



OUR TIMES

MAY 1967



TRENDS

YOUTH ON THE RAMPAGE

LAST MONTH we wrote in this column on the Age of Moral Anarchy, in which we discussed the grave lack of real moral values as held by many. We ended by quoting the Harvard University sociologist, Dr. Pitirim A. Sorokin: "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 this issue we want to take a further look at the results of discarding these old values and norms.

Some time ago the *Reader's Digest* published an article entitled: "Wild Youth: A World-wide Problem." This article vividly describes the anarchial attitude which seems to possess many, especially of our youth. "Throughout the world," the author states, "growing numbers of young people are being gripped by an alarming fever of hooliganism, recklessness and moral anarchy. . . . Almost every country reports senseless wrecking, brutality, sexual promiscuity," and other acts of lawlessness.

An unrestrained damaging of property, which is committed mostly by young people, cost Britain the equivalent of over Rs. 96 crores in a recent year, the article says.

The article goes on to describe an incident which took place in Paris some time back. About six thousand youth crowded an auditorium to hear a singing idol. But before he appeared they began to tear up the seats. The vandalism was described by an eye-witness: "There were no cries or screams—just methodical destruction. That is what was so frightening, this *silent* rage to destroy. Afterward, I asked some of them why they did it. They laughed without replying—inoffensive, almost gentle laughs."

In Canada, the article reports, crime has risen by twenty-one per cent among the eighteen to twenty-one year olds in just four years. Teen-agers in that country, it goes on to say, scandalize their parents with orgies, chase each other naked through parks at night, play chicken in cars. "Damage to schools cost Toronto \$250,000 a year; Montreal schools have installed miniature radar sets to catch young vandals at work."

In Mexico, the same article states, members of a certain youth gang draw lots to see who are "to beat up innocent adults chosen at random."

Recently, *United States News and World Report* ran

a gloomy feature article entitled: "Life in the Nation's Capital—Where Crime and Despair Rule." The reference was to Washington, D.C.

"Until a few months ago," the article began, "the supermarket at the corner of Kenilworth and Eastern Avenues . . . was doing a \$5,000-a-week business. Now it is closed. The front windows have been bricked in; the side windows have been covered with plywood.

"A few doors away is the area's drugstore. It, too, has gone out of business. So have the meat market, the milk store, the delicatessen. . . ."

The article then goes on to describe how gangs of teen-agers range throughout the area referred to, intimidating shopkeepers and shoppers, robbing and committing wanton acts of vandalism. It is for this reason that the businesses referred to have closed.

"There is [in the neighbourhood]" the article states, "vandalism, lawlessness, anger, alienation, extortion, destruction for its own sake—and a pervasive fear."

The incidence of serious criminal acts is increasing more rapidly than population, the article says. The police are virtually unable to control the situation.

Referring to the *Reader's Digest* article from which we quoted earlier, we read of acts of vandalism being committed in Sweden as in other countries. We are told of a crowd of half-drunken Swedish teen-agers, some of them no more than thirteen years old, who went to a church for an early Christmas Day religious service a year or two ago. Upon learning that the service was delayed, "the young people threw fire-crackers, desecrated graves and smashed church windows."

Reports from Russia indicate that juvenile delinquency has grown to be a problem in that country. So far it has not taken a turn toward violence, but rather toward drunkenness. As a recent issue of the *Current Digest of the Soviet Press* describes it: "Last year more than 2,000 intoxicated young men were arrested in one Leningrad borough alone. Out of every ten violators of public order, nine are drunk."

One question keeps arising in our minds as we read of these things: Why? Why are people today—young people who will become the adults who must people tomorrow's world—acting as they are? This question is one which parents and police, sociologists, educators and many others, are asking. In our next column we shall consider the question, and the answer—if one is possible.

OUR TIMES

THE WORLD



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A ruling that has been called "a severe public blow to the Christian unity movement" was delivered by the Vatican when Roman Catholics of the Rome diocese were forbidden by it to participate in three "Christian unity" prayer services in non-Roman Catholic churches. Such services have been held for the past two years in a hall and a Roman Catholic church. This year they were to have been held in Anglican, American Episcopal and Lutheran churches.

* * *

A Roman Catholic commentator wrote recently that "the ecumenical movement is running into trouble because Christians think of it either as an inter-expert dialogue or . . . as a matter simply of being nice to one's fellow Christians." However, he goes on to write, "the basic unifying force must surely be the proper understanding of the Church's mission in the world. . . Unless we understand what the Church is and what is its mission, we run the risk of missing the whole point of Christianity."

* * *

It has been confirmed that the Chinese Communists have fired a missile about 400 miles and that it carried an atomic warhead about the size of the Hiroshima bomb. This indicates that their atomic development is now on a par with the French although they started later.

* * *

At least 1,000 American college students killed themselves last year. It is estimated that adolescents of college age are the nation's highest potential suicide risk group.

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The fact is not often considered, but self-discipline and freedom are gleaming facets of the same gem. The freedom we are referring to is not political, or any sort of external, liberty. We have in mind that inward freedom by which an individual is not a slave to his impulses and passions. Rather, he is at liberty to react or to refrain from reacting to an outward stimulus, as he shall choose. And such freedom comes only as a result of self-control.

An illustration will serve to clarify our idea. In his book *The Adventure of Living* Dr. Paul Tournier tells of questioning a zoologist regarding the most elementary differences in behaviour between man and animals. The scientist answered that man has the faculty of postponing his responses to a given stimulus. "Give a dog his soup, for instance," Dr. Tournier writes, "he rushes to eat it. A man, on the contrary, can delay the act, enhance and refine his pleasure in relishing the anticipation of it, choosing his own time. Here we have the first manifestation of human liberty" (pages 183, 184). And that liberty is manifested by self-discipline.

Editorial

SELF-DISCIPLINE

There are three areas involved in self-discipline: the thoughts, the emotions, and the tongue. And it is when we are faced with this trio that we begin to realize how basic and difficult self-discipline is. For what is harder than to control these three faculties? Consider controlling one's thoughts, for example. How they are inclined to run in every direction, and on any and every subject that suggests itself, much as water flows into every little crevice it comes to. Sometimes our efforts to bring them in line seem to fail utterly. And the emotions! In so many of us they are like steam pent up in a boiler that only requires someone to open a valve to release scorching, searing heat.

Worst, and least controllable of the three, is the tongue. For the tongue is the loosest and the most convenient escape valve of the thoughts and emotions. Certainly the Bible writer, James, was right when he stated: "The man who never says a wrong thing is a perfect character, able to bridle his whole being." "But no man can subdue the tongue. It is an intractable evil, charged with deadly venom" (James 3:2, 8, N.E.B.).

We are inclined to believe that James is right. No man has such iron self-control but that there come times when some aggravation breaks it down, and he utters words which demonstrate that his self-discipline has crumbled.

