

# OUR TIMES

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# A Garden

The Lord God planted a garden  
In the first white days of the world,  
And He set there an angel warden  
In a garment of light unfurled.

So near to the peace of Heaven,  
That the hawk might rest with the wren,  
For there in the cool of the evening  
God walked with the first of men.

The kiss of the sun for pardon,  
The song of the birds for mirth—  
One is nearer God's heart in a garden  
Than anywhere else on earth.

—D. F. Gurney.



# THE BIBLE and OUR TIMES



A family journal of Christian living dedicated to the proclamation of the everlasting Gospel. Presenting the Bible as the Word of God and Jesus Christ as our all-sufficient Saviour and coming King

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SIGNPOSTS, like air and water, are things we generally take for granted. They are there, we're glad they're there, and that's that. There's nothing very clever about them; they don't really qualify as symbols of human genius; they are just down-to-earth features of our road system which we think very little about.

Yet, in fact, their humble service is of highest importance. The free flow of the country's traffic depends on it. Remove the signposts and travellers generally would be thrown into a dither of uncertainty. The confusion and frustration, especially on motorways, can well be imagined, if they weren't there.

Every road junction needs one and generally has one. No wonder their removal during the wartime danger of invasion was considered an essential defence measure.

Without question, signposts that clearly point the way, giving place names, distances, and road names, and that warn of dangers and hazards, render vital service.

Which is, of course, a symbol.

Life is a journey, and we need to know the right route. We need to know precisely where we are in the stream of time; where we can, for sure, discover the areas of immediate and ultimate satisfaction; what route it is that leads infallibly through to eternal life and happiness.

All essential "signposts" concerned with the waymarks, objectives, hazards, and final destination, are found in a Book, God's Book, the Holy Bible. To live without this Book is like journeying in fog and darkness with neither signposts nor map. To follow it, is to have assurance and joy in the heart.

The concern of OUR TIMES is to present and emphasize this basic truth.

R.D.V.



# Discerning the times...

CURRENT EVENTS IN THE LIGHT OF THE BIBLE • BY THE EDITOR

## "The greatest week?"

CLAD in "the world's most expensive suits," America's lunarnauts Neil Armstrong and Edwin Aldrin made history last July 21st by being the first men known to have set foot on extra-terrestrial territory.

Only the utmost superlatives can suffice to applaud the genius and heroism which, for a few brief hours, lifted "the man on the moon" from nursery fable to fantastic fact. And six-hundred-million people the world around actually saw them, via television, as they slowly climbed down the steps of their lunar module *Eagle*, and added an entirely new feature to the harsh and barren "beauty" by etching footprints in the lunar dust.

There, in the midst of the so-called Sea of Tranquillity, they added interest to the moonscape by planting the American flag, a television camera, a seismometer for immediate dispatch to the earth of information about moonquakes, and

a laser rangefinder for making accurate measurements of the distance between the earth and the moon.

Back again in the module *Eagle*, they re-connected with Apollo 11 and, to the jubilant relief of Americans and millions around the world, safely plunged into the choppy Pacific on July 24th, precisely on time, and in the target area.

Thus successfully ended a ten-thousand-million pound project whereby men had travelled almost a million miles in eight days, orbited the moon for 59 hours, and spent 21 hours actually on the moon itself.

We can understand and forgive President Richard Nixon's hyperbole as he greeted the three adventurers on the flag bridge of the aircraft carrier *Hornet* when he said: "This is the greatest week in the history of the world since Creation."

In actual fact, in terms of practical good for humanity generally, "Lunar Week" rates low. Not comparable in the slightest degree with "Passion Week" which saw the crucifixion and ascension to realms vastly more distant than the moon, of Jesus Christ the Son of God. What He then did, continues to affect multiplied millions in the most personal and wonderful way. For "Passion Week" made possible for every person in this world the joy of getting right with God, and the certainty of ultimate space travel, as glorified saints, unafraid with hazards of any kind and undeterred by astronomical distances.

Which paves the way for a vital moral, in connection with which we would like to quote Pope Paul's comment on the lunar triumphs: "In the ecstasy of this prophetic day—a real triumph for man-made means for dominion of the universe, we must not forget man's need and duty to dominate himself."

Make no mistake: the great need of our riven world is not the ability to conquer space, but to quell the

selfishness and obstinacy of our own hearts. Our greatest and noblest efforts must ever be in the realm of morals and goodness, not rockets and spacecraft.

"The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

Without such a change in human character, massive migration to moon, planets, or stars would do no more than spread the present confused and hateful conditions some call hell on earth.

Jesus Christ alone can effect the change. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Christ alone can make bad hearts good. He alone can rid hearts of bitterness, and create within them an abiding spirit of love and compassion. Furthermore, He is not only able; He is also willing: "My son, My daughter," He says, "give Me thine heart." (Proverbs 23:26.)

The "heaven on earth" that He will create before long, is guaranteed to all who respond. Mercifully, all contrary elements will be expunged. The glorious climax of the Bible's greatest time-prophecies is thus expressed: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High [God], whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27. Elsewhere is the guarantee: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37:11—R.D.V.

# Worried about money?



**T**HE demise of Britain's halfpenny on August 1st after 600 years of faithful service, like that of the diminutive farthing in 1961 after 700 years, was reluctantly accepted with pangs of regret. Not that the halfpenny did much to gratify one's love of money; rather that its fate is symbolic of changing values and changing times—changes most of us don't like.

Only a few years ago, a halfpenny was good for a bus ride, a box of matches, a bread roll, or a yard length of tooth-decaying but delightfully appealing toffee. "Everlasting bars" they were called.

But money's eroding value has gradually made this humble coin more or less irrelevant. One could easily enjoy a wonderful bout of nostalgia thinking of the halcyon decades when sterling was as stable as the global Pax Britannica. In fact, from 1850 to 1914 the £1 was incredibly stable. In over sixty years its decline in value was only one sixtieth—just four pence. Since then, like all other major currencies, the £1 has plummeted. Compared with 1914 it is worth only three shillings today.

Further changes loom menacingly ahead. Almost with distaste insular Britons are moving toward decimalisation. Much more sensible, of course, than the totally illogical set-up we now rejoice in; but "Europeanisation" has a sour taste to a great many. And none doubt that this will mean further debasing of money values. Many suspect that the "new penny" at 100 to the £1 will soon be worth no more than the old penny at 240 to the £1. Not that actual wages will be unduly affected, for they keep pace with erosion rate; but a matter of anxiety for those with savings or fixed incomes.

One newspaper editorial asks: "Will the new decimal penny (2.4 of our present pennies) also vanish after a few brief years? Will the £1 note itself become in the end an almost useless piece of paper?"

The Bible says an emphatic "yes"! The time is coming not only when treasury notes, but also cupro-nickel, silver, and gold will be as useless as mountains of gold to a starving man in the parched Sahara. And what applies to the £1 applies equally to the franc, the mark, the lire, the

rouble, and even that titan of them all—the U.S. dollar. In fact, all currencies will collapse, as totally irrelevant, in the climactic day of universal intervention by Christ. Known as "the great day of God Almighty" which will call all humanity to account and usher in the eternal "new order" for those who have appropriately prepared, it is a day also when "silver and gold" will be cast "to the moles and to the bats." (Isaiah 2:20.)

This day "when He ariseth to shake terribly the earth" "in the glory of His majesty" is almost upon us. Conditions demand it. Problems require it. Prophecy declares it.

Meanwhile, what about our money?

Practical guide as it is for every aspect of life, the Bible tells how to get top value from our money. Millions have proved that it works, including such well-known names as Rank, Rowntree, and Hartley. It is a simple plan known as the tithing principle. This plan is a recognition that one-tenth of our net income is God's, and the voluntary payment of this amount to support the ministry of His Church in its programme of uplift and welfare for those in need. God says: "Be a faithful tithepayer and I will pour upon you abundant blessings." (Malachi 3:10.) One well-known bishop remarked: "I would rather have nine-tenths of my income with God's special blessing, than tenths without it."

Faithful stewardship with our means is the way to respond to Christ's command: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt. . . . For where your treasure is, there will your heart be also." Matthew 6:19, 21.

Notice the double guarantee—given by God Himself:

1. Material sufficiency and inner happiness for the present; and
2. Future satisfaction hereafter that will eternally endure.

And we are happy to add that doubt-dispelling phrase: "For the mouth of the Lord hath spoken it."

R.D.V.

# ‘God’s Book— or simply a good book?’



## THE ONE SURE LIGHT

by Richard L. Vine, B.A.

ON wild and stormy nights in bygone years, smugglers stole out along the rocky cliffs and coves of Cornwall. They carried lanterns which they shone out over the waves. Distressed mariners, thinking they saw lighthouse beams, were lured inshore by the lanterns. Their richly-laden ships were smashed on the hidden rocks, and the cargoes of oriental silks and spices were stolen by the smugglers. Men were drowned because the lights they followed were false.

The Bible claims to be the one true light of men, able to guide the lost in safety over the sea of life to heaven's haven. It claims to be the Word of God, written by men who were inspired by God. If this is true, then we can trust and obey the Bible. One of the greatest reasons for believing that the Bible is God's Book and not simply a Good Book is found in the lives and teachings of the prophets of the Old Testament.

### “God has spoken”

These men boldly claimed divine inspiration for their message, both spoken and written. We shall see later whether this was a false or valid assertion. Isaiah cried: “Hear, O heavens, and give ear, O earth: for the Lord hath spoken” (Isaiah 1:2); while Ezekiel declared: “But the hand of the Lord was strong upon me.” Ezekiel 3:14. Such expressions are plentiful. Jeremiah, “the weeping prophet,” tells us: “Moreover the Word of the Lord was strong upon me. . . . The word that came to Jeremiah from the Lord saying, Thus speaketh the LORD God of Israel saying, Write thee all the words that I have spoken unto thee in a book.” Jeremiah 30:1, 2.

But Israel was infested with scores of prophets all claiming to be sent from God. How were the genuine prophets sifted out from the false? Was there a test or standard by which all could be judged? *The most obvious test was if their predictions actually came true.* Jeremiah describes this test: “The prophet which prophesieth of peace, when the word of the prophet

shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.” Jeremiah 28:9. Only God can foresee the future clearly.

As the prophet Daniel told Nebuchadnezzar, King of Babylon: “There is a God in heaven that revealeth secrets, and maketh known . . . what shall be in the latter days.” Daniel 2:28. *The forecasts of Daniel are still coming true today!* And the words of the prophets who wrote the Old Testament came true consistently, and to the astonishment of those who resisted them.

We read, concerning Elijah who burst in upon the corruption of King Ahab and Queen Jezebel's Israel, with the force of a hammer wielded by the hand of God: “Elias . . . prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain.” James 5:17, 18.

Examples could be multiplied.

### Cannibalism

Ben-Hadad and the Syrian army had besieged Samaria and famine conditions prevailed. Food became so scarce that an ass's head was sold for eighty pieces of silver, and even portions of dove's dung fetched high prices. The ultimate horror came with the outbreak of cannibalism. But Elisha, successor of Elijah, predicted: “Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.”

A noble, within earshot, scoffed at this. He “answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be?”

That very night the Lord routed the Syrians with the noise of a great army. The next day their provisions were sold to the starving Samaritans at knock-down prices. The noble who had doubted Elisha's words was trampled to death in the stampede for food. Elisha had warned him: “Behold, thou shalt see it

with thine eyes, but shalt not eat thereof." 2 Kings 7:1, 2. Thus, as their prophecies came true, God showed that His prophets were divinely inspired. As Isaiah affirmed, God "confirmeth the word of His servant, and performeth the counsel of His messengers." Isaiah 44:26.

### Prophetic authority

God maintained the authority of the prophets over the kings and people, so that the nation would obey Him. Sometimes severe measures were required. We read how Elisha was mocked by a gang of young lads of Bethel, "Go up, thou bald head. . . . And there came forth two she bears out of the wood, and tare forty and two children of them." 2 Kings 2:23, 24. To mock a prophet was to mock God, and to invite God's wrath.

God was so close to His prophets that their words were more than ineffective chit-chat. Concerning Samuel it is recorded: "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord." 1 Samuel 3:19, 20.

Elijah prayed on Mount Carmel in the presence of Israel and the prophets of Baal: "Let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word." 1 Kings 18:36. The fire descended, Elijah was vindicated.

