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OUR TIMES

AUGUST 1965

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CHRIST'S COMING AND THE "CARGO CULTS"

by THOMAS A. DAVIS

THE TERM "Cargo Cult" is used with reference to a certain somewhat strange movement which has developed in some of the islands of the Pacific in recent decades: the Solomon Islands, New Caledonia, New Guinea, Fiji, and the New Hebrides. The word "cargo" was picked up by the natives of those islands as they observed American and European ships, particularly during World War II, unloading cargoes of what to them were marvellous and magical things: radios, axes, clothing, canned foods, moving picture projectors, trucks, outboard motors, and so on. The term thus became symbolic of all the longings in the hearts of those people for a better life, materially.

But it went beyond that. It merged with certain religious beliefs that, according to Dr. Gottfried Oosterwal, a Dutch missionary-anthropologist who spent a number of years among the natives of New Guinea, had been held by those peoples long before they had contact with Christian missions and Western Civilization.

Dr. Oosterwal says of these religious beliefs: "A vast bibliography exists on religious movements in which natives expect the soon return of a (mythical) ancestor, the resurrection of the dead, and the coming of a new world without sickness and death." The Cargo Cultists add to these beliefs the conviction that when the mythical ancestor returns and the dead are raised, they will come with shiploads of "cargo" made up of such items as we have already listed.

A bulletin on the subject of the Cargo Cults released by the World Council of Churches states that, "in many places the 'cargo' was expected to be accompanied by miraculous changes—the colour of the skin would be altered; dark people would be no longer dark, but would become white like Europeans. Schooling would be unnecessary as everybody would immediately become what in his dreams he wished to be—doctor, pastor, or ship's captain; women would no longer give birth to children in pain; the islands would become free and form a powerful nation . . . ; river-beds would be filled again and all nature would grow and flourish; black magic would cease to exist and all natural and man-made threats would disappear." In short "'cargo' meant a redeemed world; life in all fullness, the *future*, salvation."

There are some who regard this movement as nothing more than a "'crisis-situation' resulting from the contact between native tribes and the European-Christian civilization," to quote Dr. Oosterwal. It is obvious that these contacts *have* influenced the movement and given it its name. But it has already been noted that beliefs concerning a coming ancestor, the return of the dead, and

the coming of a new earth without sickness, death, and so on, antedated these islanders' contacts with Christianity and the West. Therefore, it must be understood that basically the movement is native in character.

It is instructive to note the similarity between some of the beliefs of the Cargo Cults and the teachings of the Bible.

The Bible teaches the return of Jesus to reward His people. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation 22:12).

The Bible teaches that the dead shall be raised at Jesus' coming. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thessalonians 4:16).

The Bible teaches that all things will be renewed, and that there will be no more death, pain, or sorrow. "And I [John, the Revelator] saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." "And 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 21:1, 4).

But what significance does the Cargo Cults have? We believe it means that God has been working to prepare those Pacific Islanders for the soon return of Jesus, just as He is working to prepare you and me. For can we expect that He will reveal such a cosmic and terminal event only to those who have the Bible? Will He not also seek to warn others who have not access to Scriptural knowledge, just as He led the barbarian wise men from the East to a knowledge of the birth of Jesus two thousand years ago? The revelation that these natives have may be mingled with certain useless and even false ideas growing out of human ignorance and superstition, but enough truth is present to alert them to the great, important event.

We believe, further, that God is revealing these things in special ways to these people (and there is much evidence to show that He is doing so for others also) that He might "finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth" (Romans 9:28). All of which leads to a very personal question which you and I must ask ourselves: Am I ready to meet Jesus when the skies shall part, and He shall appear? May our hearts answer: By His grace, yes.

Persuasion vs Coercion in Religion

VATICAN COUNCIL II reconvenes next month. Foremost on its agenda for this fourth and presumably final session is the subject of religious liberty.

Keen disappointment prevailed throughout the Christian world when the third session of the Council adjourned last December without adopting a statement on this issue.

Even delegates to the Council shared this feeling. In fact, for many of them disappointment was too tame a word; they were bitter at the turn of events which, two days before adjournment, resulted in the ruling that a vote on the subject would not be taken. A large majority believed with Chicago's Albert Cardinal Meyer that a declaration on religious liberty was a must. So much so that, according to these liberal thinkers, if this were not done "then nothing else done at the council would have much importance."

Therefore when Pope Paul VI sided with conservatives, overruling the majority's desire for a vote, most of the prelates were stunned. From the enthusiasm shown in support of the proposed modification of the Papacy's traditional intolerant stand on religious liberty, it was clear the vote would have carried. Then why did the presidium block it? The outside world may never know. But certain clues may emerge from what happens next month at Rome.

But whatever happens, all this airing of the subject of religious liberty by secular as well as religious press groups has been helpful and enlightening. Crystal-clear now, if not before, is the fact that men everywhere are vitally interested in freedom of conscience.

And why shouldn't they be? All have a stake in legislation of this kind. Inherent within human nature is the urge to worship. Instinctively the

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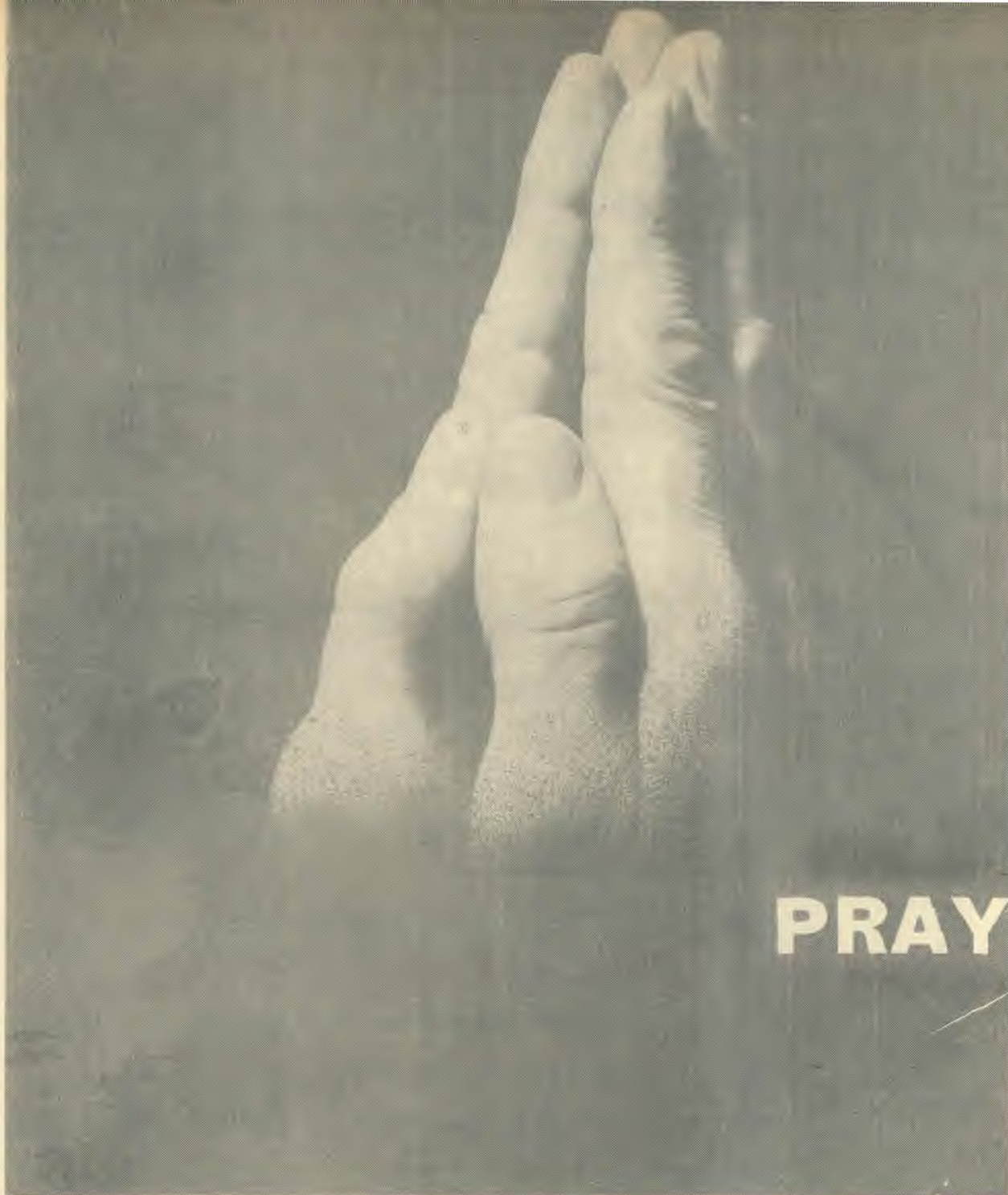
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PRAYER

