



OUR TIMES

OCTOBER 1966

EVENTS and TRENDS

THE EARTH SPEAKS TO OUR DAY

TASHKENT. The name takes the mind of every Indian and Pakistani back to January of this year, when the late Prime Minister Shastri and President Ayub Khan met in that city to compose the differences between their countries.

Of recent months Tashkent has been in the news again, but for a very different reason. This time it is earthquakes. "The disaster began on April 26," states the July 25 issue of the international news-magazine *Newweek*, "when a violent tremor ripped apart many of the small gray mud houses . . . in the old sections of town. Since then there has hardly been a day without further quakes, ranging from mild trembling to concrete-splitting shocks rated 'very strong' on the official scale." One day during the month of July, 24 separate tremors were recorded. "After twelve weeks of jolting convulsions wrought by more than 550 earthquakes," the magazine stated, "a quarter of the city lay in ruins and the battered population of 1.1 million lived in fear of yet greater calamity to come."

In catastrophes such as these the earth speaks to our day, warning us that this world's story is soon to end, and that Jesus Christ is about to return.

Many centuries ago the prophet declared of the earth that it would "wear out like a garment" (Psalm 102:26, R.S.V.). When a garment becomes old, it begins to tear apart, just as the earth is tearing apart.

Christ indicated that the multiplying of earthquakes would be one of the portents of His second coming. "For nation will make war upon nation, kingdom upon kingdom; there will be famines and earthquakes in many places" (Matthew 24:7, N.E.B.).

We have before us as we write a list of earthquakes compiled some years ago by Dr. J. Milne for the British Association for the Advancement of Science. The list begins with the 1st century A.D., and comes down to the 19th. We publish it in full so that our readers may be able to contrast the early centuries of our era with recent ones.

Century	Number
First	15
Second	11
Third	18
Fourth	14
Fifth	15
Sixth	13
Seventh	17

Eighth	35
Ninth	59
Tenth	32
Eleventh	53
Twelfth	84
Thirteenth	115
Fourteenth	137
Fifteenth	174
Sixteenth	253
Seventeenth	378
Eighteenth	640
Nineteenth	2119

The reader will notice that the number of earthquakes listed for the first eleven centuries were not significantly different for each century, although there was some overall increase. But there came a gradual rise over the next eight centuries, mounting to a sharp crescendo of destruction in the last century.

Some twenty-five years ago *Nelson's Loose-Leaf Encyclopedia* published a monograph on "Great Earthquakes of History." The first one listed was an earthquake in China in 1037, the last one included was a 1940 quake in Roumania. But, to us, the significant point was that of the sixty earthquakes listed, half of them occurred in the seventy-two years previous to 1940, the date of the last quake tabulated. Furthermore, of the last thirty, fourteen, or almost half, occurred since 1920. Thus we see that during a twenty year period, 1920-1940, there were one-third as many "great earthquakes" as in the previous 883 years.

A news release some time ago gave the following information concerning earthquakes: "During the first half of the 20th century, earthquakes increased in both frequency and destructiveness over the preceding century. [Note again in the list above the increase of earthquakes in the 19th century as contrasted with previous centuries]. Including slight tremors, it is estimated that there are not less than 30,000 a year, about one every 20 minutes." According to the *National Geographic Magazine* as many as 245 quakes have been recorded in one week in Guatemala, South America.

"There will be . . . earthquakes in many places" as one of the great number of signs pointing to My return, said Jesus. And the earth itself is witness in fearsome shocks to His words.

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Editor: THOMAS A. DAVIS

Assistant Editor: GEORGE C. THOMAS

Contributing Editors: M. E. Cherian, N. G. Mookerjee

International Correspondents:

Kalee Paw, BURMA; R. S. Fernando, CEYLON; E. Y. Kim, KOREA;
 Damin Batoebara, INDONESIA; Takashi Saito, JAPAN;
 F. M. Sajid, PAKISTAN.

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In Asian countries where Bible distribution is often impossible owing to inaccessible mountains, jungles, political restrictions, or other reasons, people are laboriously writing down Scripture by hand as it is heard on the radio, reports the American Bible Society.

*

The major problems confronting the world have been cryptically expressed in the United Nations as bombs, babies and bulldozers. Nuclear bombs could easily destroy our civilization overnight; excess babies are already posing tremendous problems in efforts at economic development; and bulldozers are fast levelling the world's countryside into a chaotic urban sprawl.

*

Westerners had predicted that emergency national governments in Africa would be forced to lower educational and medical standards from colonial levels, but quite the opposite has proved true, according to one report. In fact, many newly nationalized countries not only are not behind but in some cases are actually raising accreditations standards both in education and medical practice, the report states.

*

Dr. Eugene Carson Blake, an American churchman, stated recently that "the new depth of our [the church's] dialogues with Marxists" is "one of the most encouraging experiences in our existence as churches. We find we have a great deal to say to each other, in spite of our radical ideological differences."

PHOTO CREDITS

Cover: Colour transparency by Vidyavratra.
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"I wanted it so very much," he said as he talked to a friend of a past desire, "but now I am glad that I did not get it. I can see, looking back, that it would have changed the whole current of my life, and changed it for the worse. I would never have attained to what I have if my desire had been granted."

How many of us have, like him, had doors that we ardently desired to have open to us, remain firmly closed, only to see later that God's hand was on the latch for our good.

"God is too wise to err," wrote one author who had a deep knowledge of spiritual things, "and too good to withhold any good thing from His saints that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask for the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers, and will answer, sometimes immediately; but He gives us the things that are for our best good and His own glory.

God invites us to make our desires known to Him. Having done this we should leave it to Him to give, to refuse, or to bestow something altogether different than what we asked, as He knows to be best. And we should thank Him for His gift, or for His refusal, even though we may be disappointed at the time, bearing in mind the words of the psalmist, "No good thing will he withhold from them that walk uprightly" (Psalm 84:11).

We recall the story of a mother whose only child became very sick. The woman loved her small boy passionately, and could not bear the thought of his dying. So she went to God in prayer and fervently, insistently, asked that his life be spared. As she prayed the impression came to her that it was better that the child die. She would not accept this, but steadfastly asked God that he live.

The boy was spared. But in later years that mother had many occasions when she wished with tears that she had surrendered to God's way and let him die. For her son grew up to be a hardened criminal who broke his mother's heart and finally died on the gallows.

