



OUR TIMES

MARCH 1967



EVENTS and TRENDS

THE GREAT DECEPTION

IN LAST MONTH'S Events and Trends we discussed a Bible prophecy which foretells a tyrannical, dictatorial power that will arise wielding a world-wide influence just before the second coming of Jesus Christ. In this issue we shall consider yet another occurrence that will be the cap-stone and climax of the final events of this earth.

The second coming of Christ "cannot come before the final rebellion against God," wrote the first century Bible prophet, Paul, "when wickedness will be revealed in human form, the man doomed to perdition. He is the Enemy. He rises in his pride against every god, so called, every object of men's worship, and even takes his seat in the temple of God claiming to be god himself. . . . But the coming of that wicked man is the work of Satan. It will be attended by all the powerful signs and miracles of the Lie, and all the deception that sinfulness can impose on those doomed to destruction" (2 Thessalonians 2:3, 4, 9, 10, NEB). And in another place Paul refers to the same event: "Satan himself is transformed into an angel of light" (2 Corinthians 11:14).

Several years ago we had occasion to listen to a tape recording of a voice claiming to be that of a leader of another world far out in space. This voice had spoken through the mouth of a man who alleged that he made psychic contact with other worlds, and that the beings of those worlds were using him as a kind of "radio speaker." A number of different voices had emanated from his mouth, and voice experts had testified that no one set of human vocal cords could, of themselves, reproduce such a variety of voices.

The particular voice we heard was low, vibrant and beautiful. But it was the message that we were particularly interested in, which was that a great master on another world was preparing to come to our earth to save us from destroying ourselves.

Some months back we read an article which quoted the following prediction made by a leading British astrologer:

"A great new leader who will deliver the world from chaos is about to arise. . . . He will be an orator with a bewitching voice. He will speak poetry naturally, and there will be music in his gestures. His knowledge will be colossal, and his judgments as nearly perfect as

we can imagine. In everything he does there will be this uncanny accuracy, and it is possible that those who have come in contact with him will feel that they have never before met anyone so sweet of temper, so gracious in manner, or so good to look upon. Wherever he goes the common people will love and follow him."

Remembering these things, and the Bible prediction quoted earlier, note this statement, made by a godly and careful Bible student:

"As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . The great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [See Revelation 1:13-15.] The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people. . . ." E. G. White, *The Great Controversy*, page 624.

Thus will come the final great deception which will succeed in deluding practically all the world, and which will thus sweep them to perdition with the Deceiver who is "doomed to perdition."

Christ alluded to this deception when He stated, "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, . . . and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." But "as the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man [Christ] be" (Matthew 24:23, 24, 27).

It is vitally important that *you*, reader, understand the enormous significance of these coming events for you, personally. We therefore invite you to mail to us the coupon found on page 12.

—T.A.D.

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After eighteen years of effort the United Nations General Assembly has unanimously given the force of law to the Universal Declaration of Human Rights. The Declaration upholds, among other things, the security and privacy of the individual, guarantees freedom of thought and expression and the right of an individual to a fair trial, and recognizes freedom of conscience and religion.

*

There is a growing demand for Bibles in many parts of the world. In Latin America the demand for copies of a modern translation in Spanish has been so great that supplies were exhausted within a few weeks in some countries. In Africa the growing literacy rate has produced an unprecedented demand for the Scriptures. And in Asia the revision of some current Bible translations is urgently needed. The United Bible Societies have set a budget of more than six million dollars for 1967.

*

Of the 360 million population in the rural areas of India, seventy-five per cent are without adequate water supply; thus water-borne diseases such as typhoid and paratyphoid, bacillary and amoebic dysenteries, cholera and diarrhoeal diseases are still high among the leading causes of death and disability.

*

At most there are only 700,000 Christians in Japan. Yet scientifically conducted polls show three million Japanese who, when asked about their religion, say they are Christian.

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The Golden Rule—"Do unto others as you would that they should do unto you"—is millenniums old, and is familiar to all of us. On the other hand, the Iron Rule is, as far as we know, a weighty pronouncement of more recent date. In fact, it may well have been formulated by some disenchanted genius of our own generation: "Don't do for others what they wouldn't take the trouble to do for themselves."

Now, we do not wish to be misunderstood as we discuss this topic. For we have some friends who occasionally ask a favour of us. We are glad to oblige, and hope we shall continue to have the honour of doing so. Furthermore, we sometimes ask favours ourselves. Performing these little courtesies helps to oil the wheels of life.

So be it understood that in this editorial we are referring exclusively to those who won't "take the trouble to do for themselves."

"Will you do this little thing for me?" Sometimes it isn't a little thing at all, but some big thing which requires that you put yourself out a great deal to accomplish. And one which the asker could and ought to look after himself, except that he would rather not soil his hands, or be inconvenienced, or sacrifice time, effort or money.

Then we think of those ill-done-by, woebegone, down-at-heel people who come to our doors looking for baksheesh. Almost without exception they have sorry tales to tell of how hard life has been on them. And possibly so. But we have observed that many of them can hardly get away fast enough when you suggest that you have a little job they might do to earn something. And when you trust them, how seldom they prove trustworthy.

This type of people has been around for a long, long time. The Apostle Paul knew about them nineteen hundred years ago. He wrote to the church at Thessalonica: "If any one will not work, let him not eat" (2 Thessalonians 3:10, RSV). Eminently sensible advice, we would say, and well worth listening to.

The fact is, when we "do for others what they wouldn't take the trouble to do for themselves," we are actually doing them a disservice. Depending on the circumstances, we are encouraging them to believe that the world owes them a living; we are encouraging them to be lazy; we are helping to make them less and less dependent upon themselves, and more and more dependent upon others; we are encouraging them to feel that we are obliged to do them favours; and we are helping to destroy in them the sense of dignity that every man should have, a dignity that comes with work well and honourably done.—T.A.D.

Editorial

THE IRON RULE



When Guilt Is Good

THE HEAD RADIOLOGIST in a large medical institution complained of persistent indigestion. One of his staff members urged him to have a series of X-rays made. This he did. In this particular institution, X-ray films were designated by number only as they were sent through the department.

The day following the making of the X-rays, a large number of films were placed on the radiologist's desk. When he came to the ones taken of himself, not knowing that they were his, he wrote, "Inoperable cancer of the stomach." And it was.

If there were such a thing as a spiritual X-ray that could take pictures of the true condition of the soul, and you should see such a picture of your own condition, you would probably write "inoperable." And you would doubtless be right, from the standpoint of human skill.

There is a big difference, however, for there is hope for every sinner who wants help, and there are no incurable cases. The Great Surgeon, if He is permitted to operate, never loses a case. And His services are needed, in your case and mine.

"For all have sinned, and come short of the glory of God" (Romans 3:23). This is the diagnosis of the great apostle to the Gentiles.

