

1969

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# OUR TIMES

Included in this issue:

What's up there?

Message from the moon





# The Perfect Psalm

by Donald F. Haynes

The Lord is my shepherd

—Perfect Security.

I shall not want

—Perfect Satisfaction.

He maketh me to lie down in green pastures

—Perfect rest.

He leadeth me beside the still waters

—Perfect Refreshment.

He restoreth my soul

—Perfect Fulfilment.

He leadeth me in the paths of righteousness for His Name's sake

—Perfect Guidance.

Yea, though I walk through the valley of the shadow of death, I will fear no evil

—Perfect Insurance.

Acclaimed by many as the most heart-warming gem of the Bible is Psalm 23. This idyll of great beauty is known as the Shepherd Psalm. It pictures a compassionate God who is pledged to sustain His human family through time, and on to eternity.

For Thou art with me

—A Perfect Companion.

Thy rod and Thy staff they comfort me

—Perfect Assurance.

Thou preparest a table before me in the presence of mine enemies

—Perfect Provision.

Thou anointest my head with oil

—Perfect Acceptance.

My cup runneth over

—Perfect Joy.

Surely goodness and mercy shall follow me all the days of my life

—Perfect Care.

And I will dwell in the house of the Lord for ever

—Perfect Destiny.

# OUR TIMES

containing

## GOOD NEWS

FOR THE SPACE AGE



EDITOR . . . . . R. D. VINE  
 GENERAL MANAGER . . . . . K. A. ELIAS  
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### CONTENTS

#### EDITORIAL

THIS COULD CHANGE YOUR LIFE . . . . . 4

#### GENERAL ARTICLES

MESSAGE FROM THE MOON . . . . .	R. R. Hegsted	6
GOING DOWN . . . . .	L. F. Cunningham	8
WHO IS GOD? . . . . .	Malcolm Maxwell, Ph.D.	10
LOVE INEXHAUSTIBLE . . . . .	A. S. Maxwell	13
"LIKE AS A FATHER" . . . . .	Mary J. Vine	14
WHAT'S UP THERE? . . . . .	R. W. Engstrom	21
CAN MODERN CHRISTIANS HONESTLY BELIEVE IN CREATION? H. W. Clark, M.A., Ph.D.		24
ELIJAH, MAN OF THUNDER . A. J. Woodfield, M.A., Ph.D.(Lond.)		26
SCRAPED LIKE THE TOP OF A ROCK . . . . .	Mark Leeds, B.A.	35
STARS OVER AMERICA . . . . .	H. M. S. Richards, D.D.	46
LIFE AFTER DEATH—WHEN? (Bible Study) . . . . .	J. R. Spangler	50
LAST WARNING MESSAGE . . . . .	Raymond Cottrell	52
WHO NEEDS A SABBATH? . . . . .	Donald Haynes	55

#### HEALTH FEATURES

THAT OLD TRICKSTER . . . . .	Mary J. Vine	29
HOW TO LIVE . . . . .	Dunbar W. Smith, M.D.	38
PHANTOMS OF THE DUSK . . . . .	David C. Parker	42
IS "POT" AN ENIGMA TO YOU? . . . . .		45

#### DEVOTIONAL FEATURES

THE PERFECT PSALM . . . . .	Donald F. Haynes	2
DOES GOODNESS PAY? . . . . .	Rex Riches, B.A.	17
BECOMING UNTWISTED . . . . .	R. H. Pierson, D.D.	18
A DEBT TO CAESAR . . . . .	Miriam Wood	23

#### CHILDREN'S PAGES

TRUE STORY: THE STRANGE MOUNTAIN MAN . . . . .	Lilith Ruskin	59
THE GARDEN SPIDER . . . . .	Alan P. Major	61

#### OTHER FEATURES

WE QUOTE . . . . .		19
CROSSWORD PUZZLE . . . . .		28
GEMS . . . . .		30
WAR ON LEPROSY . . . . .		56
NEWS AND VIEWS . . . . .		57

SPECIAL PULL-OUT TRACT SUPPLEMENT HERE'S TO SUCCESS . . . . .		31
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COVER PICTURE: Saturn V with Apollo VIII at the moment of blast-off.

## The Way to Peace

PEACE on earth! Can it ever come?  
 For centuries, talk has centred round it.

"Ring out the thousand years of war:  
 Ring in the thousand years of  
 peace." . . .

so blazed banner headlines of the national press as World War I gory ground to a halt. But the bells rang in vain.

Since the "atom bomb era" which began in Hiroshima, talk of peace has, for obvious reasons, become more urgent.

Ancient Romans had a word for peace. They called it **pax**. But to them this simply meant the end of war.

Ancient Greeks improved on this. Their word for peace was **elrene**, which meant not simply the cessation of war but included also the idea of settled organization.

Ancient Hebrews had an even better concept. Their word was **shalom**—still used as a greeting by modern Israelis. **Shalom** means not only peace and order, but also prosperity.

Such is the kind of peace promised by God. That most popular of Christmas oratorios, Handel's "Messiah," pictures Christ, the Prince of Peace, whose government will be world-wide and everlasting. Signs prove the nearness of this eternal era of peace, order, and prosperity. (See page 46).

Meanwhile the world is in turmoil—"like the troubled sea whose waters cast up mire and dirt," says the prophet. Not calm, still waters, but the untameable churning of ocean waves: such is the symbol of a war-torn world that has largely lost touch with God. Understandable, because peace plans are as numerous and divergent as human philosophies and political systems.

Only God's plan can succeed—and it surely will: the reason is that basic in His plan is renewal of hearts and minds, an implanting of love in place of selfish indifference and even hate. "Of the increase of His government and **peace** THERE SHALL BE NO END. . . ." Such is the promise of God: peace and prosperity—and immortality—for all who honestly and humbly submit to Him here and now

R.D.V.



# Discerning the times...

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

This could  
change  
your life

BRITAIN'S annual output of new book titles currently numbers thirty thousand!

Yet this is only one per cent of what it could be; because for every book manuscript actually published, there are ninety-nine that are returned to the disappointed authors.

Even in the halcyon days of wise King Solomon (991-931 B.C.) so busy were "book" publishers, that their activity evoked the comment: "of making many books there is no end." Ecclesiastes 12:12. If that comment were appropriate when every letter was handwritten, it is infinitely more so today.

No country is more addicted to books than Britain. Books are important. They feed the mind, and banish boredom; they educate, instruct, and they inspire. How poverty-stricken we would feel without them!

Said Francis Bacon in his essay on "Studies": "Some books are to be tasted, others swallowed, and some few to be chewed and digested."

He might well have added: "And other books are to be shunned like the plague"; for while some books bring blessing, others bring only a curse.

Hitler steeped himself in the philosophical books of Friedrich Nietzsche which castigate Christian virtues and glorify aggression. Thus emerged Hitler's own notorious book: *Mein Kampf* which for a decade before World War II was virtually his nation's "bible." It taught and advocated the principle of the big lie, claiming that: "The very greatness of the lie is a factor in getting it believed." It taught hatred of Jewry as the universal scapegoat. And so on. The book inflamed and corrupted. It directly led to war and mass murder. It is estimated that for every chapter in that book 1,200,000 people perished.

It was one of several "books that changed the world."

We could name many others,

from Niccolo Machiavelli's volume, *The Prince*, with its grotesquely twisted philosophy due to which his nickname "Old Nick" was used as a synonym for the devil himself—to Mao Tse-Tung's *Thoughts*—the *Red Book* which is currently the Chinese "bible." This book which is distributed throughout China, and which advocates rebellion and bloodshed in the interests of the underprivileged proletariat, is religiously studied by the nation. One dreads to contemplate the possible outworking of Mao's principles, when that numerically mighty nation gets adequately armed and organized for action.

## World's best-seller

An encouraging and remarkable fact is that in the realm of books the world's "best seller" is still the Christian Bible. This book exceeds all others for its power and influence. Without fear or favour, it declares God's message to all mankind. It is not sectional in its focus. It is for rich and poor, high and low, European, Asian, African—the whole human family, in fact. Though much of its story concerns the "chosen race," it makes clear that the Jews were thus chosen not for national prestige or aggrandizement, but in order for them to bring blessing and enlightenment to all nations. The Bible's New Testament tells how the task of spreading its good news of God's love and salvation for all who accept, passed to the non-Jews or Gentiles.

Here is a Book that really does good. It refines, ennobles, humanizes. It dispels doubt on all basic issues. And the wonderful thing is that it carries within it ample proof of its own divine inspiration. No other book on earth, past or present, does this. The Bible gives a safe and noble mould to all who read its teachings and submit to its influence. Furthermore, the Bible is a book of superlative power.



A Chinese sailor reading aloud from Mao's "Thoughts," during a meeting of his comrades at a naval base.

Below.—Small group of Chinese service men gather at an airport to discuss Mao Tse-Tung's "Thoughts."

It can convert a beast-level cannibal into a lovable Christian in a day. Thousands of them now living will gladly testify that this is so. No other book, whether by Shakespeare or Dickens, Marx or Darwin, can do this.

Two hunters in Canada's icy Yukon sought shelter in a log cabin remote among the pines of the towering Rockies. Thankful to their tough-looking host, but suspicious, they crawled under their blankets with guns at the ready—"just in case." Late stirrings by their host deepened their suspicion until one peeped through a crack in the dividing door. He was reassured by what he saw.

"It's all right Joe," he reported. "We're quite safe. The old man's reading his Bible."

None have ever been depressed or warped, brutalized or demoralized by reading the Bible. This sacred Book invariably uplifts and gladdens those who honestly pursue its pages. It is the one book that can virtually change your life because it deals with the basic things that matter most—such as where we came from, what is life's purpose, why sin and suffering exist, how to get right with God, how death will be conquered, what the future has in store, will Christ come again and if so, when—and so on.



In all our reading, let's be wise enough, and self disciplined enough, occasionally to get out "the Old Book" and thus acquaint ourselves with God's personal message of assurance and love to us. This is the Book of which the Psalmist says: "Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

And may we make a practical suggestion: the resources of the

world's Greatest Bible Correspondence School are at your disposal, to help you to understand the Bible. Several study courses with systematic lessons are available—free, and without any obligation. You are therefore invited to fill in the coupon on the back cover of this magazine, and send it to the Bible School. This simple act could completely revolutionize your life and for ever assure your personal happiness.

R.D.V.

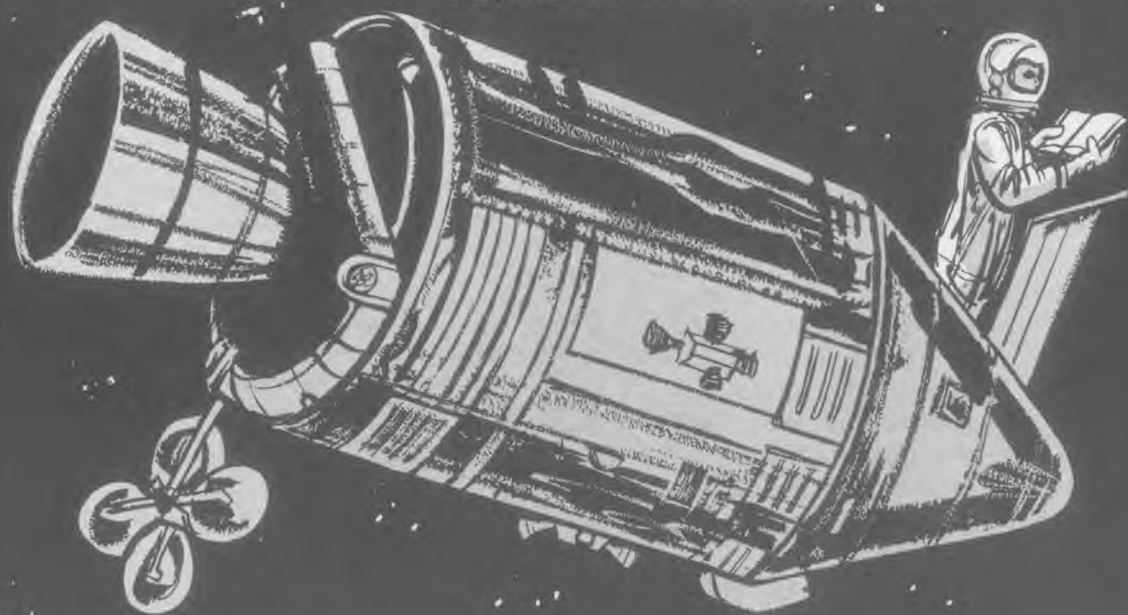
# MESSAGE FROM THE MOON

THE *Apollo 8* astronauts really did it! They elevated America's church-state-separation controversy to unprecedented heights. They did it by reading, while in moon orbit, a few Bible verses to their earth-bound fellows. The verses, taken from the Genesis record of Creation, were part of the astronauts' Christmas message to earth.

Down here, within the polluted atmosphere, reaction was immediate.

Radio and television talkathons aired debate over whether the incident did not violate America's wall of separation between church and state. Investigations established the fact that the astronauts' pulpit was erected and orbited at Government expense. At some £131 million, it was the most expensive platform for "pie in the sky by and by" ever provided.

"In the beginning God created  
the heaven and the earth . . ."



Madalyn Murray O'Hair, self-proclaimed spokesman for U.S. Atheists, was horrified. "It's just incredible—men who are supposed to be scientists reading from Genesis like that," she was quoted by U.P.I. as saying in her Austin, Texas, home. "I'm just amazed that nobody has had the guts to do anything about it. Atheists have been so cowed by Christians they let them get away with anything."

Mrs. O'Hair, the former Baltimorean who initiated and won the U.S. Supreme Court ruling banning prayers and Bible reading from public schools, said she would not take the incident lying down. She has asked associates in her Society of Separationists to join her in protesting the reading to the National Aeronautics and Space Administration [NASA].

Now, something that took place in moon orbit hardly can be dismissed as a tempest in a teapot. Indeed, never before have Christians so let their "light shine before men." Therefore we have given serious attention to the issues raised by the Christmas greeting. After re-reading the U.S. Supreme Court's decisions on prayer and Bible reading in the public schools and interviewing specialists in interplanetary law, we can report that the astronauts did not violate that decision if (1) the astronauts acted spontaneously as individual citizens and not as hirelings of government, and (2) NASA did not write the verses. (Even Mrs. O'Hair will agree that Genesis was composed sometime prior to the American Constitution.)

Indeed, a case can be made that removes the astronauts from the jurisdiction of the American Constitution at the time they departed the earth. Both the U.N. Space Commission and the International Law Association have suggested that "outer space should not be subject to the sovereignty or exclusive rights of any state."

In view of the uncertainty surrounding questions of spatial sovereignty, we recommend that, in the future, astronauts avoid reading the Bible or praying (unless in an emergency and then, silently) until they have departed the troposphere—which begins approximately where the Florida smog ceiling ends. In the event an astronaut on a future flight wishes to recite the rosary, Protestants and Other Americans United [P.O. A.U.] recommends that this be saved for the dark side of the moon. A spokesman for the organization promised, however, that it would not initiate a court test over the Christmas message, unless the Post Office Department uses on a Christmas postage stamp a picture of the astronauts reading the Bible.

Other concerned organizations that were willing to be misquoted on the incident had the following to say:

1. NASA. Official silence, unofficial embarrassment. Several scientists expressed dismay that the astronauts, at the very epitome (or was it apogee?) of scientific attainment, directed men's thoughts back to Creation and the Creator instead of doing obeisance to the god of science. It was unofficially "hoped" that "no one would take that Creation bit too seriously."

