

JUNE 1967

OUR TIMES





TRENDS

THE REASON WHY

A BAFFLED ENGLISH FATHER, told by the police that his son was being charged with slashing an elderly woman with a razor, spoke for well-meaning, indulgent parents everywhere: "He's never been in trouble before. His mother and I have always given him everything he wanted. *Why did he do it?*"

The question, Why? asked by this father as reported in a *Reader's Digest* article some time ago, is one that keeps arising in our minds as we consider the situation of anarchy which is threatening our world today. For the world seems to be experiencing a new low in morality and a new high in lawlessness. Old values are ridiculed and ignored. The standards of our fathers are regarded as outdated and unworkable. Respect for law and order is declining to an alarming degree. The rights of others are being honoured less and less. Graft, cheating, corruption—dishonesty of every grade is increasing. The very economy of some areas is suffering because of lawlessness. To those who partake of this spirit of terrorism and mob rule there is nothing that is sacred, nothing that is inviolate.

It is true that a minority is involved in the anarchy, but it seems to be spreading like a swift, killing cancer. So widespread is the revolt becoming that public figures in some lands are warning that the very fabric of our civilization is being threatened.

So, with the father referred to, and thousands of other fathers and mothers around the globe, we ask, Why?

A number of answers are given. For example, the *Reader's Digest* article quoted above suggested that one reason for it all is that many of today's young people have too much money. With lots of money to spend, they have everything they want, and have tried everything there is to try. Consequently, they are bored, and turn to vandalism and other forms of lawlessness for diversion.

Another reason offered is that parents today are not assuming the responsibility they should in training and disciplining their children. They are giving them money and things, but are not setting them the right example, and are not teaching them standards by which to live.

The truth of this was brought home to us rather forcibly a few years ago. We were attending a lecture delivered by a university instructor in psychiatry to a group of educators and parents. The subject was sex and youth. As the lecture progressed it became clear that the moral implications of the topic were being avoided

entirely. Instead, the lecturer dealt with sociological and psychological aspects.

During the discussion period that followed the lecturer was questioned about this omission. "I have avoided bringing in the question of morals because there are so many different viewpoints," he explained. "Actually, most people don't seem to know just what their moral standards are."

We are convinced that here is a key to the whole problem under discussion, which may perhaps be clarified by an illustration. Young people are like plants in that they need to be cultivated just as the plants of a garden need to be cultivated. If the garden is not cultivated the plants go to seed and weeds. If youth are not "cultivated" by training and discipline they also run wild.

But training and discipline imply standards and laws. If there are no standards or laws, or if they are not enforced, the natural result is that youth will become lawless, a law unto themselves, with little or no regard for others or the rights of others.

But how can parents adequately and confidently train and discipline their children unless they themselves have standards and values by which to do so? How can a parent tell his son he is doing wrong, and that he must do right, if he himself does not have a fairly absolute standard by which to define right and wrong? But we live in a day when there seem to be no such things as absolutes. Is it any wonder that anarchy is gradually gaining the ascendancy?

The outgrowth of this situation is foreseen by the Bible: "This know also, that in the last days perilous times shall come," and "evil men and seducers shall wax worse and worse . . ." (2 Timothy 3:1, 13).

Millenniums ago a great flood destroyed all human life upon the earth except eight people. The story is told in Genesis chapters 6 to 9. What was the reason for the global catastrophe? It was because anarchy reigned, laws were laughed at, corruption was rampant, life was regarded as very cheap.

Before God permitted the flood, He looked upon the evil permeating man and said: "My spirit shall not always strive with man" (Genesis 6:3).

The warning is for us today. There will come a time when God can no longer permit evil to have its way. How much longer will He permit it?

Can we learn the lesson?

—T.A.D.

Our Times

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The nuclear arms balance, which up to this point has always been tipped in favour of the U.S., is now moving in favour of Russia. This almost inevitably means an upsurge of nuclear production on the part of the U.S.—and a threat of even surer annihilation for us all.

*

From one out of three in 1954, the divorce rate for the U.S. has now risen to one and a half out of three. In 1965 there were 400,000 divorces in that country alone.

*

The Norwegian government has made an assessment of the Five-Day Plan to Stop Smoking, as conducted by the Seventh-day Adventists, and has concluded that the statistical results are better than any other programme. It was found to be "effective with larger and smaller groups to the same degree and that it is five times less expensive than any other programme attempted in Scandinavia."

*

Don't let your mind become lazy, for scientists now think that mental activity can make your brain put on weight. After thirteen years of research a California doctor has shown that rats are more capable of performing difficult tasks, as well as being more alert and "gay," if they are constantly stimulated when young. And he feels sure that the same principle holds true for human beings.

*

It is estimated that the population of India is now over 490 million.

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Editorial

"RATS IN THE CELLAR"

The way we react when we are taken off guard shows what we are. It is at those times that the "you" and "I" hidden under a wall of self-discipline or of social restraint, breaks out and reveals itself. It is then that other people, and we ourselves, begin to recognize us for what we are. And our reactions, of anger, of irritation, of impatience, may surprise and pain even ourselves.

Commented the popular writer C. S. Lewis on those demonstrations of this usually hidden part of ourselves: "If there are rats in the cellar you are most likely to see them if you go in very suddenly. But the suddenness does not create the rats: it only prevents them from hiding. In the same way the suddenness of provocation does not make me an ill-tempered man: it only shows me what an ill-tempered man I am."

What person is there that has not found "rats in the cellar" at one time and another? For there are many dark corners and deep and dirty holes in the hearts of all of us that we do not suspect, or suspect but dimly. "Deep is a man's mind, deeper than all else, on evil bent; who can fathom it?" says the Bible (Jeremiah 17:9, Moffatt).

But there is another side of the coin. Rats in the cellar may show what we are, but they do not necessarily show what we deeply desire to be. They may show us our hearts, but they do not show us our motives. A man may have scores of rats in his cellar, but he may also be doing his best to get rid of them.

Through inheritance a man may have a lot of big, slinky, destructive "rats" in his life. Through environmental influences many more may find their way in. But there is hope and encouragement the moment he determines to do something about it, and gets busy at it.

However, a warning is in order. There may be some rats that you can get rid of yourself. Nevertheless, there are many that you yourself will never be able to eliminate. They are too securely hidden in the deep holes and dark corners of your life. They are too insidious for you to catch.

Paul, one of Christianity's greats, in discussing the problem of "rats in the cellar," shows the impossibility of getting them out in these words: "I find it to be a law [of my nature] that when I want to do right, evil lies close at hand." "For I do not do the good I want, but the evil I do not want is what I do" (Romans 7:21, 19, R.S.V.).

Nevertheless, you and I may be rid of the "rats," the evils, in our lives. But how? we ask. Paul found the answer: by "God alone, through Jesus Christ our Lord!" (Romans 7:25, N.E.B.).