Nor is this opinion of the nature of the natural man confined to the New Testament. Isaiah wrote: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with

iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

"Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." (Isaiah 1:2-6).

The first part of Romans 3 is used by Paul to demonstrate the natural sinfulness of man. "As it is written, There is none righteous, no, not one" (Romans 3:10). Then, following this, Paul catalogues a fearful list of iniquities that he says men are afflicted with.

It may seem a terrible thing to indict the whole human race with sin. It may not be credible to you, but it is true, whether you believe it or not.

"The supreme irony of the human situation is that the one and only thing in which men are at one is sin. And the paradox is that sin makes any other unity imperfect, if not impossible."—D. R. Davies, *Dawn, Peacock's Feathers*, page 19.

Stop and think over this observation about sin. Talk to any thoughtful man, and if he is honest, he will tell you that he has a sinful nature. Think of the strife in the international situation. From marriage to international relations, it is sin that causes friction and often makes unity impossible; and sin is, as Davies has observed, the one thing that all have in common.

The *Reader's Digest* once carried this note: "In a small-town survey of domestic relations, husbands and wives were sent questionnaires to fill in. In the space for noting causes of friction in the home, one man wrote: 'Me!'"

It is quite possible that if many of us were to fill in such a questionnaire, we could write what this honest man wrote.

A feeling of guilt is the result of the knowledge that we are sinners, and as such, the feeling is a good thing.

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STEVE AND ASCOTT probably knew as much about mountain climbing as a Sahara nomad might know about ski jumping. But lack of experience made no difference. They started up their chosen peak that summer in Kashmir with the confidence of a Hillary or a Tensing.

All went well on the ascent. They couldn't have asked for more ideal weather. As for scenery, it was breathtaking. Spurred by the challenge to achieve their goal, they pressed on up the slopes, heedless of rocks or snow, until at last they stood on top.

So far so good. But now the descent. This probably would have been equally uneventful except that the two hikers decided to blaze a new trail. Experienced climbers don't do such things unless they employ a local guide or follow a map. But Steve and Ascott threw caution to the mountain goats. Why worry? After all, this was no Mount Everest. Furthermore, said Steve, in relating the episode afterwards, "We could look right down into the village of Phalgham. In fact, we could almost pick out our tents among the trees."

With an eye on the afternoon sun, they headed straight down the mountain by the shortest route possible—so they thought.

They had dropped down about five hundred feet when they noticed that the mountainside ahead came down sharply against the edge of the snow, leaving no bare ground for footing. However, they saw a clear route beyond the snow-field and so proceeded to cross over. This would have been easy on a flat surface, but that snow-bank was slanted at about a 40-degree angle. Ascott made it all right, but Steve, coming along behind, slipped and went streaking down the decline like a toboggan, landing with a thud on a rock ledge below.

Luckily, he was not hurt seriously, but this was only the beginning of sorrows.

At last they dropped down to where snow turns to water, and here they encountered a turbulent stream cascading down the mountain. For some distance they descended with it, crossing it now and again by leaping from one boulder to another over wide expanses of raging water. By so doing they passed their point of no return, because to reverse direction and jump those expanses on the up-grade would have been physically impossible. But this mattered little. Was not every step bringing them closer to camp at the foot of the mountain?

That's what they thought.

They little dreamed that their well-laid scheme was soon to plunge over a cataract along with the stream, leaving them high and not so dry between two precipitous canyon walls. The harrowing experience that followed is narrated in Steve's own words:

"With no alternative except to scale one of those cliffs, we started up the one to our left. Like flies on a wall, we climbed practically straight up, finding a handhold here and a toehold there.

"About 400 feet upward, we came to an impasse. There appeared nowhere to go, except back down. But what would we do down there? Besides, we were getting



The Outstretched Hand

colder by the minute. Clinging to the side of a rock wall 400 feet above a roaring torrent is no place to panic, but our lot seemed hopeless.

"Things happen in the mind at a time like that, which cannot be put into words—a searching of the heart, a reviewing of the past, a reaching out after God. What happened during the next few minutes was a miracle in every sense of the word.

"As my eyes searched the side of that mountain wall, I saw a possible way of escape—a foothold along the rock face to our right which led into a recess behind a huge rock about thirty feet distant. Shoulder high along this rock face were some cracks and crags for our hands. We decided to venture it.

"Ascott went first—his toes in the footholds, his hands in the cracks—out across that rock face. One slip—and I would have been alone! A minute later and he was in the recess. Now the problem was getting around and over the rock that hung out over the canyon. From where I stood I could guide him a little. There was only one way to do it—straddle the rock and shin up and around it as far as possible, hoping for a handhold or foothold on the other side.

"Out he went. For a moment it looked as though he was hanging in space—then his feet caught hold on the other side, and in another step he was standing on a ledge beside a little pine tree.

"Now it was my turn. I made the recess beside the huge rock all right. But as I swung astraddle of the boulder for the final leap to the tree my feet began to slip. That was my moment of destiny. I called frantically to Ascott to do something quick. And he did. He leaned way down and reached out his hand.

"As he came toward me in that swing, I realized I had my only chance. I made one desperate lunge and our hands clasped. Dazed and trembling, I landed beside the tree, looking back into the canyon that had almost become my grave."

What a story! And especially that thrilling sentence: "He leaned way down and reached out his hand."

That is what God has done for man—and still does today.

Danger threatened man because he disregarded caution and wilfully chose his own course. Sin, we call it. God warned against such foolhardiness.

He said, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But the man said, "We will not walk therein."

God pressed His entreaty: "Walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you." But the man said, "No, I have my own ideas."

God went even farther than entreaty. He offered to go along with the man as his Guide. "I will instruct thee," He said, "and teach thee in the way which thou shalt go."

But the man muttered under his breath, "I don't need You. I can find my own way."

Thus rebuffed, the Guide could do nothing but watch with deep distress as the man took a path that led straight to a precipice. Sadly He pondered, "There is a way that

seemeth right unto a man, but the end thereof are the ways of death."

The Guide could not stop the man, but He could follow him. Maybe the man would turn at last in dire extremity for help. Maybe he would count life more dear than loss of face or stubborn desire for his own way. At least the Guide would be on hand to help if he did.

So He followed the man. He saw him fall and pick himself up, all bruised and scratched. He wanted to draw near and soothe the pain. But the man said, "I'm not hurt," and went on.

He wanted to steady him lest he fall again, but the man brushed Him off, saying, "Mind Your own business, God. I can walk by myself."

God saw the man heading straight for the drop-off. He called. "Don't go there. You will be dashed to pieces on the rocks below." But the man said, "I can see. Don't try to boss me."

God knew that soon night would settle down over the man's world. Encompassed by darkness, he would get lost. "Take a light," God said. "My Word will be a lamp unto your feet."