But at the same time we must ever strive toward the ideal of perfect self-discipline, remembering that the peak is not unattainable. For "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

man must have his gods



RECENTLY I picked up a scrap of paper left on the dining-room table by my son after he had been doing his homework. On it was written a Sixth Form essay topic for the Religious Instruction teacher: "Man must have his gods. The only choice open to him is what his God is to be. Discuss."

I confess to feeling startled, because we have been hearing such a lot about man having "come of age" and being able to fend for himself. I had almost come to think of gods as something like toys or rattles—useful to keep the baby quiet, but discarded for the cigarette and cinema in this mature age.

"God of the Gaps"

This I suppose, is because we have so much pumped into us about there being no room nowadays for the old "God of the gaps." By this term they are alluding to the habit we had been indulging, they allege, of filling the gaps in what we know about our universe with the doings of God. So, before we knew about the refraction of light, we were told that God had painted the rainbow across the sky. But now we have discovered that if we splash water about when the sun obliges us with showing his face, we can make our own rainbows. So out goes God from the rainbow. Once Christians believed—and some still do—that God rolled back the Red Sea to make an escape route for the Israelites, that He rained manna from heaven to feed them, and shook down the walls of Jericho to open the Promised Land to them. Now those who "know" assure us the wind rolled the sea back, that manna is a substance that drops from tamarisk shrubs, and that a lucky earth-tremor crumpled the walls of Jericho. So God is pushed out of miracles and mysteries

—out and out, and back and back. In short, now we know so much that we don't need to imagine a God as the cause of what we haven't quite fathomed out yet. Give us a bit more time, apologize the scientists and those others who claim to know, and we'll have all the gaps made good; we'll have God right out; we'll no longer need to keep in His good books; we'll be able to arrange everything just as it should be.

Invented "Deities"

I suppose there is some excuse for people talking like this, because we are all so conditioned by this popular evolution nonsense. Some even assert it is all proved. Theories point out that primitive tribes still invent a god or a spirit for every mystery around them: they have spirits in natural objects; they fear the ghosts of dead men; they cultivate the good graces of visiting spirits putting up temporarily in a fetish; they worship gods who "give" rain and sun. Warlike peoples in ancient times had a god of battles to explain their successes; Syrian tribes in Old Testament days accounted for their enemies' superiority at hill fighting by imagining their Jehovah to be a god of the hills. They therefore tried to get the victors on to lower ground where their own gods stood a chance.

So in mankind's infancy, they say, gods were indeed a dummy to soothe, an angry tyrant to placate, or a big rattle to scare away evil powers. They point triumphantly to the Israelite folly of carrying their ark out to scare the Philistine enemy away. But we are supposed to have discarded all that "poppycock" long ago. Now in our sophistication we suck the cigarette for comfort, and we let off really big hydrogen bangs,

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THE MIRACLE OF VISION

SUPPOSE we are looking at an amœba under the microscope, and the light is somewhat dim. Then, let us shine a bright light on one side of the slide, and watch what happens. At once the amœba will begin to move away from the light. But how, we may ask, can it do this? It has no eye nor any sign of a pigmented spot that might serve as an eye. Yet the bright light set up a movement in the protoplasm of this simple little cell. What has happened?

The amœba consists of a mass of thin grayish protoplasm that has the power of throwing out what we call *pseudopodia*, or "false feet." The cell wall seems to weaken in places, allowing some of the protoplasm to flow out in finger-like projections; and the cell moves in whatever direction the flow is the strongest. When the strong light shines on the cell, investigators have learned, it causes the region nearest the light to thicken, and the pressure forces the substance to flow in the other direction, or away from the light.

Now all this sounds very simple. But it is not so simple as we might think. True, we have learned how it works. But why? That is another matter. Why should it act just that way? Why did the light not thin down the protoplasm instead of thickening it? Had it done so the

results would have been exactly the opposite. How does it happen—really, does it *happen* at all—that the tiny bit of jelly-like substance reacts in such a way as to place the cell in a more favourable situation—that is, to cause it to retreat from a light that was so strong as to threaten to do it harm? It is a miracle of science how such adjustments are made.

A very important rule that the zoology student learns when he studies these little animalcules is that their reactions are always such as to place them in the optimum, or most favourable, environment possible. They act as if they were intelligent—which, of course, we know they are not. But if not, where is the intelligence that planned it all that way? For surely it cannot be a mere accident.

Perhaps while we are looking at the amœba, we might be so fortunate as to see a euglena swimming about in the drop of water on the slide. This tiny creature is shaped like a slipper. At the heel end is a small gullet, and near the bottom of this is a dark spot known as the stigma, or "eyespot." Projecting from the mouth of the gullet is a long flagellum, a hairlike appendage that waves about and causes the euglena to move.

If direct sunlight is allowed to shine on the euglena, the stigma controls the beating of the flagellum in such a

The eyes of clams, lobsters, flies, and bees declare the wisdom and power of the Creator.

way as to cause the animal to move away from the light. On the other hand, weak light attracts it. And the movements are all under the direction of this tiny bit of pigmented material. Other protozoans respond similarly, showing us that there is something in their mechanisms designed to keep them oriented with respect to light.

Now let us go down to the beach at low tide, and dig for clams. Some kinds, such as the famous Pismo clams of California, or the quahogs of the Northwest, lie buried some distance down, and extend a long funnellike neck, or siphon, to the surface of the sand. Through this siphon water is drawn in and thrown out, bringing food to the clam down in the sand.

As we search for these clams, we must be very careful in our movements, or they will suddenly draw their siphons down out of sight. Our shadow falling across the outer end of their siphons causes a quick reaction in the muscles within them. Studies of these siphons show that, imbedded in their substance near the outer ends, are many nerves, connected with tiny light receptors. As the light changes, by our shadow cutting off the sunlight, these receptors produce chemicals that stimulate the nerves, causing them to initiate contraction in the siphon muscles. Simple, isn't it? And yet, how did this all happen to come about?

Some relatives of the clam, such as pecten, mollusks with shells like that used as the symbol of the Shell Oil Company, have more than mere light-sensitive spots. They actually have eyes around the margin of the mantle, the soft tissue that protrudes from between the valves of the shell. Another close relative, the common garden snail, has eyes on protruding stalks. These eyes possess a cornea, lens, and retina, like the eyes of higher animals. The squid and the octopus have eyes that compare in complexity with those of vertebrates. It is indeed remarkable that a group of animals so low down in the scale of existence as are the mollusks should have such complex eye structures.

Many worms are sensitive to light, even though true eyes are unknown in this group. It seems that the Creator has equipped even the lowliest of His creatures with mechanisms whereby they may react to light and place themselves in the most favourable relation to their surroundings.

