



OUR TIMES

DECEMBER 1966



EVENTS and TRENDS

THE MOON CITY

"We'll Build a City on the Moon" is the title of an exciting, convincing essay published in the May issue of the American Medical Association's **Today's Health**.

The author, Physics Professor Dan Q. Posin of De Paul University, U.S.A., firmly believes that fifty years from now humans would have colonized the Solar System by building (1) a city on the Moon, (2) small colonies on Mars, and (3) smaller "outposts" on some of Jupiter's moons.

Calling the anticipated gigantic space exploits of the near future history's most exciting spectacle, the author says that going to the Moon would be like going back four billion years in time. Since the Moon has no atmosphere, no water on its surface and has not experienced weathering for about four billion years, going there would give many important clues about the origin of our earth and indeed our entire Solar System. There may be some primitive microbic life on the Moon, the author says, and quite possibly more advanced life on Mars.

With the success of the recent Ranger programmes and the hundreds of clear photographs obtained of the lunar surface, Professor Posin says we know a lot more about the Moon than Magellan knew about the world he set out to explore 500 years ago.

This is the kind of colony scientists are even now drawing out plans to build:

The Moon City would be ten miles in diameter built under a tough plastic dome that would darken with exposure to strong light, thereby preventing excessive glare, and hard enough to break small meteors into smithereens. (This kind of plastic is already in existence.) This dome would protect man from the Moon's extreme temperature, ranging from 212° to minus 170° Fahrenheit, by containing his required oxygen, humidity, pressure and temperature.

The city would house about 25,000 people. There would be oxygen and hydrogen production centres, food and textile factories, parks, power stations, fire departments, theatres, a courthouse and TV broadcasting stations. Plenty of available solar and nuclear power would run these establishments. There would be plenty of food for the in-

habitants, processed from Moon rocks and hydroponic farms, and plenty of leisure and entertainment in a palatial vacation area underground.

After the Moon, it would be Mars. Scientists believe that Mars is best suited of the planets for a colony, in that explorers there would make fewer and less drastic adaptations; it has an atmosphere, rotates at approximately the same rate as earth (24 hours and 57 minutes) and has a smaller range of temperature than the Moon's: 80° F. during two-week long daytime to minus 150° F. during the night of the same dismal duration.

Jupiter's moons may also make excellent sites for colonial outposts.

All these are envisioned to happen in fifty years' time. With the stepping out of two astronauts on to the Moon by about 1969, which will mark the culmination of a programme that will have cost \$ 20,000 million, scientists believe the Moon-conquest would have begun.

It is not our intention to forecast in these columns whether or not man will reach the Moon or Mars.

But sometimes we are led to wonder because of the constant threat of chaos and doom under which we have long been living whether time will last long enough for us to see the fulfilment of these dreams in the way we have visualized.

With all our knowledge and proud accomplishments, we are but suckling babes in an intricate universe that is wonderfully composed, from the minute amoeba to human anatomy and to the stars. We can never read into the designs of the Omniscient. If He wants us to go to the Moon and Jupiter, so be it, we will go. But we believe He is more interested in us exploring our own souls and hearts, and in our learning the art of living in peace and goodwill here on earth.

God has His own time-table and He will recondition our environment and life in such a way as to make it possible for this race one day to travel to the stars.

But first, let us conquer hate and prejudice here. Then with clean souls and changed hearts we will wait history's grand spectacle. We believe it will be astonishing.

OUR TIMES

THE WORLD



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A SEVENTH-DAY ADVENTIST PUBLICATION issued monthly by the ORIENTAL WATCHMAN PUBLISHING HOUSE, P. O. Box 35, Poona 1, India.

SUBSCRIPTION RATES: India, Rs. 4:75; Pakistan, Rs. 4:75; Burma, Ks. 4:75; Ceylon, Rs. 4:75.

SUBSCRIPTION PAYMENTS: Our representatives are authorized to receive each or cheques and to issue official receipts for same. For orders sent to publishers, make cheque or money order payable to Oriental Watchman Publishing House, Salisbury Park, Poona 1.

REGIONAL OFFICES: Andhra, Kerala, Madras and Mysore—13, Cunningham Road, Bangalore 1; Gujarat and Maharashtra—16, Club Road, Bombay 8; Uttar Pradesh, East Punjab, Delhi and Adjacent States—27, Barakhamba Road, New Delhi; Bihar, Orissa, West Bengal—Morabadi Villa, Ranchi, Bihar; Assam—Nongthymmai, Shillong; East Pakistan—130/C Dhanmandi Road, Dacca; Ceylon—15/2 Alfred House Gardens, Colpetty, Colombo 3; West Pakistan—Oriental Watchman Publishing House, 32 Mozang Road, Lahore; Burma—Book & Bible House, 68 U Wisara Road, Rangoon.

CHANGE OF ADDRESS: Send new address, with wrapper from magazine, or reference number on wrapper, to indicate old address.

NON-RECEIPT OF MAGAZINES: Inquire at local post office before informing us. If possible, send magazine wrapper when writing regarding non-receipt.

EXPIRY NOTICE: X on wrapper of magazine indicates subscription has expired.

Owned by the General Conference of Seventh-day Adventists (Southern Asia Division), Salisbury Park, Poona. Printed and published by V. Raju at and for the Oriental Watchman Publishing House, Salisbury Park, Poona 1. 2121-66.

Pope Paul VI has pledged his support for a united Europe. Such a unity would mean a return "to a glorious Europe of the past and at the same time the extension of Christianity to broader horizons that it might leaven the structures of this old continent upon which so many others still make demands."

*

An underwater hotel is being built in the shallow water off Japan. It is being planned so that patrons can watch the fish—and the fish can watch the patrons.

*

Nineteen sixty-six has been unique for the variety and number of natural calamities, according to one magazine. To prove its claims it listed many devastating world-wide floods, hurricanes, and other destructive events.

The reason for the calamities was stated to be sun activity. But whether the sun is responsible or not, these events are fulfilling Bible prophecy of catastrophes to occur just before the return of Jesus.