2. The Federal Communications Commission [F.C.C.] Broadcast Bureau agreed not to revoke NASA's broadcast licence if, in harmony with the Fairness Doctrine, opposing views were given equal time on future flights.

3. Dr. Carl McIntire, who has carried on a running feud with the F.C.C., was reported to be in ecstasy over the transmission and thus incommunicado.

4. United States Supreme Court Justices, by an 8-1 decision, were unwilling to be quoted on the matter. "Creation in the Arkansas school system, we could handle," one admitted, off the record, "but this is just over our heads."

5. The Soviet Embassy in Washington, D.C. "The moon is *not* made of American cheese!"

6. The Vatican. A spokesman expressed regret that a new, ecumenical version of the Scriptures was not used, but assured our reporter that Astronaut William Anders, a Roman Catholic would not be excommunicated, though it appears he did not clear his participation in an ecumenical service with his bishop before leaving earth.

7. Theologians of both the World Council of Churches and the National Council of Churches were unaware, until informed, that the passage read by the astronauts was from the Bible. "I thought it was something from Shakespeare," one admitted.

8. Lord's Day Alliance. Approved of the broadcast, while regretting that a few verses on the sanctity of Sunday were not included.

9. A Seventh-day Adventist spokesman hastily pointed out in rebuttal that no such verses can be found in either the Old or New Testament. Most Adventists, he said, felt that the reading should have included Genesis 2:2, 3: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it . . ."

OUR TIMES editor while sympathizing with the atheist objectors, is more than happy that the astronauts "breach of privilege" gave publicity to a cardinal truth that is so much denied today. The most elevated "platform" was appropriately used to proclaim the most elevated truth that God is the Creator of all, and that this Creation happened just as the Bible says it did.

A last-day prophecy recorded in the Bible's last book pictures a symbolic "angel flying in the midst of heaven" appealing to people to acknowledge God as Creator and worship Him as such. (Revelation 14:6, 7).

There is a happy parallel between this symbol and the astronauts! ◆

READERS WHO WOULD LIKE TO KNOW more about the great truths of the Bible, are earnestly invited to avail themselves of the special, free, HOME BIBLE STUDY GUIDES advertised on the back cover. Editor



# GOING DOWN?

One of the most contested questions in the realm of religion . . .

## HELLFIRE EVERLASTING OR NOT?

answered by L. F. Cunningham

A FRIEND of mine who attended some of the evangelistic meetings I was conducting in a Southern city told me he enjoyed the services but could not agree with some of the things presented. One of his objections concerned the subject of hellfire.

"What is there about this subject that you do not agree with?" I queried.

"My Bible reads," he said, "that the wicked will burn in 'the lake of fire and brimstone, where the



beasts and the false prophets are, and shall be tormented day and night for ever and ever." (Revelation 20:10.) "You have been telling the people at the meetings" he continued, "that the wicked are burned up and the fire goes out. I can't go along with that."

I agreed I could be mistaken but suggested that if he wanted to, we could study the matter together and see for ourselves whether this was true or not. He agreed, and at our first meeting he asked me to explain the meaning of the Bible terms "eternal fire" and "tormented . . . for ever and ever" in the light of what I had been preaching.

I pointed out to him that though there are a number of texts which seem to indicate an ever-burning hell, there are also many that indicate a burning up of the wicked. John 3:16 implies that those who do not believe on Christ will "perish." Revelation 20:9 says they are "devoured." 2 Peter 3:10 says "the elements shall melt with fervent heat, the earth also and the works that are therein *shall be burned up.*"

Malachi not only says that the fire "shall burn them up" but also that they "shall be ashes under the soles of your feet." (Malachi 4:1, 3.) Isaiah 47:14 clearly indicates that when the wicked have been burned as stubble, the fire will go out, and there will not be so much as "a coal to warm at." The wicked "will be as though they had not been." See Obadiah 18 and Psalm 37:10.

"Now," I asked my friend, "does the Bible contradict itself, teaching one thing in one place and something else in another?" He agreed that properly understood it is in harmony from cover to cover. In the weeks which followed we found the Bible to be in harmony in its teaching. For example:

*Eternal fire.* Examining Jude 7, we found that the fire which destroyed Sodom and Gomorrah was an example of the "eternal fire" that would destroy the wicked. They suffered "the vengeance of eternal fire." This fire brought those two wicked cities to "ashes" (2 Peter 2:6) and went out, and they have never been rebuilt. Instead, the site where they stood is now covered by the Dead Sea. They were eternally destroyed. *Eternal*, then, is descriptive of the fire's *work* rather than of its duration. Its results are eternal, everlasting.

*For ever and ever.* I admitted that if Revelation 20:10 were the only text in the Bible, there would be no question about the duration of hell: it would be never ending. But this one text—seemingly in opposition to so many others—deserves careful study.

I referred my friend to Exodus 21:6, where it states that under certain prescribed conditions a slave was to serve his master "for ever." To understand this to mean that his work would never end is absurd. He is not still working for him; he died some 3,000 years ago. The Hebrew word translated "for ever" is *'olam*, which has the same meaning as the Greek *aión*, translated "for ever" in Revelation 20:10.

According to Liddell and Scott's *Greek-English Lexicon*, *aión* means a "period of time, a lifetime, life, . . . an age." It means time of *indefinite* duration. Thus the "three days and three nights" that Jonah was in the belly of the whale (Jonah 1:17) is said to be "for ever" (Jonah 2:6).

With the Hebrew slave "forever" was as long as his life lasted. With Jonah "forever" was three days and three nights. *For ever* in Revelation would therefore indicate only the length of time life lasts in the fire.

In *Cruden's Complete Concordance* under *Eternal* the following explanation is given: "The words eternal, everlasting, for ever, are sometimes taken for a long time, and are not always to be understood strictly. . . . God promises a throne to David, an eternal kingdom; . . . that is, that his sons' empire will be of a very long duration. 2 Samuel 7:16." It also clearly states that *for ever* can mean "during our whole life." When used in connection with Jewish rites, "it commonly signifies no more than during the standing of that commonwealth." It thus becomes clear that these Bible terms do not necessarily mean "without end."

My friend and I had many good studies together, and the final point we discussed was the nature of God. Though God is "a consuming fire" (Hebrews 12:29) to the wicked and will utterly destroy them, I explained, He takes no pleasure in the punishment that He must mete out. To burn the sinner in the fire of hell is spoken of in Scripture as a "strange act" to God. (Isaiah 28:21.) He desires that all shall serve Him, that all shall live. We have a God who says: "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jeremiah 31:3.

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The Bible says that eternal life depends on knowing God. In an age of growing scepticism, it is vital that we know the correct answer to the question:

# WHO IS GOD?

A portrayal by Malcolm Maxwell, Ph.D.

**I**N view of current theological debate some readers may wonder if the question, Who is God? would not be better phrased, Who was God?

Thomas Altizer of Emory University declares, "We must recognize that the death of God is a historical event: God has died in our time, in our history, in our existence."—*Time*, October 22, 1965.

Again, others will question whether it is correct to ask, Who is God? for there are many theologians, such as Paul Tillich, who say that God is not a person but rather the "ground of our being."

Still others will question if there is any point in asking about God at all. Paul van Buren, Associate Professor of Religion at Temple University, says that "any talk of God—including the prospect of His reappearance—is philosophically meaningless."—*ibid*.

Thus it would appear that at least for some the question, Who is God? is impossible to begin with, for even the individual words of the question carry implications of great complexity. *The importance of the question, however, and of answering it correctly is seen when it is remembered that God is the One addressed in every prayer, the One praised, knelt before, and relied upon by millions. So again, Who is God?*

## Reliable information

Attempting to answer this question raises another, and that is, Where can one go for reliable information about God? Millions, for thousands of years, have regarded the Bible as the most trustworthy source available. Indeed, such is the Bible's main purpose: to give information about God. This is what makes it unique. Stories such as David and Goliath, Samson

and Delilah, Moses, and Elijah are told not merely to provide entertainment, but to say something about God. Interestingly, most of the information about God contained in Scripture is in the form of stories telling of what God has done by, for, and through men. Through this activity men have come to know God, and some of them, under His influence, wrote down what they had learned about Him.

*How would they answer the question, Who is God?*

For one thing, they would not be afraid to declare that God "is." This is seen in Psalm 90:1-4: "Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. . . . A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

Elsewhere the Psalmist describes the person who says: "There is no God," as a "fool." (Psalm 14:1.) Furthermore, the Bible writers consistently portray God as a person. Thus, they would not have objected to the question: "Who is God?" To describe God as a person is not the same as describing Him as "human," for God is certainly not just a "great big man." Indeed, God cannot be adequately conceived of by human beings, and they must for ever be awake to the danger of falsely objectifying God.

Interestingly, one of the astonishing facts of the Bible is its commandment prohibiting all images of God. Even so, the Bible does portray God as an intelligent, thinking, planning, feeling person *whose chief characteristic is His love for the beings He has formed in His own image and with whom He desires joyful relationship.* The Bible describes the kind of

relationship God wishes to have with His creatures by speaking of Him as a loving Father and human beings as His children.

Some may object by saying that this is merely anthropomorphic language. Of course. What other language does man understand?

### What kind of person?

This naturally raises the question, What kind of person is God? Inasmuch as God is known to men largely through His activity among them, one must look to this activity to find out what kind of person He is. So what has God done?

*The Bible pictures God first of all as creating:* "In the beginning God created the heaven and the earth." Genesis 1:1. Looking at God's creation, at least in its original form should theoretically reveal something about God Himself and the kind of person He is. God's crowning achievement in creation was man, whom He formed in His own "image" and after His own "likeness." (Genesis 1:26.) Man is an intelligent, independent being remarkably well suited to his immediate environment, with the capability of not only surviving but, more than this, of enjoying life. He is made in such a way that He not only has the mechanical advantages of hearing, seeing, tasting, smelling, and feeling, but also the capacity of experiencing pleasure and happiness through these senses.

Think of the joy that comes with the fragrance of a rose, the rustle of the pines, the touch of a loved one's hand. God could have made man's fuel system like that of a car, where he would merely "fill it up." He could have made man to see only black and white, but then he would have never known the red of the sunset, the blue of the sky, the green of the forest, and the joy these can bring. God loved man; and when you love somebody, you want him to be happy. So, when God created, He matched the world and man in such a way that the world was full of those good things that man had the capacity to enjoy.

Some will perhaps again object to this interpretation by saying that man in fact is not happy—he is miserable. Here, too, something is learned about God. God so loved man when He created him that He wished him to experience not only the happiness which comes through the senses, but more than this, the ultimate in happiness which comes with love. Inasmuch as love involves a relationship between one independent individual person and another, giving man the ability to love meant also giving him individuality and freedom. This in turn meant running an awful risk, for freedom to develop an ideal relationship with a person implies equal freedom to hate that other person, even if that person is God.

### Love—the basis

The whole basis of God's government is love. He intended that every person He created should devote his energy to advancing the happiness of every other person. *Man's current unhappiness is the direct result of rejecting this law of love*, and the Bible clearly blames man's unhappy condition on his rebellion



The Scriptures portray God not only as the Omnipotent Creator and Sustainer, but as the compassionate Father of all who sincerely look to Him.

against God and the hate he feels for his fellow-man. The Bible calls hate and rebellion "sin." Obviously, this sin and its unhappy results cannot be blamed on God, for, as stated, He planned that man should use this God-given freedom for the advancement of happiness and that he should for ever remain a holy, happy, healthy creature living in ideal surroundings.

### God deals with sin

More is learned about the kind of person God is from His response to man's rebellion and rejection of His love. Instead of destroying man, He immediately began working for the restoration of everything that had been lost through his rebellion. In fact, most of the Bible is devoted to reporting how God has coped with the problem of sin. Consistently He has worked for man's salvation, always doing that which was best calculated to result ultimately in man's greatest happiness. Sometimes this meant running the

risk of being terribly misunderstood.

The Flood, for instance, may appear in the eyes of some to reveal a harsh, unfeeling God. Others, however, see in this story God's continued interest in man's welfare as He shaped the course of history to bring creation and, above all, man to the fulfilment of His original purpose. Similarly the call of Abraham, the blessing of Jacob, the deliverance of the children of Israel from Egypt, the crossing of the Jordan, the possession of the land of Canaan. Such stories are recorded in Scripture as mighty acts of God that reveal the persistent love He feels toward His wayward children. Even the Babylonian captivity suffered by Israel was interpreted by the prophets as an indication that God still cared, for in this disaster they could see God's discipline administered for their ultimate welfare.

By far the most revealing act of God, from which He can be known, is the gift of His Son. The kind of person God is is seen first of all in the very act of giving: *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."* John 3:16. Furthermore, Jesus revealed God through His own life and activity, for He said: "He who has seen Me has seen the Father," and again, "I am in the Father and the Father in Me." John 14:9, 10, R.S.V.

### Jesus revealed God

In other words, to know what kind of person God is, one need only look at Jesus and see what kind of person He was. What kind of person was He? He fed hungry people, made sick people well, gave courage to the discouraged and comfort to those that mourned. He went about doing good and in everything "lived to bless others." This meant at last being put to death on the cross. *What kind of person is God? The same kind of person as was Jesus.*

Amazing though it be, God's love continued even after rebellious men tortured His Son to death. Clear evidence of this was given at Pentecost when God again acted to provide those men who were ready with the power they needed to continue the next step toward the final establishment of God's kingdom when His government of love would at last be fully realized. God's activity continues today, and for those who care to see it, His mighty acts continue to reveal that He is a person who knows all about us and our problems and is doing all He can to help. He is that kind of person.

Some may feel along with the death-of-God theologians that "it is no longer possible to think about or believe in a transcendent God who acts in human history" (ibid.), as has been described. Such a view of God they may say is out of date and "without meaning" in our modern scientific age. This is what prompts Bishop J. A. T. Robinson to declare that God is not "up there" or "out there," and Dietrich Bonhoeffer to write "of the need for the Church to develop a 'nonreligious interpretation of Biblical concepts,' and of a secular world 'come of age' that no longer finds God necessary as a hypothesis to explain the sun and stars or as an answer to man's anxiety."—ibid. Thus, Harvey Cox in *The Secular*

*City* concludes that "Christianity may have to stop talking about God for a while."—ibid.

Not all share this modern scepticism, however, for many still find the Bible's portrayal of God so true to the circumstances of life that they find it in the highest degree probable that He Himself had a part in its writing. Their own personal experience bears out that God is the kind of person that the Bible pictures Him to be, a person full of love, ready to hear the softest cry, and quick to answer.

### Why pray?

People pray because they believe that God has answered similar prayers in the past and that they therefore have reason to think that He will answer them again. People praise Him because they have found Him praiseworthy and obey Him because they have learned through experience that His way is best. The Bible picture of God as Father may spring from human language, but for many it is the best possible way to think of God, and they are proud to regard themselves as His children. *He is the kind of person everyone would want for a Father.*

How important is it to answer the question, Who is God? John 17:3 states that "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Paul considered it his mission to spread the "fragrance of the knowledge of Him everywhere" (2 Corinthians 2:14, R.S.V.), and to destroy "every proud obstacle to the knowledge of God." (2 Corinthians 10:5, R.S.V.)

Why is this knowledge so important? Matthew 22:36-38, R.S.V., says the "great and first commandment" is that "you shall love the Lord your God with all your heart, and with all your soul, and with all your mind." True and eternal life depends on fulfilling this commandment. Jesus once said: "If you would enter life, keep the commandments" (Matthew 19:17, R.S.V.), and Paul explains: "Love is the fulfilling of the law." Romans 13:10.