Of all the *photoreceptors*, as the scientists call them—that is, the “light-receivers”—the most remarkable, perhaps, are the compound eyes found in the phylum Arthropoda, which includes the crayfishes, lobsters, and insects. These are well worth investigation, as they reveal the wondrous works of Him who is perfect in knowledge. Let us look at the eye of a fly or a honeybee.

The first thing we notice is that it is very large in proportion to the size of the head—in fact, a fly's eye may seem to cover almost the entire side of the head. A closer examination, even with a low-power lens, will reveal the fact that the eye is made of thousands of facets.

It is, in reality, a composite of thousands of separate eyes. Let us examine one of them in detail.

Possibly the best way to try to gain an idea of the structure of one of these separate eye sections would be to attempt to model it. Let us take a sheet of light cardboard and make a hollow tube about fifteen inches long. It must be about five inches in diameter at one end and three inches in diameter at the other. Now this conical tube should be creased from end to end with six evenly spaced creases so that, viewed from either end, it will have the shape of a hexagon rather than of a circle. Next trim the smaller end of each side into a triangle so as to form a pyramidal point. If we were to let a small cord hang out of this pointed end, the effect would be more realistic, this representing the nerve leading to the brain. Across the larger end we should place a transparent plastic lens to represent the cornea. Inside we might paint the sidewalls black about half or two-thirds of the way up to represent the retina. Now we have a fairly satisfactory model. But we would have to make ten thousand of these and stick them together to get an idea of what the eye of a honeybee is like.

With so many tapering facets glued together, the complete eye would be more or less convex in shape, just as we observe in the bee or the fly. No wonder it is hard to surprise a fly, when he has eyes pointing in every direction. In fact, a single eye of a fly has a range of about two hundred degrees, or more than a half circle. With two such eyes, there is hardly anywhere he cannot see all the time.

Did you ever look through a stereoscopic viewer and see the two pictures on the card take on a three-dimensional appearance? Such pictures are taken by a camera that has two lenses spaced like the two eyes. The angles of vision are slightly different—that is, objects pictured by one lens have a slightly different alignment from those pictured by the other. Then when the lenses of the stereoscope superimpose them, we see as we would actually see if looking at the scene directly, and the pictures take on a reality that is astonishing.

The impulses sent from our eyes to the brain have to be interpreted, and by experience we learn to recognize distance of objects by their angular relationships. What would it be if we had many eyes? What kind of vision do you suppose a fly has? How do objects appear to him? We can only guess.

A very interesting application of this stereoscopic principle was used during trench warfare in World War I. Planes flying over the trenches took photographs at intervals a quarter or a half mile apart. When these were printed and mounted on cards and viewed with stereoscopic lenses, the viewers got the effect of looking down with eyes that far apart. The results were that trenches looked like canyons, and soldiers' helmets appeared to be great domes. Details were easily picked out that otherwise would have been impossible to recognize.

Let us imagine three different facets of a fly's eye, one pointed straight toward a beam of light, one at quite an angle to one side, and a third at an angle the other way. The beam would shine straight down the centre facet, but would strike the sides of

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When Christ Comes Again



THE FUTURE of our civilization is dark. Night seems to be settling down upon a world that has been for centuries in rebellion against God. But above the darkness there is the light of the blessed hope—the hope of Christ's second coming.

"Let not your heart be troubled," said Jesus, "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).

In that thrilling promise there is light and peace for every troubled soul. The Christ who died for man has promised to come again, and in that promise He has guaranteed to save His people from everlasting death and give them another home safe from all trouble and perplexities. But can we rely with certainty upon the promise that He will come again? Yes. All through the Bible we have scores of promises and assurances that His coming will be the grand climax of all ages—the hope of the faithful.

We have the testimonies of Old Testament writers reiterating the fact of this promise. In Job 19:25 to 27 we read, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: . . . whom I shall see for myself, and mine eyes shall behold, and not another."

The psalmist adds his testimony: "Our God shall come, and shall not keep silence: a fire shall devour

before him, and it shall be very tempestuous round about him" (Psalm 50:3).

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).

The great Apostle Paul adds his testimony, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

Jesus has promised His disciples—and, through them, the church—that He would come again. In fact, His work of redemption for us cannot be completed unless He restores all that man lost through Adam's transgression. And so Christ says, "I will come again." That most comforting expression has sounded down through the ages until this very hour, giving to man a star of hope—a star that shines even brighter during this long night of sorrow and woe.

As the time nears for His return to this earth, we can see that the night of evil is getting darker; but in spite of this, the star of hope shines brighter and brighter for those who wait for Him. His coming again, as He has promised, is the only remedy for a sin-sick and war-torn world. True the great leaders of the world are putting forth superhuman efforts in order to bring to pass some sort of equilibrium, some sort of security and peace; but the odds are against them, even from the human viewpoint. And so I say again—the coming King is the only answer for a sin-sick and war-torn world. That glorious event will bring the day of triumph to all the faithful.

A little over nineteen hundred years ago eleven men were standing on the summit of the Mount of Olives. They were gazing up into the heavens with amazement and sorrow at their departing Master and Friend. They were discouraged and disillusioned. Suddenly two men stood by them clothed in white apparel. These men said, "Ye men of Galilee, why stand ye gazing up into heaven? 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" (Acts 1:11).

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WE OWE our existence to God and to Him alone. We and the world in which we live belong to Him because He made us and it. This fact of His creatorship is one of the presuppositions of our acceptance and acknowledgment of God as the ultimate reality and the supreme power of the universe.

Through the ages religious thinkers, philosophers and students of nature and science have propounded various theories regarding the manner in which God brought into existence the world and the universe in which we live. However, our primary concern at this point is to contemplate certain basic assumptions of the creatorship of God and their implications in the relationship of the creation to the Creator.

Let us begin with the question, How did matter (*Prakrti*) come into existence and what is the relationship between God and matter? If God (*Is'vara*) is the ultimate reality of the universe and the supreme power, then we have to acknowledge the undisputed lordship of God over matter. This implies absolute and unhampered control over matter and the laws and forces that operate in the universe. This in turn presupposes His creatorship, or authorship, of matter, life and the universe itself. For if God did not create the universe and did not put into motion the laws and forces of nature, then it cannot be said that He is its ultimate authority or that He has absolute power over it.

Our seers and saints have acknowledged God as the Creator and Sustainer of the universe. They



GOD THE CREATOR

recognized Him as the self-existent God unlimited by time and space. We are struck with the forthright declaration. "In the beginning God" Any fundamental consideration of ourselves or the world must begin with God. He was before time, before what we call "beginning." Therefore St. Paul said, "He is before all things" (Colossians 1:17).