*

Russia's difficulties in counter-ing religion are continuing. An increasing number of Orthodox churches are being reopened, and the services are being largely attended.

*

A two-pound, shoe-box size radar device has been developed in the U.S. which detects hidden moving objects such as a walking or running man, animal or moving vehicle. It may be used by soldiers or civilian security guards to aim at targets they cannot see because of foliage, darkness or weather conditions.

PHOTO CREDITS

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Editorial

Some years ago I had occasion to visit a woman I had never met before. Later I learned that she had lived a rather wild life. According to a neighbour she had tried just about everything, and at the time I visited her was recuperating from a stroke she had suffered, apparently as a result of her intemperate living. But I knew nothing of this as I sat talking with her.

During the course of our conversation we began discussing the unsettled conditions of the world and the uncertainty of life. This led to some observations concerning the meaning of life, which prompted me to quote the words of the fifth century Christian, Augustine: "Thou [God] hast created us for Thyself, and the heart of man is restless until it finds rest in Thee."

For a long moment she gazed meditatively at the floor, then said, almost to herself, "That's true!"

After I had learned her story I realized that she had spoken from the sad depths of her own experience. She, like millions of others, had been seeking to satisfy the constant, undefined yearnings of her soul by indulging in the many follies and frivolities of life. She had found these things very desirable at first; a sparkling, effervescent cup. But while the immediate experiences seemed sweet, the results were a bitter aftertaste that was gall to her soul.

All men are seeking to find something to fill the soul's deep void. But whether we relish the idea or not, there is actually only one way in which the soul's longings can be satisfied. Wrote the famous psychologist, C. G. Jung: "Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life."

As you ponder these words, ask yourself the question, Am I happy? Do I have that deep happiness that lasts whether things are going well or ill?

You may have a good job, money, a good family, friends, entertainment, "things." But do you have REAL happiness? Or is there a gnawing emptiness, an inexplicable yearning, deep down, that things cannot satisfy?

If you have this emptiness, it is because there is, as someone has said, "a God-shaped void" inside you. And only the God who created you, who placed within you this longing for Himself, can fill that void and satisfy that yearning. Nothing else in all the universe can.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," said Jesus. You also may experience that peace and may end your soul's search.



THE HARVEST OF ARMAGEDDON

THE WOMAN, her eyes straying to the display of flowers and washed vegetables being arranged for the festival by her friends, slipped on the top step, and falling, crushed on the table the bunch of grapes which were in her hand. The juice quickly spread, staining the white linen cloth. Like bloodstains, she thought to herself, spilt among the harvest produce.

She was right. Crushed grapes at harvest time do remind one of bloodstains. When the grapes are harvested from the slopes of the Rhine and Rhone in Germany, the berries are trodden and trampled in the winepress vats for ten hours a day or more. And the arms, the legs, and the skirts of the peasants become splashed and stained with the spurting juice until they have the appearance of being splashed with blood itself.

It needs little imagination to liken the men, perspiring and stained as they trod the grape harvest, to the gore-stained fighting men returning from the carnage of battle. Which is why certain inspired penmen of long ago, whose spiritual eye-sight enabled them to see farther than most of us, saw frightening imagery in the scenes of the grape harvest. They saw in the harvest a symbol of the bloodshed and carnage which would come one day upon all the earth. They saw that violence would seed and multiply, re-seed and fructify until the earth would harvest a veritable holocaust of bloodshed, culminating in what they called the Day of the Lord, or Armageddon.

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YOU ARE NOT what you think you are, but what you think, you are." This is just another way of expressing the principle that Jesus taught when He said, "As he [a man] thinketh in his heart, so is he." Your actions may not be you. Expediency may lead you to behave in a way that does not accurately represent your real character. Your words may not be you. A wide gap may exist between what you say and what you are. Your reputation may not be you. People may think you to be better than you really are. **Your thoughts are you!**

Every wise person will repeatedly take an inventory of his thinking. There are certain questions we can ask ourselves with profit regarding our mental life. The first such question may well be, "Do we think?"

Every normal mind has great possibilities. How do we employ these God-given abilities? Do we spend our days bemoaning our lot in life or imagining ourselves better off than we really are? Do we concentrate on our fears, hatreds, and petty annoyances? Do we merely rearrange our prejudices? Do we exercise just enough constructive thinking to earn a livelihood?

A huge caterpillar tractor moved ponderously down the main street of a small town. People smiled as it passed by, for tied on behind was a small boy's wagon containing one solitary stone. How many minds capable of thinking great thoughts are content to haul petty loads. Do we really think?

"William Lyon Phelps, in his **Autobiography**, tells us that the happiest man is he who thinks the most interesting thoughts. Many people are lonely because they live in empty houses, considering the sparse furnishing of their minds. [The Roman emperor], Marcus Aurelius, wisely observed that 'man must be arched and buttressed from within, else the temple wavers to the dust.' He also tells us that 'the happiness of your life depends upon the quality of your thoughts.'" Norman Vincent Peale, **Faith Is the Answer**, p. 168.

In the fourth chapter of his letter to the Philippians, the Apostle Paul points to the things that are true, honest, just, pure, lovely, and of good report; then he says, "**Think on these things.**" Paul's emphasis is challenging. He does not resort to the negative approach by warning against wrong thinking. He names those great themes that constitute the subject matter of right thinking and urges Christians to think on those themes. He recognizes that a garden cannot be grown merely by pulling out weeds. Something of value must be planted and cultivated.

How often on the wall of an office we have seen the motto consisting of the word **THINK**. Thinking is hard work; thinking is sometimes dangerous; but, despite its rigours, thinking is the price of maturity and self-respect.

The second question that we might ask our-

selves regarding our thinking is, "Do we think clearly?"

Helen Keller is quoted as saying, "People do not like to think, for thinking leads to conclusions, and conclusions are not always pleasant." The Old Testament story of Job contains a lesson in clear thinking. The prevalent philosophy of Job's day was that suffering and misfortune were the direct results of specific sins. Job had been a highly respected man, but with dramatic swiftness misfortune overtook him. The major part of the book records Job's conversation with friends who were faced with the problem of reconciling their traditional thinking with the fact of Job's suffering. Throughout, these "friends" revealed their inability to think clearly. They held tenaciously to their tradi-

You are what you think

tion, although to do so made them unkind, unjust, inconsistent, harsh, and vehement. Job finally termed them "miserable comforters," and the reader is impressed with the truthfulness of this description.

