever
Kneel and pray.

There is love both pure and holy,
Love that will not lead astray;
You may share it, it is waiting—
Kneel and pray.
When the clouds of darkness vanish,
And love finds a holier way,
Lest your hope again should perish,
Kneel and pray.

—Robert Hare (Douglas Corbett).

PERFECT TRUSTING

*I cannot understand
The why and wherefore of a thousand things;
The crosses, the annoyances, the daily stings,
I cannot understand;
But I can trust,
For perfect trusting, perfect comfort brings.*

*I cannot see the end,
The hidden meaning of each trial sent,
The pattern into which each tangled thread is bent,
I cannot see the end;
But I can trust,
And in God's changeless love I am content.*

—Author unknown (Alice M. Bitcon).

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

Indelible Lesson



By Maureen Johns



IT IS USUALLY a busy street in one of Sydney's larger shopping suburbs. But today a crisp wind chopped along the pavements, sending potential customers scurrying on their way and sweeping a couple of yesterday's newspapers high into the air.

I crossed the roadway, making for the other side where I had left my car parked. I, too, was intent in getting out of the inclement elements. Although a relatively mild mid-winter sun shone down, the effect was neutralized by the cold gusts that tugged at my skirts.

Reaching the other side, I almost collided head-on with a lady who was quietly, unobtrusively standing on the footpath. She had obviously been waiting there watching me cross. In that instant she gave me a friendly smile, and beamed a gentle "Hello!"

I gave a wan, uninterested nod in reply, and started to stride off down the pavement towards my parked car. But for a moment I hesitated.

"You seem to have a kind face," said the lady, still standing there looking at me.

"Uh-huh?" was about all I could stammer out in reply. In actual fact a slightly refrigerated shiver crept down my spine, induced by something more than

the vagaries of the day. I seem to have an inbuilt fear about talking to unknown people in the street, particularly on desolate days in deserted areas. Maybe it's because of all the unsavoury stuff dished up in the daily mass media. Maybe it's the way my mother trained me many, many years ago. I am not sure. But if and when some unknown soul greets me in the streets, my mental barriers immediately shoot up. "Keep going," my little inside man tells me. "All is not well. Danger lurks. Ignore the pass, and keep moving."

I started to shuffle on past the neatly dressed woman. But my progress was cut short. "I wonder if you would be kind enough to help me," she followed on from her opening gambit.

"That's it," I thought. "Trapped."

Nevertheless I stopped and said, "Why, what's the trouble?"

"I'm having a little difficulty. I need some help from a kindly soul, and by the look of you I am sure you have a kind heart."

My heart, kind or otherwise, missed a beat. In any case I knew this person had not the faintest notion of whether I was a witch or a woman that everyone worshipped.

"Could you come into my home for a minute or two? It's just over here," and she gestured towards an older type house twenty yards ahead.

As if my silence implied assent, she started to move away towards her dwelling. Another slightly cool shiver went down my back, but I started to follow in silence. A minute or two later, and we were inside her home.

"That you, Mum?" I could hear a soft youthful voice call out from an adjoining room.

"That's Jan," my lady acquaintance said. "She's in bed. She was a bit unlucky and had polio the year before the Salk vaccination came in. She's been paralysed from the waist down for the past fifteen years!"

I followed the lady in silence into the room where her daughter sat propped up in bed. "Hi, Jan," the lady said, and a happy smile spread over the twenty-year-old's face. "This kind lady has come to give us a hand.

"It's pretty freezing in this room," the lady said. "Usually I get Jan out into the warmth of the sunroom on miserable, bleak days. She's too heavy for me to lift alone. Dad usually helped, but . . . he was killed in a car smash last week. I've got to get someone with a kind face to help me. This is the only way I can manage."

I felt something deep down inside me tugging away at my heart strings. I've got four kids of my own back home, and they are all healthy and have a dad to help them if and when required.

Jan was neither healthy nor in possession of a dad. What a miserable mite I suddenly felt at that instant! What a nasty, suspicious mind to cast mental aspersions on this unfortunate soul who had hailed me in the street. I mentally judged before I knew what was involved. This was a genuine plea for help, if ever there was one.

With a couple of deft movements the two of us had lifted Jan into her special chair, and a few moments later she was installed in the sunroom. It was a blaze of warmth, shielded from the sweeping elements outside by clear glass, through which the brilliant winter sun poured in super-abundance. It would make the most cheerless soul on earth rejoice.

But Jan and her mother were far from being cheerless souls. Whenever they looked out, they saw nothing but sunshine and blue skies. Happiness was in their hearts at all times, despite the massive burdens they both had to bear.

I came away from that home with a heart full of mixed feelings. There was annoyance at my doubting suspicious mind; there was also music. I felt I had met a family capable of riding through life on the crest of a wave, despite the disasters that had seemingly beset them on all sides. I had received my object lesson for the year. ★★



WISHFUL THINKING

By
Nerolie Caro

I WISH I HAD . . .

*A foot large enough to stamp out injustice;
A fist big enough to knock out my own self-opinion;
And a heart big enough to accept true judgment;
A mind broad enough to accept man as he is—
But a desire to show him a better way.*

*A tolerant sympathy for the narrow-minded;
Clear vision to see my own short-comings;
And a simple, unquestioning faith in the unknown.
A heart strong enough to take life as it comes
And a determination to stick to what is right.*

*Eyes to see the road to self-improvement;
Two arms strong enough to hold many sorrows;
And an understanding of life's disappointments,
To hold my ideals high enough to keep me humble,
And strong enough to keep me true.*



HITE CATS are prone to deafness. This may or may not be a generalization. But to the boy it was an undeniable fact, because his mother had said so.

At least he thought it worth investigation. Out in the garden he examined the white cat basking in a sunny patch. There was really only one conclusive test that would verify his mother's statement once and for all.

Back indoors, he fetched his trumpet and, trying not to arouse the cat's suspicion, slipped outside again. Placing the trumpet as near to the unfortunate animal's ear as possible, he blew and watched the results. This particular white cat was not deaf. It was too terrified to sprint up the nearest tree. Springing wildly to its feet it then crouched low, ears flattened, and, eyes dilated with fear, looked warily up at the sky as if it expected it to come tumbling down.

It is not customary or socially acceptable to blow trumpets down people's ears. Consequently, the silver tones of the trumpet have pleasant associations for many people. For, played by a virtuoso, the trumpet has a thrilling, almost spine-tingling sound that brings to mind everything majestic, and stirs the very depths of the soul.

Not everyone fancies the auditory delights of the trumpet, however. There are some who plainly prefer the more soothing tones of piano or strings. Another's love for trumpet may have for ever been shattered with painful memories of junior's practice time, when squeaks and off-notes filled every quiet corner of the house. And again, like our furry, feline friend, there have actually been those who, at the sound of a trumpet, have felt an undeniable feeling of terror. Their legs have turned to jelly, and they have felt sick with fear.

Let us take a trip back into time. Turning back the pages of the most accurate account of ancient history ever written, the Holy Scriptures, we discover we are in the years approximately 1400-1388 B.C.* It had just fallen to the lot of Joshua to be Moses' successor and lead the children of Israel into the Promised Land. But someone else had already discovered the rich potential of the land overflowing with milk and honey. The land of Canaan was inhabited by a powerful race who lived in "cities great and fenced up to heaven." Deuteronomy 9:1. Jericho, surrounded by massive walls and defended by a garrison of soldiers, was one of these. With its luxurious palaces and temples dedicated to moon worship, Jericho was the pride and joy of the wicked Canaanites.

How eventually the city was captured has been a familiar story to most since childhood. Incredible that those massive walls and towering fortresses came



The Trumpet Shall Sound

By NORMA O'HARA

tumbling down like a house of cards! But equally as fascinating to ponder is the reaction of the men shut up within the city. As each day the army of Israel marched around the city walls, nothing could be heard but the tramping of many feet and the solemn peals of the trumpets blown by the leading priests. For six consecutive days the mystery of this strange scene awed and alarmed the occupants of the city. By the seventh day their fear had risen to a feverish pitch. Each new peal of the trumpets made them start with

fear and seemed to predict their impending doom. Finally, when a mighty shout and trumpet blast brought those battlements crashing down, the people of Jericho were so paralysed with terror that the Israelites were able to rush in and easily take the city.

The Case of the Midianites

One would have thought that the Midianites would have learned from history the mistake of antagonizing God's chosen people. To rid the Israelites of this troublesome enemy, God selected a leader who was neither priest nor ruler, but a man who was endowed with courage and integrity. Gideon managed to muster an army of thirty-two thousand. But God had other plans. In order to show friend and foe that success depended on His power rather than man's effort, Gideon's army was eventually reduced to three hundred men. The divine plan of attack was that each of the three hundred be issued with a trumpet and an illuminated torch concealed in an earthen pitcher. In the silence and darkness of night the gallant band approached the enemy camp from different directions. At a given signal every man sounded his trumpet, broke his pitcher and held aloft his torch.

Suddenly startled from sleep, the enemy heard the trumpets and the cries surrounding them. They were panic stricken. Hastily snatching weapons, tripping over guy ropes, running their swords into their own companions, they eventually fled for safety. Those that were not overtaken or slain would live to remember that night with dread.

We admit that these events are very much ancient history and seem remote and irrelevant to our present-day civilization. So let us turn the pages of time forward into the future. A page or two will suffice, as we are almost at the end of the Book of Time. As we look we see ourselves caught up in a future drama. We are very much involved.

This Time With Trumpets

It is a cataclysmic time. Mysterious and awful events shake the normal course of nature. Mountains are crumbling as if they are made of sand. Whole islands sink under furious seas as the earth's surface heaves and buckles. Even the heavens seem to foretell some marvellous event.