But the man huffed his disdain. "Who's afraid? It is a long time before night and, besides, I don't want the extra burden."

Finally the man came to the place where the road vanished in thin air. Ahead was no place for his feet, and behind—well, he had passed the point of no return. On either side sheer walls rose high and forbidding. He fain would have paused to consider his next move, but time pressed him on. Life is like that. We can't stop or turn back.

The thought of trying to scale the wall terrified him, but what else could he do? How he wished he had listened to the Guide! Or had let Him come along! How alone he felt, threatened with death; and darkness was coming on!

"Oh, God," the man called, "where are You?" Would He hear? And if He did, would He come? Would He care?

Would He! That cry was like music to His ears. It offered the opportunity He had been waiting for. Hoping that the man in his plight might call, He was near by, ready at once to lift him from the thralldom of sin.

"Here I am," He called, but from above. The man hadn't expected Him there. "See My hand. You can reach it if you try, and I will lift you up."

The man saw the outstretched hand—the same hand he had spurned. And the voice was the same he had tried all along not to hear.

Repenting of his folly, the man grasped the hand as it swung toward him. With a mighty heave, God landed him in a place of safety.

That's what He wants to do for all. That's why He leans way down and reaches out His hand—that nail-scarred hand. It's near you at this moment.

Why not grasp it now?

—T. R. Torkelson

A Triumph For Truth

SOME seventeen years ago, a spirited battle began between east and west. It was known as the "Lysenko Controversy."

Attack and counter-attack were vigorously launched by means of press and radio. They were often spiced with a degree of acrimony rare among men of learning.

An early "broadside" was John Langdon-Davies' book, *Russia Puts the Clock Back*. This was followed by Julian Huxley's *Soviet Genetics and World Science*.

The battle was about the science of genetics, and mainly revolved around two men and two theories.

Genetics is the science of descent and heredity. Of only limited popular interest perhaps, yet it is vitally important to Christians who believe the Bible.

The two men mainly involved were Jean Lamarck, the famous French zoologist (1744-1829), and the equally famous Austrian biologist, Gregor Mendel (1822-1884).

Lamarck rejected the Bible story of creation. He taught the theory that the evolution of creatures resulted from peculiarities acquired due to environment being transmitted to later generations. He believed, in fact, that acquired characteristics are inherited.

Mendel experimented with pea plants in the monastery garden at Brunn, Czechoslovakia. In 1886, two years after his death, his theory, known as Mendelism, was published. In a word, it suggested that the nature of future generations is mainly shaped by the combining of factors *already existing in the parent cells*.

Russia, under biologists Michurin and Lysenko, accepted Lamarck and rejected Mendel. Scientists who failed to line up, were condemned and dropped. The West, shocked and amazed at what they considered to be a rejection of demonstrable fact, clung to Mendel.

In consequence, a battle raged, for fundamental issues were at stake—

particularly so for Christians who uphold the Bible.

Michurin and Lysenko realized the virtual impossibility of evolution unless Lamarck's theory were true. They evaluated Mendel—quite rightly and logically—in terms of special creation. They understood Mendel's theory to mean that change and variation in creatures, are limited to qualities and characteristics *already present* in the vital germ cells, and that any "newness" in future generations is only due to a *rearranging* of these factors at the time of conception.

They saw that on this basis, the radical changes demanded by evolution—from mollusc to man—were impossible. Mendel, they concluded, gave too much support to the Bible story which records God's decree at creation, Let everything "bring forth . . . after his kind" (Genesis 1:24).

In September, 1948, Russia's national paper *Izvestia*, published an editorial supporting Lysenko and "Michurism" in the contention that Lamarck was right and Mendel was wrong. Written by M. Kaftanof, minister of education, it stated: "There are two opposite trends in biological science. One of them is progressive and materialistic, called Michurin's theory, . . . the other is the reactionary, idealistic Mendel-Morgan theory. . . . Michurin's materialistic theory has been continually enriched by the works of his followers, with the academician T.D. Lysenko at their head. . . . Thanks to the care of the Bolshevik party and of the Soviet government, as well as to the personal care of our great leaders, Lenin and Stalin, Michurin's theory has been preserved. . . . All biological chairs and faculties must be held and supported by qualified Michurinists. . . . We must have textbooks based on the progressive Michurin theory. . . ."

This resolute stand was, in fact, an attempt to defeat the opponents of evolution.

But 1965 brought a heart-warming capitulation. Under the title, "Soviet

biology says the final farewell to dogma," *Medical News* reports the ending of "the dark age" of Russian genetics.

Lamarck, Michurin, and Lysenko have now been officially deprived of their "sainthood." But Mendel is "beatified" as a discoverer of genetic truth. Lysenko was gently dropped "for health reasons" in 1962.

Writing recently in *Pravda*, Russian scientist B. Bykovsky is refreshingly frank. He says: "Unfortunately in our country there developed at one time rotten theories and dogmas in biology, and administrative measures were used to retard the development of biology, especially genetics." (This is a reference to the 1948 session of the Academy of Agricultural Science at which genetics was declared to be a "bourgeois pseudo-science.")

Now comes the stupendous task of re-educating 100,000 biology teachers, and writing new textbooks. This bold and courageous reversal of outlook in Russia, is demonstrated by what the *Soviet Encyclopaedia* published in 1954, and what *Pravda* published in 1965.

