



OUR TIMES

APRIL 1967



AGE OF MORAL ANARCHY

THE MATERIAL FOUND in this column from month to month is as factual as we can make it, but it is not cheerful. This is not because we suffer from ulcers. We do not. It is not because we would rather hear bad tidings than good. It is simply that we try to report in line with the title of this column; on the events of our day and where they seem to be tending. And we feel that we would be less than honest if we interpreted today's events as leading us up a shining road when the clearest logic indicates that they are taking the world down a black chasm to perdition.

There is a shining road. And regular readers of this magazine will have little trouble discovering that we point the way to it continually. Meanwhile, the purpose of this particular column is to demonstrate that the world as a whole is not travelling upon it.

* * * *

This month we wish to take a look at one of the most disturbing manifestations of our day: a seemingly grave lack of any real moral values on the part of many.

ITEM: The U.S. "College students . . . regard cheating in school as a good preparation for the kind of society they will soon have to compete with," said the Dean of one American university. "When they see public officials grafting from public funds, citizens cheating on income tax, loose law enforcement, . . . students conclude they must train themselves for sophisticated skulduggery in the future, and the campus seems a good place to practise."

ITEM: England. A few months ago a widely-read British journalist was asked in an interview about his opinions of the "revolt against the old values" on the part of the youth of his country. His answer was that it is not really a revolt; it is simply a matter of sheer degeneracy. "One characteristic of degeneracy is a society which has given a lot to the world and become exhausted and then seeks to be different and seeks for sensations, effortlessly procured. That's how I see the drug-taking, the mania about sex, the dressing up. It's just degeneracy—the antics of an exhausted stock."

ITEM: England. At about the same time as the above opinion was expressed, a political leader in England asked: "Can anyone who looks with understanding at what is going on deny that the British people is in the act and process of destroying itself . . . ? Everywhere

we see a weakening of the very things which made this nation great. Where is our self-respect. . . . How long can it go on?"

"About all this grim warning produced," the report noted, "was a few puns and jokes about . . . [the speaker's] worries about the future of Britain."

ITEM: The U.S. The U.S. film industry recently adopted a "new and more liberal code of ethics." In these matters one must read between the lines to find some significance. But when he considers how liberal Hollywood has been under the old code we wonder what films will be like when the replaced regulations barred, for example, nudity, but the new says only that "undue exposure of the human body shall not be presented"?

ITEM: Sweden. Sexual morality in Sweden seems to have virtually disappeared. "Swedes are extremely permissive in their sexual attitudes," one report indicates. So free are they, in fact, and so blatantly open in public concerning it that, the report goes on, "the Swedes are having a tough time coming up these days with something the public will consider shocking or even vulgar."

ITEM: Australia. A pastor, commenting on the current moral depravity, said, "We are going through a moral revolution. I agree with Billy Graham that unless the Western world does something to stop the drift of moral decay, our civilization, as we know it, will be extinct by the year 2000."

ITEM: The U.S. The reason for a great upsurge in losses by petty thievery suffered by businesses across the nation is, said one security officer in what was described as a "typical comment," "a gradual moral breakdown and lack of respect for others."

We have referred to the moral situation in a few countries. Space does not allow us to go further. But the low level of morals is not localized to them. It is found around the world. The following statement, made some time ago by Dr. Pitirim A. Sorokin, Harvard University Sociologist, pithily summarizes the overall world state today: "Not only war, famine, pestilences and revolution, but a legion of other calamities are rampant over the whole world. *All values are unsettled; all norms are broken. Mental, moral, aesthetic and social anarchy reigns.*" (Italics supplied.)

In next month's column we shall discuss some of the results of the decline in moral values.

OUR TIMES



APRIL 1967

VOLUME 9, NUMBER 4

ARTICLES

GOD'S SPECIAL DAY	5
DESTINATION—D. O. E.	6
MESSAGES FROM THE DEAD EXPLAINED	8
GOD OF LOVE	9
WOULD YOU LIKE TO BE SOMEBODY?	13

FEATURES

Events and Trends	2	Answers From the Book	14
Editorial	4	Adventures in Parenthood ..	15
For Juniors	16		

Editor: THOMAS A. DAVIS

Assistant Editor: GEORGE C. THOMAS

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

Circulation Manager: G. W. Maywald

International Correspondents:

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

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 cash 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, 58 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. 2464-67.

British business men will soon be able to pick up a telephone and see the person on the other end of the line. Called the "View-phone," the system will enable as many as six business executives in one part of the country to carry on a conference with an equal number in one or more other places. The system, it is claimed, will save money, as well as time.

A leading British Catholic theologian, Charles Davis, has left the priesthood and the Catholic church. Among the reasons he gave for his separation from the church are its unbiblical basis and the "vast, impersonal, unfree, inhuman nature of the Catholic system."

The human brain is a marvellous computer, states a psychologist. To prove his point he says that it has "several billion circuits; it can operate on the energy of a single peanut; it is completely mobile; it occupies less than a cubic foot; and it is produced by unskilled labour."

Early in April a telephone cable linking Malaysia, Singapore and Hong Kong with London via existing Pacific and Atlantic cables, will be open to the public. This is the final stage of the 7,140-mile South-East Asia section of the Commonwealth round-the-world telephone cable completed.

The State of Israel may by now have banned Christian missionary activities in its territory. When the matter was listed for discussion in Parliament, only one member opposed it, on grounds of religious freedom.

PHOTO CREDITS

Cover: Colour transparency by Vidyavrata
5—Vidyavrata; 6—Lester Quade, Artist;
12—N. Ramakrishna; 16—N. Ramakrishna.

Editorial

CREDIBILITY GAPS

New words and terms are constantly being added to the English language. One of the latest terms is "credibility gap." If one is said to have a credibility gap it means that people have a tendency not to believe all that he says.

Credibility gaps are mainly an occupational hazard of public figures, particularly politicians, at present. The term seems to have been introduced in connection with U. S. President Johnson. This does not necessarily mean that his statements are not true. It may mean that he is not being successful at convincing people that they are true.

While credibility gaps may generally be thought of in connection with politicians and other national figures, just plain people like you and I may have them also.

There is one particular business man with whom I do business. I go to him— but only when I have to— with a job he says will be finished in two weeks. Immediately a yawning credibility gap establishes itself between him and me, so wide that I cannot clearly see across it. Two weeks! More likely it will be four, or six. I have learned from experience. And invariably I am right.

