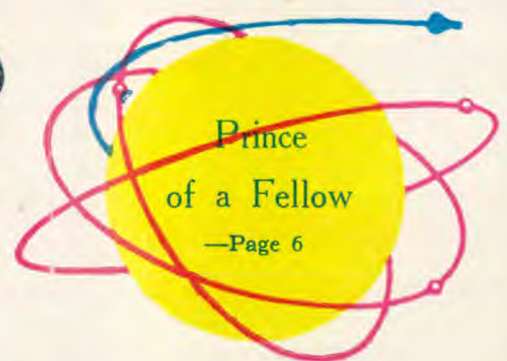




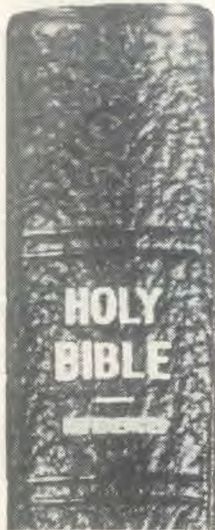
OUR TIMES

JUNE 1965



Prince
of a Fellow

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**“I AM
THE
HOLY
BIBLE”**



I AM THE HOLY BIBLE. I may resemble other books in appearance, but essentially I am different. For I have power to influence human thought, to enlighten the doubting mind, and to sanctify the sin-sick soul.

I am God's great text-book for man. I was spoken to the prophets of old by God Himself and they were moved by the Holy Ghost to write whatever they saw or heard. One of the strongest evidences indicating that I was prepared under divine direction is my unique unity. I contain sixty-six books, written at different times, covering a period of some fifteen hundred years. My forty writers differ widely in education, culture, personal qualities, and intellectual capacities. Their style of writing differs too: some wrote poetry, others prose; some historical notes, others prophetic forecasts; some letters, others mission reports; some sermons, others stories. Despite all these structural differences, I speak of one God, uplift one standard of righteousness, reveal one plan of salvation and warn of one judgment. In authorship, in theme and in truth I am one.

Time and again down through the annals of my history, determined efforts have been made to destroy me and my influence. But always in vain. As early as the seventh century B.C., Jehoiakim, king of Judah, and the princes under King Zedekiah burned the scroll of Jeremiah, the prophet, and imprisoned him for many days. In the early beginning of the Christian era, the might of the Roman empire was summoned to quieten my voice. In the sixteenth century also men sought to stem the "Back to the Bible" call of the Reformation by burning me and my advocates. And even today critics and wise men of the world are seeking to minimize my influence by their so-called scientific theories of the "age of reason." But I live on as a witness to the Lord who inspired me; as He liveth forever, so do I. Each year, I stand at the top as the foremost best seller of the world; each year I am translated into more and more languages of the world, the total so far being well over 1200 languages.

Within the covers of my book flows a veritable river of life from which all can drink freely. If I were studied thoughtfully "men would have a breadth of mind, a nobility of character and a stability of purpose that is rarely seen in these times."

As a guide in the turbulent pathway of life, I am without a rival. For I lead men and women to God, and to His Son Jesus Christ, whom to know is life eternal. My words are a light unto their path and a lamp unto their feet, leading all who are weary to the Light of Life.

Inside my cover you will find many books, making what one of the early church fathers, Jerome, called "a divine library." I contain in the authorized version 3,566,480 letters, 31,173 verses, 1,189 chapters, and 66 books. My longest chapter is Psalm 119; shortest and middle chapter is Psalm 117; middle verse is Psalm 118:8; longest verse is Esther 8:9; shortest verse is John 11:31. The longest word is found in Isaiah 8:1.

Pronounced on all who seek me and follow my message is a divine blessing: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

You too may read me and be blessed!

In a changing world, there is hope in God's enduring Book

Cheerful Accent on Language Question

TODAY'S VEXATIOUS language problem, like weeds in your garden and pains of childbirth, is a cognate of the sin problem. It came into human experience as a direct result of rebellion against God.

Probably many don't know this. That's why even statesmen were recently taken by surprise by unsuspected deep-seated animosities that suddenly and spontaneously exploded into the open. A mysterious power seemed to be agitating from beneath. When we know the identity of this power, that it's the same evil force that introduced sin in the beginning, we are no longer mystified. No wonder legislators could not easily find an immediate solution to the problem.

Who ever thought people would become so wrought up over language differences as to burn themselves alive? Why all this bitterness, acrimony and violence? What is behind it all? Can it be charged merely to nefarious hooliganism or to chauvinistic attitudes of over-zealous patriots?

No, the problem is much older and deeper. Lines of combat on the sin issue and its ramifications began to be drawn up more clearly millenniums ago at the Tower of Babel. Forces of evil in human nature, abetted by Satan, have been digging in for a last-ditch stand against the government of God ever since.

What happened back there? The world was younger then. Up to that point, all mankind spoke one language (Genesis 11:1). Just which one is not known today. Some scholars risk a guess that it might have been Sumerian. Preserved as cuneiform writing on clay tablets, its vocabulary appears as pictorial signs. It has no affinity with any known language today.

Where did these people live? In what is currently known as the Middle East. Archaeological remains of their

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WHO

**PREPARE
TO
MEET GOD
NOW**

WHEN CHRIST COMES the second time He expects to find living on this sin-cursed earth a holy people eagerly waiting to accompany Him to heaven without passing through death. Christ came the first time to confirm the plan of salvation that was put in operation when Adam, the first man ever to live on this earth, fell into sin. He comes the second time to take to heaven all those who accept the provision made for their salvation. "And just as it is appointed for men to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for Him." Hebrews 9:27-28 (R.S.V.).

All those who accept Christ as their Saviour but fall asleep in death are resurrected to join the group living on earth at the second advent to be translated and taken to heaven. This order of events is clearly described in 1 Thessalonians 4:15-18. ". . . we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord." (R.S.V.).

R. S. FERNANDO

Since a group is to be taken up alive to heaven without seeing death, at the second coming of Christ, it follows logically that sinners may by the grace of God become pure and holy while living among debasing influences in this present world. This transformation is initiated and maintained by a power that is entirely outside of man. Of divine origin, it is called "the love of God." Also "the grace of God." "For the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions and to live sober, upright, and godly lives in this world, awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave Himself for us to redeem us from

OUR TIMES

all iniquity and to purify for Himself a people of His own who are zealous for good deeds." Titus 2:11-14 (R.S.V.).

Elijah of the Old Testament received a preparation in this world to enter heaven without passing through death. Though cumbered with human frailties like our own, he became a man of great faith, fervent prayer and dynamic action. He exercised faith in an unseen but known God when his contemporaries were in open rebellion against God. His unique experience of being transported bodily to heaven portrays in miniature what will happen to all living saints when Jesus comes.

In the midst of trial and test, persecution and corrupt surroundings, character is developed by keeping open the channels of divine power—faith, prayer, work. There is no better place to develop proficiency in these areas than in the field of humanitarian service. It is in caring for the needy poor, the sick and the discouraged that selfishness can be counteracted, that prayers can become more fervent and that faith in God can become an activating principle. When the grace of God leads a person to become "zealous of good deeds" (Titus 2:14), it is a sure sign that he is receiving the needed preparation for translation. "We for our part have crossed over from death to life; this we know, because we love our brothers. . . . Love must not be a matter of words or talk; it must be genuine, and show itself in action. This is how we may know that we belong to the realm of truth. . . ." 1 John 3:14-19 (N.E.B.).

Home the ideal setting for preparation

Genuine preparation for the imminent return of Christ takes place largely in the home. Fathers interested in getting ready for such a glorious earth-shaking event cannot but be concerned for their children. What father would not want to see his children in heaven? Similarly, only a selfish, wrongly trained child would not want his parents to enjoy the pleasures of heaven. (Malachi 4:5, 6.)

Enoch was the first man to be removed to heaven from this earth without passing through death to enjoy the company of sinless beings. (See Hebrews 11:5.) He attained that state of holiness while engaged in rearing a family of sons and daughters for three hundred years. (Genesis 5:22-24.) Enoch's home on earth was a place of order and discipline, a place of preparation for the home in heaven.