J. Byron Logan © Rev. & Her.

ALEXIS CARREL, M.D.

The late Dr. Alexis Carrel during his lifetime was often impressed by the fact that many of life's phenomena could not be scientifically explained. He knew miracles of healing are possible. Dr. Carrel concluded thirty-three years of brilliant biological research at the Rockefeller Institute in 1939. Among his many honours were the Nordhoff-Jung medal for cancer research and the Nobel Prize for success in suturing blood vessels.

PRAYER is not only worship; it is also an invisible emanation of man's worshipping spirit—the most powerful form of energy that one can generate. The influence of prayer on the human mind and body is as demonstrable as that of secreting glands. Its results can be measured in terms of increased physical buoyancy, greater intellectual vigour, moral stamina, and a deeper understanding of the realities underlying human relationships.

If you make a habit of sincere

prayer, your life will be very noticeably and profoundly altered. Prayer stamps with its indelible mark our actions and demeanour. A tranquillity of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched. Within the depths of consciousness a flame kindles. And man sees himself. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.

Prayer is a force as real as terrestrial gravity. As a physician, I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called "laws of nature"; the occasions on which prayer has dramatically done this have been termed "miracles." But a constant, quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives.

Too many people regard prayer as a formalized routine of words, a refuge for weaklings, or a childish petition for material things. We sadly undervalue prayer when we conceive it in these terms, just as we should underestimate rain by describing it as something that fills the birdbath in our garden. Properly understood, prayer is a mature activity indispensable to the fullest development of personality—the ultimate integration of man's highest faculties. Only in prayer do we achieve that complete and harmonious assembly of body, mind and spirit which gives the frail human reed its unshakable strength.

The words, "Ask and it shall be given to you," have been verified by the experience of humanity. True, prayer may not restore the dead child to life or bring relief from physical pain. But prayer, like radium, is a source of luminous, self-generating energy.

IS POWER

How does prayer fortify us with so much dynamic power? To answer this question (admittedly outside the jurisdiction of science) I must point out that all prayers have one thing in common. The triumphant hosannas of a great orator, or the humble supplication of a primitive hunter begging for luck in the chase, demonstrate the same truth: that human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy. When we pray, we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled and we arise strengthened and repaired.

But we must never summon God merely for the gratification of our whims. We derive most power from

*More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?*

—Tennyson

prayer when we use it, not as a petition, but as a supplication that we may become more like Him. Prayer should be regarded as practice of the Presence of God. An old peasant was seated alone in the last pew of the village church. "What are you waiting for?" he was asked; and he answered, "I am looking at Him and He is looking at me." Man prays not only that God should remember him, but also that he should remember God.

How can prayer be defined? Prayer is the effort of man to reach God, to commune with an invisible being, Creator of all things, . . . and Redeemer of each man. This goal of prayer always remains hidden to intelligence. For both language and thought fail when we attempt to describe God.

We do know, however, that whenever we address God in fervent prayer we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good result. "No man ever prayed," said Emerson, "without learning something."

One can pray everywhere. In the streets, the office, the shop, the school, as well as in the solitude of one's own room or among the crowd in a church. There is no prescribed posture, time or place.

"Think of God more often than you breathe," said Epictetus the ancient Greek Stoic. In order really to mould personality, prayer must become a habit. It is meaningless to pray in the morning and to live like a barbarian the remainder of the day. True prayer is a way of life; the truest life is literally a way of prayer.

The best prayers are like the improvisations of gifted lovers, always about the same thing yet never twice the same. We cannot all be as creative in prayer as Saint Theresa or Bernard of Clairvaux, both of whom poured their adoration into words of mystical beauty. Fortunately, we do not need their eloquence; our slightest impulse to prayer is recognized by God. Even if we are pitifully dumb, or if our tongues are overlaid with vanity or deceit, our meagre syllables of praise are acceptable to Him, and He showers us with strengthening manifestations of His love.

Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction. Our deepest source of power and perfection has been left miserably undeveloped. Prayer, the basic exercise of the spirit, must be actively practised in our private lives. The neglected soul of man must be made strong enough to assert itself once more. For if the power of prayer is again released and used in the lives of common men and women; if the spirit declares its aims clearly and boldly, there is yet hope that our prayers for a better world will be answered. ●

ARE YOU



Vidyavrata

IT WAS A memorable Friday! Never before had I seen such a motley gathering of humanity. We jostled together in excitement as we came from Delhi Gate toward India Gate. We inched along the last few hundred yards to Vijaya Chowk as the crowds grew larger and became more restless. Yet all the pushing in the world could not dampen our spirits—not that Friday. We were about to see the most thrilling spectacle in our lives. Thousands had longed for this day, hundreds had given their lives so that we might rejoice to witness the scene which was taking place.

Suddenly a shout of acclamation rent the air and we saw the carriage carrying free India's first Prime Minister—our beloved Jawaharlal Nehru,—and first Governor-General, Earl Mountbatten,—until yesterday the Indian Empire's last Viceroy. Thousands of voices burst into thunderous applause: "Panditji ki jai," "Mountbatten ki jai," and "Mahatma Gandhi ki jai."

The night before had been a long one as we glued our ears to the radio trying to catch the spirit of what was taking place in the Constituent Assembly Hall. Our hearts throbbed as we heard Pandit Jawaharlal Nehru speak to the Indian nation: "The appointed day has come—the day appointed by destiny—and India stands again after long slumber and struggle, vital, free and independent. . . . We end today a period of ill fortune and India finds herself again."

"The climax was reached when at the last stroke of midnight there was blowing of conches and spontaneously the cry of 'Mahatma Gandhi ki jai' went up," said the *Hindustan Times* of August 15, 1947. "That these were the first words uttered by the representatives of the Indian people on attaining freedom was an expression of the people's gratitude to the architect of the nation. It was

Delhi's greatest hour! This capital of many mighty empires became today for the first time in its history the seat of 'lok raj'—government of the people, by the people, and for the people."