So—politicians and other esoteric beings aside—the moral is that we dig our own credibility gaps, if we have them, and that consequently we should be more careful to avoid doing so. The time may come when we will fall into them and, in some figurative or literal way, kill ourselves. Which reminds us of the "Wolf, wolf" story we remember hearing when we were young.

A little boy, so the story goes, was given the job of watching sheep. But watching sheep can be a most boring task at times, so he began to look around for some interesting diversion. Then he remembered that he had been told that if a wolf should happen along, he was to shout, "Wolf, wolf," and the village men would come running.

So, just for fun, he shouted, "Wolf, wolf!" And all the men came running with their guns and sticks. But there wasn't any wolf.

Some weeks later life got boring again for the little boy. So he decided to repeat the joke. And once again all the men came running at his urgent call of "Wolf."

Maybe three weeks later the men of the village heard the boy shouting "Wolf, wolf!" again. But by now the lad had dug a pretty wide credibility gap, and those men were not about to be fooled.

But this time there were wolves. And when someone finally went to see how things were with the sheep and the boy, there wasn't any little boy, and not many sheep. All because the lad foolishly dug a credibility gap.

—T.A.D.



GOD'S SPECIAL DAY

[First of two parts]

THE SABBATH is the second oldest of all the institutions known to man. It was inaugurated by God Himself a few moments after He married Adam and Eve in the Garden of Eden.

For these two wonderful people their first sunset ushered in the first Sabbath, and their first sunrise marked the first Sabbath morning.

"On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it" (Genesis 2:2, 3).

Notice which day He blessed. It was the *seventh* day. Not the first, the fourth or the sixth, but the seventh. This particular day He sanctified or set apart for holy use.

From this moment on, all who loved God worshipped Him on this holy day. Week after week, as the seventh day returned, they remembered Him, communed with Him, praised Him.

Down the centuries, as a result of the increasing inroads of sin, many forgot the Sabbath. But God did not forget it, nor did He change His day.

When He brought Israel out of Egypt He reminded them in spectacular fashion of its vital importance.

For forty years He fed them in the wilderness with manna, which appeared miraculously only six days a week. A double portion came on the sixth day, but none on the seventh. See Exodus 16:26.

This went on for some two thousand weeks! So if any Israelite had any doubt when he left Egypt as to

which was God's day, it was most certainly removed by the end of this experience.

While the manna was still falling, God declared His will for Israel and all mankind in His Ten Commandments. And in the heart of this sacred law He said, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the *seventh* day is the sabbath of the Lord thy God" (Exodus 20:8 to 10).

From this time on every Israelite knew perfectly well which day was the right day. It was the seventh day and none other. They did not always keep it as they should, but they were without excuse as to what God required of them.

As the years rolled by, whenever Israel drifted into apostasy godly leaders called them back to the paths of righteousness, including observance of the holy Sabbath on the seventh day of the week.

About 700 B.C. the prophet Isaiah urged them to take their feet off the Sabbath and cease using God's holy day for their own pleasure. See Isaiah 58:13.

Two centuries or so later Nehemiah reminded the people who had returned to Jerusalem after the Babylonian captivity that God had spoken to them from Mount Sinai and given them "right judgments, and true laws, good statutes and commandments" and made known to them the "holy sabbath" (Nehemiah 9:13, 14). He went further. He gave orders that the city gates should be shut each Sabbath evening to keep the traders out (Nehemiah 13:19).

To page 18



Destination D.O.E.

THE public has become familiar with many abbreviations of military and political significance. New abbreviations are added to the list almost daily. The news media carry dispatches regarding S.A.C. (Strategic Air Command), N.A.S.A. (National Aeronautic and Space Administration), D.E.W. (Distant Early Warning), and countless others. Some commentators have spoken about D.O.E. What, pray tell, is D.O.E.? D.O.E. stand for *Death of the Earth*. That terminology has been used by officials at the U. S. Pentagon to describe how much nuclear devastation would be required to bring death to the earth by making it completely uninhabitable. Experts at the Pentagon have computed the number of megatons of nuclear explosive

You may be amazed to examine the Bible predictions concerning the startling series of events which will precede the coming of the Prince of Peace and the establishment of His "Great Society."

power that would bring about D.O.E. Many leading authorities are convinced that Russia and the United States have enough nuclear explosives already to depopulate the earth.

Years ago, it was not easy to get scientists and politicians to consider, or even to mention, the end of the world. Today, the whole world senses that humanity is living on borrowed time. It is feared that some hothead may miscalculate an adversary's will and power to resist; may shoot down one plane too many; may blockade, assassinate, or embarrass beyond the safety zone—then some rash or retaliatory hand will push the button that unleashes the horrors of doomsday.

It is little wonder that men are thinking of the end of the world today. Yet, one who truly knows and believes the Bible will not fear that the world will end by a man-made holocaust. The end of the world is described by the Apostle Peter as follows: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:7, 10 to 12).

When Jesus gathered the thousands about Him on the mountainside, His disciples asked, "What shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3). Jesus then gave many signs which would tell when His coming was near—wars and rumours of wars, famines, pestilences, earthquakes, betrayal, false prophets, abounding iniquity, love growing cold. These signs are all around us daily. "But," says Jesus, "the end is not yet." Then, in Matthew 24:14, Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

So that no one need be deceived, Jesus described His coming: "If any man shall say unto you, Lo, here is Christ, or there; believe it not." "Wherefore if they

shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matthew 24:23, 26, 27). It is apparent that Christ's coming will not be secret. Jesus said it would not be "in *secret chambers*," but "as the lightning." "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect . . . from one end of heaven to the other" (Matthew 24:30, 31).

The first coming of Jesus was not a secret. The angels gathered in a glorious chorus and sang the tidings of His birth above the Judean hills. The sign was seen hundreds of miles away by the wise men from the East. But religious folk were so busy with the forms of religion that they took no notice. When Jesus comes the second time, no one will be able to ignore the event. What will happen to the earth when Jesus comes with all His angels? We read part of the answer in Jeremiah 4:23 to 27: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

Isaiah 24:19, 20 describes the same event thus: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it." And John the revelator says, "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:14 to 17). Thus it is clear that this world will end with the literal, visible, personal second coming of Jesus.