We have but to call and He will answer. —T.A.D.



A GENERATION which was born and has grown up beneath the menacing shadow of the mushroom cloud, has reached its majority. Last August marked the twenty-first anniversary of the dropping of the Hiroshima bomb—the birthpangs of the Nuclear Age. In 1949 the United States was joined as a nuclear power by the U.S.S.R. In 1952 the United Kingdom joined the “club,” followed in 1960 by France and, most ominous of all, in 1964 China exploded her first nuclear bomb.

Who next? is the burning question. India? Japan? Israel? Australia? It is confidently predicted that all will be part of the nuclear race within the next decade. In addition to the five current nuclear powers “there are about a dozen other states,” wrote David Astor recently in *The Observer*, “possessing nuclear power reactors and a further half dozen planning to build their own shortly.”

No “Civil-Only” Reactors

True, some of these states may at least ostensibly claim that they need these reactors to produce nuclear energy for purely civil (as opposed to military) purposes, such as bringing urgently needed electricity and water (desalinated) from the sea. But there are no such things as “civil only” nuclear reactors: all nuclear reactors produce fissionable material from which bombs can be produced. Every country possessing a nuclear reactor can become a military nuclear power at will.

As the pace of nuclear proliferation reels forward many would wish to call a halt. They are horrified at the contemporary world of nuclear politics, and still more at the nightmare prospect of a world of nuclear powers. The Cuban crisis in the autumn of 1962 brought the world to the verge of nuclear war. Many for the first time grasped the terrible reality of the imminent prospect of

a world conflict of cataclysmic dimensions and drew back in horror. Many realized for the first time that world conflict meant world destruction—no one wins!

Test-ban Treaty

Politicians began to speak of non-proliferation agreements and test-ban treaties. In 1964 representatives of three of the five nuclear powers (U.S.A., U.S.S.R. and Britain) after months of protracted negotiation signed the famous Test-Ban Treaty in Moscow. But many shared the cynicism of the U.S. State Department official who described the treaty as a modern equivalent of the inter-war Kellogg-Briand Pact: an agreement which, while “outlawing” war on paper, did nothing to prevent those nations who wished to do so from rearming and invading their neighbours (its upshot being to put their victims off their guard.)

Meanwhile the other two nuclear powers (France and China) oppose all proliferation restrictions on themselves and others. The Gaullist view continues to be that an effective system of collective security is only to be had in a world in which every significant power has an independent nuclear deterrent.

India, Japan, and Australia appeal the essentiality of a nuclear deterrent in the face of “the threat from China.”

Israel looks apprehensively toward Egypt and screams for nuclear protection.

Italy argues that if half Asia and half Western Europe can have nuclear arms why should not she? (The “status” element in the proliferationist argument.)

The attitude of the super-powers, it is argued, to would-be proliferators is merely that of jealous parents to growing children.

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THIS SITUATION is hard on my ulcer," a young friend remarked while I was urging him to break away from his present employment so he could continue his education.

Apparently he noticed the quick glance I gave at his mention of "ulcer," for he added, "Of course I don't have an ulcer—yet. But in this condition of uncertainty, I am sure it will not take long for one to develop."

The nervous system is organized to keep the various organs of the body functioning harmoniously. The human body is a "tuned" mechanism in which no part operates independently of the others. It is the brain that exerts the controlling influence and modifies the functions of the various organs to fit the needs of the moment.

However, this is not the only function of the brain. Its other function—that of permitting abstract thinking and creative imagery—is the most important evidence that the human being is superior to other forms of life.

HOW

FAITH

It is understandable, then, with the brain having two functions to perform, that the control of the organs is often affected by a person's thoughts and emotions. My friend who was talking about the possibility of developing a stomach ulcer was expressing a fact of life—that troubled thoughts have an adverse effect on the functions of one's organs.

Strong emotions such as fear and hate cause the organs to make drastic preparations for a momentary emergency. When these strong emotions persist, the organs eventually weaken under the strain of the continuing state of preparedness for action, and various forms of functional illness and even organic diseases may develop.

The sober thoughts a person thinks, though not accompanied by violent emotions, can have their influence on the body's state of affairs. Thoughts in conflict, a decision which is difficult to make, and mental turmoil over an unanswered philosophical question do their mischief by upsetting the delicate balances of nervous control that regulate the activities of the organs.

Why? Is a Major Question

The question which is probably the most upsetting to a person and the one that can do the most to undermine his state of health is the simple question Why?

A young child uses Why? as a tool to discover the world about him and to satisfy his curiosity regarding

people, things, and relationships. And the quest continues on through life. This is the question that impels a scientist to engage in research and a philosopher to try to fathom the unknown. The student of history, of politics, or of human relations is constantly seeking answers to the same question. A businessman bases his plans for investment or for expansion on the best answers he can find to this question.

But the setting in which the question becomes most troublesome is that in which a person examines his relationship to the sequence of life—past, present, and future. It is this question, applied to oneself, which can either provide the motivation for major accomplishments or ruin one's peace of mind and, therefore, one's health.

It is in pursuing the question Why? that the human mind meets its greatest challenge. And it is in finding the answers to this question, as they relate to the individual, that a person is in greatest need of a prevailing, stabilizing influence against which he can measure himself and by means of which he can be comfortably reconciled to his station in life and to the circumstances with which he must deal. This is the idea in which faith comes into its own.

Let us now consider eight of the Why? questions with which a person has to wrestle. After listing the

CAN

questions, we shall go over them again to show how faith provides the only satisfactory answers.

1. Why am I who I am? This is a question that relates to factors over which an individual has no control. As a child becomes old enough to evaluate his station in life, he may wish that he were a girl instead of a boy, that he had been born into a family which lives in a more favoured part of town, or that he had the personal aptitudes which would enable him to be outstanding in a field of his own choosing.

2. Why was I born at this particular time? Most people admire the technical progress of our modern times, so they are glad they have been born in this era rather than at some previous time. There are some, however, who feel confused and overwhelmed by modern complexities. These are the ones who moan, "I wish I could have lived in 'the good old days.'"

3. Why am I here? This question takes on broad meaning for those who indulge in philosophical speculation on What is the purpose of life? Those with abundant ambition come under the spell of a desire to accomplish great things and make their lives really worthwhile.

4. Why do unwelcome circumstances come to me? Many take pride in planning their lives to fulfil their

personal desires. Plans are excellent and help a person to use his advantages and energies effectively. But sometimes plans miscarry. Illness, misfortune, hardship, lack of appreciation, displacement by a rival, unexpected obligations, unhappiness at home, or failure in some cherished endeavour—any of these may prevent a person from fulfilling his plans or realizing the benefits he has expected to enjoy. Then it is that the question of Why? becomes coloured with resentment for life's inequities.