Here the importance of recognizing the personality of God begins to be seen, for love, defined already as describing an ideal relationship between two persons, requires that God Himself must be thought of as a person if the "first commandment" of loving Him supremely is to be fulfilled. Similarly, it can be seen how important it is to know what kind of person God is, for our love for Him comes only in response to His prior love for us, which love is known primarily by what He has done and is doing and has promised to do for those "who love Him." (1 Corinthians 2:9.)

*So then: Who is God? He is the Person whose existence is "from everlasting to everlasting," the One all-wise, all-powerful, and all-loving, who, because He loved us while we were yet a mere conception in His mind, created us to be happy, even forming us in His own image, He is the One who persisted in His love in spite of our continued rebellion against Him, and the One who has done everything within His great power to win our loyalty and love. He too is the One who has promised us the restoration of all things when at last His consistent purpose of true happiness for all will be achieved.* ◆

The boon of asphalt roads which is enjoyed by millions of motorists in every country, is the product of Trinidad's "inexhaustible" asphalt lake.



# LOVE INEXHAUSTIBLE

by A. S. Maxwell

who began editing this magazine in 1916 and is still going strong. Now as editor of the world's most widely circulated prophetic magazine, *SIGNS OF THE TIMES*, he found his recent visit to Trinidad's famous asphalt lake thought-provoking, as this good article proves.

**O**NLY a few weeks ago I stood beside the famous Pitch Lake in Trinidad. All my life, ever since I was a very little boy, I had wanted to see this remarkable sight; and now my dream had come true.

It wasn't much to see. Just an expanse of grey asphalt, about 100 acres in extent, with patches of green here and there where wind or rain had brought soil onto the surface. And, of course, it wasn't nearly as large as I had imagined it was some sixty-odd years ago.

Yet its unique, almost magical characteristic remained; and because of this I would gladly have gone from the ends of the earth to see it.

The lake is apparently inexhaustible. Despite the fact that people have been taking pitch out of it for the past hundred years the level remains the same. Factories have been built beside it and are removing hundreds of tons a day without making any perceptible difference. There is always more next morning.

I saw tread marks where a giant tractor had been the day before gobbling up the asphalt in its monstrous maw; but the marks were already almost obliterated. From the mysterious depths of the lake the pitch had oozed back almost to the previous day's level. By nightfall there would be no sign that a tractor had ever been there.

Under the watchful eye of an experienced guide—for it can be dangerous—I walked out on the lake

prodding it with a long stick. With the liquid pitch dripping from the end of it I wrote my name on the surface; but it soon faded away. And the little I took from it made not the slightest difference to its content.

Day by day the lake blesses mankind. For the pitch, when placed in containers, is shipped to many countries to help pave their roads and their runways. Thousands of motorists, indeed passengers in vehicles of any kind, owe a debt to the great Pitch Lake.

It is very much like the love of God, which also is inexhaustible. Millions may draw upon it daily without fear that it will ever diminish throughout eternity.

Long centuries ago the prophet Isaiah expressed this sublime thought in these beautiful words: "My righteousness shall be for ever, and my salvation from generation to generation." Chapter 51:8. Again: "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee." Chapter 54:10.

The apostle Paul had a similar concept when he wrote: "O the depth of riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11:33.

Most of the world's troubles today—all its conflicts and hatreds and misunderstandings—result from lack of understanding of this wonderful God, whose love, power and wisdom are as inexhaustible as they are limitless. Too many people are like the person who stands beside the great Pitch Lake seeing nothing but the dull grey surface, unmoved by the mighty power that moves silently and mysteriously beneath it.

It is this divine love, unending and everlasting, that hippies seek, that wild students need; and for which the distraught leaders of the nations yearn. Indeed we all need it. You and I. And it is only a prayer away. ♦



## “LIKE AS A FATHER”

by Mary J. Vine

**G**IVEN a sizeable family, and the calls upon Dad's pocket cannot often very easily be estimated. No day but what the grocery bill alone would keep a bachelor for a week. Like the morning mist before the sun, his earnings seem just to disappear, and he with nothing left to show for it.

Except the family, of course.

Except, thank God, for the family.

For what if it is an expensive business, bringing up a family, keeping them fed and warmed and clothed and shod, besides providing for their manifold other requirements—supplying the “jam” as well as the “bread and butter,” supporting their talents, encouraging their hobbies, furnishing their happiness—the compensations are such as only parenthood can secure.

Certainly to others is the secret known, not only to parents, else Heaven were woefully unfair, but surely to parents only is it given to learn by so direct and understandable a method.

Wrote James Russell Lowell:

“I had a little daughter,  
And she was given to me  
To lead me gently backward  
To the Heavenly Father's knee,  
That I, *by the force of nature*,  
Might in some dim wise divine  
The depth of His infinite patience  
To this wayward soul of mine.”

“By the force of nature”—even the dullest should be able to comprehend such a demonstratable *modus operandi*.

"I thought I had finished with exams," said one mother, "and here I am, suffering far more than I ever suffered when I was in the examination room myself."

And what mother doesn't have a similar experience? Eleven plus, G.C.E. Ordinary level, Advanced level; P.T.S., Prelims, Finals; Music, Grades 6, then 7, then 8, and maybe more. And if so be her whole family is thus inclined, it is not once she must go through this gruelling experience, she must run the whole gamut again and again and again. You would think she would get hardened, and be able to face their ups and downs more philosophically, but not she. Sixth or sixteenth, it is all one to Mother. She is equally anxious about them all. Like Susannah Wesley. That amazing John who turned England right-about-face, was her fifteenth, but fourteen others regardless, all equally precious. "I do intend," she said of the new baby, "to be more particularly careful of the soul of this child, that I may instil into his mind the principles of true religion and virtue."

Could any good mother doubt for a moment the Father's love and care, she has only to look within herself for incontrovertible evidence.

#### "Like as a father"

As did David perhaps.

If ever father had cause to feel at odds with his son, and justly so, certainly David did. And yet, when things were at their worst, we hear him pleading with that old warrior Joab: "Deal gently for my sake with the young man, even with Absalom."

And when the last tragedy overtook the boy, how sore his grief: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

But times when he was weighed down with the weight of his own transgressions, the yearning in his heart after his renegade son must have come to him like a revelation, and instead of a source of suffering turned rather into an anodyne for his own pain. For it was David who wrote those matchless words, David, the father of Absalom: "Like as a father pitieth his children, so the Lord pities . . ."

There are times when David was fearfully discouraged. "Will the Lord cast off for ever?" he cried. "Will He be favourable no more? Is His mercy clean gone? Hath He forgotten to be gracious?"

Our old adversary, the devil, just loves to get us feeling like that. There is not a stone that he will leave unturned if by any means he can bring us to that lamentable condition—gloomy, depressed, melancholy, and without hope. He loves particularly to remind us of our failures, just as he did David. Poor David! "My sin is ever before me," he said. "Fearfulness and trembling are come upon me, and horror hath overwhelmed me." But remembering above all else that the great God in heaven is first of all our kind and loving Father, like David we can shake off that depression. "This is my infirmity," he said, "I will remember the years of the right hand of the Most High." "When my father and mother forsake me, then the Lord will take me up." And David, the father, was perhaps thankful for the

glimpse of fatherhood that he saw within himself. If he, so full of human frailty, could feel the way he felt toward his wayward Absalom, then, Heaven be praised, there was mercy and grace to be his for the asking.

And so may all we parents feel.

Sometimes it seems hard going.

They make mistakes, but not only they feel the mortification. We do, too.

Sometimes they bring disgrace upon themselves, but not only they feel the sting. So do we.

They reach for the stars, and strain every nerve and sinew in the reaching. But not only they make the effort. We cannot help ourselves. Whether we will or no, we feel the virtue going out of us as something in us reaches with them and for them.

Are they ill? Do they suffer set-backs? It is not just a well-worn cliché, it is a fact. We would much rather bear the suffering ourselves.

#### All for a reason

But let us make no mistake. These heartaches, yearnings, longings sometimes greater almost than we feel able to bear, they are all for a reason that often we tend to forget or overlook. They are indeed that we, "by the force of nature, might in some dim wise divine the depths of God's infinite patience" with our own souls. If we cannot refrain from identifying ourselves in the hopes and fears, the joys and sufferings of these our children, if they hold such an ineradicable place in our hearts and lives, surely we can have no doubts as to the Father's care for us.


It is said of His ancient people that "in all their afflictions, He was afflicted." He is not less concerned for his dear ones in these dangerous days. "I have graven thee," He says, "upon the palms of My hands." He regards us as "the apple of His eye." "I have called thee by thy name," He says, "thou art Mine." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, . . . thy Saviour."

I remember a childhood poem:

"I like to play close to my father's den,  
When he's at work, and every now and then  
Ask 'Father are you there?' He answers back,  
'Yes, son.' That time I broke my railway track  
All into bits, he stopped his work  
And wiped my tears, and said, 'Boy! boy! be game!  
And then he showed me how to put it right,  
And I took both my arms and hugged him tight.

"Once, when I asked him if he still was there,  
He called me in, and rumbled up my hair,  
And said, 'How much alike are you and I!  
When I feel just as boys feel when they cry,  
I call to our Big Father, to make sure  
That He is there, my childish fear to cure;  
And always, just as I to you, 'Yes, son,'  
Our Father calls, and all my fret is done."

Yes, He is always there. Let us thank Him and take courage. ◆



*Money  
will buy . . .*

A bed but not sleep.  
Books but not brains.  
Food but not appetite.  
Finery but not beauty.  
A house but not a home.  
Medicine but not health.  
Luxuries but not culture.  
Amusements but not happiness.  
A crucifix but not a Saviour.  
A church but not a heaven.



# DOES GOODNESS PAY?

by Rex Riches, B.A.

HE was just a young man in his late teens, a University student. Suddenly, out of the blue, he asked: "Do you have any prosperous and successful Christians in your church?" His parents were practising Christians who at times had found it difficult to make ends meet. He was brought up to attend church, but now he wanted to "make a success of life" and was not sure if it "paid" to walk in the ways of God's directing.

It was not difficult to guess what he was driving at for all day long it goes on with frightening callousness. The name of God is taken in vain. The tenderness of Christian love is openly made fun of. Honesty, humility, moral purity, in fact, every Christian virtue is ignored, denied, or scorned. Yes, every day—the bold, defiant, daring disregard of the ways of God. Loud, vehement, and high-handed is the contradiction of man to every concept and practice of godliness.

The Word of God declares: Disobey and die.

Not true! Not true! contradicts the transgressor by his actions. He disobeys—and not only does he live, but he prospers and has good success.

And still the heavens do not fall. The lightning does not strike. The earth does not open and swallow the enemies of God. Indeed, far from being punished, it often happens that the most sinful become the most affluent.

Study the history books, even Scripture, and you will find it has always been this way. Unfortunately, it has often shaken the confidence of many. "I was near losing my foothold," said the Psalmist, "felt the ground sink under my steps, such heart-burning had I at seeing the good fortune of sinners that defy His law; for them never was a pang; healthy and sleek their bodies show." Psalm 73:2, 3, Knox. It is a very real problem that confronts many. Moreover it is a problem which by its very nature demands an answer. If there is no punishment for wrong-doing, of what value is right-doing? "I set myself to read the riddle," said the Psalmist, "but it proved a hard search, until I betook myself to God's sanctuary, and considered there, what becomes of such men at last." Psalm 73:16, 17, Knox.

And in the sanctuary he found his answer. "The truth is, thou art making a slippery path for their feet, ready to plunge them in ruin; in a moment they are fallen, in a storm of terrors vanished and gone. And thou, Lord, dost rise up and brush aside all their imaginings, as a waking man his dream." Psalm 73:18-20, Knox.

The sanctuary was the place where the sinner came to be absolved from his sins. It was here that he came in his sinfulness. It was here where he brought the sacrificial lamb. It was in the sanctuary that he confessed his sins, as an outward manifestation of his inward repentance. It was here that the life of the innocent victim was taken. The lamb was but a type of Jesus Christ, the true Lamb of God. But in this ceremony was revealed the awful truth that sin *does* demand death. Transgression, at whatever time, in whatever degree, and in whoever found, has a single inevitable end—death. Eternal death.

Death will be required of the sinner—unless a substitute can be found. There is only one such substitute—Jesus Christ. For sin someone must die. That someone can be one of two individuals—the one who commits the sin or the Son of God. In heaven and earth there is no other means by which guilt may be expiated.

Every sinner who does not come to Christ, who does not avail himself of the offered Substitute, must bear the penalty of his transgression in his own person. There is not, and cannot be, a single exception. Such is the tremendous meaning of the sanctuary services.

How deceitful and untrustworthy the present outward, visible seeming prosperity of disobedient men!

To all who have not yet come to Christ, to all who are within the Church but are unresponsive to its claims—let the truth be spoken in great urgency and Christian kindness. You are in great peril!

*Facing this sobering prospect, how imperative it is that we heed the call of divine love. Let us walk in the way of God's directing. It does pay—and brings eternal success.* ♦

The world's greatest problem is that of twisted characters. By nature, all are somewhat twisted and therefore alienated from the communion with God He wants us to enjoy. But He has provided a way of

# Becoming Untwisted



by R. H. Pierson, D.D.

"ARE you saved?" an evangelist asked a man attending a religious crusade.

"No, but I would like to be," was the somewhat indifferent reply.

"Is it because you realize you are a sinner?" the minister continued.

"Oh, of course, we're all sinners!"

"But are you a sinner yourself?" the evangelist pressed.

"Well, I suppose I am, but not what you'd call a bad sinner. In fact, I think I'm a fairly good person, as good as the average, at least."

"Then," replied the minister thoughtfully, "as long as you feel that way, there is little I can do to help you find the way of salvation. Good sinners, along with truthful liars, honest thieves, and upright scoundrels, are far from being ready to accept of the proffered grace of God. This grace is for the poor unworthy sinner with no goodness to plead and no personal merit to build upon. God can help and save only one who is ready to be saved by the works and merits of another—that One is the Lord Jesus Christ. I appeal to you to repent and seek Him with your whole heart."

Whether the self-satisfied suppliant repented and found his Saviour, I do not know. I do know, however, that some "good sinners" call themselves Christians, but they have never taken the first step in finding the peace and joy in Christ Jesus which He declares is essential. The Saviour said: "Except ye repent, ye shall all likewise perish." Luke 13:3.

Whether we are open sinners, never having given our hearts to the Lord, or are halting, failing, defeated saints, there is only one way to God. We must *repent!* We must fall helpless upon the Rock, Christ Jesus. This experience of self-abnegation is not an easy course for the natural heart to choose.

"It has never struck"

A young man was talking with Evangelist Moody on the subject of repentance. "It has never struck me," the young man declared. "What do you mean?" Moody asked. "Well," the youth replied, "some it strikes, and some it doesn't. I've seen many repent and take their stand for Christ, but it has never struck me."

This young man had the mistaken idea that repentance is something which strikes like lightning. Such is not true. We may be moved to repentance, but repentance is not emotion. It is a deep conviction of wrong-doing that leads the individual to turn to God for cleansing from evil.

Repentance and contrition are very closely related. Webster's dictionary defines contrition as "deep sorrow for sin growing out of love toward God." This was also David's conception of repentance, for he declared, "I will be sorry for my sin." Psalm 38:18.

The Spirit of God points out sin. He reminds us of our wicked deeds. He reveals our lost, undone condition. Then in love and mercy He lifts us up and points us to Jesus, our only Saviour from sin. We are given a new revelation of Him upon the cross. We are reminded that it is our sins that have placed Him there. By our every sin He is wounded afresh.

### Sense of guilt

This vision of Christ brings in its wake a deep sense of guilt, prompting a quest for something better. This consideration of Christ contrasts our unrighteousness with His perfection and awakens a desire for cleansing, for holiness, and for a pure life. "We mourn for the sins that have brought anguish upon Him." With David the truly penitent is led to exclaim, "I will be sorry for my sin."