Children cannot be impressed with the desirability of purity and holiness when their eyes daily rest on untidy dresses and disorderly rooms. God is a God of order, and order is heaven's first law. It is in the home that these principles of heaven are instilled into the minds of children. The

grace of God manifested in the lives of the members of a household is the greatest argument in favour of the truth and power of the Christian faith. Much of the corruption that exists in the world today is traceable to wrong home influences.

No second chance

Despite earnest efforts of statesmen, scientists and serious-minded men in the world, many are discouraged over current deteriorating national and international conditions. Increasing numbers are losing faith in the concept that God controls the affairs of men and nations. Because of the ever-present threat of self-destruction by nuclear weapons on a scale hitherto unimaginable, many lean hopefully on a possible second chance after death. This is a clever device of Satan, the originator of all lies. It lulls the awakened conscience to delay the decision that must be made in this present life to prepare for everlasting life.

The dead cannot make any preparations in the grave, for "there is no work, nor device, nor knowledge, nor wisdom, in the grave . . ." Ecclesiastes 9:10. " . . . they that go down into the pit cannot hope for thy truth." Isaiah 38:18. Only those who make their peace with God before death will be raised to life at the second advent to join the triumphant party designated as "the dead in Christ" in that grand procession upward. It would be unfair for the wicked dead of past ages to have an extra chance for repentance at some purifying station along the route, as such opportunity is obviously not to be granted to the living wicked doomed to sudden destruction on earth at the appearance of Christ in majesty. (Matthew 24:37-39; Revelation 6:14-17.) As it is true that the dead have no opportunity for repentance after closing their eyes in death, it is also true that the living are expected to make their choice now to seek holiness and purity of life.

In Enoch's day, when Adam, the father of the human race, died, there were many who doubted the existence of God. It looked as though the righteous and the wicked went to the dust together. But Enoch, by faith, believed that God exists and that He rewards those who search for Him. With courage he continued to teach the people the order of coming events in the plan of salvation and that at the second coming of Christ God will execute judgment upon all. (Jude 14, 15.) God was so pleased with Enoch for his faith in Him and in the divine plan of salvation that Enoch, as mentioned above, was translated in that godless generation. His experience provides evidence that even though death is here because of Adam's sin, life and immortality will eventually triumph through Christ, the second Adam.

Sin and despair like the sea waves cold,
Threaten the soul with infinite loss;
Grace that is greater, yes, grace untold,
Points to the Refuge, the Mighty Cross.

—Julia H. Johnston.

It's time for translation

When Christ descends from heaven, the drama of human history will be over. Those who love and serve Christ are to be translated at that time. "Then there will be two men in the field; one will be taken, the other left; two women grinding at the mill; one will be taken, the other left." Matthew 24:40-41 (N.E.B.). Then it will be too late to change sides. The present moment is the only time that man has for salvation and for victory over any sin. Now is the time to believe in God and obey Him. Then only can it be said of you, as it was of Enoch, "before his translation he had this testimony, that he pleased God." (Hebrews 11:5.) So begin now and begin it in your home by opening your heart to the grace of God.

Marvellous, infinite, matchless grace,
Freely bestowed on all who believe,
You that are longing to see His face,
Will you this moment His grace receive?

—Julia H. Johnston.



Hodkinson

PRINCE OF A FELLOW

W. G. JOHNSON

"PRINCE OF A FELLOW" they called him, and when I got to know Zoe, I called him "prince of a fellow" too.

As you look back on the people you have met in the great potpourri of life, some stand out from the rest. Zoe is that way for me, unique and unforgettable.

You rub shoulders with multitudes on the road of life. With some you have a nodding acquaintance, but with others, a special few, you find a kinship and a mutuality that changes your whole outlook. Thus it was that Zoe affected my life, more so than any other person I can recall.

Strange, isn't it, how some friendships blossom almost immediately, while others are apparently long in budding but oftentimes beautiful in bloom. Our friendship was of the latter sort. I had heard of Zoe, even met him a few times; but it wasn't until I enrolled in a college where he also attended that our companionship really began to develop.

"Do you know Zoe Hupogrammos?" my room-mate asked me one day.

"Zoe who?" I countered.—"O yes, I seem to recall that name. Is he around here?"

"Yes—and he's a prince of a fellow. You ought to get to know him."

So many of the students seemed to be saying just that—"prince of a fellow"—about Zoe, that I determined to meet him again. The opportunity was not long in coming: a mutual friend introduced us as we passed on the road between classes one morning.

I well recall that meeting. At first I was disappointed—perhaps the build-up had been too big, and my concept of a prince was rather different from that of my friends.

But not for long, for there was indeed something striking about Zoe. Something *different*, something hard to define, but wonderfully good and noble. As he shook my hand and our glances met, I noticed for the first time his eyes. They were pleasant, but searching. They were friendly, but penetrating. They mirrored the calm of a soul that has fought and conquered, a soul at peace with itself and the world. And they probed deep into the recesses of my soul.

Even Zoe's handshake was different. It was firm and friendly, but somehow genuine and sincere. And as I look back on Zoe, that handshake seems to sum up his three essential qualities that most impressed me then and still influence me as I think of him—simplicity, sincerity and nobility.

Not that everyone at the college liked Zoe. For a start—that name; it was a regular tongue-twister: Zoe Hupogrammos. That was enough to put some people off. And then he was a foreigner, which aroused prejudice in others. Some, too, thought he didn't fit so well with the smart set: he wasn't so concerned to keep the cut of his

clothes right up to the latest whims of fashion. A few said that he liked himself, thought himself better than they.

Well, so he was! But there was nothing sanctimonious about Zoe: he was no Pharisee. He was as true as the needle to the pole. And he could join in the games and the fun with the rest of the boys—although you always noticed that the tone of the conversation and the calibre of the activities were higher because he was there.

Yet there was an air of conscious moral power about Zoe. He knew himself, knew what life was all about and where he was going. Sometimes I felt that he knew me even better than I knew myself.

Though some were critical of Zoe, none could deny that his influence on student life was profound. He was a good speaker, but it wasn't his oratory that counted so much with us. He was always so positive. You would see him go up to a fellow worried about his examinations, put his hand on his shoulder and give him a word of encouragement—and many times help with his studies. Whenever we were called for volunteer service, Zoe was among the first to respond. When a 'flu epidemic struck the college and nearly a quarter of the students were laid low, he helped the harried nurse by carrying trays and giving treatments. Whatever he did, whether on the cricket field or in the class-room or in the hostel, he put all his energy and enthusiasm into it. And withal, he was ever friendly, thoughtful and understanding.

When college days at last came to an end, I regretted the parting. Our friendship had grown deep and strong. Of all the good things that I was leaving behind, it was hardest to part with Zoe. He was a prince of a fellow.

The passage of time saw me one day sail away from that land, sail far away to beautiful India. As our ship docked in Bombay and I looked at strange faces on the wharf, suddenly I gave a shout.

"Zoe! what are you doing here?"

"Why, hullo there. Fancy meeting like this in India." What a joy it was to talk over old times! I inquired as to why he was here and learned that his work had brought him to India.

And now let me tell you what happened just this evening. The editor had given me an assignment for an article on the ideal young man. As I meditated and doodled, my mind went back time and time again to Zoe Hupogrammos. Surely, he is a prince of a fellow, I thought. If anyone is youth's ideal, it is he.

So I pondered and recollected old times with Zoe. In the midst of my mental meanderings, the doorbell rang, and who should walk in but Zoe himself! Yes, believe it or not.

What a good time we have had this

evening! The children had such fun romping on the mat with him, even though they hadn't seen him before. The hours seemed to speed away until it was time for Zoe to go.

As he was leaving, I mentioned the editor's assignment and what I had been planning. He was honoured, he said, to be mentioned in this way. Then he gave me two statements from the Scriptures which he thought might help the reader.