While we admit that our finite minds are incapable of comprehending eternity, yet, accepting the necessity of God, we have no more alternative but to accept the existence of God before any matter

"Any fundamental consideration of ourselves or the world must begin with God."

was. In terms of "time," before and beyond matter, God is. He transcends time (*Kala*), space and matter. Before the universe itself in its initial form was, God was. Therefore, He speaks of Himself as the I AM. Whether one thinks of eternity as a time factor or not, God is transcendent. He surpasses both. There can be no time or eternity without Him. But we speak of Him as eternal. The reason is found in the words of Samkara: "What is eternal cannot have a beginning, and whatever has a beginning is not eternal." Thus God is eternal, which means that He is without beginning or end.

This existence of God is totally independent of all else. On the other hand, should we speak of eternity with respect to either matter or being, we speak of continuous existence at the will of God which had a beginning at

"For by him were all things created, that are in heaven and that are in earth . . ."

some point in time and which could cease at the will of God.

This unique timelessness of God, with His creatorship, which sets Him aside and above all the rest of the universe, is the primary basis of His claim to Lordship. The Bible speaks of Him as the only one who "hath "immortality" (1 Timothy 6:16); calls Him "King eternal, immortal" (1 Timothy 1:17); and declares that He has "life in himself" (John 5:26). He is the only One who can make this claim.

God alone, then, is uncaused and is the Cause of the rest of the universe. Samkara speaks of Him as the supreme reality and the basis of the world. In other words, without God there would be no universe nor would there be anything else. He is the Creator. Ramanuja confesses that God is independent (*swatantra*) reality, the absolute Creator of the universe. The Advaita Vedanta of Samkara affirms that God (*Is'vara*) is the Creator and Ruler of the universe. He is spoken of as the first Cause, since He has no origin. Thus matter was created by God and is dependent on Him for existence. It is not eternal.

Saint Paul describes God's creatorship in poetic language: "For 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 saint puts it this way: "All things were made by him, and without him was not anything made that was made" (John 1:3). Dr. Radhakrishnan, interpreting Ramanuja, points out: "While the conscious and the unconscious objects of the Universe co-exist with God, they yet derive their existence from Him and are sustained through Him."

It is obvious, then, that in the creation of the universe God was not dependent on anything eternal. In the beginning, out of nothing, but by the power of His

unique, creative word, He brought into existence the worlds and all that in them is. The Bible declares this eternal truth in simple yet majestic words: "In the beginning God created the heaven and the earth" (Genesis 1:1).

"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 stood fast" (Psalm 33:6, 9). As God spoke, the universe came into existence; the sun, the moon and stars, this world in which we live, the birds that cleave the air, the beasts of the forests and every creeping thing, and the plants and the trees—everything that is around us, God made. A nineteenth century poet gives us a beautiful picture of God's creation in this children's poem:

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings;
He made their glowing colours,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The sunset, and the morning
That brightens up the sky.



Unlike all the rest of that w
earth, man was especially for

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

Speaking of the creation of the world in which we live, the Bible tells us: "Thus the heavens and the earth were finished, and all the host of them . . . and God saw everything he had made, and, behold, it was very good" (Genesis 2:1; 1:31).

We have previously noted that, besides being the Creator of the world, God also sustains it. Samkara believed that "*Is'vara* [God] is the supreme spirit, all knowing (*sarvajna*), and possessed of all powers (*sarvasiktisamanvitam*). He is the soul of nature, the principle of the universe, its animating breath and actuating spring, the source and end of all existent modes." The same truth is affirmed by Paul: "By him all things consist" (Colossians 1:17). He upholdeth "all things by the word of his power" (Hebrews 1:3).

Madhva was of the view that the "individual soul is dependent (*paratantra*) on God, since it is unable to exist without the energizing support of the universal spirit, even as the tree cannot live and thrive without its sap."



h was created upon the
and made alive by God.

Humanity occupied a special position in God's creation. Under inspiration, in language we can understand and appreciate, Moses, the great leader of the Jewish nation, gives us an account of man's creation. This marvellous act is graphically portrayed in the first book of the Bible, Genesis. There it states that after bringing into existence the sun, moon and stars, the dry land and rivers and seas, the vegetation, the animals, birds, and all other things God came to the next stage of His creation plan and meditated within Himself: "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. So God created man in his own image, in the image of God created he him" (Genesis 1:26; 2:7; 1:27).

A number of important facts stand out in this account of man's origin. First of all, we see that man is the result of a definite act of creation on the part of God. God made man; He formed him of the dust of the ground and gave him form, life and individuality. One scholar says, "We are allowed to peer, as it were, into the workshop of God and to watch His hand performing the mysterious act of creation."

A second fact is, man is not a self-existent being. He had a beginning. That beginning was with God. It is God who gave him life and existence at a definite point in time.

A third fact is, man is made of two major components. He was "formed"—which implies the fashioning of a body precisely to the divine plan—of (1) the dust of the ground. This is confirmed by science. The major elements of the human body are oxygen, carbon, hydrogen, and nitrogen. The same elements compose the soil.

Into that lifeless form made of the dust, God put (2) the life-giving principle of His creative power. Then the inanimate form became a living soul: man. The agency by which the spark of life was transferred to his

"Man is the crowning act, and the climax of creation with respect to the world."

body is said to be the "breath" of God. So Job, an ancient saint, says, "The breath of the Almighty hath given me life" (Job 33:4).

Before this act of God the dust of the ground and the "breath" of God were there as two separate factors. But there was no man. But when God, according to His will and pleasure, brought these two together, it became man. What God did was to give life to the body.

A fourth fact is, man is the crowning act, and the climax, of creation with respect to this world. He was the focal point of the creation of the world, which was made to provide him a home. He was intended to have

“Out of His love God created the world, established laws, and helps constantly all who seek His perfection.”

preeminence and dominion above all other creatures on the globe. All other things were made for him, and man in turn was made for the glory of God. Through the seer Isaiah God said, “I have created him for my glory, I have formed him; yea I have made him” (Isaiah 43:7). The world was made for man and man for God. The justification for man’s creation is the glory of God.

Our last fact is, man was made in the image of God in outward resemblance and in character. This image was most evident in regard to his spiritual nature. He was endowed with a self-conscious personality and a free will. He was made a moral being with the power to reason on a moral plane, the power to differentiate between right and wrong. With this reasoning power he was endowed with the capacity to choose to do right and wrong, or good and evil, on a moral basis. Thus he was enabled to develop a character and a moral nature that was pure and holy, if he chose to.

It was with a capacity to grow in godliness and godlikeness that man came from the hand of His Creator. It was with this possibility of growth that the human race began. Man was so created as an act of love on the part of God. In the words of Ramanuja: “Out of his love God created the world, established laws, and helps constantly all who seek to attain perfection.” When we

contemplate this, we are constrained to ascribe praise to God in the words of a saintly poet:

Praise ye the Lord;
Praise ye the Lord from the heavens:
Praise him in the heights,
Praise ye him, sun and moon:
Praise him, all ye stars of light.