It is the time of the return of the Galilean carpenter, who promised, "I will come again" (John 14:3)—this time not as a tiny babe in a manger but as King of kings and Lord of lords who comes to claim His loyal subjects. The privilege of seeing this wonderful event is given to all, as "every eye shall see Him" (Revelation 1:7) as He comes "in the clouds of heaven with power and great glory." Matthew 24:30. In a dazzling blaze of glory as "the lightning cometh out of the east, and shineth even unto the west" (Matthew 24:27), He will be accompanied by myriads of angels

filling the sky with their number and brilliance. Then the trumpet shall sound, that "trump of God" that heralds His glorious return.

The reaction of those living on the earth is distinct and marked. Where will you be at this moment? With the mad throngs scrambling over each other in their desperate haste to find a hiding place? Calling in terror to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:16, 17. You will find yourself in exalted company, with "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men" (verse 15), but their fame and former power will be of little comfort to you then, for "the Lord alone shall be exalted in that day." Isaiah 2:11.

A Day of Rejoicing

It need not be like this! God does not wish to hold before us the terrors of that day in order to compel us to right action. It is the desire of the Father that His Son's return be met with great rejoicing, not fear. His longsuffering and mercy are great, for He desires that all shall come to repentance. At the trump of God there will be those who look up and say, "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9. Glad meeting with our Saviour, happy reunion with loved ones called from the grave!

Her face was pitiful as she lamented, "I've fallen in love with him. He's so sweet. Now he's sailed away and won't be back for four months or maybe six. He's the first person I feel I could marry. But half a year—how do I know that I'll live it through and be faithful?"

Her weebegone face prompted me to try and make some helpful comment. "But of course you must write if you feel that fondly of him. Make it your business to keep in touch with him regularly and you might find that the relationship will grow deeper. Then when he returns you will feel as if he hasn't been away, and not that you are meeting a stranger."

Those who have fallen in love with Jesus and have kept in touch with Him day by day could not feel embarrassed or dismayed at His return.

Yes, the trumpet shall sound. Soon. Wonderfully soon.

Could we wish for more glorious music to herald the approach of the Majesty of heaven, the Commander of the angelic hosts as He rides down the sky?

And our reaction to that thrilling sound?

That, of course, will depend on our decision today.

★★

* "The Story of Jericho," by John Garstang.



WILL TROUBLE have an end? Is pain to reign for ever? Are broken hearts and stomach ulcers always to be the badges of man? Is there to be an unending line of tomorrows all similar to today,

or will there be a point where time shall cease, eternity begin, and all sorrow fade?

These are old questions, yet they are ever new and pertinent to each generation. The most tragic characteristic of ancient times was the concept that this world and its sorrows would continue for ever, as it is now. The famous Greek tragedies, for example, continually harped on the chord that sorrow had no real solution, that evil would always pervade existence, and that to think was to suffer, to live was to be damned, and for ever it would be so.

But in God's revelation to man, the Bible, we find a different picture. The Scriptures assure us that evil will not always endure, that sorrow, trouble, and death are to be destroyed. The day is coming when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. When shall this glorious promise be realized? Does the Bible tell us that also?

According to Holy Writ, Calvary was D-Day for the world. The beginning of the end occurred when Christ ransomed mankind by His atoning death. (Hebrews 9:26-28.) Since then, the prince of this world has been cast out from his place of supremacy, and sin need no longer reign over those who accept redemption. The era since the cross is "the last time." 1 John 2:18. We now await the ultimate *denouement*, the V-Day of the actual reappearance of our Lord. All the promises of God, guaranteed by Christ's death on Calvary, will then be realized. Without Christ's return the first coming would appear more mystery than blessing; but at the second advent all wrongs shall be righted, death will give place to eternal life, faith to sight, and hope to fruition. This event pledged by our Lord's own promise "I will come again" (John 14:3) is elaborated by almost two thousand references of Scripture.

For centuries astronomers were mystified by the path of a planet. Only when Kepler found that the planetary orbit is an ellipse of two focal points was the problem solved. Similarly, the plan of salvation has two focal points, the first and the second advents of Jesus Christ. The atoning sacrifice on Calvary would seem in vain unless our Saviour returned to abolish sin from the world where He suffered and died. While no event seems less probable to unaided human reasoning, no event is more certain in the light of inspired Scripture.

THE QUESTION that springs immediately to mind is, "When shall these things be?" There is one book of Scripture which more than any other deals with the chronological features of earth's long history and which



The Y

THE TIME

By DR. DE

particularly stresses the "time of the end," the last days of time before our Lord's appearing. This is the Book of Daniel. When Christ gave His second advent sermon describing the final days of earth, He admonished those living in the last generation to "understand" "Daniel the prophet." Matthew 24:15.

As one reads the Hebrew seer, the reason for Christ's admonition becomes speedily apparent. Each one of Daniel's outlines of the future climaxes in the picture of the setting up of the kingdom of God. (See Daniel 2:44, 45; 7:26, 27; 12:1-3.)

Christ, as recorded in Matthew 24:15, quoted from the very heart of this Old Testament book (chapters 8 and 9), where the most elaborate of the Old Testament time prophecies are to be found. These chapters focus upon the two greatest events of history, namely, the first



AR of F THE END

OND FORD

and second advents of Christ; and each chapter gives specific time features (490 years, and 2,300 years, respectively).

All Christians should love dearly these chapters in Daniel; for they portray the Lord's incarnation, sinless life, anointing by the Holy Spirit, atoning death, resurrection, ascension, mediatorial ministry, and His return to gather His people. The chronological forecast of Daniel 9:24-27 points primarily to the first advent and was long ago exactly fulfilled. This fulfilment is declared to be the seal upon the other chronological outline, that of Daniel 8:14-17, which extends to the commencement of "the time of the end."

While no man knows the day or the hour of our Lord's appearing, He Himself has admonished us to know when it is "near." (Matthew 24:33.) Thus

Paul the apostle distinctly asserts that believers in the latter days will have understanding of "the times and the seasons" associated with the coming of the day of the Lord. (See 1 Thessalonians 5:1-5.)

Let us now consider that time prophecy of Daniel which refers to Christ's first advent. Sir Isaac Newton has referred to it as "the foundation stone of Christianity," affording as it does definite proof that God exists, that the Bible is true, and that Christ is the divine Saviour of the world. Here are the words of this famous prediction delivered by the angel Gabriel to the prophet Daniel over five centuries before the birth of Jesus.

"Seventy weeks [of years, R.S.V.] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks. . . . And after threescore and two weeks shall Messiah be cut off, but not for Himself. . . . And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:24-27.

WHEN THESE WORDS were uttered, the Jewish nation was in captivity in Babylon as a result of their apostasy. The famous Temple of Solomon lay in ruins, and the capital city of Jerusalem was desolate. Now God tells them through His prophet that He will give them yet another extension of probationary time, even 490 years, during which they might reform, fulfil His law, and thus be ready to greet the long-anticipated Messiah, who was to spring from their race and be born in their land. The "seventy weeks of years" were to date from "the going forth of the commandment to restore and to build Jerusalem." About a hundred years after the Book of Daniel was written, this decree was issued. It is referred to in Ezra 6:14 and Ezra 7, and, as many Bibles show by their marginal references beside Ezra 7, the date was 457 B.C.

The overall period comprehends three chief divisions: the first seven weeks of years, which was to cover the time of rebuilding, the second of sixty-two weeks of years (that is, 434 years), which was to extend to the very appearance of the Messiah and the beginning of His ministry; while the third division of one week of years would witness the coming of the Messiah, the cessation of the typical Temple ministry at His death, the commencement of Christ's work as our High Priest in heaven above, and the beginning of the preaching of the gospel to the non-Jewish world.

IT SHOULD BE NOTICED that the time of Christ's death is exactly specified. *Christ died at the very year, month, day, hour, and minute foretold centuries prior to*

the actual event. For fifteen centuries the Jews had slain the Passover lamb at 3 p.m. on the fourteenth day of the first month of each year. The New Testament tells us that "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. Christ died at the very minute that the Passover lamb was to be sacrificed in A.D. 31, the midst of Daniel's seventieth week. Thus it is certain indeed that "there is none other name [than Jesus] under heaven given among men, whereby we must be saved." Acts 4:12.

It would richly repay each of us to study prayerfully this magnificent passage in Daniel 9. It enshrines the eternal verities of the gospel. Think upon verse 24, for example, and consider the height, breadth, depth, and length of our Lord's work for us. This verse divides into two parts, each of three phrases. The first part describes Christ's complete overthrow of evil, while the second foretells the setting up of eternal righteousness. Every Christian should ask himself whether what was done once for all at Calvary has become a reality in him. Has all known sin been wiped from his life, and has his heart become a temple of the Most High through the anointing Holy Spirit?

As the Jews as a nation were rejected because of their rejection of Jesus, so every man and woman who fails to accept Christ's love must perish eternally. If love, such as Calvary revealed, fails, what recourse could God have?

We would now draw particular attention to two statements in this verse which link the prophecy of the 490 years with the period of 2,300 years referred to in the preceding chapter.

First, note the word *determined*. This word in the Hebrew is admitted by all to literally signify "cut off." Second, the expression "to seal up the vision" should be considered. This expression, "the vision," occurs eleven times in Daniel 8:1 to 10:1, and in all these cases it refers to the vision described in the eighth chapter of Daniel. The reader is advised to read the entire passage. In pictorial, symbolic form the prophet was shown the unfolding of all future centuries till the second advent of Christ. The famous empires of Medo-Persia, Greece, and Rome, which long oppressed the people of God, are described, but particular emphasis is given to the persecution of the church during the Christian era and also to the supremacy of counterfeit apostate religion over most of that period. Christ's mediatorial ministry in heaven is alluded to, but its eclipse from men's minds through a counterfeit system is foretold. The sanctuary mentioned refers both to the church temple indwelt by the Holy Spirit on earth and the heavenly temple above where Christ intercedes for sinners.