Jesus said in John 14:3, "If I go and prepare a place for you, I will come again." The angels said in Acts 1:11, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Job said (Chapter 19:25), "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." David said under divine inspiration, "Our God shall come, and shall not keep silence; . . . it shall be very tempestuous round about him" (Psalm 50:3). And in Revelation 1:7 we read, "Behold, he cometh with clouds; and every eye shall see

him, and they also which pierced him." Yes, the end of the world is coming, when Jesus will return the second time. The heaven will open up one day like a rolled up stage curtain and reveal Jesus in all His regal splendour, surrounded by ten thousand times ten thousand shining angels.

After speeding through outer space much faster than light, He will stop that procession somewhere out in the air. The trumpet will sound and the dead will be awakened. The living and resurrected righteous will be changed in a moment from mortality to immortality. The angels will gather them and take them to meet the Lord in the air. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (1 Thessalonians 4:16, 17). Then it is that the mountains shall skip and the hills shall dance. Then it is that the oceans shall flow over the land; then it is that the wicked shall seek in vain for a place to hide. But there'll be no hiding place.

The wicked shall mourn, said Jesus in Matthew 24:30, and they'll pray, but their prayers will be too late. In 2 Thessalonians 1:7, 8 we read, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord."

Yes, the end of the world is coming, and it is not far off. The burning message which each one should heed is the message that Jesus gave nearly two thousand years ago. "Except ye repent, ye shall all likewise perish" (Luke 13:3). Surer than sunrise the end is coming—the end of lying, stealing, adultery, and crime; the end of hatred, envy, pride, and war; the end of sickness, suffering, and death; the end of want, hunger, and poverty; the end of sinful humanity and the sin-cursed earth. But there is hope: "The Lord is not slack concerning his promise, . . . but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

We have the assurance that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

—Isaac J. Johnson

**More things are wrought by prayer
Than this world dreams of. Wherefore, let thy
voice**

**Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them
friend?**

**For so the whole round earth is every way
Bound by gold chains about the feet of God.**

—Tennyson
from "Morte d'Arthur"



from the dead explained

BECAUSE I am a pastor, I am expected to know. When a story or article appears in a paper, graphically portraying a life-after-death episode, I know that questions will come. And I am not disappointed.

The phone rings. "I say, did you see that bit in the paper last night? What does the Bible say about things like that?"

My source of authority in matters spiritual is the Bible. It is an amazing Book, containing detailed predictions of events a thousand or two thousand years future at the time prophesied—events now history. Those who oppose it hate it violently and, in my experience, even the most cultured and learned opponent tends unconsciously to misinterpret it. To this book I turn for my answer, doing my conscientious best to use the same sane standards of interpretation that I would employ in reading my newspaper.

And as I turn to the Bible to quote its answer, my mind turns to a dramatic event in the life of a spiritualist medium.

A Cape Town, South Africa, "congregation" had been raised up round her mediumistic activities. Her husband was the leader of the group. Her fame had spread throughout the Peninsula and even beyond. People came for communication with their "departed" and for healing. For years she was the remarkable centre of influential activities pertaining to beyond-this-life affairs.

Then the very strong worshipful Christian faith of her childhood asserted itself. Emotional conflicts built up in her as she wrestled with the growing conviction that what she was doing was wrong. She announced to her husband her intention to give it up, thereby arousing his strongest opposition.

One night she made her decision. A few hours later she woke up in terror. Next to her, her husband was sleeping peacefully. But they were not alone. A great dark power was looming over her. Her feet were dead. A cold wave had rolled over them and was slowly extending up her legs. In an instant, she knew, it was going to reach her heart, killing her.

She struggled to escape from the bed, but could not move. Her eyes were wide with horror and her mouth open to scream for her husband's help, but no sound would come. The avenging presence was

rising through her legs inexorably.

The thought that her end had come, that the familiar spirit that had always used her to communicate with living people was now intent on taking her life because she was turning away from his power, was a thought her mind would not accept. Her husband *had* to wake up. He must help! His name—why wouldn't it form on her tongue?

The chill of death had reached her stomach and was moving towards her heart when she suddenly knew that she would not be able to shout her husband's name. Frantically her mind groped for help elsewhere. She remembered something her mother had told her when she was a young girl. With a convulsive effort, she set her will to call out, "Lord Jesus, help me!"

The words came out clearly. The next moment there was a rush of frenzied energy in the room. It receded. All was quiet but for her laboured breathing. The chill was gone. She was safe.

She woke her husband and told him. He was indifferent and sceptical. She turned to God in prayer and thanksgiving.

For hours she and others who had known her for many years have sat and told me of her experiences in communicating with the "other world." And repeatedly we have referred to the plain teachings of the Bible on this subject, always with awe at the insight of the Scriptures.

For instance, the Bible says, "There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord" (Deuteronomy 18:10 to 12).

Should the living seek information from the "dead" instead of from their God? "When they say to you, 'Consult the mediums and the wizards who chirp and mutter,' should not a people consult their God? Should they consult the dead on behalf of the living?" (Isaiah 8:19, *Revised Standard Version*).

To page 17

by M. E. Cherian, Ph.D.

Man,
in his search for truth,
for light,
for the greatest freedom—
that of the soul released from its
mysterious, oppressive burden—
looks for a

GOD OF LOVE

who will forgive,
and who can liberate . . .

IN OUR PILGRIMAGE toward a spiritual freedom and reformation we are confronted by an infinite, majestic God who owns the universe because He created and sustains it. He is the only God of the universe. "The world is due to the will of God" wrote Dr. Radhakrishnan in commenting on the *Vedanta Sutra*. He is the perfect, absolute, "King eternal, immortal, invisible" (1 Timothy 1:17). His attributes of omnipotence, omniscience, omnipresence, emphasize the absolute Being of our unique and unrivalled God. He is the Source of all life, and we are because He is. Therefore He alone can be the end of our quest for self-realization, and for emancipation from the bondage of sin.

Acknowledging God alone as the Supreme Being of the universe, we now inquire into those attributes of His personal nature which reveal Him to us as a supremely conscious, intelligent, free and moral Being. In our search we shall seek to understand that God rightfully makes a claim of Lordship over us not only by virtue of His absolute powers, but also because of His supreme position as the ultimate moral force of the universe. Thus, in His revelation as the supreme moral force, He is the appropriate object of our adoration, worship, faith, obedience, loyalty, sacrifice and trust, in life.