Here they are:

Revelation 1:18, "I am He that liveth, and was dead; and, behold, I am alive for evermore."

John 13:15, "I have given you an example, that ye should do as I have done to you."

And at last I understood his name; for in the original Scriptures the word "living" is Zoe, and the word meaning "example" is hupogrammos; and the Living Example, Zoe Hupogrammos, is my friend commonly known as Jesus Christ. ●



PRAYER FOR A SON

A PRAYER composed by the late General Douglas MacArthur will live on as a spiritual legacy to his 26-year-old son, Arthur. The prayer, written when the soldier-statesman was heading outnumbered U.S. forces in the Philippines in early 1942, was said many times at morning devotions, according to his long-time military aide and biographer, Major General Courtney Whitney. Following is the text:

"Build me a son, O Lord, who will be strong enough to know when he is weak, and brave enough to face himself when he is afraid; one who will be proud and unbending in honest defeat, and humble and gentle in victory.

"Build me a son whose wishes will not take the place of deeds; a son who will know Thee—and that to know himself is the foundation stone of knowledge.

"Lead him, I pray, not in the path of ease and comfort, but under the stress and spur of difficulties and challenge. Here let him learn to stand up in the storm; here let him learn compassion for those who fail.

"Build me a son whose heart will be clear, whose goal will be high, a son who will master himself before he seeks to master other men, one who will reach into the future, yet never forget the past.

"And after all these things are his, add, I pray, enough of a sense of humour, so that he may always be serious, yet never take himself too seriously. Give him humility, so that he may always remember the simplicity of true greatness, the open mind of true wisdom, and the meekness of true strength.

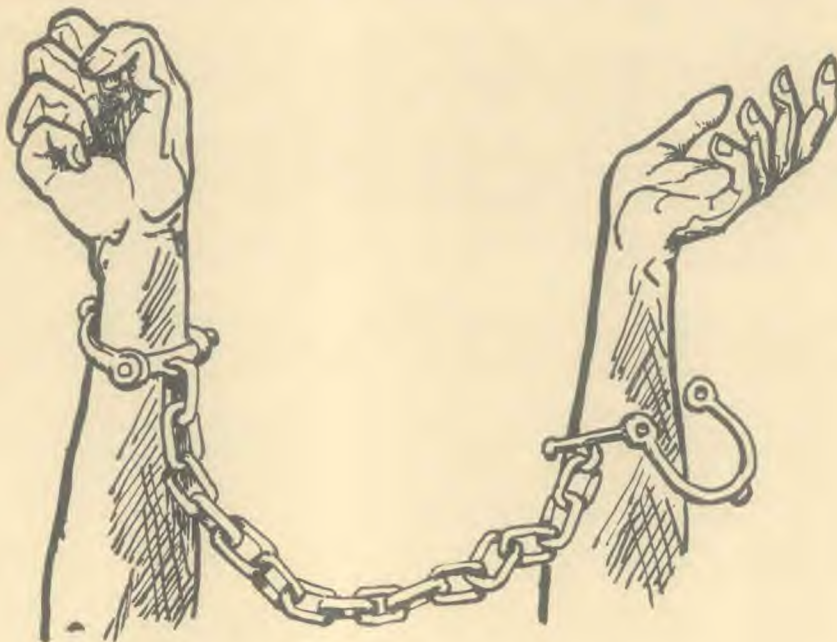
"Then I, his father, will dare to whisper, 'I have not lived in vain.'"



FREEDOM FROM SIN — A BIBLICAL

PROBLEMS IN HUMAN MISBEHAVIOUR—6

GEORGE R. JENSON, Ph. D.



EN ROUTE FROM POONA to Bombay one beautiful monsoon day, we encountered a tragic automobile accident. A village woman had somehow walked directly in front of an onrushing auto. The driver swerved but to no avail. We arrived upon the scene shortly after it happened. As usual, a crowd had already gathered. As we stood silently witnessing the pathetic scene, I noticed that the life of the injured woman had quietly ebbed away. Others evidently hadn't observed this. An elderly man walked over to me and with folded hands implored, "Please do something quickly to save her life!" With heavy

heart I had to reply, "There is nothing I can do; our sister is already beyond our help."

We are all subject to certain exigencies in this life with which we are unable to cope. Probably no facet of human experience demonstrates this more painfully than the problem of sin. To begin with, who among us can withdraw from circulation evil words we have spoken? Who can heal the broken spirits caused by our hateful and malicious actions against others—even among our own kinsmen? Regret, remorse, apologies—these and other compensatory responses on our part fall far short of truly solving the

problem of sin. We may punish others, or ourselves, for sins committed; we may suffer the agonies of a deep and terrorizing sense of guilt; or we may so compartmentalize our failures and mistakes that they are never again recalled to mind. Yet, whether we forget our sins or perpetuate them in our minds and lives, we are ultimately powerless in our own strength to resolve the problem of sin.

To many, however, sin is nothing but a momentary lapse which is of no lasting consequence—best to be simply dismissed from the mind. A more realistic approach to the problem, however, would show that while it is possible for the human mind to relegate mistakes to the shadowy limbo of the subconscious, this does not in reality constitute a solution to the problem at all. Frequently, such action results in serious mental hazards with which psychologists are often much concerned.

The *Bible*, friend, sets forth a marvellous plan whereby the problem of sin in the individual life can be wholly resolved. This plan is, of course, based upon an acceptance by man of a belief in God as He is described in the revealed portrayal in Holy Writ. The very first words of the *Bible*, "In the beginning God . . .," formulate the basis for every other teaching of the Holy Scriptures. God IS! This is the basis of man's relationship to all known phenomena. This truth of God's existence must be reflected upon with respect to the problem of misbehaviour. It has earlier been shown that there is no trace of sin in the character of God; nor does sin have any claim upon Him whatsoever. However, as God is the

CERTAINTY!

Creator and Sustainer of all life, the existence of sin in human conduct must be solved with reference to His eternal existence.

In this is found what may well be the most beautiful and cheering aspect of the teachings of the whole Bible. God has encountered sin as it is found in human nature and has, without compromising His perfect and sinless nature, provided a plan whereby man may escape from its grip. In the Bible, the plan is known as the "gospel," meaning "good news."

The Bible, as has been shown in earlier articles, teaches that God holds each man accountable for his actions, words, and behaviour. Sinners, it says, must die. (Romans 6:23.) In a way never portrayed in other religions, the Bible unequivocally relates the presence of sin in human experience to death. All men are sinners. Death has come upon all men because of their sin. (Note Romans 5:12-19.)

Here is an amazing disclosure. The universality of death cannot be denied. Nor can the universality of sin. These two ideas are verifiable and self-evident. No man can truthfully say, "I have never sinned!" Likewise, in the words of the Bible, "The living know that they shall die . . ."; that is, every human being knows that at the end of life's trail the grim reaper of death awaits him. But it took the revealed truth of the Bible to make known to man in true perspective the definite relationship between these two aspects of human experience. The Bible says that because of man's sin he must die.

If human beings were truthful with themselves in this regard, I believe all would make two wishes if they knew that they would come true: one, never to die; and the other, never to sin again. Think of it! What a different world this would be if sin and death were to be forever removed from the earth.

The "Gospel," friend, offers just such a possibility, eventually. Not

long from now, the Bible foretells, this earth will be a place where there will be "no more death!" And no more sin! But how can this ever be? What has God done for man that man could not do for himself? How is God going to retain His spotless character and still be able to overcome the presence of sin in human experience?

When sin is viewed, in the light of the Biblical definition, as being a "transgression of the law of God" (1 John 3:4), it must be remembered that law cannot exist apart from personality. Sin, then, is an offence directly against the person and being of God, the Creator and Lawgiver. Having perpetrated this action of sin, man is hopelessly helpless, in his own capacities, to extricate himself from the problem. He cannot undo the action! He cannot erase it! He cannot hide it from God (although he at times may hide his sins from his fellowmen). The Bible repeatedly emphasizes that God witnesses or beholds all of the actions of men (good and evil). Our lives are as an open book before Him. In the final analysis we are guilty before God the Creator for every evil action we have ever committed. The concept of the fatherhood of God and the brotherhood of men, as taught in the Bible, makes even the evil we commit against one another virtually an offence against God.