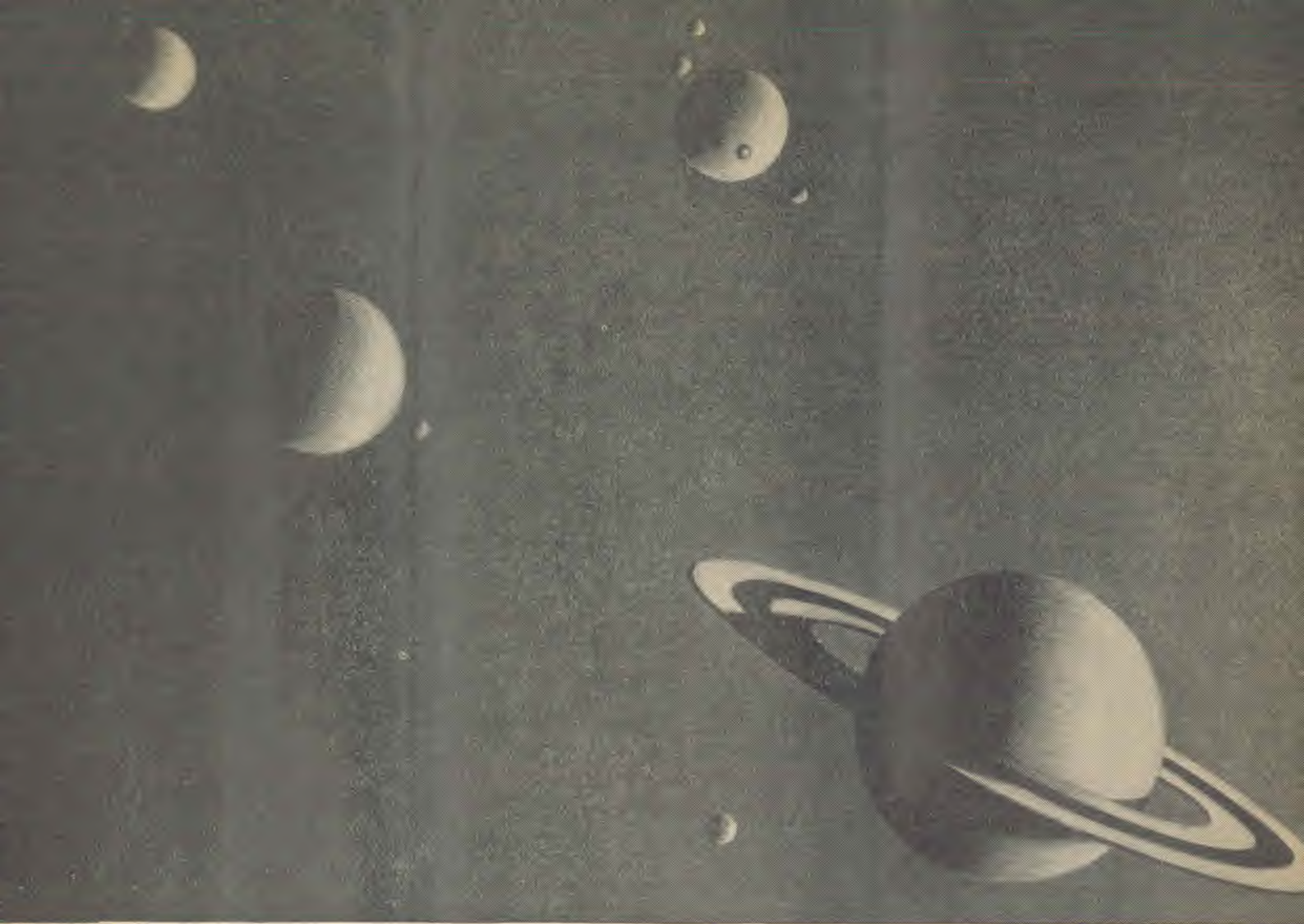
The *Encyclopaedia* states: "Mendel was an Austrian monk who developed a reactionary theory in biological science. . . ."

Pravda now states: "The finest commemorative monument to this leading son of the Czech people [Mendel] should be the further development of research in the study of inheritance to which he devoted his remarkable talents."

However, this does not mean that all geneticists who support Mendel are believers in the Bible story of creation, though some have honestly surrendered to the obvious fact that if Mendel is right, then evolution is wrong.

One of these courageous few is Lund University's botanical scientist H. Nilsson. He writes: "It is obvious that the investigations of the last three decades into the problem of the origin of species have not been able to show that a variational material capable of competition in the struggle for existence is formed by mutation. Further, as it has also been impossible to demonstrate a progressive

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THE GOD OF THE UNIVERSE

by M. E. Cherian, Ph.D.

WHEN MAN IS RESTORED to the image of his Maker—when his present nature is changed and his character reformed—he will have reached the place where the problems of human nature will be solved.

This observation, with which we concluded our previous article, opens a door upon a vast realm of moral and spiritual research. We, therefore, invite our readers to accompany us as we begin a quest which, we hope, will help us to understand how this transformation may take place. The

quest will take us along two paths of study: first, that which will help us to know something of God, and, secondly, that which will reveal how we may be conformed to His image. We shall try to discover something about God before we consider the question of becoming like Him.

What makes God, God? What are the revealed characteristics and qualities of this Being we call God which cause us so to refer to Him?

Let us seek to find an answer to this question by looking first at man himself.

“The most important factor that makes God God in relation to mankind is that He is the Source of life, the Originator of life.”

The basic possession of man is life. Without this quality all is nothingness. And, in the final analysis, all of our endeavours are directed toward preserving life and making it more meaningful. Life and life more abundant is the supreme blessing for which our souls crave and strive. Deny us the possibility of reaching toward these goals and life becomes valueless, merely a grey existence.

But, much as we crave life, one of the stark and inescapable realities of our existence is that life is not ours perpetually. Death is the inevitable end of the living. The living know that they shall die.

“Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.
’Tis life whereof our nerves are scant,
Oh life, not death for which we pant,
More life and fuller that I want.”

So, while our best efforts are directed toward perpetuating life and toward making it more meaningful, we at the same time realize that we can neither originate life nor make it eternal. It is in this context that we are confronted with God. And it is in this sphere that He lays His primary claim to being our Lord and our God.

The most important factor that makes God God in relation to mankind is that He is the Source of life, the Originator of life. We are because He is. Saint Paul, one of the greatest religious leaders who ever lived, said, “in him [God] all things hold together” (Colossians 1:17, RSV). Jesus Christ said that only God has “life in himself” (John 5:26). Therefore, we are totally and absolutely dependent on God for existence. “In him we live and move and have our being,” wrote the 6th century B.C. Greek poet, Epimenides. One thinker spoke of God in relation to human existence as the “inescapable God.”

In addition to being the Author of our lives, God is also the Creator of the world which makes our living possible. The Holy Bible tells us very plainly: “By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him” (Colossians 1:16).

Another religious leader expressed it this way, “All things were made by him: and without him was not anything made that was made.”

We catch a glimpse of the infinite creative power of God in the words of the saintly Hebrew philosopher of old: “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it



When we consider the of life and matter we are drawn

stood fast” (Psalm 33:6, 9). God was not dependent upon any pre-existing matter for the creation of our world, or the universe. We and the world we know are the result of the creative act of God, a creation from nothing. Therefore God owns the world, and He owns us. He is our God.

When we consider the mystery of the existence of life and of matter, we are drawn to the conclusion that there is a God. God is not the result of the fanciful imagination of man, even though there are those who refuse to acknowledge the lordship of God over their lives, and who may go so far as to deny His very existence. In recent years there has arisen in the West a group teaching what is called the “God is dead” theory. However, even the famous 18th century French sceptic, Voltaire, said, “If God did not exist, it would be necessary to invent him.” David, the greatest king the Israelites ever had, was a poet as well as a religious philosopher. He concluded, after years of observation and experience, that it is only the fool who says “there is no God” (Psalm 53:1). He was convinced that “the heavens declare the glory of God; and the firmament sheweth his handywork” (Psalm 19:1). Saint Paul saw in the created world proof of God’s power and majesty: “For the invisible things of him from the creation of the world are clearly seen,



mystery of the existence the conclusion that there is a God.

being understood by the things that are made, even his eternal power and Godhead" (Romans 1:20). All saints of all ages and lands have unhesitatingly affirmed not only the existence of God, but His claim on all of us for unquestioned and undivided loyalty.