Any consideration of God's personal nature needs to begin with the realization that He is absolutely perfect. This perfection is beyond our comprehension. We merely catch a glimpse of the beauty and majesty of His personal qualities as they have been stated in inadequate human language by those to whom He has chosen to reveal Himself. This revelation must always be in a limited manner, because we finite creatures can never fully comprehend the Infinite One. He cannot be discerned by the natural senses. But God has given us glimpses of the infinite beauty and holiness of His perfect nature.

In considering the attributes of God, we begin with our consciousness of His spirituality. This suggests to us that our worship of God ought also to be spiritual. This fact was emphasized by the Lord Jesus in the days when He lived among men in His incarnate form. Jesus had been travelling from southern Palestine to the province of Galilee. Arriving at a well outside a little Samaritan town at noontime, he met a woman who had come to get water. His request to her for a drink led to a conversation in which He reminded her that the nature of God is spiritual. "God is a Spirit," He told her. Then He spoke of the time or stage in the experience of every sincere seeker after truth when he shall worship God, who stands at the head of all beings, "in spirit and in truth" (John 4:24). This, the Lord Jesus said, is true worship. (Verse 23).

God is the only valid moral force in the universe. He is so because of His uniquely perfect, spiritual nature. Spiritually, He is not an illusory being, but is real and self-sufficient, distinct from the world and matter. Further, He is self-conscious and self-determined. As a Spirit, He is not discernible by mortal senses, but at the same time He is the ultimate reality in human experience. So, in the words of Saint Paul, He is "the King of kings, and Lord of lords; who only hath immortality, dwelling

in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Timothy 6:15, 16).

As a Spirit, God's form or image is unknown to us mortal, finite beings. Evidently it is to our spiritual natures that God makes His first appeal. In our thought processes He would remain a spiritual being. This separates Him from, and elevates Him above, the material, carnal and temporal.

God has both spiritual and moral attributes. But because He is a symmetrically perfect being we must understand that no one of His attributes is more perfect and glorious than another. Yet, because some of His qualities touch upon the sphere of man more than others it may seem to us that the moral attributes of God shine with a splendour all their own. As the facets of a diamond which are turned toward us reflect the light to us more brilliantly than those that are not, so certain qualities of God shine more brilliantly into our sphere of life.

One of the greatest saints of all history was Moses. By his devotion to God Moses had the privilege of close communion with Him, the like of which has been experienced by very few men.

One of Moses' experiences gives us an insight into God's moral attributes. In this experience God was re-



God, who is spirit, must be worshipped "in spirit and in truth," Christ told the woman.

vealed to him as "The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression" (Exodus 34:6, 7).

This revelation, which came to Moses some two and a half millenniums before the birth of Christ, brings home to us the infinite goodness of God. In this revelation we find expressed the ideal which answers perfectly to what our hearts tell us must be the character of God.

Jesus said, "There is none good but one, that is, God" (Mark 10:18). God is good in Himself and because He is good in Himself we must understand that

He is also good to His creatures. It cannot be otherwise. As a perfect Being there can be no contradictions in Him; there can be no conflicts in Deity. What might appear to us as contradictions or conflicts are due to our limited knowledge of Him and His ways of dealing with His creation.

Furthermore, our perspective of time and events is very limited. Even the wisest of humans is not able properly to evaluate the past and present, to say nothing of the future. It was a realization such as this which



David the warrior King, saw in the majesty of the mountains a picture of the righteousness of God.

impressed one saint to write that if we knew the end from the beginning we would not want God to lead us other than the way He is leading us today. When we consider matters in this light we are forced to confess that our difficulties are not with God, who is supremely wise and constantly good, but with ourselves.

God, then, is the source of all good in the universe. It was this truth which impressed the ancient poet when he wrote, "O taste and see that the Lord is good; blessed is the man that trusteth in him." "For with thee [God] is the fountain of life; in thy light shall we see light" (Psalm 34:8; 36:9).

To this we may add the witness of James, a devoted disciple of the Lord Jesus: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). We must note the implications of this assertion of Saint James. He affirms on the basis of his personal experience, spiritual insight and of divine revelation given to him, the consistence of God's goodness. God never turns from being good. By virtue of His very nature any deviation from goodness is impossible.

We know, therefore, that all of God's dealings with us and the universe have as their actuating force, His goodness. Even what appears to be otherwise will, as we suggested earlier, prove upon deeper spiritual contemplation to be the result of this goodness. God is the fountain of inexhaustible goodness. He is the highest good, not only in Himself, but also to His entire

creation. This thought is expressed by the great Jewish poet-king, David: "The Lord is gracious, and full of compassion; slow to anger and of great mercy" (Psalm 145:8). As Samkara's *Advaita* points out: "This personal God is . . . not a non-ethical deity indifferent to man's needs and tears." He is, the same source further asserts, "creator and judge of the universe, possessing the qualities of power and justice, righteousness and mercy, omnipresence, omnipotence and omniscience." "God," the Purva Mimamsa affirms, "is righteousness." Therefore the creation "shall abundantly utter the memory of thy great goodness and shall sing of thy righteousness" (Psalm 145:7).

The same conviction led Joachim Neander, a poet of the seventeenth century, to sing:

Praise to the Lord, the Almighty, the King of creation!

O my soul, praise Him, for He is thy health and salvation!

All ye who hear, Now to His temple draw near; Join ye in glad adoration.

Praise to the Lord, who doth prosper thy work and defend thee;

Surely His goodness and mercy here daily attend thee.

Ponder anew What the Almighty can do If with His love He befriend thee.

This goodness of God in general may be thought of as that perfection of God "which prompts Him to deal bountifully and kindly with all His creatures." It is that sustained attitude of affection the Creator and Sustainer shows toward His feeling, perceiving creatures as such. This goodness of God is the reason for our existence. He desired to have beings upon whom He could lavish His goodness, and who could enjoy and respond to it.

When David contemplated this, he was led to exclaim, "Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep. O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light" (Psalm 36:5 to 9).

"All of God's dealings with us and the universe have as their actuating force, His goodness."