The good news of the Bible is that God loves us. (John 3:16.) Here is the secret of God's approach to the presence of sin in human existence. Force and hatred are forever excluded in God's attitude towards sinners. He has not loved us because we are sinners. On the contrary, He has always loved us. He has an intolerant attitude towards sin but not towards sinners. In the words of the apostle Paul, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8, emphasis mine.)

God's love has found expression towards undeserving sinful human beings in a manner of His own choosing. Not one of us would have selected such a plan for dealing with those who were at enmity with us. Nor is it human nature to yield individual effort in seeking expiation for our sins. We would rather indulge a plan that would glorify human achievement and individual effort, even though that effort would at times find expression in the complete humiliation and subjection of every human capacity and capability. St. Paul

writes, "But, when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." (Galatians 4:4, 5.)

Here is the central point of the plan of God for the redemption of man from sin. A concept which is entirely alien to human reason and purposes. The Bible is unique in its teaching that salvation from sin is wholly apart from human effort. Perhaps the words of St. Paul again may suffice. He writes: "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8, 9.) Likewise, "Not by works of righteousness which we have done, but according to His mercy He saved us . . ." (Titus 3:5.)

Still there is something man must do.

Our physical existence amply demonstrates that man is in partnership with God in sustaining life. We must till the fields and harvest the crops. God provides the life-giving principle to all of the growing things of the earth . . . but He doesn't place the mango in our mouths! We have a part to play . . . not in making the mango, but in seeing that we, individually, have the mango to eat. We must work.

As far as providing salvation for man from sin is concerned, there is not one whit that we can add to that which God has done. The vicarious (i. e., substitutionary) death of Christ upon the cross was a sacrifice for sin that was wholly complete and acceptable to God on behalf of man. What, then, is our position with respect to God in view of His acceptance of the death of Christ for the sins of men? Again, we are dependent upon the revealed counsel of the Bible.

Man cannot consider that, because God has redeemed him from sin, he is given licence to go on perpetuating sin! Faith in Christ is not to be equated with permission to sin, with the hope that God will continue to forgive. Man does have a part to play in this drama after all. His part has nothing to do with the provisions which God has made to provide man with forgiveness of sins *except in the one area of individual human response*. That is, we are, in the light of the Biblical teaching, still in a position either to accept or reject this provision which God has made on our behalf. We may, if we so choose, continue in our sinful ways—a choice for

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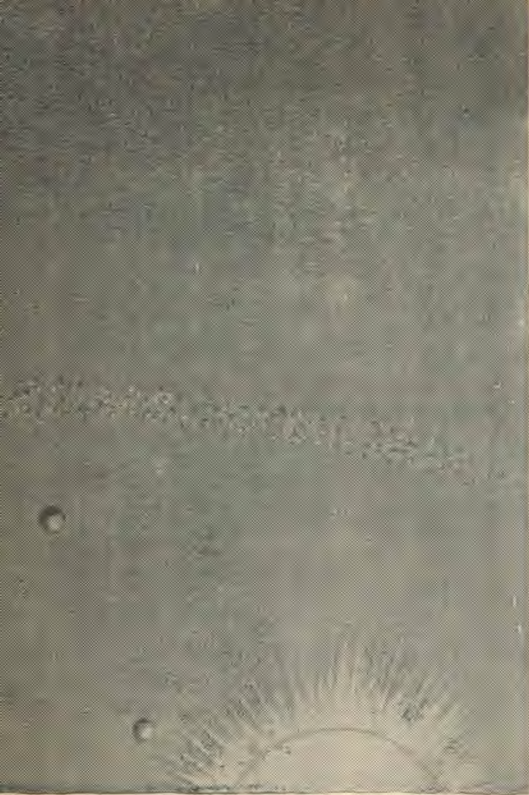
"LIFT UP YOUR EYES on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:26. Here is God's challenge to study astronomy. This verse tells us that God is the Creator. He brings out the heavenly hosts by number. He calls "them all by names by the greatness of His might." No man can remember all the names of the starry host or even their number, but God can and does.

"If the stars should appear one night in a thousand years," said Ralph Waldo Emerson, "how men would believe and adore, and preserve for many generations the remembrance of the city of God which had been shown! But every night come these envoys of beauty, and light the universe with their admonishing smile." In order to enjoy the full force of this stimulating statement, one needs to spend an entire night in watching the march of the constellations across the sky. Such an experience would not be soon forgotten. It would awaken in the most unresponsive heart feelings of reverence and adoration for the Creator.



LIFT UP YOUR EYES AND BEHOLD

B. J. NINAN



J. S. Moses, artist

Because we see them often, blazing forth in all their glory, these stars seem meaningless to most of us. If they should appear only once in a thousand years, or even once in our lifetime, what a night that would be and how we would prepare for it! Yet that glorious spectacle is ablaze for us every night. How many of us ever take time to "lift up our eyes and behold"? The only time some of us ever lift up our eyes is when a jet goes screaming overhead or when one of those large man-made satellites moves silently across the night sky.

We are not alone in this universe, for the God of the universe is constantly revealing Himself to us in the majestic march of the infinite number of stars across the heavens.

A French infidel once said to a Christian peasant, "We are going to destroy Christianity. We will pull down your churches, burn your Bibles, and demolish everything that speaks to you of God." The Christian peasant calmly replied, "But you will leave us the stars." Yes, as long as the stars remain they speak to us of the Creator.

Today we hear a lot about space travel. However, we seem to forget that we are living and travelling through space all the time. Our earth is whirling us around in a 24,902 mile circle (equator measurement) at the speed of about 1,000 miles an hour by its rotation on its axis. We are also speeding with the earth in its annual orbit of 595 million miles around the sun at the tremendous speed of 66,600 miles an hour. Yet we hear no creaking of axles and feel no jolts. Why? The answer is found in Job 26:7, "He . . . hangeth the earth upon nothing." Suspension engineering a la divine dimensions!

Our sun, and its family of planets, are all rushing towards the outer rim of the Milky Way, which is our island universe composed of over 100,000 million suns. We are travelling about twelve miles a second on this journey. The Milky Way, too, is spinning around like a great wheel. Our earth being a part of this galaxy takes part in this spinning motion also.

The Milky Way is only one of more than a billion island universes now known to be revolving in space. As

more powerful telescopes are being built, more and more of these island universes are being discovered. No wonder the prophet Jeremiah wrote that "the host of heaven cannot be numbered." (Jeremiah 33:22.)

"Astronomy," said David A. Redding, "shouts that God is still alive and active; He is a God of overwhelming majesty, and judging from His heavenly bodies He is beautiful to behold." Astronaut John Glenn said that the stars "looked like jewels on black velvet. The size and number of them shame the grains of sand on all our seashores. We only know that distance means nothing to Him [God], and our orbiting in space is like racing around a marble in His bag."

On a clear night between five and six thousand stars might be visible to the naked eye. But God revealed to the prophets of old that, as far as man was concerned, the host of heaven could not be numbered. Scientists have only touched the very fringes of God's infinite universe even with the most powerful telescope. "And this is the mere fringe of His force, the faintest whisper we can hear of Him. Who knows the full thunder of His power?" Job 26:14. (Moffatt's Translation)

Until recently there were only a few who believed that these billions of shining stars might have planets revolving around them—yes, even inhabited ones like this earth. Today this is a widely supported view.

Dr. H. Spencer Jones said, "Can it be thought that throughout the vast deeps of space nowhere but on our own little earth is life to be found?"

Dr. Russell T. Crawford, director of Berkeley Observatory, might have been answering this question when he asserted, "Not only do I believe that other planets of our solar system are inhabited, but I firmly believe that the worlds of other solar systems are likewise inhabited. To me it is the smallest thought imaginable to think that this speck of cosmic dust is the only place in the universe that is inhabited by intelligent things."