The dazzling display of pomp and pageantry during the day made it comparatively easy to fall asleep that night. For years we had eulogized India's ancient past but from now on we would dream of tomorrow. India's destiny was in her own hands to shape. Indians were free to make their own choices. I went to sleep happy.

The human heart yearns for freedom. The most telling movements of history have been movements for freedom. The bloodiest wars have been fought for liberty. Men and women have crossed oceans and found new frontiers in the quest for freedom. Orators in many lands have died with the words "give us liberty," on their lips.

But freedom respects the desires and beliefs of others. There can be no true freedom unless one is willing to let another have the same freedom he desires for himself. "It is," said William Allan White, "the one thing you cannot have unless you give it to others." Freedom is not licence to do as one pleases. For were we to try to do as we please without consideration of others we would find that we had attained not freedom but anarchy. If an individual were free to force his way into a bus instead of lining up in a queue, there would be a mad scramble. Hardly anyone would be able to get into the bus.

Today we find that most of the colonial powers of yesterday have handed over government to local inhabitants. This is illustrated by the fact that the United Nations started in 1945 with fifty-one charter members. Today there are 114, most of whom are new nation members.

However, while many modern nations are attaining

TRULY

FREE?

G. J. CHRISTO

to political freedom, millions of their citizens are spiritual captives, as untold millions of members of the human race have been for six millenniums. For when our first parents sinned the freedom of our race was curtailed. Satan usurped this earth as his kingdom and has reigned over humanity ever since. But God destined the human race for true freedom, and in His great love has formulated a plan by which every man, woman and child may have liberty. This plan has Jesus Christ as the King, and freedom is promised only on the condition that we believe in Jesus and accept His grace for release from sin. It is Jesus who can give the ultimate in freedom. He leads the greatest freedom movement of all time.

"Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed: And ye shall know the truth, and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (John 8:31-36).

Jesus further identified Himself with the truth. "Jesus saith unto him, I am the way, the truth, and the life" (John 14:6).

These words offended His Jewish hearers. Even though they were at that time under foreign domination and had been many times during previous centuries, they boasted that the freedom of their souls had never been lost. Thus Eleazer, a leader of a band of Jews who held out against the Romans after the fall of Jerusalem, stated: "Long since, brave men, we determined neither to serve the Roman nor any other god, for He alone is man's true and righteous Lord" (Josephus *Wars*, VII, 8.6 [323]; Loeb Ed., vol. 3, p. 595).

But while the Jews who listened to Jesus claimed to have spiritual freedom they were actually slaves to malice, seeking revenge at that very moment by plotting the murder of Jesus. Thus they showed themselves to be sinners, and the worst kind of bondage is the bondage of sin. Jesus said, "whosoever committeth sin is the servant [slave] of sin" (John 8:34).

"Every soul that refuses to give himself to God is under the control of another power. He is not his own.

He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul." *The Desire of Ages*, p. 466.

Jesus took upon Himself humanity to enable Him to set captives free: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18).

Freedom of the spirit is found only in Christ. The Jews boasted of their liberty but it was fancied. For the truth is, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

He alone is free who is free from sin, and this is the freedom Jesus gives. Those who desire this freedom must accept it on the condition on which it is promised and the only condition upon which this freedom is offered is that of whole-hearted surrender to Jesus Christ. Apart from Him there is no liberty.

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control: but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God." *The Desire of Ages*, p. 466.

There are many today who pride themselves in the belief that they do not need Christ—that they need no freedom from sin. Not all such people are outside the confines of the Christian church. Many feel it unnecessary to rely on Jesus Christ for deliverance from their inherited and acquired tendencies to evil. This is because they do not rightly understand the terribleness of sin and the results of sin. They think that they can live in defiance of God's law and yet be saved.

The stark truth is that all men without exception are sinners, subject to the penalty of divine law. But there is a way out.

For even though a man may have been corrupted by the most debasing sin, he may find complete salvation in Jesus. When he repents and asks the Lord for forgiveness he is forgiven, completely, and a miracle is performed in his life by which he is transformed into a grateful, humble, sincere follower of Christ.

Multitudes who have accepted Jesus Christ can testify that they have found in Him more than they ever expected. His forgiveness and peace have removed all fear and doubt. To them He has granted grace to the measure of their need and strength according to the demands of their days. They had found much in themselves and others to disappoint, but in Christ they have never been disappointed.

"If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

What will be your reaction to Jesus' challenge today?

A TERRIBLE UNCONCERN

JOHN G. CORBAN

THOMAS CARLYLE, the noted Scottish essayist and historian, was attending a house party one New Year's Eve at a home in Northern England. Dissatisfied with the idle chatter, the dancing and song, he left the party and went out into the night where a storm was raging, and found his way down to the sea. There, while the breakers crashed at his feet, and the thunders roared above his head; while the blackness of the sky merged into the blackness of the deep, and the old year merged into the new, he was caught up with the bigness of it all, and cried out: "I stand at the centre of immensities, at the conflux of eternities!"

That is where we stand in world history today.

Most thinking people agree to this, at least theoretically, but realistically how much impact has it made? People the world over are becoming more and more conditioned and hardened to the passing march of events which formerly would shock and startle them.

Submarines, plunging to awesome depths, have gone under the polar ice-cap. Atomic missiles, travelling 25,000 miles per hour, have soared into outer space beyond the moon. Nuclear weapons become the possession of such nations as China. Yesterday's political leaders who seemed unchallenged in their grasp of power, fall and fade into the shadows overnight. Continually the old is being replaced by the new. But we are only faintly impressed. The very frequency with which big things happen around us today takes the edge from their importance in our minds.

Amidst all the signs of history's climax which surround us, there are two great parallel—and paradoxical—conditions that have brought the human race to such a pass, (and such an impasse): the increase of knowledge (Daniel 12:4), and the decrease of morality (II Timothy 3:1-5).

Science has reduced time and space until they seem almost to approach the vanishing point. The world by radio is one-seventh of a second wide, and has been circled by men in space capsules in something like ninety minutes. Science has made all men neighbours; but it has not given those neighbours love for and understanding of one another. Science has probed into and to some degree analysed man's subconscious mind; but it hasn't changed his nature. Mankind has penetrated outer space; but it has never been so far from Heaven, God's dwelling place.

The depths of moral and spiritual insensitivity to which man has fallen were demonstrated on two occasions within one week recently, when would-be suicides, one in Albany, New York, and the other in New York City, were urged to jump to their deaths by hundreds of screaming onlookers. Gaily exchanging bets on their fate, these onlookers, who were ready to make suicide a spectator sport, bellowed out such taunts as "What's the matter, are you yellow? Jump! Jump!" The fact that the would-be suicides were eventually talked down to safety does not lessen the appalling attitude of the spectators.

Whence the accelerated spiral of mental disease, crime, violence, corruption in high places and in low, immorality, broken homes, alcoholism, dope addiction, suicide, in all places of the earth? Never was there on the part of moral authority such an inability to stop at their source the frightening forces of destruction which can disintegrate our civilization. Never, against the background of such depths as these, was there such contrasting shallows of thinking and of living.