We thus acknowledge our creator and sustainer as our God. With Sir Isaac Watts we say:

"Before Jehovah's awful throne,
Ye nations bow with sacred joy;
Know that the Lord is God alone;
He can create and He destroy.

.....

His sovereign power, without our aid,
Made us of clay, and formed us men. . .

Having acknowledged the existence of God, the creative acts of God, and our dependence upon Him, we go on to consider further His qualities and characteristics. This is relevant to our desire to be like Him in regard to the moral principles of life.

We begin by saying that God is perfect, absolute, and self-existent. When we refer to the perfection of God, in which He does not change, not only in His being but also in His purposes and promises, we are referring

to His immutability. On the ground of this attribute, God is exalted above becoming. He cannot be added to or taken from; He is free from all growth or decay of His being or His perfections. This immutability makes God the supreme moral force of the universe. Thus, we agree with the poet, who wrote:

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Because God is immutable we also know that His knowledge and plans, His moral principles and volitions, remain forever the same. Thus one Christian saint proclaimed Him as one in whom "there is no variation or shadow due to change" (James 1:17, RSV). And God Himself declared, "I change not" (Malachi 3:6). In this we see a great contrast to our own experience of constant change, undependability and mutability. With us "Time spins fast, life fleets, and all is change." Apart from God we are inclined to agree with Dr. Radhakrishnan: "Nothing is, everything flows." So our souls cry out to God with Henry F. Lyte:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me."

Besides being immutable, God is also infinite. His infinity may be said to be that perfection by which He is free from all limitations. By this we understand that He is not limited by the time-space universe, or confined to the universe in which Deity Himself operates. It does not involve God's identity with the sum-total of existing matter. The infinity of God is identical with the perfection of His divine Being.

The infinity of God also involves His absolute perfection in connection with His eternity and His immensity. Jesus Christ spoke of the God in heaven as "perfect" (Matthew 5:48). In a sense this infinity qualifies all other attributes of God. For example, His infinity in relation to time is called eternity.

One writer defines God's infinity as that "perfection of God whereby He is elevated above all temporal limits and all succession of moments, and possesses the whole of His existence in one indivisible present." God calls Himself the "I Am." He is the eternal "I Am." The Holy Bible says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psalm 90:2). In another passage, Saint Paul speaks of God's glory "throughout all ages, world without end" (Ephesians 3:21).

"'Time spins fast, life fleets, and all is change.' Apart from God . . . 'Nothing is, everything flows.'"

“Whither shall I go from thy spirit? Or whither shall I flee from thy presence?”

When the infinity of God is considered with reference to space, we speak of His immensity. This immensity is that perfection by which He transcends all spatial limitations and yet is present in every point of space with His entire Being. We refer to this as His omnipresence, or immanence.

The Hebrew poet described God’s immanence in these graphic words, “Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day; the darkness and the light are both alike to thee” (Psalm 139:7-12).

Our God is unique. There is no other being like Him, and, from the nature of the case, there can be but one. Everyone and everything else exists of and through and unto Him. There is “none else” (1 Kings 8:60). Saint Paul said: “But to us there is but one God, the Father, of whom are all things, and we in him” (1 Corinthians 8:6). While the gods of the world are man-

made, the God of the world is self-existent, and made us all.

In our quest for spiritual regeneration and eternal existence from a world of sin and all of its attendant tragedies, how gratifying it is to note that we have a God of infinite power, power to create, and to sustain His creation; power to grant us everlasting life. The great religious leader of the 16th century, Luther, therefore sang:

“A mighty fortress is our God,
A bulwark never failing . . .
And though this world with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us.”

It is more than God’s power and might we are conscious of. We shall consider His attitudes toward a suffering humanity and His character as manifested to the universe which will give us greater hope of our emancipation. This we shall do in our next study. In the meanwhile let us reverently acknowledge God’s sovereignty over our lives with the 18th century poet, Anne Steele:

“My Maker and my King,
To Thee my all I owe;
Thy sovereign bounty is the spring
Whence all my blessings flow.

The creature of Thy hand,
On Thee alone I live,
My God, Thy benefits demand
More praise than I can give.

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LAWS OF LIFE

[Second of Two Parts]

THE IMPORTANCE of regularity in the time for eating and sleeping should not be overlooked. Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant.

In regulating the hours for sleep, there should be no haphazard work. Students should not form the habit of burning the midnight oil and taking the hours of the day for sleep. If they have been accustomed to doing this at home, they should correct the habit, going to bed at a reasonable hour. They will then rise in the morning refreshed for the duties of the day.

Right habits of eating and drinking and dressing must be insisted upon. Wrong habits render the youth less susceptible to Bible instruction. The children are to be guarded against the indulgence of appetite, and especially against the use of stimulants and narcotics. The tables . . . should not be loaded down with food containing condiments and spices.

We are not to indulge in any habit that will weaken physical or mental strength, or abuse our powers in any way. We are to do all in our power to keep ourselves in health, in order that we may have sweetness of disposition, a clear mind, and be able to distinguish between the sacred and the common, and honour God in our bodies and in our spirits, which are His.

Correct Posture

Among the first things to be aimed at should be a correct position, both in sitting and in standing. God made

man upright, and He desires him to possess not only the physical but the mental and moral benefit, the grace and dignity and self-possession, the courage and self-reliance which an erect bearing so greatly tends to promote. . . .

Next in importance to right position are respiration and vocal culture. The one who sits and stands erect is more likely than others to breathe properly. But the teacher should impress upon his pupils the importance of deep breathing. Show how the healthy action of the respiratory organs, assisting the circulation of the blood, invigorates the whole system, excites the appetite, promotes digestion, and induces sound, sweet sleep, thus not only refreshing the body, but soothing and tranquillizing the mind. And while the importance of deep breathing is shown, the prac-



A healthy functioning of the respiratory organs keeps the whole body mechanism in the best of health.

tice should be insisted upon. Let exercises be given which will promote this, and see that the habit becomes established.

Voice Training

The training of the voice has an important place in physical culture, since it tends to expand and strengthen the lungs, and thus to ward off disease. To ensure correct delivery in reading and speaking, see that the abdominal muscles have full play in breathing, and that the respiratory organs are unrestricted. Let the strain come on the muscles of the abdomen rather than on those of the throat. Great weariness and serious disease of the throat and lungs may thus be prevented. Careful attention should be given to securing distinct articulation, smooth, well-modulated tones, and not-too-rapid delivery. This will not only promote health, but will add greatly to the agreeableness and efficiency of the student's work.