In Guatemala the Kekchi Indians have a good word for *repentance*. Its meaning is, "It pains my heart." In West Africa the Baouli people have perhaps an even better word for it. Their word means, "It hurts so much that I want to stop doing it."

This is the experience the prophet desired for the Lord's backslidden children when he said, "Let us search and try our ways, and turn again to the Lord." Lamentations 3:40. It is an individual, personal work of revival. It is not for me to pry critically into the experience of my neighbour. I am to turn the spotlight of God's Word inward and search and try my *own* ways. It is well enough to make others first in the normal course of our lives, but when it comes to getting right with God, we are admonished to begin with our own selves.

As we search, we may find many things which need straightening out. In Africa another interesting tribal word describes what happens to a person's heart when he repents. The Northern Sotho say, "It becomes untwisted." This is just what God wants. We are to get all those crooked things untwisted—straightened out.

Some pain may result from this untwisting process. God permits it to hurt enough that we shall want to stop doing wrong and turn again to Him. This is what the Chol Indians of southern Mexico mean when they describe repentance as "the heart turning itself back."

"The worldling may pronounce this sorrow a weakness; but it is the strength which binds the penitent to the Infinite One with links that cannot be broken."—*The Desire of Ages*, page 300. May God grant us His convicting power and His enabling grace that we may abhor the sins which separate us from Him, and that true repentance which will mark the beginning of a new experience. ◆

# We Quote

☆ "In lauding our age as being one in which we have machines that think, let us be mindful of the fact that human beings must think harder to keep ahead. The highest purpose of society is not to prepare a nation fit for computers, and this is one of the central points in the protest of youth. They see the world around them becoming captivated by electronic mechanisms, and they fear that they too may become slaves of the machines. They seek a profounder meaning to life, and a more satisfying culture. The society in which they wish to live would be eminently civilized, made up of men and women delighting to use their minds, loving beauty and elegance, keenly alive to the amenities and joys of life. They want poets and philosophers as well as engineers.—*Monthly Letter, Royal Bank of Canada.*

☆ "In trying to formulate what I believe, I have to begin with what I disbelieve. I disbelieve in progress, the pursuit of happiness, and all the concomitant notions and projects for creating a society in which human beings find even greater contentment by being given in even greater abundance the means to satisfy their material and bodily hopes and desires. The half century in which I have been consciously alive, seems to me to have been quite exceptionally destructive, murderous, and brutal."—*Malcolm Muggeridge, "What I Believe."*

☆ "It [Weizacker's book on the world of physics] has brought home to me how wrong it is to use God as a stop-gap for the incompleteness of our knowledge. For the frontiers of our knowledge are inevitably being pushed back further and further, which means that you only think of God as a stop-gap. He also is being pushed back further and further, and is in more or less continuous retreat. We should find God in what we do know, not in what we don't; not in outstanding problems, but in those we have already solved."—*Dietrich Bonhoeffer, "Letters from Prison and Other Papers."*

☆ "Western man is further horrified that he has discovered the infinite resources of atomic energy, with its promise of cheap power to make the deserts bloom, but is helpless to get global agreement to keep its uses peaceful: he beholds his scientists "chopping kindling for global Gehenna" while his statesmen, so-called, chop logic to no purpose. Science, the object of his 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 spin for his wants, has turned suddenly into a grinning ogre ready to grind his bones to make radio-active bread."—*John P. McKnight, "The Papacy: A New Appraisal."*

☆ "To see the earth as it truly is, small and blue and beautiful in that eternal silence where it floats, is to see ourselves as riders on the earth together, brothers on that bright loveliness in the eternal cold—brothers who know now they are truly brothers."—*Poet Archibald MacLeish, commenting on the view of earth from Apollo 8.*

☆ "Feminine instincts are characterised by caring qualities, concern for beauty and form, reverence for life, empathy in human relations, and a demand that men be better than they are."—*Charles DeCarlo, President, Sarah Lawrence College.*

# What's up there?

What will heaven be like?

Will disembodied spirits float around playing invisible harps?



by R. W. Engstrom

RECENTLY a group of ministers tried to reach the strange inhabitants of the hippie haven in San Francisco's Haight-Ashbury district with the Gospel. After some street preaching, they fanned out to visit them personally. "Don't you want to go to heaven?" was one question they asked. "Of course, but this is heaven," came the unexpected response.

This strange hippie sub-culture, based partly on Hindu backgrounds, features among the many tin buttons worn by its adherents, the popular one with the words "Nirvana now." Nirvana, the Hindu counterpart of "that better land," is their goal—but immediately. "Instant heaven" is thus added to many "can't wait" requirements of modern man.

But just where is heaven? One scholar who inquired of many people where they thought heaven was, reported the main answer was "Up," and as to occupations, most thought it was "a spirit land, where disembodied spirits float around in space, playing invisible harps."

David Greenfield in the *Saturday Review* points out that "heaven has always existed in the mind of man as the abode of spiritual beings and the ultimate destination of believers. Its location has always been 'up.'" Thus, the grandly solemn Gothic architecture of the Christian era has spires and windows pointing upward into space, indicating outreach to the world beyond. "Somewhere beyond the blue," as the singer says, lies heaven.

Then suddenly, space-age man ascends into the heavens he so long adored. He travels physically in the very void he only gazed upon before. And what has he found? The Russian cosmonaut Titov complained on his return from space that he did not see God nor heaven, and concluded that if he could not see either, they must not exist. He is but one of many moderns who insist that they cannot believe what they cannot tangibly behold.

Unfortunately, many common descriptions of the eternal home are not as attractive, by far, as some spots on earth. One author points out that "it's not the Sacred Book but the funny paper that nowadays gives most people their ideas of the after-life. The cartoon character drives over a cliff and the next moment he's dressed in a white bathrobe, sitting on a fluffy white cloud about the size of a flying carpet, strumming a harp. He wears a smug look on his face; a pair of oversized pigeon wings protrude from his shoulder blades; and a 24-carat halo perches over his head."

Who wants to spend eternity this way? or be so small that ten million souls can dance on the point of a needle, as one theologian describes it. We are told that a group of religious leaders spent three days discussing the space that redeemed souls would

occupy and ended up by saying that they will occupy absolutely no space. Who is interested in a future where you will be reduced to nothing at all?

### As bad as hell

Someone has pointed out that the popular idea of heaven would be almost as bad as going to hell. "What would be a more terrible fate for the righteous dead than to spend unnumbered eons in enforced idleness, uselessness, and perfect boredom? Could the wicked suffer a fate much worse than this supposed weightless semi-transparent existence as a 'soul,' with no chance to shut off the everlasting harp music?" True, a choice between eternal torment and eternal boredom would be rather difficult to make.

Then we find that well-meaning hymn-writers have tried to comfort weary earth wanderers with the thought that heaven is a "land of eternal rest." This hasn't much appeal, either, because healthy people (and we can't conceive of a "sick" heaven) would hardly know what to do with themselves under such conditions.

### What, then, is the truth about heaven?

The sacred Bible's first verse contains the word *heaven*, and heaven is described on its final page. Between these two references to heaven unfolds the greatest subject of all—the eternal home for everyone who sincerely looks beyond the horizon of earthly life.

We find in Holy Writ that heaven is the grand climax of all sacred prophecy. One third of the Bible is prophetic, and nearly one thousand predictions fill its pages. Biblical foretelling is not an unrelated string of prophecies with no particular end in view, but it is, rather, a *grand march toward the second advent of our Lord—and heaven.*

Jesus Himself, on His last night on earth before the cross, plainly told His followers the truth about heaven: "In My Father's house are many mansions: . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself." John 14:2, 3.

Then forty days after the crucifixion, Jesus ascended on high: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

Donald Barnhouse put it well: "If we did not believe that there was a heaven, a locality, we could not believe in the ascension of Christ. If we did not believe in the resurrection, we could not believe in the atoning death of our Lord. We would be yet in our sins."

*But just where is heaven? Again, we return to divine revelation, and an amazing story unfolds—not a fantastic or weird one, but a very reasonable one.*

The many references to the word *heaven* in Scripture indicate it is actually not just one spot or locality, but many. Most Old Testament references simply refer to the atmosphere and the outer space around it. The "birds of heaven" are mentioned, then the stars, sun, and moon in "the heaven." Occasionally heaven has a different meaning, as where the Lord through His prophet says: "The heaven is My throne, and the earth is My footstool." Isaiah 66:1.

Thus heaven is not just one localized spot. It includes all in the vast universe that is in harmony with God. Wherever God is in control, wherever there is life and love and obedience and purity and happiness, there is heaven. As we look up to the stars, which in their orbits obey His will, we look into the heavens.

### A certain location

But heaven for us is also a certain location, for real beings must have a tangible dwelling place. At one time this earth was a part of God's heaven. Though sin came, the final three chapters of the Bible grandly predict a restoration of heaven and earth.

At the beginning of creation, God made the earth and placed man in it. They belong together. Because of sin, it has not been a happy union, but God's purpose is the same, and here are some indications of what He has in mind:

"But the meek shall inherit *the earth*; and shall delight themselves in the abundance of peace." Psalm 37:11. Jesus Himself emphasizes this same thought: "Blessed are the meek: for they shall inherit *the earth*." Matthew 5:5. And the wisest man, Solomon, adds, "The righteous shall be recompensed in *the earth*."

This earth, of course, needs to be renewed for it could not be a heaven in its present state. So Isaiah, the Gospel prophet, predicts, "Behold, I [God] create new heavens and a new earth" (Isaiah 65:17); and the last of all Bible writers, John, in Revelation 21:1 emphasizes his own vision of the future: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

What strikes us most is the blessed reality of these things. Jesus tells us the resurrected faithful will be like Him. The risen Jesus had a real body. His disciples could feel His nail prints. They could talk with Him, eat with Him. So the eternal home of the new earth will be real.

The Bible mentions many parts of heaven, such as the tree of life, the river of life, the throne of God, the foundations, and the streets. Isaiah speaks of it as a place where we shall do constructive work. (Isaiah 65:21, 22.)

While actual details of the heavenly abodes are limited to just a few snatches here and there to give some idea of the infinite beauties beyond, there are some vivid indications of what is to be. Paul, in Hebrews 11:16, says of the ancient worthies: "But now they desire a better country, that is, an heavenly:

wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Here heaven on earth is to centre about a celestial city. Verse 10 says concerning Abraham that "he looked for a city which hath foundations, whose builder and maker is God."

Paul, in his immortal Hebrews 11, shows that the vision of heaven enabled the great army of ancient believers to endure indescribable hardships. And finally he notes that the Lord Jesus Himself "for the joy that was set before Him endured the cross, despising the shame." It was the true vision of a true heaven that gave victory.

### Eternal Metropolis

*It is reserved for the two final chapters of Holy Writ—said to be the most beautiful of all—to describe this City, the New Jerusalem.* But even here, we wish the Revelator might have told us more of what he saw. Most of the space is devoted to a detailed analysis of the twelve foundations of the New Jerusalem, but scarcely anything is said about the City itself. It has been aptly suggested, though, that the foundations are about the only part we earthbound folk can grasp. If they are so exquisitely lovely, how much more wonderful must be the City itself! Apparently the inspired John, who wrote the chapter, could do no more, for he doubtless recalled the words of Paul, who said that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

This majestic ending to the Bible gives the final answers to our earth-borne questions when our hearts have been stirred about heaven, such as: When will heaven for us actually come? What are the conditions of entrance? Who is invited to be there?

The Lord Jesus, who speaks directly to us on this final page, plainly says that heaven will come on earth after His second coming. "Behold . . . My reward is with Me, to give every man according as his work shall be." In chapter 20, the narrative briefly tells us that after a thousand years' reign with Him in glory, the final judgment takes place, and then the "new heavens" and the "new earth" will come to our planet.

The conditions? Simply our desire to obey His reasonable rule of life through His power. So verse 14 says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gate into the city."

And finally, who will be chosen? This is the most precious message of all for verse 17 indicates that "whosoever will" may come. This is all-inclusive. Everyone is included, the condition simply being that we must be willing. If we are, God through Jesus Christ will do the rest.

Heaven is real, it is unbelievably worthwhile, and we are urgently invited to be citizens. Shall we accept? ◆

If this article has stimulated your thinking and you wish to begin a systematic study of similar Bible topics, we cordially invite you to write today for our free, easy-to-follow Bible Correspondence Course. Simply respond to the advert on the back cover.

IF I want to use drugs, it's my own business; it doesn't concern anyone else—particularly the government." Dan's delivery of this declaration was characterized by steely determination, flashing eyes, and almost-gritted teeth. We'd been discussing the alarming (to me) increase in drug usage by young people, when I, all unwary, endorsed the idea of stringent government controls.

"One of the worst features of the modern world is the concept that a government has the right to invade a citizen's personal life," Dan continued. "I just don't owe Caesar—ancient or modern—*anything!*"

For a few moments I pondered in silence this extraordinary philosophy. Then I asked, "Suppose though, that you turn out to be one of those people who become totally incapacitated by the use of drugs? If you end up a mindless, babbling idiot, unable to support yourself, what will you do?"

Quick as a flash, he answered: "I'd go to welfare; what else?"

Taken totally by surprise, I stammered, "But you

"in" things to do just now. Both exist; both deserve attention.

There's another "r" that also deserves attention however—responsibility. For every right a citizen possesses there's a corresponding responsibility to use the former wisely. Refusal to accept the truth inevitably produces an even weaker government, and thus even greater failure.

Citizenship in heaven could hardly be granted to any human being who cannot—or will not—accept the twin concepts of rights and responsibilities. In view of this, an earthly citizen gets part of his basic training for heaven by discharging his debt to Caesar. So who can say that basic training should be waived or is unimportant?—*Review & Herald*. ◆

by Miriam Wood

# A DEBT TO CAESAR

said a few moments ago that the government must not be allowed to interfere in a citizen's 'personal life,' as you phrased it, even to his making himself a human vegetable. Wouldn't it follow that if he opts for this course of action, the government shouldn't have to pick up the pieces?"

Angrily, Dan terminated our conversation. "That's the trouble with people your age," he gritted. "You're so *squave* it's a complete waste of time to discuss modern concepts and theories with you."

With that final, rather ungallant, pronouncement he stalked away, leaving me saddened, bewildered, and feeling rather like one of the mummies not yet excavated from Egypt's Valley of the Kings (or Queens).

To better inform myself, and to repair the glaring lacks in my education which my young friend declared exist, I've been reading in the subject area of individual responsibility, individual freedom, and the relationships of a citizen to his government. Dan won't like it, but whatever I've read has reinforced my conviction that if civilization is to endure, each person *must* think of himself as one of many; he must regard each of his actions as a stone tossed in a pool. How far will the ripples go? Will they turn into tidal waves, drowning first those who love him then ultimately innocent bystanders?

Impassioned declarations of "the rights of each individual" coupled with the fiery diatribes aimed at "governmental failures" are high on the list of



Everyone owes it to himself, to society, and to God, to live a purposeful life of useful service and moral awareness. Drug-taking rapidly destroys this possibility.

# Can modern Christians honestly believe in Creation?

by Harold W. Clark

Professor Clark suggests that the only safe course is to forget the devious means that have been invented to explain away the great facts presented in the Genesis record of Creation.

WHEN James Hutton presented his paper *Theory of the Earth* to the Royal Society of Edinburgh in 1785, he went back to the Greek philosopher Aristotle for his clue to the origin of the earth. All natural processes, he declared, had been going on uniformly for all time—and would continue to do so. "The result . . . of our present inquiry," he said, "is that we find no vestige of a beginning, no prospect of an end."—Page 304.