5. Why does God forbid some of the things I would like to do? Wrestling with one's conscience is detrimental to peace of mind, and when it continues over long periods, it can have an adverse effect on the general health.

6. Why does God permit wickedness? It is law-abiding people who ask this question. They know that God's law forbids base conduct, and they question His equity in dealing with mankind when they observe that some who are dishonest, cruel, and immoral seem to prosper more in life than others whose conduct is exemplary.

7. Why does God permit suffering and tragedy? This is another question that tests a person's faith in God's method of dealing with His human creatures. We are accustomed to believing that a person who does well should reap the favourable rewards of his efforts. Therefore one is disheartened if, after he has tried sincerely to do what he believes is best, he becomes the victim of tragedy.

8. Why does God not answer my prayer the way

David's statement that the individual was known to God even before birth and that God supervised the marvellous events of human development: "For thou hast possessed my reins: thou hast covered me in my mother's womb. . . . My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth [the womb]. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psalm 139:13 to 16).

2. Why was I born at this particular time? In the fourth chapter of the Book of Esther, verse 14, Mordecai counsels his niece, Queen Esther, "Who knoweth whether thou are come to the kingdom for such a time as this?"

It was clear in Mordecai's mind, as it is to everyone who reads the Book of Esther, that this young woman was born at the right time to fulfil God's purpose in moulding the affairs of the kingdom of Persia to protect His chosen people. The same God who prearranged the life and circumstances of Queen Esther will do this for every individual who, by faith, submits to God's way in his life.

3. Why am I here? Our answer to this question is found in Romans 8:28, where we read: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

God has a purpose for every individual. The divine plan is not a mandate, however, for it remains with the

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KEEP YOU WELL

I want Him to? This is asked by persons who believe in the efficacy of prayer, but who have tried to use prayer as a convenient means of realizing selfish desires.

The Bible Provides the Answers

The questions just listed are the principal ones that cause people to become confused, fill their minds with doubt, and thus promote poor health. Fortunately, God does not leave us without satisfactory answers. It requires faith, however, to accept and apply in daily living the answers He gives.

Once a person develops the degree of faith which enables him to accept the answers, there is no longer a conflict in his thinking. He becomes reconciled to God's pattern of dealing with the human race, and, being thus reconciled, he no longer experiences mental turmoil. Faith enables a person to trust God to direct the affairs of his life. Confidence in God's dealings removes the anxiety, the fear, and the doubts that rob a person of vitality and health.

Let us now repeat the questions and notice how the Bible provides the answers.

1. Why am I who I am? In Psalm 139 we find





The scientific method is the modern version of infallibility. Yet some scientists will admit that they are not as "sure" as they make out to be.

I KNOW AND AM SURE

SO ARROGANT has science become that it is virtual blasphemy to question its findings, and so the simple are browbeaten into an unquestioning acceptance of such notions as the theory of evolution.

Evolution is to be accepted without question. Carbon dating and geology have disposed of Genesis and its Creator long ago. The scientific method is the modern version of infallibility. Yet when pressed, some who propound evolutionary explanations admit that the "assured results" of scientific investigation are not so "sure" as they make them out to be.

Lecomte du Nouy, an internationally famous scientist, points out that man's interpretation of the universe may not correspond exactly with reality, because the instrument with which he measures and investigates is neither accurate nor sensitive enough. Man must take himself into account in his conclusions about reality and truth. What we see and feel and experience is only what our brain makes known to us. What guarantee have we that it perceives everything? that its perceptions are accurate enough for the exactness of truth?

Limitations of Physical Senses

Some people's powers of apprehension are obviously limited, as we can see by comparing their reactions with those of the majority. Their senses do not make them aware of colour, or tone, or of smell. We say they are defective, and

we should not accept their unaided conclusions. But sounds inaudible to the normal human ear are easily picked up by dogs or bats, or are emitted by fish. How do we know that other signals are not emitted that are beyond detection by any physical means known to man? May there not be spiritual beings which are unknown to us because we have no spiritual equipment to detect them? May they not have also been in the mind of Paul when he stressed the truth that spiritual things are discerned only by those who have the Spirit of God within them?

If then, there are aspects of reality that ordinary men are not equipped to perceive, may not their interpretation of total being, of reality, of the universe, of the unseen, and of the destiny of man be inaccurate?

Du Nouy gives another sobering jolt to scientific cocksureness by pointing out that sensory impressions picked up by our limited mental equipment do not always correspond to reality. Seeing is not always believing. A stick appears bent and broken when part of it is immersed in water; parallel lines appear to diverge if they are separated by other lines disposed in a herring-bone pattern; railway lines seem to join; white figures appear larger than black; a ball rolled between crossed index and middle fingers feels like two; and some people still refuse to believe that the earth is spherical, because wherever they go, they always seem to be the right way up!

Our senses tell us that a block of steel is solid, that the edge of a razor blade is perfectly straight, and that two plumb-lines hang parallel. Yet the microscope tells us that the edge of a razor blade is comparably as rough as a saw edge; the physicist tells us that steel and all solids are composed of innumerable little universes, each independent of and separated from the next, and all in rapid motion.

The "Ant's View"

When we begin humbly to realize the limitations of our physical senses, the mind wilts, imagination
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WHAT IS MAN?



by M. E. Cherian, Ph.D.

IVER THREE THOUSAND YEARS AGO David, the philosopher-poet-king of Israel, wrote a beautiful poem describing the glory of God as it was magnified in His creation and by His love to man. In it he gave expression to a question that has arisen in all of our hearts, What is man?

“What is man, that thou art mindful of him?
And the son of man, that thou visitest him?”

Then giving the reason for God’s concern for and interest in man, he says:

“For thou hast made him a little lower than the angels,
And hast crowned him with glory and honour.”

The poet then goes on to amplify his theme of the glory and honour God has bestowed upon man:

“Thou madest him to have dominion over the works of
thy hands;
Thou hast put all things under his feet.
All sheep and oxen, yea, and the beasts of the field,
The fowl of the air, and the fish of the sea,
And whatsoever passeth through the paths of the seas.”
(Psalm 8:4 to 8)

So to the question, What is man? we answer: Man is the crowning act of God’s creation in this world. He is the most glorious of all of God’s creation on earth. He was made ruler over the whole world. He was placed, as God’s representative, over the lower orders of creation. While the lower order of living creatures cannot understand or acknowledge the sovereignty of God, many of them are capable of loving and serving man. Thus man was given dominion over God’s creation and all things were put under his feet.

Over what kind of a world did God make man the ruler? The Holy Scriptures answer this question very clearly. “And God saw everything that he had made, and, behold, it was very good” (Genesis 1:31).

“Man was to bear God’s image, both in outward resemblance and in character.”