Praise him, ye heavens of heavens,
And ye waters that be above the heavens.

Let them praise the name of the Lord:
For he commanded, and they were created.
He hath also established them forever and ever;
He hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons, and all deeps;
Fire and hail; snow and vapours;
Stormy wind fulfilling his word:
Mountains and all hills; fruitful trees, and all cedars:
Beasts, and all cattle; creeping things, and flying fowl;

Kings of the earth, and all people;
Princes, and all judges of the earth:
Both young men and maidens, old men, and children:

Let them praise the name of the Lord;
For his name alone is excellent;
His glory is above the earth and heaven.”

Psalm 148:1 to 13

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No Sin in Heaven

I have been told that when Christ comes and takes the righteous to heaven they will never again sin. Is this because God will prevent them from sinning, so that they can't sin even if they wanted to? Or is it because they choose of their own free will not to sin? Some people feel that in order to keep sin from rising up again, God will have to remove all possibility of sinning by reshaping man's nature so that they will be somewhat like robots completely incapable of sinning. They feel that if the saints still have the choice of sinning, sin would probably spring up again. How will it really be?

God created man with the power of choice. He has always dealt with man on that basis, and we may be sure He will never reduce man to the status of a robot. Whether there will be anything in the new earth corresponding to the tree of knowledge of good and evil in the Garden of Eden as a test of man's obedience and loyalty, we are not told; but the saved will have seen and experienced the results of sin, and sin will have no attraction for them.

Sin, when it is finished, brings forth death; but in the new earth there will be no death, no sorrow, no crying, no pain. (James 1:15; Revelation 21:4.) We are also told that "there shall be no more curse" (Revelation 22:3). Since the curse was the result of man's sin (Genesis 3:17), we can say with confidence that there will be no more sin in the new earth.

Origin of Evil

Why did not God save Himself the trouble of creating this world if He knew from the beginning what would happen to it? Why did He create Satan if He knew all the trouble he would cause?

We should not presume to understand all the reasons why God permitted sin to enter the universe; but if we understand that His government is based on the principle of individual freedom of choice, we shall at least have part of the answer and shall see that He could not have done otherwise than He did.

To all the beings He created, both angels and men, He gave freedom to choose between right and wrong, good and evil. He knew that Satan would rebel against His government and later introduce sin into the world. If in His divine foreknowledge He had created only beings who could not disobey Him, He would, in effect, have denied the principle of freedom of choice and action. Thus He would have defeated His purpose to



demonstrate to the universe that intelligent creatures can obey Him from choice, from motives of loyalty and love, and not like unreasoning robots. Involuntary obedience would not develop in man the moral character befitting a being created in the image of God. Therefore He endowed Adam and Eve with the power to choose.

A related question is sometimes asked, Why did not God destroy Satan and his angels before they could introduce sin and death into the world? If God had destroyed Satan at once, before his rebellion had time to show its real nature and results, the loyal angels and other intelligent beings in the universe would not have understood Satan's evil character or God's justice in destroying him. They would have served God from fear rather than from love and understanding of His justice. As time has passed and the dire results of sin are more and more evident in the human race and in the whole creation (Romans 8:22), they can understand the justice of God when He finally destroys Satan.

God still gives men freedom to choose whose way they will follow. Those who enter heaven will have chosen God's way rather than Satan's. They will have seen and experienced the results of sin, and sin will never have any more attraction for them.

Can the Devil Cause Apparitions?

Can the devil cause one to have a vision when awake?

I would think that the devil could cause an apparition to appear before an individual during his waking hours. The Bible tells us in Revelation 13:13, 14 that the devil "deceiveth them that dwell on the earth by the means of those miracles which he had power to do." The Bible itself contains an illustration of such an experience in 1 Samuel 28. Saul visited the witch of Endor and asked that the spirit of Samuel be called up before him. An apparition purporting to be Samuel was made to appear before Saul, but God declared His complete disapproval of the whole thing. The Bible states in 1 Chronicles 10:13, "So Saul died, . . . for asking counsel of one that had a familiar spirit." Undoubtedly, if God had nothing to do with the experience, the devil must have been responsible for the superhuman activity which resulted. The devil produced miracles like this in Saul's day, and he can and does today as well. To avoid being deceived, we must constantly fortify our minds with the truths of the Scriptures and be ever on our guard.

Last month, in the first part of this two-part article, the author began at the time of creation and showed that from then, up to the time of Jesus Christ, the special day which God had set aside as His Sabbath had not been lost track of, or cancelled. In this issue he continues his discussion of

GOD'S SPECIAL DAY

BUT did not Jesus change the day? No. Your Bible says not a word about any such change. What Jesus did do was to restore to this holy day its original meaning and intent.

"One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck ears of grain. And the Pharisees said to him, 'Look, why are they doing what is not lawful on the sabbath?' And he said to them, 'Have you never read what David did, when he was in need and was hungry, he and those who were with him: how he entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those who were with him?' And he said to them, 'The sabbath was made for man, not man for the sabbath'" (Mark 2:23 to 27, R.S.V.).

By so saying He did not minimize the importance of the Sabbath. Rather, He magnified it. The Sabbath was made for man—man's happiness, welfare, uplift, inspiration. The better the holy day was observed the more good would man get out of it. To make it a day of penance and legalistic observance would be to miss its purpose altogether.

"Again he entered the synagogue, and a man was there who had a withered hand. And they watched him to see whether he would heal him on the sabbath, so that they might accuse him. And he said to the man who had the withered hand, 'Come here.' And he said to them, 'Is it lawful on the sabbath to do good or to do harm, to save life or to kill?' But they were silent. And he looked around at them with anger, grieved at their hardness of heart, and said to the man, 'Stretch out your hand.' He stretched it out, and his hand was restored" (Mark 3:1 to 5, R.S.V.).

It was on this same occasion, Matthew tells us, that He asked the Pharisees, "What man of you, if he has one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out? Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath."

Again and again during His brief sojourn among men He re-emphasized this principle by precept and

example. Many of His greatest miracles of healing were performed on the Sabbath. By every possible means He showed the people how the God of love wanted His day to be observed. But He never changed the day.

"Think not that I have come to abolish the law and the prophets," He said to His disciples: "I have not come to abolish them but to fulfil them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven" (Matthew 5:17 to 19, R.S.V.).

So Jesus did not abolish the fourth commandment, or "relax" it, or change it. And if He did not change it, who else could?

But perhaps He told His disciples to make a change after His death? No. On the contrary, your Bible states that even while He was in Joseph's tomb the women who planned to embalm His body "rested the sabbath day according to the commandment" (Luke 23:56).