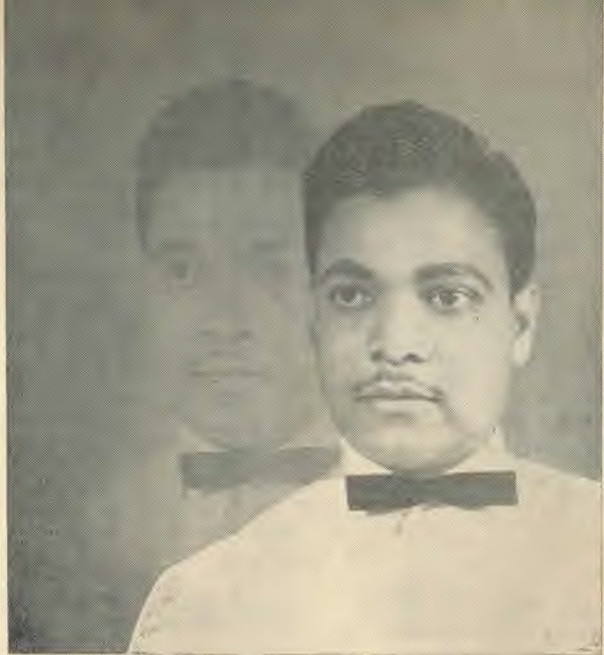
It is not pleasant to have doors that we wish opened to be closed fast to us. But we should remember that God never locks one door but that He opens another, better one. And if we will but wait for His providences we will yet see the day when we will be able to say: Could we have seen the end from the beginning we would not have chosen to have things happen other than the way He has worked them out for us.

—T.A.D.

Editorial

THE BLESSINGS OF CLOSED DOORS

Is Conscience A Safe Guide ?



TODAY, PERHAPS MORE than ever before, people have come to depend upon conscience alone for guidance. The impression is far too common that if one sincerely obeys his conscience he will be safely led, and everything will be all right for time and eternity.

"Let your conscience be your guide" is an expression most of us have used many times. But did you ever stop to think just what you were saying? Is it a logically sound statement? Is it a safe procedure to follow?

According to the Holy Scriptures, conscience is not always a safe guide for Christian conduct.

This may be a shock to some Biblical Philosophy. The Lord declared, as recorded in John 16:2, 3: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." Conscience will prompt the killer of righteous men and women to do what he actually believes to be the correct thing to do, and he will believe that he is doing service to God.

Conscience may be all wrong, even though intentions are of the best. Conscience plus sincerity is not enough. One may be sincerely wrong just as well as sincerely right, regardless of conscience.

Saul of Tarsus, after having "made havoc of the church," persecuting and wasting it "beyond measure," was able to declare before the great council at Jerusalem, "I have lived in all good conscience before God until this day" (Acts 23:1). Later, to Timothy, he explained that he committed these violent deeds "ignorantly in unbelief" (1 Timothy 1:13). His "conscience" had impelled him in the wrong direction. But that erring conscience became enlightened through meeting the Lord Jesus on the Damascus road and through illuminating instruction by God's servant Ananias. Then, having thus become educated, that same conscience now impelled the onetime

persecutor to become God's ambassador to the Gentile world.

There may be many things wrong with a conscience that is uneducated and untrained. A brief look in a Bible concordance will reveal that a conscience may be merely ignorant, or evil, seared, defiled, depraved, or just plain weak.

A young lady in one of our large cities conscientiously refused to accept dates with a married man who had children. She said, "My conscience would not permit me to take an unfair advantage of innocent children." However, that same conscience saw no harm whatsoever in spending the night with a married man where children were not involved. The young lady maintained that the man's wife was on the same footing that she was and could look after herself.

In the present perilous times we must have some reliable criterion of action. We must be able to discern the difference between what is good and what is bad; between what is right and what is wrong. We must be certain that our attitudes, our practices, our doctrines, are sound.

Obviously conscience of itself is not a safe guide for Christian living, and was never intended to be. H. C. Trumbull once wrote: "Conscience is not given to a man to instruct him in the right, but to prompt him to choose the right instead of the wrong when he is instructed as to what is right. It tells a man that he ought to do right, but does not tell him what is right. And if a man made up his mind that a certain wrong course is the right one, the more he follows his conscience the more hopeless he is as a wrongdoer. One is pretty far gone in an evil way when he serves the devil conscientiously."

If then, conscience as such is not a safe guide for Christians to follow, what should we do? Should we ask for a sign? What about tossing a coin and praying that God will cause it to drop in the right position to indicate His will? *To page 17*



Man's Thirst for God

IN THE HEART OF MAN there is a deep longing, a thirst, for God. And the manner in which he seeks to satisfy this thirst is seen in many ways. Caves become hermitages, hills and forests become the abode of silent devotees. Asceticism in the caves, celibacy in the convents, pilgrimages, penances, sacred and religious rites and rituals, all of these and many more are ways in which man seeks to quench his constant thirst for God. These different means of finding spiritual satisfaction, whether right or wrong, must be viewed with sympathy and understanding.

Sometimes man seeks to satisfy his spiritual longing by turning to nature. He marvels at the sunlight as it steals across the landscape, unlocking the beauty of flowers and grass and trees. He is gladdened by the sun's light, and grateful for its life-sustaining power as it vitalizes the plants which give him food. He is captivated by the golden beauty of the moon. He is awed by the majestic loftiness of the mountains, the mighty flow of the rivers, the terrible grandeur of rolling thunder, and the fearsome brightness of the lightning's sword. So he worships these things as gods, seeking to make them his friends and benefactors, and to find soul satisfaction in his worship.

Long centuries ago a poet-king looked upon the rugged massiveness of the everlasting Judean hills, and, inspired by their might and majesty, wrote: "I will lift up mine eyes unto the hills." Then he asked, "From whence cometh my help?" Realizing how little help those hills or anything in nature, could offer, in spite of their strength and usefulness, he answered his own question: "My help cometh from the Lord,

which made heaven and earth." He knew that not nature, but only the mighty and loving God of nature, could fulfil his deepest needs.

That poet-king, David, looked above the material things, and by the eye of faith beheld the real, personal, loving, ever-attentive God.

To David's mind came a scene he had witnessed many times; a thirsty deer, long without water, plunges into a stream and drinks with trembling eagerness of that which was life itself. Then David cried out: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Psalm 42:1, 2).

The universe is real; its Creator is real. There is no such thing as chance in the way the universe came into existence. By His power, incomprehensible to mere man, God formed every glowing galaxy, every sparkling star, every mountain, tree, and spire of grass. And man, if he considers these created things, must stand in awe and admiration.

Man longs for God, and searches, many times in his own way, for Him. But the search is not on the part of man alone. For while man gropes after God, God is reaching out after man. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God" (Psalm 14:2).

In His search for fallen man and in His longing to deliver him from sin, God "took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:7, 8).

All during His years upon earth Christ, who was the great God-man, walking the earth as the humblest of men, tried to lead blind men—blind with that worst of all blindness, that of the soul—to the well of God, where his deepest spiritual thirst might be quenched.