Were these "friends" of Job bad men? By no means. They were the champions of orthodoxy, the men of stability of their day. They were good men, but they were guilty of muddled thinking. Finally the God whom they tried so heroically, but so vainly, to vindicate appeared on the scene and rebuked them for not speaking the thing which was right. Integrity needed to be matched by intelligence. Theory was inadequate without thought. Good intentions needed to be complemented with sound reasoning. Confused thinking has led to infinite misconceptions, especially in the field of religion.

"Do we think purely?" is another question that merits our consideration.

William James, the American psychologist, is quoted as saying, "Think of evil and, down among the nerve cells and fibres, the molecules are registering it, storing it up against us when the next temptation comes." The problem of impure thinking must be met realistically by every person. Strong biological drives within and prevalent enticements without present the mind with a constant temptation to operate on the sensual level. Conduct is generally restrained by an ethical code, by the desire for approval of the group, or by religious considerations. Often these deterrents to evil-doing



confine themselves to the overt act and leave the realm of thought ungoverned. Jesus recognized this in the Sermon on the Mount. First, He reminded His hearers that the pure in heart would see God. Then He pointed out that hatred and murder, lust and adultery, are violations of the same law. Jesus probed into the realm of thought and made it clear that no person could enter the kingdom whose mind was not converted as well as his actions.

Many a person is frustrated because he is ashamed of his thoughts. He recognizes that although his outward actions are acceptable to society, his inward self is not acceptable to God. The Scriptures tell of a gospel that is adequate to bring into captivity every thought (2 Corinthians 10:5). The Christian transformation of character includes "the renewing of your mind" (Romans 12:2). There is power in Christ not only to make conduct proper but also to make minds pure.

Another question that should concern us is, "Do we think unselfishly?"

Many articles and books have been written during recent years on getting along with people. The real answer lies in living so that people can get along with us! When the little pronoun "I"—the narrowest word in the English language—stands at the centre of thinking, we are not going to discover the full joys of friendship and association with other people. Paul said, "Charity . . . thinketh no evil" (1 Corinthians 13:4, 5). An unselfish, charitable mind crowds out jealousy, envy, impurity, and a legion of other demons that will possess our minds if we allow them.

The mind that is preoccupied with the question, "How can I make others happy?" is indeed in a wholesome condition. The thoughts of such a mind in the words of Dr. Frank Crane, "smell of sunshine." Such thinking transforms the life, radiates happiness, enhances the personality. People who think unselfishly have a protection against such human tragedies as crime and suicide. Homes where the members think unselfishly need not fear estrangement and divorce. If there were some way to convert nations to the principle of unselfish thinking, wars would cease. Is there not a great incentive to cultivate, with the help of God, the unselfish mind?

The final question we will consider is, "Do we think spiritually?"

To think spiritually does not mean to be an impractical dreamer. It does not infer an otherworldly unconcern for present needs and duties. To think spiritually means to give the One who made our minds the place He deserves in our thinking.

"It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

"Who has the heart? With whom are our
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FREEDOM TO FAIL

EVEN IF RANJU had done what you said, which I don't believe for a moment, you have no right to keep her after school. Teachers take too much on themselves." The telephone was having trouble in relaying the high-pitched indignation of the voice. It zinged unmusically under the assault of the strident tirade. "Ranju is never rude. It is no good your trying to tell me she was. I am her mother; I know her far too well, and it is no good saying things like that. Ranju is right here beside the phone, and she can hear every word you say. . . ."

Mrs. Nanji would have been the first to deny it with appropriate indignation, as she denied everything, but she was being cruel to her daughter. She was depriving her of one of her most precious possessions: her right to fail. At this stage of her life, after thirteen years of association with her mother, Ranju had more need of her failures than have most of us.

Ranju was not a happy child. In the classroom she was insulated by an air of tight-lipped self-righteousness. She was adept at sidestepping questions, and made plausible excuses for every error. She was able to produce written excuses for any homework that she found too irksome to do, and she showed extreme tenseness and hostility when such excuses were questioned. Her voice was perpetually balanced on a pitch and a cadence just about the territory of rudeness. She was insecure because she was training herself in the skill of getting by, in a place where nothing but achievement can bring success.

In the playground, she avoided group activities like games, and concentrated on the task of gathering two or three malcontents under her wing.

Ranju's mother had long ago placed in her daughter's hand a special key to a way of life. It had been given with loving solicitude, and many subsequent occasions had assured Ranju that she could enter that way with impunity. Her mother would always be there to back her up. But it was the key to a back alley of life, and Ranju had already made the unconscious discovery that this back alley was a very unhappy place, because the

voice that she reserved for her mother was the rudest and most querulous of all.

There are so many people more or less like Ranju's mother. And they have sons and daughters more or less like Ranju. They make them that way. Indeed, the best of us are not altogether immune from this ridiculous attitude to failure.

Let us take a little time to look failure squarely in the face. What is failure?

When a baby ends his wobbly progress from chair to sofa by plumping down on his fat little bottom, he is failing. When a tennis player lands a neatly executed backhand into the net, he is failing. When a pianist finds a too-quickly executed scale tumbling over itself with rhythm dislocated and fingers groping, he is failing. Every time our precise purpose is not fulfilled, it is because we have failed.

We all live with failure. It is unavoidable. It is a necessary prelude to success. An acrobatic tumbler must fall many times before he learns all the wrong things he can do.

In most circumstances we react quite sensibly to failure. The tumbler may be distressed by his falls. He may be exasperated by his slowness to profit by his mistakes. But he never pretends that they did not occur. When he falls on his face, he does not try to convince himself that he landed on his feet. He does not enshroud his failures in a morbid mist of shame. He does not feel guilty about them. He profits by them, and, if he is an expert, it is because he has developed the skill of exploiting his failures with unusual efficiency.