Millenniums ago the Creator of the stars revealed to His holy messengers the fact that the starry heavens above us are "everywhere filled with life." Through the revelator He declared: "Therefore rejoice, ye heavens, and ye that dwell in them." Revelation 12:12.

In the light of the few awe-inspiring facts we have considered, can we not say with Job of old: "I would seek unto God, and unto God would I commit my cause; which doeth great things and unsearchable; marvellous things without number"? Job 5:8, 9. No man on earth can, or will, comprehend the mysteries of this vast universe, but the little knowledge that we have of the vast expanse of star-speckled space should help us to understand the meaning of life and our relation to the God of the universe.

As He keeps the myriads of stars and planets "in their appointed order," so He sustains the life of human beings in the world today. How He cares enough to be bothered with mortal, sinful men when the whole universe of innumerable solar systems claims His attention, is a mystery that finite minds find difficult—and almost impossible—to comprehend. The Psalmist, expressing the question in the minds of all mankind, exclaimed in wonder, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; What is man that Thou art mindful of him?" Psalm 8:3, 4.

The answer is simple—and yet clear as crystal: "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. ●

PREPARING FOR LIFE'S PARTNERSHIP

ELIZABETH McFADDEN

LOVE—ITS
PRIVILEGES AND
RESPONSIBILITIES—2

"WHAT IS THE MAN LIKE, Mother, whom I am to marry?" questioned eighteen-year-old Sosan, as together they stitched the *bisters*, pillowcases and the many clothes for Sosan's trousseau.

"He is a good man—a God-fearing man, and beyond that you need not ask," answered the mother. "Your father's judgment in the matter is enough, is it not, daughter?"

Sosan's lowered eyes told that she had accepted the gentle rebuke as rightfully earned. How well she understood that a girl must not question, but must trust the selection of her future husband to those who were older and wiser than she. And yet—how could she help wondering?

Wisely, the mother guided her daughter's thought to her own preparation for marriage. In learning the graces to be needed in her future role as wife and mother, and in the mental and physical preparation necessary for her coming marriage, there was much to be done. As they worked together the mother carefully taught Sosan to prepare the food for the day, to keep the house clean, and to anticipate her future husband's needs when he came home from work tired and ready to relax.

It would be well if every girl would give serious thought to the preparation necessary for the role God has intended her to fill as an "help-meet" to her future husband. From the age of adolescence to the day of her marriage should be the time of preparation—the time to make of herself the kind of a girl who can bring full joy and satisfaction to her husband's heart.

A wise old man has left us the blueprint for a good wife in a Book which is available to all, the Bible. In Proverbs 31:10-31 Solomon extols the virtues of the good wife, and God-fearing women and girls would do well to read this passage often and to reflect on it. For those who are now nearing the age of marriage, the wisest man who ever lived has given us a complete picture of the wife whose value is "far above rubies."



D. Kasbekar

First of all he says, "The heart of her husband doth safely trust in her." Actually, this statement is the crux of the whole matter, for if the husband can safely trust in his wife he has no worries either physical, mental or spiritual. This perfect wife will give all her affections to her husband; she will not flirt with any other man or waste any of her precious virtues on lesser men; she will not in any way compromise her husband's good name by being unwise in her relationship to men outside her family.

Let us dwell on this thought for a moment. Do you think that this trait can be suddenly acquired after marriage? No, it cannot. It must be cultivated while you are still a young girl in your father's home. Your parents have carefully taught you how to behave when men or grown boys outside of the family come into your home, and if you wish to prepare yourself to be a good wife someday, you will heed their training.

The good wife, Solomon goes on to say, looks after the needs of her household efficiently. She "worketh willingly with her hands," and she "riseth . . . while it is yet night" to give food to her household. All through the passage we are told that a woman must be industrious; she must train her children well; she must have consideration for the poor. It ends with the thought that "beauty is vain, but a woman that feareth the Lord, she shall be

praised." This does not mean that it is wrong to be beautiful, or to keep oneself as neat and attractive as possible, but simply that it is wrong to trust in one's beauty or to depend upon it to interest men or gain any other vain wish. In the phrase, "a woman that feareth the Lord," we find the secret of true wifely happiness, for the Bible also tells us that "the fear of the Lord is the beginning of wisdom." (Proverbs 9:10.)

If you have been fortunate enough to have been born into a godly home, you have a head start in obtaining this most priceless of all virtues. In order to be a good mother and teach your children after you, you must first experience a close relationship with the Lord yourself. Establish the habit of reading your Bible each morning and having prayer alone, for this habit even for a very young girl can be one which will guide you safely through life and help you organize an ideal home after you are married.

Let no idle moments fill your girlhood at home. There is always something you can do to help your mother, and in performing these household tasks you will become proficient in them. Later your husband will be pleased that his wife knows how to prepare tasty meals, make the children's clothes and keep everything neat and clean. Remember, as someone has said, "Cleanliness is next to godliness."

You will be the same kind of a wife that you are a girl in your parents' home. If you are industrious, helpful, kind, cheerful and happy all the day long, you will be just that same way in your own future home, and you will set the pattern of joy and happiness which your husband and children will be able to follow.

And now suppose you are a young man? What preparation should you make for the home you plan to establish some day? Well, much the same as outlined above for girls. For example, can you hope to find a good, virtuous girl for a wife if you neglect your own spiritual life? Of course not! Therefore, it is important that you cultivate habits of upright living, spending some time each day studying your Bible and seeking God in prayer.

It is especially important for a young man to request God to guide him into the right profession or occupation in life in order that he may fulfil the plan which God has for him.

The right education is essential if, as a young man, you are to fulfil your role in this plan. Keep your plans for marriage in the background until you have completed the major part of your education. Study diligently. Do not spare yourself, but be a hard taskmaster to yourself. Set up standards of scholastic attainment, and endeavour by God's help to reach them. If finances are a problem, take this to the Lord and claim the Bible promise, "Ask and it shall be given you." (Luke 11:9.) If you have been faithfully doing all you can to help yourself, God can in some way work out your financial problems in the way that is best for you.

Some young men in the providence of God are called to professional service. They should not be content with simply passing the matric examination. High-calibre men are badly needed—qualified teachers, ministers, doctors, and of course the lesser professions as well. Medical institutions are always in need of nurses, accountants, secretaries or laboratory technicians. There is no end to the amount of good that could be accomplished by an army of dedicated young workers in every field of labour.

Perhaps no one has summed up essential qualifications for successful service better than E. G. White in her classic

statement: "The greatest want of the world is the want of men; men who will not be bought or sold; men who in their inmost souls are true and honest; . . . men whose conscience is as true to duty as the needle to the pole." You can be that kind! Whatever your limitations, if you will yield yourself completely to God and put forth every possible effort, you can grow in responsibility and fill the place of usefulness the Lord has in mind for you.

It has been said that to a man his work is the most important thing in life. His marriage and his home come second; yet, it usually follows that if a man is happy and successful in his work he will also be happy in his home, provided, of course, that he has the right attitude toward things of spiritual value. I have seen men who did not possess what most people would call an ideal wife, yet they have made a success of their marriage because they kept in close touch with God, and they were doing a work for God which they felt was essential. Be assured, young man, God is interested in every small detail of your life. Jesus is the best Friend you will ever be able to find either in this world or in the world to come. If you can just make Him real in your life, the centre of all your affections, and by daily communion with Him through Bible study and prayer trust your plans and your hopes to Him, you will find true happiness in all that you do.

When my oldest son was in college he roomed with a young man who was studying to be a minister. This young man had a real and living connection with Christ, and my son was deeply impressed by it.

"Mother," he told me on one of his visits home, "I have never seen a boy like Leighton. Why, he talks to God as if He were right in the room with him. He prays as if he were just speaking to a Friend who was sitting on the bed beside him!"

How wonderful to know the Lord Jesus in this way! That college boy is now a successful minister. He has married a fine Christian girl who helps him in his work by playing the piano for his meetings and by being sociable in contacts with people who come to hear his lectures. What a great work such dedicated young people can accomplish for Christ in these closing days of earth's history.