On one occasion He came upon a woman drawing water from a well. Longing to quench the thirst after God which He knew was deep in her heart, He pointed to the well and said: "Everyone who drinks of this water will thirst again, but whoever drinks of the [spiritual] water that I shall give him will never thirst: the water that I shall give him will become in him a spring of water welling up to eternal life" (John 4:13, 14, R.S.V.).

On another occasion, near the tragic close of His life, Jesus attended one of the great festivals of the Jews, the Feast of Tabernacles. Entering the courtyard of the great temple at Jerusalem, He stood in the midst of the people. Suddenly He "lifted up His voice, in tones that rang through the courts of the temple:

"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water.' The condition of the people made this appeal very forcible. They had been engaged in a continued scene



To satisfy his spiritual longing man turns to nature. He is awed by the majestic loftiness of mountains and mighty flow of rivers. His search must end in Jesus who in an invitation rich in symbolism says, "If any man thirst, let him come unto Me, and drink. Whosoever will, let him take the water of life freely."

of pomp and festivity, their eyes had been dazzled with light and colour, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life. . . .

"Jesus knew the wants of the soul. Pomp, riches, and honour cannot satisfy the heart. 'If any man thirst, let him come unto me.' The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of

the joyous scene they stood, dissatisfied and sad. That sudden cry, 'If any man thirst,' startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation.

"The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, 'If any man thirst, let him come unto Me, and drink.' 'Let him that is athirst come. And whosoever will, let him take the water of life freely.' 'Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life' (Revelation 22:17; John 4:14).

—E. G. White, *The Desire of Ages*, pp. 453, 454.

—Y. G. Thomas



A Knowledge of God

MANY ARE THE WAYS in which God is seeking to make Himself known to us and bring us into communion with Him. Nature speaks to our senses without ceasing. The open heart will be impressed with the love and glory of God as revealed through the works of His hands. The listening ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all.

Our Saviour bound up His precious lessons with the things of nature. The trees, the birds, the flowers of the valleys, the hills, the lakes, and the beautiful heavens, as well as the incidents and surroundings of daily life, were all linked with the words of truth, that His lessons might thus be often recalled to mind, even amid the busy cares of man's life of toil.

God would have His children appreciate His works and delight in the simple, quiet beauty with which He has adorned our earthly home. He is a lover of the beautiful, and above all that is outwardly attractive He loves beauty of character; He would have us cultivate purity and simplicity, the quiet graces of the flowers.

If we will but listen, God's created works will teach us precious lessons of obedience and trust. From the stars that in their trackless courses through space

follow from age to age their appointed path, down to the minutest atom, the things of nature obey the Creator's will. And God cares for everything and sustains everything that He has created. He who upholds the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without fear. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly Father. No tears are shed that God does not notice. There is no smile that He does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God, who is not perplexed by the multiplicity of cares, or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.

As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. Let your imagination picture the home of the saved, and remember that it will

be more glorious than your brightest imagination can portray. In the varied gifts of God in nature we see but the faintest gleaming of His glory. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9).

The poet and the naturalist have many things to say about nature, but it is the Christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his Father's handiwork and perceives His love in flower and shrub and tree. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression of God's love to man.

God speaks to us through His providential workings and through the influence of His Spirit upon the heart. In our circumstances and surroundings, in the changes daily taking place around us, we may find precious lessons if our hearts are but open to discern them. The psalmist, tracing the work of God's providence, says, "The earth is full of the goodness of the Lord." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord" (Psalms 33:5; 107:43).

God speaks to us in His word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men "subject to like passions as we are" (James 5:17). We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a

flame of holy emulation in our hearts and a desire to be like them in character—like them to walk with God.

Jesus said of the Old Testament Scriptures—and how much more is it true of the New—"They are they which testify of me," the Redeemer, Him in whom our hopes eternal life are centred. (John 5:39.) Yes, the whole Bible tells of Christ. From the first record of creation—for "without him was not anything made that was made"—to the closing promise, "Behold, I come quickly," we are reading of His works and listening to His voice. (John 1:3; Revelation 22:12.) If you would become acquainted with the Saviour, study the Holy Scriptures.

Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." And He explains Himself by saying, "The words that I speak unto you, they are spirit, and they are life" (John 6:53, 63). Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: it is what we meditate upon that will give tone and strength to our spiritual nature.

The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? The infinite mercy and love of Jesus, the sacrifice made in our behalf, call for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be more and more mixed with faith and love. They will be intelligent and

fervent. There will be more constant confidence in Jesus, and a daily, living experience in His power to save to the uttermost all that come unto God by Him.

As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts are upon Christ, the more we shall speak of Him to others and represent Him to the world.

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

We should not take the testimony of any man as to what the Scriptures teach, but should study the words of God for ourselves. If we allow others to do our thinking, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise on themes worthy of their concentration as to lose their ability to grasp the deep meaning of the word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture and spiritual things with spiritual.

There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigour to the faculties, as the broad, ennobling truths of the Bible. If God's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times.

But there is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through and yet fail

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conversation
on

A TRAIN TO

ENTERING the empty compartment of one of the carriages of the Deccan Queen the Traveller pushed his suitcase underneath the seat, placed his umbrella and a small package in the rack overhead, and settled himself down near one of the windows.

On the platform the usual activities of the busy Victoria Terminus at Bombay were going on: passengers scurrying to find their places, red-shirted coolies carrying trunks, suitcases, sleeping bags, and assorted bundles and parcels on their heads or under their arms, wallahs of various sorts calling their wares, station policemen striding slowly back and forth, men and women who had come to see friends or relatives off standing and conversing in little knots, or gathering at carriage windows to talk to those inside, and people who had just come for no other reason, it seemed, than that they had nothing else to do.

About five minutes before the train pulled out of the station two young men, whom the Traveller judged to be nineteen or twenty years old, paused at the open door of the compartment, glanced at him, then entered, threw their bags on the seat opposite, and sat down. They greeted the Traveller politely, and began to talk together.

In a moment the train started to roll slowly out of the station, and in a short time was clattering away from the heat and humidity of the lowlands toward the coolness of Poona, some three hours journey distance from Bombay.

As time went by the Traveller noticed that the young man near the window frequently lighted a cigarette, but never offered one to his companion.

After a time he proffered one to the Traveller.

"Thank you, I don't smoke," he responded. Then, addressing the other young man, he asked, "Don't you smoke?"

He shook his head.

"You would be wise to follow your friend's example," the Traveller smiled to the other. "I am sure you have learned what medical science is telling us about the dangers of smoking—throat and lung cancer, heart disease, circulatory disease, and a lot of other bad results."

The smoker smiled, rather embarrassed. "You have a point. I should stop."