NO DOUBT DANIEL was dazed by this revelation of the apparent triumph of evil. In his lifetime he had witnessed the destruction of Jerusalem's Temple, the centre of true religion, and the carrying into captivity

of the people of God by an idolatrous and desolating nation. Now in vision he is informed that this state of affairs is to continue on a much greater scale throughout most of earth's history. It seemed that indeed truth would be for ever on the scaffold, and wrong for ever on the throne. With great eagerness he listened to the query "How long shall be the vision?" Daniel 8:13.

This question, with reference to the length of time wickedness would be permitted to prosper, is found repeatedly in Scripture. (See Psalms 13:1, 2; 94:1-4; Habakkuk 1:2; Revelation 6:9-11.) The human heart aches for the solution to the mystery of evil's apparent triumph. With great eagerness the captive seer listened to the reply: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

Verse 17 makes it clear that these 2,300 symbolic days extend to "the time of the end," that is, to the closing years of history which will witness the world-wide proclamation of the true gospel, the last attack against it, and finally the second coming of Christ with the attendant resurrection of the dead. (See Daniel 11:40-45; 12:1-3.) These 2,300 days, as the days of Daniel's seventy weeks, also represent years. (Ezekiel 4:6; Numbers 14:34.) Nowhere does the Bible present in days any period longer than a year. Thus this reference is obviously symbolic. Covering as it does the history of the world from the time of Medo-Persia to the modern era, the prophetic period makes sense only when calculated in years.

From whence should these years be dated? While Gabriel was instructed to explain all the vision to Daniel, the record declares that the prophet fainted before the time element itself was expounded. No doubt this was a providential event permitted by God to emphasize to readers the importance of the revelation and thus direct attention to the following explanation given by Gabriel in the next chapter.

It will be recalled that the seventy weeks were "determined" or "cut off." From what? From the longer period of the 2,300 years which Gabriel had been commissioned to explain. Here are the words of the interpreting angel: "I am now come forth to give thee skill and understanding. . . . I am come to shew thee: . . . therefore understand the matter, and consider the vision." Daniel 9:22, 23. Here, after referring Daniel to the earlier vision, the angel immediately resumes his former explanation by taking up the one element left unexplained in Daniel 8—that of time.

Thus the 2,300 years of Daniel 8:14 begin at the same point as the seventy weeks, 457 B.C., and extend to 1844—the year that religiously, scientifically, politically, and sociologically marks the beginning of modern times. Many scholars in both the Old World and the New have recognized over the years this connection between Daniel 8 and 9, and they have looked for "the last things" to take place following the close of this comprehensive prophetic period of the 2,300 years.

WHAT IS SO SIGNIFICANT about the year 1844? Scripture declares that it marks the beginning of the period known as "the time of the end." Daniel 8:17. During this closing segment of probationary time, both God and Satan work as never before in the final battle of the great controversy between good and evil. God inaugurates a movement calling the attention of men to the nearness of the return of Christ, and Satan sets on foot systems of belief denying the truthfulness of the Bible.

A revival of evangelical Christianity on the one hand, and the rise of such political, scientific, and religious creeds as Communism, organic evolution, sceptical Bible criticism, and Spiritism on the other all transpired approximately midway through the past century about the year 1844. For example, this was the year which saw the writing of Darwin's first sketch of the book "*The Origin of Species*." It was this book which, by diverting men from the truths of Genesis, caused many to ultimately lose faith in Biblical Christianity.

In the same year that Darwin's first sketch of "*The Origin of Species*" was written, Karl Marx established a friendship with Friedrich Engels in Paris which ultimately resulted in the "*Communist Manifesto*." Modern spiritism also dates its beginning to this time. Is it not highly significant that also in the year 1844 the Sabbath memorial of a literal six-day creation was uplifted in the New World? While Darwin was beginning a philosophic revolution that would result in atheism, militarism, and amorality, and while Marx was launching his crusade of Communism, and the Fox sisters were reviving ancient demonism, there began a movement proclaiming the everlasting gospel, calling upon men to worship and obey the Creator and to believe His sacred Word. (Revelation 14:6-12.)

The year 1844 saw not only secular advances, such as the first use of anaesthetics—beginning a new era in surgery—and the first employment of electricity to dispatch long-distance messages, but that same year witnessed the beginning of a new era of missionary expansion in Africa, China, and other lands.

Till the mid-nineteenth century most of the world had been locked in heathen darkness. In 1844 David Livingstone opened his first mission station in Africa, while simultaneously the emperor of China and the sultan of Turkey issued edicts granting religious liberty to their subjects. Following 1844, approximately half the world's population, hitherto inaccessible to the gospel, was opened for Christian evangelization.

We live in "the time of the end." Soon our blessed Lord shall come to implement all that Calvary made possible; to end sin and the curse and to usher in everlasting life and joy eternal. Are we numbered with those ancient worthies who "had understanding of the times" and knew "what Israel ought to do"? "Blessed are those servants whom the Lord when He cometh shall find watching." Luke 12:37. Dare we claim that blessing? ★★

THE PROBLEM OF SIN

How We Are Delivered

G. P. MORRIS

(All texts from N.E.B.)

For what express purpose did Jesus come into this world?

"Jesus said to him, 'Salvation has come to this house today!—for this man too is a son of Abraham, and the Son of Man has come to seek and save what is lost.'" Luke 19:9, 10.

When was the plan of salvation prepared?

"The price was paid in precious blood, as it were of a lamb without mark or blemish—the blood of Christ. He was predestined before the foundation of the world, and in this last period of time He was made manifest for your sake." 1 Peter 1:19, 20.

Who was Jesus?

"When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was. The Word, then, was with God at the beginning, and through Him all things came to be; no single thing was created without Him. . . . So the Word became flesh; He came to dwell among us, and we saw His glory, such glory as befits the Father's only Son, full of grace and truth." John 1:1-3, 14.

How did Christ identify Himself with the human family?

"Then Jesus said to them, 'Do not be afraid. Go and take word to My brothers that they are to leave for Galilee. They will see Me there.'" Matthew 28:10. (See also John 20:17.)

"It was clearly fitting that God for whom and through whom all things exist should, in bringing many sons to glory, make the leader who delivers them perfect through sufferings. For a consecrating priest and those whom He consecrates are all of one stock; and that is why the Son does not shrink from calling men His brothers." Hebrews 2:10-12.

What record is left of Jesus' life and works?

"He went about doing good and healing all who were oppressed by the devil, for God was with Him." Acts 10:38.

When the angel announced the birth of Jesus for the first time to Mary, what was revealed about His mission?

"... you shall give Him the name Jesus [Saviour], for He will save His people from their sins." Matthew 1:21.

Did Jesus meet and overcome the sins and temptations we face?

"Since therefore we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast to the religion we profess. For ours is not a high priest unable to sympathize with our weaknesses, but one who, because of His likeness to us, has been tested every way, only without sin." Hebrews 4:14, 15.

Though sinless, what penalty did Jesus meet on the cross?

"For at the very time when we were still powerless, then Christ died for the wicked. Even for a just man one of us would hardly die, though perhaps for a good man one might actually brave death; but Christ died for us while we were yet sinners, and that is God's own proof of His love toward us." Romans 5:6-8.

How may we claim the gift of God?

"For it is by His grace you are saved, through trusting Him [faith]; it is not your own doing. It is God's gift. . . ." Ephesians 2:8.

"Repent then and turn to God, so that your sins may be wiped out." Acts 3:19.



THE LAST OF A FOUR-PART
SERIES

By
G. ROGERSON

SIGNS OF THE TIMES and 1914

IN SEPTEMBER, 1963, Canberra was buzzing with anticipation as politicians and newsmen expectantly examined every word and action of the then Prime Minister, Sir Robert Menzies, for clues as to his intentions regarding the setting of a date for the Federal elections. It was confidently predicted that a poll was imminent.

Word went around that, following a conference with officials of his political party, the Prime Minister had been seen driving first to Government House and then toward Civic Centre. According to reports at that time the interpretation placed on this sequence of events was that his advisers had told Sir Robert that the time was opportune for an election. He must have gone to Government House to discuss the matter with the Governor-General. This was followed by his going to Civic Centre for a medical check-up to ascertain whether his health would permit the strain of an election campaign.

It was an ingenious theory, but it was quite wrong. Subsequently it was learned that Sir Robert went to

Government House to inspect a project dear to his heart—the nearby Canberra Lake Dam. A heavy cold had prevented him from presiding, a week earlier, at the ceremony in which the valves were closed to stop the flow of the river through it. This was his first opportunity to observe the bank-up of water in the lake since the closing of the valves. His expedition to Civic Centre was occasioned by nothing more momentous than a shopping spree. What was discussed at the party conference was apparently never divulged.

This trivial incident illustrates how easy it is to fit circumstances into a theory already decided upon. Even the announcement, a short time later, of an election date did not make the theory about the Prime Minister's movements correct. Rather, the coincidence emphasizes further how easy it is to form a completely erroneous conclusion from indications which supposedly support a theory.

Having already discussed the case for 1914 being a year of outstanding prophetic importance and having demonstrated that chronologically and Scripturally the

hypothesis is unsound, we nevertheless, in this final article in the series, consider an aspect that is analogous to the incident just related.