*Not only did God maintain the authority of His prophets, but He destroyed the power of the false prophets.* The purity of His Word was thus ensured and guaranteed. 450 prophets of Baal, probably recruited from Baalbeck in Syria, and 400 prophets of the groves were slain at the quiet command of one man. "And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." 1 Kings 18:40. When the muttering magicians and soothsaying sorcerers of Nebuchadnezzar were at a loss to describe the king's dream, Daniel, enlightened by God's Spirit, told both the dream and its interpretation. Nebuchadnezzar honoured him. The sorcerers were unmasked. The rise and fall of empires have since demonstrated that "celestial coals" had kindled Daniel's lips. Dumb prophets were false prophets, for Micah said: "Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God." Micah 3:7.

### God's instruments

Finally, God's prophets were expendable. The message of life mattered more than the messengers. The kernel outlived the human husk. The prophets did not choose to preach and write. They were chosen, often against their will, by God.

Jonah fled, before Nineveh.

Moses stammered his objections, before Pharaoh.

Jeremiah squirmed when God said: "Before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then

said I, Ah, Lord God! behold, I cannot speak: for I am a child." But he spoke.

It was neither popular nor enjoyable to be a prophet. Ezekiel shrank, but God said: "Tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear." Ezekiel 2:11. And he spoke. And God spoke!

Thus the "sincere milk of the Word of God" was T.T. tested. Its purity was preserved from all foreign bodies. When Balaam the perverse prophet sought to curse the Israelites, though bribed by Balak's gold, his lips were moved by God to bless. "Behold, I have received commandment to bless: and He hath blessed; and I cannot reverse it." Numbers 23:20.

The prophet of 1 Kings 13 was slain by a lion on the way home for disobeying God's commission. Thus the prophets spoke only God's message. When Ezekiel tried to speak without divine authority, God warned: "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb. . . . But when I speak with Thee, I will open thy mouth." Ezekiel 3:26, 27.

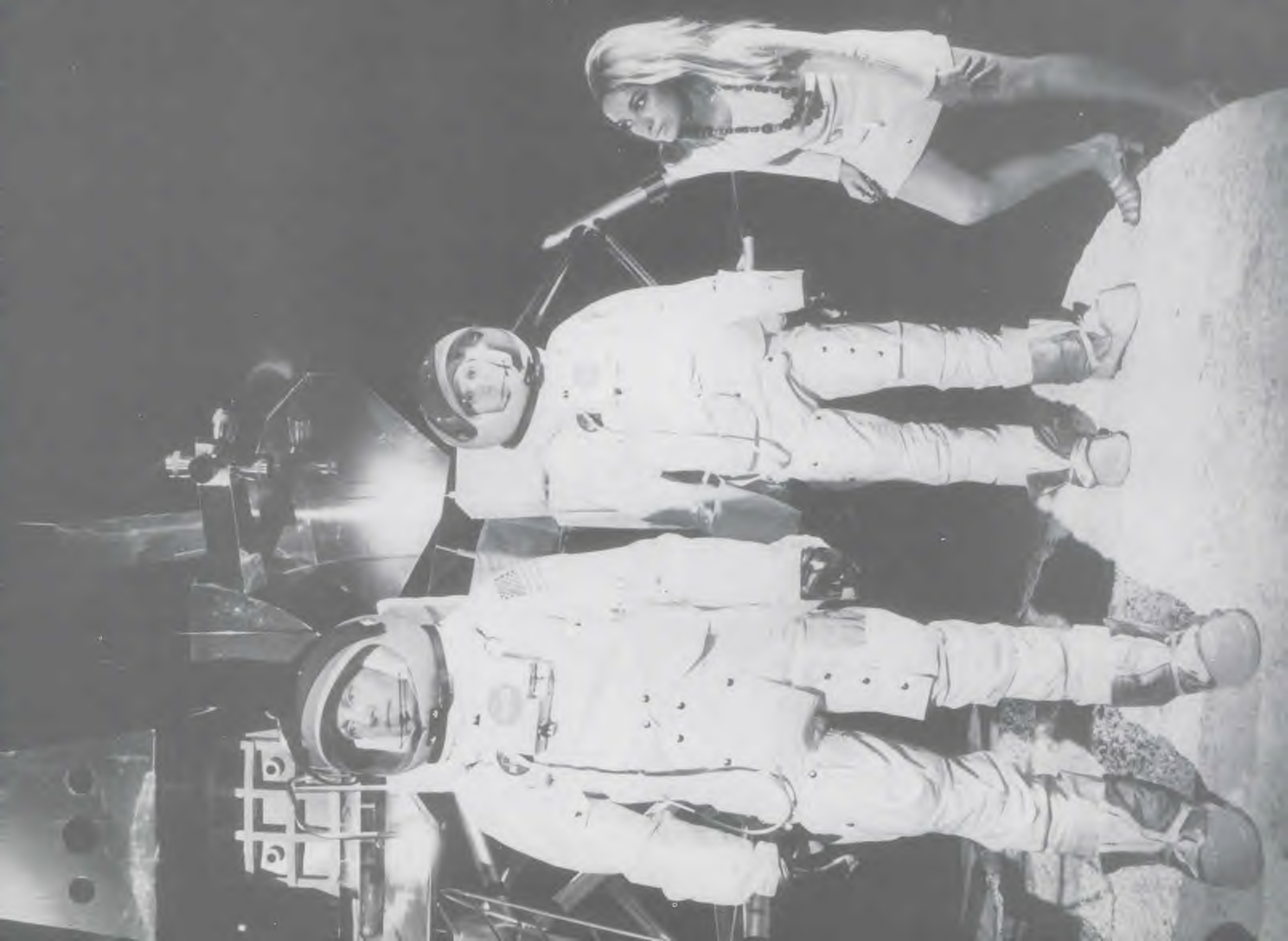
This is why we must believe that the Bible is more than merely a Good Book. It is God's Book. The prophets who wrote it, claimed divine inspiration. Their prophecies always came true; they stand the test of time. False prophets quaked before their power. And they were recognized and revered by the people to whom they were sent. And because their lives and very words were controlled, often even against their will, we may be certain, with Peter, that "the prophecy came not in old time by the will of man: but holy men of God spoke as they were moved by the Holy Ghost." 2 Peter 1:21. Then we, who sail the sea of life, should take heed to God's Word "as unto a light that shineth in a dark place." ◆

## We Quote

★ "Christianity is essentially a doctrine of passive obedience; it inculcates submission to all authorities found established; who indeed are not to be actively obeyed when they command what religion forbids, but who are not to be resisted, far less rebelled against for any amount of worry to ourselves."—John Stuart Mill.

★ "It is the recognition of something more than a darker side of human nature that while the propagandist of the new order prophesies that the heavens shall declare the glory of man, he hears at his shoulder a derisive chuckle."—Donald Thomas, in "A Long Time Burning."

★ "Science, the object of man's latter-day worship, the benevolent god that promised to waft him on a magic carpet to a push-button paradise where he need neither toil nor sin for his wants, has turned suddenly into a grinning ogre ready to grind his bones to make radio-active bread."—J. P. McKnight, in "The Papacy," page 83.





# MEN ON THE MOON

**Men have now seen the moon, and it certainly  
has not lived up to its advertising**

by A. S. Maxwell

**B**YOND question it was the triumph of the century. Some have compared it to the discovery of America by Columbus, or to Peary's expedition to the North Pole, or to Livingstone's arrival at Victoria Falls. But this was the greatest.

In distance covered, in scientific know-how demanded, in team-work involved, in financial investment, and in the millions of onlookers who actually saw it happen, it was unique in history.

In vision, purpose, enterprise and courage it was man at his best. True, every other adventure upon which men have embarked has required these noble qualities, but this more than all. To endure the fearful blast-off, the lonely voyage through space, the terrors of the unknown, the perilous descent upon another planet, sets apart the astronauts of 1969 as men of uncommon heroism. The Bible tells us there were "mighty men of old," but these are the mighty men of our day for whose fabulous achievement no praise can be too great.

## "Oldest dream" realized

They made one of man's oldest dreams come true. From earliest times men have looked up at the silver orb in the sky and raved about it in song and rhyme, sure that it controlled both ocean tides and affections of the human heart. Many have imagined that the "man in the moon" ruled some beautiful paradise which in some far-off day they hoped to see.

Well, man has seen it now, and it certainly did not live up to the advertising. The widely touted "queen of heaven" turned out to be a gaunt, barren, uninhabitable mass, made lustrous only by the white heat of the sun.

The astronauts could not get away from it soon enough.

But where to go? To Mars? Conditions might not be much better there, if at all.

To Venus? Soviet scientists have already proved

that it is too hot for human life, their instruments having been burned up on entry into its atmosphere.

## The beautiful earth

No. To earth. Back to earth. And, strangely, this was the only beautiful thing the astronauts saw in all the infinite blackness of space. A glorious sight it was, too, majestic both in form and colour.

Millions of viewers saw it also, as though God wanted us all to realize how privileged we are to live in such a lovely place. This was the earth which He gave to "the children of men." (Psalm 115:16.) It was the very earth of which, after He had finished moulding it with His creative hands, He said it was "very good." (Genesis 1:31.)

In going to the moon and back the astronauts rendered us all a service they never planned or contemplated. *They renewed our interest in the God of heaven.* They helped us to see how much He did for this planet and why He loves it so. They also enabled us to understand how it is part of a law-governed universe. *Most of all they made plain to us what fools men have been to rebel against God's laws and turn this lovely paradise of His into a hell of hatred, misery and death.*

Yet they also brought us hope. For it was to this planet God came and died and rose again that it might be restored to its primeval glory. He has a dream for this earth, a dream that some day will surely come true.

Soon, from the far reaches of space, He will come again, not to the moon, but to this earth. For here stood the Cross, and here have lived and died a multitude of His faithful followers. For them He will rebuild this earth and make it more beautiful than it ever was before—a lovely home for a perfect people. (Revelation 22:1.) And it may well be that in those happier times other "astronauts," from all over the universe will drop in to see what God has done. ◆



You may be a  
**SPACE  
TRAVELLER**

by Peter H. Stearman

**Space exploration is part of God's future programme for humanity. His terms are simply: "Choose Me . . . and live"**

**H**ISTORY records that on October 12, 1492, Columbus landed in the New World after an epic voyage across the Atlantic.

History will also record that on Monday, July 21, 1969 two American astronauts were the first humans ever to land on the shores of another heavenly body while a fellow-astronaut remained circling above them in the mother space-craft.

We are now living in times of incomparably greater discovery and exploration than when Columbus revealed the existence of a whole new continent. Each day brings some new advance of science or remarkable discovery of research.

But we may well ask: How will landing on the moon advance our way of life here on the earth? For a moment we can but speculate.

Frank Borman, James Lovell and William Anders in Apollo 8, and Tom Stafford, Eugene Cernan, and John Young in Apollo 10, have written their names large on the pages of exploration. New names are being added continually with ever more daring exploits of space-exploration.

However, the number of "firsts" achieved by the astronauts with their journey in Apollo 8 this year was tremendous. They were the first men to travel to the moon, and the first to circle it; the first to pass through the heavier bands of the Van Allen radiation belts between earth and moon; and the first to come under the direct influence of the gravitational sphere of another body.

The photographs and scientific data which they obtained are still being analysed and interpreted and have already tremendously increased man's knowledge of the moon.

A new language is being spoken by the astronauts made up of technical terms unintelligible to most lay-men. Some new words and terms are being added to our everyday speech as a result of their activities. Terms such as "lift-off," "splash down," and "trans-lunar injection," are becoming familiar to us all. Apollo 8 astronauts also noticed certain heavy spots below the moon's surface which caused lunar gravity to vary, making their space-craft to speed up or slow down. These spots have been named "mascons" and will be the subject of much more research in days to come.

United Nations Secretary-General U Thant hailed the Apollo 8 astronauts as ranking "among the foremost explorers throughout the ages." He declared their flight "a stunning achievement" and said their feats "all stagger the imagination and defy the comprehension of man." Pope Paul VI spoke of the flight as an "unbelievable adventure." Ten cosmonauts of the Soviet Union cabled their American counterparts: "Our congratulations. Your successful orbiting of the moon on board the Apollo 8 spacecraft and successful return to the earth are another milestone in scientific and technical progress."