All of us, whether we acknowledge God in our lives or not, whether we are good or bad, are recipients of the goodness of God. "He is kind unto the unthankful and to the evil" (Luke 6:35). Jesus Christ declared, "He [God] maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matthew 5:45). His goodness reaches out to every aspect of His creation. Christ said, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them" (Matthew 6:26).

This goodness of God is, as we have seen, made up of His mercy, graciousness, patience, forgiveness, compassion, truthfulness, trustworthiness, righteousness, impartiality and other qualities. They may be comprehended in one word—*love*, the love of God. It is that "perfection of God by which He is eternally moved to self-love." "God is love" (1 John 4:8) and He made us, and this world for us, because of His love. Love must find expression and God's love has found expression in His creation of the universe and the world and in His goodness to even those who do not accept Him as their God. He loves us even while we go against His will.

God revealed the validity of His love to us in the incarnation of Himself for our redemption. Man's eagerness for preservation, and for emancipation from sin, met with God's desire to emancipate and preserve him. This resulted in the historical event, the birth of the Lord Jesus. Before He came to us in human form it was prophesied that He should be called "Emmanuel, which being interpreted is, God with us" (Matthew 1:23). He was named Jesus by divine instruction, "for he shall save his people from their sins" (Matthew 1:21).

Christ Himself affirmed that love was the motivating factor in His incarnation. Discussing the point with one of the Jewish religious philosophers of His day, the Lord said, "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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16, 17).

We have a great God. He is all in all. He is the Creator. He is Supreme. He is absolute. He is perfect. He is all powerful. We are nothing in comparison to Him. Yet this great God of ours, to whom we owe all, is the God of supreme goodness and matchless love. "He is one on whom man . . . [can] depend and to whom he . . . [can] surrender himself in sorrow and suffering" (Radhakrishnan, on *Purva Mimansa*).

With confidence in this great and comforting thought we may move forward in our spiritual pilgrimage to find an answer to every problem that plagues us, for in love God has bound us to Himself. So, with George Matheson, we sing:

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to Thee;
My heart restores its borrowed ray,
That in Thy sunshine's blaze its day
May brighter, fairer be.

MAN'S

SEARCH FOR TRUTH

has continued on many paths . . .
over many centuries . . .

Are you among the searchers?
If you are, why not try our

FREE BIBLE CORRESPONDENCE COURSE

Simply send in this coupon

Dept. E.

P. O. Box 35

Poona 1, India

Name

Address



Would You Like to be Somebody ?

DON'T BE ASHAMED of being ambitious—that is, if you aspire to reach the heights.

A wise father once wanted to evaluate the ambition of his three sons. Pointing toward a craggy mountain whose outline stood out boldly against the sky, he said, "My sons, I want each of you to climb that mountain and bring back to me some memento from your excursion."

The boys, eager to please their father, quickly departed. After some time the first son returned, holding in his hand an exquisite white flower whose iridescent petals formed a delicate pattern of beauty. "I found this flower just above the timber line," the boy said to his father.

Somewhat later the second son returned. In his hand he held a bright-red piece of flint that shone brilliantly in the sunlight. This son said to the father, "I found this little stone near the top of the mountain, and I have brought it home for you."

More time elapsed, and finally the third son returned, worn out but ecstatic. His hands were empty. The father asked, "Son, did you not bring me anything as a token from your journey?" The third son was quick to answer: "Father, where I went there was nothing to bring back; but I stood on the summit of the mountain and looked out upon a valley where two great rivers join the ocean." The father smiled with gratitude for this greatest of all gifts—the vision of splendour his third son had brought back.

If you really want to be somebody, in whatever field you have chosen as your portion of labour your first step is to learn what is important and what is not. People who have the ability to make this distinction are invaluable and constantly in demand.

That is why the father in our story was pleased when one son brought home a vision instead of a flower or stone. The vision meant more to him than anything else.

Let us suppose that you want to be a top-notch secretary. What must you do? I knew a girl who thought that the first thing to do was to buy a fashionable wardrobe. She had read that the best secretaries were well dressed. Her values, however, were not arranged in the correct order. The dominant requisite of a good secretary is to be able to write letters correctly, to be pleasant on the telephone, to organize an office efficiently, and generally to assist her employer in the best way possible. One's clothing is important, but it is far from being first on the list of requisites.

The grasp of primary requirements is important to those who wish to attain the heights. So, once you have chosen your profession, find out what is most important to success in the field, and make a definite distinction between the more important and the less important. This is true of every vocation.

Second, if you want to be somebody, keep your gaze on perfection. Do not make little plans; they have no magic to stir men's blood. When you plan, plan for the best. Aim high in your hopes and in your deeds. Get ready to do the things others claim are impossible. Let your reach exceed your grasp—always. It is better to try to lay a thousand bricks but actually lay only five hundred, than to aim for five hundred and to lay that number.

Those who have graced history with their excellence are men and women who thought in terms of the extraordinary. Regardless of the job, if we wish to be the best, we must keep on dreaming about the future; about the marvellous things we plan to do. Even

temporary failure must not deter us from our pursuit of the best.

A third prerequisite to being somebody is persistence. Those who have experienced much in life know that it is foolish to lose heart when one more tug at the line would bring their heart's desire. It is foolish to halt when one more ounce of strength would draw the load. Genius has been described as many things in many eloquent ways, but I like best this definition by Paul Potts: "Genius is the mixture of an awful lot of simplicity and quite a bit of energy." It is not enough to start with a burst of enthusiasm, determined to set the world on fire with good ideas and a vast programme all mapped out, then when the novelty has worn off and the days have become humdrum, lose interest. A first-class man cannot be kept down, nor can a fourth-class man be kept up. We must keep our minds, hearts, and bodies polished like a shining instrument every day. We cannot afford to let them get rusty or corroded—not, that is, if we want to be somebody.

If you want to be somebody, a fourth prerequisite is to take pride in your work. Each field of honest endeavour has its own zenith, its top-quality mark. It matters not one iota that we are not Caesar, or Caruso, or Michelangelo. We are who we are, and God placed us here to do some work for Him in a way that only we can do it. Our calling as teachers, farmers, carpenters, or whatever it be, is as high as the next person's. But we must have pride in our work, and we must take the trouble and the pains to do our duties well. Only then can we feel satisfied that we have given our best to the task at hand. Anything less is unworthy of a son or daughter of God. Those who do just enough to get by will

To page 17

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.