We may be confident that what the infinitely good, righteous and perfect God termed “very good” was good indeed. It stands to reason that such a God would not create a world of imperfections, where sin, sorrow and death would reign. Man would certainly question the character of God if He created such a world. So we are assured by God that what He made originally was good; flawless and beautiful.

Contemplating the fresh, new world made by God, one sage described it as follows:

“As the earth came forth from the hand of its Maker it was exceedingly beautiful. Its surface was diversified with mountains, hills and plains, interspersed with noble rivers and lovely lakes; but the hills and mountains were not abrupt and rugged, abounding in terrific steepes and frightful chasms, as they now do; the sharp, ragged edges of earth’s rocky frame-work were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps nor barren deserts. Graceful shrubs and delicate flowers greeted the eye at every turn. The heights were crowned with trees more majestic than any that now exist. The air, untainted by foul miasm, was clear and healthful. The entire landscape outvied in beauty the decorated grounds of the proudest palace.”

Man was made the ruler over this perfect world, proving that he was the highest being of God’s creation in the world.

Looking deeper into the question, What is man? we discover other personal qualities of man that would make him a fit representative of God. For we read that “God created man in his own image” (Genesis 1:27). One great religious teacher commenting on this says: “Man was to bear God’s image, both in outward resemblance and in character. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will.” “As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy.” A perfect man was created by a loving and just God. Thus God placed the perfect man in a perfect world.

Man was made in the image of his Maker with an individuality, and with power to think and to act, a

power which made him akin to the Creator. God made him a free moral agent, capable of appreciating the wisdom and benevolence of the Divine character, of understanding the justice of His requirements, and with full liberty to yield or to withhold obedience.

God made man of the dust of the ground and gave him the breath of life. Thus man became a living being. God made provision for the development in man of a distinct personality; He gave him senses to obtain information, a mind to use the information and to do creative and abstract thinking, and a spiritual nature to make



God made man with a mind that can

him akin to his Maker.

So to the repeated question, What is man? we add the further statement: Man is in the image of God, in that he is a free moral agent.

The combination of the dust of the ground and breath of life produced at God’s command a being that never existed before. This combination made an indivisible, unitary being, a living soul, man; a being that exists as long as God wills. The law of life is that as long as these two, the dust of the ground and the breath of life, are united as God planned, there is man. If not, there is no man.

In creating man in His own image as a free moral agent, and in giving him life and the potentiality to develop a personality akin to His own, God gave him the right to decide his own destiny, to choose to live or not to live. Such a privilege is inherent in the very nature God granted him.

How was this right or privilege to operate? On the basis of obedience. In harmony with His nature God gave man the privilege of living, with the assurance that He would continue to grant him the power to exist, so long as man lived in harmony with His will.



and do creative and abstract thinking.

This condition for existence is reasonable, logical and is in perfect harmony with the nature of God and the law of the universe. If life is given by God, the Source of all life, and continuous existence is only possible if He is willing to grant it, then it is perfectly reasonable, in fact there can be no alternative to this, that this life be given only upon His conditions.

God is perfect harmony and by His very nature a supreme God cannot impart His life to someone who is in disharmony with Him. There can be no conflicts in Him, no contradictions. Nothing can exist without His will and nothing can exist against His will.

The universe must have laws to be a cosmos rather than a chaos. But law presupposes a Lawmaker. The Lawmaker of the universe is also its Creator. Thus in all respects creation centres around the Creator. It cannot escape Him; it cannot exist without Him. It must be subject to and in harmony with Him and His law. There is no alternative for this.

There are two ways in which God might have His creation in harmony with Himself. One, He could have created everything to function on an automatic basis, with no possibility of choice. Alternately, He could create so as to have an intelligent harmony entered into on the basis of free choice by creatures that have the freedom to disobey. It is on the basis of the first of these two that most of creation is governed. Thus, the stars sweep majestically but mechanically on their cosmic ways; the trees and flowers grow in accordance with set laws; and the lower animals act in obedience to fixed instincts. Whatever laws God has ordained for their actions and existence are automatically obeyed.

God could have created man an automaton, without the power to transgress His laws. But He did not choose to create man to serve Him in this manner. Such an existence would have been unworthy of an intelligent being such as man, for he would not then have the power to think and act on a moral plane; he would not have had the power of choice; he would have had no individuality. There could have been no development of character. He would have been just another animal and no more.

So God made man in His image; He created him upright with noble traits of character, with no bias toward evil. He made him with high intellectual powers, and placed before him the strongest possible inducements to be true to his allegiance. And He plainly told him that obedience, perfect and perpetual, was essential to eternal happiness, and to have eternal life.

So long as man remained loyal to the divine law his capacity to know, to enjoy and to love, would continually increase. He would be constantly gaining new treasures of knowledge, discovering fresh springs of happiness, obtaining clearer and yet clearer conceptions of the immeasurable, unfailing love of God. But if man were to become disloyal, he would forfeit life itself.

At this point a question occurs to the reader; If God cannot grant continued life to a being that is not in harmony with Him, then why is man living today? For it is abundantly apparent that he is an imperfect being out of harmony with a perfect God.

We shall consider this important problem in a later article in this series.

“God could have created man an automaton, without the power to transgress His laws.”

"Let each man think of himself as an act of God, his mind a thought, his life a breath of God."

We have seen that man was made in God's image (Genesis 1:27). In order for that to be, God made man with the power of choice. He also made him aware of the Divine law by which he could evaluate his choices—whether they were in accord with God's will or not. At the same time he could appreciate the justice of God's law and the consequences of going contrary to it.

Man was also endowed with the capacity to appreciate life and its purpose. He was given the ability to develop physically, mentally and spiritually. And in order that he might grow spiritually he was given the privilege of entering into a relationship with God that no other creature in the world could; he could enjoy a spiritual communion with his Creator. Thus it is that we may agree with Philipps James Bailey when he wrote: "Let each man think of himself as an act of God, his mind a thought, his life a breath of God."

Once again we ask the question expressed by the psalmist: "What is man? And again we answer: Man is the crowning act of God's creation, made to be ruler of the world, brought into existence by a definite creative act of God at a point in time. He is the image of his Maker and came forth from His hand perfect and sinless, with power of choice and a spiritual nature. Thus in the words of Francis Quarles, "Man is Heaven's masterpiece." And Shakespeare wrote:

"What a piece of work is man!
How noble in reason!
How infinite in faculty!
In form and moving,
How express and admirable!
In action how like an angel,
In apprehension how like a god."

Yet today man and his dominion project a picture of imperfection, of sin, suffering and decay. He is in a degradation so great as to lead Martin Luther to say: "The world is nothing but a reversed Decalogue, the Ten Commandments backwards, a mask and picture of the Devil." The world has become a net to snare the soul. Our souls are crushed by sins, our hearts often burdened with sorrow, our bodies decayed by disease. And so the question haunts us: How did this come about? If God brought forth a perfect creation and a sinless man, how did he arrive at this present pitiable condition?