The conversation was interrupted by the conductor who entered the compartment and checked the tickets of each. As soon as he had gone another young man, two or three years younger than the others, looked in the door, greeted the other two, and came and sat on the Traveller's side. He had a magazine in his hand, which he threw on the seat. The non-smoker picked it up, and was soon immersed in its contents, while the other two talked.

The magazine, the Traveller noted, was of the type that might be called obscene, for he could see that it was liberally illustrated with photos and drawings of nude women. As one interested in character and the laws of the human mind, he knew that that type of reading was not going to help the young reader; it was not literature that would help build a good mind, a solid character, or make for a good citizen. He decided to try and get this idea across to the lad.

"Excuse me," he addressed him, "but I am a

bit of a student of psychology, and to satisfy my interest in one phase of this subject I would like to ask you a question."

The young man shook his head in agreement.

"I am curious to know your feelings as you read that magazine. I can understand that you find the contents most interesting, but, tell me, don't you have a feeling of guilt as you read it?"

The young man quickly rolled up the magazine, and put it on the seat. The other two had turned their attention to what was being said.

"Yes, you are right. I do feel guilty. Actually, I almost never read magazines like this."

The young smoker broke in, "We are so busy in college that we

POONA

never have time for anything but study."

"It's a peculiar thing, isn't it?" the Traveller went on. "We know that some things are not for our good, but we indulge them anyway." He smiled at the smoker, "Like cigarettes, for example."

The young man smiled back, good-naturedly.

"Tell me, sir," he said, "You were saying it is not good to read material like that." He indicated the magazine on the seat. "Do you really think it affects a person that much. After all, you read it, then forget it after a while."

"The answer to that question is not so much a matter of opinion any more," the Traveller answered. "It is a matter of scientific certainty that it does affect a person. The fact is, it is a law of the mind that while we do forget a great deal of what enters our minds through the senses, nevertheless it does have a real part in setting the overall trend of our lives, our characters. You may have heard the saying, 'Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a

destiny.' This seems to be very true, as psychology is telling us."

By this time the train had pulled into the station at Neral. But so engrossed was the little group in the conversation that they hardly noticed it.

"What is more," the Traveller was saying, "While what enters our minds may fade from our conscious thought, it never actually fades from our minds. It sinks into the unconscious, where it is permanently recorded."

"How do you know that?" asked the young man sitting beside him.

"Well, some very interesting discoveries have been made by a Canadian neuro-surgeon, Dr. Wilbur Penfield, of Montreal. Some years ago he was doing a brain operation on a young woman, and was touching the exposed brain with an electric probe to discover the area that needed surgery. The young woman was conscious so that she could help in locating the place. Incidentally the brain itself has no feeling. The doctor touched one spot with the probe, and the woman said she could hear a certain familiar piece of music, just as though it was being played in the room at that moment. Later, he touched the same spot a number of times, and each time she 'heard' the same music.

"Other experiments at a later date have taught us that the brain keeps a permanent record of all of our past that is like one continuous strip of movie film with a sound track. And if an electric probe could be applied to the right places on our brains, we would live our entire lives over again, including the emotions we felt during each experience."

There was a few moments of silence while the three young men considered the significance of what they had just heard. Then the cigarette smoker asked, "Sir, do you believe there is a God?"

"Yes, I do," was the answer.

"I don't," the young man went on. "I am a Brahmin, but I do not believe there is a God. I am an atheist."

The Traveller smiled to himself. He had learned that most

people who claim to be atheists aren't really. Deep down they have a feeling that there is a God.

"Why do you not believe in God?" he queried.

"Well, if there is a God, why would He allow things to go on as they are? Look at all the war, the suffering, the crime, the crookedness, in the world. How could there be a God, and He allow this sort of thing to happen?" the young Brahmin asked, challengingly.

"We need to remember that there are two powers in the world, the power of good and of evil, of God and Satan," said the Traveller.

"Is Satan the same as Lucifer?" the young man next to the questioner asked.

"Yes," the Traveller responded, "and he is constantly battling with God to have his way in this world. This is why we have so much of evil besides the good."

"Isn't God supposed to be all-powerful?" the Brahmin inquired.

"That is true?"

"Then why does He not destroy Satan and get rid of all of this evil?" was the triumphant question.

"Let's look at it this way," the Traveller responded. "I firmly believe that the Bible is a book given us by God to instruct and guide us. Now, the Bible indicates that when Lucifer rebelled, one-third of all the angels of heaven rebelled with him."

The Traveller looked around at the young men. "Tell me, what is your answer to this question? Here we have two different sides in heaven. God is saying He is right; Lucifer is insisting he is. The angels have had a chance of seeing God's system work, but never Lucifer's. How can they make up their minds which is right?"

"By letting Lucifer demonstrate his system," they all agreed.

"And that is exactly what is going on," said the Traveller. "God is permitting Lucifer, or Satan, to carry out his plans, to work out his system so that all might see clearly who is right, He or Satan."

"But why is He allowing it to

go on so long? Why hasn't He put a stop to it all by now?" the young man sitting beside the Traveller asked.

"I believe that God wants every part of Satan's programme to be worked out so that, when He finally does end it all, no angel, no being in all the universe, will be able to say, Satan may have been right in that point, but God didn't let him try it."

"All right, that makes sense," the young Brahmin acknowledged. "But why did God let Satan start evil in the first place? Why didn't He destroy him immediately he began to rebel?"

"Suppose that here is a family with five or six children," responded the Traveller. "The father says to young Arun, 'You bring me a drink of water, or I will beat you,' or to little Meena, 'Bring me my chappals, or you will be punished.' Will the children obey him from love or fear?"

"From fear," the three answered together.

"Right! Now, suppose that as soon as Satan had turned against God, God had wiped him out of existence, as He easily could have. Would the other angels have obeyed Him from love or fear?"

All agreed that obviously it would be from fear.

"But God never wants any being to serve Him from fear," the Traveller pointed out. "God is a God of love. And He wants all of us to serve Him because we love Him, not because we fear Him."

"Why didn't God make Satan and all of us so that we couldn't do evil?" the young man beside him inquired.

"He could have quite easily. But, I repeat, God is a God of love. And any being that loves wants love in return. But love is not an automatic, mechanical thing. Love is something that comes from a free being, able to choose, to respond. No, to have beings that could really be alive, to love, God had to create ones that could choose not to love if they desired."

"Let me ask you another question?" the Brahmin said. "Do you believe that God knows every-

thing—everything that has ever happened and everything that ever will happen?"

The Traveller signified that he did.

A gleam came into his questioner's eyes, as though to say, All right, then let me hear you answer this:

"If God knows everything that is going to happen, then He knows all of my life. He knows everything I will ever do, whether I will be good or bad. So I have nothing to do with my life myself. It is all mapped out, and I am just like a puppet."