This doctrine of uniformitarianism, as it is called, did not immediately meet with acceptance, either by scientists or by theologians; for most of them were thinking of catastrophism, which was being advocated by the great French scholar Cuvier. However, Charles Lyell, a young Englishman, became interested in Hutton's ideas and went to work to gather material to support the uniformitarian views. His *Principles of Geology* was the first textbook of geology ever published, and during nearly fifty years and twelve editions it firmly established in the minds of scholars in Europe and America the idea of long ages of geologic time.

## Darwin's "origin"

In 1859 Charles Darwin sprung his *Origin of Species* on the world. Since science knew nothing about the laws of heredity, for Mendelism did not come out into the open for another thirty-five years, the Darwinian theory was accepted as a plausible explanation for the present life of the earth. Organic evolution and the geological ages went hand in hand and were almost universally accepted before the end of the century.

Theologians were now in a predicament. They did not have scientific data by which to argue against the newly developing evolutionary ideas, and yet they would not surrender their belief in God as the Creator of all things. Therefore they compromised by turning to the doctrine introduced into Christianity in the fourth century by the famous Augustine. Interpreting the story of creation, Augustine followed the Greek philosophical ideas, which assumed that the world originated in a crude, primitive, unorganized state,

but was endowed with potentialities for progressive development.

Notice these words describing Augustine's views: "Certainly the instantaneous act of the Creator did not produce an organized universe as we see it now. But, in the beginning, God created all the elements of the world in a confused and *nebulous mass*, . . . and in this mass were the mysterious germs . . . of the future beings which were to develop themselves, when favourable circumstances should permit."—*Catholic Encyclopedia* (1907), Vol. 2, page 90.

While great numbers of churchmen accepted the new trend, many still clung to their faith in the literal creation record of Genesis. The most prominent apologist for creationism during the early part of the twentieth century, George McCready Price, had this to say about the situation: "We . . . have been witnessing another religion in the making, the embryonic development of another great system of heathen religion, designated for the present, 'Theistic Evolution.' . . . It deals primarily with man's origin and his relationship to the universe. And in its essential nature it is as truly pagan . . . as anything that ever grew up in Egypt, Greece, or India."—*Back to the Bible* (1916), page 127.

The controversy was further heightened by the discovery of the laws of heredity. While Gregor Mendel had announced them in 1866, little attention was paid to them until they were rediscovered simultaneously by three European workers in 1900. Immediately a period of active research began, and an attempt was made to re-evaluate the theory of evolution in terms of the new knowledge. This became known as Neo-Darwinism. But the effort was not fully successful, at least not in the eyes of some of the most prominent scientists, for in 1921 we hear one of the world's greatest geneticists of the time, William Bateson, declaring:

"It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No explanation whatever, after forty years, no evidence, has been discovered to verify his genesis of species . . . We no longer feel as we used to do, that the process of variation, now contemporaneously occurring, is the beginning of a work which needs merely the element of time for its completion; for even time cannot complete that which has not yet begun." Quoted by Price in *The New Geology*, page 308.

But biologists continued to hope against hope that light would come and that methods by which new species had been produced would be revealed. Another ten years went by, and again one of un-



questionable authority spoke. We quote from Austin H. Clark, of the National Museum:

"All the major groups of animals have maintained the same relationships to each other from the very first. The characteristic features of these major groups have undergone no change whatever. . . . There is not the slightest evidence which supports any other viewpoint."—*Zoogenesis*, page 114.

### Evolution "does not work"

In the winter of 1932-3 I heard Richard Goldschmidt, the world-famous geneticist, lecture in Berkeley, California. He was the director of the Kaiser Wilhelm Institut fur Biologie in Berlin, and for twenty-five years he had been experimenting on gypsy moths, trying to demonstrate Darwin's theory of origin of

One of the greatest proofs of special creation is nature's adherence to the Creator's edict: "Let everything bring forth after its kind." (Genesis 1:24, 25.)

species. After detailing his work, he was asked just how evolution did work, and he replied that as far as gypsy moths were concerned it, "simply does not work." In 1940, in his *Material Basis of Evolution*, he attacked Darwinism, and declared that sub-species, or varieties, are not incipient species, or species in the making. He said: "I cannot agree with the viewpoint of the textbooks that the problem of evolution has been solved as far as the genetic basis is concerned."—page 6.

He then challenged the adherents of the Darwinian view to explain any one or all of twenty different anatomical and physiological features of animals, stating that corresponding examples could be given for the plants as well.

But if natural selection, a purely mechanical process, cannot account for the origin of species,

page 58 →



## MEN OF LIKE PASSIONS

by A. J. Woodfield, M.A., Ph.D.

## ELIJAH— man of thunder, hide, and seek

LIKE a bolt out of the summer sky he broke into the merrymaking with his terrible oath: "As the Lord, the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word." Then at the whisper of God he turned and fled across the River Jordan to hide at the brook Cherith—till it dried up with the drought he had announced. From there he made for a place where they would least expect to find him, Zarephath, a minor port on the Sidonian coast, right in the territory from which had come the great evil he had dedicated his life to eradicating.

Thus began the momentous game of hide and seek which was the career of Elijah the Tishbite. It ended with his being "lost" and never found of man again. But not before he had made such a vivid impression on his generation that he has never been forgotten by all that have ever lived since. The Jews firmly believed that one climactic day he would reappear as herald of the great Messiah.

### The problem

It was most appropriate that his entry into history should be so dramatic; the times were heavy with destiny. Ever since the partition of Israel just over half a century before, things had been going from bad to worse. There had always been the religious problem of Jehovah



or Baal: it had been fought over in the time of Joshua; it had bedevilled Israel in the days of the Judges. Some thought the differences too minor to worry about—as some usually do. Both religions tied their sacred festivals to the agricultural year. So it was all too easy for Israel to start making images supposed to represent the true God Jehovah, and it was a still easier step for country folk to go in with their Canaanitish friends on occasion. It was easier still under the indulgent King Ahab and his Queen, Jezebel, both of whom had a fervent delight in the heathen god, Baal. Soon therefore they were joining in full worship of the forces of nature; "the creature" deified in the form of local territorial Baals. "Why make all this fuss about being different? Both were worshipping the giver of food and drink. Besides, Baal worship was such a jolly affair, and the prophets of Jehovah such Puritan fanatics."

Now Baal was the supreme Canaanitish god, the great storm god. He sent the winter rains and made the country bring forth bud. He blessed men with seed-time and harvest. If it were not for Baal they would all perish because of Mot, Mot was the god of drought and heat, and for months each year even Baal had a hard time of it when skies were empty of cloud and the heat scorched down and dried up the wadis. But as soon as the harvest ended, good old Baal always made an effort, blew up his clouds, and sent Mot scurrying. So when the last corn was in the barns and the newly made wine bubbling red and gay in the skins, all hearts went out after Baal, tables were laden with good things and feasted into emptiness, wine flowed full and free with many a toast to Baal, and the tipsy dance and woodland revel fitly rounded off their appreciation of the blessings of fertility.

Small wonder then that this wild-looking Tishbite barbarian, long of hair and clad in leather-belted hair-cloth and mantle of sheepskin, had to run for his life and hide. The ribald jests turned swiftly into angry curses; scornful hisses and threatening looks showed him clearly that challenging Baal, the pop-god, was not going to make him a national hero. Besides, there was the embarrassed king and his virago of a queen.

So to Cherith he fled—to hermit-fare of bread, meat, and water; after that, the Sidonian widow's flour and oil cakes. And as the months went by, back in Samaria a king was beginning to wonder with increasing alarm whether he ought not to bestir himself and curb his wife's zeal for a rain god who was put to confusion by a wild man from Tishbe. Jehovah was, after all, his national God, and he had had enough national pride left in him to insist that his children should bear Jehovah's name. But as the days lengthened into months and then into years the growing rage of his queen grew fiercer; she cowed Ahab into quiescence. So, when her embarrassment for Baal turned into spite against the prophets of Jehovah, Ahab always kept discreetly round the corner from the palace, he raised no finger to save them. Only a hundred escaped through the diplomatic piety of the master of the royal household. But it was better that she took it out on them than on him!

Then, three years later, like another celestial visitation, there was Elijah again, wild and uncompromising as ever. All around the earth was gasping, dry and cracked, the heat shimmered back from the burning ground to the blazing sun. There was not a blade of grass to be seen in all Samaria. Obadiah, the master of the king's household, could hardly believe it; there was a price on the head of the man standing in his path. All Israel had been combed for him, neighbouring kings had sworn he was not hiding in their realms. But alas, as soon as he had rushed the news back to the palace, the elusive Tishbite would be gone again, and what of his own head then? No disappearing this time, however. Elijah was going to carry this thing through to the end; the king was not to escape his responsibility. He was ready to face even Jezebel for the Lord God of Israel.

Soon therefore the nation's chiefs were gathering round the great Canaanitish open-air sanctuary on Mount Carmel, chosen with wonderful feeling for the dramatic by Elijah as the stage on which Baal was finally to be discredited. Thither, arrayed in heathen splendour, fat with feasting at Jezebel's table, and ready to play their old tricks, came the priests of Baal and Asherah—Asherah was the ecumenical wife they were trying to foist on Jehovah. So the air was balmy with compromise, why should the nation not accommodate its religion to that of its neighbours? Why should Sidon not provide Jehovah with a bride as it had already provided Ahab? Why should they not rationalize religion, have an agreed system, with the best of each tradition. Ecumenism is not a mushroom of today.

But again that rough mountain voice rasping in on the compromising small talk. He was an all-or-nothing man; better out and out heathenism than a deluding compromise. That way people would see clearly what was at stake. "How long," then he shouted, "are you going to hobble about at the two forks of the road? If Jehovah is God, follow Him; but if Baal, follow him." The great confrontation was on. Sending fire to consume was the test. There lay Baal's bull neatly dressed on its unkindled wood, his priests raising on the mountain air their courtly incantations, sonorous and splendid. You had to watch them closely, however, they would not be above slipping a torch in when audience attention flagged. But the eagle Tishbite eye missed nothing, and soon a note of urgency began to slip into their ritual cries.

As the hours wore on it was like some strange mad record, whirling faster and faster, getting no further "O Baal, hear us, O Baal, hear us." And all the while their weird limping ritual dance, round and round the unfired altar, and when the sun stood high in the heaven the fierce Tishbite taunting: "Louder, perhaps he's thinking, or gone aside. Perhaps it's his siesta, wake him up." So the day wore on, with that desperate exhibition of folly turning into panic, knives cutting into bodies to make the blood flow and attract an unseeing god. Then, in the calm of a summer eve, beside a rebuilt altar and a water-drenched sacrifice (to show there was to be no trickery here) Elijah standing in solitary grandeur, and

the noble prayer ascending: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel." Immediately the tearing of the skies as the bolt from heaven fell, so fierce and devouring that sacrifice, wood, stones, dust, and water vanished into smoke, while "The Lord, He is God; the Lord, He is God" tumbled out of unwilling lips, from a terrified concourse flat on their faces on the ground.

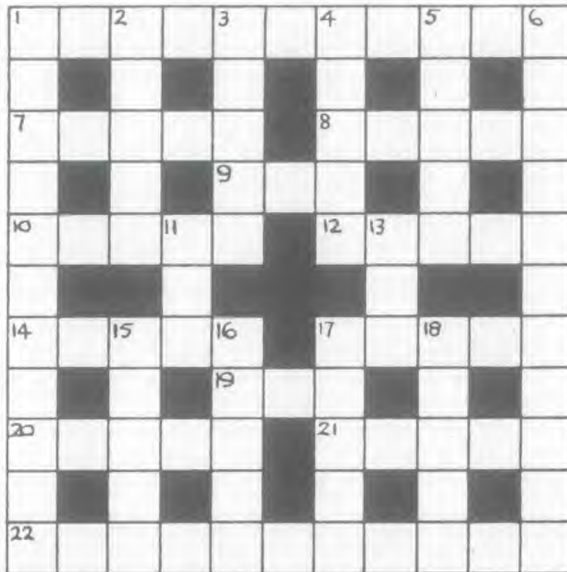
After that, came the rain Baal could not give—first a tiny cloud, then the skies black with it, rain, and wind, and downpour; then that frenzied race before galloping horses to Jezreel, and there the fury of Jezebel when she paled to hear that her prophets had suffered the fate she had dealt out to those of Jehovah. Once again, therefore, we see Elijah making for cover, sleeping in despair, when he could go no further, under a broom tree in the wilderness. At last, after a six-week tramp, Mount Horeb and the "still small whisper" of rebuke for running at the hour of victory, new missions to complete what had begun on Carmel, and the assurance that seven thousand

faithful would survive the purge of accommodators with Baal.

Thus Elijah's epic bid to recall a nation to Mosaic loyalty and return to the strenuous ethic that exalts a people; the easy path of accommodating sensual desires enervates every nation that saunters in it. After this came other crises; King Ahab's rape of Naboth's patrimony, robbery and judicial murder; his son's studied insult to Jehovah in the embassy to the Baal shrine at Ekron. Each time the protesting Tishbite, his plain blunt Gileadite speech calling sin by its right name. But finally the time came for fire to give way to the whisper of a gentler man, and as he came—he went. Fire and whirlwind swept down upon him and swept him to eternal glory. And though Elisha allowed himself to be over-persuaded into sending a fifty-strong search party looking for him, Elijah was never seen of man again until he appeared at last in transfiguration glory on a still greater mount announcing with Moses the great Messiah whom he had so faithfully served. (See 1 Kings chapters 17, 18, 19, 21; 2 Kings 2; Matthew 17:1-8.)

## C R O S S W O R D P U Z Z L E

by Bruce Johnston



**ACROSS:**

1. Brought to captives by Jesus, in fulfilment of prophecy. (Luke 4:16-21.)
2. Rahab's faith was demonstrated by her protection of these. (Hebrews 11:31.)
8. "O God . . . Thou wentest forth before Thy people . . . Thou didst \_\_\_\_\_ through the wilderness." Psalm 68:7.
9. A chief ruler to David, and named among his great officers. (2 Samuel 20:25, 26.)
10. "He that saith he abideth in Him \_\_\_\_\_ himself also so to walk, even as He walked." 1 John 2:6.
12. Son of Terah, brother of Abraham, husband of Milcah who bore him eight children. (Genesis 11:27-30.)

14. What Israel was to do to the brass vessels after their use in washing garments contaminated by blood of sacrifices. (Leviticus 6:28.)
17. Kept in a golden pot in the Ark of the Covenant as a symbol of Jesus who is the real Bread from heaven. (Exodus 16:33-36.)
19. A son of Peleg, the fourth from Shem and father of Serug. (Genesis 11:18-21.)
20. The wayward, though loved, wife of the prophet Hosea. (Hosea 1:3.)
21. A son of Nahash of Rabbah who received David when he fled from Absalom. (2 Samuel 17:27-29.)
22. This will come suddenly upon the peoples of earth when they think the future peaceful and secure. (1 Thessalonians 5:3.)