A group of tourists was visiting the Grand Canyon in Arizona. For the first time they gazed in speechless wonder at the majestic immensities before them. Suddenly the spell was broken by a loud voice from behind: "Boy, I sure saw a swell show last night!" The speaker, a college co-ed, stood powdering her nose, obviously oblivious of the grandness around. She is typical of the thousands of people everywhere who seem oblivious and totally unconcerned in the face of unprecedented daily occurrences.

Jesus Christ found a similar response among men when He was on earth. On one occasion He asked, "Whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented" (Matthew 11:16, 17).

It is a picture of utter triviality, unconcern, and indifference in the face of events of infinite consequence. God's Son, Jesus, the Saviour of men, was standing in their midst, and they did not know it; they were unconcerned. It was perfectly illustrated by the Roman soldiers who shook dice at the foot of the cross, while above them the Creator of the world was dying for the sins of a lost human race!

But if that picture was true of that generation, how much more tragically true is it of this?—this sensation-seeking, sex-centred, thrill-jaded generation; this spiritually dwarfed and morally twisted generation in which millions are living out their unsatisfied lives confronted by the most stupendous issues in the history of mankind,—blowing soap bubbles as it were, as civilization dies, playing tiddlywinks on the edge of a volcano that is about to explode, and to the appeal of Calvary, and the call of Eternity, and the thunder of the Judgment, answering, "So what!"

David, king of Israel, once observed, "Deep calleth unto deep, at the noise of thy waterspouts" (Psalm 42:7). From this text one simple fact may be noticed: deep does not call to shallow, nor shallow to the deep. Shallow calls to shallow, and deep to deep, and like responds to like.

Today, that person must be very shallow indeed who does not know that humanity has come into waters far beyond its depth. Never in all the long history of the world has man been made more acutely conscious of universal deeps, abysmal deeps, deeps that defy description and stagger imagination. Today, dear reader, the deeps outside of you are calling to the deeps within you.

Deep does not call to shallow, and the shallows call in vain to the deeps. Deep-sea divers seeking pearls on the ocean floor are not interested in naye-paise coins at the bottom of a twelve-foot pool. Fliers of jet planes are not interested in merry-go-rounds. And when the human soul has looked by faith up into the face of Jesus Christ, and has listened to His voice, he is not much interested in the voices and faces and things of the world that once allured him, but could never bring him peace.

As Jesus was about to enter Jerusalem in triumphant procession shortly before the cross, He paused and wept over the heedlessness, the hardness and failure of its inhabitants to respond to the gracious invitation of love and salvation He had offered them. "And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, *the things which belong unto thy peace*" (Luke 19:41,42).

The people of Jerusalem had chosen not to forsake their sins nor to open their hearts to the love of the Saviour. In their day they forfeited the peace of Heaven and the fulfilment of God's purposes that had been planned for them. Today the call comes again, the deeps of God's uppermost call to the deeps of our innermost. What will our response be? He has the shower of cleansing awaiting our need of purity. He has the divine strength to mingle with our human weakness and make us all we ought to be. He has the fire of Heaven to fill us with His own Spirit.

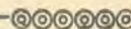
He waits for the signal of your heart. Just now, in the silence of this moment, why not send up your cry, "Let Thy fire fall,—on me!" •

*Thousands
of people everywhere
seem oblivious*



S. G. Jayapalan

*and totally
unconcerned in the
face of unprecedented
daily occurrences*



LAST MONTH'S article dealt with two important inscriptional discoveries made recently in Caesarea, Israel. One of them verifies the governorship of Pontius Pilate in Palestine, while the other attests the existence of Nazareth in New Testament times. The inscription discussed in this present article is of an entirely different nature. It does not verify a disputed historical fact, but throws interesting light on the religious feelings of a simple Jew who lived in the time of a great crisis during the reign of King Hezekiah.

Every Bible reader knows the story of the wars of the Assyrian king Sennacherib against Judah, and how in the end he suffered a serious defeat before the walls of Jerusalem when an angel of the Lord smote his army. This remarkable deliverance came to the people of Jerusalem and their leaders because of King Hezekiah's unswerving faith in God and for his loyalty in serving Him throughout his life. It also vindicated the prophet Isaiah's prediction that Jerusalem would not be given into the hands of the Assyrian king (See 2 Kings 19:32-34).

Rabshakeh, the Assyrian envoy sent by Sennacherib to Jerusalem during the first campaign, challenged the power of Hezekiah's God by telling the people of Judah, "Let not Hezekiah deceive you: for he shall not be able to deliver you out of his [the king of Assyria's] hand: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us" (2 Kings 18:29, 30). (The Hebrew word usually translated "Lord" in the King James Version of the Bible is *Yahweh*, the sacred name of Israel's God.) The Assyrians thus challenged the power of Yahweh, the true God, and the outcome of Sennacherib's wars against Judah was a clear demonstration of the fact that Yahweh was not only God of the small country of Judah but of all the earth, and that He could punish the Assyrians as well as the Jews, or do good to those who deserved it.

Although the whole world could see the truth of this statement when Jerusalem was delivered from Sennacherib's army, no one felt it more than the inhabitants of Jerusalem. We can be certain that they must have been deeply thankful for what God, in whom they and their king had trusted, had done on their behalf.

However, the people in the small towns and villages throughout the country of Judah did not fare so well.

The Biblical historian tells us that Sennacherib came up "against all the fenced cities of Judah, and took them" (2 Kings 18:13). In his own account of the first campaign, conducted in 701 B.C., Sennacherib claims to have taken 46 of Hezekiah's cities, thus providing some additional information to the Biblical report, which does not mention the number of cities captured by the Assyrians.

A row of stone reliefs, coming from Sennacherib's palace in Nineveh, now in the British Museum, depict the siege and capture of Lachish, one of the strongest fortress cities of Judah. On these reliefs the cruelties of Assyrian warfare are vividly illustrated. They show the onslaught of

the Assyrian army against the city; how it was forced to surrender; and how its leaders were impaled and flayed, while other citizens—men, women, and children—were driven away into captivity.

In his records of this campaign Sennacherib makes the claim that he captured and carried away 200,000 citizens of Judah. Although this number is doubtless a gross exaggeration of facts, it was certainly true that he caused a lot of misery, hardship, and suffering throughout the land of Judah. We naturally wonder how those poor people felt, who were less fortunate than their fellow citizens in Jerusalem, and experienced loss of property, liberty, and loved ones. Did their courage in Yahweh, the God of their people, remain unshaken? Did they become discouraged and give up their belief in the God of their fathers, or did they remain staunchly loyal in spite of all adversities?

Dated About 700 B.C.

Since practically no records of those people have been preserved, these questions can never be answered

factually. For this reason a new discovery shedding light on this matter is of great interest. Through the words of this inscription we hear, as it were, a voice from the past, from that very difficult period when everything seemed to be lost. The inscription in question is scratched into a wall of a Jewish tomb found some five miles east of Lachish, one of the cities which was so violently destroyed by Sennacherib's army. It was discovered early in 1962 and has been dated by paleographers of Hebrew script (experts in dating Hebrew documents) to about 700 B.C., the time of Sennacherib's wars against Judah.

That section of the wall which contains the Hebrew inscription has been cut out and taken to the archaeological museum in Israeli-Jerusalem, where I recently saw and studied it. The inscription consists of only two lines lightly scratched into the soft limestone, and the reading of some characters poses problems. I found the first line comparatively easy to read. Every character in that line is certain, but the reading of several characters in the first half of the second line is not altogether certain.