We shall go on to seek the answer and in doing so we hope to discover the way back to God's perfect creation. So with Lord Tennyson we say:

"My God, I would not live
Save that I think this gross, hard-seeming world
Is our misshaping vision of the Powers
Behind the world that make our griefs our gains."

But in all the sin and suffering, let us heed the exhortation of the Lord Jesus: "Let not your hearts be troubled; believe in God" (John 14:1, R.S.V.). He can be trusted to show us the way.

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DID YOU EVER WONDER where your subconscious mind is located? how it works? what it does in running your life? and the mental magic it can perform? Then you'll be fascinated to learn about the positive power of your thoughts—how they regulate your subconscious mind.

Deep in the centre of your brain is your subconscious mind. It might be called your tranquillizer. Similar to the stabilizer on an ocean liner, it keeps your emotions in balance. Anatomists know it as the thalamus, which means "inner chamber," of your brain.

Your subconscious mind is connected with thirteen billion cells and countless nerve pathways to the conscious cortex of your brain. It is also a relay station between cortex and deeper networks that control respiration, heart rate, digestion, and bodily movement.

As the seat of your emotion, your subconscious mind automatically controls all bodily function. The only power you exert over it is by the selection of thought—negative or positive, sad or happy.

Power is a magic word. It sells cars, petrol, drugs, and soap. If the product is power packed, has dynamic power, germ-killing power, it will bring you pleasure, service, or safety. So the ad men tell us.

But no power yet discovered compares with positive brain power. It can truly revolutionize your life for good. It triggers all the fine thoughts and creative imagination of your lifetime. It brings them from the depths of memory into your mind's conscious eye.

Mixed with pleasant emotions, such power can produce inventive miracles. It can solve problems while you sleep, smooth out ruffled human relations, help you with your job, bring you new friends, and above all give you confidence in yourself, faith in your future.

Three Brain Powers

Your brain is capable of three dynamic powers, each positive in direction and action. They are: (1) will power (positive power). (2) prayer power, and (3) love power. These mighty powers, working through your subconscious brain, will help you accomplish anything you desire in this world.

Your brain is the greatest *positive power* this world has ever seen. It is today's modern miracle. For from the brain of man has come thought which cracked the atom and invented the H-bomb. It has developed spaceships, 2,000-mile-an-hour aircraft, towering cities, great bridges, tunnels, and submarines.

From the starry heavens to the ocean's depths, man's brain has probed the mysteries of the Infinite. But only when man's mind is free of worry and tension and negative thoughts can it bring forth such creative genius.

Only when your thought patterns are happy and positive can imaginative subconscious miracles rise like bubbling fountains to shower fresh new thoughts over the conscious cortex of your brain.

Prayer power begins when you tune in God's wireless system with personal prayer. If your life is linked with

positive power from above, something marvellous then happens to it. God begins to shine through you to others. You begin to exert *love power* over others.


Positive power, or *will power*, exerted to make things positive in your mind, originates in your decision to think thoughts that are happy, optimistic, honest, unselfish, complimentary, praiseworthy, gentle, and pleasant.

Never allow a sad, negative thought or damaging idea to cross your mind lest it affect adversely your highly sensitive subconscious mind; lest it inhibit some great creative thought or pleasing emotion.

What are negative thoughts and ideas?

Anything that makes you feel bad.

HOW TO PUT POSITIVE POWER IN YOUR LIFE



PART ONE

Or that you know is **wrong**.

Or that will hurt another.

Or that in essence does not display love for others and yourself.

Bad news is negative. So are criticism, faultfinding, lying, cheating, and other dishonest acts. Being negative, these have a damper effect on your creative mind.

Keep your mind set on the uplifting, the good, the noble, the true, and the upright things of life. Thus you set your sail in the right direction. The majestic harbour of peace and joy can be reached only under the gentle breezes and power of positive thoughts and deeds.

Colour and Your Mood

Many people live on the negative side—in what they eat and drink, in what they read, in how they dress, and in the colours they select for their homes and offices.

Let's look at colour first. Colour has a great influence on your mood. Bright colours may spark your spirits; dark shades may be quieting or even depressing.

What are the cheerful, optimistic, positive colours? The primary colours of yellow, red, and blue are exhilarating. They have the happy tone and ability to put you in a cheerful mood.

For example, nature is uplifting. What could be more lovely and positive than a spring day in the park? You stroll under an azure blue sky while fleecy white clouds float overhead. You pause to admire a golden yellow marigold or a rich red rose.

Such bright, beautiful colours are blended in nature to create an uplifting atmosphere for you. Flowers gladden your heart. They make you happy to be alive. They tell you, "God loves you." He has given you gorgeous colours and luxurious restful scenes on which to feast your eyes and thus quiet your troubled soul.

The Brown Side of Life

That morning paper you read has a dark hue of sad news—90 per cent of it negative in tone. It tells of war, murder, rape, trouble, accident, taxes, traffic, stock-market declines, upsets in government, turmoil on every page, in every column—90 per cent negative.

Start Your Day Right

If you choose the positive way of life, start your day with a big glass of water. Wash away wastes which have accumulated during the night. Help prevent kidney stones.

Turn on some happy music, do a few brisk exercises, take a refreshing bath. Then sit down to a nutritious breakfast of fresh fruit, whole cereal, milk and an egg.

Read a few words from the Good Book to give you courage for your day rather than defeat yourself before you start with all that negative news from the morning paper.

With so many uplifting words such as Solomon gives us in Proverbs—"A merry heart doeth good like a medicine"—it seems a pity to spend valuable time depressing ourselves with bad news.

A friend of mine, seeing that he was spending nearly one hour a day reading the newspaper, night and morning, cancelled his subscription. He started studying toward a doctor's degree. With the time he spent on the paper each day, he was able to write his doctor's thesis in one year, and today he is an educator of note, a poet, and a scholar—all because he shifted from filling his mind with negative news and studied a positive subject. With the same time you spend on the negative news each day, you could read a volume of poetry, a new book, listen to some good music, paint, draw, write, or perform many a chore around the house—all positive in action, and productive as well.

On such a positive programme, you will be able to look the world square in the eye and be glad to see the new day. Jump out of bed with a spring in your step and a positive feeling that you can cope with anything the day may hold for you. Say to yourself, "Something exciting is going to happen to me today." And then go out and make it happen.

Great Men Were Positive Thinkers

Christ Himself was the world's greatest positive

thinker. He took all the negatives out of the Ten Commandments and put them into one positive great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." Christ took the "don'ts" out of the commandments, and put in "love."