You can do this, too. You can prepare yourself for an important place in God's work, and at the same time be preparing yourself for your role as a husband in the home you hope to establish. Because once you have mastered the course of study God has called you to take, you will also be ready to support a family. And while money is not the most important thing in life, still it does make everything run smoother if you are assured of a definite income with which to support your wife, and later the children who will bless your home.

And now, let us say, you have finished that education. What kind of a girl should you have a right to expect as a wife? Naturally, you do not want an uneducated girl. Also you should avoid pressures to marry some girl for dowry's sake. You want a wife who can understand your work, at least to a certain degree, and who can be a real companion in that work when the need arises. These things you should talk over with your parents, letting them know what you expect in a wife, and if you have seen some young lady who has these qualities and who appeals to you, perhaps your parents can arrange for the marriage. But most of all, you should pray earnestly about this matter, for the choice of a wife is a very important matter in the life of every young man.

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A service conducted by
Pastor K. H. Gammon, Director of
Voice of Prophecy in Southern Asia

your questions answered FROM THE BOOK



Readers are invited to send questions related to Bible subjects or personal spiritual problems. Address them to "From the Book," Box 35, Poona 1, India. If personal replies are desired please enclose a self-addressed stamped envelope. (This stipulation applicable only to India.) Anonymous questions cannot be answered.

Two Swords

Please harmonize Luke 22:36-38, "He that hath no sword, let him sell his garment, and buy one," with Matthew 26:52, "They that take the sword shall perish with the sword," and Romans 13:4, "He beareth not the sword in vain." Which one of the disciples had the second sword?

In His last words before going to Gethsemane the Lord reminds the disciples of the time when they had gone out without money and provisions to preach among their own people. "But now" conditions will be different; so He tells them to take purse, scrip (travelling bag), and sword. Bible expositors have understood in three ways the instruction to buy a sword:

John Wesley expresses the thought of a number of Bible scholars: "It is plain, this is not to be taken literally. It only means, This will be a time of extreme danger."—*Explanatory Notes Upon the New Testament*, page 201.

Some Bible scholars think that because the disciples would soon be going on long journeys to strange places among inhospitable, and often hostile, people, and in some places would meet robbers and savage animals, Christ gave them this command to buy swords for self-defence.

Others suggest that Peter and the other disciple who had a sword may have thought their having weapons was a secret and that Jesus took this way of bringing the matter out into the open. Though He was sad because they still failed to understand the peaceful nature of His kingdom and mission, He spared their feelings and did not now rebuke them for depending on carnal weapons. Thinking that He approved of their having swords, the two responded quickly, "Here are two swords"; but from Jesus' answer, "It is enough," we may understand that He rather commended the nine for not having swords. Luke 22:38. That they misunderstood Christ's real meaning is further shown by their asking, "Shall we smite with the sword?" Verse 49. This misunderstanding led Peter to make his well-intentioned effort to defend his Lord with the sword. Peter might have perished then by the swords of the mob had the Lord not intervened by healing the severed ear of the high priest's servant. Verse 51. When Christ said, "Put up

again thy sword into his place: for all they that take the sword shall perish with the sword" (Matthew 26:52), the disciples began to understand that the sword is out of place in His service.

We are not told which one of the disciples had the second sword.

In Romans 13:4 Paul does not refer to the use of the sword by Christ's representatives, but by the civil ruler in coercing violators of the civil law.

Gossip

What is gossip? Can't we ever discuss any other person's conduct?


Since the word "gossip" is not in the Bible, the subject may be thought inappropriate by some for discussion under the heading, "Your Bible Questions Answered." From the numerous words equivalent to "gossip," however, we learn that rumour-mongers were indeed abroad in Bible times, even as now.

In divine law, talebearing was forbidden. Leviticus 19:16. Solomon, the wise man, observed some of the evil effects of gossiping in the wounds and strife it causes and in the estrangement of friends. "An hypocrite with his mouth destroyed his neighbour." "He that repeateth a matter separateth very friends." "The words of a talebearer are as wounds." "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Proverbs 11:9; 17:9; 18:8; 26:20. See also chapters 10:18; 11:13; 16:28; 20:19; 26:22.

In the New Testament the apostle Paul warns against tattlers, busybodies, backbiters, and whisperers. 2 Corinthians 12:20; 2 Thessalonians 3:11; 1 Timothy 5:13.

There is no reason why gossips cannot repeat good and helpful things; but, unfortunately, it seems that they more often specialize in circulating tales and rumours that are injurious to the reputation of others. Paul's counsel with reference to the things we should think about applies equally to what we say about other people. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philipians 4:8.

Photo opposite: B. Shanmali



THE HOUSEWIFE

Lord, teach me how to be
Proud of my simplicity,
Sweep the floors, wash the clothes,
Gather for each vase a rose.
Iron and mend a tiny frock,
Taking notice of the clock.
Always having time kept free
For childish questions asked of me.
Grant me wisdom Mary had
When she taught her little Lad.

—Coblentz

FOR JUNIORS



Raju's Walnut

BARBARA L. MANSPEAKER

RAJU LOVED TO SHOP with his mother. She usually bought something nice for him like a toy car or any one of many things that he liked.

Each Friday morning mother would dress baby sister in a clean dress. She would lay out Raju's good pants and shirt on the bed for him. It was surprising how quickly Raju could get dressed on that day, considering how long it usually took him. Mother would go to her room and shortly come out ready to go.

Raju was such a help to mother on shopping day. He'd run and find mother's purse and do anything mother asked him to do.

One Friday morning Raju woke up extra early. His first question was, "Is today store day, mother?"

"Yes," mother answered. "You must hurry and dress, for I have many things to do today besides shopping."

"Oh, good!" exclaimed Raju. "We're going to town. Did you hear that, Minu?"

Minu looked at Raju with a funny little smile on her face. Minu was not even two years old, and shopping didn't mean to her what it did to Raju.

It wasn't long before Raju and Minu and mother were in the bus and on their way to town.

"What can I have today, mother?" Raju asked. "Can I have a new nature puzzle? My old one is all worn out."

"We'll see," mother answered. Mother seldom made any promises ahead of time as to whether or not Raju would get a new toy at the store.

Soon they arrived at the big shopping centre in the bazaar. First mother was going to buy some fruits for the family. And there they were—bananas, apples, oranges, grapes, all neatly arranged. Ah! Here was something different. Walnuts! How Raju loved walnuts! It certainly would be fun to take one home and open it all by himself. He had never opened one by himself before. Of course, these walnuts didn't belong to him, but no one would miss one little nut, with all the nuts that were in the bin. Cautiously Raju slipped a nut into his pants pocket. He looked around. No one had seen him.

For some reason Raju didn't want to get too close to mother. He didn't feel just right about having the nut in his pocket. Mother seemed always to be able to tell when something was wrong.

"Mother, I'm tired of walking." Raju stood with his hands rammed down into his pockets.

"All right," said mother. "We should be going soon." However, she noticed that Raju seemed to be uncomfortable when she looked at him.

"Come here, Raju," mother said quietly. "What do you have in your pocket?"

Raju fidgeted a little. He didn't want to tell mother, but he didn't want to tell a lie either. Ever so slowly, without saying a word, Raju took his hands out of his pockets and opened the hand with the nut inside.

"Where did you get that nut, Raju?" Mother took hold of Raju's hand.

"Out of the bin," Raju answered, so quietly mother could hardly hear him.

"Does it belong to you?" Mother held Raju's hand and looked into his face.

"No, mother." Raju still didn't look at mother.

"What is it called when we take something that does not belong to us?" mother asked.

Raju hesitated a minute. "Stealing," he answered. He hadn't thought of it as stealing before. Raju knew that God says in His Book we must never steal or take things that do not belong to us. In fact, that was one of His ten rules.

"How do you think Jesus felt when He saw you take that nut?" mother asked.

"Sad," Raju answered.