#### "Out into the universe"

Thomas O. Paine, acting N.A.S.A. [National Aeronautics and Space Administration] administrator addressing hundreds of newsmen at the Manned Spacecraft Centre in Houston, Texas, soon after the safe return declared: "We're meeting this morning on a historic

occasion. Man has started his drive out into the universe. This is the culmination of a great human dream and a great human aspiration. Apollo 8's splash-down is not the end, but the beginning. It is the beginning of a movement that will never stop. Men for many generations are going to follow in the footsteps the three astronauts have blazed."

To the amateur astronomer the moon has ever been an intriguing subject to study through his telescope (even binoculars will bring out something of its fascinating detail). Along its terminator an observer will mark how pitted is its surface with hundreds of craters. If his telescope is powerful enough he can also see craters within craters, mountain peaks, valleys and hair-line cracks and rills. As no water or atmosphere is to be found on the moon life as we know it could not exist, although there is still much debate among astronomers as to whether there may be some low form of life existing beneath its surface.

### Stellar witnesses

The moon and stars which shine down upon us today are the very same which lighted the night sky for Abraham nineteen centuries before Christ. God called the stars to be witnesses of His covenant with Abraham. Those heavenly bodies symbolised for him the power and wisdom of the Creator.

David also saw in the heavens a demonstration of the majesty of God. He must have realized as we do still, that the heavens above contained much that he did not know or understand. These heavenly bodies have lost none of their glory, and our interest in them increases with our knowledge of them. David wrote: "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. . . . When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Psalm 19:1-3; 8:3, 4.

Have you ever felt the exhilaration of treading newly-fallen snow in a country landscape where no human footsteps are to be seen anywhere? Have you had the privilege of treading some part of the earth where probably no man of your race has trodden before? These are the thrills which are infinitely multiplied for the men who journey to new worlds today.

James Lovell declared that his feelings as he looked upon scenes never viewed by men before were well expressed in the words of a Canadian aviator written during World War II: "I trod the untrampled sanctity of space—put out my hand and felt the face of God."

According to God's infallible Word of prophecy, His people too, will soon have the thrill of looking upon scenes no human being has viewed before. They will be able to walk the streets of a super-city divinely built for a privileged people. Paul, quoting from Isaiah's prophecy declares: "What no eye has ever seen, what no ear has ever heard, what never entered the mind of man, God has prepared all that for those who love Him." 1 Corinthians 2:9, Moffatt. ◆

## NEWS and VIEWS



**NOT SIGNIFICANT.**—Interviewed by "Christianity Today" Space Scientist Dr. R. W. Johnson was asked: "Do you think it is in the providence of God for man to go beyond the moon in the exploration of space? How far? Where will it end?"

"Ans.—In my view, we can go beyond the moon, say to Mars . . . with the means and the will we could go to Mars and return—in our lifetime. I doubt that man will ever get to a star, and even if he did, in coldly analytical terms, **this would really be very little in view of the countless stars in our infinite space domain.**"

**SCIENTISTS AND GOD.**—Asked about scientists and Christian faith, Space Scientist Dr. R. W. Johnson replied: "My contacts indicate that a surprising number of scientists, engineers, and technicians associated with the space programme have a deep and vital faith. More proportionately than in many other fields and professions I would say.

"Another surprise: most who have a faith in God hold this faith strongly, as if their association with the space programme had acted to reinforce their belief. . . . I'm expecting a new manifestation of God in some way. This could take the form of the confirmation of a significant Bible truth."—C.T. 18/7/69.

**ESCAPISTS.**—Over half a million people choose the escape route of suicide each year, according to the World Health Organization. This amounts to half the population of cities the size of Birmingham.

**"WHEN I CONSIDER THY HEAVENS."**—Our Solar System is simply a small speck in the Milky Way galaxy.

The Milky Way with its billion stars is itself a small speck in the Supercluster, with its 2,500 galaxies.

The Supercluster is merely a small speck in the "Observable Universe" which has millions of Superclusters.

The Observable Universe . . . ?

Our Solar System with its central Sun extends to its most distant planet, Pluto, and is 7,340 million miles across (or .001 light-years).

The Milky Way is ten thousand light-years across!

The Supercluster is eighty million; and the Observable Universe is twenty billion! Moving at a speed of 481,000 m.p.h. it takes our solar system 200 million years to make one revolution round the axis of the Milky Way. The Milky Way moves round the centre of the Supercluster at 1,350,000 m.p.h.

With reverence we acknowledge: "The heavens declare the glory of God and the firmament showeth His handiwork." Psalm 19:1.

**RECENT BIBLE TRANSLATION** is the Kalenjin—an African language spoken by several tribes including Nandi, Kipsigis, Marakwet, Tugen, Keijo, and Terik. Missionary Miss F. Mumford was translator for the Bible Society. Natives of this region have an unsentimental attitude to death reflected in the translation of a passage recording the death of Job. The English Revised Standard Version reads: "And Job died, an old man, and full of days."

The Kalenjin version simply says: "Kolil anyun Job." To the natives this means: "Job died because he had fulfilled the purpose of his being; his time had come."

## MEN OF LIKE PASSIONS

a series

by A. J. Woodfield, M.A., Ph.D. (Lond.)

Hardness of heart, lack of kindness, stickling for personal reputation, flight from duty—the Prophet Jonah knew them all. And we know them!



## THE RELUCTANT PROPHET

WE find him harder to "swallow" nowadays than his great fish did long ago. Somehow we just cannot tolerate a miracle; we relegate it to an outmoded world-view, and think that has disposed of it—perhaps because of what this outmoded view demands of us. Perhaps, too, that is why many others before us found this little book growing large in their throat. Renan rejected it as a stinging satire against prophets in general; Gesenius and his like retched at it and called it an outgrowth of Greek myth. Even the Middle Ages, which could swallow anything from a witch on a broom-stick to midsummer pixies in a fairy ring, turned it into a dream. Some apologists have asserted that the prophet-swallowing fish was the passing vessel that picked him up from the boiling sea; and one bold doubter with the air of a literary expert declared that "the marks of a story are as patent in the book of Jonah as in any one of the thousand and one tales of the Arabian Nights."

So if you have been put off and never read the book because you have no time for the fabulous, it is quite understandable. But tale or fact, it is a book everybody who takes life seriously should read and ponder. It has some very wonderful things to say and some very uncomfortable, some many of us would prefer unsaid, though they need saying,

even today. And I like to believe that God is saying these things in this book in His usual fashion as He says so many other important things in the rest of the Bible—through His dealings with a real man in a real life situation. After all, Jonah is not the only man who has gone down the oesophagus of a monstrous fish and returned from the ordeal to wonder at the miracle of survival.

### A historic figure

Jonah is, in fact, a stubbornly historical figure. He lived in the eighth century before Christ and he was born in a village not much more than an hour's walk from Nazareth. As Galilee produced few prophets (Galileans seemed too busy with guerilla activities against their oppressors to have much time for producing prophets to convert them) there was not much chance of a Galilean not knowing about Jonah. The greatest Galilean of all knew all about him and did not hesitate to put him into the same bracket with Himself. He is, virtually the only Old Testament figure to whom Christ ever compared Himself. Nor is there anything in what Jesus said of Jonah that could lead any open-minded hearer to conclude that Jesus treated the remarkable things that happened to him as a late Jewish Hagadoth—legends worked out into spiritual lessons. There's a world of difference

between this sober account of what happened to a callous, resentful man who should have known better than to run away from the divine will simply because it was trying to convert a stony-hearted hater of the heathen—a *Carthago delenda* ranter—and the much later legends that romantically make him into the son of the widow of Sarepta, the child restored to life by the great Elijah, or the youth whom Elijah's servant, Elisha, sent to anoint Jehu king over Israel.

But legend is not wrong in linking his name with Elijah and Elisha. He did live in their days and he foretold the short-lived glories of the reign of the second Jeroboam, glories that could very well have been made possible by the temporary humanizing of the fierce hand of Assyria through his mission to Nineveh.

### Unenviable task

It's easy to line up the damning epithets around Jonah's name—foolish, disobedient, insolent, callous, opinionated. But he was a prophet and he was religious. His very real-life problem was in having a job thrust on him that he didn't want to do, a job that few like to do even now. After all he was entrusted with a mission that was just about as welcome (and safe) as if he had been a Jew living in the thirties and dispatched to Hitler's Berlin to preach doom (as a jerk into salvation) to the Nazis. Nineveh housed the cruel Assyrian kings whose lust for *Lebensraum* and dedication to crass-imperialism kept all the little nations of Palestine squawking in terror for centuries. In twenty-two short years after Jonah these Assyrian "Nazis" did in fact steam-roller into Israel and squash Samaria flat.

So if Jonah was to do what that embarrassing inner urge was telling him to do, he would have to take his life in his hands and go forth from Galilee with the curses of his loyal countrymen bidding him a long farewell. Worse still, he had a feeling that the doom he was to announce (a doom that he and every red-blooded Israelite piously prayed for) would never go into effect. He knew only too well that if by some chance he did manage to panic the detestable Ninevites into repentance, the long-suffering and compassionate God whom he served would be only too ready to throw His arms around them and forgive them. What loyal Israelite wanted to play Saviour to those savage invaders?

### Evasion

So Jonah turned his back on the job in the east and made off to seek evasion in the west, as fast and far as he could. He paid up the big fare with a patient sigh, went on board the trader with his few bits of luggage (he probably left what served him for a Bible back in Galilee) and proceeded to settle himself into his bunk to sleep out the long trip to the God-abandoned west. Then, when the storm blew down upon him, which he came to realize God's providence had stirred up, he was so far gone in bigoted folly that he preferred certain death by drowning to admitting what a fool he had been, praying on the pitching deck for forgiveness, and asking for another chance to do his duty. It was



The story of Jonah recorded on Israeli postage stamps issued August 21, 1963. 1. (0.08) The gourd protecting Jonah from the sun (Jonah 4:6); 2. (0.30) The Tempest (Jonah 1:4); 3. (0.55) Jonah in the whale's belly. (Jonah 2:1).

to take more than a Mediterranean squall to make Jonah a tractable instrument of humanitarian mercy.

No fabulous allegory could expose with such honesty the loveless character of Jonah's religion: unquestionably he is no mocked-up hero of fiction. He might well have provided the model for the priest and Levite (as the heathen sailors might have done for the Samaritan) in that great true-life story of the victim of robbers on the Jericho road. He knew so much more of the technicalities of religion than did the unlettered crew of his ship but so much less about the precious grain of common humanity that matters more than all the chaff of theological dogma. The heathen sailors were horrified at the wickedness of suicidal despair, even if it was their only hope of survival. They were not going to throw a man overboard—not even an unlovely Pharisee—if they could help it. They rowed desperately to save Jonah's life, and gave way to his rebellious despair only when the terror of going down induced them to try the unthinkable. They could not bring themselves to believe that the God of the Hebrews was thirsting for the blood of a disobedient man. And they were right. They must have given Him greater glory than ever, the day they heard of the salvation of Nineveh's multitudes through the ministry of that unlovable Jew of whom they thought they had seen the last as the Mediterranean closed over his terrible fortitude. But what Jonah effectively knew of his God was so barren

that he was ready to gloat over 120,000 going to hell to vindicate his prophetic reliability and satisfy his bigoted Judaism.

### Gulped down

So to begin learning about the precious grain of common humanity Jonah had to go overboard, and the squall subsided as suddenly it seemed as if Christ had uttered His "Peace, be still." How long he threshed about in the waves we do not know; he might have been unconscious when the great sea creature gulped him down. But what a regaining of consciousness that must have been in the foul darkness and slimy heat of a belly full of chyme; it was a consciousness that brought little hope or comfort, nothing but an awakening to the full horror of his fate and a clutching at the straw of a last-minute, duress-imposed repentance. His only hope of salvation lay in making his peace with God even if it meant doing a duty that might snatch thousands of enemies from a fate as certain as his. What then could he do in his plight but pray, pray in the hope that his God had a greater spirit than his own, and what could God do when a man prays like that but have mercy and deliver?