Men of progress and achievement can't be negative thinkers—they can't bind themselves down with the worries of the pessimist who says, "It can't be done." No, indeed. They are positive, aggressive, progressive, and optimistic in approach. Success is their reward.

Through positive ideas fed into his subconscious mind, Thomas A. Edison, with four years of schooling, gave us the electric light bulb, dictaphone, phonograph, and a myriad of other inventions. He turned out 184 patents in one year.

The released subconscious ideas of Robert Louis Stevenson during sleep gave us delightful poetry and stories which he captured on a bedside pad when he was awakened by his little idea men whom he affectionately called his "Brownies."



The American J. C. Penny, the founder of the Penny Stores, today the world's largest chain department store, was a positive thinker. He built his success on the Golden Rule in all his dealings with employees and the buying public. A deeply religious man, who leaves his worries to God, he has lived a rewarding life of some ninety years of buoyant, positive, youthful service.

Success is achieved only by positive thinkers. And you can achieve success without hurting anyone in the process. The person who achieves his goal at the expense of another's welfare has achieved nothing. Success has a spiritual overtone. The majority of successful people I know lead rich spiritual lives.

Positive power or will power can be yours. It comes with making a solid decision for good and standing by it on your own two feet. Only you can make such a decision. New confidence will start you on a new life.

Once you become positive about your future, miraculous power *will* come to you. The positive thinker is happy, progressive, uninhibited. Knowing he is doing the right thing, he unleashes magic power to do great things. He accomplishes undreamed-of feats of mind and body. Because his conscience is clear, his subconscious mind operates in perfect balance, ruling his bodily functions with precision.

(Continued next month)

—J. DeWitt Fox, M.D.

FAITH

From page 7

individual to accept or reject God's plan.

4. Why do unwelcome circumstances come to me? Paul, in his letter to the Hebrews, answers this question by stating: "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

Here we observe that unwelcome circumstances ("chastening") are God's means of developing noble characters among His followers.

5. Why does God forbid some of the things I would like to do? This question brings up a consideration of God's law—the rule of conduct by which He indicates the type of behaviour which is acceptable to Him.

Early in the Book of Romans the Apostle Paul mentions the importance of faith when he says, "The just shall live by faith." But most of the Book of Romans is devoted to a discussion of God's law. In chapter 3, using an interesting figure of speech, Paul tells the function of the law: "It is the straight-edge of the law that shows us how crooked we are" (Romans 3:20, Phillips).

God is our Creator and judge. It is not for us to challenge His wisdom in stating, through His law, the type of conduct He requires.

6. Why does God permit wickedness? The question bothered King David, for we notice in Psalm 73:3 that he wrote, "I was envious at the foolish, when I saw the prosperity of the wicked." David observed that many times the wicked escape punishment and seem to be favoured above those who are abiding by God's law.

It is God's plan to permit us to exercise our power of choice. Each individual is allowed to accept or reject God's plan for his life. In Hebrews, chapter 11, we have an insight into what this meant in the experience of Moses.

It is very clear that Moses was a child of providence and that there was a plan for him to do a great work for God. However, Moses could

have turned his back on God's plan and could have chosen to follow personal inclinations. His choice is described thus: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Hebrews 11:24, 25).

Many do otherwise than Moses did, preferring "to enjoy the pleasures of sin." God in His mercy permits this to be so, reserving for the day of final judgment the penalty or the reward, as the case may be.

Why does God permit suffering and tragedy? The Scriptures teach that the difficult experiences of life are God's means of developing character and providing a demonstration of the individual's sincerity when he chooses to follow God's way. In Hebrews 12:5 to 7 we read, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

When you undergo hardships, therefore, you should accept these as evidence that God is arranging circumstances to bring the best out of you and to prepare you for the place in life which He has planned for you to fill.

8. Why does God not answer my prayer in the way I want Him to? The more we learn about God and His character, the more we realize that He is merciful and that His interests are to bring to His human

children the greatest opportunities for development in harmony with the divine purpose. God knows our motives when we pray and translates our prayers in ways that will bring to us the greatest eternal benefits rather than catering for our whims and selfish desires of the moment. The prophet Isaiah summarized this principle when he said, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isaiah 59:2). In other words, our selfishness and perversity prevent our prayers from being answered in the ways we would prefer. When we pray as did the Master, "Not as I will, but as thou wilt" (Matthew 26:39), we can be assured that God will hear and answer in the way that is best.

Faith Brings Peace and Health

Now that we have observed the Bible's answers to the questions that disquiet the human mind and make the body susceptible to disease, let me emphasize that it is the exercise of faith that enables a person to apply these answers in his own experience. By such an exercise one's mind becomes at peace and his health is sustained by the wholesome mental attitude which results.

"Don't worry over anything whatever; tell God every detail of your needs in earnest and thankful prayer, and the peace of God, which transcends human understanding, will keep constant guard over your hearts and minds as they rest in Christ Jesus" (Philippians 4:6, 7, Phillips).

—H. Shryock, M.D.



"Man could not have written the Bible if he would and would not if he could."

—John Wesley

I KNOW

From page 8

swoons, and we are left wondering what the meaning of life and the universe and everything really is. Man is baffled by ultimate reality, whether on the scale of the quasar or the atom. One fact emerges from scientific research, and that is that humanly speaking we can be sure of nothing. To follow the shifting lights of constantly changing human theory and philosophy is like grasping the hand of a blind leader, which many do, and staggering into the ditch of perdition together.

We are but ants in a tiny fragment of the universe. What design or beauty does a terrestrial ant discern in St. Paul's Cathedral? What design can man's feeble powers of perception make out of the staggering immensity of the universe, which goes on and on without end? What can man, with his unreliable and very limited mental equipment, discern of God if God reveals nothing to him? How much more is he at a disadvantage, if having eyes he sees not, and ears hears not, because he has made his heart heavy and his mind dull to the wonders of revelation?

The Sceptic is the Fool

Perhaps in the end it will be the sceptic who is proved a fool. Perhaps the Apostle Paul was not wrong in placing his confidence in God after all. Something very real must have broken into the consciousness of that brilliant, fanatical Pharisee to transform him suddenly into the devoted slave of Him he had hated so long. He knew and was persuaded because God had spoken to him in a vision, had taken the scales from his eyes, and had added the spiritual dimension to his experience. He had not the slightest doubt about the reality beyond the shadows of this world of time and space or about glories invisible to mortal eyes with joys unimagined by finite minds. "Now," he exclaimed, "we see through a glass, darkly; but then face to face" (1 Corinthians 13:12), "The things

which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:18).