But here is a curious thing; the moment we enter the realm of school work, social behaviour, or religious life, our attitude to failure undergoes a marked change. Failure becomes a thing to hide from ourselves, to deny, to explain. Emotions that should be quite irrelevant to the failure rise up like a mist. In that mist the whole incident is distorted. We don't like to remember the occasion, and seek to banish it from our minds. Often we try to transfer the blame to someone else, or to a disturbed self that we disown. "I lost my temper"; "I was not feeling well at the time"; "I was distracted by worry"; "I lost my nerve momentarily"; are com-



mon excuses. These are primitive and highly illogical attempts to dissociate ourselves from our mistakes.

What is the effect of this childish behaviour?

In the first place, we rob ourselves of the benefit of failure. We do not make steady progress towards success. On the contrary, we remain in the sticky morass where failure is called by another name, and where we try to adjust to our environment by such devious means as Ranju used in the classroom and in the playground. We, too, find it an unpleasant locality to live in.

But the worst consequences of this attitude to failure lie deep in the bruised tissues of our subconscious. No one can live in a world of make-believe all the time. The sunshine vitamins of reality are missing. There is no joy in life. There is no muscle-building conflict with reality, nothing of the exhilaration that comes from improvement. In short, we condemn ourselves to a life without flavour, and without mental health.

But the most desperately unhappy part of the whole business is this: you can hide the truth from yourself to a great extent, but you cannot fool the subconscious. Deep down in the darkness of that primitive awareness that seldom communicates with the vividly conscious self, there is the unhappy knowledge that a complex pattern of behaviour is being built on a lie. There is no solid, comforting ground beneath our feet, and a deep and abiding sense of insecurity grows up within us. It often emerges into consciousness as nothing more than a mood, the smell of defeat, or at its worst, the conviction of doom, a neurosis.

Why do so many parents like Ranju's mother open an inviting gate for their children into such a realm?

The answer is simple enough. Failure is nearly always associated with pain, and parents like to shield their children from pain. Indeed, they feel it is their duty to do so, and no one would deny that it is within the legitimate function of parenthood to protect their children from danger. The abnormal involvement of youth in car accidents is a vivid illustration of the fact that they lack judgment in the area of risk-taking, but in the common ground of living and working, children must not be deprived of the right to make their own mistakes, face the consequences of them, and profit by them. It will, of course, involve suffering, disappointment, inconvenience, but there is value in that. When a young gymnast lands on his back in a half-hearted attempt at a somersault, the jar knocks the wind out of him but the discomfort sharpens his efforts to get more spring, more turn, so that he lands comfortably.

It takes a peculiar kind of parental courage to stand aside so that the full consequences of a child's failure may fall upon him. Indeed that is the high-water-mark of parenthood.

But there is another aspect of failure in which we almost universally act foolishly. We do not let a child have his failures, as his exclusive possession to do with as he wishes. We involve ourselves in his failures and thereby thoroughly confuse him and incur his hostility. How many children can bring home a bad school report without finding to their dismay that they have failed their parents and disgraced the family name?

When one stops to think about it, it is a curious thing that we should regard failure in sport as something so vastly different from failure in an examination. It is not that the second is seen as something much more serious than the first. A father can say, "Bad luck," with hearty cheerfulness when his son loses a tennis match by a double fault, and the son never feels that his status in the family has suddenly become questionable. On the other hand, a failure in examinations often becomes a matter of shame and embarrassment and anguished speculation about family reactions.

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ONE OF THE SADDEST THINGS in my life has been to see my children come up from innocent babyhood and begin to understand a little here and there of the shadow of death as their young eyes look out into the world. At first everything seems so beautiful to the child, so marvellous. Mother and Father can do everything; they have everything; their love is wonderful. The world is beautiful. Then they come up to five or six years of age and begin to sense the long shadow. They begin to question. "Father, why do people die?"

Then we have to explain that everything isn't right with the world, everything isn't youth and love. It isn't all happiness and sunshine. There is a shadow, and behind the shadow there is pain, and beyond pain there is a dark question mark—"winds from unshined spaces blow."

It was a great Persian poet of the twelfth century who wrote:

"Ah Love! could you and I with Him conspire
To grasp this sorry scheme of things entire,
Would not we shatter it to bits—and then
Remould it nearer to the heart's desire?"

No doubt the greatest book ever written by the hand of man, as far as literary excellence is concerned, is the book of Job. At least, it is one of the first books ever written. One thing that makes the book great is that it considers one of the world's greatest questions—the why of suffering. Why do the innocent, the good, suffer? Why do little children suffer? kind mothers? honest fathers? Read the book of Job. Read it over and over again. It will help you to face the question, though it does not answer it. It will help you to meet it with the grand truth that God is greater than man, is wiser than man, and we must leave things in His hands.


If there is a God, and if He is a good God, He will reveal Himself to the race that He has created. And, since a written revelation is more sure and certain than one that is merely oral, we would expect a written revelation. The Bible claims to be that revelation. It bears in itself its own witness to the truth—its harmony, the fulfilment of divine prophecy, the fact that it describes human nature perfectly and offers sensible and workable answers to our greatest questions: What are the origin and destiny of man? What is the secret of a happy life?



The answer
to the question,
Why evil?
may be found
with

The man w

An Angel Who Fell



This revelation which claims to come from outside our world, from outside ourselves, admits the reality of the shadow—sorrow, pain, heartache, and death. But it goes further and gives us the reason. Strange to say, the reason is a person, a powerful person, yet a perverted one. He is not a man, but an angelic being. For short, let us call him "the man with forty names": Apollyon, deceiver, murderer, prince of the power of the air, the spirit which now worketh in the children of disobedience, Abaddon, accuser of the brethren, your adversary, Beelzebub, Belial, the power of darkness, the serpent, the tempter, the god of this world, the wicked one, Satan, the devil, and many more.