But didn't the disciples gather together the next day to welcome Him after His resurrection and so start a new Sabbath? No. They gathered together, but it was "for fear of the Jews" (John 20:19). When Jesus appeared to them they were "terrified and affrighted" (Luke 24:37). It took them quite a while to believe that He had actually risen from the dead.

Three other texts (Matthew 28:1; Luke 24:1; John 20:1) refer to the first day of the week in connection with Jesus' resurrection but none suggests it was a new Sabbath. As to the two other first-day texts to be found in your Bible (1 Corinthians 16:1, 2; Acts 20:6, 7), the first refers to setting aside a "gift for the poor at one's own house" (Vulgate); and the second to a meeting that must have been held on Saturday night as time was reckoned in Paul's day.

How about later on? Perhaps the first council of the Christian church changed the day? No. The report of this council is given in Acts 15, but it contains not a word on the subject. If any delegate had proposed anything so momentous as altering the Sabbath from the seventh to some other day the matter would surely have been mentioned.



Paul was present at that meeting and it is certain that he did not learn of any such proposal. When he arrived at Philippi the record says, "On the sabbath we went out of the city by a river side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted thither" (Acts 16:13).

The next chapter tells how, when Paul came to Thessalonica, "as his manner was" he went into the synagogue "and three sabbath days reasoned with them out of the scriptures" (Acts 17:2). While his enemies declared that he "turned the world upside down" (verse 6), nobody accused him of attempting to change the Sabbath.

What about the other apostles? Did they advocate such a change? Again there is no mention of any such suggestion. True, the Apostle John says, "I was in the Spirit on the Lord's day" (Revelation 1:10), but which is the Lord's day? It must be the seventh day, for the Lord calls that day "my holy day" (Isaiah 58:13), and declares that He is "Lord also of the sabbath" (Mark 2:28).

If you still have lingering doubts on this matter, take a concordance and look up every reference to the Sabbath, the seventh day, the Lord's day, the first day, and kindred subjects. It may take you some time, but the study will be well worth it. It will settle your mind once and for all as to what your Bible says—and does not say—on this vital question. And it will help you to decide what you should do about it.

For in all your searching you will not find a single text that even suggests that God ever planned any change in His day, nor one that indicates He ever made such a change. Consequently you will be brought face to face with the simple and unassailable fact that the seventh day is still "the sabbath of the Lord thy God."

What about calendar changes? Perhaps they muddled things up so that no one can tell which is the right seventh day any more? No. While there have been changes in the calendar, there has been none in the sequence of the days of the week. Both Julius Caesar and Pope Gregory XIII revised the calendar, but neither of them changed the weekly cycle. The seventh day of the week is still the same as it was when Christ was on earth, and no one needs to go farther back than that.

So if you feel in your heart that you should keep one day a week holy and you are not quite sure what to do, here is your answer—right in your Bible. But when you decide to follow God's leading and keep His day, don't mix church and market, or give God one hour and yourself twenty-three. Let it be entirely His day, from sunset to sunset (Leviticus 23:32; Mark 1:32). Keep it altogether as a holy day when, free from all unnecessary labour, you think or spiritual things. Let it be a day of prayer, praise, and Bible study.

And do not do this to fulfil a legal requirement but as an act of adoring love. Spend the day with God because you love Him and He loves you. Then it will be indeed the happiest day of the week, and the promised Sabbath blessings will be yours (Isaiah 58:13, 14).

—A. S. Maxwell



Adventures in Parenthood

with Lucile Joy Small, R.N.

WELCOME DAY

In the last few weeks before the birth of the little one, the mother may learn how to do her part in the delivery of her child. If she will look upon giving birth as a normal process, learn how to co-operate with her doctor or midwife during the delivery, she can give birth to her baby with the least danger to herself or her little one.

One of the most difficult births I ever witnessed in my nursing work, was a young woman whose fear of the pains of childbearing was so intense that she insisted upon having a general anæsthetic and having the baby delivered with instruments. Her doctor wisely refused to permit this because of the hazard to the child. When the contractions came, she refused to co-operate and work with them, but simply shrieked and screamed. Had she pushed with the contraction, the pain would have been much less. Her behaviour placed her doctor under a terrible handicap. Fortunately there were no other complications. One could not help wondering what the future of that little one would be in the hands of a mother who acted like a spoiled baby herself.

Some years later, I had the happy experience of being with a young friend who had asked that she be allowed to deliver her baby without any anæsthesia. It was a thrilling experience to her to give birth to her baby. When the time for delivery came, she experienced a moment of fear, but was assured that the contractions came only one at a time and she must do her part with each one. She was calm and cheerful throughout.

Some months ago a Western news-magazine, in the section which gives the news of the medical world, had an item captioned "Fewer Drugs, Happier Mothers." There may be an occasional mother who is physically unable to deliver her baby without mechanical help, but many mothers, if they are instructed during the last weeks of pregnancy, in how to co-operate with their doctor, in how to work with the contractions, can avoid the necessity of taking drugs which may be a hazard to the baby.

When the baby is safely delivered and the

mother's needs cared for, the doctor, if he is a man of faith, may bring that faith to the bedside of the mother as he offers a prayer of thanksgiving for the safe arrival of the baby, and asks that the new parents may be given wisdom to train their little one for God's service.

Usually the mother has a close relative or friend to look after her needs at this time. This is good, but it would also be good to ask other relatives and friends to be patient in getting acquainted with the new arrival and not disturb the rest of mother or baby for a few days following the birth of the baby. This may be very important to the welfare of both mother and baby. The rest of the new mother and her attendant is now broken at night, and they should have a chance to establish a feeding pattern that will give both the most possible rest. The rest is important to the mother so that she will have plenty of milk for her baby. If she is kept in a state of near exhaustion by lack of rest, her milk will not be of the quality or quantity necessary to keep the baby satisfied. There is no food that can be compared with the food that nature provides for the young child, breast milk. It is every mother's pleasure and duty to nurse her baby. The milk is important, but the tender handling that goes with nursing the baby is a very important part of the care he receives during the first weeks and months of life.

Most hospitals and baby clinics give instruction in baby care to the new mother, instruction that will help her to adjust to the strangeness of having this tiny life to care for, to be fed, bathed, clothed, kept warm, dry and clean, and most important of all, to be loved.

Thankfulness for having given birth to a healthy, beautiful child, (and what baby is not beautiful to its mother?) makes the first days and weeks of carrying this new responsibility more joyous. It eases the strain of fatigue from extra work and loss of sleep, from fear of mistakes through inexperience. And always waiting to help the burdened mother is the Great Physician who said, "Suffer little children to come unto me." His help is never failing.



GROWING UP BIG

Jerry and Judy and daddy and mother were eating breakfast. "I don't like cereal," said Jerry. He put his spoon on the table and pushed his bowl away.

Judy looked at Jerry. "Don't 'ike cer'al," she said. Judy put her spoon on the table. She looked at Jerry. She looked at mother.