Even though the testimony against it is so decisive and abundant, the promoters of 1914 insist that it is yet prophetically valid on the evidence of the signs pointing unmistakably, they affirm, to that year. To quote a representative statement:

"We do not ask you to accept the mere date of 1914 as proof that God's kingdom rules. There is more to the matter than the mere date. We ask you to accept what came with that date and what therefore confirms that date. When prophesying of the world's end Jesus gave no date. He gave what was more convincing than a date . . . Jesus foretold world happenings and conditions."¹

Accordingly we will give consideration to the evidence provided in the conditions and the events cited.

The signs or "world happenings and conditions" are shown to be, in particular, those mentioned by Jesus in His prophecy of His second advent: "You will hear of wars and common talk about wars. . . . For nation shall rise against nation and kingdom against kingdom; and there will be famines and earthquakes in many places. . . ." ² They are understood to mean that there would be distress of nations and global war in 1914, pestilences and famine especially evident since 1914, and earthquakes, storms and floods as well as other disastrous disturbances of nature in increasing number and violence following 1914. In addition worldwide proclamation of Christ's present kingdom since 1914 is regarded as being outstandingly significant.³

Before discussing the signs and what they do or do not indicate, let us clearly focus the point at issue. The question is not whether the signs were or were not foretold or whether they are or are not apparent. Rather the question is whether they indicate the specific year of 1914 as being prophetically significant. Moreover, for the claims to have any credibility at all, the pointers to 1914 must be so overwhelmingly convincing and so positive in direction as to give substantial cause for questioning the chronological evidence against it. Nothing vague, ambiguous or indistinct will meet these needs. Only that which is clear-cut and decisive will avail.

The most outstanding single piece of evidence confirming 1914 is said to be the outbreak of World War I in that year. On the credit side we concede that there is some appearance of support offered by this occurrence. It did begin in time to fit the theory. It was up till then the greatest war ever fought, both in terms of nations involved and casualties, and many notable writers and statesmen have expressed their convictions that that war of 1914-18 was different in character from all previous conflicts.

However, against this there are substantial debits to be weighed. The words of Jesus' prophecy, "You are going to hear of wars and common talk of wars; . . . for nation shall rise against nation and kingdom against kingdom,"² give no hint that He had His prophetic eye on any particular war. Indeed the use of the plural "wars and reports of wars" seems to be against Jesus' thinking of a single or specific war.

It is urged that the specification "nation shall rise against nation and kingdom against kingdom" was first met in the global conflict of 1914-18. It seems more reasonable to see the expression as roughly parallel to "wars and common talk of wars." An interesting fact is that more than a decade before 1914 one writer went on record as stating, "Already kingdom is rising against kingdom."⁴

Thus there is no impressive indicator to the 1914 war as meeting any significant specification of Jesus' words. It seems more fitting to see them fulfilled in the many major and minor conflicts which have been fought in recent times. Like the federal election which followed the speculation in Canberra, its occurrence at that time cannot validate the theory.

Plagues and pestilences are listed among the outstanding signs said to indicate the importance of 1914. We can agree that some of the most disastrous of these have been since World War I. An example cited in this category is the influenza pandemic of 1918, estimated to have taken over 21,000,000 lives.

But a study of all relevant records shows that it is only by a judicious selection of such occurrences, with their location in respect to a particular date as the criterion, that a case can be made out. When the overall picture is viewed, the distinct outlines merge with the background. For example, statistics show that the great bubonic plague of 1896-1922, global in extent and claiming nearly 10,000,000 lives, reached its peak in 1907, in which year it accounted for 1,315, 892 deaths in India alone. By 1914 the incidence was actually on the downward course.⁵

What can be seen in the evidence considered above also holds good for famines. Those that occurred in the nineteenth century and the first decade of the twentieth, taking toll of millions, would constitute too long a list for this study. But according to one authority the worst famine the world has ever seen in recorded time was the great famine of Northern China in 1877-78 which carried off 9,500,000 souls in a period of about six months.⁶ Incidentally, about the same time (1876-78) and partly concurrent with it, a famine in India accounted for another 5,000,000⁷ making a total of some 14,000,000 in less than a year and a half.

While not denying the severity of the famine that followed World War I, we have some reservations about

it pointing exclusively to 1914 as being significant in this respect.

As for earthquakes indicating anything unusual about 1914, we find the facts even less convincing, if that is possible. There does not appear to be any record of a major 'quake immediately following 1914. The closest would probably be that which hit Yokohama, Japan, in 1923 and which has been estimated to have killed 105,000⁸ persons.

The greatest destructive earthquake on record, in terms of lives lost, occurred in Shensi Province of China in 1556 and carried away no less than 830,000 lives.⁶ Coming closer to our day, but still occurring before 1914 are records of such major disasters as Lisbon (1755), 80,000 killed in that city alone,⁹ Krakatoa (1833) for which some estimates run as high as 200,000 killed,¹⁰ and the earthquake of Central India (1905) in which four villages were razed and 370,000 persons were wiped out in an area of 1,000,000 square miles.¹⁰

Regarding storms and floods the picture does not change. Several authorities give the most disastrous storm as that which struck Haiphong in Vietnam in 1881 in which 300,000 persons perished.^{6,10} The worst flood disaster occurred in 1887 when the Hwangho River of China swept away 900,000^{6,10} in Honan Province. In this disaster, eleven cities were submerged and some estimates of total loss of life reach 7,000,000.¹⁰ As the record since 1914 reveals nothing to match these disasters, the implications are obviously not in support or confirmation of that year.

The final sign on which we offer comment concerns the "publishing of the good news of Christ's kingdom." A very imposing set of figures is advanced as evidence that this specification of our Lord's prophecy (Matthew 24:14) has been markedly fulfilled by that organization which promotes 1914. In 1963 it was stated: "Today after forty-one years of activity this good news of the kingdom is being preached by word of mouth and printed page in 189 lands, territories, provinces, colonies and island groups in 162 languages."¹¹

We do not question these figures but modestly draw attention to the fact that, impressive though they are, they are actually exceeded by the organization represented by this journal. In his book, *The Truth About Seventh-day Adventism*, the Baptist apologist, Walter R. Martin, says: "The Adventists have forty-four publishing houses producing literature in about 220 languages and dialects. They publish 385 periodicals and more than sixty new books yearly, and have enrolled more than 3,000,000 persons in their Bible study courses offered over the radio. . . . Though a relatively small denomination, the Seventh-day Adventists are said to have actually more missionaries active on foreign fields than any other mission body except Methodists who have a few over 1,500; the Adventists in excess of 1,400."¹²

Although we have not covered all possible evidence exhaustively, we consider we have discussed it suffi-

ciently to make our point, namely, that it falls far short of being "more convincing than a date." Even if there was not such incontestable testimony against the chronological basis for 1914, we suggest there is nothing in the pattern of world conditions and events to pinpoint 1914 as being focal in this regard. But when this is placed in the scales in an attempt to outweigh the evidence we examined in the preceding articles, the futility of the effort must be apparent to all.

The lesson of the Canberra analogy should not be lost. It is hazardous enough to draw conclusions simply because circumstances do fit a theory. It is ecclesiastical suicide to trim them down to make them fit, while at the same time rejecting mathematically established chronology to accommodate the theory.

We recognize that signs have been increasingly in evidence in this modern age. As Adventists, we expect them because the most natural understanding of our Lord's prophecy requires them. These evidences confirm our confidence that they herald His early second advent:

"Learn the lesson of the fig tree: when its branch becomes soft and it puts out leaves, you know that summer is near. So when you see all these things, know that He is near, at the very door." (Matthew 24, 32, 33. Williams.¹³) ★★

1. "God's Kingdom Rules—Is the World's End Near?" page 23. (The printed form of an address delivered by the president of the Watchtower Bible and Tract Society to the world convention of Jehovah's Witnesses in 1958.)
2. Matthew 24:6, 7 Williams (refer note 13).
3. "God's Kingdom Rules" . . . pages 24-26 etc.
4. E. G. White, Review and Herald, Nov. 1900.
5. Encyclopaedia Britannica (1961) vol. 17, page 991.
6. The Guinness Book of Records, eleventh ed. (1964) page 225.
7. Encyclopaedia Britannica (1961) vol. 9, page 63.
8. "Earthquake," Allen Andrews, (1963). Some estimates are higher.
9. Ibid.
10. Collier's Encyclopaedia (1962), vol. 8, pages 251-260.
11. "Babylon the Great Has Fallen!" . . . (1963) pages 464-65.
12. Page 36. Published 1960.
13. The New Testament. A New Translation in Plain English, by Charles Kingsley Williams.

COURTING OR CAUGHT?

(Concluded from page 10.)

Absence makes the heart grow fonder—sometimes! On occasions it makes it wander. La Rochefoucauld has coined the witty test: "Absence on love is like wind on fire. It blows it out or blows it higher." Try the test for at least some weeks, for it will be very enlightening.

As you read this, do not say, "Oh, this fellow does not realize we are in 1970. This is not 1870." No, it is not! We have another century of the effects of sin on our natures. We are certainly more permissive. We are just as certainly more at risk. Humanity only degenerates with time.

If you move sensibly the pledge to marry looms up. That will be the subject of the next article in the series.

★★

Where Is God?

What is meant by the omnipresence of God? Does it mean that God is spread throughout all space? C.S.

The doctrine of the omnipresence of God, clearly taught in Scripture, does not teach that God is spread throughout all space as though He were attenuated in nature. It means rather that He is wholly present in every place. He is a spiritual and not a material being, and should not be thought of as having the spatial limits common to earthly things.

"Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence?" Psalm 139:7.

"Am I a God at hand, saith the Lord, and not a God afar off? . . . Do not I fill heaven and earth?" Jeremiah 23:23, 24.

"He be not far from every one of us: for in Him we live, and move, and have our being." Acts 17:27, 28.