Now he saw design in reality, the "beyond" was in his heart; therefore he had no problems, no doubts, no wavering, no need to re-interpret and demythologize, no quailing before persecution nor flinching beneath the descending sword. The Spirit of God within him, the new dimension added to his brain, kept him constantly in touch with the realities of the spiritual world and convinced him that God and the life to come were surer than the ground beneath his feet. Thus he was always more than conqueror. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able

works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for my salvation; and an assurance was given me, that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

From that mystic warming "a revival which swept the length and breadth of England like a prairie fire" bequeathed "a new kind of Protestantism" that brought social as well as spiritual blessing in its train. It saved England from a bloody revolution and immortalized itself in the world-wide Methodist Church of today. And, as Dr. Leonard Griffith, in his book *The Roman Letter Today*, reminds us, it is surely significant that "in an age of technological miracles we still look



"The human mind is our fundamental resource."

—President Kennedy

to separate us from the love of God, which is in Christ Jesus" (Romans 8:38, 39).

A Letter Which Changed History

Out of the rediscovery by a German monk of Paul's Roman epistle Christendom was electrified; dynamic Protestantism, sparkling with energy, shook the church to its foundation. Two centuries later, when that energy had petered out in the Church of England, a frustrated priest made his way into a drab Moravian meeting-house on Aldersgate Street, London. What happened is best told again in Wesley's own immortal words: "About a quarter before nine, when he [the Moravian speaker] was describing the change which God

for the Bread of life to be a letter written by a rather obscure man 1900 years ago."

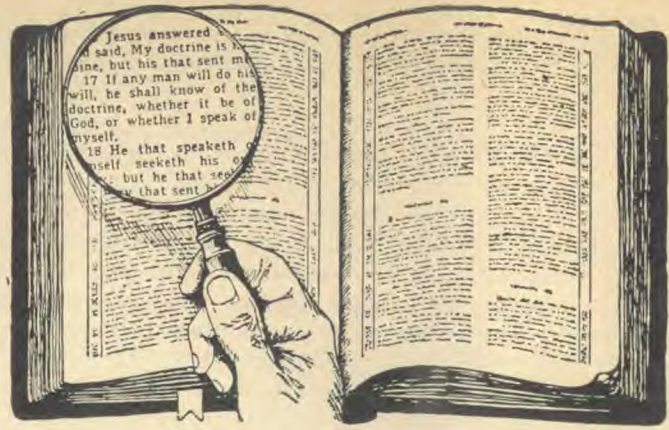
Paul's knowledge and experience cannot be dismissed as nonsense, for they are a communication of energy from the source of all life, energy, and matter. If we sincerely seek the remedy for the evils of our age—unnatural vice, crime, faithlessness, the sordid squalor of sin, and the inability of millions to satisfy their yearnings for deliverance from this body of death (and Paul lived and worked in a time of equally appalling wickedness)—we need to know the One whom Paul knew and to be sure, like Paul, that our destiny at that day is in safe hands.

—A. J. Woodford, Ph.D.

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.



GOD, HEAVEN AND HELL

Is God a person, and are heaven and hell places?

There are innumerable questions which the human mind and human wisdom can never answer. There are elements in this question which come in this category. In such cases philosophical speculations are useless and worse than useless. Only what is revealed to us by God Himself is worth anything.

Is God a person, or a personal Being? Definitely, the Bible teaches that God is a personal Being. But we must be most careful that we do not equate Him with man when we understand this. "God is spirit" (John 4:24, R.S.V.), which places Him outside the realm of human discovery or even understanding, except, as we have said, as He chooses to reveal Himself.

God has revealed something of Himself in the Bible. There we learn that God thinks ("My thoughts are not your thoughts . . . saith the Lord." Isaiah 55:8); He creates (God "made from one every nation of men . . ." Acts 17:26, R.S.V.); He speaks (God spake all these words . . ." Exodus 20:1. The passage goes on to record the Ten Commandments, which God delivered audibly to the Israelites); He sees ("The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of those whose heart is perfect toward him" (2 Chronicles 16:9). We could quote many other passages showing other faculties that God as a personal being is described as possessing, but space does not permit.

Let us consider heaven next.

Remembering, again, that we must not read into the Bible revelation more than it discloses—and it does not say a lot about heaven—it does nevertheless refer to heaven, when the term is used of God's dwelling place, as a real place. And we believe that God would not seek to mislead us in our beliefs.

Note the following texts: "The Lord's throne is in heaven" (Psalm 11:4; see also Psalm 53:2; 102:19, etc.). Jesus, who came from heaven at His

incarnation (John 3:31), referred to the "Father which is in heaven" (Matthew 5:45). Jesus ascended to heaven after His resurrection (Hebrews 9:24), and will descend from heaven at His second coming (John 14: 1 to 3; 1 Thessalonians 4:13 to 18).

To answer your query regarding hell, we will let C. S. Lewis, one of Christianity's most popular spokesmen in the west, speak. Referring to the word in the Old Testament translated "hell," he writes: "The word translated 'hell' means simply 'the land of the dead,' the state of all the dead, good and bad alike, *Sheol*." In the "land of the dead" there is no knowledge, no feeling, nothing. See Ecclesiastes 9:5, 6. There is no idea of punishment connected with the word *sheol*.

The term generally used in the New Testament for "hell" is *hades*, and scholars tell us that it is "the equivalent of *sheol*." It therefore has the same meaning.

The term *geena* in the New Testament is also translated "hell." In the words of one Bible scholar: "This has reference to a valley near Jerusalem where refuse of the city was burned. It is used as a type of the lake of fire in which Satan and the wicked will be destroyed." See Revelation 20:9, 10; Malachi 4:1.

DEATH AND JUDGMENT

Please explain the text, "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

The Holy Scriptures make it plain, in this text and others, that man is given one life to live on this earth, and that during that time he settles the question of whether he is to live eternally in a second life. He does this by his attitude toward God and by the way he lives. Referring to this truth, Paul says, "Behold, now [at this time; in this life] is the acceptable time; behold, now is the day of salvation" (2 Corinthians 6:2, R.S.V., last part).

We may therefore explain the meaning of the text simply and briefly thus: When man sinned, the result was death, which comes to all the human race. But God desired that he die only once, so

He put forward a plan by which, if a man accept and live by, he will not need to die the second death. (See Revelation 20:6 to 9, 15, 16). When an individual dies the first death, his period of probation is ended. God then judges whether he is worthy of living eternally in bliss, or of dying the eternally final death after which he has no further existence.

To answer your other questions connected with the text: It has no reference to the re-embodiment of the discarnate soul. It does assume a resurrection, which the Bible teaches (See 1 Thessalonians 4:16, 17), following which the decision made by God in judgment is carried out (see Matthew 25:31 to 46, etc.).

MUSHROOM CLOUD

From page 5

The immediate future is expected to see further nuclear proliferation in Asia and the Middle East. With a world of nations armed to the teeth with nuclear weapons capable of wiping out human civilization, and with the international situation as tense as it is, there are a hundred and one crisis-positions which could explode into nuclear war. In Vietnam, and indeed South East Asia in general, the two gargantuan ideologies which divide the world, stand face to face—both sides of the struggle in the possession of nuclear war-heads!