An Inscription Mentioning

YAHWEH

the God of Jerusalem

SIEGFRIED H. HORN, Ph.D.

After sitting before the inscription on three different occasions and comparing my copies made at different times of day and under varied lighting conditions, I came to the conclusion that those who had read it before me were correct. Here is a translation of the two lines of the inscription, with that part of the second line in parentheses of which the reading is slightly doubtful:

Yahweh is the God of all the earth;
the moun-
(tains of Judah belong to him,)
the God of Jerusalem.

The man who produced this inscription when he buried some loved ones, perhaps killed during the invasion of Sennacherib's army, did not give expression to despair and discouragement, but expressed his confidence in Yahweh, the God of the whole earth. He did it during a period in which many people of Judah must have thought that God was dead and that the god of the Assyrians exercised all power on earth. However, here was a simple Jew who scratched an expression of unshakable faith in the God of his fathers in the stone wall of the family tomb.

To him the "God of Jerusalem" was more than just the God of that city who had been able to save the capital from capture and destruction. To him He was the "God of all the earth," and if our reading of the first half of the second line is correct, He was also the possessor of the "mountains of Judah," where the unnamed Jew lived who left us this expression of trust in his God.

Few Extra-Biblical Uses of Yahweh

This inscription is not only an example of the fact that at all times and under great adversities people retain their faith in the true God; it is also one more extra-Biblical inscription and witness for the divine name of Israel's God. Although the name *Yahweh* appears in the Old Testament 6,823 times, according to Koehler-Baumgartner's Hebrew Dictionary, it occurs in very few non-Biblical texts or inscriptions contemporary with Old Testament times.

The earliest occurrence of the name *Yahweh* outside the Old Testament is found on the Moabite stone, a monument erected by King Mesha in the ninth century B.C. In this inscription Mesha claims to have subdued Israel and captured a cult object of *Yahweh* which he dragged

before his god Chemos to humiliate the God of Israel, thus demonstrating before his people and the world the weakness of that God and the greater strength of his own victorious deity.

The name *Yahweh* occurs also repeatedly in the now famous Lachish Letters, coming from the time of Jeremiah. These letters, discovered in 1935 in the ruins of the city gate of Lachish during the excavations of that city, were written on broken pieces of pottery and contained messages sent by an officer of the Jewish army who fought against Nebuchadnezzar in the last days of the existence of the kingdom of Judah. They show clearly that the writer had a strong belief in *Yahweh*. One of them begins with the words "May *Yahweh* cause my lord to hear tidings of peace." Another letter says in the opening sentence, "May *Yahweh* cause my Lord to see the season in good health." A third one starts out with the following words. "May *Yahweh* afflict those who re[port] an (evil) rumour about which you are not informed." It is generally believed that these letters reflect the salutary influence of Josiah's religious reform that had taken place only about 30 years before these messages were penned.

This is all the inscriptional evidence there is for the name *Yahweh* written on non-Biblical documents of Old Testament times in the same spelling as in the Bible. However, the name *Yahweh* occurs also in abbreviated form as part of personal names of many Jews. For example Jeremiah means "Yahweh is exalted," the ending *iah* being an abbreviation of *Yahweh*. Such names as this occur frequently in the Old Testament as well as on many ancient seals that have been found in the excavations of Palestinian sites.

Jewish documents of the time of Nehemiah and Ezra found in Egypt contain the name *Yahweh* in the abbreviated form *Yahu*. These documents show, however, that the Jews of Egypt had left the pure *Yahweh* religion and worshipped other gods besides *Yahu* in whose honour they had built a temple on the island of Elephantine at the southern border of Egypt.

This brief list of ancient witnesses to the name *Yahweh* contemporary with the Old Testament has now received an addition in the new tomb inscription which mentions *Yahweh*, and expresses faith in Him in a most critical period of Judah's existence. •



*A testimony of faith
scratched on a
tomb wall
during a critical period of
Judah's history*

IS YOUR MARRIAGE DEMOCRATIC?



A. C. Moses

ELIZABETH McFADDEN

I ONCE HEARD of a man who was given to taking long hikes into the mountains without telling his wife that he was going. Sometimes he would stay overnight, and once he even spent three days away from home, while his wife tried every means she knew to find him. But after the first few frantic experiences, she learned to check his closet for missing hiking gear and when she found it gone to settle back and wait patiently for his return, instead of alerting the whole neighbourhood and instituting a search for him. How much better it would have been had this man talked things over with his wife, and tried to fit his plans into her wishes and desires. Perhaps she might even have enjoyed hiking with him!

After all, marriage should be a democratic affair. When a man and woman have been joined together in holy matrimony "they twain shall become one flesh," as the Bible puts it, and from that time on both of them should work toward blending their personalities into harmonious oneness. While neither should attempt to place his own wishes above those of his mate's, each should

cultivate the habit of talking things over. Especially should this be so when there is a slight disagreement, for many a useless misunderstanding or even a serious quarrel may thus be avoided.

If, as was suggested in last month's article, the husband and wife have invited the Lord into their home early in their marriage, and if they have maintained the practice of having morning and evening worship together, as well as keeping up their individual private devotions, then there should not be as many disturbances in the marriage as if they had neglected these important matters. But when selfishness is allowed to creep into the life of one or the other, trouble is bound to result.

"You're just not the man I thought you were," stormed one unhappy wife when her young husband insisted on an evening of pleasure with the fellows, even though their budget was already stretched to its limit.

"Well, a guy has to do something," was his angry retort. "Can't just sit around all evening talking to you."

"You seemed happy enough to do just that before

we were married." his wife replied, a bit wistfully.

Ignoring the pleading note in her voice, he declared, "That was different," and slammed the door as he took off with his friends. That marriage was already on dangerous ground. If a man is ready for marriage he is surely old enough to forgo some of his chosen pleasures for the sake of his companion's happiness, or to work side by side with her in getting their bills paid, even if it means denying himself the pleasures he was accustomed to before marriage. The wife, on her part, should be willing to wait for some of the household gadgets or clothes she feels she needs in order to help and encourage her young husband in his struggle to make ends meet.

Yes, marriage is a give-and-take proposition. A mature person will be able to give love rather than exact it. He will also be able to take the rough experiences which are inevitable in any marriage, and to smile right through them. For example, instead of angrily blaming his budgetary failures on his wife, he will smile and say, "Well, I guess the budget didn't come out quite right this month, but we'll try harder next month, and I believe we'll do better, don't you, dear?"

This cheerful, unblaming approach to any problem confronting the young couple should bring co-operation on both sides.

Now, let's take a closer look at this financial aspect, since we have already mentioned this all-important item. It seems that more disagreements arise over money (or the lack of it) than over any one thing in marriage. So how can unpleasant scenes be avoided when the husband or wife has overspent, or when bills keep piling up and there seems to be no way to meet them?

It would be well for the young couple to sit down together soon after the wedding day—or even before—and have a good discussion about money. They should decide just who is to handle which funds. The grocery fund is often handled by the wife, as are some other household accounts, while the man usually takes care of business expenses, such things as insurance, buying a home (although a wife naturally wants some say in this, since she will spend more time there than her husband will) and the cost of purchasing and maintaining a car if there is to be one in the family.