GLAD HEART AND CHEERFUL FACE

Please explain Proverbs 15:13. What is meant by "a merry heart" and "a cheerful countenance"?

The verse reads as follows: "A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." Moffatt's translation reads, "A glad heart makes a cheerful face, but a sad heart breaks the spirit." It is a principle recognized by modern medical science that a happy mental attitude has a great deal to do with promoting health. There is sympathy between the body and the mind, and the well-being of both finds expression in a "cheerful face."

On the other hand, "a sad heart breaks the spirit." Destructive emotions—sorrow, worry, resentment, envy, jealousy, hatred—if uncontrolled, sooner or later result in physical disorders. The broken spirit depresses the physical being, with the result that the organs and glands fail to perform their functions, and disease is the result. Thus is set up a vicious circle—mind and body interact, each to the detriment of the other. And the influence does not stop with ourselves. It is therefore a duty we owe to others as well as to ourselves to cultivate a happy heart, which will find expression in a "cheerful face." Other expressions of this thought are found in the book of Proverbs. "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Proverbs 17:22). See also chapter 12:25 and 16:24.

GENERATIONS OF THE HEAVENS AND EARTH

In three or more places the Bible says that God made the heavens and earth in six days and rested on the seventh. Why would the Bible say this if it were not literally true? What about the word "generations" in Genesis 2:4?

Genesis 2:4 reads as follows: "These are the generations of the heavens and of the earth when

they were created, in the day that the Lord God made the earth and the heavens."

This does not contradict the teaching of chapter 1 that the earth was made in six days. The word "generations" is derived from the Hebrew word that means to bear or bring forth. The thought then is, "This is the birth, or origin, of the earth," without implying that the "generations" were long periods of time. The Smith and Goodspeed American Translation reads, "The following are the origins of the heavens and the earth in their creation." Another modern translation reads "Such origin heaven and earth had in the day of their fashioning." Knox.

The days of creation are appropriately called generations because each one marked a distinct stage in the outworking of God's creative plan.

MARRIAGE

Does Scripture contain counsel for one considering marriage?

The best counsel by way of general principle is found in Matthew 6:33. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." But by way of more specific direction consider the following: "He that hasteth . . . sinneth." "The Lord . . . brought her unto the man." "I, being in the way, the Lord led me." "A virtuous woman . . . her price is far above rubies. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. . . . Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." "The husband . . . vigilant, sober, of good behaviour, given to hospitality . . . not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous . . . a good report of [from] them which are without . . . holding the mystery of the faith in a pure conscience" (Proverbs 19:2; Genesis 2:22; 24:27; Proverbs 31:10 to 31; 1 Timothy 3:2-9).

These passages indicate the great need for careful and prayerful consideration before yoking

oneself to another for life. The heavenly Father who counts the very hairs of our head is vitally interested in the matrimonial alliance of a believer, and has promised to lead the right partner to us as He did Eve to Adam, providing we already are walking in the Christian way with Him, and providing we apply the Scriptural measuring-rods to whoever we consider as a possible spouse. Proverbs 31 gives the description of the ideal wife, and 1 Timothy 3, in its portrayal of worthy church officers, simultaneously depicts the ideal husband. Principle must govern passion if holy wedlock is not to become unholy deadlock.

WHAT THE TEN COMMANDMENTS INCLUDE

Do the Ten Commandments cover or include all sins?

The Ten Commandments are a brief statement of fundamental principles that cover man's relation to God and his fellow men. "I have seen an end of all perfection: but thy commandment is exceeding broad," said the psalmist (Psalm 119:96). "Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13).

Christ summarized the commandments in one word, love. To a lawyer who asked Him, "Master, which is the great commandment in the law?" Jesus replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:36-40). Speaking especially of the last five commandments, which have to do with our relations with our neighbours, Paul said, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law" (Romans 13:9, 10).

If love prompts us in our service to God and in our relationship to our fellow men, God's commandments will be a sufficient guide to us in the conduct of our lives.

"The ten commandments persist because they are moral axioms as fundamental in social order as are axioms of mathematics in the physical sciences. . . . The ten commandments are practical, adequate, and binding."—J. B. Rounds, *The Ten Commandments for Today*, page 5.

"God and man, religion and morality, the sum of divine and human relationships, what God requires of man, what man owes to God, are all included. However much the revelation of God's will may be amplified, however far the righteousness of man's walk may be advanced, the range of moral law will never be surpassed."—John Burr, *Studies on the Ten Commandments*, page 11.



Adventures in Parenthood

with Lucile Joy Small, R.N.

FEATHERING THE NEST

During the months of preparation for the arrival of the baby, the wise parents-to-be will give due attention to the financial security of their home, as well as to providing the material items needed for the care of the child. This is not best accomplished by quitting present employment and going in search of more remunerative work, nor is it wisest to go to the boss and ask for a raise in pay—unless you have really earned it.

It is natural and good for parents to want to provide the very best for their children. But the furnishings of the home and the clothing are of secondary importance. To make a bed for the little one in a plain box is wiser than to purchase a costly crib that you really cannot afford. The child's happiness and welfare will be in no way decreased by economy in buying things that will soon be outgrown anyway.

The principle that I am attempting to portray was well stated by King Solomon in the Word of God: "Better is a little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. . . . It is better to dwell in the corner of the house top, than with a brawling woman and in a wide house" (Proverbs 15:16, 17; 25:24). An atmosphere of love and contentment in the home is of far more value to the child than is costly equipment for its care. And worry over finances can quickly destroy the spirit of love and contentment that is so important for a happy home.

It is assumed of course that before the little new life is conceived, thoughtful attention has been given to the added expenses and obligations incurred by adding a new member to the family. How much better to rear a small family of perhaps two children who are well fed, well clothed, well educated, healthy and happy, than to raise a large number of children without sufficient food, without proper or adequate clothing, without education. Overpopulation is of course, India's No. 1 economic problem, a problem that her leaders are forced to wrestle with continually.

It is important in these days of preparation to save money for the doctor and hospital bills so that financial worries connected with the baby's arrival do not dim the joy of welcoming the new baby.

The period of waiting is a time when parents have an unusual opportunity and incentive to draw close to Christ. The realization that this tiny new life is being given into your care to love, to train for eternity, brings a sobering responsibility. The eternal destiny of that little life is in your hands. As the day approaches for the birth of the little one, the anticipation reaches new heights.