Hygiene

In the study of hygiene the earnest teacher will improve every opportunity to show the necessity of perfect cleanliness both in personal habits and in all one's surroundings. The value of the daily bath in promoting health and in stimulating mental action should be emphasized. Attention should be given also to sunlight and ventilation, the hygiene of the sleeping room and the kitchen. Teach the pupils that a healthful sleeping room, a thoroughly clean kitchen, and a tastefully arranged, wholesomely supplied table will go farther toward securing the happiness of the family and the regard of every sensible visitor than any amount of expensive furnishing in the drawing room. That "the life is more than meat, and the body is more than raiment" . . . is a lesson no less needed now than when given by [Jesus] . . . nineteen hundred years ago.

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge.

The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow. The surrender of hurtful indulgences requires sacrifice. But in the end it will be found that nature, untrammelled, does her work wisely and well. Those who persevere in obedience to her laws will reap the reward in health of body and health of mind.

In regard to that which we can do for ourselves, there is a point that requires careful, thoughtful consideration. I must become acquainted with myself. I must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body.

Our bodies are God's purchased possession, and we are not at liberty to do with them as we please. All who understand the laws of health should realize their obligation to obey these laws, which God has established in their being. Obedience to the laws of health is to be made a matter of personal duty. We ourselves must suffer the results of violated law. We must individually answer to God for our habits and practices. Therefore the question with us is not, "What is the world's practice?" but, "how shall I as an individual treat the habitation that God has given me?"

—E. G. White

WHEN GUILT IS GOOD

From page 5

It should be properly recognized for what it is and dealt with in the right way. There is such a thing as an unhealthy sense of guilt, and it can be left to fester and become a psychological problem, but this does not need to happen.

In fact, man without a sense of guilt becomes a monster.

"Nothing is so sinister in our world today as the decline of the sense of sin, the dissipating of the sense of guilt. It is literally a process of dehumanization, or producing a race of anti-humanity."—Davies, page 57.

Modern secular philosophy has held dear the theory that man can perfect himself. Social justice has been looked to as the panacea for human ills, but has yet to demonstrate that it works out that way. Witness the suicide rate in countries that have the least poverty.

Man is not totally depraved. He has many good qualities, and when challenged and aroused is capable of exceptional nobility. This we all have knowledge of. But that does not mean that he is innately good; in fact he is the opposite. As the English say, "There is a maggot in the apple."

Man has wrestled with his own sinful nature and has been defeated by it. The ancients puzzled over it. The Greeks compared evil tendencies in their own natures to sediment in a vessel full of clear water. Unshaken, the vessel's clear water seemed pure and good, but when disturbed the whole contents of the vessel became foul. Not a bad comparison to the action of sin in any life!

It has been said that the difference between the men of ancient Egypt and modern men is not as great as their similarities: "The staggering fact about all human history is this: *that every effort at creating a continuously progressive, growing civilization has hitherto failed.*"

Arnold J. Toynbee, in *A Study of History*, lists twenty-one civilizations. Fourteen of the twenty-one are completely dead, and some have so entirely disappeared from history that their existence was unknown until remnants were dug up by arch-

æologists. None of the entire list of twenty-one has succeeded in creating a utopia.

Many forms of government existed among these civilizations. Some were extremely well situated as to climate and soil. Their collapse and failure could not be attributed to external conditions. Considering these facts, Toynbee wrote: "We have found that these breakdowns are not acts of God. . . . The evidence, so far as it goes, suggests that . . . an increase in command over the environment was a concomitant of breakdown and disintegration and not of growth. . . . That is, precisely when man's *technical* power was increasing, his *moral* power was decreasing. . . . Whatever the cause, it does not lie outside the sphere of human will and mind.

"Thus the increasing command over the environment which an ironic or malicious or retributive Providence is apt to bestow upon a society in disintegration only serves, in the end, to put a greater driving power into the suicidally demented society's chosen work of self-destruction; and the story turns out to be a simple illustration of the theme that 'the wages of sin is death.'"

Modern times have done nothing to contradict Toynbee's comments. The sickness of humanity is more terribly evident today than ever before. Even democracy, good as it may be, and which many thought was the answer to all ills, has not always brought peace or security with it. In fact, in some respects, it has worked ill to its citizens. "Kings, when they made war, spared the people, but the people, when they make war, spare nobody, not even themselves," says one student of history.

Perhaps no one in our time has had a better grasp of the sweep of history and the progress (or regression) of man than Winston Churchill. No one could call him a pessimist, but realist he certainly was. He says: "Mankind has never been in this position before. Without having improved appreciably in virtue or enjoying wiser guidance, it has got into its hands for the first time the tools by which it can unfailingly accomplish its own extermination. That is the point in human destinies to which all the

glories and toils of men have at last led them."

It all comes back to the point that wars are caused by *people*, not by weapons.

Wise men have often been mistaken about this. Nobel, the inventor of dynamite, while wise in chemistry and invention, was lacking in his knowledge of human nature. He felt sure that dynamite was so terrible an explosive that wars would cease. To his horror, the nations seized avidly upon this new and powerful explosive as a more efficient method of waging war upon one another. Out of his dismay, Nobel hit upon the idea of the Nobel Peace Prize, which is a memorial not only to Nobel's good intentions, but to his ignorance of human nature as well.

We may smile condescendingly about Nobel and his dream, but we might well ponder the folly of those who have the same hope in regard to the possible war inhibiting inventions of nuclear explosives and chemical biological warfare.

Does this hard knowledge of human depravity lead us to pessimism and despair? It did not lead Isaiah or Paul to despair, because they knew the cure. They were clear-eyed realists when it came to assessing human nature, but they also knew that human nature could be changed. After he had recounted the sins of mankind, Paul wrote: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. . . . For all have sinned, and come short of the glory of God; *being justified freely* by his grace through the redemption that is in Christ Jesus" (Romans 3:20-24).

It is impossible to reform humanity, but it is entirely possible for God to *redeem* and re-create it. To bring this fact home to the human race is the mission of the church. The commission given to the church was not to reform men and make them better, but to save them. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

"When a bishop announced a Quiet Day for the clergy, one of them wrote back and said, 'What my parish needs is not a Quiet Day but an earthquake.'"—E. Stanley Jones, *Conversion*, page 99.

That is what we all need—an earthquake that will re-create us.

John wrote, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Revelation 21:1). This is the promise of God, in prophecy—a new earth. But God is not going to create a new earth and fill it full of "old" people. He is going to populate it with new people, people who have had a spiritual rebirth.

God had a new earth once, in the beginning. Sin ruined it, but did not ruin the plan of God for a perfect world with sinless people. That is what the twenty-first chapter of Revelation is about. If we are to have citizenship in that future earth, we are not going to get it as reformed people, but as *redeemed* people.

—R. E. FINNEY, JR.



Adventures in Parenthood

with Lucile Joy Small, R.N.

FATHERS-IN-WAITING

LAST MONTH we discussed the responsibilities of the mother-to-be. We now turn our attention to the "expectant father", and we invite "mother" to listen in as we chat with him.