One of the first funds to be set aside should be the tithe, a tenth of our income which God has asked us to return to Him. Actually, it is God's money to begin with, and He only entrusts it to us in order to test our faithfulness. This amount can and should be increased to provide gifts to other worthy causes. If husband and wife will put God first in this important matter of money, God will repay them by helping to balance their budget. This is one of the proven blessings of tithe paying, and it certainly is a temporal blessing and not just a spiritual one some folk would lead you to believe.

A wife should have a voice in the decisions made about the use of the money earned by the husband as well as feeling free to express her opinions about many other facets of married life. The truly happy marriage is a partnership; not a dictatorship. Some husbands seem to feel that unless they have the final word on everything they are exhibiting weakness. This is not true at all. Neither party should rule the other; neither should insist on having his own way in everything, for then the marriage deteriorates into a mere round of drudgery for the wife. Of if she is a very high-spirited girl she may attempt to fight back verbally. Then the marriage may be in trouble.

Take stock, husbands! The girl you married is an intelligent, thinking human being, with ideas and desires which need to be considered by you. Her mind can function equally as well as yours if given a chance. At least that is the way it should be if you or your parents have chosen wisely, matching not only age and temperament, but educational accomplishments as well. So give her credit for being a "help meet" as God intended she should be. She has her work to do; and you have yours, but the more you draw her into your confidence in every way, the better your lives will blend into a truly happy marriage.

It helps, of course, if you have the same interests to begin with, but it is not absolutely essential. In the West where young people choose each other, common interests are often the attraction which draws them together. They may meet each other at an outdoor camp, or they may both be teachers in the same school. A young minister-to-be is often attracted to a young lady who can play the piano well, or sing beautifully, for he knows these talents will help him in his work. A doctor often chooses a nurse for his wife, for he knows that if he is late to dinner evening after evening she will understand, since she has worked in a hospital and realizes the many emergency situations which may arise to detain him.

But if you happen to find yourself married to a partner who is not interested in the same line of work as you are, or who does not share any of your side-interests, then it should be a challenge to both of you to develop some common interests. You might find that you enjoy hiking together, or bird-watching in the early morning hours. You may find that both of you love to make a garden, or that you enjoy listening to music, either recorded or live music such as is heard at a concert. Whatever it is that both of you can enjoy together, do it often. Cultivate it, and give up some of your formerly cherished activities, when you find your companion does not enjoy them, in favour of some new interests which you can share.

Helen married a doctor whose first wife had died, leaving him with two small girls to raise. Helen was nearly fifteen years younger than her husband. After they were married she found that she had misjudged her ability to keep up with him socially and mentally. What did she do? Did she just sit down and cry: "Oh, I've made a mistake! I should never have married this man!"

Not Helen. She did sit down and think, but it was for the purpose of taking stock of the situation and doing something constructive about it. Helen had always loved music, and she found that her husband did too. But unfortunately she was not well trained in music. She had been given a few piano lessons when a child, but she could not play very well. Now she reasoned that since her husband's favourite instrument was the organ, she must learn to play it. So she arranged to take lessons from a good teacher near their home. While the girls were in school Helen hurried through her housework so that she could slip over to the church near by and practise on the organ. Soon her husband became interested in her progress, and he would often go with her in the evenings to listen to her play. Sometimes the girls would go, too, but more often they stayed with their grandmother while their father and step-mother shared a common interest. This one thing bound the couple together so tightly that a firm, happy marriage was formed out of

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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.

Signs of His Coming (Matthew 24:33)

You speak of general increasing wickedness as a sign of the times. Has not the world always been wicked? Have there not been many earthquakes before, and destructive ones? and so with other so-called signs of His coming?

Yes, most of the experiences that we are passing through have been duplicated at one time or another in the world. In and of itself the prevailing wickedness is not a sign that the coming of the Lord is near. The Bible declares that "the whole world lieth in wickedness"; "lieth in the wicked one," some versions give it. It is like a child lulled to sleep in the arms of its nurse. Satan is lulling to sleep the whole world in that way. The unregenerate heart has always been in rebellion against God and not subject to the will of God. Sometimes this wickedness has been unrestrained, the same as in the closing days of the Roman Empire, as in Sodom and Gomorrah, as in other ages of the world. Sometimes when God's children were living as near to Him as they ought and His Spirit was resting upon them, their very presence has been a restraining influence in the world.

The sad fact at the present time is that all the sins that are mentioned by the apostle Paul in Romans 1 as being in the heathen world, are in the last days to be found in the Christian church, among those who have a form of godliness but deny the power thereof. See II Tim. 3:1-5. So the perils of the last days are not because there is wickedness in the world, nor because wickedness in the world is increasing; but it is because wickedness has come into the church of Christ, and all the evil principles of the unregenerate heart are manifest among those who ought to be a restraining influence by their very presence. "If the salt have lost its savour," how can it help to save that in which it is cast? When the professed church of Christ sets aside God's standard, and has none other save the wishes of the natural heart, times are indeed perilous. And this is what the apostle points out.

There have been earthquakes before, great and terrible ones, destructive of life. These earthquakes have nearly always been confined to a few localities. We hear more of them now than we did before because instruments have been perfected; and yet the very best records show that there has been a tremendous increase in the number of destructive earthquakes. Our Lord tells us that when these earthquakes occur in divers places, they are the beginning of sorrows, or, literally the beginning of the birthpangs which shall issue in the destruction of things earthly and the coming of the Master.

The great evidence at the present time is not that there is simply one sign or two signs of Christ's coming, but a *great aggregation of signs*, a concentration of a score or more of signs all *focusing right down in this time of the end*, in which we are living; and it is the Master's words which declare, "When ye shall see all these things, know that He is near, even at the door."

"Sanctification" and "Regeneration."

I am told that regeneration is one step; that sanctification is a degree beyond to which we must attain, or be lost. Will you please explain these terms?

The two words express different things. "Regeneration" means to be begotten again, born again. It is wholly of God. It is a new creation wrought by His power in the person who yields to Him. It makes a man a new creature. "Sanctification" means a separation *from sin unto God*. It is a setting apart to His service. It is both instantaneous and progressive. When man gives himself wholly to God, when he separates from the world unto God, he is a sanctified, or separated, man, in which man acts his part by yielding, and God His part by accepting and cleansing. The development of that setting apart comes every day as God's truth is presented, enrolled, revealed, by the Spirit. So Jesus prayed, "Sanctify them through Thy truth: Thy word is truth." Yielding to that word, following it, receiving and appropriating it, is constant separation *from the world unto God*. It is a lifework in the development of character. Regeneration gives the new life; sanctification maintains it.

Photo opposite: Vidyavrata



NATURE
VIGNETTES

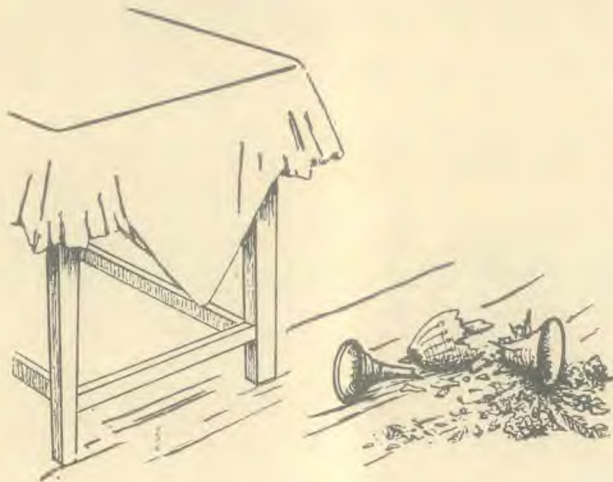
by Frederick Woodard

I love the cloud ships of the sky
That sail in seas of blue on high.
I love the dawning cry of birds,
The gentle low of homing herds.
I love the windswept prairie wide,
The sandy beach's rolling tide.
I love the lily's snowy bell,
The woodland daisy's sunny dell.
And when day sinks in flaming west,
I love eve's quietude and rest.