Before we go a step further, let us say that the monstrosity of the European Dark Ages, that horned and tailed hobgoblin dressed in red tights and brandishing a three-pronged fork in his hand, bears no relation to the truth about this angelic being. The Bible reveals a being entirely different—highly intelligent, beautiful, and wise. Let us open the great Book of John's gospel: "Now is the judgment of this world: now shall the prince of this world be cast out" (John 12:31). This word **judgment** is really the word **crisis**. "Now is the crisis of this world." Jesus was looking forward to the cross. He said, "I, if I be lifted up from the earth, will draw all men unto Me." Verses 32.

Crisis of the Ages

This was the great crisis of the ages, the decimal point in human history, the watershed from which the centuries roll down in both directions. If I am crucified on Calvary, I will draw all to Me, and the prince of this world shall be cast out. If I die on the cross, that will settle the

great conflict and forever answer the question, Is God just? The controversy between good and evil will be decided. The accusations of this man of forty names will be confuted.

According to the Scriptures this angelic being fell from the highest position. He became the supreme egotist and aspired to be God Himself. He said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high" (Isaiah 14:13, 14).

"I, I, I." Selfishness rampant! The prophecy declares of him, "How art thou fallen from heaven, O Lucifer, son of the morning! [Lucifer means "the bright, shining one," one of his forty aliases] how art thou cut down to the ground, which didst weaken the nations!" (Verse 12).

Into the universe of love, hatred came. The Bible calls it sin, and "the wages of sin is death" (Romans 6:23). It entered the world through a great deceiver.

This great forty-named apostate rebel and sinner is described in symbolic language in the twenty-eighth chapter of Ezekiel as "the king of Tyrus": "Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty" (Verse 12). There are no horns and hoofs here, no red demon, no horrific caricature to frighten children. Notice—"wisdom," "beauty."

"Thou hast been in Eden the garden of God; every precious stone was thy covering." "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Verse 13, 15). He was created by God, perfect, wise, beautiful. Then came the terrible fall from angel to demon, from the heights to the depths.

This world of ours is the great stage on which the mighty drama, the controversy between good and evil, is being played to its end; and we are near the end. Then the whole universe of unfallen beings, the habitations of love, joy, and eternal peace, will see that love is stronger than death, that God is righteous. And when the curtain falls, there will be no more sin or sorrow, nothing wrong with the universe, only eternal harmony.

But someone asks, "Why did God make the devil?" He did not do so. He created a perfect being, but a free moral

ith 40 names

agent, as are we all. His high position was that of the covering cherub. (Ezekiel 28:14.) It was God who said to him, "Thou wast perfect." Do we understand it? No, but we can believe it, for it is so stated by revelation. The perfect became imperfect. We may read his final epitaph in Nahum 1:14. "I will make thy grave; for thou art vile."

"Thine heart was lifted up because of thy beauty; . . . I will lay thee before kings, that they may behold thee. . . . Therefore will I bring forth a fire from the midst of thee, it shall devour thee. . . . All they that know thee . . . shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezekiel 28: 17-19).

According to the twelfth chapter of Revelation, this exalted, though now degraded, being was cast forth into the earth with one-third of the angels of heaven. From that day to this,

every human thinker has had to contend with the great problem of evil—something wrong, some evil personality opposing the best interests and plans of men. Many great world philosophers and leaders have suggested that there seem to be demonic powers, which at times interfere with the welfare of the human race. The Scripture says: "I will make thee a terror, and thou shalt be no more" (Ezekiel 26:21). He is a terror now.

Jesus and the Evil Spirits

When Christ was on earth, He met unseen beings called demons. These no doubt were the fallen angels, who, with Satan himself, form the wandering dacoits of the spirit world. Using human voices, these demons said to Jesus, "I know Thee who Thou art, the Holy One of God" (Mark 1:24). "Art Thou come hither to torment us before the time?"

(Matthew 8:29). They knew there was a time coming—a judgment time, a day when sin and sinners will be no more.

Of some sinners, Jesus said, "Ye are of your father the devil. . . . He was a murderer from the beginning" (John 8:44). Every man who goes to the gallows, to the electric chair—in fact, every death of every sort—may be traced back to this "murderer from the beginning," who introduced sin with its penalty, death, to our race.

The End of the Drama

I was talking with a dear one the other day, and he said, "Oh, when I see the suffering in the world, the things going on that should not, what innocent men, women, and children suffer, I just cannot understand it!"

Well, I cannot understand it fully either. Job could not understand it. I cannot explain it from any human standpoint, but I find a hint about it in this divine Book, this revelation. It is clear from the Holy Scriptures that the world is a theatre for the whole universe. Beings in other worlds are watching important events, bigger than the actors. But soon the drama will be finished.

God does not hate the world, but He does hate the sin and evil—the lying, hatred, falsehood, obscurity, and confusion. God must work through justice, love, and truth.

In the not-distant future things will look different, too, than they do now. Then, if you are alive, you will see as God sees; and He will wipe all tears from your eyes. Then every intelligent being of the universe will say, glory, and honour, and blessing be unto our God, who doeth all things well." Then better than now, we shall be able to write a commentary on what some say is the hardest text in Scripture: "All things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

To page 17

The ancient ones
sought for light
and truth



and modern man
continues
the quest

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Shashi Forgets a Promise



Shashi was not a bad boy, only a thoughtless one. He had formed the habit of saying: "I dare you to do it." His mother had tried in vain to cure him of it.

"If you could only be sure it was the right thing you were daring someone to do, Shashi," she said one day, "it would be a different matter. But, unfortunately, I often hear you daring little boys to do things which might result in great harm to themselves."

"But, Mother," pleaded Shashi, "I don't really expect them to do it. You know they are not going to

do anything to hurt themselves just because I dare them."

"Some time someone might," answered Mrs. Ram; then she sighed as she watched her headstrong boy hurry away to school.

A week went by without Shashi's mother once hearing him dare anyone to do something. Then one Sunday afternoon several boys came to play with Shashi. The children played ball in the garden for some time. But at last they grew tired and one of them suggested that they go down to the little stream at the end of the gar-

den, and throw stones into the water.