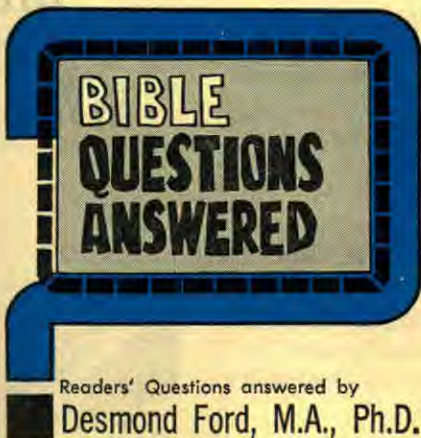
An atheist once wrote "God is nowhere" but his daughter read it "God is now here." She knew more than her father. Some may enquire, "If God is everywhere, how can there be room for us?" It is because God is spirit (John 4:24) and not matter, that this is possible. It is His infinite spiritual presence that makes our finite material presence possible. He bids us to fear not, for "I, I am with you always, even unto the end of the world," and "where two or three are gathered together in My name, there am I in the midst of them." Matthew 28:20; 18:20.

"I Feel Inadequate"

I feel so inadequate for many of life's situations. I am fearful of the future. Has God made any provision for me?

You would feel neither inadequate nor fearful if you could see and feel Christ ever at your side. It is our privilege by faith to have this experience. When Christ foretold His departure from the earth He announced the coming of a Successor who would be "another Comforter," that is, Someone like Him. Indeed this Comforter was to bring the very presence of Christ. Christ declared "I will not leave you comfortless: I will come to you." John 14:18.

All that Christ was to the disciples, the Holy Spirit was to be to believers till the end of the world. Pentecost was the Bethlehem of the Third Member of the Godhead. God once more came down to earth, as surely as the Second Member of the Godhead was on earth during the years immediately prior to the cross and the ascension. The Holy Spirit's mission is to make Christ real and present to us. As the atmosphere transmutes the rays of the sun into heat, light, and colour,



making real to us what would otherwise be but a cold twinkling orb, so the Holy Spirit communicates the living Christ to us lest we worship Him only as a distant ascended Lord. As the telescope points to the stars rather than its own lens, so the Spirit takes the things of Christ and reveals them to us, rather than draw attention to Himself. It is our privilege to have the Trinity dwelling with us. Note the conditions for this blessing.

"If a man love Me, he will keep [obey] My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23.

"The Holy Ghost, whom God hath given to them that obey Him." Acts 5:32.

"He who believes in Me, as the Scripture has said, 'Out of his heart shall flow rivers of living water.' Now this He said about the Spirit, which those who believed in Him were to receive; for as yet the Spirit had not been given, because Jesus was not glorified." John 7:38, 39. R.S.V.

When we believe and obey God, thus glorifying Christ, the Holy Spirit is given to us as an ever-present Comforter (strengthened), our sufficiency for every need. We are not to look at our own inward resources but at the Divine. Thus we shall ever have enough, and be filled with praise rather than fear.

A Question of Righteousness

What is meant by our righteousness exceeding that of the scribes and Pharisees?

When the Lord was discussing God's moral requirements in His sermon from the mount He declared, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matthew 5:20.

The scribes and Pharisees sought an external righteousness in harmony with an external code. By mere outward works of ritual and morality they hoped to demonstrate their complete conformity to the law of heaven. But the whole of this section of the Sermon on the Mount stresses that righteousness consists of **being** rather than mere **doing**. A man who loves evil can be outwardly righteous, but God demands a pure heart. Furthermore, while it may seem that the Law can be satisfied by outward compliance to each commandment, the aim of the whole is love. Love knows no limit. It is never even theoretically possible to satisfy the claims of love.

"If we love someone with all our hearts, we are bound to feel that if we gave them a life-time's service and adoration, if we offered them the sun and the moon and the stars, we would still not have offered enough. For love the whole realm of nature is an offering far too small. . . . To the claims of love there is no limit in time, or in eternity. . . . When we realize how God has loved us, the one desire of life is to answer to that love, and that is the greatest task in all the world, for it presents a man with a task the like of which the man who thinks in terms of law never dreams of, and with an obligation more binding than the obligation to any law." —William Barclay, "The Gospel of Matthew," Vol. 1, pages 129, 130.

Was Abraham Perfect?

How is it that the Scripture calls Abraham perfect even though he sinned? S.F.

The marginal rendering of the word "perfect" in Genesis 17:1 is "sincere." When we are trusting in God and His provision at Calvary for our sins, then our walk will be characterized by the sincerity which Paul evidenced when he declared, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts 24:16. Christ is called "The Lord our righteousness." Jeremiah 23:6, for we have no inherent personal perfection. Faith is counted to us for righteousness, provided it be the genuine faith which strives after Christ-likeness in thought, word, and deed.

BOMBS ON LONDON—

Translation Brings Blessings

By W. AUSTIN TOWNEND

WHILE BOMBS were falling on London in 1941 a hard-pressed and diligent Anglican clergyman set to work to make the very best of the desperate situation, motivated by the circumstances of the hour. In a nutshell, here is the story:

Convinced that the New Testament *ought* to have much relevance for his young people of those troublous times, J. B. Phillips was disturbed to find that in actual fact it seemed to have *very little*. Isolating the problem, he came to the conclusion that the weakness lay not with *the truths* of the New Testament, but *the language*. And so he rolled up his mental sleeves and, drawing on his some ten years of close acquaintance with Greek as a student and Cambridge man, he set out to put the New Testament letters into everyday English, knowing the while, as a scholar, that they were, anyway, in the first place written in the *common* (koine) Greek, *not classical Greek*.

Phillips himself recalls that "it was not easy in those wartime days to set aside even a few hours a week for this work." But he did, and regularly, too—one full morning of each week.

First to appear before the public was J. B. Phillips's "Letters to Young Churches," the title having been suggested by the famous C. S. Lewis who had read Phillips's translation of Colossians that the translator had sent him. Of it C. S. Lewis wrote to Phillips, "It's like seeing an old picture after it has been cleaned."

Before giving you some samples from Phillips (he eventually translated the entire New Testament, and then four Old Testament prophets), there is a personal slant or two that will be of general interest, I imagine.

For years Phillips viewed the New Testament with what he described as "rather snobbish disdain." Reading it, after classical Greek, was to him "like reading Shakespeare for some years and then turning to the vicar's letter in the parish magazine." But close contact with God's Word in its original language changed all that. Note now some frank confessions of the translator himself taken from a source I shall name a little later.

"Although I did my utmost to preserve an emotional detachment, I found again and again that the material under my hands was strangely alive; it spoke to my condition in the most uncanny way.

"This very close contact of several years of translation produced an effect of 'inspiration' which I have never experienced, even in the remotest degree, in any other work.

"I had no intention of putting my version forward in some kind of competition with the beauty and maj-



esty of the Authorised Version of 1611. I undertook the task of translation chiefly for the sake of the young people at that time under my care in wartime London. I suppose that like many another clergyman or minister I had never realized what a barrier beautiful but antique words had imposed.

"The New Testament, given a fair hearing, does not need me or anyone else to defend it. It has the proper ring for anyone who has not lost his ear for truth.

"I found, as I have written elsewhere, that once one gets to grips with the actual stuff of the New Testament, its vitality is astonishing. I found myself provoked, challenged, stimulated, comforted and generally convicted of my previous shallow knowledge of Holy Scripture. The centuries seemed to melt away and here was I confronted by eternal truths which my soul, however reluctantly, felt bound to accept. The further I went on with my work of translation the more this conviction of spiritual truth grew within me."

Right now, with Phillips's printed translations before me, I have an almost impossible task—the selection of a few gems. Why, they seem to be on every page! Little wonder that the public has bought over 5,000,000 copies of this man's work with God's Word!

● From "Letters to Young Churches," 2 Corinthians 4:1, 8 and 9; 6:9 and 10:

"We use no hocus-pocus, no clever tricks, no dishonest manipulation of the Word of God."

"We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone; we may be knocked down but we are never knocked out!"

"Never far from death, yet here we are alive, always 'going through it' yet never 'going under.' We know sorrow, yet our joy is inextinguishable. We have 'nothing to bless ourselves with' yet we bless many others with true riches. We are penniless, and yet in reality we have everything worth having."

● From "The Young Church in Action," Acts 7: 54, 55:

"These words stung them to fury and they ground their teeth at him in rage. Stephen, filled through all his being with the Holy Spirit, looked steadily up into Heaven. He saw the glory of God, and Jesus Himself standing at His right hand."

● From "The Gospels," John 1:11-13:

"He came into His own creation, and His own people would not accept Him. Yet wherever men did accept Him He gave them the power to become sons of God. These were the men who really believed in Him, and

their birth depended not on the course of nature nor on any impulse or plan of man, but on God."

● From "The Revelation," Revelation 4:1:

"Later I looked again, and before my eyes a door stood open in Heaven, and in my ears was the voice with the ring of a trumpet, which I had heard at first, speaking to me and saying, 'Come up here, and I will show you what must happen in the future.'"

● From "Four Prophets," Amos 6:4-7:

"You who lie on beds of ivory, and sprawl upon your couches, eating choice lamb and farm-fed veal. Who croon to the music of the harp, and compose melodies as though you were David himself! You who drink wine by the bowl-full, and anoint yourselves with the finest oils. But never a thought do you spare for the terrible miseries of Joseph! For these very reasons you will be the first to go into exile, while the revelry of the dissolute shall die away—By order of the Lord, the God of hosts!"

Twenty-five years after he commenced his translation work there was published, in 1967, J. B. Phillips's "Ring of Truth—A Translator's Testimony." I have read my copy almost times beyond numbering. Here he tells of his "exciting discoveries" made during a quarter century of close contact with God's Word in man's language. Already I have quoted from "Ring of Truth."