Mukesh Didn't Forget

BERTHA HUDELSON



"I'M GOING OUTSIDE to hang up the washing," mother told Mukesh one morning. "Call me if baby wakes up. And don't bounce your new ball in the house. You might break something."

Mother looked at the beautiful new blue vase which Grandma Paladhi had given her. It sat on a small table by the front window.

"I'll call you. And I won't bounce the ball," Mukesh promised. He was happy that mother trusted him as she did. Although he was only six years old, he felt as if he were as big as his ten-year-old brother, Dilip.

When mother closed the door, Mukesh did what he was supposed to do every morning. He laid the magazines

in a neat pile on the table. He picked up baby Rina's toys and put them in their box. Last of all he gave Puss, the fat spotted cat, a saucer of milk.

When Mukesh had fed Puss, his work was done. What could he do now?

Then he saw his new red-and-green ball on the floor. Dilip had given him the ball yesterday. The chair for a game of "basket bounce" was still there. He wished that he could play the game now. He picked up the ball. Just then Puss rubbed against his foot. Well, even if he couldn't play "basket bounce," he could roll the ball on the floor for Pussy to chase.

What fun! Pussy's green eyes flashed. Her furry tail waved to and fro as she batted the ball with her paws.

Mukesh was so excited that he forgot his promise to mother. Just once he would try to bounce the ball into the basket. As he started to toss it, Puss ran in front of him, which caused him to stumble.

The ball missed the basket and rolled across the floor. It hit the table by the window. The pretty blue vase crashed to the floor.

"It's broken into a thousand pieces," Mukesh gasped. His heart seemed to stand still. He sat down in a chair to think what to do.

Suddenly he cried, "It's all your fault, Pussy. I'll tell mother you did it."

Right then mother came smiling into the room. "Is baby Rina still asleep?"

Mukesh nodded.

Then she saw the broken vase. The smile left her face. She looked as if she were going to cry. "Oh! How did it happen?"

"Puss," Mukesh began, and then he stopped. He remembered what mother had said over and over. "'Speak . . . the truth,' the Bible tells us." He knew now what he must do.

"I broke it, mother." Then he told her how the accident had happened. When he finished his story Mukesh ran and threw his arms around mother. "I'm sorry."

"I'm sorry, too," she said sadly. "But I'm glad." She smiled. "How easy it would have been for you not to tell the truth." She gave him a big, warm hug.

"But," she added, "no more playing with your new ball for two weeks. Please run and get the broom and dustpan."

Mukesh hurried to the kitchen. He was glad that he hadn't forgotten the Bible verse! Truth made him feel good all over.

DEMOCRATIC MARRIAGE

From page 13

what might have been a disaster.

It is well worth working for, girls. To earn your husband's respect and to share his interest is more than worth the extra effort on your part. It may be that he admires you for the fine housekeeper you are, for the good food you serve him, or for the fine seam you can sew in making your own or his clothes. Whatever it is, it will cement your marriage into a solid and lasting thing if you strive to please him, to interest him in your interests and to acquaint yourself with his.

There is still one more thing which will make of your marriage a stable and living experience, and that is the presence of God in your home. One can usually tell before marriage if the prospective partner has a genuine interest in religious things. If he does not, then do not marry him. The chances that he will develop an interest in religion after marriage are very small. So ask yourself some important questions, and be honest with yourself as you answer them.

Does he like to participate in worship? Is he willing to let God guide in his life, even though he may be led in a way he does not wish to go? Is he respectful and courteous when the name of God is mentioned? If you can answer these questions in the affirmative, then he will probably make a good companion and you can feel safe in making him your partner for the rest of your life.

God honours those who honour Him. A well-known writer has said: "Fathers and mothers who make God first in their households, who teach their children that the fear of the Lord is the beginning of wisdom, glorify God before angels and before men by presenting to the world a well-ordered, well-disciplined family, a family that love and obey God instead of rebelling against Him. Christ is not a stranger in their homes; His name is a household name, revered and glorified. Angels delight in a home where God reigns supreme and the children are taught to reverence religion, the Bible, and their Creator. Such families can claim the promise: 'Them that honour Me will I honour.'"

August 1965

MORE THAN 10 MILLION copies of the Revised Standard Version of the Bible alone have been sold since its publication in 1952. Such a stack of Bibles would make a pile over 231 miles high, 73 miles higher than Col. John Glenn's orbital flight and 849 times taller than the Empire State Building, the world's tallest structure. The Bible holds an undying appeal. You too may enjoy its treasures by enrolling in our free Bible correspondence Course. Apply to

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EDITORIAL

From page 3

soul reaches toward God. Man was created this way. God designed that this intimate relationship between Himself and each individual should be inviolably personal. No one—priest, relative, or ruler—should come between.

Freedom of worship is therefore an inalienable human right. It includes even more than the privilege of unmolested worship. As ably defined by Belgium's Catholic Bishop Emile Josef De Smedt, "religious liberty is the right of the human person to the free exercise of his religion according to the dictates of his conscience," and "immunity from all external force in his personal relations with God." This freedom is God's gift to His children. No church or state has the right to grant or withhold it.

It is heartening to students of church history to hear such statements from Catholic spokesmen. Other prelates who have recently come out strong for relaxation of age-old authoritarian strictures are Richard Cardinal Cushing and Jesuit scholar John Courtney Murray.

Unfortunately there are other voices in the ecclesiastical wind. Some of these belong to the strongly entrenched conservative cardinals of the Roman Curia. Their spokesman at the third session when the religious liberty issue was preemptorily backstaged was Eugene Cardinal Tisserant, chairman

of the twelve-member council presidium. Particularly in countries like Spain and Italy where Roman Catholicism predominates is opposition to religious liberty strong. Because of this dichotomy of attitudes, apparently based on policy and not on principle, Protestants and others cannot but wonder how sincere Rome really is about granting equal rights of conscience to all. At best they have their fingers crossed waiting to see what the outcome of the religious liberty issue may be at the coming fourth session. Some cannot forget that it has often been authoritatively declared that "Rome never changes."

Increasing pressures for freedom of worship both within and without the Catholic Church engender hope in all lands for governmental and church policies more compatible with democratic principles in today's enlightened age. Developing nations have grasped the torch of liberty and are holding it high. India has given a noble lead in this respect as well as in many others. Her unequivocal stand on separation of religion and politics has gone far in maintaining unity and stability in a land where many different religions prevail.

Now we come full circle to the individual, who after all is the object of concern in all this. Freedom of conscience, for which mankind clamours, is for people. Parents wish to be left untrammelled in teaching their children. Church groups are desirous of building houses of worship, baptizing converts, marrying young people and burying their dead. They want no governmental interference in their performance of these rites.