**DOWN:**

1. In bringing a false report after they had surveyed the land of Canaan, the spies did this to the Israelites in the wilderness. (Numbers 32:8, 9.)
2. Righteous men hate this sin, performed with the mouth. (Proverbs 13:5.)
3. Doing this to the fatherless and widows is defined as true Christianity. (James 1:27.)
4. Paul's citizenship, which saved him from a cruel scourging. (Acts 22:24-29.)
5. One of the directions in which the symbolic ram in Daniel's vision pushed. (Daniel 8:4.)
6. Paul urged the Hebrews to listen to, and take notice of, this. (Hebrews 13:22.)
11. The people Jesus will save from their sins. (Matthew 1:21.)
13. A district near Babylon whose inhabitants were transported to Samaria by the Assyrians. (2 Kings 17:24.)
15. New ones will be given to those who are overcomers for Christ. (Revelation 2:17.)
16. You cannot claim this for your words after you have made a vow to God. (Ecclesiastes 5:5, 6.)
17. What the elder brother first heard as he approached the house where his family was celebrating his wayward brother's return. (Luke 15:25.)
18. Wife of Elimelech and mother-in-law of Ruth the Moabitess. (Ruth 1:1-4.)

(Solutions on page 51.)



# That old trickster

by Mary J. Vine

They passed a verdict of "Not Guilty," yet guilt there surely was.

THERE was an amusing side to it perhaps. On the screen it might have looked uproariously funny. He had blown the bugle fanfare to open the local licensed victuallers' ball, and all the world and his wife were there, two hundred and forty respectable citizens. He had had a slap-up meal and plenty of free drinks. He felt on top of the world. Now for a fag!

And why not? Might as well get them on the cheap, too. Obviously there was nobody in the place, nor likely to be. Ball in full swing, nobody would be likely to be coming for their property yet. He slipped into the cloakroom and took quick stock. Ah! *There* was a likely pocket. Ha-ha! Jolly good! Absolutely the cat's whisker! Half a dozen. They would get him back to barracks.

But while he was at it he might as well try his luck in some others. Plenty to choose from. Pockets everywhere. Gently he felt in one of them. Seven-and-six! Looked like some chauffeur's overcoat. Well, he wouldn't miss seven-and-six. Not enough to make a song about.

But then he saw the bag. Something in there worth having, he'd be bound. Say, this *was* a lark. He was really enjoying himself. And there it was. Without a second thought he opened his bugle case and dropped the glittering thing into it. He'd make off now.

It took the police quite a time to interview those two hundred and forty highly respectable citizens as to what they might know about that £750 mayoral chain of office, and nobody thought about the bugler who was horrified at the sight of the thing when he woke up with a headache in the morning. He was much too frightened to think straight, so he hid it in the grass verge outside his quarters, and was whole-heartedly thankful when it was found and handed back at last to its official owner.

He hadn't known what he was doing, of course. Lance-Corporal Smith had handed over to Old King Alcohol, who really does play the most awful tricks on one.

Bobby, aged twenty-three, should have known better. What twenty-three-year-old waltzes round the room with a settee on his head? But he felt like Samson with the gates of Gaza—gigantic.

Perhaps if he had lain down in a softer place

he would have slept it off. Harmoniums aren't all that comfortable. So he woke up pretty soon, but not himself at all, at all. Not himself at all.

He would have a bit of fun with the gun. Mum and Dad ran as he blazed away through the doors and windows. Here comes old so and so. Who does he think he is—interfering? "Go back," shouted Bobby, "or I'll blow your brains out." Here's Mr. Thornburrow. Thinks he's still a policeman, does he? Gone behind the lorry, has he, I'll show him. Bobby jumped through the broken window. Ha! Two of them behind the lorry. Car coming—right between him and the lorry. Thinks he can stop me, does he? Get out, you. The car came to a standstill, and somehow he managed to bring the barrel of the gun to the driver's neck. "Keep going," he hissed, "don't stop."

"Keep away or I'll shoot you," he shouted at two approaching policemen.

They caught him in the end of course, his game was over.

They said that in a sodden condition heaped someone on TV.

They said, "He *did* endanger life, but he was so drunk that he was incapable of forming any intent to do so."

Bobby said he could remember nothing about it. He said he would never drink again, and they passed a verdict of "Not Guilty."

Who *was* guilty? Somebody was. If it was not

Bobby, then it was Old King Alcohol or the profiteers who sold him the liquor. Had anyone been seriously hurt, as thanks be they were not, it wouldn't have mattered much that Bobby couldn't be considered responsible. Pain and Death take no account of motives.

Next month it would be Norman's wedding day. For two years he had been working hard and saving up for it. He scarcely ever went out. He was determined that his marriage should get off to a good start, and a bigger bank balance would most certainly help.

And then there was that wretched office party. Just one night, and his swerving car on the offside of the road gave him away. Forty pounds fine and £5 5s. costs, and no driving licence for a year. What could he not have done with £45 5s? And no car for their honeymoon.

"The one night I do go out this happens," he said. "I felt all right when I left the office party."

So did the bugler-boy going home with the Mayoress' chain of office in his bugle case.

So did Bobby with the gun in his hand. He felt fine.

It's afterward that matters.

When a man comes to himself and sits in the dock and feels ridiculous. When he sees the damage he did when he wasn't in control. When he faces the smaller bank balance. Or worse, much, much worse. He's an awful trickster—King Alcohol. ◆



☆ "The fullest and best ears of corn hang lowest toward the ground."—*Bishop Reynolds*.

☆ "Humility is to have a right estimate of one's self, not to think less of one's self than one ought. The higher a man is in grace, the lower will he be in his own esteem."—*Spurgeon*.

☆ "Show us the man who never makes a mistake and we will show a man who never makes anything. The capacity for occasional blundering is inseparable from the capacity to bring things to pass."—*Wayland*.

☆ "Dinna curse him sir, I have heard it said that a curse was like a stone flung up to the heavens, and most likely to return on the head of him that sent it."—*Scott*.

☆ He that would undermine the foundations of our hope for eternity, seeks to beat down the column which supports the feebleness of humanity."

☆ "Individuals are occasionally guided by reason: crowds never."—*Dean Inge*.

☆ "Too many, through want or prudence, are golden apprentices, silver journeymen, and copper masters."—*Whitfield*.

☆ "A saint is a man of conviction who has been dead a hundred years, canonized now, but cannonaded while living."—*Wayland*.

☆ "Vanity is the quicksand of reason."—*George Sand*.

☆ "The destiny of any nation at any given time depends on the opinions of its young men under twenty-five."—*Goethe*.

☆ "We may be pretty certain that a person whom all the world treats ill deserves the treatment they get. The world is a looking-glass, and gives back to every man the reflection of his own face. Frown on it, and it will in turn look sourly on you; laugh at it and with it, and it is a jolly companion; and so let all young persons take their choice."—*Thackeray*.

## for your pull-out tracts

Plastic-backed folders, for pull-out tracts which will be a feature in future issues of this magazine, are obtainable for 1/6 post free from the publishers. Send postal order to: The Stanborough Press Ltd., Alma Park, Grantham, Lincs.

So you want to succeed? Good, set your sights and establish your objectives. Use the present to the full and carry out each duty and responsibility to the best of your ability, seeking to improve that ability or skill all the time. Remember you can have the help of a divine Associate, and you need that help to really achieve. And as you go why not take as your motto the words of another outstanding success: "I have strength for anything through Him who gives me power." Philippians 4:13, N.E.B. ROY E. GRAHAM.



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O.T.

tracts for today—1

True success with all the inner satisfaction that it brings, is not the exclusive right of the genius, or of those who are "in luck." The least talented may enjoy it provided certain factors are recognized, especially the vital "plus-factor."

HE started life with almost every disadvantage. His formal education was minimal. His apprenticeship was rigorous and exacting. Life became further complicated through sickness and ultimately a leg amputation. But through it all he held on to his personal goals and used the talent he had. His vision sustained him, and his determination triumphed. Today the name of Wedgwood is synonymous with quality in pottery, and Josiah is known everywhere as a success.

He is joined on the roster of success by others whose experience was similar. Abraham Lincoln with his "I will prepare and my time will come" philosophy is there. Florence Nightingale, to whom the world owes the concept of modern nursing practice, battled her way against the stubbornness and prejudice of many leaders in her generation. In more recent days it is the names of Einstein, Chichester, Rose, Knox-Johnson, and even Lulu that come more readily to mind.

And we think and we wonder. And our thinking and our searching are all summed up in two questions Why? and How? The ready answer to both is often: "Well they got all the breaks didn't they?"

But to shrug off a success story so glibly just isn't on. Careful analysis demonstrates that this is a half truth. Opportunities are only useful to the man who knows what to do with them. As one early twentieth century writer put it: "One must not only strike when the iron is hot, but make the iron hot while striking!"

idea and adapting it just because you didn't think of it first. Remember someone has to lay a foundation for others to build on.

Maintain a cheerful positive outlook on life and its experiences. Retain faith in other human beings. Learn to communicate your ideas in the most effective way so that you can carry others with you as you plan and work. Be honest and show the spirit of integrity in every venture. A clear conscience is worth more than reputation as a millionaire, a restful night's sleep free from torturing thoughts is of more consequence than daily popular acclaim. Men of principle are men of power.

### Vital aspect of success

All of which leads us to an aspect of success about which little is written. We refer to the spiritual conditions which are very important if we are seeking the real thing. It is fashionable today to suggest that in the evolutionary process man has come of age. The childhood and adolescence of the human race are over it is said and man must learn to live without naïve ideas of God. A man must rely on the powers within himself.

We have endeavoured to give this idea its rightful place in our discussion of success. We are sure that much does depend on the individual and his approach to life. Yet we cannot escape from the lyrical comment of the old prophet, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23.) Quite frankly we must stress that man does not have what it takes to succeed unless he also has God's help and providential guidance. There are so many variables over which man has no control, not the least of which is life itself. And the breaks of which we wrote earlier are not the result of some haphazard cosmic jugglings or hand-outs from a capricious being, but experiences directed by an Omniscient God.

This is why so many have come to recognize that true success is the joining of divine power with human effort. Of course, a man is expected to take his share of responsibilities. He must follow the rules and carefully consider the formula. But a mere, mechanical method will not produce the success he is seeking. Man needs some power outside of himself and that power is available through a personal relationship with the true God. *This is why prayer and faith must be coupled with energetic action.*

It is not without significance that many of the most successful have freely admitted their dependence on divine aid. They have reported in repeated interviews that they have been conscious of supernatural forces and powers helping them in their objectives. As one said recently, it has been hard to escape from the undoubted presence, the disturbing presence, of a force outside our control. *This power of God is no substitute for our own effort; it is the plus-factor that makes our efforts worth while.*



Constitutions differ and so do work programmes and family situations. But none of these differentials prevents a man from succeeding. Attention to organization and detail are vital here. Take a look at your day. Keep a carefully documented timetable of your programme for at least one week, preferably for a month. Now sit down quietly and go over that record. Are you achieving balance without wasting time? Are there areas of life where definite improvement could be made, and, if so, how? Do not attempt to re-organize your life all at once but take it point by point, area by area. As you replan begin to fit in your ideas for redevelopment, for being more successful. Reclamation of life like this will take time, but it will pay rich dividends.

*Just finding half an hour a day extra as a result of such examination means an additional four and a half weeks of forty hours each per year! "Make time" is more than a pious imperative, it is a practical possibility.*

Physical health obviously plays its part in success. This is not to say that someone who is sick will not succeed. Josiah Wedgwood was in pain continuously for twenty-nine years but he did not permit this to rob him of success. Helen Keller triumphed over severe physical handicaps achieving notable personal development and becoming an inspiration to thousands of other handicapped people. We can be grateful for these examples of courage and fortitude. It is also clear that if one has a basically sound constitution this should be taken care of in order to achieve the best results in life. This calls for a balanced approach to healthy living. Adequate exercise, a well-chosen diet, avoidance of the popular excesses, no skimping of needful sleep, and maintaining an evenness of temper are part of the programme of the one seeking to succeed.

This aspect is particularly important since the relationship between physical health and emotional health are so much better understood today. Many of the defeats in life happen because of depression which has created the spirit of defeat before the venture is begun. Often this comes about because of physical weariness, hence the importance of health for total success. Also this defeatist attitude can be brought about by the expression of thoughts of doubt about ourselves and our capabilities. Avoid all self-depreciation and talk of failure. Little do we realize the reflex effects of our words on our actions. We can retain a spirit of modesty and humility without advertising that we have these qualities!

Never be afraid to learn and to scrap unprofitable ideas and ways. Not everything is to be discarded just because it is old. On the other hand the body of knowledge is increasing with such rapidity and there is a constant improvement in methods. Be prepared to capitalize on these developments. Learn to look ahead, to anticipate. Practise evaluation and assessment so that you will have increasing confidence in your power of judgment. Avoid pride which prevents you from taking a good

### Only the best would do

It is true that in the "rags to riches" sagas most of the individuals did possess one particular talent which they developed to the full. Josiah Wedgwood discovered an ability to draw intricate figures and patterns—much to the discomfort of his school teacher when these were used by the budding artist as a distraction in class! Through the years of preparation he perfected his skill and the results are seen in the superb pottery bearing his trademark today. His break really came when he was asked to make a duplicate of a broken, special piece which others could not do. And he succeeded then because of his long preparation and determination that only the best would do.

This seems the best starting point for any analysis of success. What is your particular skill, or, if not skill, your interest? To take this and develop it is the first rung on the ladder to success. Repeatedly it is discovered in the life of one who has achieved, that it was the persistent development and training of an inborn ability which finally paid off.

Upton Sinclair, the famous American novelist, commenced his literary work by offering fillers for magazines. Some were jokes, others anecdotes, but this led him to more ambitious contributions and a \$25 cheque of acceptance set him on his way. Opportunities may come, certain breaks may be made for us, but our success depends on knowing how to turn these breaks into worthwhileness.

### Through failure to success

Take a look at that electric light bulb in your home. Think of all the benefit that has resulted from the possibility of using electricity in the home. Then consider the man who was largely responsible for this achievement. Thomas Edison experimented again and again only to face failure. Powerful commercial interests plotted against his work. But he continued experimenting. Almost at the point of exhaustion he refused to give in, confident that he could succeed. And at last the breakthrough came.

A truly successful man generally has behind him some failures. These he has made stepping-stones to success. His personal power has been developed through the thwarting and buffetings along the way.

### Perspiration needed

Success gives the appearance of having been reached with ease. But beware of appearances! As J. C. Penney, founder of the famous American department store of the same name, once said: "No luck for success will ever work if you don't!" The old bit about genius being one per cent inspiration and ninety-nine per cent perspiration is demonstrated daily.

Still thinking of that windfall that came in a football pools win that you read about? It made the headlines because it *was* news. The

odds are heavily against you. Easy money is an illusion and as dangerous to rely on as is the desert mirage when your water bottle is empty.

Many of us never succeed because we give up too soon. Sir Barnes Wallis has had many of his ideas and inventions rejected but this has not stopped the flow of ideas and experiments conceived in his fertile mind. Like criticism, failure can become capital. No one is really happy in the moment of defeat and few can smilingly agree to sharp critical attacks. But the man who is seeking for success will learn to accept both. Such acceptance will often lead to modifications and these changes may tip the scales in favour of the particular enterprise. It is good to remember that if you don't at first succeed a different method may be the answer rather than grinding away in the old rut.

All this emphasizes the need for a definite aim and vision. Success demands this. Sir Frederic Hooper, well-known as a selector of men for top jobs, uses the description "forward-looking" when stressing this aspect of the success characteristics. This vitality, with its accompanying desire to make progress is absolutely essential. It distinguishes the ordinary individual from the extraordinary. It is even more important than education. For a man with this quality, though he lacks education will have the driving force necessary to achieve this.

This is an appropriate point to say a little more about education. Whatever stories are told about those in history who were successful without having any formal education should not be taken as norms. In almost every case where they lacked schooling they supplemented experience by a process of self-education. Young people seeking success must expect to reach a minimum standard of formal education as indicated by the various examinations boards. The great advantage is that such education is so generally available today. Dwight L. Moody is a good example of this truth. And it is significant that this perseverance laid the foundation for the famous Moody Bible Institute and made possible the magnificent service of the associated Science Department—its consecration coupled with scientific scholarship.