They spent a happy half-hour on the banks of the brook. Then someone spied a plank across the water a short distance away. The brook was narrow there, and rather swift and deep. Shashi's mother had forbidden him to cross it alone.

"Let's go across the brook," said Raghu; and Shashi, easing his conscience with the thought that his mother had said he was not to cross it alone, was the first to reach the other side. One by one, the boys crossed the narrow plank until only little Gopi was left.

"I'm afraid," he said, "I might fall in."

"I dare you to!" shouted Shashi, laughing, and then before he could move, Gopi was on the narrow plank. An instant later the little boy had thrown up his arms with a cry, and fallen off into the river. As he disappeared from view, a scream went up from the boys. At the house Mrs. Ram heard the cry and came running toward them.

One of the boys had more presence of mind than the others, and he snatched at the plank and thrust one end out over the water to Gopi. There Mrs. Ram found him clinging, cold, and frightened.

She drew him swiftly to the bank. After Gopi had been to the house and dressed in some of Shashi's clothes, she inquired how it had happened.

Shashi hung his head for a moment, then looked up bravely.

"I think I was to blame, Mother," he said. "I knew you did not like me to cross the water, but I did. Then when Gopi was afraid to cross, too, I dared him."

"And you very nearly caused your little friend to lose his life," Shashi's mother said gravely.

"I thought about all you said, Mother," returned Shashi, "while Gopi was holding on to the plank before you got there; and I don't think you will ever have to tell me again not to dare anybody to do things—especially bad things, Mother."

—MARY STEWART

(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.)

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

MARK YOUR BIBLE

Conducted by *Bernard Pinghe*

Reward of Forsaking All

THE COST of following God has never been changed. It has always meant a total rather than partial and incomplete surrender. Often because of a false sense of values the Bible invitation to salvation has been lightly regarded. The most trifling excuses have been advanced to avoid accepting the gift of salvation.

1. What words indicate God's desire to have all men saved?

2 Peter 3:9. "The Lord is . . . not willing that any should perish, but that all should come to repentance." (2 RA John 3:16.)

Jesus' blood was shed for all and not for the few. He is not the Christ of a caste, or a class, but the Christ of all conditions of men! His blood was shed for all sinners, that their sins may be forgiven.

2. What did God do to save sinners?

John 3:16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (3 RA Matthew 26:39.)

The apostle Paul turned from national leadership and honour to poverty and persecution for love of Christ. And your Saviour "made himself of no reputation" and came to earth as a Son of man, and was made subject unto death, "even the death of the cross," for our sakes.

3. In the awful hours in the Garden of Gethsemane, to what extent did Jesus submit Himself to the Father?

Matthew 26:39. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (4 RA Luke 5:11.)

Captain Etheridge of the U. S. lifeguards stationed at Cape Hatteras one day ordered out the boat during a hurricane. One lifeguard protested,

No.	Title	First Text	Code	No. of Texts
25	Reward of Forsaking All	2 Peter 3:9	RA	9



"Captain Pat, we can get there, but we can never get back." "Boys," came the reply, "we don't have to come back!" In saving us, Jesus did not draw back.

4. What did the twelve disciples sacrifice to follow Jesus?

Luke 5:11. "And when they had brought their ships to land, they forsook all, and followed him." (5 RA Psalm 50:5.)

5. What does a covenant with God involve?

Psalm 50:5. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (6 RA Romans 8:18.)

There is joy in this type of surrender. When Calvin was banished from ungrateful Geneva, he said, "Most assuredly if I had merely served man, this would have been a poor recompense; but it is my happiness that I have served Him who never fails to reward His servants to the full extent of His promise."

6. If we surrender to the Lord now, what can we expect in the future?

Romans 8:18. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (7 RA 1 Peter 4:13.)

"When all my labours and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me."

Today beside my door
The small birds gaily sing,
They never mind the storm;
They still are carolling.

So may I have a song
When heart is filled with pain
Or when my lamp flames low,
Yes, even in life's rain.

7. What promise is given to all those who suffer for Christ?

1 Peter 4:13. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (8 RA Matthew 16:24.)

8. What extent of sacrifice is expected of followers of Christ?

Matthew 16:24. "Then Jesus said unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." (9 RA Mark 10:30.)

When the Italian patriot Garibaldi started on his greatest march, he issued this proclamation to his followers; "I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles, and death. Let him who loves his country in his heart, and not with his lips only, follow me."

9. What two-fold blessing is assured to all who forsake all for Christ?

Mark 10:30. "But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." (RA //)

We shall perhaps look death in the face again and again. But God promises victory and a rich reward to the overcomer. He promises us an eternal home and eternal life in which to enjoy it. He promises we shall be with Him for ever. This is God's call to heroism. Are we ready to answer, "I follow!"



MAY I HAVE A SONG

By Inez Brasier



ARMAGEDDON

From page 5

Harvest and War

Although it is purely coincidental that the two last world wars began in the harvest months of August and September, these wise men of old, had they lived today, would not have missed the irony of it, the grape harvest being trodden in West Germany, as the blood of the forces of evil was being trodden in France.

Said one of the old prophets: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? . . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment" (Isaiah 63:1-3).

The picture is of an Avenger, splendidly dressed as a conqueror, yet with His rich robes splashed and stained with blood. The hero explains that he looks like one who has trodden the grapes in the winepress because he has been at war, he has trampled upon all the evil of the earth and destroyed it.

The imagery is prophetic, and depicts the work of Christ, who at the end of time will come as the Avenger to destroy all those stubbornly impenitent who by the evil of their ways have contributed to the harvest of violence at the end of time.

This harvest imagery of the Avenging Christ is quite common in Scripture. It is found in Reve-

lation fourteen, and also nineteen: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. . . . And blood came out of the winepress" (Revelation 14:19, 20).

Harvest and the End

Harvest celebrations point not only to the climax of existence, but are reminders also of finality, of an end. Harvest tells us that growth has been completed and development has come to an end. There has been the seed, the blade, and now the full corn in the ear. Now there is completeness, the harvest, and also the end. Jesus saw life like this, and He applied what He saw to the growth and spread of evil, saying, "The harvest is the end of the world" (Matthew 13:39). Flowers spread, weeds spread faster, wickedness spreads fastest of all. And evil will multiply until it reaches a climax and is destroyed.