"Please go and put it back, Raju. I'm sure you do not want to make Jesus sad. Jesus says that if we want to live with Him we must learn to obey His rules, and one of His rules tells us we must never take anything that isn't ours. You do want to live with Jesus, don't you, Raju?"

"Oh, yes, mother," Raju exclaimed. Quickly he ran back to the nut bin and tossed the nut inside. Raju knew that what he had done had hurt mother, and he knew it had hurt Jesus, too. Raju was a good boy, and he didn't ever want to hurt people, and especially Jesus.

Again Raju was back at mother's side. "I won't ever do that again. I want to be ready for Jesus."

"Of course you do," mother said. "I think Jesus knows that, too. Don't you want to bow your head and say a little prayer to ask Jesus to forgive you?"

"Yes, and He will, too, mother. I know He will!" Raju bowed his head and said a short prayer right there.

Needless to say, mother thought it better for Raju to wait until another shopping day for his nature puzzle—to help him remember that Jesus' children never take anything that isn't theirs. ●

PREPARING FOR LIFE'S PARTNERSHIP

From page 13

A wise counsellor of youth has written: "Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly."

Other criteria for a successful marriage are suggested in question form by the same author: "Will this union help me heavenward? Will it increase my love for God? Will it enlarge my sphere of usefulness in this life?"

If these reflections can be answered affirmatively, then you may move forward with plans for your future marriage with confidence that God will bless you and your future wife as you set up a dedicated home in which your future children can be trained to know and love the Lord and where all of you will find a safe and secure haven on earth. ●

FREEDOM FROM SIN

From page 9

which we individually will be held accountable before God. The present evil in the world is ample evidence that many have so chosen.

We may, on the other hand, respond to this love of God with hearts that are overflowing with gratefulness and thanksgiving for this redemption from sin which He has provided.

It is to this latter response that I wish to direct the final words of this present series of articles. Friend, here is the opportunity of a lifetime. A chance to choose for eternity. The very first step of our response to God for the provision which He has made for our redemption from sin is to know and believe the love that God has for us in Christ Jesus (see 1 John 4:16). Such an acknowledgement on our part will lead us, with the strength supplied by God, to expel all sinful desires and actions from our lives. This loving response of the individual toward the love of God in Christ can lead a person to the place where sin no longer holds "dominion" over his life. (Romans 6:14.) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Romans 8:2.)

Here, then, is the secret of living in this present world without a sense of guilt for sin; and without the terrorizing knowledge that we are enslaved by sin. That man, woman, or child who acknowledges the supremacy of God in his life, and who is willing to accept the provisions of God for the salvation of his life from sin through Christ, that person is free from sin! His past sins are freely forgiven by God and are no longer charged by God against him. He receives enabling strength from God which gives him victory in his individual encounters with sin and temptation. This provision by God, in Christ, leads us to a saving experience in trusting in a living Lord. Jesus Christ—as the risen and ascended Lord, who ministers in heaven itself for man—is no lifeless historical figure or relic of antiquity. But because Jesus Christ lives today, we may experience this freedom from sin in our lives—now!

I know not what efforts you may have expended in your desire to be free from sin in the past. But today I point you to YOUR risen Saviour, Jesus Christ, as the only answer to the problem of YOUR sin. Accept Him today as YOUR Saviour from sin; for, in the words of the apostles of old, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) •

(Series concluded)

EDITORIAL

From page 3

highly developed civilization are found along the Euphrates and Tigris rivers. They were evidently a non-marine people.

The oceans existed then, of course, for the period when these people flourished falls chronologically between the Noachian Flood (when oceans came into being) and the great dispersion at Babel. From the common language they spoke, whatever it was, have stemmed a host of words of striking similarity. Take for example the uni-

versal male parent concept, expressed in English by "father." It is *pitr* in Sanskrit, *vader* in Dutch, *pater* in Latin, *fader* in Swedish, *vater* in German, *athur* in Irish and *pidar* in Persian.

But says W. L. White, an authority on language origins, "of vast salt oceans they [our unilingual ancestors] probably knew nothing. When tanning out, migrating branches of the tribe met the thunder of the ocean surf, each gave to this new marvel a separate name."

How interestingly this observation corroborates the Bible record of what happened at the Tower of Babel. We observe again that all men up to that time spoke only one language. Also that this homogeneous group of builders were an inland people, occupied in developing a city and constructing a tower.

What motivated them in this great building enterprise? Rebellion against God. They had been commanded by Him to scatter abroad after the flood and repopulate the earth. But, no, they determined to stay together, evidently to establish themselves strong against divine government. They set out to build a tower that would reach to heaven, lest, as they put it, "we be scattered abroad upon the face of the whole earth." (Genesis 11:4.)

Meeting their rebellion head-on, God adopted an effective manoeuvre. He confounded their language.

Mankind today has inherited this problem. Linguists don't pretend to know the exact number of existing tongues, but it's somewhere between 3,000 and 6,000. So far, despite earnest efforts no *lingua franca* has ever been found.

But, thank God, we have not been left without a solution to the greater problem of which linguism is a part. God sent "His own Son in the likeness of sinful flesh, and for sin [and] condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8: 3, 4. Christ overcame where Adam and his descendants failed. His victory may be ours.

Some day the earth will be restored to its Edenic beauty. All that was lost by sin will be regained. Among mankind's forfeited blessings, along with life everlasting, will doubtless be unity of language. What that speech of the redeemed will be no one knows. But of one thing we can be sure: It will be pure and kind and true, the outward expression of inward grace.

In all the current discussion about the official language India should use, would it not be well to keep in mind this higher point of view? Not so much which, but what kind. Not so much concentration on vocabulary and syntax as on basic attitudes of heart. Not so much on loyalty to a certain dialect or culture as loyalty to God and His government.

The best efforts of dedicated men may not eliminate linguism from society but every man can for himself overcome evil in human nature, by God's help. Different cultures and communities may try in vain for complete harmony but God offers a link language that unites men of diverse tongues in a wonderful brotherhood. It's the language of love. Flowing out of hearts transformed by the grace of God, it constitutes a mighty force for goodwill among all classes.

Next month we plan to spell all this out in greater detail. For now, we suggest, at the risk of oversimplification, as a first step in eradicating disunity and mutual misunderstanding, a total repudiation of rebellion against God in our lives and a personal acceptance of His holy will.

—T.R.T.

(Note: That this study might be of permanent value, readers are invited to underline all the texts and to follow a simple plan of annotating alongside each text in the margin of their Bibles the next text in the study. Begin by entering the following information about the study on the flyleaf of your Bible as tabled below: serial number, title, first text, code letters, and total number of texts used. Then turn to the first text and write in the margin alongside it the second text with code letters and so on in chain reference fashion to the end.)

2. SW
2. Rom 3:16

29 Je'-sus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken by

MARK YOUR BIBLE

Conducted by Bernard Pinghe

No.	Title	First Text	Code	No. of Texts
9	God's Holy Day	Heb. 1:1,2	GHD	13

VERY EARLY on a July morning I spoke confidently to a lady doctor over long distance. It was our daughter's birthday and she had been in hospital more than twenty days. My wife and I were anxious to have her home. "Good morning, Doctor, I believe that I can take Evangeline home today." Humorously but authoritatively she quipped, "Mr. Pinghe, you believe wrong!" The words stunned me. They were pregnant with meaning—"You believe wrong." How easily we are led to believe most sincerely that certain things are right when they are absolutely wrong!

GOD'S HOLY DAY

In Christian doctrine we can be incontestably right only if we adhere to God's word. Christ said, "Sanctify them through Thy truth, Thy word is truth." John 17:17.

1. What important part did Christ have in the creation of the world?

Hebrews 1:1, 2. "God . . . hath in these last days spoken unto us by His Son . . . by whom . . . He made the worlds." (2 GHD Gen. 2:2, 3.)

2. After six days of creation what did Christ do next in relationship to the seventh day?

Genesis 2:2, 3. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it." (3 GHD Mark 2:27, 28.)