How would you like to have an insurance that would yield Rs. 1,000 or more to your child on his 20th birthday? Too poor? Are you really? Please follow me in a little arithmetic. Perhaps you smoke cigarettes. We hope that you do not, but let us just suppose. A package of cigarettes costs 22p. One package smoked daily will add up to Rs. 6.60 a month, Rs. 67.32 a year or Rs. 1346.40 in twenty years. What parent who loves his child can spend that amount of money on an indulgence that is ruinous of both health and spirituality, while the child is denied the opportunity to be adequately prepared for life? Surely your child is entitled to the best you can give him, and the polluted air that surrounds the tobacco devotee is not that best.

There are many ways in which economy and the welfare of the family may be made to work in harmony. A study to find these ways can be a means of drawing the parents together in their efforts to provide the best possible environment for their children. Economy and stinginess must not be confused. Economy and generosity must be well blended to make the happiest homes. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Proverbs 11:24). Why not test that promise?



And Then It Rained

IT WAS HOT in China during that summer, years ago. Most of the gardens and farm lands were dry. On the paths where the travelers and farmers walked, the dust was like a thick brown cloud around them.

But these days no one went along the paths, not even the soldiers. They had left the city, and those who were to take their places had not yet arrived. Everyone else stayed in

the city. Of course, it was hot and dry there, but something much worse was outside the walls of Luchow. Bandits! Hundreds of them camped around the city. With the soldiers far away, the bandits were sure they could soon conquer the people and the priests. Then it would be easy to carry away the gold and silver in the temples and markets and homes.

"Ha! We shall be very rich soon," they told each other as they sat

around the fires to eat. "We'll wait until it is not so hot. The people inside these walls will have nothing left to eat. They will be hungry, and then it will be easy to take the city."

The people and priests inside the city were worried. Day after day they watched from the walls for the new soldiers to come. But there were no clouds of dust along the roads to tell the people that the soldiers would soon be there. Day after day the bandits waited and thought of all the good things they would have when the people in the city were so starved they would open the gates.

"If only it would rain! Then the bandits would have to leave," the people on the walls said. "The bandits will not want to fight when it rains."

But the sun shone all day long every day, and the new soldiers did not come. The Buddhist priests began to pray. So did the Taoist priests. But all the time they were praying they were sure nothing could save their city from the bandits.

The Christians talked about it. "Our God could send rain so the bandits would have to go away. Let us ask the missionaries to pray for rain."

The missionaries listened to the people who came to them. "But you know it never rains here in the dry season," the missionaries said.

"That is true, but God could send rain. We know He could," said the Christian people.

The Christians went to their chapel to pray for rain. Even though it seemed hotter and dryer than ever before, the people seemed happy.

Their neighbours laughed at them. "What is the matter with these Christians. They wear their rain shoes and have their umbrellas. Will their God send rain?"

The Christians did not mind being laughed at. They knelt in their chapel to pray for rain to come. For two hours they prayed. They believed that God would hear their prayers and send rain to save their city from the bandits.

God did send rain! Not just a nice little shower. He sent a great rainstorm. The water filled all the camp of the bandits until they could

not do any more to harm the city. And before it was dry enough for them to think of harming the people inside the walls, the new soldiers came.

Now the people of Luchow did not laugh at the Christians. "Your God heard you pray," they said. "Your God sent rain when it never rains. Your God saved our city from the bandits."

—Inez Brasier

WOULD YOU LIKE TO BE SOMEBODY?

From page 13

find that this habit eventually catches up with them. No one wants a worker who has the mental attitude of a housewife who pushes all the dirt and debris of a room under the bed, thinking to herself that she has cleaned house and that all is in order. Pride in workmanship means that we clean out the corners and really do our utmost to do the job conscientiously.

If you want to be somebody, you must also be dependable. Sometimes I think that this is an underrated virtue. People who are dependable often are taken for granted. We take the attitude, "Well, let's ask Harry to do it; he's so dependable." We attach no excitement or fascination to this particular genius. It does not seem glamorous just to be dependable, but science, business, politics, or the church itself could not function were it not for those upon whom we can depend.

We are told that when Washington was President new members of Congress invited to dine at the White House would sometimes arrive late and be embarrassed to find the president eating. "My cook," Washington would say, "never asks if the visitors have arrived, but if the hour has arrived." This cook was dependable; he knew what was expected of him and he followed through on orders given to him by his employer. This is dependability. God depends on us as His children to do a creditable work for Him. If we let Him down in this life, we shall not have a

second opportunity to redeem ourselves in the life to come. Let us cultivate the art of dependability at all times.

I do not guarantee that following these rules will lead to worldly fame, but that is not important. So much of this kind of fame is a "bubble of a bauble," as Carl Sandburg puts it. The success for which we pray is success in the work that we have chosen as our contribution to the world. This is the only lasting success.

—Jo Ray Cotton

MESSAGES FROM THE DEAD

From page 8

Is Spirit-Communication Deception?

Although it is true that clever magicians like Houdini have been able to duplicate the physical phenomena of spirit-communication, I am not disposed to dismiss it all as humbug. The prevailing deception is of a more subtle kind. It concerns the question: Who are the communicating spirits in actual fact?

Do not ask them that question through a medium and expect to receive a truthful answer. Truth consistently told is a rare thing among these spirits. In the words of Dr. William Potter:

"Endless contradictions and absurdities are mixed up with the most exalted truths, and the most profound philosophies. We are taught that God is a Person, that He is impersonal; that He is omnipotent, that He is governed by natural laws; that everything is God, that there is no God, that we are gods. We are taught that all are immortal. . . .

"We are taught that the spirit world is on earth; just above the air; beyond the Milky Way. That it has but one sphere; three spheres; six spheres; seven spheres; thirty-six spheres; an infinite number of spheres. That it is a real tangible world; that it is all the creation of the mind of the beholder, and appears different to different spirits. That it is inhabited by animals, birds, etc; that they do not inhabit it. . . .

"That spirits converse by thought-reading; by oral language. That

their music is the harmony of the soul; that it is instrumental and vocal. That they live single, in groups of nine. That they marry without having offspring; that they have offspring by mortals, that they have offspring by each other. That their marriage is temporary; that it is eternal. That spirits never live again in the flesh; that they do return and enter infant bodies and live many lives in the flesh."—Quoted by Epes Sargent, in *Planchette, of the Despair of Science*, page 291.