Even now the influences of evil are multiplying like some horrible, evil-smelling growth, producing crops of violence and passion unknown before. As one has written: "Agencies of evil are combining their forces and consolidating, strengthening for the last great crisis, . . . daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are on every hand. Men possessed by demons are taking the lives of men, women, and of little children. Every species of evil prevails."

This tide of wickedness is depicted in the Scriptures: "I saw three unclean spirits. . . . They are the spirits of devils, . . . which go forth . . . [to] the whole

world, to gather them to the battle of that great day of God Almighty" (Revelation 16:13, 14). Here are revealed the unseen, malevolent spiritual forces at work, preying upon the minds of men, deluding the senses of men, seducing the inclinations of men to do evil. In these verses is given a true picture of things as they are. There is a triumvirate of evil leading humanity into a rejection of the ways of God; the three generals of Armageddon seeking to destroy law and order, to undermine the pillars of civilization, and bring about its downfall.

One hymn writer has summarized it all thus:

"Wicked spirits gather round thee,

Legions of those foes of God,
Principalities most mighty
Walk unseen the earth abroad.
They are gathering to the battle
Strengthened for the last great
strife,

Christian, arm, be watchful,
ready,

Struggle manfully for life."

At the moment we have one cause for which to be grateful, and that is, there is a restraint placed upon the powers of evil. (See Revelation 7:1.) Men of character, people of strong conviction, are being used of God to withstand and check the downward tendency of their fellows. Dr. Elliott, once Bishop of Gloucester, wrote: "There is today a great body of public opinion which restrains evil from breaking out in its ruder and more violent forms. Men may be hostile to spiritual religion, yet they may scarcely like to shock public sentiment, or to incur the charge of depraving public morals. But there is coming a time after false principles have been taught, corrupt manners been tolerated, and the light of better things darkened, when public sentiment loses all sense of shame, and the decorums of life which have acted as a breakwater against the tide of evil are swept away. Then the hostile powers of evil, unchecked by popular conscience, will cross

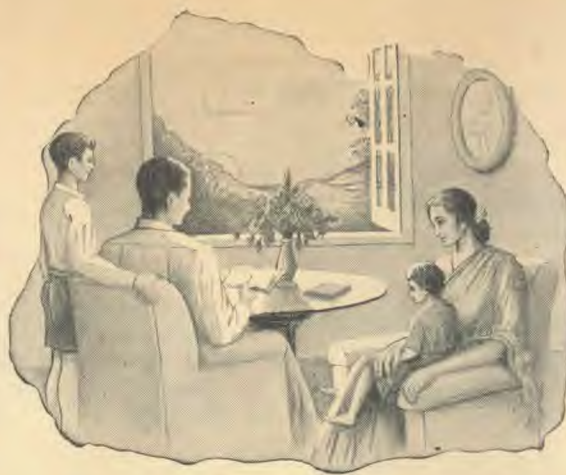
boldly over, and invade the sacred soil of public life. Evil will be universal." The end will come.

Hope for "The Last Day"

Those who have read **The Last Day of Berlin** when 1,562,000 houses were damaged by bombing, when 20,000 guns concussed the people's ears, when 100,000 women from eight to eighty were assaulted, will comprehend what uninhibited evil can be like. It was thus at the fall of Jerusalem, when in the agony of hunger women ate their own children. It was thus during the French Reign of Terror, when the Seine ran with the blood of the dead. There is indeed a terrible harvest ahead, a veritable blood bath (Revelation 9 and 19). This is the harvest of evil, the harvest that is Armageddon.

Is the future wholly forbidding, then? There is one bright hope. In the ancient battles that were fought within the vicinity of the village of Armageddon in north Palestine, the God of heaven providentially delivered His people from the powers that were threatening to destroy them. So in the last great conflict between good and evil, when it will appear that the violence of wicked men is about to obliterate that which is good, there will be a wonderful deliverance wrought. Our Lord, whose coming in glory has been the hope of His people for so long, will come back to earth as the Great Avenger. The Christ who once drove from the temple the racketeering priests, the unscrupulous sellers of cattle and sheep, the extortionate money changers, will avenge Himself and His people of all those who by their wickedness have destroyed the earth. Those people who resist temptation, and put personal effort into the task of upholding Christian standards, these will not be without a place of safety when the Avenger comes to punish the wicked in the harvest that is Armageddon.

—J. R. LEWIS



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MAN WITH 40 NAMES

From page 12

It is written that Jesus came to "destroy the works of the devil" (1 John 3:8). In Hebrews 2:14 we read that He came to destroy the devil himself. So, when Jesus died upon the cross, He sealed the fate of Satan, the man of forty names. It was his death warrant, signed and sealed, but deferred to a future day. Then, from every tongue and every creature in heaven and earth, and from all that are in the unfallen worlds, the united voice of the universe will rise to the praise of God. The great controversy will be completed.

Jesus said that some day fire would fall from heaven, fire "prepared for the devil and his angels" (Matthew 25:41). Then, the great controversy will be ended. "Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all thing animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—Ellen G. White in **The Great Controversy**, p. 678.

FREEDOM TO FAIL

From page 9

How have we become so confused over this matter of failure in some fields of life?

Part of the trouble comes from misguided techniques in the skill of bolstering up other people's desires to excel. Parents feel rather vaguely that they can punish their children by making them feel that they have brought suffering on the family. The child is expected to find this thought so unbearable that he will make superlative efforts in the future. But it never seems to go according to plan. The child is sullenly indignant that he can't have his failures to himself. It is his funeral, he argues to himself. He has to pay for it. He doesn't need the burden of guilt and shame they would heap on his shoulders. Quite often the child becomes irresponsible. "All right," he says with bitterness, "if they want to run my life, they can have the job of making me work."