This additional insight I must share, from page 14:

"As the years have passed—and it is now twenty-five years since I began translating the 'Epistles'—my conviction has grown that the New Testament is in a quite special sense inspired. It is not magical, nor is it faultless: human beings wrote it. But by something which I would not hesitate to describe as a miracle, there is a concentration upon that area of inner truth which is fundamental and ageless. That, I believe, is the reason why millions of people have heard the voice of God speaking to them through these seemingly artless pages."

When discussing his work of translation on a B.B.C. programme featuring himself and Penguin classics editor, Dr. E. V. Rieu, who had done his own translation of the Gospels, J. B. Phillips publicly confessed—

"I got the feeling that the whole thing was alive even while one was translating. Even though one did a dozen versions of a particular passage, it was still living."

Alive!

Yes, that's J. B. Phillips's translations!

Blessings from bombs!

★★

QUESTION BOX

Young People's Questions
Answered
by GORDON BOX



FRIENDS AND FAULTS. What is wrong with friends who are not Christians?

● The same thing that is wrong with Christian friends—their human weaknesses. But don't get the idea that you can't be friendly with them. It is almost certain that some of your habits (even though you're a Christian) could do with a bit of an overhaul. If someone has said that you shouldn't have non-Christian friends, what is probably meant is that you should be careful not to develop any of their bad habits. As previously stated you've no doubt got enough of your own.

It is beyond doubt that we are strongly influenced by our friends, so it is wise to be careful in our choice. Now the obvious advantage of Christian friends for Christians is that they have similar objectives in life, similar hopes for the future. They also will have a similar attitude to those bad habits we spoke of, namely they will be trying to overcome them, through the help that Christ promises to His followers.

It would be a most unusual situation to find a Christian who had no friends at all who were not Christians, and it would be a very sad situation, too. A true follower of Christ will be friendly to everyone he meets. He won't want to copy the faults in other people, no matter who they are—friends or foes. Because of this his closest friends will probably turn out to be those who have the same objectives in life that he has; that is, they'll be Christians.

FIRST OR SECOND DEGREE. Why do some people say there are degrees of sin while others say sin is all the same in God's sight?

● Probably because they are talking about different aspects of the same subject. All sin is bad even if it appears quite harmless. A tiny spark can become a terrifying fire. Tiny cancer cells may ultimately destroy the life of their victim. The same may be said for leprosy, which, I am told begins as an area of flesh which loses all sensitivity, but gradually causes a literal rotting of the body. One could hardly compare the beginnings of these processes with the horrible end results, and yet there is no difference between the

two so far as the stuff they are made of is concerned.

Now, is hatred or jealousy the same as torture and murder? Not on the surface—but place them under the microscope of discernment and you may be terrified at that which you see. Perhaps this is why the Bible condemns so strongly that which man thinks is innocent—quite fun in fact. But the trouble with trouble is that it always starts out like fun.

PICTURES—PAINT OR WORD. Many of the pictures of Christ that I have seen make him look weak and effeminate. Others depict Him in a way that just doesn't appeal to me at all, even though He looks quite manly. Since we don't know what He is really like wouldn't it be better to forget about pictures of Him?

● This is a rather contentious issue, you know. Many people just haven't given the matter much thought, and of those who have, there is no way of knowing how many would be for or against pictures of Christ. It is hard to see this matter as a moral issue, which reduces the discussion to personal opinion. To be sure, our artist friends who paint or draw those pictures are conveying their impressions of Jesus Christ to the best of their ability, so we wouldn't wish to be unjustly critical of their honest efforts. On the other hand, with you, there are many (myself included) who find the vast majority of these pictures conveying an impression of Christ that is impossible to find in the New Testament account of His life and personality. According to those who knew Him, He was a man of dynamic personality, equally at ease with rich and poor, a public speaker extraordinary, an outdoor man who could walk miles and sleep in the open on the stony ground. He appealed to children; young men followed Him—such men with the reputation of "sons of thunder." No matter how you look at it, He was a giant of a man in every respect. If they knew this, just why some artists have depicted Him as they have is a mystery beyond comprehension.

At the risk of being tarred and feathered, not to mention being relegated to the ranks of the insensitive art ignoramuses, I would concur with your

thought that for many of us it would be better to forget about the impressions of artists and others and let our pictures of Christ remain as word pictures drawn from the records of those who knew Him and described the kind of things He did, and the kind of life He lived.

PLEASURE, CULTURE and WATERMELONS. Why do you Christians continually decry pleasure? Much pleasure is cultural and quite harmless, yet it is still frowned upon.

● Your annoyance (if it be that) is understandable, for sometimes Christians have been guilty of labelling an activity bad simply because it brought pleasure. This is clearly a mistake but, you would probably concede, an honest mistake. However, since you have generalized you, too, have made an honest mistake. For example:

1. Pleasure cannot be dealt with as one great conglomerate mass.

2. Christians as a whole do not condemn all pleasure because some is cultural or harmless. More importantly, the Bible does not decry all pleasure.

Briefly stated, the objections usually raised by Christians against pleasure are based on the following reasons:

Some activities—pleasure so-called—do degrade and destroy. These activities are condemned in the Bible. They are not harmful because the Bible condemns them, but the Bible condemns them because they are harmful. The mighty Roman Empire decayed from the inside out and our Western civilization is heading in exactly the same direction. No sober individual would contest this fact. It is this group of activities that are called "worldly pleasures"—a loose and rather inaccurate term it must be conceded.

Of those wonderful and good activities that also constitute pleasure, the only danger now to be aware of is that these activities can, and frequently do, so dominate a man's life that he has no time to consider the greater issues all around him. The real stuff of which life is made is neglected and the soul, or character if you prefer, shrivels and cracks as it becomes absorbed with harmless but relatively inconsequential matter.

Concerning the ultimate in the inconsequential, the news media reported recently the results of the world watermelon seed-spitting competition; we have experts in the art of yo-yo throwing. When anyone begins to take these and related activities (dare I mention ball games?) to the place where they constitute the major interest in life, it seems that either something is wrong somewhere, or that no one thing in life is more important than another. For instance, becoming a world champion at marbles would be as valuable as becoming a physician—or moulding the character of children is no more important than sitting on a pole for longer than anyone else. Christians can't swallow that; and it is doubtful if you would either.



ACCENT ON YOUTH

DESMOND B. HILLS talks about
LIFE THAT IS WORTH LIVING

"Australia's Everest"

- It is situated approximately 420 miles north-east of Sydney.
- In the last eighty-eight years there have been at least ten serious attempts to scale it.
- Although only just over eighteen hundred feet high, it was not conquered till 1965.

Sometimes known as Cathedral Rock, its proper name is Ball's Pyramid. This towering rock formation is situated eleven miles south-east of Lord Howe Island which is 420 miles north-east of Sydney. It was named by Lieutenant Lidgbird Ball when he discovered Lord Howe Island in 1788. Ball's ship, the H.M.S. "Supply" was on its way to Norfolk Island in search of food for the first settlers in Sydney town. The lieutenant gave himself a magnificent memorial when he named the rock in his own honour.

Ball's Pyramid has certainly been well described as "Australia's Everest." The obstacles which stop nine out of ten properly equipped expeditions are many and varied. Ball's Pyramid is only a mile in circumference. The base is pounded by heavy seas and the whole structure is policed by sharks. Some climbers have had to swim with their equipment, as the swells were too rough for a boat to go close to the jagged rocks. The rock is old and crumbles easily. When Sir Francis Chichester flew over the Pyramid in 1931 he made this comment, "In several places about 200 feet below the summit I could see clean through—it was cracked right off! It looked as if very little would be needed to topple it."

The conquerors of "Australia's Everest" were four young men. They were sponsored by a newspaper and their accomplishment was widely reported. On February 14, 1965, after a hazardous climb and a night or two strapped to the rock, they stood on the summit which is only about thirty yards across. It is interesting to note that just as Mount Everest has been scaled again since being successfully climbed by Sir Edmund Hillary, so Ball's Pyramid was climbed again in February, 1965.

Some people seem to specialize in the impossible. While most people are content to do the tasks that come their way, there are lone adventurers who tackle projects that seem impossible. There are many in every generation who seem compelled to explore the unknown. These men and women want to climb the highest mountains, probe the deepest

depths of the oceans, explore the jungles and deserts and reach out into outer space. No doubt the explanation can be stated in five words—the inherent desire to conquer.

It would be safe to say that one part of the formula of successful achievement is a strong will to succeed. Having made up their minds that they would tackle the seemingly impossible, they set to work to accomplish that task. In the book "Headwinds or Tailwinds" by Charles L. Paddock there are many examples of those who have succeeded despite the headwinds of life. One of the examples quoted is as follows: "When Goethals was planning to go down to Panama to dig the Panama Canal, which would connect the two oceans, people talked freely of this impossible task. Goethals didn't agree with the pessimistic thinking, as was shown by a little poem he is credited with writing:

If you have any rivers they say are uncrossable,
If you have any mountains you can't tunnel through,
We specialize in the wholly impossible,
Doing what nobody ever could do.

Many people feel that to live the Christian life in the twentieth century is an impossibility. These folk want to be good Christians but they just can't seem to succeed. Rather than continue to do what they know to be right, they compromise and follow the crowd. We must certainly agree with these people who say that the Christian way is a narrow way, for this is exactly what Jesus said. Let us notice His words, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

Having established the fact that the Christian life is "a battle and a march," let us now determine to attain the heavenly heights. This is the only logical thing to do, for if we cringe from the challenge of Christianity we have nothing to gain and everything to lose.