"Don't you want to grow big? Don't you want to be a big boy?" mother asked Jerry.

"Yes, I want to grow big like daddy," Jerry said.

"G'ow big 'ike daddy," piped Judy.

"Why does Judy say what I say?" asked Jerry.

"Judy is learning to talk," said mother. "Judy says what she hears others say. You must not say things you do not want Judy to say."

"Will Judy do what I do, too?" asked Jerry.

"Yes, Judy will do as she sees others do," said mother.

"Will she eat her cereal if I eat mine?" asked Jerry.

"Yes, I think she will eat her cereal if she sees you eating yours. Your milk and cereal will help you grow big like daddy. Look at daddy. Daddy is eating his milk and cereal."

"I want to grow big. I want to grow g-r-e-a-t big," said Jerry. He pulled his bowl to him. He took his spoon in his hand. He ate his cereal and milk.

"G'ow big. Want to g'ow big," said Judy. She picked up her spoon. She ate her milk and cereal.

"Now drink your orange juice," said mother.

"Will orange juice help us grow big?" asked Jerry.

"Yes," said mother. "Orange juice will help your bones to grow. Orange juice will help your teeth to grow and be good."

"Why do we need good teeth?" asked Jerry.

"We need good teeth so we can chew our food," said mother.

"I don't like to chew my food," said Jerry.

"Jesus gave us our teeth. Jesus wants us to chew our food with our teeth. Chewing your food will help you to grow big," said mother.

Jerry took a bite of buttered toast. Judy took a bite of her toast. Jerry chewed his toast, and Judy chewed her toast. Jerry and Judy liked to hear the toast "crunch" in their mouths. Soon they had finished their breakfast.

"Now we must wash our teeth," said mother.

"Why must we wash our teeth?" asked Jerry.

"Little bits of food are left between our teeth when we finish eating. Little bits of food will make our teeth bad. Little bits of food will make our breath smell bad. We must wash the little bits of food away," said mother.

Jerry washed his teeth. Mother helped Judy wash her teeth. Then they were ready to play. Jerry and Judy went out to play in the sunshine.

—Fern Row Casebeer

MAN MUST HAVE HIS GODS

From page 5

and take pot shots at the moon to keep the Red devils at bay. So some with loud voices are shouting about God being "dead," and that since we have learnt to manipulate or live with natural forces ourselves, we don't need to burn bullocks or mutter prayers any more. Now we can much more sensibly put our trust in ourselves and in our big brother scientists—the meteorologists for the weather, the rocket experts for the home above the bright blue sky, and the physicists for the big bangs to drive the evil spirits and their Marxist heresies behind the iron and bamboo curtains.

Must Man Have Gods?

So what about these gods that man must have? If we think of them as the figments of his own imagination, the teacher setting such a silly essay topic should get the sack—children have enough to worry their poor heads about with the much more sensible physics, chemistry, and mathematics. They are the thunder of our gods today: why bother with such an outdated subject?

But the dictionary might save the teacher's skin after all, for it tells us that a god is something we invoke, something we worship by sacrifice. Now we do do a lot of invoking; and we certainly worship some things by sacrifice, as the income-tax rate tells us only too truly. We pay through the nose for our bombs, our space probes, and the demi-gods who wield them. We trust our scientific Olympians, as few have ever trusted their God, and we watch with awe as they jiggle their miracles out of their test-tubes and cyclotrons. We invoke our charters, our Bills of Rights, and our union rules, in the hope that among them they'll keep us tucked up snug and warm in our own little world.

We Begin to Think

All very nice and cosy and so modern—until we begin to think—if we are not too drugged with our own folly. Then we wonder where it will all get us. What about this lung can-

cer? What about this "feeding of the minds"? What was that about half the world underfed? What did they say the other day about food production figures being down, the lowest since the war and millions more to share the less-than-enough? And what was that horrifying professor saying about getting so thick on the ground in the next millennium that we will all have to stay put, all one-hundred-and-twenty-four-of-us-to-the-square-mile, sea included, because if we move we'll generate enough heat to kill ourselves? What did he say about no room for transport systems? about rigid rationing of exercise for all except children? Did he not even say that as there'll be no building materials we shall have to process our own excreta to put a roof above our heads. Who is going to get us out of that fix and win our grateful devotion?

We need to do some solid thinking about the gods we must have. We need something better than the modern versions; the old One never got our fathers into such a mess as this. These only die off and leave us to it, mocking us with deifications of our own folly and impotence. What shall we do in our extremity? How shall we satisfy those undeniable instincts to pray, to adore, and survive? Could there, after all, be something to the old advice:

Put not your trust in princes,
in a son of man, in whom there is
no help.
When his breath departs he returns
to his earth;
on that very day his thoughts
perish.
Happy is he whose help is the God
of Jacob,
Whose hope is in the Lord his God.

God is Not Dead

And the God of Jacob is *not* dead. Millions, as well as Billy Graham, can testify that they know this, because they too talked to Him this morning. They talked with Him every day about His plan to redeem this fated world and the future He has for them in the redemption. So, silly catch-phrases like "God of the gaps" or "the Death of God" don't worry them.

Christ has a word too for all who are alarmed and fear the gloomy future. If you've never heard Him, why not sit still a moment with a silent plea? If you do—if you have a daily talk with Him—you'll be surprised how the outlook will brighten up—for always.

—Dr. A. J. Woodfield

THE MIRACLE OF VISION

From page 7

the others. Now, the slightest movement in any direction, sideways, away, or toward the eye, would change the angles at which the light would strike, and change the pattern of vision. The brain of the fly, accepting impulses from thousands of such facets, would detect even the very least motion, and would be instantly aware of approaching danger.

The crayfish and the lobster have the same kind of eyes, but they have one additional feature—the eyes are located on stalks so that they can be turned about to look in any direction. Surely this is another remarkable adjustment to enable the animals to be instantly aware of any danger that might approach from any direction.

Now what is the point to all this recital of the marvels of sight—the miracle of vision? Just this: How did it all happen, anyway? Can anyone imagine how the sensitivity of protoplasm to light could accidentally be increased by having some pigment collect at a certain spot, just where it was needed? Can one imagine how such pigmented cells in slightly higher animals could be arranged in cups, then furnished with lenses and finally developed into complex retinas, and connected to brain cells capable of interpreting the impulses that come from them—all this by pure chance? It is too fantastic to imagine.

Take the matter just referred to, the interpretation by the brain. How could groups of cells in the brain tissue interpret the messages they receive from the retinas in these compound eyes? All the nerve impulses flowing up the optic nerve strands are alike as far as we can tell. These nerve fibres all have to be

connected in such a way that the pattern of impressions coming to them somehow takes on meaning. How could such a complex mechanism ever develop by natural means?