God heard and saved, and His deliverance brought Jonah up sprawling amid vomit on his own seashore, staggering toward his destiny in the east and with the voice of his gratitude drumming "Nineveh" and "warning to the heathen" in his ears. Compassion on a man's misery does not excuse his dereliction of duty. So to Nineveh the half converted prophet came.

### Message of doom

Now to a countryman prophet from Galilee, whose largest city covered only 19 acres, Nineveh's seventeen hundred acres of metropolitan sprawl made "an exceeding great city"; tramping up and down its labyrinthine streets crying doom would entail every hour of a three days' ordeal to complete the city circuit. But the unexpected cut Jonah's ordeal short, for with miraculous swiftness (after one day's preaching) the news of this strange wild man from Galilee and his fierce proclamation of doom in less than six weeks spread like a prairie fire. Stranger still, the city took the message to heart. From the blood-thirsty tyrant on the throne to the meanest slave in the gutter—all went into a sackcloth and ashes repentance.

Then, just as their reluctant saviour had feared, the threatened doom held off, and he was left to endure loss of face and bitterness of heart against the God who was trying to teach him the rudiments of long-suffering and compassion. Once again, therefore, he prayed; and the angry old suicidal notes of frustration and puerile defiance added a still darker hue to his villainous prayer: "Has it not all worked out as I feared long before I set foot outside Galilee? Your soft psychology has made a fool of me, and the best thing you can do now is to knock me over the head and be done with me."

And like so many other small-minded religious professionals he probably thought that the black cloud of his injured vanity and righteous peevishness would bully God into turning Nineveh into a heap

of destruction and wholesale massacre to placate him. He sulked his way through the repentant streets; he snorted with disgust at the city's tourist attractions—the vast squares lined with the cruel palaces, the idolatrous sculpturing of winged bulls and the sadistic frescoes of lion-hunting and war-prisoner flayings; he gathered his outlandish hair-cloth rags around him and made for a spot where he could ward off the burning sun with a crude, do-it-yourself tabernacle of sticks and leaves. Then he settled in to wait out the six-week time limit in the hope that his sulks would yet bring down the fire and brimstone, and set the ground aquaking, turning the great Sodom filling horizon before him into a second awesome example of judgment.

### Logic of mercy

Then as he waited in unsanctified hope, the summer heat grew ever more intense, grew into a searching parable to implant compassion into this hard-hearted Galilean prophet. God's mercy quenched the fierce heat with a quick growing palm whose broad green leaves brought balm to the prophet's blistered skin. He lay back shaded with shelter he had not laboured for in his grandstand seat, waiting for a long cool view of Nineveh's burning fate. But alas for Jonah, the palm withered as swiftly as it had grown, and the simoom breathed its sultry heat from the east to increase the torment of the sun that burned above. He almost swooned as the heat shimmered unhindered around him, while the six weeks came and went with not a lightning dart at Nineveh. So once more was voiced the petted plea for death and the angry mutterings against the gentle reproaches of his better nature. But nothing could silence that still small voice of returning sanity; the logic of Mercy had the last word: "Here are you peevish and piqued at the loss of a bit of shade, pretending to pity the plant of a day when you are pitying only your own burnt skin and hurt pride and haven't a dram of compassion for the mothers and fathers, the youths and maidens, the old men and little children of this city that for all its sophistication is about as witless as an infant about the things that really matter."

No wonder Renan gloated over a stinging satire on prophets. Perhaps indeed we carp at the whale to escape the lesson of the gourd, revolted at the monstrosity of our own unlovely faces looking back at us from Jonah's shoulders. Hardness of heart, lack of human kindness, sticking for personal reputation, flight from duty—we know them all, the unlovely features and passions of the unconverted Jonahs who, like the poor, are ever with us. Thank God that for the sake of our redemption He gives us the only too credible history of Jonah and the whale. ◆

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EDWARD P. PETTIT, B.A.



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# IS MARRIAGE OUT OF DATE?

tracts for today—2

We live at a time of eroding standards. Only a return to sound Biblical faith can solve the problems of marital insecurity and unhappiness. The Bible lays down clear and authoritative guide-lines.

AT one time the surprise would have made me spill the milk over the newspaper instead of on the breakfast cereal, or stir my drink with the marmalade spoon. But now I just turn to the "sports section" of the newspaper, and carry on munching with casual indifference. Well, one does get a little used to maverick clergymen either repudiating every Christian belief or upsetting every Christian standard. But this one did cause the toast to hang suspended in mid-air as I pondered his statement with some bewilderment. One bright boy had blandly suggested that since schoolgirls would inevitably be involved in promiscuous conduct with schoolboys they should be supplied with free contraceptives. He also threw in for good measure that married people should feel quite at liberty to indulge in extra-marital sex.

Sad to say, it was another of the *avant-garde* clergymen speaking, a believer in the "new morality" which states that so long as you have "love" you may do as you please. As I looked over at the pretty face of my young daughter I wondered how the word morality, however qualified, could be applied to such a suggestion. Put this way the "new morality" sounds more like the old immorality, putting us back to the sex-satiated corruption of ancient Rome. Though I suppose that in this permissive society of ours many would agree with the impetuous parson and count me out as an odd-ball. Is this not, after all, facing a modern problem realistically and with common sense? Today all the standards that upheld the sanctity of marriage are eroding away. The young ones see their elders engaging in "extra-marital sex" (a new-fangled euphemism for adultery); and they reason: "If it is such a good thing why should it be denied on account of youth?" Such adventures by the parents encourage pre-marital sex among the children. Exhortations to self control are bound to fall on deaf (or deafened) ears.

When I have spoken to young people on this subject I often get asked: "Well what's so wrong with sex anyway?" The answer is: "Nothing—but as any other powerful natural force it should not be misused." When I also state that the only place for sex is within the bounds of marriage I get a look as if I am trying to measure them up for a straight-jacket! This I believe is an over-reaction from our Victorian past.

and dangerous. Such a division is being made by a wrong use of sex. All our gestures are symbolic of genuine inward thought or are hypocritically meaningless. Allow me to illustrate. At a party I am introduced to a very prim maiden lady. In a friendly spirit I shake hands with her. The next day I have to go off on a business trip so I embrace the wife and children with fondness and love. On my return the person I met at the party is visiting with my wife. So I embrace *her* warmly and politely shake *my wife's* hand! Not only would this be improper but also an absurd misuse of my physical gestures. One says: "I love you," the other: "How nice to see you again."

It therefore can be seen that such physical gestures correlate to inward thoughts and commitments. The greatest act of intimacy of which we are capable is the climax of sexual union. If this act is used on someone we do not love and to whom we have not given ourselves in completeness, the physical action does not square with our state of mind. *The result is a hopeless dichotomy between mind and body, an intolerable strain upon our inward sense of rightness and an inevitable feeling of guilt.* We are not loving but using this person for our own selfish ends. Such a course de-humanizes both parties and debars complete satisfaction within a too shallow relationship.

Sex cannot be put into a separate compartment of life labelled "use when required." It is intrinsically linked with every aspect of our being. Those who indulge in shallow sexual relationships ignore the true nature of the sex act and lay up for themselves a harvest of frustration. It is psychologically impossible for a woman to derive complete satisfaction from anything but the total union which the Bible teaches sex should bring.

A man needs more than just relief from biological tension in his sexuality. He is not just a machine building up certain pressures which need release from time to time. To obtain complete satisfaction he needs personal response in sex as well as gratification: he needs love as well as physical release. The kind of warmth, love and affection every man needs can only develop within the relationship God planned in the beginning. He needs a woman who knows him, understands him and loves him with all she has.

Experience and serious thought teaches over and again that once Biblical principles are correctly understood, and applied intelligently and in the spirit of love to modern life, these same principles provide the framework for the best and richest life man is capable of living. Seen in this light marriage is certainly not out of date because it responds to deep-seated basic needs of men and women. *Today man needs to approach every problem of modern life in this same spirit of reason, enlightened by sound Biblical faith.* He would then find the problems, sorrows and frustrations that plague our society have an answer and a remedy from this most reliable Source. As a Seventh-day Adventist Christian, I believe that a full and rich life may be secured



but this did not mean a Victorian paternalism in which woman had little if any rights. She was to be cherished and protected with tenderness, warmth, and understanding. Man was incomplete and alone without her, he needed her stimulus, affection, and comfort. Undoubtedly, whenever this relationship blossoms, man is far better off, and his wife will have a benign and powerful influence over him. As one man said to me on my wedding day: "Remember lad, you may be the head of the home but she is the neck!" Have you ever tried to do anything with a stiff neck?

It is true that the Bible very sternly says "No!" to any promiscuous or illicit sexual relationships. The Ten Commandments, Jesus, and the Apostles, all forbade adultery or fornication. This is what most people have heard, and have concluded that Christian ideals are all right for goody-goodies, elderly ladies, or Trappist monks, but not red-blooded people with the normal sexual urges. Such is a very hasty and unwarranted conclusion. If the Bible is the Word of God we should surely expect it to deal seriously with the problems of human existence. Sex, by the Creator's design, is one of the most powerful forces in human nature, and is intended to bring great joy and pleasure. But, if misdirected, it may also bring utter ruin and disaster. Thousands have been deeply hurt and psychologically crippled through lack of proper self-control. It is no wonder that a God of love gives clear counsel on this subject.

Dr. Eustace Chesser writes: "Those who talk glibly of the freedom from inhibitions which will result from sexual freedom, talk arrant and dangerous nonsense . . . [and especially when they speak of] what is claimed is the right to go one's own way to emotional misery and, very likely, to conflicts within the mind which may lead to serious breakdown in health."—*Love and Marriage*, page 94.

In support of this he quotes Havelock Ellis who says: "A human being's erotic aptitudes can only be developed where the right atmosphere for them exists, and where the attitudes of both persons concerned are in harmonious sympathy."—*ibid.*, page 95. Casual sex can never provide the correct psychological framework for the deep-seated sexual needs of people to be satisfied. The prohibitive side of Biblical counsel guards a vital part of human nature and we disregard it at great cost to the mental and physical well-being of ourselves and those we love. "Every sin that a man does is outside the body; but he that commits fornication sins against his own body." 1 Corinthians 6:18.

### Triune man

True Christianity seeks to bring man to wholeness and the well rounded development of all his being. It has been stated above that man is a physical, mental, and spiritual unit and that none of these facets of his nature may be separated from each other. Therefore, a foolish division of deep-seated thought from physical action is harmful

To the Victorians "sex" was an unmentionable word which nice girls and boys did not talk about. They, therefore, hid that word up in their mental attics and pretended it did not exist. Of course, such an attitude was absurd and had very harmful consequences. Now our modern beat generation has raided that attic and turned out everything to the light of day. Their efforts at "reform" have been so violent and have raised such a cloud of dust that the issue is almost as obscure now as it was then, and just as harmful. We have swung from one infantile extreme to the other. Whereas "old fashioned" people would endure years of bitterness rather than have the disgrace of a broken marriage, and go through all sorts of frustrations rather than find fulfillment to their sexuality, today "marriage" is no longer regarded as sacrosanct. It is even claimed you can "transgress" with anyone who is willing. We surely need to look at this extremely important subject with maturity, compassion, and common sense. I also make no apology in doing so from a Biblical viewpoint.

That last sentence may be inducing some to put this paper down already. They will be thinking that they have heard enough from the Bible with its: "Thou shalt not's." They wonder what point there is in thumbing through this ancient Book to get a foundation for right living in our computerised society. But for too long now the Bible has been looked upon as a literary antique: interesting, obscure, and outdated. It is time we re-evaluated just what it has to say especially upon this area of vital concern.

Most people do not realize that though the Bible negatively forbids adultery and fornication, it positively enjoins upon us the true development of love between the sexes. The greatest love poem of all, The Song of Solomon, is in the Bible, and it would have quite a job with the censor if it had been newly written. The Bible does not avoid this issue but speaks with frankness and penetrating insight upon human sexuality. It does not rap our knuckles when we ask related questions, but ennobles sexual relations to such profound heights that husbands are told to love their wives even as Christ loves the Church. (Ephesians 5:25.) It deals compassionately with those who have failed to control their sexual lives, pointing to the Lord who does not condemn but calls them to become true human beings in His love. It decrees wise restraints upon our sex desire, which, if adhered to, will bring the deepest satisfaction and happiness a good Creator intended man and woman to have. This Creator wants man to be neither locked up in the neurotic cell of frustration and bitterness, nor burning himself up with a passion he cannot control—neither the prisoner of guilt nor the slave of passion, but truly free in his God-given humanity.