What dreams and hopes—alternating with fears and anxieties—you are finding your days filled with as you await the arrival of your little one.

Perhaps you have your hopes pinned on a boy, and you envision yourself walking along the road with a miniature replica of yourself clinging to your hand. He tries to adjust his baby steps to your longer stride, while he looks adoringly at you saying, "Daddy, some day I'll be as big as you, won't I?"

Or perhaps you dream of a demure little miss with shining curls, standing on a stool by the kitchen table contemplatively watching the queen of your home preparing food, as she says, "Mamma, I could do that if you would let me."

With mingled hope and longing you turn to your best Friend with a prayer in your heart, "O God, please let this little one be healthy, and give it a good life. In a world that is filled with fear, poverty, and pain, protect it, and help it grow to be a noble man or woman whose life will make this world a better place."

You feel that you are willing to make any sacrifice to see this prayer answered. There is a way. The life that you wish for this little one is the very life that your loving heavenly Father desires you to have, for He tells you Himself: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2). And He offers you His help in achieving your desires for your child: "I will contend with him that contendeth with thee, and I will save thy children" (Isaiah 49:25). He tells you of the measure of His love for you: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

He tells you how to come to Him! "If we con-

fess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). He tells you, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children" (Acts 2:38, 39).

Some of these things you have heard before, but you did not realize their meaning. Your anxiety today is making you feel a part of God's suffering, and your love for this tiny bit of your own flesh, this precious trust from God, is giving you a new view of God's love and concern for you. Your search for security has been rewarded.

With a new earnestness you consider God's Word: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). You determine that this little one shall have a happy, healthy childhood, so far as lies within your power to make this possible. You want it to appreciate beauty and goodness, and to be a joy in your home. You want it to form a noble character.

Much of this is in your hands as you endeavour to make your home the healthiest, happiest place on earth. The food you eat, the enjoyment of your leisure time, the choice of your friends, will be decided on the basis of what is best rather than on inclination. You will teach self-control and self-discipline by example as well as by words. This will go a long way in determining the course of this little one's life. You will make the mother's task easier in teaching the child to enjoy nourishing food, a healthy way of life and its accom-

panying pleasures. "He that overcometh [what else but unhealthy desires?] shall inherit all things; and I will be his God and he shall be my son" (Revelation 21:17).

God's Word gives you a glimpse of the future. "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1 to 3). It tells of "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13), where "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Revelation 21:4).

These are only a few of the promises of your heavenly Father to you. Will you not claim them, and thus holding your Father's hand, take the hand of this little one, God's treasure-trust to you; and build for a good life here, and an eternity beyond?

A TRIUMPH FOR TRUTH

From page 8

adaptation by means of the transmission of acquired characters, we are forced to the conclusion that *the theory of evolution has not been verified by experimental investigations of the origin of species.*"—*Hereditas*, vol. 20, page 236 (Italics his).

Those who now advocate the so-called Neo-Mendelism—and this would include Russians—believe that evolution is possible by mutations, or

changes, in the parent cells.

Experiments since 1910, especially with the fruit-fly, prove how such changes can most certainly be achieved. By X-rays and other means, scientists have induced changes in the germ cells, in an effort to produce an entirely new creature.

But despite all the changes, after 800 generations (equivalent to 20,000 years on the human scale), the fly still remains a fly. Striking changes of many kinds have been achieved, but all are simply "pathological departures from normality."

Mutations, generally, are bad. Some are even lethal. They result in defects which may be interesting, but which cause the creature loss of vitality.

Which all adds up to the fact that the Bible is true.

When He made the world and all within it, the Creator said, "Let everything bring forth *after its kind.*" Thereby God established the fixity of species. True to this decree, the fruit-fly still remains a fruit-fly despite all the experiments. So do all other creatures remain stable within their family group.

Variations we certainly do see. But these are limited by nature's boundaries fixed by the Lord Himself at the time of creation.

It has been conceded that without the supporting evidence of genetics, evolution cannot honestly be accepted as valid. After over half a century of intensive study, that support has not come.

Nor will it come; for the inspired declaration of the Bible is that God's Word "is true from the beginning"—and that means Genesis (Psalm 119:160). It means that God is our Creator—not blind evolutionary forces. "It is he that hath made us, and not we ourselves" (Psalm 100:3).

It means that as our Creator, God has a just claim on our allegiance, belief, and worship.

It means that we should cease from conformity with those who do not "like to retain God in their knowledge" (Romans 1:28), and "worship him that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7).

—R. D. Vine

Insight

"Moreover, we can make time by living with the values that grow richer. Somewhere I have heard the saying, 'Even a fool can count the apples on a tree, but it takes a wise man to count the trees in an apple.' To see the tree in the seed and then help it to grow; to pick the winner before he has won his laurels and then help him to win; to discover the poet or genius in that dreamy, restless, nonconforming schoolboy, and then help him to find himself, that is the creative kind of wisdom which keeps life growing and entitles us to be called 'workers together with God.'"

Ralph W. Sockman.



ANSWERS FROM THE BOOK

Conducted by the Voice of Prophecy

Questions related to Bible subjects or personal spiritual problems are invited. Address to "From the Book", Box 35, Poona 1, India.

LAZARUS' RESURRECTION

Would you call it a resurrection when Christ raised Lazarus from the grave? Does not resurrection refer to the raising of the dead at the time of the judgment? Can the raising of Lazarus be called a resuscitation?

The word "resurrection" ordinarily refers to the raising of all the dead at Christ's coming, but it is also used by religious writers and commentators when referring to the raising of individuals. In the latter usage the person's name is added, so there is no confusion with the general resurrection. It is correct to speak of the resurrection of Lazarus (John 11:44), the resurrection of Dorcas (Acts 9:40), and others.

The word "resuscitation" is used when we speak of the restoration of someone who is apparently, but not actually, dead. When a drowned or asphyxiated person is resuscitated, life is not extinct. Lazarus was actually dead and had been in the grave four days. John 11:17.

CONFESSING CHRIST

How can I overcome self-consciousness regarding my faith in God? I believe, but I am afraid to admit it to others and to talk of my faith. I have prayed to God to help me overcome this, but I do not yet know the answer. I am twenty-one years old.

Jesus promised, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew 10:32, 33. Christ wants us willingly and gladly to confess our love for Him to our fellowmen. When we accept Christ's gift for us on Calvary, we cannot help but talk of Him to others. God admonished Paul, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." Acts 18:9, 10. We, too, are called upon to speak fearlessly of our faith. Perhaps you are shy and, therefore, hesitant to converse on any subject. However, begin, even though ever so timidly, to tell your own personal experience regarding how Christ changed your life. Gradually you will become accustomed to speaking easily and naturally about your Christian faith.