But the more important reason is a religious one. Most people have distorted ideas of the Bible teaching on the question of failure. Many Christians assume that failure in the Christian life is unthinkable. They act as though their Father in heaven were adopting a similar attitude to their own failures—such as they adopt to their children's.

The fact of the matter is that the Bible takes a positive attitude to failure that generates cheerfulness and optimism. We are given pictures of spiritual giants like David and Elijah making the most resounding failures on occasion. We see their pain and distress when they do not face their mistakes, and when they acknowledge their faults. They improve. They become more expert in the field of spiritual things. Indeed, the exhilaration that comes from improvement in the readjustment following failure is everywhere apparent in this Book.

When we pass from the stories

of the Old Testament, to the gospel of the New Testament, it is clear that the most valuable thing that Jesus had to offer the tradition-steeped Jews was what seemed to their leaders to be a new and very dangerous attitude to sin. When He was confronted with a group of men doing their best to aggravate the sense of shame in a young woman caught in the act of adultery, He said to her, "Neither do I condemn thee: go, and sin no more." That is the very essence of the gospel: the picture of Christ directing a sinner to learn from his mistakes, and empowering him with the positive emotions that the Spirit can instil in him. John reminds us of this picture when he says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father. . . ." And Paul frequently becomes lyrical in his enthusiasm for the possibilities of improvement when we turn failures into success in Christ's strength.

But let us come to the conclusion of the whole matter. Failure in any field of life is simply one of the countless wrong reactions that we can make to the circumstances that confront us. Failure, as often as not, is painful. But that in itself is helpful. The most natural reaction to failure is an urge to make a better response. But this reaction is usually badly confused by interference from without. Let your children in particular have their own failures. They are their private property. Don't try to shield them. Don't involve yourself in their failures. Don't load them with irrelevant emotions of your own. Above all, don't teach your children to pretend that they have not failed.

After all, the right to have your own failures unspoiled by interference is one of the great freedoms. It may well be that Jesus had some of these things in mind when He said: "If the Son therefore shall make you free, ye shall be free indeed."

—LIONEL H. TURNER

YOU ARE WHAT YOU THINK

From page 7

thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him and our sweetest thoughts are of Him." —Mrs. E. G. White, *Steps to Christ*, p. 62.

The spiritual mind is the result of conversion. The natural stimuli of life do not produce such a mind. The power of divine grace transforms the mind from carnality to spirituality. Once this transformation is effected, the power of spiritual thinking is felt in every phase of personality and conduct.

We have all seen vacant lots, grown up to weeds and decorated with rubbish and junk. The marks of erosion and rocks scattered here and there make the chaotic picture complete. Then, one day someone with vision buys the lot and the picture begins to change. The weeds, rubbish, and rocks are removed; a house is built; flowers, lawn, and garden are planted; an attractive fence is constructed. That which was an unattractive chaos a few months before has been transformed into a thing of beauty. This is a parable of how the natural mind, filled as it is with sensuality and resentment, can be changed by the divine touch into the Christian mind. Such a transformation requires the desire of the individual to be transformed. It requires the active participation of the person in the work of transformation. It cannot be satisfactorily effected, however, apart from the power of God.

The world needs Christian minds. These minds may differ widely in capacity and brilliance, but they should have a common integrity, purity, and loyalty. Such a mind may be the possession of every person who responds to the appeal of the saving gospel of Jesus Christ.

—NORVAL F. PEASE

THEMES FOR THOUGHT

If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

—*The Bible*

In time as one comes to benefit from experience, one learns that things will turn out neither as well as one hoped nor as badly as one feared.

—*James S. Bruner*

In order that people may be happy in their work, these three things are needed: they must be fit for it; they must not do too much of it; and they must have a sense of success at it.

—*John Ruskin*

If men speak evil of you, so live that no one will believe them.

—*Anon.*

I think the first virtue is to restrain the tongue. He is nearest the gods who knows how to be silent even though he is in the right.

—*Cato the Younger*





JEALOUSY

JEALOUSY affects our spiritual life and health possibly more than any other single, evil twist of the human mind. No jealous person can be truly happy. He may enjoy privileges greater than do others, yet his mind becomes so introverted that he cannot appreciate his blessings or use them aright. Indeed, jealousy can incite people to the most heartless deeds. It changes a generous disposition into one that is small, mean, hard, and capable of suspicions. Jealousy and suspicion move together. The one cannot exist without the other. The aim is to expose to contempt, to awaken disgust, and finally, to succeed at any cost.

Of course, jealousy also is associated with possessiveness. A jealous-minded person cannot tolerate a rival. For such individuals possessiveness is love; but this is not true. Love is a settled disposition of goodwill toward the person loved and a respect for his personality and his happiness. Possessiveness is utterly selfish, and it is always harmful to the person possessed as well as to the possessor. Both personalities are thus dwarfed and warped—and sometimes finally destroyed.

At least three factors generate jealousy. This state of mind often is nothing more or less than an expression of serious emotional immaturity. Little children are jealous of any rival. The more coddling a child receives, the more jealous he is likely to become. Usually the child grows up. Jealous people, however, never grow up emotionally. Though forty according to the calendar, their psychological age may be identified with childhood.

An inferiority complex can be a second factor. Inferiority may be developed in the family context. Here, the circumstances are less important than the wrong reactions to them. Parents should take care that proper reactions are nurtured.

Unfair discrimination in the family life is possibly the most frequent cause of jealousy. Favouritism can play havoc with proper family relationships. The favourite in the end becomes the victim of his advantages.

Then a real or imaginary inferiority may produce a lack of confidence in which jealousy is likely to develop.

Now what can we do about jealousy? Very simply, the victim of this strange twist must be helped to develop positive virtues of maturity, trust, love. The Apostle Paul advises, "Overcome evil with good" (Romans 12:21). This is the positive, healthful way of dealing with defects of character. The suspicious person should be led to practise trust; the possessive person, real love; the crippled personality should be led to aspire to meaningful achievement.

Of course, more important than all this is the gift of God's grace through which the human will is changed and strengthened so that what is impossible through mere human effort becomes a miracle through divine power. When God has all of us, we can have all that is necessary to the good life.

—W. A. Beach