If this is the case, from where did Christianity get its Victorian tongue-tied attitude toward "sex"? Certainly not from the Bible. In fact had the Church accepted the teachings of Scripture instead of hanging on to non-Biblical traditions on the nature of man, its authority

would not have been so badly impaired on these questions as it is to today's generation. A little delving into Church history will show that quite early the Church began to amalgamate Biblical principles with Greek philosophy. A particularly crucial concept which came into the Christian consciousness this way and permeated the whole structure of the medieval Church was the idea of the dualistic nature of man. The Hebrews had taught that man is a unit, that he does not possess a soul but is a soul. (Genesis 3.) All that a man is, body, mind, spirit is a psychosomatic entity. In other words he cannot be divided up into constituent parts: he is what he is. Hence his body and mind and spiritual nature, being inextricably bound up together, were all alike sacred and to be devoted to God. The Hebrews saw nothing wrong with the physical aspects of life and in fact made little, if any, distinction between the physical and spiritual.

Greek philosophy, which is termed "neo-Platonism" by Church historians, had a different view of man. This said that man is not a unit but a "duality" of flesh and spirit. The flesh was evil, weak and corrupt, hampering the development of a man's spirit which was all important. As such the body, which was this carnal part of man and nothing more than the soul's prison, should be repressed and mortified. Christian theologians read such concepts into the Bible when they saw "the flesh" mentioned. Modern scholars have pointed out that "flesh" in the Bible means the life of man cut off from God, and is a state of separation. The ancient medieval scribes interpreted it the Greek way, and said it was a state of being.

Upon this principle medieval Christendom established all its philosophy. The flesh—standing for the physical aspects of man's life—was corrupt, evil, weak, and at its very best, second-rate. The spirit was all-important and in every way superior to the physical. Thus the Pope, being the spiritual head of the medieval Catholic Church, was regarded as much more important than the earthly king since he ruled a spiritual kingdom not a material one. He claimed, therefore, to be above all kings and princes in rank and dignity. For the same reason, the priesthood was separate from the laity and was not subject to ordinary courts of law. Monks and nuns withdrew into cloisters to mortify the body and its desires, so that their souls could be pure. And, of course, since the priests were called to a spiritual life, they had to be celibate so as to be undefiled by the physical "corruption" of marriage. On this supposition marriage was a second-rate calling which smacked of fleshly sin and corruption; the higher life was the spiritual vocation of virginity and celibacy.

In the 16th Century a revolution hit this medieval order which we call the Protestant Reformation. This brought a shift in Christianity's development which left the cloister for the world of market places and tradesmen. However, Protestants never wholly returned to Biblical teachings, and the "duality" of man's nature is today's heirloom from

our medieval past. Roman Catholicism has, of course, never repudiated this dogma and priests are still required to be celibate, the monasteries and convents still flourish with nuns wearing a medieval dress purposely designed to hide all female charms. Thus this segment of Christianity still looks askance at sex because it belongs to the flesh and so is unmentionable.

### New approach needed

What is obviously needed today is a fresh approach to the whole question of sex ethics. The mistakes traditional Christianity has made in clinging on to outworn man-made traditional ideas has unfitted it for such a task. What we need is a sound and purposeful mode of living. Not a creation of "new moralities," but a code of conduct that will lead folk back to certain simple principles which have stood the test of centuries. Basic truth is unalterable though its adaptation to differing times and climes may need careful thought. *We believe that such principles of truth are only found in one place, the Bible, where God has delivered sound instruction, capable of guiding men in all times and places into the real "Dolce Vitae"—the good life.*

The Biblical basis for marriage is one that includes the fullest satisfaction of our sexual natures. Sex is not looked upon as something reprehensible in any way. We read that "God created male and female," and pronounced the situation: "very good." (Genesis 1:28.) Thus it was the Creator who placed within us these powerful sexual drives for union with a person of the opposite sex. Recognizing that man had this instinctive nature He said: "It is not good that man should be alone." So God "made woman, and brought her unto the man." Genesis 2:18, 22. The Bible's teaching is, therefore, that male and female should be united in the most vital way, thus becoming "one flesh." Hence from its inception Christianity has maintained that the ideal fulfilment of our sexual nature is to be found in monogamous marriage and its use confined within the context of commitment and responsibility, *in other words, that of life-long union between one man and one woman. This we affirm is the only basis for true sexual freedom and fulfilment.*

This union should not be a cold, formal, and mechanical one, but warm, responsive, and based upon true love. King Solomon, the wise man of ancient Israel, gave the following admonition for a full and happy sex life: "Rejoice with the wife of thy youth . . . and be thou ravished always with her love." Proverbs 5:18, 19. Here is no tight-lipped old-fashioned prudery, but a warm, human, fully sexual relationship enjoined upon young men from *none other than the Bible!* It calls for true love which is very different from infatuation because it asks: "What can I give?" not: "What may I get?" It recognizes to the full, the individual nature and rights of man and woman. In Hebrew thought man was to play the dominant role,



## THREE BASIC QUESTIONS

by T. McLeary, M.A.

**I**F anyone today should ask the three following questions which are basic to the Christian's way of thinking, the dialogue would most likely go like this:

*Question:* "Hello friend, have you ever given a thought as to how you came to be on this planet?"

*Answer:* "Well, the scientists say . . ." and the person would go on to explain what the scientists say.

*Question:* "For what purpose are you here?"

*Answer:* "Oh, I suppose to eat, drink, and to enjoy myself."

*Question:* "Then where will you be going from here and how do you expect getting there?"

*Answer:* "This question isn't important to me. Anyway, why worry about it?"

May I now ask my readers, are such answers adequate? Can anyone afford to dismiss these questions with such glib answers? By no means. Yet there are comparatively few people today who are willing to face the questions and find the right answers. You may even, at this point, be tempted to shrug your shoulders and turn the page, but bear with me.

Socrates, that great Greek philosopher and thinker (469-399 B.C.), having given thought to man's existence realized that just about the time when man begins to understand life and would be ready to appreciate and enjoy it, he passes off the scene of action. *He therefore came to the conclusion that there must be more to life than man's allotted time here.* Unfortunately he did not find the answer, but today the answer is to be found in the Bible.

To the first question: "How we began," the answer is in Genesis 1:26. God said: "Let Us make man in our image." We were especially created by God, and no fact of science can be or ever will be cited to disprove this. Some scientists, though by no means all, tell us that man came through the process of evolution, yet remember this fact, that as far back into time as they would like to push the beginning of life, they have to start with something. None would deny that life cannot start from nothing. Where then did that "something" come from? It is God alone who in His omniscience can create something out of nothing. The Psalmist says: "For He spake, and it was done; He commanded, and it stood fast." Psalm 33:9. (Also see Psalm 148:1-6.) So then God created man. (Genesis 1:26.)

The answer to the second question: "Why are we here?" is that man was the crowning masterpiece of creation. He was created to enjoy the works of his Creator. (Genesis 2:15.) He was also created for the glory of His Master. (Isaiah 43:7.) Since man sinned, God has put him on probation to enable him to prepare himself for the hereafter. (Amos 4:12; Ezekiel 33:11.) There man will once more and for ever fulfil God's original plan for him to serve and worship. (Isaiah 65:21-25; 66:22-23.)

To the third question: "Where are we going—and how?" the answer comes in two parts. Firstly, we are headed for heaven, era of eternal bliss, and the benefits will apply to all those who live according to God's requirements. The names of such will be written in the Lamb's Book of Life (Revelation 21:24-27), and Jesus will return for them as promised. (John 14:1-3.) Secondly, those who fail to line up to God's requirements are not headed for heaven but for oblivion. Prophecy affirms that they will experience "the second death." (Revelation 20:14, 15.) Let me remind you that God did not plan this second death for man, but only for the devil and his angels after they had irrevocably rejected His authority. (Matthew 25:41.) But because of man's disobedience the Lord said that He would enlarge hell to accommodate them. (Isaiah 5:14.)

Friends, life is precious. God gives man this lease of life and wants to extend it into eternity. But it depends on you. Will you accept His will for your life? ◆



# When did life begin?

Professor H. W. Clark here shows how the record of the rocks supports the record of the Bible

AS I stepped into his office, Dr. Daniel, my major professor at the university, looked up from his desk and greeted me.

"Well, Clark," he queried, "what did you think of the lecture last night?"

He was an ardent Darwinist, and the lecture, by one of the world's outstanding research workers on evolution, had raised several points against the commonly accepted views, especially in regard to Darwinism.

"Oh, it didn't bother me very much," I answered. He knew that I was a creationist and was open-

down about 500 million years ago. This same series of rocks, with similar fossils, has now been found to be present all over the world.

Not long after this study was made, geologists began to realize that these lowest rocks presented almost insurmountable problems. Naturally, lying at the bottom of the geological column, they would be expected to contain extremely simple fossils representing the beginning of life upon the earth. But they did not. Instead, the fossils were found to be complicated in structure. This complexity has given scientists one of their biggest puzzles.

To appreciate this situation, let us take as an example the discovery made in 1910 by Dr. Charles D. Walcott, who for many years was connected with the National Museum in Washington, D.C. On the high slopes of Mount Wapta, near Field, British Columbia, he found a dark grey shale from which he took 36,000 specimens. This Burgess shale fauna, classified as Cambrian, is a truly remarkable assemblage. It consists of about seventy genera and 130 species. *A large number of the species belong to the same groups that are alive today and are in every way as complex as those now living.* To attempt to describe them in detail would be far beyond the scope of this article, but a few of the outstanding ones must be mentioned.

Probably the most prominent are the trilobites, so called from the three lobes into which the body is divided. As I write, I have before me a piece of shale from Mount Wapta with a specimen on each side. Each one is about four inches long and makes a clear print in the dark shale. The head has a compound eye on each side. The middle section, the thorax, consists of about twenty segments (there may be all the way from two to forty-four in different species), and lastly there is a short tail.

The head has four pairs of appendages, the largest being the long, slender, many-jointed antennae on the sides of the mouth. Each segment bears a pair of two-branched appendages. The inner branch is a jointed leg, and the outer carries a fringe of stiff bristles.

Trilobites are the most numerous of all animals in Cambrian rocks. Over 600 species are known from the rocks all over the world. They do not

exist today, but are found only in the lowest stratified rocks. They are related to the crustaceans—crabs, lobsters, and shrimps.

They lived in sandy or muddy bottoms. This seems to explain why they were entombed in such large numbers and preserved so perfectly, for they apparently were not acted on by violent currents of water, but died in the muddy bottom on which they lived.

The brachiopods, or lamp shells, comprise about 20 per cent of Cambrian fossils, and are divided into 7,000 species. A brachiopod shell consists of two valves, but on the top and bottom, not on the sides as in the clams. The shells vary in size from one-eighth of an inch to over six inches in length. Externally they resemble shells of molluscs, but internally their structure is quite different. Brachiopods are known all the way up through the geologic column, and many species exist today. Most of them live below the continental shelf, where no deposits of sand or mud are being produced.

Many other Cambrian fossils might be described, some of which are extinct, others living today. Cystoids and crinoids, related to the starfishes, bore the main body on the top of a long stalk. A number of relatives of the squid and octopus occur as fossils. Among the most interesting of these are the ammonites, so called because they had a curled shell like a ram's horn. (The Greek god Ammon had the horns of a goat.) They vary in size from one or two inches across to several feet.

*As we examine the structure of these animals, it is easy to see that they were not at all simple. If evolution had taken place, it would have required millions of years of development for them to reach the complexity they possess.* How anyone can believe that these Cambrian forms are in any way primitive is hard to understand. True, many of them differ from modern species; but they all belong to major groups that are well known today; and every major group except the vertebrates is represented. Of course when we line up a series of such forms, such as brachiopods, from the Cambrian to the present, we can see some variations, and we can assert that this variation is an

minded enough to discuss questionable views fairly. So we talked a while about the ins and outs of evolution. Then he spoke very seriously.

"You may have some good points there, but *what are you going to do about the geological record?*"

That is the question creationists invariably face when they suggest that the Bible record in Genesis is valid. The geological record is supposed to give incontrovertible proof of long ages of time in which life progressed from simple to complex, from primitive to advanced.