MILK AND STRONG MEAT

What does Paul mean by milk when he says, "For every one that useth milk is unskilful in the word of righteousness: for he is a babe"? Hebrews 5:13.

We quote the statement in its context: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

The users of "milk" and the eaters of "strong meat" represent two kinds of Christians, those who are still "babes" and those of "full age" in their understanding. In the preceding verses we learn of the failure of some to understand the Melchizedek priesthood of Christ.

Some persons who had had time to become teachers were still babes. As babes are fed milk, so these immature Christians had to be taught "first principles," on the nursery-school level. Because they themselves needed to be taught, they naturally were "unskilful in the word of righteousness"; they lacked the knowledge and maturity necessary to be teachers of the word of God.

The "strong meat" means solid food, the kind that can be eaten and assimilated by persons who, since their spiritual infancy, have grown to "full age." In the first verse of chapter 6 the writer appeals to his readers to leave "the principles of the doctrine of Christ" and "go on unto perfection" (margin, "full growth").

THE BIBLE AND REINCARNATION

I was talking recently with a man who told me that the Bible teaches re-incarnation. Can you tell me if this is so?

We believe that the words of Hebrews 9:27 make the Bible teaching upon this subject crystal clear: "It is appointed unto men once to die, but after this the judgment."

Lalita Forgives

FOR JUNIORS



EVERYONE in kindergarten knew what was in the envelopes on Miss Sharma's desk. Several weeks ago a man had come and taken the children's pictures. He had promised that as soon as he had finished making the pictures he would send them by mail to Miss Sharma.

Today the pictures had come. All the children were happy with their pictures, but Lalita was the happiest of all. "I'll give one of my pictures to my best friend, Meena," she thought. "I'll give one to Dayal too."

Lalita was so busy thinking about giving away her pictures that she almost didn't hear Miss Sharma when she announced it was prayer time.

Miss Sharma knew Lalita was excited. She smiled and said, "Would you like to lead us in our good-bye prayer, Lalita?"

Quickly, Lalita nodded and bowed her head. She asked Jesus to keep them safe on their way home and bring them safely back to school the next day.

Then the children told Miss Sharma good-bye and hurried outside. Lalita ran to catch up with Dayal. "I want you to have my picture," she said, holding out one of her pictures.

Dayal hesitated. He didn't seem to want to take the picture at all. After a while he did, but he didn't say Thank you.

Meena took hers right away when Lalita offered it to her. But she didn't thank Lalita for it either.

Dayal didn't even put his picture in his pocket. He just kept holding it in his hand. Soon he did a very

impolite thing. He held the picture up and sniffed. "Who wants an old girl's picture!" he scoffed. "I'm going to tear it up!"

R-i-p-p! R-i-p-p! Lalita's picture fluttered to the ground, torn into four pieces.

"Oh-h!" Lalita put her hand over her mouth to keep from bursting into sobs, then she looked over at Meena.

Meena saw what Dayal had done. "Oh, it is fun to tear up a picture!" she exclaimed, laughing. "I don't want to tear up mine. I think I'll tear yours up, Lalita."

Now Lalita couldn't keep from crying. Turning, she ran up the hill toward her home. Tears rolled down her cheeks. She hurried into the house gasping and sobbing.

Mother looked up from her mending as Lalita came in. "Why are you crying? Did you hurt yourself?"

Lalita shook her head. "It's Meena and Dayal! They—they tore up my picture!"

Mother put her arms around Lalita. "That wasn't a nice thing to do," she said softly. "Do you want to tell me about it?"

Lalita told mother what Dayal and Meena had done and said. Mother looked thoughtful.

"Have you thought about talking to Jesus about this?" mother asked. "Not only can He keep you from being hurt, but He can help Dayal and Meena too."

Lalita's eyes were serious as she stared at mother. "How can Jesus help Dayal and Meena?"

"He can touch their hearts and

help them not to do things that aren't nice," mother answered. "There is a verse in the Bible that says to pray for those who spitefully use us. That means we make Jesus happy if we pray for and forgive the people who make us unhappy."

Slowly, Lalita nodded. "I want to make Jesus happy, but I don't know whether I want to forgive Meena or not. She's my best friend, and she tore up my picture."

"Jesus wants you to forgive Meena," mother reminded gently. "Jesus told Peter in the Bible to be willing to forgive seventy times seven. That is nearly five hundred times."

Lalita's eyes widened. "That's a lot of times!" she exclaimed. "I'm going to forgive Meena and Dayal and pray for them right now."

Lalita and mother both knelt and asked Jesus to help Meena and Dayal. Lalita also asked Jesus to help her not to feel hurt.

The next day was Sabbath. Meena took her usual chair beside Lalita in Sabbath School. After a moment she smiled at Lalita, and Lalita smiled back.

"I'm sorry I tore up your picture," Meena suddenly whispered. "Mother told me I did a very bad thing. I know I made you sad."

"I was sad for a while," Lalita agreed. "Then mother told me to talk to Jesus. I asked Him to help you and Dayal. Then I didn't feel sad anymore."

"I'm glad you did," Meena said, squeezing Lalita's hand. "Now I feel all good inside again."

Lalita felt all good inside too. She was glad she had prayed for Meena and she was glad she had forgiven her friends. But best of all she knew that from now on she would do as mother said and talk to Jesus every time she felt hurt or sad.

—Enid Sparks

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THEMES FOR THOUGHT



People seldom improve when they have no other model but themselves to copy.

—Goldsmith

God never accepts a good inclination instead of a good action, when that action may be done; nay, so much the contrary, that, if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.

—South

Prosperity tries the fortunate: adversity, the great.

—Pliny

Seeing much, suffering much, and studying much, are the three pillars of learning.

—Disraeli

Providence has nothing good or high in store for one who does not resolutely aim at something big or good. A purpose is the eternal condition of success.

—T. T. Munger



FOCUS ON



LIFE

AN OLD Irish proverb goes like this: "Time is so precious that it is dealt out to us only in the smallest possible fractions—a tiny moment at a time." Benjamin Franklin put it this way: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." Jesus said: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work" (John 9:4).

In a busy world we seem to find so little time for the elements of life that are most important. If we are going to find time to do certain things, we will have to take time. An anonymous author has given us the following counsel:

1. Take time for work—it is the price of success.
2. Take time to think—it is the source of power.
3. Take time to play—it is the secret of youth.
4. Take time to read—it is the foundation of knowledge.
5. Take time to worship—it is the highway to reverence.
6. Take time to help and enjoy friends—it is the road to happiness.
7. Take time to love and be loved—it is the one sacrament of life.
8. Take time to dream—it hitches the soul to the stars.
9. Take time to laugh—it is the singing that helps life's load.
10. Take time to plan—it is the secret of being able to have time for the previous nine things.

With the psalmist let us pray: "So teach us to number our days, that we may apply our hearts unto wisdom" (Psalm 90:12).

By Donald G. Reynolds