What of the Future?

Where is it all leading? What does the future hold? Does human civilization have any future?

As the mushroom cloud lifts, and its radio-active particles disappear over the heads of questioning, wondering men and women, we see framed in this cloud a Book—God's Book! Within this Book is the only vocabulary which fits the Nuclear Age!

Frank Jeffries, a Fellow of the British Royal Astronomical Society—astronomer, scientist, mathematician—has said: "The greatest thinkers throughout the ages and up to modern times have utterly failed

to give a satisfactory explanation as to how and why this earth came into existence. Whatever theory may have evolved, they have all eventually come face to face with the necessity of a first cause which they cannot define. So for ever they stumble along groping for it, drawing millions after them; and all the time, walking patiently behind them, hoping that they will turn around and look Him in the face, is the First Cause, the Lord God of heaven and earth!"

The scientists and military men who stood around in Los Alamos on that bright summer morning of 1945, as the first atomic bomb was exploded, and the first mushroom cloud soared heavenward, had the same feeling. One of them—General Farrell—said: "The explosion made me feel that we puny things were blasphemous to dare tamper with the forces heretofore reserved to the Almighty."

God's finger alone is on the trigger of the atom. God's hand alone created the flaming constellations of unnumbered island universe systems, and the minutest part of His creation—the tiny atom with its orbiting electrons which holds the nuclear scientist in awe. God's Book alone provides a sure and certain hope of survival in the age of nuclear politics.

Christ's Own Prophecy of the Nuclear Age

Jesus Christ foretold the Nuclear Age in these terms: "You will hear of wars and rumours of wars—but don't be alarmed. Such things must indeed happen, but that is not the end. For one nation will rise in arms against another, and one kingdom against another, and there will be famines and earthquakes in different parts of the world. But all that is only the beginning of the birth-pangs" (Matthew 24:6 to 8, Phillips). Christ's words read like a newspaper editorial. Could the politics of 1966 be couched in more accurate terms?

A little later in the same discourse (as reported by Luke in chapter 21, verse 25 to 28, Phillips) after a further description of present-day politics Jesus says: "Men's courage will fail completely as they realize

what is threatening the world, for the very powers of heaven will be shaken. Then men will see the Son of man coming in a cloud with great power and splendour! But when these begin to happen, look up, hold your heads high, for you will soon be free."

The World's Only Hope

In the early days of World War II General Douglas MacArthur, forced to leave the Philippines in the face of the advancing Japanese war-machine, made this promise to those left behind: "I will return." Christ's promise "I will return," has echoed down the eons of time. It is the only hope for the world today. Peter's description of Jesus' return has a vividly familiar sound to the nuclear scientist: "On that day the heavens will disappear with a great rushing sound, the elements will disintegrate in flames, and the earth with all that is in it will be laid bare" (2 Peter 3:10, N.E.B.).

To men and women who see around them the power-crazed nations of the world today, seemingly bent on destroying themselves and each other, and turn to Him for protection, Jesus promises: "I will return." "I will come again," "Surely I come quickly!" This promise is reiterated 260 times in the New Testament alone. It is the only hope for the human race. And like MacArthur's promise, *it will be fulfilled*. Toward the end of World War II, two Philippine prisoners of war in Japanese hands having built a radio, were secretly listening to the news and heard these familiar words in a familiar voice: "This is General MacArthur speaking. I have returned!"

A dark picture ahead? Atomic night? Humanity annihilated? No. The promise is: "Surely I come quickly!" Like a blaze of glory stretched from sky to sky, Jesus will return to earth, past constellations of numberless worlds. He will come not as a Babe to Bethlehem, not as One despised and rejected of men, not condemned to die on a cross, but as King of kings, and Lord of lords, whose right is to reign! Warfare for ever ended! Deliverance at last.

—David N. Marshall

THEMES FOR THOUGHT

Not only to say the right thing in the right place, but far more difficult, to leave unsaid the wrong thing at the tempting moment.

—Sala

Free and fair discussion will ever be found the firmest friend of truth.

—G. Campbell

The cynic is one who never sees a good quality in a man, and never fails to see a bad one.

—Beecher

*Count that day lost whose low descending sun
Views from thy hand no worthy action done.*

—Stanford

Were we to take as much pains to be what we ought to be as we do to disguise what we really are, we might appear like ourselves without being at the trouble of any disguise whatever.

—Rochefoucauld





PICKING UP NAILS



Somebody had been careless with the nails. Whether it was a workman who had repaired the house or whether mischievous children had put them there we never knew. At any rate the driveway seemed to be full of them. There were all kinds—long, short, crooked, and rusty. But the trouble was that most of them had become embedded in the dirt and didn't show. Of course whenever we saw one we picked it up and tossed it aside, because we had seen dad do so.

One day there was a flat tire. Dad set out in earnest, with our assistance, to rid the driveway of nails. Even a tiny neighbour boy hunted with us, each time saying when he discovered one, "More nail." By ourselves we would have considered this real work, but helping dad was fun, and we found our little neighbour very amusing.

There were two important reasons why we cleared the driveway. First of all, we didn't want any more flat tires. They always occurred at the most inopportune times, to say nothing of the damage they did to the tires. Then there was the fact, important in itself, that most of the children in our neighbourhood went barefooted. Rusty nails are pretty dangerous things to step on.

I am sure you have noticed that there are a good many nails scattered along life's pathway. Too often people go blithely on their way, oblivious to them as long as they manage to escape flat tires and wounded feet.

For instance, the money Mrs. Singh left lying around proved to be too much for Sunder. Fortunately it was discovered soon enough to prevent anything more than a "slow leak" in Sunder's "tire," which was easily mended. But it could have been much worse. She should have removed that dangerous nail from Sunder's highway, but she didn't.

With Shirani it was a different story. She had a narrow escape when she stepped on a rusty nail. It cut a jagged wound in her foot that pained her for a long time. Gloria meant to stop that gossip about Shirani, but didn't. Afterward she thought about it, but the damage had been done. Another nail.

Now, Reena, who is a nurse in a hospital, is a dear. She spends a good share of her time clearing the path for others. All the little irritations of each day seem to melt under her sunny smile. The day Sunithi forgot to sterilize the instruments, a second offence with punishment due, Reena stayed a little longer and did it for her. She happened to know that Sunithi was having extra trouble at home just then, and it must have slipped her mind. Later she reminded Sunithi, who was more than grateful. The superintendent never knew.

As I said before, the pathway of life is full of nails. We can't always keep looking at the ground, but when we see a nail, we surely can stop to pick it up. Somebody else might get hurt.