But is this true? In this article we will go to the bottom layers of the stratified rocks—assumed to be the oldest on earth—and see what we learn about this problem.

When geological classification was being worked out about 150 years ago, an English surveyor and canal engineer, William Smith, found that certain formations contained certain fossils. He claimed that any outcrop of rock could be identified by examination of its fossil contents. A few years later, in the 1830s, Adam Sedgwick, of Cambridge University, and Sir Roderick Murchison, of the British Geological Survey, went into Wales and western England to make an application of this newly discovered principle to a series of rocks that had never been classified.

These rocks Sedgwick examined lay at the very bottom of the sequence, next to the basement granites. He named them Cambrian, after an ancient Welsh tribe. It has since been estimated that they were laid

evolutionary line of succession. But that assumption is purely hypothetical, and it is just as reasonable to believe that they all lived at the same time and that the observed variations are no more than can be seen in almost any living type today.

Geologists are frankly puzzled at this situation, and several attempts have been made to explain it, but without much success.

It has been suggested that the ancestors of the Cambrian animals may have been unable to build limy skeletons, and thus left no remains. This theory is not sup-

ported by the evidence; for many of the pre-Cambrian rocks are rich in lime, and there is no good reason why animals living when these rocks were formed, if there were any, could not have built limy skeletons.

Some have thought that possibly pre-Cambrian specimens have been so badly metamorphosed that all evidence of them has been lost. While it is true that the lower region of the pre-Cambrian, the Archaean, has undergone much metamorphism, yet the upper part, the Algonkian, shows no good reason why any life that may have been deposited in it, if there ever was any, should have been metamorphosed beyond recognition.

Still another suggestion has been that conditions might not have been right for fossilization. But again the shales in the Algonkian are of such a nature that we can discover no satisfactory explanation for the absence of fossils, except that there never were any living creatures present when these layers were produced.

Studies on Cambrian deposits indicate that they were likely laid down in stagnant water, possibly like that found on the bottom of such quiet seas as the Baltic.

When we suggest that the burial by the Genesis Flood would be a reasonable explanation, some people object, for, they say, the Flood would have stirred everything up together and brought down materials from the land to mingle with the deep-sea material and there would be none of the stratification such as we now find. But perhaps they have formed a wrong concept of the Flood action. It is easy for us to form preconceived opinions and then refuse to believe the record because it does not conform to our ideas.

#### What the Bible says

In Genesis 2:10-14 we read of rivers that issued from Eden and spread out over the earth. In geology we learn of great waterways extending over the earth. Then we are told in Genesis 7:11 that "the fountains of the great deep" were broken up. While this break-up may have affected other parts of the crust of the earth, certainly the first place we would expect to see its results would be in the depth of these ancient troughs, or "rivers," as the

Bible calls them. Turbulence set up by early disturbances in the waters of the earth would spread out the muds and entomb the creatures living in and on them. And this could readily have taken place before the disturbance began to bring down sediments from the land. It should be kept in mind that the Flood picture is that of action so much different from anything now going on that it is difficult to form a mental image of what did take place.

The whole Cambrian, as well as the two or three systems lying above it, seems to be made up of marine life buried in soft sediments deposited under fairly quiet conditions, quite in contrast with the violence shown in materials higher up in the column.

We come back now to the question: What are you going to do with the geological records? Let us face the facts: We can follow the fossil evidence down through the geological systems until we get to the bottom of fossiliferous rocks, the Cambrian. Here it is cut off abruptly, with no evidence of how or where the complex assemblage within it originated. The pre-Cambrian rocks are all devoid of complicated life of any kind. All they ever have is a few simple algae and some worm tubes and such—nothing that in any way solves the puzzle of the origin of the complex fossils of the rocks above them.

#### Unwarranted assumption

The trouble with the whole problem is that geologists 125 years ago *assumed*, without proof, that the earth was very old; therefore these lowest fossil-bearing rocks must represent the beginning of life on the earth. Strangely, as more and more evidence has been accumulated, geological theory has not kept up with it. *Geologists persist in following an out-of-date theory laid down when geological data was extremely meagre.*

With all these facts in mind, it seems to me that anyone who believes in the validity of the Genesis record of the Flood has a wealth of scientific evidence on his side. Surely the facts demand that "Flood geology," or *diluvianism*, as perhaps it might better be called, be given a fair chance to present its case alongside that of the popular theory of long ages of time. ♦

Typical fossils from north-east Yorkshire: (top) ammonite; (centre left) gryphaea, also called "Devil's toenails;" (right) Ammonite Imprint; (lower) cluster of ammonites embedded in rock.



## THINK ON THESE THINGS

by Watson Southcott

"THAT was truly an example of feminine logic," my wife remarked.

I had just reprimanded our daughter for hitting back during a disagreement with her younger brother. "Don't you know the golden rule?" I asked.

"Yes, Daddy," she replied. "Whatsoever ye would that men should do to you, do ye even so to them." Then she quickly added: "And Peter knows the rule too. So if he hit me first it must mean that he wanted me to hit him back!"

What could we say?

How often is this childish interpretation of the golden rule carried over into adult life. No need to look very far for examples: Arabs attack Israeli targets and there is instant retaliation; troops inadvertently cross the Russo-China border and trouble flares up; North Vietnamese troops attack bases in South Vietnam, and planes promptly fly on a deadly mission.

This spirit of retaliation is not just confined to nations. Quite ordinary folk are often concerned with "getting even." Back in the time of Moses, criminal laws demanded: "Eye for eye, tooth for tooth, hand for hand, foot for foot." Exodus 21:24. The principle,

good in its legal context, was wrongly used to justify private retaliation and acts of revenge.

On this very personal level Christ emphasized the truth in His Sermon on the Mount. He said: "You have heard that it used to be said 'An eye for an eye and a tooth for a tooth,' but I tell you, don't resist the man who wants to harm you. If a man hits your right cheek, turn the other one to him as well. If a man wants to sue you for your coat, let him have it and your overcoat as well. If anybody forces you to go a mile with him, do more—go two miles with him. Give to the man who asks anything from you, and don't turn away from the man who wants to borrow. You have heard that it used to be said 'Thou shalt love thy neighbour and hate thine enemy,' but I tell you, Love your enemies, and pray for those who persecute you, so that you may be sons of your heavenly Father." Matthew 5:38-44, J. B. Phillips.

And Christ surely practised what He preached.

In speaking of our Lord's trial and crucifixion, Isaiah prophesied: "He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isaiah 53:7.

Jesus' prayer on the cross was: "Father, forgive them, for they know not what they do." Luke 23:34

*Is it possible for man today to have this spirit of love for one's enemies which Jesus obviously had? Yes, it is, for Christ has asked us to do nothing impossible. But it does not come easily or naturally. The apostle Paul found it a struggle and realistically declares: "For the good that I would do I do not: but the evil which I would not, that I do." Romans 7:19. He also speaks of having to "die daily" to his natural desires.*

However, Paul found the way to triumph, and he gives us an insight into his method of victory in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Christ says: "Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9. May Christ live in us, so that the spirit of peace and reconciliation stifles all vengeful desires. ◆



# GETTING EVEN





# HAS GOD'S FINAL JUDGMENT BEGUN?

by J. A. McMillan

**The dividing line between time and eternity is now being drawn. Man's probation will soon end, his destiny fixed for ever.**

**T**HE Scriptures assure us that every one of us must face a final account with his Creator. This final account is called a "judgment" in the Bible.

"And as it is the lot of men to die once, and after death comes judgment, so Christ was offered once to bear the burden of men's sins, and will appear a second time, sin done away, to bring salvation to those who are watching for Him." Hebrews 9:27, 28, New English Bible.

Certain important truths are taught here:  
Death is inevitable.

Judgment is equally inevitable: "After death comes judgment." And this judgment is associated with the second appearing of Jesus Christ.

As the courts of men deal with crime, so the courts of God's judgment deals with sin. And as man's law defines crime, so God's law defines sin. Here is God's definition of sin: "To commit sin is to break God's law; sin, in fact, is lawlessness." 1 John 3:4, N.E.B.

Thus the sequence of events is death, judgment, sin done away, Christ's return. Now note the following facts revealed in the Bible about the judgment.

## Facts of judgment

It embraces all men, of all ages.

Every person will give an account of the deeds he has done.

Everyone will be judged by God's Law which defines righteousness and sin.

The day of judgment has been fixed, and, according to the Bible, it will begin with the professed people of God. (Romans 14:12; Acts 17:31; 1 Peter 4:17.)

This judgment will determine who are to be saved and rewarded, and those who are lost and punished. Jesus says with final authority: "The men and women of this world marry; but those who have been judged worthy of a place in the other world and of the resurrection from the dead, do not marry, for they are not subject to death any longer." Luke 20:35, 36, N.E.B.



Ninth in a series

This establishes the point that the heavenly assizes must convene before Jesus comes again, because sin is done away, destiny is fixed, decisions are made as to who is saved, and who is lost. When Jesus comes, the righteous dead are raised, and the righteous living are taken to heaven. (John 14:1-3; 1 Thessalonians 4:16, 17.)

## "Judgment is come"

In Revelation 14:6-12 a world-wide message is described, that calls on men to "fear God and pay Him homage; for the hour of His judgment has come!" Verse 7, N.E.B. *Someone must know when God's judgment begins, or when it began, if this message is to be proclaimed. The question may well be asked, how can the time be determined?*

*The answer is in the inspired prophecy of Daniel. He speaks of our generation and tells us where and when this great divine assize is held.*

"Thrones were set in place  
and one of great age [God] took His seat. . . .  
His throne was a blaze of flames,  
its wheels were a burning fire. . . .  
A court was held  
and the books were opened."  
Daniel 7:9, 10, Jerusalem Bible.

All this was transpiring in heaven while on earth, the "little horn" kingdom was still blaspheming and working his evil dealings. But Daniel was assured that

"a court will be held and his power will be  
stripped from him,  
consumed, and utterly destroyed.  
And sovereignty and kingship,  
and the splendour of all the kingdoms under  
heaven  
will be given to the people of the saints  
of the Most High."  
Daniel 7:26, 27, Jerusalem Bible.

## The mystic number

This is the climax of Daniel's vision in chapter seven. The climax in chapter eight must be equally sublime and decisive. It is thus expressed:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:13, 14. So far as this time-prophecy is concerned, we saw in our last article that it began in 457 B.C. and ended in

A.D. 1844—a period of precisely two thousand three hundred literal years.



In 1844 the prophetic period ended. "Then," according to the cryptic language of the angel, "shall the sanctuary be cleansed." What does this mean?

As we saw in our last article, the Bible presents two sanctuaries, the one on earth belonging to the Old Covenant; the other in heaven, the sanctuary of the New Covenant. (Exodus 25:8, 9; Hebrews 9:1-12.) Since the old sanctuary passed away in A.D. 31 the sanctuary to be cleansed in 1844 must be the heavenly sanctuary.

Before studying the significance of the "cleansing," we must ask: "In what way could God's holy sanctuary be polluted, or defiled?" The Bible offers three ways:

1. The Sanctuary could be polluted by physical destruction. Solomon's temple was thus polluted by King Nebuchadnezzar. (Psalm 79:1; Ezekiel 25:3. See also 2 Chronicles 36:14-19.) Herod's temple was polluted by Rome. (Daniel 8:11; 11:31; Matthew 23:38; 24:15.)
2. It could be defiled or polluted by sinful rites or evil practices. (Leviticus 20:3; Ezekiel 23:37, 39; Numbers 19:13; Jeremiah 7:4-18, 30, etc.)

Both these forms of defilement were, however, episodic, occurring only in times of extreme apostasy. And the "cleansing" in such cases was equally episodic to meet the need. (See 2 Chronicles 29:15, 18.)

### Defilement and cleansing

3. There was a third, and regular manner in which the sanctuary was "defiled." By the ceremonial ritual of the Old Covenant, each morning and evening a sacrifice was offered by the priest. In addition, the sinner came to the outer court with his sin or burnt offering, and the sins confessed were "borne" by the priest into the sanctuary by means of the blood of the sacrifice. Some nine times in Leviticus chapters 4-6 we are informed that following the shedding of blood, "the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him."