Corliss Lamont quotes William James, longtime Harvard professor, and sympathetic student of psychic phenomena, as declaring that "the spirit-hypothesis exhibits a vacancy, triviality and incoherence of mind painful to think of as the state of the departed."—*The Illusion of Immortality*, page 163.

English scientist Thomas H. Huxley, after vigorous criticism of such constant banalities, said, "Better live a crossing-sweeper than die and be made to talk twaddle by a 'medium' hired at a guinea a seance." Sir Oliver Lodge, himself a Spiritualist, stressed the untrustworthiness of communications supposed to come from the "spirit world." The Spiritualist journal *The Medium* once published a letter headed, "Is There Any Remedy for Lying Spirits?"

Prof. J. H. Hyslop, formerly of Columbia University and later secretary of the American Society for Psychical Research, stated:

The contradictions are so numerous that it is hopeless to try to accept a superficial interpretation of the phenomena. One set of communicators—it makes no difference whether they are real or merely subconscious personalities—tells us that life in the spiritual world duplicates the physical life exactly; including food, dress, trade, art . . . and employments that we indulge in. Another set totally denies this, and tells us that we cannot conceive what that world is like. Some tell us that reincarnation is true; others deny it. Some teach orthodox religious views, others the opposite. Some believe in God, and some do not. Some claim to live in houses, and others do not."—*Contact With the Other World*, pages 364, 365.

Who the Spirits Really Are

In chapter four of a 122-page treatise, Presbyterian Dr. William Ramsey proves that the "spirits" are "not the spirits of the dead" but the "emissaries of Satan." For the Bible teaches that about one-third of God's angels rebelled against Him under the leadership of Lucifer, later to be known as Satan. (Revelation 12; Isaiah 14:12 to 15.) Now confined to this planet until the time set by God for their complete removal, they continue warring against God by trying to foment rebellion in human minds—minds which can never come under their power except by voluntary choice.

Lucifer's fellow angel-rebels are the "spirits" of the "other world." They know your every secret. Working through a medium, "Satan himself is transformed into an angel of light" (2 Corinthians 11:14). With great ease, his angels can impersonate a dead man's voice or whistle, and reveal things about him that were unknown even to his intimates.

As even Corliss Lamont sagely observes, "The traditional belief of the Church in diabolical possession, still held in many quarters, is possibly more plausible than the theories of Spiritualists."

That the "spirits" are Lucifer's angels exercising supernatural knowledge and power and cannot be dead people, the Bible makes plain in the straightforward, unfigurative words of Ecclesiastes 9:5: "The living know that they shall die: but the dead know not anything."

GOD'S SPECIAL DAY

From page 5

Thus down to the middle of the fifth century B.C., while there was much forgetfulness of the Sabbath, and much wrong use of it, there was no doubt in anybody's mind as to which day it was.

Nor was there any question on this point when Jesus came. He found Himself in the midst of extremely strict Sabbath-keepers. The religious leaders were so particular about the day that they wouldn't even

lift a finger to help the sick. When they saw a man actually carrying his bed on the Sabbath they acted as though he had committed the unpardonable sin.

But while their attitude toward the Sabbath was wrong, they were right about the day. It was still the seventh day of the weekly cycle that God had established in the beginning. If it had not been, Jesus would surely have told them.

And what was His personal relationship to this day, which, as a matter of fact, He had Himself instituted as an everlasting memorial of Creation? See Psalm 135:13.

He observed it as a holy day. Luke tells us that, at the beginning of His ministry, immediately after His temptation in the wilderness "he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke 4:16).

Nobody was surprised to see Him there. It was perfectly normal for Him to be present and take part in the service. He had been going to this synagogue since childhood. No doubt He had walked there with His mother hundreds of times. He must have known the way there so well that He could have found it in the dark. Equally well He knew the right day to go.

It is inconceivable that Jesus could have made a mistake over which was the proper day. On one occasion He said to the Pharisees, "The Son of man is Lord also of the sabbath" (Mark 2:28). By this He declared His authorship of it, His full knowledge of its meaning and purpose, and the correctness of the day to be observed.

From this it is clear that, despite all the turbulence of four thousand years of history, and all the trials and tribulations of the Hebrews in Egypt, in the wilderness, in Palestine and in Babylon, the true seventh-day Sabbath was miraculously preserved until Jesus came to place the benediction of His own example upon it. Sometimes obscured but never wholly lost, it was now confirmed by the Lord of the Sabbath Himself.

[Concluded next month]

—Arthur S. Maxwell

THEMES FOR THOUGHT



Never trust anybody not of sound religion, for he that is false to God can never be true to man.

—Lord Burleigh

Atheism is a disease of the soul before it becomes an error of the understanding.

—Plato

The worst of lies is not that which is uttered, but that which is lived.

—Selected

Ignorance has been said to be the mother of devotion; it is rather the mother of superstition.

—Anon

Give me a positive character, with a positive faith, positive opinions, and positive actions, though frequently in error, rather than a negative character, with a doubting faith, wavering opinions, undecided actions and faintness of heart. Something is better than nothing.

—Simmons

Kindness, kindness, kindness,
Kindness from man to man;
Kindness to lowly creatures,
Kindness wherever we can.
Kindness to foemen, strangers,
Kindness in marts and camps;
Kindness in crowds, on highways,
Kindness to beggars, tramps.
Kindness to newborn cherubs,
Kindness to aged, worn;
Kindness to every colour,
Kindness to hearts forlorn.

Kindness to smouldering embers,
Kindness to shattered reeds;
Kindness to selfless mothers,
Kindness with golden deeds.
Kindness with wisdom blended,
Kindness that sometimes stings;
Kindness that spares no warning,
Kindness that healing brings.
Kindness to all the nation s,
Kindness that cries, "O, come!"
Kindness—"Our Lord is coming!"
Kindness that calls men home.
Kindness in chains and dungeons,
Kindness though demons rave;
Kindness upon the scaffold,
Kindness the lost to save.
Kindness that drops from heaven,
Kindness like that above;
Kindness and kingly service,
Kindness forever, and love.

The Law of Kindness

by ALFONSO N. ANDERSON