### Short term goals

The vision and aim spoken of previously will be more likely to be achieved if the psychological factor of short-term goals is recognized. Perhaps you plan to read for a degree. While keeping this ultimate goal in view, you should set yourself a series of short-term or limited goals. In this case it will be the preliminary examinations prior to your finals which will provide these objectives. You may even need to break these down into shorter periods of terms or even weeks. This calls for patience, admittedly, but it also brings its own reward in the fillip that comes as each objective is reached and met successfully.

The fable of the tortoise and the hare still has a very contemporary ring.

### Time budget

Many would be more successful if they budgeted their time more carefully. The common complaint of the mediocre man is: "I don't have the time." It is patently obvious that all have the same amount of time.



# The city that was **SCRAPED** **LIKE THE TOP** **OF A ROCK**

The fate of ancient cities—Tyre, Sidon, Askelon, and others—defeats the critics, and removes all doubt that the Bible is supernaturally inspired

Study by Mark Leeds, B.A.

**T**HE Bible abounds with dramatic prophecies related to the first coming, and especially the second coming of Jesus Christ. These prophecies give a panoramic view of world events, as they deal with the rise and fall of great empires, and also the subtle growth of movements in direct opposition to God's people.

As students of prophecy we might well be tempted to concentrate only upon these larger, better known prophecies. However, it is impressive and rewarding to study the small, lesser known prophecies to be found in the Bible. Such study can really strengthen our confidence in the accuracy and the logic of the Word of God.

An impressive feature of these smaller prophecies is that both historical events and archaeological excavations firmly prove the actual fulfilment of the prophecy. One such prophecy concerns the city of Tyre.

## Mistress of the sea

For two thousand years Tyre grew in importance until she was mistress of the sea, just as Babylon was mistress of the land. Tyre was the commercial centre of the world. Carthage, the rival of Rome, was only a colony of Tyre. This maritime city was powerful, rich, and highly civilized. In her extensive harbour was centred much of the ship-building and commerce of the ancient world. It could be said that Tyre was the London or New York of the ancient world, and ships from many nations anchored in her harbour, loading and unloading, while their passengers bartered in her streets and markets.

While Tyre was at the height of her power, at a time when it seemed that she must surely stand for ever, along came the Bible prophet Ezekiel. He prophesied about 590 B.C., and said: "They shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: . . . and they shall lay thy stones and thy timber and thy dust in the midst of the water. . . . And I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God." Ezekiel 26:4-14.

Such was the fantastic prediction of doom. It included details which must have seemed, to the local people of Tyre, improbable to the highest degree.

Shortly after this prediction, Nebuchadnezzar, Crown Prince of Babylon, besieged Tyre. After a thirteen year siege, he finally took the city and destroyed it. However, Nebuchadnezzar did not remain long on the Mediterranean coast after the conquest and destruction of Tyre. The death of his father Nabopolassar sent him hurrying back to Babylon, with instructions for his army to follow.

So the ruins of Tyre were left, and yet the prophecy of Ezekiel had declared that the timbers and rocks and even the very dust should be cast into the sea, leaving a bare rock for the spreading of fishermen's nets.

Before the siege of Nebuchadnezzar the city of

Tyre had been built on the coast of the mainland, while the harbour was built on two off-shore islands. Hiram, the best known king of Tyre, a contemporary of the Hebrew kings David and Solomon, connected the two islands together by means of an embankment, thus enlarging the harbour installations. After Nebuchadnezzar with his Babylonian army had left, the scattered population of Tyre returned, and abandoning the old site on the mainland, built a new city on the off-shore islands, which covered an area of about one hundred and forty acres.

### Alexander's attack

Ezekiel's prophecy was only partially fulfilled by Nebuchadnezzar, and it seemed highly improbable that it ever would be completely fulfilled. Who was likely to care enough about the ruins of a deserted city to be so violently destructive, as to throw them into the sea. Two and a half centuries passed and still the ruins stood, a challenge to the accuracy of this prophecy. Then through the East came the fame of Alexander the Great was felt, as he made his swift attack into the vast Persian Empire, which had by this time conquered the whole of the Middle East. After winning the famous battles of Issus, and Granicus in Asia Minor, Alexander marched swiftly to attack Tyre in 322 B.C.

Reaching the shore, he saw the city he had come to take, with half a mile of water between the mainland and the island on which it was built. Alexander's plan of attack was speedily formed and vigorously executed. He ordered that a causeway be built out to the island, and it was to be constructed from the towers, timbers, ruined houses, temples, and palaces of ancient Tyre. *So great was the demand for material that the very dust was scraped from the site and thrown into the sea.*

The most amazing thing about this prophecy is that old Tyre was to be built no more, and today where it once stood is merely bare rock and foreshore used by Sidonian fishermen as a place literally for the spreading of nets.

If we are tempted to feel that the events which happened to Tyre, were mere coincidence, it would be well to examine the sister city of Sidon, situated about thirty miles along the coast, north of Tyre. For centuries it had been declining in power while Tyre was still glorying in the splendour of its heyday. In the year 351 B.C. it was captured by Artaxerxes Octus, king of Persia, and completely destroyed.

### No guesswork

Critics of the Bible have tried to prove that Ezekiel was written at least after 330 B.C., and that he guessed the fate of these two sister cities. However, if this had been the case he would have pronounced complete oblivion as the final fate of Sidon, for nothing seemed more certain at this time than its complete extinction. But nevertheless, Sidon still remains with us today, as a fishing town. . . .

"A terminal of the Trans-Arabian Oil Company's pipeline, Sidon has a refinery. The old port is now heavily silted and is used only by small



coastal sailing vessels. Some fishing is carried on. The city has many ancient thick-walled stone buildings situated along narrow streets, and many objects of archaeological importance have been discovered. The ruins of a castle built by the Crusaders is nearby. Population (estimated 1963, 22,000)."—*Collier's Encyclopedia*, Vol. 2, page 910, article, "Sidon."

Concerning the town of Sidon, Ezekiel the prophet had this to say: "The word of the Lord came unto me, saying, Son of man, set thy face against Sidon, and prophesy against it, and say, Thus saith the Lord God: Behold, I am against thee, O Sidon. . . . For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side." Ezekiel 28:20-23. *The judgment on Sidon was not utter extinction like that on Tyre, but "blood in her streets, wounded in her midst."*

### Death pact

When Alexander marched against Sidon, the Sidonian rather than surrender the city, formed a death pact. The 36,000 men of the city, slew their own wives and children and then met in the city square and slew each other almost to the last man. Now supposing Ezekiel had said that both Tyre and Sidon were to be destroyed and were to be rebuilt no more, then every one of the 22,000 in-



Modern Sidon. As prophecy foresaw, while ancient Tyre would be completely razed and never rebuilt on its original site, its neighbouring city of Sidon would continue on.

habitants of Sidon would be a living proof of the falsity of the prophecy. Suppose further that Ezekiel had said that Tyre was to continue to be lived in, but would undergo great suffering, while Sidon was to be utterly destroyed and never rebuilt. One can imagine how the Bible critics would have pounced upon this as further proof of the inaccuracy of the Word of God. Thus the destruction of Tyre and the survival of Sidon are emphatic proof of Bible inspiration.

There is another city upon which the Bible makes a grim forecast, and that is the city of Ashkelon. Of a score of prophetic forecasts, notice these two:

Ashkelon shall be "a desolation" (Zephaniah 2:4); Ashkelon "shall not be inhabited." (Zechariah 9:5.)

"Ashkelon, in Authorised Version sometimes, Askelon: One of the five leading Philistine cities each ruled by a lord. . . . It is mentioned in the Tell el-Amarna correspondence. It was situated in a valley on the Mediterranean sea-shore . . . twelve miles north of Gaza, and was the seat of the worship of Derceto, a goddess with the body of a fish, whose temple and lake lay to the east of the city. It was captured by the tribe of Judah in the time of the Judges, but soon reverted to its old rulers. . . . It was Philistine in the days of David."—*The Westminster Dictionary of the Bible*, page 46, article, "Ashkelon."

This city was founded in 1800 B.C., and was in the height of its power about the time of Jesus

Christ, so that no one could claim that at the time of these two prophets mentioned, Zephaniah and Zechariah, its impending fate was apparent to an outside observer. In 701 B.C. the Assyrian king Sennacherib subdued the city. Later it again fell, this time to Tyre. In 104 B.C. it became a free city under the Roman Empire.

The war-battered town of Ashkelon was the birth-place of King Herod the Great, who, when he came to power adorned it with fine buildings. During the Roman period of conquest, it became a noted centre of Hellenistic culture, and for four and a half centuries became a place of real importance in the Roman Empire.

All through these passing centuries the prophecies of the Bible concerning Ashkelon remained unfulfilled. In A.D. 636, it passed to the Arabs. During the Crusades it was the key to the south-west of Palestine. Baldwin III captured it after a six-months' siege in 1153. However it was still a powerful city fifteen centuries after the prophets had foretold its destruction. During the next one hundred years its history was one of continual strife and bloodshed, and finally in 1270 Sultan Bedbars destroyed its fortifications and blocked its harbour with stones. Today after nearly 700 years the lofty towers and walls of Ashkelon have lain scattered on the ground, and the ruins within its walls do not shelter a solitary human being.

*The Bible says:* "Do not despise prophetic utterances but bring them all to the test." 1 Thessalonians 5:20, 21, N.E.B. ◆



# How to Live

by Dunbar W. Smith, M.D.

Here is a health regimen that will increase your vitality and enhance your joie de vivre. Dr. Smith outlines simple basic principles that guarantee getting the best out of life.

**L**ACK of sunshine is one of the reasons town dwellers have so little vitality. It is one of the reasons for so much sickness in the world everywhere. The highest death rate is in March, after the least amount of sunshine; and the lowest is in September, after the most sunshine.

Sunlight is marvellous. If the sun should go out, almost instant death would claim every living thing on this planet. The temperature would plunge to -273 degrees C.

*The sun's rays are of vital concern to us.* There are many different rays in sunshine—infra-red, ultra-violet, and the rays in between. The infra-red [heat rays] penetrate the tissues and aid in the manufacture of vitamin D. These rays also bring the blood to the surface and equalize the circulation. We use infra-red light to treat some painful conditions.

The ultra-violet [short waves] are important. These have a powerful effect on body tissues. They tan skin and in excess produce sunburn. It is all right to tan the skin, but this should be done slowly. You should not permit sunburn, because this does permanent damage to the skin; and if this is repeated over a period of time, it will cause premature skin ageing. You need sunshine, but too much is bad.

The ultra-violet is the germicidal light, responsible for killing tuberculosis and other harmful bacteria. The ultra-violet improves the physiology of the skin and also improves the blood circulation under the skin.

## Exercise

You should take daily active exercise. You are made up largely of muscles, over six hundred of them. More than 40 per cent of your weight is muscle. A medium-sized muscle has several million cells. Every muscle cell has a blood vessel and nerve connection and about four hundred delicate fibrils. If muscle is not exercised daily it shrinks. This can be demonstrated by putting a limb in a cast. Leave it there for three or four months, and it will be weak and smaller than the other.

Here are ten benefits to exercise:

1. *Increases muscle strength.* If you have better muscle strength, you have better posture. If you slump, it is because your muscles are not holding your skeleton properly.

2. *Exercise aids circulation.* The veins in the legs transport the blood from the feet toward the heart. Every time a muscle contracts, it compresses the veins, and the venous blood goes toward the heart. Some have stagnation of blood in the lower extremities because they do not exercise. We recommend that a person who has varicose veins wear elastic stockings, and exercise. As he exercises, the leg veins will empty better. This is an effective way of helping to cure a varicose ulcer of the ankle.

3. *Exercise stimulates deep breathing.* You know how that works when you walk too rapidly. The trouble with our civilization is that we do not have to walk or do anything physical, rapidly, and consequently we break down.

4. *Exercise helps keep weight down.* Exercise is necessary to regulate the appetite. Light exercise will actually decrease the appetite.

5. *Exercise aids the elimination of waste products.*

6. *Exercise improves organ functions.* Exercise protects the coronary arteries. People who have had a coronary attack and exercise regularly thereafter outlive those who do not. The liver and other organs are also benefited.

7. *Exercise improves digestion.* Many digestive problems would disappear if people took regular exercise.

8. *Exercise induces refreshing sleep.*

9. *Exercise stimulates mental activity.* Some people cannot think clearly unless they are in motion. When I am trying to think something through, I pace back and forth. My mind functions better when I am on my feet walking than just sitting or reclining.

## Proper Diet

Diet may be the most important health factor of all. We are what we eat. There are many errors in the average diet. We tend to eat too much and eat the wrong kinds of food. Many of us are digging our graves with our teeth. Here are ten rules of proper nutrition:

1. Select the best natural foods.
2. Avoid unhealthful foods.
3. Observe simplicity in diet; don't eat complicated mixtures.
4. Combine your foods wisely; don't mix coarse vegetables with delicate fruits.
5. Prepare the food properly.
6. Eat moderately.

7. Masticate thoroughly.

8. Eat regularly.

9. Eat a big breakfast, a generous dinner, and a light supper.

10. Maintain cheerfulness while you eat. Cheerfulness is a sort of mental vitamin. A person who eats while gloomy will often have indigestion.

A sour disposition is reflected in a sour stomach.

Avoid quarrelling like the plague, especially while eating.

## Breathing

Breathing is important because (1) we eliminate some of the poisonous end products of metabolism through the lungs, including carbon dioxide, which if retained would kill us; and (2) in exchange we take on life-giving oxygen.

Several times each day you ought to practise deep breathing. Many have forgotten how to breathe properly, and don't exercise enough to force deep breathing. Do you know you breathe with your abdomen more than with your chest? A muscle, called the diaphragm dividing the abdomen from the chest cavity, goes up and down like a piston. The abdominal wall goes in and out as you breathe, forcing the diaphragm up and down.

It is important to take deep breaths several times during the day: when you rise in the morning, at least once during the morning hours, at noon, in the afternoon, on the way home at night, and before going to bed.

Breathing fresh air is like blowing on smouldering coals—it brightens the vital spark. You ought to breathe through the nose primarily, not through the mouth.

Breathing is also an important aid to heart action. When you take a deep breath, the lungs expand. This compresses the blood vessels, emptying them. When you exhale, a partial vacuum is created, which sucks the blood from the venous system up into the chest and into the heart. Thus breathing acts as a supplementary blood pump. Breathing also aids, incidentally, the bowel function. *Some people are chronically constipated simply because of improper breathing.*

It is important that you spend much time in the open air. You ought to walk outside daily and sleep with the windows open at night. Your bedroom should be well aired during the day, even if soot and dirt come into the house. Fresh air is far more important than a little dirt, which can be removed by a vacuum cleaner.

## Rest

The next essential to health is rest. Rest is a primary law of life. Though your heart beats regularly, it rests between every beat. So it should be with the other parts of your body. Some people don't let the stomach rest. They eat all day long, then wonder why they are overweight and why they have stomach trouble and the food doesn't digest. The stomach requires rest as much as the heart, but it cannot do so if it is kept stuffed. The nerves rest. In fact, when the nerve sends a message, it cannot send another until it has rested for a period of time. People ought to

rest more than they do and have different rest periods during the day.

A person ought to have holidays. You need rest, a break from the normal routine of life. *The Creator Himself placed in the heart of His law a requirement that a person rest every seventh day. This is a marvelous provision.*

You ought to sleep at night. Some people sleep during the day and stay awake all night. This is not good. You should go to bed early and get up early. This is far more important than people realize. *How much sleep does a person need?* A youth ought to have from nine to ten hours every night, and an adult from eight to ten.