As he finished the train roared into a tunnel, and the noise was such that the Traveller could not

that there are two men on the road together, and they are nearing the fork."

He moved his finger back to the beginning of his imaginary road.

"Now, let's imagine that right here the road goes over a hill, and that there are two other men just coming to the top of it. They can see the road ahead of them, but they cannot see the other two men, nor the fork, for it is too far away."

The three others were following him closely as he talked.

"However, one of the men who has just come over the hill has a pair of binoculars. He lifts them and looks down the road. Then he says, 'There are two other men



The traveller leaned over and traced a line on the compartment table with his finger.

answer. The three young men waited in anticipation of what he would say.

When they were out of the tunnel, the Traveller leaned over and traced a line on the compartment table with his finger. "Let us imagine that this is a very long road," he said. "Down at this end is a fork in the road. One side of the fork goes to the right, the other to the left. Let us suppose

away ahead. And they have just come to a fork in the road. One is turning to the right, and the other to the left."

The Traveller looked at each of his three companions questioningly. "Now, answer me this. Did the man with the binoculars have anything to do with the choice those other men made, simply because he saw them take different roads?"

The young Brahmin looked at him soberly, then shook his head. The other two agreed, no.

The Traveller let the thought sink in for a moment. Then he said, "And so it is with God. He can see into the future. He knows what each of us is going to do there, but He does not make it inevitable that we do it, any more than the man with the binoculars influenced the other two men as to the roads they took."

For a few moments each was busy with his own thoughts. Then the Traveller spoke again. "Perhaps you see now that God does not make any person do anything. But we need to know that He does try to *influence* us to do good. There is quite a difference between trying to *influence* a person to do something and *making* him do it.

"How can you get to do good when it's so much easier to do evil?" the young man sitting by the Brahmin asked.

"Well, one way is to pray to God for strength to do right," the Traveller answered.

"Do you believe in prayer?" the one sitting beside him asked.

"Permit me to tell you a personal experience which will show you why I do," said the Traveller. "At one time I spent some five years in Manila, in the Philippines. My home was about six miles from downtown. One day I parked my car on a downtown street, locked it up, and slipped the keys into my right trousers' pocket, where I always kept them.

"When I had finished my business in the one shop I needed to visit, I went back to my car, and put my hand into my pocket to get the car keys. When I pulled out the key chain I saw that it was broken, and that one of the keys was missing. It was the one that locked the car doors, and that turned on the ignition."

His listeners smiled sympathetically.

"What to do. I did not have another such key. I was six miles away from home. It was getting late in the day. I was in trouble.

"Well, I walked all around the car looking for the lost key. I



Our Father's Care

Did you hear the little sparrow
Chirping at the break of day?
Though he be a humble creature,
"God loves me," he seems to say.

When you wander in your garden,
And behold the beauty there,
Do you hear a soft voice saying,
"God for flowers too, doth care"?

If He clothes the hills with beauty
And provides the sparrow's food,
He will not forsake His children,
They shall not lack any good.

Let us, then, believe His promise,
Seek Him first in everything,
He will guide and keep us ever
Till with the redeemed we sing.

— E. Pratt

went through all of my pockets several times. I retraced my way back to the store, looking on the ground as I went. I inquired at the store if a key had been found. I did everything I could think of to find that key, without avail.

"All the time I was praying, asking God to help me find the key."

He paused and gazed out into the darkness as the lights of a village slipped by.

"I said that I searched every one of my pockets several times. Actually, there was one pocket I had not looked into. I knew it was useless to look there, for the key could *not* be there. That was the pocket of my shirt. I *knew* the key was not there. I never put keys there. And, besides, I knew I had put them into my right trousers' pocket. The others were there to prove it.

"But something suggested, Look into your shirt pocket. I resisted the idea, but it persisted. So finally I put my hand into that pocket,

and there, behind some papers, was my key."

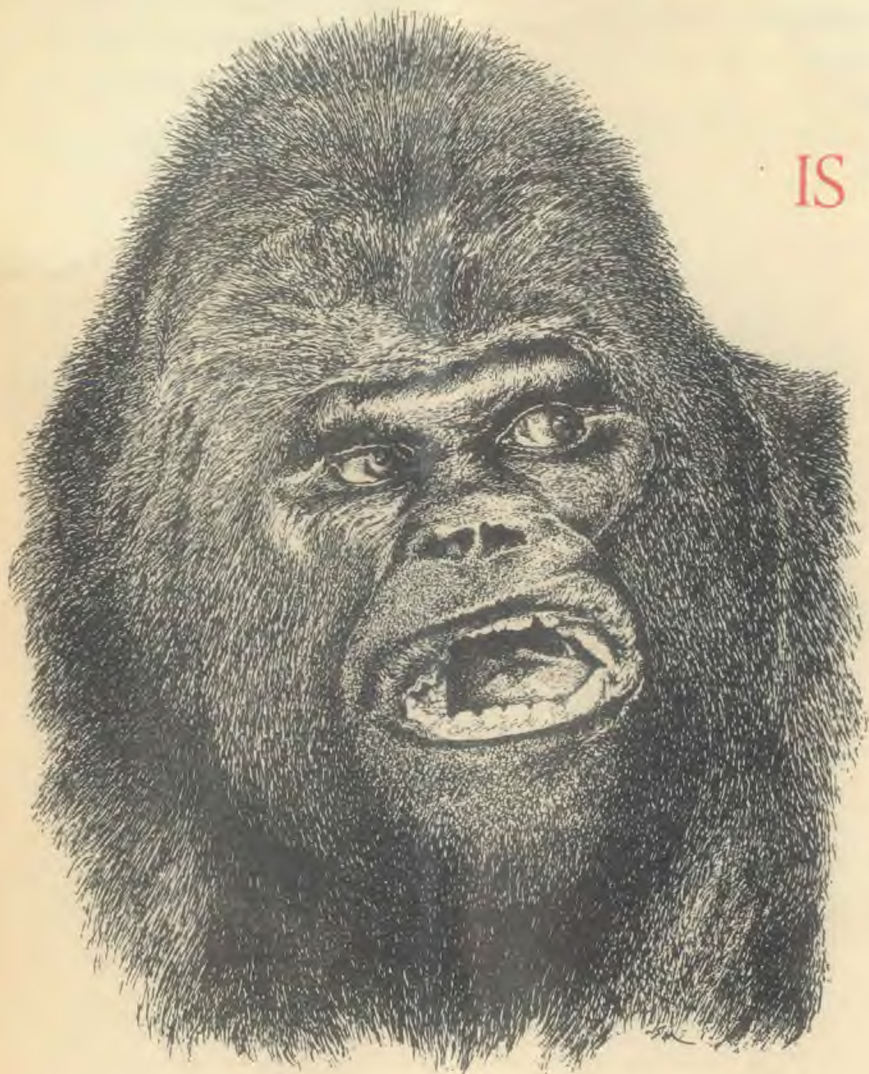
His listeners had been unconsciously tense as they followed the Traveller's story. Now they settled back with appreciative smiles.