Young people have been foremost in explorations in this life and it is interesting to note that Christianity has appealed to the youth of every generation. The challenge of the cross has found a responsive note in the hearts of young people. Youth in every continent are to be found enlisted in the Christian army. They are also to be found in the far flung frontiers heralding the gospel of the kingdom. I personally know hundreds of young people who have counted everything in this life to be lost so that they could have the privilege of proclaiming the name of Jesus Christ.

Those who have accepted the challenge of the Christian life find tremendous satisfaction in living according to the principles of the Word of God. They testify that those things that they had to give up when they left "the broad way," were only those things that were harmful to them. You see, it works this way: the Christian has a happiness that is independent of the happenings of life. No matter whether it is a "headwind" or a "tailwind," he still makes progress.



Ball's Pyramid, near Lord Howe Island.

THE DOOR OPENED to disclose an erect senior citizen, whom for the purpose of our story we shall call Sam Jakes. Sam Jakes is real enough, only the name has been changed. The purpose of the visit was to convey a message to Sam that, although he was now a widower and living alone, there were people interested in his welfare—friends who would be willing to drop in and read to him when he felt like it, for instance.

He was grateful for the information, but, in his own words, he was still "full up" with his recent loss, and would rather battle things out alone.

"What about a few words from the Bible at a time like this!" I said, not suspecting the reaction this was to bring. Sam bristled, and bitterly he said, "I don't believe that any more." Clearly there was something on his mind, and gradually he gave me the other pieces of the jig-saw. Perhaps "gradually" is the wrong word. The pieces were fairly shot out.

Sam is now a nimble eighty-three years of age. Except for poor eyesight, he looks, and says he is, in excellent health physically. But mentally he is in a turmoil. He just can't get over the fact, or the manner of his wife's death. She was in her late seventies when she was found to be suffering from cancer. Her last three weeks were sheer torment for her—and for Sam. She suffered agony, and Sam still relives that agony with her.

Of course, everything was done that could be done, but at the age of 70 plus, and with the type of disease she contracted, it was a losing battle from the start. I know Sam prayed at that time—he told me so—but looking bitterly backwards now, he says, "My prayers never went higher than the ceiling."

Of course, he was praying for his wife to be healed. But the plain facts are that his wife was not healed. She died, and the last three weeks of her life were not pleasant ones. There's the story in a nutshell. Those are the two facts that Sam cannot get over. So he blames God for it—in fact, God has just about been tossed out of his life.

What can we say to all the "Sams" of the world; for, let's face it, this case could be multiplied over and over. Is God there? Does God care?

Let's analyse this particular case. First, we notice that here is a woman who has already gone beyond her Biblical three-score years and ten, and most of that time, in fact nearly all of it, has been happy and healthy. In other words, had Mrs. Jakes died at seventy, in her sleep say, God would still have been accepted as being on His throne. Indeed, He would probably have been thanked for such blessings as Mrs. Jakes had had all through her life.

But suffering stepped in. Three weeks of it. Three weeks in a life of seventy-seven years. Three weeks in four thousand and thirty-four weeks! Or, put it another way, less than a thousandth part of Mrs. Jakes's life has been touched by intense suffering.



Three Weeks or a LIFETIME?

★ By D. A. GRAY

Yet those three weeks have been allowed almost to blot out the memory of those other thousands of happy weeks—the weeks of happiness, of joyous living, of quiet companionship when all the blessings of life were being enjoyed to the full. Sam's mind is so filled with the harsh reality of the last three weeks that the memory of all the other peaceful and happy ones has been crowded out.

Ask any doctor, and he will say that when an old couple is split up in this way, unless the surviving partner is buoyed up by happy thoughts and something useful to do, then it will not be long before death steps in

and claims its next victim. It is true of any age, that mental upset affects the physical. It is particularly true of the elderly.

This, perhaps, is the first thing we can say, then, to Sam—that his mental outlook is the worst one he can have under the present circumstances. Just when he most needs a mind filled with happy memories, he is allowing his mind to dwell on just one small part of a happy life. Remember William Wordsworth's solace?

"And oft when on my couch I lie,
In vacant or in pensive mood,
They flash upon that inward eye,
Which is the bliss of solitude."

The poet was talking there of the memories of daffodils waving in the breeze. How much more blissful should be the memories of happy times spent with your life's companion! The inward eye, the reflective mind, *should* be the "bliss of solitude"—not a canker eating away at your own life.

Secondly, we can point out to Sam that suffering and death are not of God; they are of the Devil—a capital letter to start his name, not because of any respect due to him, but to remind us of his power in the world, and his intense hatred of mankind. Paul the apostle has to remind his Christian hearers at Ephesus that they should put on all the armour of God, so that they would be able to stand up against the Devil's evil tricks. He goes on to say: "For we are not fighting against human beings, but against the wicked spiritual forces in the heavenly world, the rulers, authorities, and cosmic powers of this dark age." Then Paul gives this advice: "So take up God's armour now; then when the evil day comes, you will be able to resist the enemy's attacks, and after fighting to the end, you will still hold your ground." Ephesians 6:11-13, Today's English Version.

Sam has been taken in by the Devil. From the beginning, Satan has continually sought to present God as unjust, as a tyrant, as One who inflicts suffering on man. But the whole message of the Bible is that "God is love." 1 John 4:16. To the uttermost God has tried to show us this fact, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. It takes a great love, one that is hard to understand even in our own lives, for someone to lay down his life for another. But God who made us was willing to pour out His best gift—not to give us life for a few short years on this earth, but to give us everlasting life with Him.

Sam, we would say finally, the Bible tells us that this same Son, Jesus, was resurrected from the dead. Death could not hold Him who says, "I am the resurrection, and the life," but better even than that are the very next words, "He that believeth in Me, though he were dead, yet shall he live." John 11:25. And Jesus is coming again soon to do away with all suffering, and death itself. You see, God regards death as an enemy; that's why He says, "The last

enemy that shall be destroyed is death." 1 Corinthians 15:26.

Now, we would say to Sam, Give God another chance in your life. Get down on your knees by your bedside tonight and ask Him to bring back to mind the happy years, and to blot out those three unhappy weeks. It is three weeks or a lifetime for you, Sam, and the decision you make on which to remember could make all the difference—not just for the remaining few years of *this* life, but for eternal life.

"Judge not the Lord by feeble sense, but trust Him
for His grace;
Behind a frowning providence He hides a smiling
face. . . .
Blind unbelief is sure to err, and scan His work in
vain;
God is His own interpreter, and He will make it
plain."
—Wm. Cowper.

★★

Master and Student

By TRUDY HOWIE

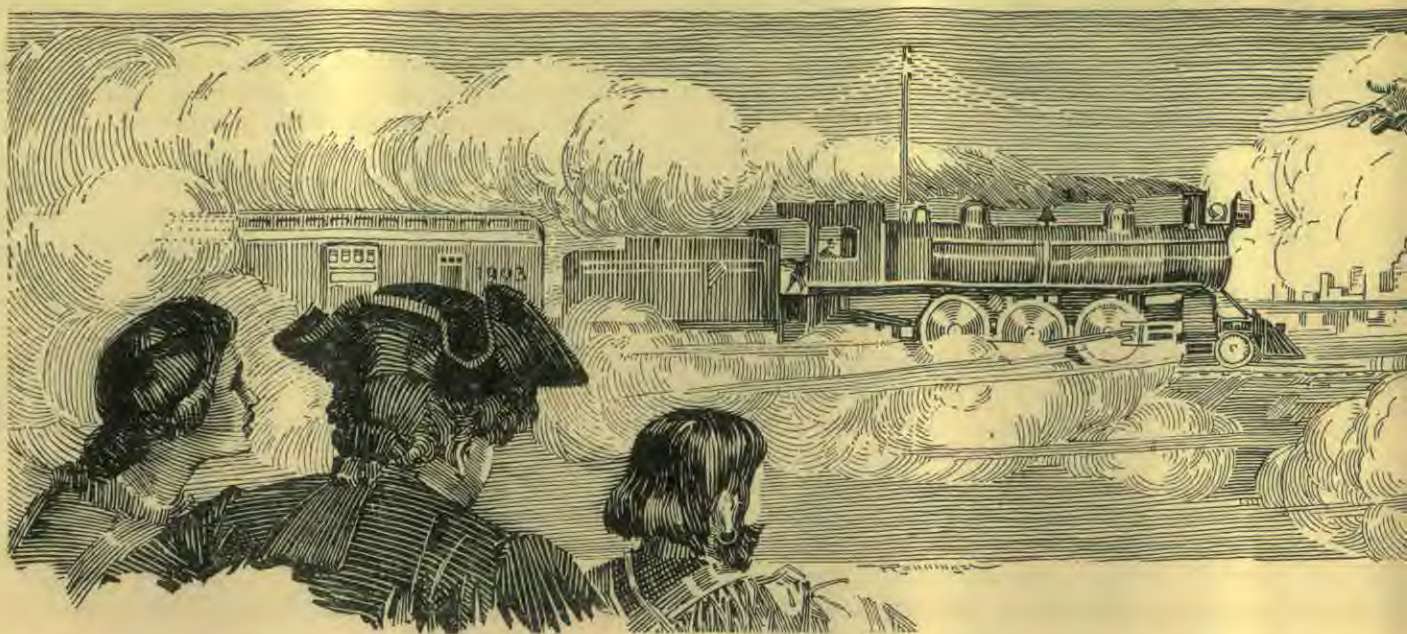
*All of my world was grey
that day:
the landscape of my life
was flat and featureless,
a drab and empty waste.*

I had never climbed a hill
and hung upon a cross,
never knelt to pray alone,
in agony.
I had never raked the spoilers
from His dwelling place,
swept my house to find
a single coin,
or searched the bitter night
for one lost sheep.