*But the Israelites had to be made conscious that sin defiled the soul, making it unclean. This was the procedure. Every forgiven sin was in figure regarded as transferred, first to the sacrifice, then to the sanctuary. There it was recorded, thus making the sanctuary "unclean." (Leviticus 10:17; Exodus 28:38, 43; Numbers 18:1, 23.)*

That this is the correct interpretation of these scriptures is obvious from the significance of the annual Day of Atonement. On that day, the high priest went into the sanctuary, to "cleanse" it from all the uncleanness of the children of Israel, and from "all their sins." Leviticus 16:16, 19, 30. Thus, "year after year sins are brought to mind, because sins can never be removed by the blood of bulls and goats." Hebrews 10:1-4, N.E.B.

The symbol or type is clear. Sins were transferred to the sanctuary, making it unclean. On the Day of Atonement, the sanctuary was cleansed. These accumulated sins of Israel were then sent away by means of a scapegoat into the wilderness. (Leviticus 16:20-22.)



Artist Harry Anderson's concept of Christ, the King. The work of judgment is to convince the heavenly witnesses that those admitted to the eternal glories of Christ's Kingdom are, in fact, worthy.

But, surely, the Gospel which contained "the good things which were to come" did not have anything that corresponded to the old ritual? We know that it provides for the forgiveness of sins. (Acts 13:38, 39.) We know that Jesus "bore our sins in His own body up to the tree." (John 1:29; 1 Peter 2:24.) We know that the Gospel had a perpetual priesthood and a heavenly sanctuary. (Hebrews 8:1, 2; 9:1-7.)

But surely, you ask, the heavenly sanctuary did not require any "cleansing"? The apostle answers: "Indeed, according to the law, it might almost be said, everything is cleansed by blood and without the shedding of blood there is no forgiveness."

"If, then, these sacrifices cleanse the copies of heavenly things, those heavenly things themselves require better sacrifices to cleanse them." Hebrews 9:22, 23, N.E.B.

It must therefore be this heavenly "cleansing" that occurred in 1844.

*But what does it all really signify? What possible meaning and implication can it have for us today? We must go back to the old ritual for enlightenment:*

Three festivals connected with the sanctuary occurred in the spring. The first, the Passover, typified the atoning sacrifice of Jesus at Calvary. (Exodus 12; 1 Corinthians 5:7, 8.)

The second, the feast of first-fruits, typified the

resurrection of our Lord. (Leviticus 23:11; 1 Corinthians 15:20-21.) And the third Pentecost, was a type of the outpouring of the Holy Spirit on the praying disciples of Jesus. (Leviticus 23:15-21; Acts 2.)

In the autumn, in the final or seventh month of the Jewish sacred year, occurred three further feasts. First was the blowing of trumpets, *warning of an approaching day of atonement and judgment*. Prior to 1844, Christendom was stirred by an awakening message that penetrated to all mission fields. (Leviticus 23:24, 25; Revelation 14:6.)

On the tenth day came the solemn Day of Atonement, which was the closing rite in the sanctuary calendar. It saw the cleansing of the people, the cleansing of the altar, the two apartments of the sanctuary, and the final disposal of the very records of sin. (Leviticus 16:16-30, 34; Hebrews 9:7; 10:1, 2.) *It decided, in type, the destiny of every Israelite.* (Leviticus 23:27-30.) *It was, in fact, as Jewish expositors record, a Day of judgment.* [Yom haddin.]

### Antitypical day of judgment

In the antitype, Jesus, our great High Priest, "came to the Ancient of Days [God the Father]" in the heavenly sanctuary, to cleanse the sanctuary of all sin, prior to His coming in glory, for He "will appear a second time, *sin done away*, to bring salvation to those who are watching for Him." Hebrews 9:28, N.E.B.

This is a Judgment that "sits" while the "little horn" power is still blaspheming on earth—that is, prior to Christ's actual appearing. (Daniel 7:9-13; 8:13, 14.) It takes place while "the nations were full of fury," "the time for the dead to be judged and for reward to be given to Thy servants." Revelation 11:18, J. B. Phillips.

This is the climax of Daniel's prophecy. (Daniel 7:10, 22; 8:14; 12:1, 2.) Logic and the elementary rule of prophetic interpretation demand this, otherwise this prophecy, so accurate in all other details, ends in a baffling anticlimax. We prefer to believe that it ends in the antitypical cleansing of the heavenly sanctuary, the "hour of His judgment," which "has come." Revelation 14:7, N.E.B. Ronald Knox aptly translated Revelation 14:6, 7: "A final Gospel to preach to all those who dwell on the earth, . . . Fear the Lord, he cried aloud, and give Him the praise; the hour of His judgment has come."

### Judgment precedes the advent

When we accept this interpretation, all Bible truths fall into line. The judgment of God's people precedes the second advent. When He returns, He will "separate the sheep from the goats," the "wheat from the tares," the saved from the lost. He will bestow rewards on the righteous and banish the wicked.

"Then, and not till then, comes the end when Christ, having abolished all other rule, authority and power, hands over the kingdom to God the Father. Christ's reign will and must continue until every enemy has been conquered." 1 Corinthians 15:24, 25, J. B. Phillips; (See Revelation 22:12-15; Matthew 25:31-46.)

*The dividing line between time and eternity is now*

*being drawn. Man's probation will soon end, his destiny fixed for ever. Then will the decree go forth: "Let the evil-doer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy."* Revelation 22:11, R.S.V.

Just as the Israelite was enjoined to "afflict his soul and fast," so we today are exhorted: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2:2, 3.

*The proclamation of God's judgment-hour message is followed by the great harvest.* (Revelation 14:6-12, 14-16; Matthew 24:12, 14.) Heaven's judgment confirms man's choice. For "whoever then will acknowledge Me before men, I will acknowledge him before My Father in heaven; and whoever disowns Me before men, I will disown him before My Father in heaven." Matthew 10:32, 33, N.E.B.

"There is a line by us unseen  
That crosses every path,  
The hidden boundary between  
God's patience and His wrath. . . .

"An answer from the skies is sent,  
Ye who from God depart,  
While it is called today, repent,  
And harden not your heart."—*Selected.*

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# BIBLE QUESTIONS

by Charles D. Utt

**HAVE you a religious problem? Send for an answer to: "Bible Questions,"  
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## The Holy Spirit

**Q.** "As for the 'Holy Spirit,' the so-called 'third Person of the Trinity,' John the Baptist said that Jesus would baptize with the Holy Spirit even as John had been baptizing with water. (Matthew 3:11.) Water is not a person, so how can the Holy Spirit be a person? What John foretold was fulfilled when God caused His Son Christ Jesus to pour out the Holy Spirit on the apostles and disciples during the Day of Pentecost, so that 'they were filled with the Holy Spirit.' Were they filled with a person? Surely the Holy Spirit is simply a power or active force."—M.P.

**A.** We will first examine the Scriptural teaching respecting the nature and work of the Holy Spirit. His attributes are the attributes of Deity:

**Omnipotence.** "The Spirit of God moved upon the face of the waters." Genesis 1:2. "Thou sendest forth Thy Spirit, they are created." Psalm 104:30.

**Omnipresence.** "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Psalm 139:7, 9, 10.

**Omniscience.** "The Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:10, 11.

**Holiness.** "Cast me not away from Thy presence; and take not Thy Holy Spirit from me." Psalm

51:11. See also Matthew 28:19.

**Life-giving Power.** "It is the Spirit that quickeneth." John 6:63.

Christ was begotten of the Holy Spirit, and He was also the Son of God. "And the angel answered and said unto her [Mary], The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. See also Matthew 1:20.

The Scriptures teach that the Holy Spirit is a person, not merely a divine influence or emanation, not an impersonal power or active force. Referring to Himself, the Holy Spirit used the personal pronouns "Me" and "I": "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. The Spirit guides and directs (John 16:13; Acts 16:6), speaks (Acts 21:11; Hebrews 3:7; Revelation 2:7) teaches (John 14:26), wills (1 Corinthians 12:11), testifies and witnesses (John 15:26; Acts 20:23), may be vexed, grieved, insulted, and resisted (Isaiah 63:10; Ephesians 4:30; Hebrews 10:29; Acts 7:51), reproves and convicts of sin (John 16:7, 8), intercedes (Romans 8:26, 27).

The Apostle Peter declared that lying to the Holy Spirit was lying to God. (Acts 5:3, 4.)

It is perfectly reasonable to speak of one person's being "filled" with another person. If one is so fully in harmony with the other that their ideals, purposes, and actions are the same, one may appropriately be said to be "filled" with the other. One empties his mind of his own thoughts and prepossessions, and the

thoughts of the other "pour" in. During the ten days following Christ's ascension the disciples had made the necessary preparation for the inpouring of the Spirit. The Spirit did not disappoint them.

The Pentecost experience was the fulfilment of God's promise, "I will pour out My Spirit upon all flesh." Joel 2:28; Acts 2:17, 18. It was also the fulfilment of John the Baptist's prophecy that Christ would "baptize" with the Spirit (Matthew 3:11; Acts 1:5). The events of the Day of Pentecost fully explain what is meant by baptism with the Spirit. The disciples saw and felt the manifestation of the Spirit, and they were completely surrounded by His presence. In this sense they were immersed in, or "baptized" with, the Spirit. This is not the first use of the word baptism in a figurative sense. Jesus spoke of His sufferings as a "baptism." (Matthew 20:22; Luke 12:50.)

In view of all we are told about the nature and work of the Holy Spirit, the only reasonable way to understand such expressions as "full of the Spirit" and "pour out the Spirit" is that they are figurative language. Pouring and filling both express the thought of great abundance. They are an attempt to describe or express a spiritual truth within the limitations of human language. It would be impossible to find more apt figurative language than this to describe God's giving and man's receiving the promised gift of the Spirit. ♦

## Ten "CANNOTS"

by Abraham Lincoln

- You cannot bring about prosperity by discouraging thrift.
- You cannot help small men by pulling down big men.
- You cannot strengthen the weak by weakening the strong.
- You cannot lift the wage earner by pulling down the wage payer.
- You cannot help the poor man by destroying the rich.
- You cannot keep out of trouble by spending more than you earn.
- You cannot further the brotherhood of man by inciting class hatred.
- You cannot establish security on borrowed money.
- You cannot build character and courage by taking away man's initiative and independence.
- You cannot help men permanently by doing for them what they should do for themselves.

## THE HISTORY OF THE LORD'S DAY

A series by Leslie Shaw

# TWO VITAL PROVISIONS

THERE were two great laws given to man at first, fundamental and appropriate to the twofold relation into which at his creation he was introduced; the first bearing upon his relation to God, the second on his relation to his fellows of the same race.

"At the creation man entered into a relation with God as his Maker—the relation of creatureship, to endure unaltered throughout every generation of the creature; and as fundamental and appropriate to that connection, *God appointed the ordinance of the seventh-day worship as the very condition on which it was to subsist and be maintained.*

"At the creation, also, man entered for the first time into relationship with his fellow-creature . . . and, as fundamental and appropriate to this connection, *God ordained the law of marriage. . . .* The one [Sabbath] as lying at the foundation of all his relations with God, and the other [marriage] as lying at the foundation of all his relations with his fellow-men, were alike appointed for him as *MAN* and appropriate and essential to him on his twofold capacity as destined to hold intercourse with God, and as destined to hold intercourse with his fellow-men.

*The law of the Sabbath not less than the law of marriage was given to MAN, and not to any race or period of men (such as the Jews alone); and coeval with man's entrance into being, they are destined to endure and to be binding while he has his existence upon this earth."* *The Church of Christ*, Vol. 1, pages 395, 396, by James Bannerman.

This assessment reveals two vital things:

1. that the Moral Law of the Ten Commandments had its inception from the beginning of God's creation; and
2. that the law of the Sabbath alike with the law of marriage were essential elements within that Moral Law from the very beginning.

It should be noticed that Jesus Christ, when dealing with Jewish arguments on both the Sabbath and marriage, referred both institutions back beyond the era of Moses and Sinai to that of creation itself. Both the Sabbath and marriage originated then. (See Mark 2:27, 28; Matthew 19:3-9). Both were an integral part of that sinless creation, and therefore of how God intended things to be. They were not something later instituted because of man's sin, or simply as a part of that redemptive system instituted to restore things again to God's original purpose. They were both permanent institutions for mankind, and, as Dr. Bannerman says: "destined to endure and

to be binding while he [man] has his existence upon the earth."