"I am positive that God put that key in that shirt pocket," the Traveller said with conviction. "There was no other way it could have gotten there."

By this time the Deccan Queen was approaching the Poona station. Each of the four men collected their bags in readiness to get off. In a few moments the train ground to a halt, and red-turbaned coolies began to crowd into the carriage.

Each of the young men in turn shook the Traveller's hand. "We are very glad for the talk we have had together, sir," they said as they left the compartment.

The Traveller took his umbrella and the package from the rack, pulled his suitcase from underneath the seat, and slowly made his way to the platform.



IS MAN JUST AN ABNORMAL GORILLA ?

According to one anthropologist "the evidence is overwhelming" that he is. But do the facts justify this conclusion?

In a NEWSWEEK magazine some time ago, an article entitled "Blood Brothers" stated that the blood proteins of man and gorilla have recently been found to be very similar. The similarity reportedly has led chemist Emile Zuckerkandl of California to say that, in certain respects, "it appears that the gorilla is just an abnormal human, or man an abnormal gorilla."

The report states, "The new evidence not only cements the kinship (of man, chimpanzees, and gorillas) beyond all doubt but also suggests that man and ape are much closer together on the family tree than originally believed."

The reporter goes on to say, "No anthropologist, of course, is ready to classify chimp, gorilla, and man on equal levels in the scheme of nature. Man seems to be unique. But physical anthropologists are uniformly

impressed with the molecular studies, and happy because it reinforces their own conclusions reached through imaginative deductions from woefully inadequate fossil evidence. As Sherwood Washburn, University of California anthropologist and editor of the volume, said . . . "That settles that. The evidence is overwhelming."

The reporter accurately asserts that "because of the intricate composition and distinctive pattern of protein molecules (for example, each albumin molecule contains more than 20,000 atoms) there is no possibility that two completely unrelated animals could possess similar proteins solely by chance. The supposition is, therefore, that similarities in living creatures indicate kinship; the greater the similarity, the closer the kinship." The curious situation here, although a common one, lies in the fact that these

demonstrated facts are studied only from *one* point of view, the viewpoint that similarity *must* indicate blood relationship.

The sincere student of origins should observe here that even this chemical evidence is not compulsive or coercive in the sense that it now actually demonstrates man's kinship with the chimp and gorilla. It can indicate with equal reasonableness the work of a God who by separate acts of special creation brought both the man and the gorilla into being, and although making them very similar chemically still in His omniscience fashioned them enough different in their chemical constitutions to make cross-fertility with accompanying production of man-ape hybrids impossible.

Some students sincerely reject the idea of origin by special creative acts because, as they say, God is not a Being who would deceive us by employing the method of special creation to bring man and gorilla into existence and yet make them with anatomical and physiological characters so similar as to give the appearance of blood relationship through a common ancestor. This would be a valid argument if God had made no provision for man to know his true origin. However, God *has* made exactly that provision by giving us a Guide-book in the form of the Holy Scriptures. Through the Scriptures man can know that regardless of what the testimony of his physical senses may be, he came into being through an act of special creation and is in no wise blood related to any other organism.

This same Guide-book explains to us that the Lord Jesus Christ died not to provide salvation for a noble beast which had forfeited nothing, but for a fallen being who by special creation was formed from the dust (not from other animals) in the image of God, a son of God. (Genesis 1:26, 27; 2:7; Luke 3:38; Romans 3:23; Acts 4:10-12.)

All who would know the truth about origin of living things must of necessity study the records of both natural science and special revelation. As we study the Old Testament in an effort to discover what it really teaches on the matter of origins, we find that on days three, five, and six of creation week plants and animals were created instantaneously from the substances of the earth after their kinds. On day three all kinds of plants appeared, varying in form and structure from the giants of the forest to the lichens adorning their bark and to violets blooming at their feet, from minute ocean plankton and lowly carpeting land types and herbaceous forms to fruit-bearing trees. At the close of day six all kinds of animals swam in the water, crept, walked, and skipped lightly upon the land, climbed the trees, and flew through the air. The Genesis text apparently indicates that every basic

type of organism was in existence by the close of the sixth day.

A study of the lists of clean and unclean animals in Leviticus 11 reveals that the Hebrew word *miyn*, "kind," in some cases may be so restricted in scope as even to suggest the creation of smaller groups inside larger groups, as for instance the distinguishing of the falcon kind (verse 14) from the hawk kind (verse 16) within the larger basic group of diurnal birds of prey, and in delimiting the bald locust kind from the locust kind (verse 22). Thus when Genesis says that kinds were created, it may not necessarily mean that only the very large basic types were represented on the earth at the close of Friday, but the word translated "kind" may also refer to the creation of at least some of the constituent subordinate groups within the larger kinds. At any rate, Genesis 2:1 tells us that by the close of the sixth day God had *finished* His work of creating. Verse 2 tells us that God *ended* His work. Because of the physiological constitution of the created groups, the quota of basic types of living things was filled before the setting of the sun on Friday evening so that from that time onward, except by the interposition of the Creator Himself, no new basic kinds could appear upon the earth.

When the scientist, or anyone else for that matter, reads Genesis, he should use care lest he add words which are not actually spelled out there. This adding of words was done by many theologians during the century which preceded the publication of Darwin's *Origin of Species*. These churchmen represented Genesis as stating that *both* plants *and* animals brought forth (reproduced) after their kinds. Occasionally modern scientists apparently read Genesis in the same way.

Actually, a careful reading of Genesis reveals that no assertion in just so many words is made regarding the reproductive behaviour of the created kinds of animals. However with regard to the plants we read in Genesis 1:11, 12, R.S.V., "The earth brought forth vegetation, plants yielding seed according to their own kinds." It follows quite naturally and reasonably that if such were the case with plants, then so would it be true with the animals.

Some who have studied this problem of the probable reproductive behaviour of the animals in the beginning appear to feel that because Genesis does not state in so many words that animals brought forth after their kinds, and because it may be argued that nothing is said about how plants reproduced, then we are free to come to the conclusion that Genesis gives us no clue on reproductive behaviour.