"We believe that the seventh-day Sabbath was instituted at the end of the creation of the world in six literal days; that it is a memorial of creation." A. L. Baker, *Bible Truth Series*, No. 45.

3. What authority does Jesus therefore claim over the Sabbath day?

Mark 2:27, 28. ". . . The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord also of the Sabbath." (4 GHD Ex. 20:11.)

"Hence instead of regarding it as a merely Jewish institution Christ declares it was made for man or in other words designed (by Him) for the benefit of the whole human family." W. D. Killen, *The Ancient Church*, pp. 188, 189.

4. What reasons do we have for believing that the Sabbath is a memorial of God's creation?

Exodus 20:11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." (5 GHD Ex. 16:23.)

"The most judicious commentators agree that Adam and Eve constantly observed the seventh day, and dedicated it in a peculiar manner to the service of the Almighty; and the first Sabbath, which Philo (one of the most ancient writers) calls *the birthday of the world*, was celebrated in Paradise itself." John Kitto, quoted in *Source Book*, p. 460, edition 1919.

5. What protracted miracle of God confirms that the Sabbath was in existence before the pronouncement of the commandments on Sinai?

In the giving of manna in the wilderness for 40 years, none fell on Sabbath but a double portion on the sixth day. Why?

Exodus 16:23. ". . . This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord . . ." Read the whole chapter. (6 GHD Eze. 20:12.)

"There are evidences that the [Sabbath] day was observed in some manner by the Jewish people before this command was given to Moses. The day is first mentioned in the Old Testament, in connection with the fall of manna, and even there it is mentioned as something with which the Israelites were familiar. The Sinaitic legislation as writers mention, simply gave force of law to an already existing custom." Vincent J. Kelly, *Forbidden Sunday and Feast-Day Occupations*, pp. 15, 16.

6. What particular spiritual significance have the prophets attached to the Sabbath?

Ezekiel 20:12. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." (7 GHD Matt. 12:12.)

"The religious observance of the Sabbath was the first statute or command of God to men. This institution was a sign between God and them to keep them in remembrance of the creation of the world." Dr. Adam Clarke, comment on Eze. 20:12.

7. In what positive way did Jesus set forth proper Sabbath observance?

Matthew 12:12. "... Wherefore it is lawful to do well on the Sabbath days." (8 GHD Matt. 24:20.)

"Much has been made of the attitude of Christ in speech and deed toward the Sabbath. Some have imagined that by words He uttered and by deeds He did He relaxed the binding nature of the old command. This view, however, is to absolutely misunderstand and misinterpret the doing and the teaching of Jesus." G. Campbell Morgan, *The Ten Commandments*, p. 50.

8. How can we conclude that Christ expected the continuity of the Sabbath after His death and resurrection?

Matthew 24:20. "But pray ye that your flight be not in the winter, neither on the Sabbath day." (9 GHD Luke 23:56.)

"The great Teacher never intimated that the Sabbath was a ceremonial ordinance to cease with the Mosaic ritual. . . . Instead of anticipating its extinction along with the ceremonial law, He speaks of its existence after the downfall of Jerusalem." W. D. Killen, comment on Matt. 24:20, quoted in *Source Book*, pp. 504, 505, edition 1922.

9. What depth of concern did the disciples show regarding the keeping of Sabbath immediately after the death of Jesus on the cross?

Luke 23:56. "And they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment." (10 GHD Acts 13:42, 44.)

"This text is worthy of special attention. . . . because it is the most remarkable case of Sabbatic observance in the whole Bible. The Lord of the Sabbath was dead, and preparation was being made for embalming Him; but when the Sabbath drew on, it was suspended and they rested, says the sacred historian, according to the commandment. . . ." Andrew, and Conradi, in *History of the Sabbath*, pp. 163, 164.

10. How does Paul show his firm adherence to the Sabbath even when he preached to the Gentiles?

Acts 13:42, 44. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." (11 GHD Rev. 14:7.)

"If you follow the Bible alone there can be no question but that you are obliged to keep Saturday holy, since that is the day especially prescribed by Almighty God to be kept holy to the Lord." F. G. Lentz, *The Question Box*, p. 98.

11. In the last reformatory message how is the Sabbath of the Lord brought into prominence?

Revelation 14:7. "Saying with a loud voice, Fear God, and give glory to Him; . . . and worship Him that

made heaven, and earth, and the sea, and the fountains of waters." (12 GHD Rev. 22:14.)

"God's remnant people, standing before the world as reformers, are to show that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God." E. G. White, *Prophets and Kings*, p. 678.

12. What relationship exists between the keeping of all God's commandments and entrance to God's eternal city?

Revelation 22:14. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (13 GHD Isa. 58:13, 14.)

"I have been shown elsewhere that, 'Remember the Sabbath day, to keep it holy' is a command of perpetual obligation, and can never be superseded but by the final termination of time." Adam Clarke, *The New Testament of our Lord and Saviour Jesus Christ*, vol. 2, p. 524.

13. What blessing is promised by God to all who accept the Sabbath of His scripture?

Isaiah 58:13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; . . . Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, . . . for the mouth of the Lord hath spoken it." (GHD //.)

"The Sabbath day presents man with an opportunity to subdue selfishness and cultivate the habit of doing things that are pleasing to God. . . . Rightly understood and observed, the Sabbath is the key to man's happiness both here and in the hereafter. . . . Material as well as spiritual prosperity is promised those who enter wholeheartedly into the spirit of the Sabbath." *SDA Bible Commentary*, vol. 4, p. 307.

A few years ago a man looking around in a jewellery shop found engraved on an old chain necklace the words "From Napoleon to Josephine." It had been a gift of love from the Emperor of France to his beloved wife. Immediately the value of the necklace spiralled upward. Today the evidence of many Bible verses presented in chain-reference fashion indicates that the Sabbath still continues to be one of God's best gifts of love to you, and His name is written on it. May your response be joyful acceptance! •

1 2 3 4 5 6 7

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"AND LEAD US NOT into temptation, but deliver us from evil."
(Matthew 6:13.)

Temptation is enticement to sin, and this does not proceed from God, but from Satan, and from the evil of our own hearts. "God cannot be tempted with evil, and He Himself tempteth no man." (James 1:13, R.V.)

Satan seeks to bring us into temptation, that the evil of our characters may be revealed before men and angels, that he may claim us as his own. In the symbolic prophecy of Zechariah, Satan is seen standing at the right hand of the Angel of the Lord, accusing Joshua, the high priest, who is clothed in filthy garments, and resisting the work that the Angel desires to do for him. This represents the attitude of Satan toward every soul whom Christ is seeking to draw unto Himself. The enemy leads us into sin, and then he accuses us before the heavenly universe as unworthy of the love of God. But "the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?" And unto Joshua He said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

God, in His great love, is seeking to develop in us the precious grace of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character-building. The soul that through divine power resists temptation, reveals to the world and to the heavenly universe the efficiency of the grace of Christ.

But while we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing. We shall wait for His hand to lead us, we shall listen to His voice, saying, "This is the way; walk ye in it." (Isaiah 30:21.)

It is not safe for us to linger to contemplate the advantages to be reaped through yielding to Satan's suggestions. Sin means dishonour and disaster to every soul that indulges in it; but it is blinding and deceiving in its nature, and it will entice us with flattering presentations. If we venture on Satan's ground, we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us.

The prayer, "Bring us not into temptation" [R.V.], is itself a promise. If we commit ourselves to God, we have the assurance, He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13.)

The only safeguard against evil is the indwelling of Christ in the heart through faith in His righteousness. It is because selfishness exists in our hearts that temptation has power over us. But when we behold the great love of God, selfishness appears to us in its hideous and repulsive character, and we desire to have it expelled from the soul. As the Holy Spirit glorifies Christ, our hearts are softened and subdued, the temptation loses its power, and the grace of Christ transforms the character.

Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His own life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict eternal destinies depend.



Russell Harlan, artist

THE LORD'S PRAYER—6

**"LEAD US
NOT
INTO
TEMPTATION..."**

ELLEN G. WHITE