How can I paint my world
a brighter hue, Lord?
How can I fill the empty space
with form? What can I do
to earn the world's applause?

This canvas is too warped and torn,
this brush too worn.
These hands of mine too weak,
too soiled for any task.
I need more scope, more time,
more light, new tools;
I need a different place to work
and greater gifts, if,
in Thy name, I am to make
a masterpiece for Thee.

*All of my world was grey
that day:
until I called His name;
then I was blind and now I see.
Lord, keep my eyes on Thee.*



The Incredible Journeys

EXACTLY ONE HUNDRED YEARS AGO to the day on which this issue of this journal is published, an American, Mr. George Francis Train, left San Francisco on the second leg of an epoch-making journey. On that day, Mr. Train, having interrupted a campaign for the presidential nomination of his country, left San Francisco by ship to prove that a man could circle the earth in a mere eighty days.

Already the intrepid fellow had whizzed himself across the country in the new Union Pacific express, jeopardizing his life as the train passed through the notorious Indian country. Already he had proved that he was serious, and any doubts of this vanished as he boarded the steamer in San Francisco harbour on August 1, 1870. His destination was Japan, and three and a half weeks later he was walking the boulevards of the capital city of that ancient oriental country.

Twenty-five of his allotted days had been spent crossing the Pacific, but Mr. Train was not dismayed. Hardly had he arrived in the Mikado's realm than he was off again. By various means of travel he put behind him such exotic-sounding cities as Hong Kong, Saigon and Singapore, and was headed helter-skelter for the newly-opened Suez Canal. Before much longer he was sailing through the Mediterranean and was well past the half-way mark of his adventure.

In France he was unfortunate to be caught up in some local political fracas, and he cooled his hot heels in a French prison for two whole and valuable weeks. Once out, he hired a private railway coach, had it attached to an express, and was positively rocketing toward the Channel at the rate of knots. He leaped across the English Channel in a packet boat and took a train to Liverpool, where he had the good fortune to board, almost

immediately, a steamer for the United States. He landed in New York exactly eighty days after he had pulled out of that fair city aboard the Union Pacific express. A triumph of man's ingenuity; a tribute to mankind's inventiveness. Bravo!

Mr. Train's epic journey became famous overnight, of course. And so did he, which, from Mr. Train's viewpoint, was more important. For, whatever his short-comings might be—and he had a few—George Francis Train was well aware of the value of a little honest publicity. Jules Verne, the famous novelist who had already made his money out of writing such fantasies as *"A Journey to the Centre of the Earth"* and *"Twenty Thousand Leagues Under the Sea"* was immediately interested in the exploits of this mercurial Bostonian. He forthwith began to plan the story which was to make him an extremely wealthy man. His hero, Phineas Fogg, was a steel-nerved, cool-as-a-cucumber Englishman rather than an erratic and volatile American. And the transition angered Mr. Train not a little. Indeed, he ranted against the famous French novelist and declared that the latter had stolen his thunder. He certainly would have no truck with the insolent fellow who pirated his real-life adventures for the cardboard tizziness of make-believe.

Meanwhile, back in the States, Mr. Train enjoyed a certain notoriety if not actual fame. He gave interviews and he went on lecture tours. And as a business man, he found that his exploits certainly helped the dollars to come rolling in.

Unfortunately, however, records, as any arm-chair philosopher will tell you, are made to be broken. After nearly twenty years as cock-o'-the-walk on the round-the-world gimmick, he found that his thunder had been stolen once again. And this time, horror of horrors! by a



of the Amazing Mr. Train

female!! In 1889, a mere slip of a girl, a journalist named Nellie Bly, positively whooshed around the planet in an infinitesimal seventy-two days, six hours and eleven minutes. Train's fighting blood was up.

No young woman was going to better his performance like that, and so, although he should have been slowing down somewhat as he had now reached the mature age of sixty-one, he girded up his loins for a marathon effort. And he did it! He showed young Nellie Bly a thing or two by getting back to his starting point in sixty-seven days, twelve hours and two minutes.

There could be no doubt now who was king of the travel set. George Francis Train was unquestionably the fastest man alive; when it came to getting around in a hurry, his name was a by-word.

But rest on his laurels? Not G. F. Train Esq. Two years after his second whip-around, someone offered to back him at trying to better his own record. The incorrigible gadabout couldn't resist. He was on his way before his backers could change their minds, and this time he cut his former record to ribbons. Back home he was—in sixty days flat! Whatever would would-be-record-breakers in this field do now? Mr. Train, surely, had frustrated the rest of the human race for all time. But no. As you and I well know, if someone were to boast that he had circumnavigated the globe in sixty days, we would immediately enquire, "What kept you?" We would ask him where he had been holidaying; we would want to know what he had been doing in the scores of places he must have had time to loiter in. For a mere sixty days in this speed-crazy age is a leisurely cruise with stop-offs where the whimsy takes you. Why, astronauts whirl around the world in an hour and a bit. There's nothing to this globe-circling. Nothing at all.

It is interesting to reflect on the remarkable changes that have occurred in the hundred years since the mad-cap Mr. Train went scorching across the seas and careering across continents. In all the history of the world—however long you think that to be—it had taken men that long to reach speeds of a mile a minute (in a run-away locomotive down a steep grade). But in the ensuing century, man's speed-horizon has suddenly been lifted. The sky, if we may toy with the literal and the figurative at the one time, is not even the limit. Why? Why has this sudden speed madness engulfed mankind? What imp of the perverse has entered his soul? What causes him to adopt as his motto, "Rip, tear and bust, and the devil take the hindmost"?

Perhaps it is a case of, as the Greeks used to say, "Whom the gods would destroy they first make mad." But perhaps it is as is recorded by the prophet Nahum as he described in advance the destruction of Nineveh: "The chariots shall be with flaming torches in the day of His preparation, and the trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings." Nahum 2:3, 4.

Perhaps it would not be too far from the truth to say that the mad lust for speed and the "justling" of the chariots in the broad ways is as much a sign that we are living in "the day of His preparation" as any other sign of our times. For as history giddies to a climax, man's heady pursuit of speed and more speed seems to fit neatly into the picture of all the other signs that we see in this "day of His preparation."

Robert H. Parr

The Turtle

OLD JOHN was a fisherman who had caught fish from the time he was first able to hold a fishing line. He was wise in the ways of the sea and was one of the best fishermen in his locality. He thought he knew just about all there was to know of the waters where he lived, but he was to find out that they still held surprises for him. He always handled his fishing gear carefully, and prided himself that he had never had a serious accident. But one day, through no fault of his own, a rusty fish hook pierced his hand.

He immediately treated the wound, but by night time his hand and arm were very swollen and painful. Soon he was burning with fever. His doctor told him he had blood poisoning and put him in hospital. The doctors and nurses there did everything they could think of, but John continued to get worse. Then one day the doctor told him as kindly as he could that before long he would die.

"If I'm to die," he said, "I will die in my own home and in my own bed. Please let me go home." The doctor told John he was too ill to move and tried to reason with him, but nothing he could say made any impression on him. John asked one of his friends to call a taxi. He went home in it, but fainted before he got there. At home he lay unconscious for days, then he revived with a strong feeling that he would get well. Gradually his strength returned, but by then the fishing season was over. There was little he could do to earn much before the next season started and he felt very depressed. All his savings were gone and he owed the hospital \$200.

As soon as he could get onto his feet he staggered to a neighbour's place and asked him to go out with him in his power boat. He thought that at this time of the year they might be able to catch some swordfish. If they did they could halve the profits and so they both would benefit from the venture.

The neighbour was very willing to help John and went out with him. They worked all that day but didn't catch one fish. They tried again the next day and again had no success. They went out every day for a week but didn't catch anything. There was only enough petrol left for one more day. After that they would have to stay home, because they had no money to buy more petrol, and they would be worse off than before they started.

Then John prayed. He said: "I've done all I can, Lord, now please help me. Send us a swordfish tomorrow." With hope in their hearts the men set out next day. They cruised around all day, but never caught a fish. So they started for home. John couldn't understand why his prayer hadn't been answered, and both men felt most discouraged.

Then they saw what appeared to be a huge turtle. They speared it with a harpoon and it turned and swam swiftly towards the open sea, dragging the boat behind it. The men could do nothing to slow it down so they raced the engine, caught up with it and lassoed its flippers.

They towed it to the shore and discovered it was no ordinary turtle. It was a mammoth. It must have been very old indeed. Seaweed, barnacles and all manner of sea growth covered its shell, and it had a long neck like a snake. The men lifted it with a hoist on to the wharf and weighed it. The hand on the scales went around to 1,600 lbs. The creature measured fifteen feet from flipper to flipper. It craned its long neck this way and that and kept spouting water from two holes in its head. A crowd gathered at the wharf and no one had ever seen anything like it.

As John gazed in astonishment at his unusual catch he wondered why God hadn't sent him a swordfish instead of the turtle, because He knew that he needed the money he would have received for a swordfish. He stood idly watching the excited people crowding around the great turtle. This gave him an idea. If he exhibited the turtle and charged an admission fee he would at least make some money out of it. So he put an advertisement in the paper and thousands of people came from miles around to see the creature. Among them was a man from a museum. When the exhibition was over he asked John to sell him the turtle and he was happy to do so.

From the money he received John was able to pay his debts and to buy much needed new gear for his boat. He was very glad then that the Lord hadn't answered his prayer by giving him a swordfish. He thanked Him for giving much more than he had asked and for helping him out of his difficulties.

God has a thousand ways of helping us of which we know nothing. So when you pray, boys and girls, do not feel unhappy if the answer you receive is not what you expected. Remember that He will answer at the time and in the way He knows will be for your best good.



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