However, God in His wisdom did not leave the problem as open and indefinite as that. An important point in the Genesis account that is too often over-

looked is the clear statement repeated at least ten times in the first chapter saying, in effect, that plants and animals were created *after their kinds*. This oft-repeated assertion gives us a very important key to what was created and to the reproductive characteristics of these groups of organisms. If the record had merely said, "God created plants and animals," the topic would have been left open so that man could surmise just about anything he wished as to the way in which the kinds of organisms now on the earth came into being, so long as he remembered that God made them. But as we have noted above, we are told quite in detail that *all kinds* of plants appeared on day three, and that *all kinds* of animals appeared on days five and six. Possibly only he who has studied the laws of reproduction of kinds of organisms can comprehend the specific and satisfactory nature of the Genesis account when it records that the *kinds* were created before the close of day six, and that God then *ended* His work, a work which had included the creation of all the kinds.

We might profitably ask ourselves, How do we identify the different kinds of plants and animals? To be more specific, How do we tell a pumpkin from a neem tree, a mole from an elephant? I believe not one of us is so self-deprecating as to feel that he could not distinguish these kinds. But how *do* we distinguish them? By observing their differences in size, in form, in structure, and in growth habit. These distinguishing characters become manifest in each kind as it develops from the fertilized egg. The pumpkin becomes a pumpkin and a neem tree a neem tree because of the chemical differences in the hereditary determiners (the genes, the DNA and RNA of the cells). The pumpkin is limited in its reproduction to the production of individuals of the pumpkin kind only because of the specific and peculiar chemical quality of its hereditary substances. This is true of all the

kinds—neem trees, moles, elephants, and all. Every man who has studied reproduction and even those who have been normally observant know that if kinds are present, then there is a reproductive behaviour in each kind which makes it capable of producing only individuals of the same basic kind, a reproductive behaviour which sets it apart both in the present and for all the future from all other kinds. Thus the man kind has from creation produced and will continue to produce to the end of time only human beings, beings which cannot be crossed or confused with any other kind of animal, not even with a chimp or a gorilla.

Thus it is that we recognize that Genesis *does teach a fixity* in the world of living things which has continued since creation week. But the fixity is not at the level of the *individual* so as to make offspring like their parents as minting dies and the coins they stamp, but rather at the level of the *kind*, so that new individuals are never anything other than of the same kind as their parents. For example, the fixity is at the level of the dog kind and not at the level of the kinds of dogs.

There is nothing in the creation account to deny the possibility that in some instance several subordinate groups may have been created in certain of the kinds. We may speculate rather harmlessly that the horse, the ass, and the zebra could illustrate one such case, and that within the rose kind—not the *Rosaceae* or rose family of the botanist with its pears, apples, strawberries, raspberries, blackberries, plums, cherries, etc., but the cultivated rose of the rose breeder—the Creator may have beautified the earth with many cross-fertile strains of roses. Because the respective kinds of plants and animals continue through all generations due to the peculiar, specific, and isolating chemical qualities within each kind, it would be expected commonly to find that the varying

members of a kind would all have nearly the same chemical constitution, a constitution which would make them incompatible when crossed with individuals of other kinds, but quite generally compatible and crossable with other varieties of the same kind. In many instances, even after these thousands of years of mutational change and deterioration, the Genesis kind and the modern biological species would be identical. Identity here would not exist where mutational change has accomplished the development of reproductive isolation between the members of two groups *within* the same Genesis kind.

The Bible-believing biologist rejoices that God has made it clear in Genesis that a fixity was built into the world of living things by a creation of organisms in all their kinds. It would appear indeed to be a strange divine activity which would go to all the meticulous care of production of hundreds of thousands of kinds of plants and animals and make no provision to prevent an immediate welter of hybridization which in a few generations would quite obliterate the lovely pattern of creation. This clear record of Genesis leaves the student of origins facing no dilemma in the matter of how much evolution has occurred among plants and animals. He knows that no blood-relationship exists between the basic types of our day, and that any similarity between kinds is significantly the result of the fact of one Creator with a master plan.

Chimpanzees and gorillas are marvellous, ingenious, and intriguing productions of an omnipotent and omniscient God, but the Book of Truth tells us that man and ape have different heredities in which convergence occurs only at one point, and that is in time, the moment when one Creator brought them into being as two distinctly different organisms. Upon this natural fact rests our hope for a soul-satisfying future.

—F. L. Marsh, Ph.D.

CONSCIENCE

From page 5

It is not God's will that we should always be asking for a sign. Any device wherein the element of chance plays a part gives opportunity for the devil to take advantage and turn it to his own good. The Lord would rather have us use one or more of the following means of discovering His will:

1. Through the Bible.

2. Through an enlightened intelligence guided by the Holy Spirit.

3. Through opening and closing providences.

4. Through counsel with others.

God has a thousand ways to provide for us and reveal His will; however, He has given us the above-mentioned principles by which we can seek His guidance. Whenever we come face to face with that which calls for wisdom and understanding, we have this counsel, "If any of you lack wisdom, let him ask of God." God is interested in everything which concerns us. He wants us to do His will and to understand it. He expects us to reason things out. Asking for a sign is not wrong. We have experiences recorded in the Scriptures to indicate that at times God has honoured such a request, but it is not His chosen procedure.

Conscience is not something to be ignored. It has its function and plays a most important role in life. It should be cherished and nurtured, but not as an inherent power to decide what is right and what is wrong.

We must have an enlightened conscience. Jesus points the way in His prayer: "Sanctify them through thy truth: thy word is truth" (John 17:17). Paul elaborates the thought thus: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16, 17).

When we accept the principle of making the service of God supreme, perplexities will vanish, and a plain path will appear before



TRULY EDUCATED

I believe a knowledge of the Bible without a college course more valuable than a college course without the Bible. Everyone who has a thorough knowledge of the Bible may truly be called educated, and no other learning or culture, no matter how extensive or elegant, can form a proper substitute.—William Lyon Phelps, Yale Professor of English.

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us. This will come about by the leading of the Lord and the use of our own minds that He has enlightened.

When we are willing to place ourselves without reserve on the side of Christ; when we are willing to follow a plain "Thus saith the Lord God of Hosts" and take the Bible as our guide; and when we are willing to "study to show" ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15), then our conscience will be a safe guide. Its pricks will keep us from going astray.

—G. R. Nash

A KNOWLEDGE OF GOD

From page 9

to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. Keep your Bible with you. As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in the mind.

We cannot obtain wisdom without earnest attention and prayerful study. Some portions of Scripture are indeed too plain to be misunderstood, but there are others whose meaning does not lie on the surface to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful

reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of God as for hidden treasure find truths of the greatest value, which are concealed from the view of the careless seeker. The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life.