### Heart of the Law

Now, in the Moral Law the Sabbath is placed by God right in the midst of the other permanent requirements. This proves not only the permanence of the Sabbath, *but also its moral character.* The Sabbath stands or falls with the rest of the Moral Law.

He who claims that the fourth commandment is not moral in its relation to the specific seventh-day of the week, the precise time appointed by God, should, to be consistent, also believe that, for instance, the seventh commandment: "Thou shalt not commit adultery" is also not a moral command! The great tragedy of our days is that, due to insidious teachings and general permissiveness, man is becoming completely unable to discern right from wrong. Such a condition really results from a deliberate choice by man himself though he really knows better, and then of a judicial "giving up" of man by God who allows him to reap the natural fruit of his own devices. (See Romans 1:21-32 noting verses 24, 26, 28.)

The prophet Isaiah warned: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust: BECAUSE THEY HAVE CAST AWAY THE LAW OF THE LORD, and despised the Word of the Holy One of Israel." Isaiah 5:20-24.

As in Israel, this attitude preceded the judicial punishment of the nation, so also this same condition today is a clear sign that we are fast approaching the time when God must Himself arise to scatter His enemies. (Psalm 119:126.) They are, in fact, firm signs of Christ's promised return. ♦

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#### PICTURE CREDITS

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# THE CHILDREN'S PAGES



## SEARCH FOR THRILLS

by D. A. Delafield

ONE Sunday night, recently, while most of us were sleeping comfortably in our beds, two American boys were huddled together on a little platform inside a huge tank. Below them was more than two million gallons of water. The water in the tank at that time was more than ninety-six feet deep.

Joe and his friend, George had spotted the ladder on the side of the 120-foot steel tank. They climbed to the top of it, saw the huge steel hatch door, opened it, and then swung down a ladder inside the tank to the ledge below.

Then they did a foolish thing. They closed that heavy steel hatch on themselves. When they tried to open it later, it was too heavy to re-open. *So for fifteen damp and hungry hours they stayed there on that ledge!*

Poor boys! Their search for adventure got them into trouble. They were due to be home at six o'clock for supper, but they stayed all night and into the next day. They couldn't sleep; it was too cold. They were filled with thoughts of terror. Suppose the ninety-six foot level of water inside that tank should rise, then come above the level of the platform and drown them!

From time to time they cried for help, but no one came.

"We might be here for weeks," they thought. "We'll starve to death."

Of course they thought of suffocation. But fortunately there was a ventilator at the top of the tank.

Meanwhile, their parents were greatly worried. Police were notified, and radio reports went out. Everybody was looking for the two boys.

The fathers were out hunting all night long, searching the streets, going down paths and alleys. How those fathers loved those boys! They were praying that somehow they would be found.

Then their prayers were answered. A survey crew sent out by the water department to inspect the new tank were surprised to hear muffled calls coming from the inside. What were those calls? Whom did they come from? The eerie noises alarmed them. Were there armed fugitives inside? Or children? Or animals? The fire department and the rescue squad were called.

Fireman George Higgins scaled the ladder that runs up the side of the tank, threw open the hatch of the tank, and stared down at the platform eight feet below. There he saw two shivering boys in T-shirts who just stared back in thankful amazement.

"They're found! They're found!" rang the cry. "They're all right! They're all right!"

What relief to the fathers and mothers! The boys were taken home to a huge breakfast, given baths, and put to bed. The following day they returned to school.

\* \* \*

The search for adventure can get us into trouble.

When Eve ate of the forbidden fruit in the garden of Eden, she was looking for a thrill. (See the story in Genesis chapter 3.) But see the awful trouble that has swept over

the world because of Eve's curiosity! Because of that sin which is known as the Fall, man became lost in sin, but our Heavenly Father has been searching for us through the dark night of sin.

He sent His Son, Jesus, in search of us, and He heard our cries. He climbed down the long ladder from heaven to earth, threw open the "hatch," reached down, and saved us.

Someday soon when we get to heaven the cry will go forth from the angels: "They're safe now! They're safe at last!"

And ever after, the happy people who are saved will say: "Everything is all right now! Everything is wonderful!"

Thank God for such a rescue! And for Jesus who came to redeem, or save, His people.



## My dear Sunbeams

What a pity that summer has gone, with all its holiday thrills and happy memories. We are now heading for winter, and as the days go by we see less and less of the sun, and the nights get longer and longer. Even when the sun is at its brightest, it seems to have lost most of its warmth and brilliance that we enjoyed so much when we were on holiday.

I'm glad that our Sunbeams are not like the sun. Their brightness grows—or should grow—with each passing day. Whatever the weather, or whatever the time of the year, it will be found that our loyal Sunbeams are shining with beautiful brilliance. Their lives, as Solomon said, are "as the shining light, that shineth more and more unto the perfect day." This text is in Proverbs 4:18.

We shine, of course, by letting Jesus come into our hearts. The Bible describes Jesus as the "Sun of righteousness." All who are good and true, will have Jesus shining through them all the time. We shine by being cheerful and helpful, kind and forgiving. To help us we have our Sunbeam rules—simple rules, but so very, very important. Never forget them will you?

I have a letter before me from Karen Barton of Melton Mowbray who wants to be a true Sunbeam. Karen says: "My school guide says I would be a very good Sunbeam because I look after small children and love pets. I hope you will let me be a sunny Sunbeam." When you read this letter Karen will be a fully-enrolled member of the Sunbeam band and will, no doubt, be

proudly wearing her badge and truly shining for Jesus.

When Rose Codling sent in her painting entry for July she asked that I return it to her when finished with as she has a collection of them on her dressing table, and loves to read, and look at them each night after saying her prayers. What a lovely idea. What a nice way to end the day. I'm sure Rose is a "shining light" for Jesus too.

I look forward to receiving your letters, Sunbeams, and will try to answer each one. I am sure you have much to tell me of what you did during your holidays, the pets you have, and your hobbies. I enjoy collecting stamps. What do you do?

Yours affectionately,

Auntie Alice

### RESULTS OF MAY COMPETITION

**Prize-winners.**—Elizabeth Goyder, Apperley Mount, Apperley Lane, Rawdon, Nr. Leeds. Age 11. John Vesey, "Sylvanglade," Wayside, Chipperfield, Herts. Age 9.

**Honourable Mention.**—Linda McMorris (Londonderry); Trudy Horwood (Rickmansworth); Alison Smith (Sidcup); Lana Baker (London, S.W.12); Christine Lynch (Palmers Green N.13); Donald Chesters (Sale); Joy Price (Newport); Pamela Sheldrick (Carlisle); Susan Phillips (Grays); Margaret King (Ipswich); Glenda Haughton (Merton Park, S.W.20); Anne Crawford (West Moors); Howard Lane (Cinderhill); Margaret Holt (Perth); Gwyneth Pugh (Melton Mowbray); Sarah Sikes (Portsmouth); Jane Mulley (London, S.W.16); David Goyder (Rawdon); Carol Ann Joseph (Ashton-u-Lyne); Dawn Whitehead (St. Annes-on-Sea); Shirley Spear

(Portsmouth); Dawn French (Rochford); Elaine Lowe (Derby); Helen Anthony (Ilford); Ian Whiting (Stroud); Paul Murray (Eastbourne); Caroline Gill (Weymouth); Carolyn Whiting (Stroud); Kathleen Cuniah (Palmer's Green, N.13); Caroline Farnes (Romford); Elaine Allcock (Grantham); Stephen Slater (Melton Mowbray); Carole Burt (Birmingham 9); Joy Newton (Nottingham); Sherrilyn Bissessar (Fulham S.W.6); Sarah Armstrong (?); Heather Murray (Eastbourne); Stephanie Major (Canterbury); Margaret Haynes (Upper Clapton E. 5); Wendy Mantle (Kettering); Janet Charvill (Leek Wootton); Yvette Reddall (Nottingham); Sharon Kelly (Watford); Lorraine Rayner (London, N.11); Caroline Major (Canterbury); Peter Maybery (Weymouth); Paul King (Ipswich); Irene Rodney (Birmingham 21).

**Those Who Tried Hard.**—Susan Sikes (Portsmouth); Margaret Gray (Irvine); Janet Morrison (Stoke-on-Trent); Rosemary Allen (Watford); Tina Aldridge (Basildon); Peter Secker (Birmingham 36); Karen Barton (Melton Mowbray); Peter Murray (Eastbourne); John Secker (Birmingham 36); Mary Barrett (Huddersfield); Wendy Anthony (Ilford); Philip Morgan (Birmingham 27); Estelle Seymour (Watford); Susan Caley (Huby); Brenda Sharp (Wokingham); Alec Burnett (London, S.W.8); Clement Morgan (Birmingham 27); Jacqueline Babbage (Looe); Kenneth Bailey (Gloucester); Susan Cooney (York); Andrea Leatherland (Nottingham); Grace Findley (Stoke Newington, N.16); Deborah Trusler (Islington N.7); Tony Abrahams (Mitcham); Ruth Murray (Wood Green, N.22); Monica Chapple (Bath); Marina Clarke (Overseal); Julie Gray (Market Harborough); Peter Goyder (Rawdon); Cecil Jeffers (Preston); Glenda Holden (Leeds 6); Timothy Lale (Grantham); Lorraine Bageley (Londonderry); Velth Smith (Wolverhampton); Derek Amos (Coventry); Sylvia Robinson (Ballymena); Debbie Cornwall (Harrow); Norma Grant (Liverpool); Margaret King (Birmingham); Patrick Morgan (Birmingham); Christine Read (Southampton); ? (Scunthorpe); Kathleen Holden (Leeds 6); Anne Dillon (Rainham).

### RESULTS OF JUNE COMPETITION

**Prize-winners.**—Sheila Lee, 104 Forest Road, Skegby, Sutton-in-Ashfield, Nottingham, NG17 3BB. Age 14. Janet Morrison, 34 Gladstone Street, Basford, Stoke-on-Trent, Staffs. Age 8.

**Honourable Mention.**—Alison Crawford (West Moors); Ingrid Sundquist (St. Albans); Pamela Sheldrick (Carlisle); Angela Wood (Woodford); Margaret Macdonald (Southend-on-Sea); Janice Saunders (Ipswich); Eleanor Mortimer (Bracknell); Lynne Cook (London N.16); Anne Crawford (West Moors); Sally Brownlow (Londonderry); Linda McMorris (Newbuildings P.O.); Rosemary Hooton (Newcastle); Helen Anthony (Ilford); ? (Flyde Coast); Paul King (Ipswich); Stephanie Major (Canterbury); Elaine Allcock (Grantham); Carol Ann Joseph (Ashton-u-Lyn); Karen Gibson (Wirral); Margaret King (Ipswich); Paul Burroughes (Norwich); Sally Millwood (Lewes); Caroline Major (Canterbury); Stephanie Bell (Grantham); Andrew Chesters (Sale); Phillip Morgan (Birmingham 27); Clive Southern (Southampton); Anne Dillon (Rainham); Peter Secker (Birmingham 36); John Secker (Birmingham 36); Joy Newton (Nottingham); Wendy Anthony (Ilford); Steven Marklew (Barrow-in-Furness).

**Those Who Tried Hard.**—Gail Riley (Birmingham 29); Karen Barton (Melton Mowbray); Clement Morgan (Birmingham 27); David Race (Poole); Ruth Gardiner (Watford); Christine Cutts (Dorking); Sally Hitter (Murford); Mervyn Wilkinson (Ballycastle); Janet Parker (Paddington W.21); Tony Maxfield (Leicester); Yvette Reddall (Nottingham); Vivienne Sharp (Hornchurch); Patrick Morgan (Birmingham 27); Ian Whiting (Stroud); Susan Wilby (Cambuslang); Diana Sinclair (Birmingham 14); Alan Vonham (Kettering); Carolyn Whiting (Stroud); Angela Gaffney (Southsea); Mary Burroughes (Norwich); Dorothy Hough (Nottingham); Barry Major (Bow, E.3); Beverley Chinn (Plymouth); Christina Smith (Zip, 48910, U.S.A.); Tracy Palmer (Nottingham); Diana Addicott (Nottingham).



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