Have you ever been inside a telephone central station and watched the switches operate? It is fascinating. Suppose your number is 965-2477. Impulses coming from the phone being dialled activate a battery of ten switches, and close number 9. The next turn of the dial goes through this line to the next battery of ten, and closes switch number 6. Next the battery of ten has number 5 closed. And so it goes until the whole number has been used up, then the ringing mechanism is set into operation on the line emerging from the end of this series. It is all so simple, isn't it? And yet, how could such a system ever just *happen* to fall into line.

And now, consider the brain mechanism that interprets all these sensations coming from the eyes and the other sensory endings in any animal or man. It has been said that if we had to process all sensations through a computer instead of through a brain, the machine would have to be many times as big. Perhaps this fact will help us to appreciate better the wisdom of the Creator when He brought these remarkable structures into existence and gave them their appointed functions in the animal kingdom. To think that it all could have come about by automatic processes is so far from the realm of possibility as to be nothing but utter foolishness. Surely, "The fool hath said in his heart, There is no God" (Psalm 14:1).

—Harold W. Clark

WHEN CHRIST COMES AGAIN

From page 8

His going away was literal and visible. It was not secret. They saw with their own eyes. Therefore, the promise, "This same Jesus . . . shall so come in like manner as ye have

seen him go into heaven," means that the coming of Christ is not going to be a secret event. The assurance made by the angels rings true today. As surely as He went away, so surely will He come again. As men saw Him go away, so will men see Him return some day. Not just a few, as on the Mount of Olives. In Revelation 1:7 we are told that "every eye shall see him." What a thrilling event that will be! All the promises in the Bible that bear on the future blessedness of a redeemed people are made on condition that Jesus will come again to this earth.

We recall the words of Jesus, "Father, I will that they also, whom thou has given me, be with me where I am" (John 17:24). That can only be answered by the second coming of Jesus. As all history led to the cross, and as it flows from His crucifixion, even so all history will end, so far as this present evil world is concerned, when He comes. Thank God for that!

Now that we have established the *fact* of His coming, we must know how He will come. This is important. It is good to know when Jesus comes, those beloved ones of ours who are now asleep in Him will hear His voice and will come forth from their graves and will live. (John 5:25.) Is this not comforting when we think of the millions who are dying today? Paul speaks of this earth-shaking event in 1 Thessalonians 4:16, 17.

How will He come? We have already discovered in Acts 1:9 to 11 that He will come as He went away. He went away on a cloud—a cloud of angels surrounding Him—and He will return in a cloud of angels (read Matthew 24:30). A cloud of glory closed about His ascending form, and a cloud of glory will bring Him back to this earth again. John the revelator agrees with this: "Behold, he cometh with clouds; and every eye shall see him" (Revelation 1:7).

As we have already stated, His coming will not be secret, unheralded, or unseen by the masses of the earth. No. This event is to be so out of the ordinary that no event of the past can be compared with that glorious day. His coming is il-

lustrated by the bright flash of the piercing lightning which cannot be hid from naked eyes (Matthew 24:27). He will not come alone; His angels will accompany Him (Matthew 25:31). We can understand something of the great host of angels by reading Revelation 5:11 and Hebrews 12:22. They are referred to as "ten thousand times ten thousand, and thousands of thousands," and "an innumerable company."

Finally, what is the purpose of His coming? Why will He come? He is coming to reward His children. He brings His reward with Him (Matthew 16:27; Revelation 22:12). He is not coming to a world that is converted, a world that will be looking for Him. No; quite the contrary. Nor is He coming to convert the world. His coming will have an entirely different effect and purpose (Revelation 19:15). He will come as King of kings and Lord of lords (verse 16). Not only is He coming as King, but He is coming as Judge—He will judge the world. This world has rejected His offers of mercy (Matthew 21:33 to 43). He is coming to reap the harvest (Matthew 13:39 to 42).

This is not a beautiful picture to the sinful heart. That event will hold no hope for the unrepentant sinner at that day; but it does hold much hope for the one who today will put away his sins and watch and wait for the glorious event. His coming will put an end to death. It will usher in a day of everlasting light. The righteous dead will be raised to life again and with the living saints will be caught up and translated, henceforth to be with the Lord (1 Thessalonians 4:16, 17). We are told that the nations will be greatly affected by His coming (Matthew 24:30). Yes, the nations must give way to the coming of the King and to His kingdom of glory. What a wonderful picture of the future!

The second coming of Christ, which is so greatly needed at this hour, will be the most tragic and yet the most glorious event ever to take place on this earth.

—Walter W. Fordham

THEMES FOR THOUGHT



The fire you kindle for your enemy often burns yourself more than him.

—Proverb

The habit of looking on the best side of every event is worth more than a thousand pounds a year.

—Dr. Samuel Johnson

No man is so insignificant as to be sure his example will do no hurt.

—Lord Clarendon

The heart will commonly govern the head; and any strong passions, set the wrong way, will soon infatuate even the wisest men; therefore the first part of wisdom is to watch the affections.

—Waterland

He that loseth wealth, loseth much; he that loseth friends, loseth more; but he that loseth his spirits, loseth all.

—Spanish Proverb



A GENTLEMAN living near the sea coast had for many years wanted to buy a reliable barometer. The price asked for these delicate instruments seemed more than he could afford. But one day in 1938 he satisfied his lifelong ambition by purchasing a barometer from a reputable firm.

It arrived and was carefully unpacked. Imagine the man's disappointment to find that when the instrument was hung up, it registered "hurricane." He shook it vigorously to dislodge the needle, but it stayed at that warning signal on the dial. The man was not only disappointed but angry. He was certain the machine was no good. He wrote a strong letter of complaint to the firm from whom he had bought the barometer, and mailed it the next morning on his way to his office.

At the close of the day he returned to his home, and found not only the barometer missing, but his house, too. A hurricane had swept away his home and all he possessed.

Aren't we about as sceptical regarding the barometer of God's word? The prophetic needle points to "storms," but we are little different from other people of Christ's time, to whom the Saviour said: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matthew 16:3).

Jesus told us that He would come back to this earth and take us to the mansions He is preparing. He gave us signs to tell when that time of His return is drawing near. Let us look at this prophetic barometer for a few minutes. Here are some signs He gave which tell us that His coming is near:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run

to and fro, and knowledge shall be increased" (Daniel 12:4).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" 2 Timothy 3:1 to 5).

"And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25, 26).

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (James 5:1 to 4).

God, through His prophets, has told us of the unusual conditions which would be found in our world just before His coming. He said there would be wars, famines, pestilences, and earthquakes. Men would have a form of godliness, but lack the power of the genuine thing. God's barometer has predicted storms, and the storms are threatening. We must not make the mistake our friend made in doubting the accuracy of his barometer. God's word never fails. Let us watch and be ready for our Lord's return.

—C. L. Paddock