Above all, the individual wishes freedom to respond to God's call in his own way. This right is his. As already mentioned, it has been bestowed upon him, not by any earthly parliament or court, but by the Creator Himself.

You who enjoy this right, what are you doing about it? You are under no coercion to obey God or worship Him. He through the prompting of His Spirit has sought to persuade you. But you are free to accept or reject Him. Some have accepted at the risk of life and loss of property. Their governments were not tolerant. It is not so with you. You can vote openly and affirmatively for the Lord Jesus Christ. Why don't you then? As free men why don't you exercise your franchise?

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 Tim 3:16

29 Jē'-sūs answered and said unto them, Ye do err, / nor 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 unto you by

MARK YOUR BIBLE

Conducted by Bernard Pinghe

No.	Title	First Text	Code	No. of Texts
11	A Christian's Relationship to Government	Daniel 2:21	RCG	13

THERE IS INBORN in the heart of man a love for the country of his birth. The absence of this patriotic fervour is a cause for wonderment, expressed in the following lines by Sir Walter Scott:

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!

The wretch, concentr'd all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonour'd, and unsung."

1. What important part does God take in setting up of rulers over us?

Daniel 2:21. "He removeth kings, and setteth up kings." (2 RCG Romans 13:1, 2).

The vicissitudes of states, with their times and seasons, are not regulated by chance or fate, as the heathen taught, but by God." Commentary by Jamieson Fauesset and Brown.

2. What cordial relationship does Paul expect of Christians towards those God set over us?

Romans 13:1, 2. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (3 RCG Exodus 22:28).

"We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere." *The Acts of the Apostles*, p. 69.

Daniel Webster once commented, "Whatever makes men good Christians, makes them good citizens."

3. If at times repressive laws are borne upon us, what spirit of tolerance is expected of us?

Exodus 22:28. "Thou shalt not revile the gods (margin 'judges') nor curse the ruler of thy people." (4 RCG Luke 2:4, 5).

"The Christian above all others will be true to his government. He will be loyal, he will obey his country's laws even when those laws abridge his own personal liberty and deny him the privilege of doing some things he would like to do." F. M. Wilcox, *Signs of the Times*, Feb. 2, 1948, p. 7.

"Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order." *The Acts of the Apostles*, p. 69.

4. What were the difficulties that Mary and Joseph endured when Cæsar Augustus decreed that all should be taxed?

Luke 2:4, 5. "And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; . . . to be taxed with Mary his espoused wife, being great with child." (5 RCG Matthew 17:27).

A CHRISTIAN'S RELATIONSHIP TO GOVERNMENT

"The pressure of Roman taxation, if not absolutely heavier was probably more galling as being more thorough and systematic, more distinctly a mark of bondage." *International Bible Dictionary*, Art. Taxes. Regardless of the difficulties of the journey and the condition in which they were taxed, Mary and Joseph humbly accepted what was required of them.

5. To avoid any offense what spirit of submission did Christ show to those who ruled over Palestine in His day?

Matthew 17:27. "Notwithstanding, lest we should offend them, go thou to the sea . . . and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." (6 RCG Matthew 22:21).

"The educated citizen . . . is a co-operating member of the world community, respects the law, is economically literate, accepts his civic duties, and acts under an unswerving loyalty to democratic ideas." EDUCATIONAL POLICIES COMMISSION, *The Purpose of Education in American Democracy*, p. 108 (Adapted).

6. What clear distinction did Jesus make between our allegiance to God and our relationship to earthly governments?

Matthew 22:21. "Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's." (7 RCG Daniel 6:10).

"In my dominions everybody is at liberty to get saved after his own fashion." This was a favourite expression of Fredrick the Great, of Prussia. "All these sects," said Fredrick, "live in peace, and equally contribute to the welfare of the state. . . . Therefore they may be equal before the state government, and enjoy the liberty to choose their own way to heaven. All that a ruler can require of his subjects is that they be good citizens." Schaff, *Progress of Religious Freedom*, pp. 19, 20.

7. When a law threatening death interfered with Daniel's prayer life what brave attitude did he display?

Daniel 6:10. "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." (8 RCG Acts 5:29).

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!" Patrick Henry, *Speech in Virginia Constitution*, p. 369.

8. What argument did Peter offer when he was commanded not to preach Christ?

Acts 5:28, 29. "Did we not straitly command you that ye should not teach in this name? . . . Then Peter and the other apostles answered and said, We ought to obey God rather than men." (9 RCG Matthew 5:13).

"If the true spark of religious and civil liberty be kindled it will burn. Human agency cannot extinguish it. Like the earth's central fire, it may be smothered for a time, the ocean may overwhelm it, mountains may press

it down; but its inherent and unconquerable force will heave both the ocean and land, and at sometime or other, in some place or other, the volcano will breach out and flame up the heaven." Daniel Webster, *Address at Bunker Hill Monument*, 17 June, 1895.

9. What permeating influence should the life of a Christian have throughout the world?

Matthew 5:13. "Ye are the salt of the earth: but if the salt have lost his savour wherewith shall it be salted?" (10 RCG 1 Tim. 2:1, 2).

"He who shall introduce into public affairs, the principles of primitive Christianity will change the face of the world." Benjamin Franklin.

10. What contribution could Christians make towards the conducting of a good government?

1 Timothy 2:1, 2. "I exhort therefore, that . . . prayers, intercessions, . . . be made for all men; for kings and for all that are in authority." (11 RCG 2 Corinthians 3:17).

"There was never law, or sect, or opinion which did so much magnify goodness, as the Christian." Francis Bacon.

11. What inherent right can we reasonably expect from good rulers?

2 Corinthians 3:17. "Where the Spirit of the Lord is, there is liberty." (12 RCG Daniel 2:44).

"What light is to the eyes, what air is to the lungs, what love is to the heart, liberty is to the soul of man. Without liberty, the brain is a dungeon, where the chained thoughts die with their pinions pressed against the hingeless doors." R. G. Ingersoll in *Progress*.

12. To what future government may the Christian confidently look?

Daniel 2:44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; . . . and it shall stand forever." (13 RCG Revelation 5:13).

Savonarola was once preaching to a great multitude in Florence. Suddenly he cried aloud, 'It is the Lord's will to give a new head to this city of Florence.' Then he paused a moment and all was perfect silence. The people were in suspense. Continuing, he said, 'The new head is Christ. Christ seeks to become your king.' At those words the vast audience sprang to their feet shouting Long live Jesus, King of Florence." H. M. S. Richards, *God's Promises*, p. 196.

13. What joyous and great privilege is open to the righteous rulers and citizens when God's eternal kingdom is established?

Revelation 5:13. "And every creature which is in heaven, and on the earth . . . , heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (RCG //).

"Oh, that with yonder sacred throng
We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all!"

—Edward Perronet.

Just for Today



O. W. Pictures

Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

Just for today I will be happy, enjoying the blessings that are mine.

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires.

Just for today I will try to strengthen my mind. I will study. I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought, and concentration.

Just for today I will exercise my soul by doing somebody a good turn.

Just for today I will have a programme. I may not follow it exactly, but I will have it. I will save myself from two pests; hurry and indecision.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit.

Just for today I will be unafraid. Especially will I not be afraid to enjoy what is beautiful, and to believe that as I give to the world so the world will give to me.

Just for today I will have a quiet half hour all by myself, and relax. During this half hour I will try to get a better perspective of my life.

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