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee" (John 1:47, 48). And Jesus will see us also in the secret places of prayer if we will seek Him for light that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the purity of His righteousness, and the great salvation that we have through Him. Jesus says, "He shall receive of mine, and shall show it unto you" (John 16:14). The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since He gave His Son to die for them and appoints His Spirit to be man's teacher and continual guide!

—Ellen G. White

(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 John 3:16
29 Je'sus answered and said unto them, Ye do err, for 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 unto you by

MARK YOUR BIBLE

Conducted by Bernard Pinghe

Punishment of the Wicked



DURING THE DAYS of Nazi domination in Europe Adolph Eichmann presided over the systematic liquidation of between four and six million people. When Germany was eventually defeated by the Allies Eichmann escaped. But for fifteen years men who were closely related to some who had died under his hands searched for him relentlessly. At last they discovered him in an Argentine city.

The dramatic story of Eichmann's capture, trial and eventual execution reminds us that there is no way to elude the punishment of God that will eventually fall upon the unrepentant sinner.

1. How futile is man's effort to escape from punishment for his sins?

Numbers 32:23, "Be sure your sin will find you out." (2 PW 2 Corinthians 5:10.)

Bobby Wilcoxson, "the most wanted criminal after Dillinger" said after his dramatic arrest, "I have the greatest respect for the FBI. I knew you'd get me eventually."

2. According to justice what will precede the punishment of the wicked?

2 Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (3 PW Matthew 7:23.)

"If the dead are already . . . writhing in the flames of hell, what need of a future judgment? . . . Are the wicked summoned from the place of torment to receive the sentence, from the Judge of all the earth, 'Depart from me, ye cursed, into everlasting fire'? Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!"—E. G. White, *The Great Controversy*, p. 549.

No.	Title	First Text	Code	No. of Texts
24	Punishment of the Wicked	Numbers 32:23	PW	13

3. What words of Jesus confirm that there will be no punishment before the judgment day?

Matthew 7:23. "And then [at the second coming of Jesus] will I profess unto them, I never knew you: depart from me, ye that work iniquity." (4 PW Hebrews 9:27.)

Many were interested in the Caryl Chessman case. It was after careful detailed examination of all points that judgment was issued. Every possible means were used to save him from execution. The punishment of death was carried out only after the condemning judgment.

4. When does the Bible say the judgment of all takes place?

Hebrews 9:27. "And as it is appointed unto men once to die, but after this the judgment." (5 PW 2 Peter 2:9.)

Heaven's influences are constantly around us to turn our hearts to God. "The Infinite Goodness has such wide arms that it takes whatever turns to it." Dante, *Divine Comedy, Inferno* Canto 111, Line 121.

5. Because the punishment of a sinner is after the judgment, in what stage is he kept now?

2 Peter 2:9. "The Lord knoweth how... to reserve the unjust unto the day of judgment to be punished." (6 PW John 10:11.)

"No man should be twice punished for one crime." *Legal Maxim*. It would be cruel for a wrongdoer to be punished *before* and *after* the judgment.

6. What earnest interest does Jesus have in saving the sinner before he dies?

John 10:11. "I am the good shepherd! the good shepherd giveth his life for the sheep." (7 PW Matthew 3:12.)

7. What punishment is reserved for those who finally reject God's mercy?

Matthew 3:12. "But he shall burn up the chaff [the unrepentant] with unquenchable fire." (8 PW Jeremiah 17:27.)

The unquenchable fire annihilates the sinner. The above text and similar texts are often used by some to describe an endless outpouring of God's fury upon the sinner. This is not compatible with God's justice, mercy, and love.

8. In an early destruction of Jerusalem, what limitation is placed on an 'unquenchable fire'?

Jeremiah 17:27. "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (9 PW Revelation 20:10.)

The record informs us that this prophecy was fulfilled. Jerusalem was burned. But when all that could burn was destroyed, the fire went out of itself.

9. How does the Revelator describe the fire that will consume the wicked?

Revelation 20:10. "And shall be tormented day and night for ever and ever." (10 PW Exodus 21:6.)

10. What limits the term 'forever'?

Exodus 21:6. "And he [a slave] shall serve him for ever." (11 PW Obadiah 16.)

Slavery ends at death. Till the slave dies he is a slave. Until the sinner is annihilated in the purging fire the punishment is upon him. The result of the punishment is for ever.

11. What is the final end of unrepentant sinners?

Obadiah 16. "They shall be as though they had not been." (12 PW Malachi 4:1.)

"One time I found a piece of scrap iron fastened to a piece of wood. I tried to get them apart, but the bolts were rusty. My grandfather showed me a better way. He threw it all in the fire and the wood burned and left the iron free. I thought of that experience when I was studying the punishment of the wicked. Righteousness could stand the presence of God just as iron or gold or precious stones could stand the fire. But sin was compared to wood, hay, and stubble, which would be consumed in the presence of fire as sin could not endure the glory of God." Leonard C. Lee, *Signs of the Times*, October, 1963, p. 14.

12. After the burning what will be left of a sinner?

Malachi 4:1. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (13 PW Deuteronomy 30:19.)

13. What is God's appeal to those who are in danger of hell fire?

Deuteronomy 30:19. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." (PW //)



SLEEPING ON A CLIFF

PATRICE SMART

A famous lecturer, a psychologist, once tried to explain to his audience the futility of telling a person to stop worrying or that there is nothing to worry about.

Said the psychologist: "I'd be willing to wager that there isn't a man or woman here who is worried about falling out of bed tonight. Suppose, however, your bed were placed near the edge of a 500-foot cliff. Would you feel the danger to be any greater than if it were in your own bedroom. Maybe not; but I doubt if you would sleep as soundly on the cliff."

"The worrier and the fretter," he went on, "are constantly on the edge of the cliff, and it is the cliff that constitutes most of the worries, fears, and anxieties."

Yet everyone worries, and many worry over the bridges they may never have to cross.

Have you ever tried to analyse your worries? Separate the legitimate ones from those that are imaginary, and talk or think yourself

out of those that only time or some future condition can control. For instance, you have planned a picnic. It looks like rain. It is too bad, but there is no point in worrying. You won't be able to change the weather.

On the other hand, it would be foolish not to have any concern about the outcome of a serious operation. But mitigating your anxiety with faith in a successful outcome will help.

A certain amount of anxiety about some things is necessary for survival, but it should never create distress.

It has been said that fear is faith in reverse. Fear makes us anxious. Fear makes us worry. But faith in God's providence helps us rid ourselves of both anxiety and worry.

It is more difficult for some than for others to fight the worry complex, but it is worth the effort.

Look worry in the face and ask: "Is this a necessary, helpful worry, or am I wasting precious time and energy on something I cannot change?"

In this way you can learn to brush off uncontrollable problems and expend your efforts in solving those worries that can be eradicated by careful thought and action.