### Combating insomnia

Sometimes when you want to sleep, you cannot do so. What can be done to prevent this? First, exercise every day. If you get enough exercise, you won't have insomnia. Second, you ought to go to sleep on an empty stomach. One biscuit may keep one awake all night. Do not eat sweets during the latter part of the day, and don't eat anything that requires much digestion. If you go to bed with a comparatively empty stomach, you will sleep much, much better.

Sleep in a room which is as noiseless as possible, and sleep in the dark, because even a little light will shine through the eyelids and interfere with sound sleep. The bed should be warm and comfortable, but not too warm. When Ben Franklin couldn't sleep, he used to get up and sit by the open window for a while, then go back and try it again. You ought to have warm but lightweight covers—too many heavy covers will keep a person awake. The bed should be smooth and not too soft or too hard.

Be sure there is adequate ventilation. While asleep at night you are restoring your batteries. You cannot do this if you are not getting fresh air. If you breathe old, stale air, you feel sleepier and more fatigued in the morning than when you went to bed. You may not be able to tolerate too much fresh air at first, but try. Take a cold rub-down or bath each day. Bathe your head with cold water. This will close the pores and acclimatize you so that you can stand cold air at night. You will then realize what you have been missing. If you are chilly at bedtime, take a hot footbath. Or take a warm bath which will help you relax physically and mentally. If you have trouble relaxing mentally, try reading a technical or medical book. In a little while your eyes will close.

### Water

Water is essential to life. Man is 70 per cent water. All vital functions of the body take place in a water medium. Water should be properly used on the outside and the inside. Water is needed to cleanse the body. Millions of tiny skin glands excrete sweat with poisons which are not eliminated through the kidneys or liver. This perspiration is poison. Yet some people leave it on the body. They don't wash it off, and some of it is absorbed into the clothing.

Do you go on wearing the same clothing every day without taking a bath? You have millions of small mouths in the skin which breathe. Keep them

clean and open. A bath is a good cleanser. It is the great equalizer of the circulation.

What are the physiological effects of water? A bath at 100 degrees F. to 104 degrees F. will open the pores. A short high-temperature bath is stimulating. You can eliminate a lot of poisons through the skin in this way. A prolonged bath at high temperature is enervating and will cause sweating. A high temperature is so depressing that if you stay too long in a hot bath, you can hardly get out of the tub. *It is not good to take a hot bath for too long a period.*

A bath from 94 degrees F. to 97 degrees F. is a neutral bath. This will equalize the circulation. Your extremities will warm up. *This is an effective sedative much better than barbiturates.* The cold bath from 55 degrees F. to 90 degrees F. closes the pores and stops perspiration. A short cold bath is stimulating; a prolonged cold bath is depressing. A brief cold shower is better than most tonics we know of. It stimulates the circulation—the heart beats strongly, and the cheeks become red. Resistance to disease is increased, and the whole body is thereby energized.

What about water inside the body? You ought to drink six to eight glasses a day, but take little water or very little other liquid with your meals. *Take a big glass of water half an hour before you eat, and you won't be thirsty at mealtime.* If the food is eaten dry, you will chew it better and thus properly mix it with saliva. It will enter the stomach in a more concentrated state, and the stomach will digest it easier and more rapidly. Some types of indigestion would clear up if the sufferer would cease drinking a lot of fluid with meals.

A person ought to have pure, fresh soft water to drink. Drinking water should not be too hot or too cold. Hot water debilitates the stomach. It causes the stomach muscles to overly relax. Cold water causes contraction of the stomach muscles and forces digestion to stop until the temperature of the stomach returns to normal. This may take some time—long enough to slow digestion to such a degree that the stomach contents will sour. It is perfectly all right to take a few sips of cold water during meals to cleanse the taste buds, but to take large quantities of cold fluid with the meal is not the best practice.

### Temperance

Whatever you do, do in moderation. A study was done recently of people who have lived more than one hundred years. The main difference between these and others was that whatever they did they did in moderation.

And what is moderation, or temperance? True temperance is total abstinence from all things harmful and the judicious and moderate use of those things which are good. Can you take poison in moderation? Certainly this is not being temperate. A person can be intemperate in eating good food, in exercise, in sleeping, and in breathing. When people complain of muscle spasms with an associated heart difficulty, the doctor asks if they breathe too deeply too often. This is spoken of as hyper-ventilation. This will cause symptoms of serious diseases. They are taught how to stop this habit, and the symptoms clear up. So





even with breathing you have to be careful. Do not overdo.

### Daily Health Programme

Here is a daily health programme:

Awaken early in the morning. As soon as you get out of bed, have your morning devotional. Study the Scriptures and talk to your Maker, trusting yourself to His care for the day. Much of the distress in the world today is due to living in our own strength. We forget God is interested in us and wants to take care of us. He will watch over us during the day if we ask Him. Our health would be much better if we placed ourselves in His care.

Stand before the open window and take several deep breaths before you dress. Get rid of the stagnant air that is in the lungs. Remember to throw back the bedcovers and air the bedding. Drink two glasses of water. This starts peristalsis, or action of the intestinal tract.

Take a shower if possible. Use hot water until your body is really warm, then finish with a short cold shower. Briskly rub yourself dry with a coarse towel until your skin is pink and glowing and you feel like running to work instead of walking. Then dress in fresh clean clothing suited to the weather.

Be sure to have a set time each day to empty the bowels. This is important. Much constipation could

be prevented if proper bowel habit patterns were established.

Eat an ample breakfast, including such foods as potatoes, beans, and tomatoes. Avoid the totally inadequate roll and a cup of coffee breakfast, which many folk eat, and which is, incidentally, one of the worst diet errors.

Have family worship.

If possible, so contrive your journey to work that you can walk half a mile on the way each morning. Some successful businessmen do this regularly. This is how they get their exercise. Walk—you can do it, and it does not cost anything.

Don't take a coffee or tea break; but do take a water break. Drink two glasses of water. If you had a good breakfast, you don't need a tea break. At noon walk home to lunch. Eat and walk back.

Work hard at the office. Make every minute count. Give unstinted service for your salary—even beyond the call of duty. Take another water break in the afternoon.

Eat a light early supper. Plan some time with the family. Read a good book. Cultivate the mind. Possibly some time can be spent out of doors in a garden—a wonderful tranquillizer. Have family worship, thanking your Maker for His blessings of the day. Take a bath. Go to bed early after private devotions, and have a well-earned good night's rest. ♦



Phantoms  
of the  
**DUSK**

"I missed so much of the beauty of life out there chasing after those phantoms . . ."

by Daniel C. Parker

**M**Y FIRST experience with marijuana was a waking nightmare, yet it had enough fascination to lure me back for a second, third, fourth, and fifth experiment. The disagreeable effects decreased, and the pleasant sensations increased with each trial; but the fifth and final experiment culminated in a would-be bank robbery that nearly ended my seven-year flight from justice.

I had been a beatnik of radical persuasion, living among others of my kind on and off for several years. I believe pot to be potentially harmful, even when taken in moderation, and it can have a tragic effect. I know it has a dangerous impact on the driving ability of most users.

I am in a Federal prison—a three-time loser, serving time for dud cheques passed during a seven-and-a-half-year crime spree. This began with a Federal parole violation in 1957 and ended with my capture by the F.B.I. on September 13, 1965. So the number thirteen isn't necessarily unlucky. I wasn't so much arrested as rescued from my own worst enemy—myself.

My criminal career may be laid on the doorstep of alcoholism. It has put me in three times, inflicted me on three innocent, long-suffering wives, and produced three virtually fatherless children, one of them born under an alias. What a way to start a life! But this story is about another villain—grass [marijuana].

I was living in the beat community at Big Sur, California, when I first turned on with marijuana. I had heard that acid [LSD] was a cure for alcoholism and had determined to try it, but someone suggested that I start off on grass first, to see if it would produce a paranoid reaction. This evidently does happen occasionally, and may indicate a similar, but much more dangerous result with LSD. My wife and I turned on together among a group of young people, most of them either students or dropouts.

After about fifteen minutes I crawled up on the bed in the corner of the room and refused to say a word for about half an hour. I was terrified. I had all these weird impulses and thoughts running through my mind, and I knew that if I opened my mouth I wouldn't be able to stop myself expressing them. I thought for a while that everybody was plotting against me. I became disorientated and wanted to go home, but I knew absolutely that I could not handle a car in that condition. After about an hour most of the effects lessened, and I got very hungry.

My wife, who was also trying pot for the first time, claimed that it had no effect whatever upon her. She appeared to me, however, to be very drunk and to be acting silly; but for all I know this may have been a product of my own befuddled condition. It was a frightening ordeal and enough to prevent me

from trying LSD, which was the only beneficial result of all my experience with pot.

The second time I tried it among the same group. The unpleasant effects were only half as bad; the amount of pleasure was about the same; and my inability to drive remained constant. There was a middle-aged man with us this time who turned on for the first time. He claimed it had no effect upon him, but once again it seemed to me that he was a little high. We drove down to Hot Springs in his car along California's Route No. 1. Heavy fog, mountain cliffs, hairpin curves—the whole lot. I have to admit that he got us safely there and back, but I'd never go through it again. His driving was affected by what he had smoked; and more significantly, he had no idea that this had happened. He was overconfident like any drunk. During the next two weeks two of my pothead friends had car accidents while driving turned on.

The third time I tried grass with only my wife and one other couple. We had what was described as "gold leaf," real good-quality grass. This time the only ill effects were disorientation and impairment of driving ability, which fortunately I recognized. Everything seemed silly and sort of groovy, and it seemed to bring us all closer together.

The fourth time should have given me an indication of what was happening to me. I had driven a young couple up to Berkeley. They had just had an argument and had separated in town, and the girl stayed with me. We met another head on the road and he gave us a stick, which we promptly turned on with. He drove off, and we later learned that he'd had a minor accident.

We drove to San Francisco and then on down the freeway to the south for no reason, just grooving along high and happy. I vaguely realized that I should not be driving. However, when we passed the airport the idea arose to take a trip somewhere. So we got on a plane and ended up in Denver, Colorado, at midnight. She was supposed to be in San Francisco early the next morning to meet her new father-in-law who was coming from Chicago to present her and her husband with a wedding gift. They had been married only three weeks, and here she was running off with a near stranger to a distant city. She was, incidentally, a decent girl, a philosophy major at Berkeley, but we were both stoned out of our minds on pot. There were no unfaithful ideas on anyone's part. We walked the streets of Denver all night, came to our senses, and returned to San Francisco late the next afternoon.

My fifth and final experience with marijuana came when I had checked into an airport motel, driving a stolen car and without enough money to pay for more than one night's lodging. I had a lid [matchbox] full of grass with me, and I turned on heavy that night by myself. I had spent the afternoon looking over places where I might be able to cash some cheques the next day. For the first time in years I had let myself run completely out of expense money, *i.e.*, the few hundred dollars necessary to open up several bank accounts and to set up the area for a score. In addition to this I had worked this

part of the country twice before and was rather paranoid about hitting it again. On top of this my rent was due down at Big Sur, the utilities were about to be turned off, the refrigerator was almost empty, and my wife and child and the two hungriest dogs in the world were waiting for me to bring home the food.

So what did I do? I sat in that motel room for three days and nights smoking all the grass my lungs would hold. I was off in a dream world—I didn't care what was happening. I was not drinking because of "antabuse" in my system, so there is no question but that the villain was marijuana. On the fourth morning the manager got suspicious, checked my car, and, discovering that it was stolen, called the F.B.I. He made the mistake of calling me on the room phone before they arrived, however, in the hopes, evidently, of collecting the motel bill. This made me suspicious, and I got away from there with no more than twenty seconds to spare.

I had been living this kind of nightmare existence for seven years. Never had I been violent, never arrested for armed robbery, never done anything careless like this. A man on the run, living by his wits, has to be cautious and conservative to survive. Now, however, I drove that freeway at over a hundred miles an hour, down the main lane once, keeping half an eye out for a nice little bank to rob. I came back up the main lane, parked at the first bank I had spotted, put my big, empty air pistol into my belt, and walked in the front door.

I had read of bank robberies yielding only one or two thousand dollars, and I thought I would be clever, so before I pulled my gun I asked the teller for five thousand dollars' worth of traveller's cheques. After she counted and sorted out the cheques she asked me for my money. This was the moment of truth. As I put my hand on the butt of the gun, my good senses, such as they were, returned, and I seemed to realize what I was about to do. I couldn't pull this gun on this little girl. Besides, I was sure to be identified within hours; they would see the car; the F.B.I. knew I had it and were now aware that I was in town that very morning. And bank robbery sentences begin at fifteen years. With my record I was a certainty for at least twenty-five, perhaps fifty years.

So I pretended I had left my money in the car, and got out of that bank as poor as I went in. I managed in the next few days to gather enough money in my usual manner to see my family through a few months and got out of this situation by pure good fortune.

But within two weeks I wound up in the neuro-psychiatric institute in Los Angeles. I was seeing cops and F.B.I. agents everywhere. I entered the hospital under an alias after jumping from the exit door of a jet airliner about to depart. I thought the passengers were all police—after me. I should have stayed at this hospital as long as they would have me, but I left after only three weeks. They put me on closed circuit TV state-wide hook-up one day, and I got scared and left the next day.

I spent the next month aboard airliners going around and around the country to no purpose. I

stopped in Chicago and saw a psychiatrist at the Illinois Psychiatric Institute. He took one good look at me and checked me into the hospital ward. Here I found a friend from Berkeley. He was in another world. The doctors told his wife he might never recover. He, like his wife and so many of our friends, was a dropout from Berkeley. I was a college dropout also, but I had dropped out some years before because of my drinking problem. Now here were all these teenagers doing the same stupid thing, but with drugs.

*To this day I am convinced that marijuana had a serious, lasting effect on my brain and emotions. I have never been the same since my first smoke, and I know others in similar condition.* I know it makes you a danger on the road. It changes your values. The type of people who might go my way in life may be more attracted to marijuana and develop a need for it. Thus the kind of people you find yourself associating with once you are hooked, is another negative factor to contend with.

*Is smoking marijuana harmful to the average normal person who takes it in moderation? I believe it is. Besides, is smoking a cigarette harmful? Marijuana requires deep lung-inhaling, the worst kind. Does it lead you into hard-drug addiction? Perhaps, and especially if they put you in prison where you come into contact with junkies, pushers, all kinds of addicts and future connections.*

In all honesty, however, liquor is more harmful both individually and on a nation-wide scale. For me pills [amphetamines and barbiturates] were more deadly than even liquor. *I was hooked on pep pills and went through three and a half years of real addiction that made even the nightmare of alcoholism seem mild in comparison.* Once, while high on dexamyls, codeine, seconal, and sherry wine, I drove through seven or eight red lights at over 100 m.p.h. There was no chasing me; I just felt invincible.

But if the only bad effect of marijuana was impairment or driving ability, that alone is sufficient argument against it. A car is a dangerous weapon in the hands of any kind of drunk. Every day some of us run down, kill, and maim your friends, your little children, perhaps yourselves. Marijuana is just another coal on the fire that already burns far too hot. *We don't know exactly what it does to us permanently, but the little joy it affords just isn't worth the risk.*

I know how hard it is to reach through to you other heads out there. Three and a half years ago I wouldn't have read an article like this, let alone be writing it. I was sure, so sure, that I knew it all. But stop and think. J. Edgar Hoover and all the rest of the F.B.I. establishment may be right. Our primary commitment in our personal struggle to survive is to the truth. After laying hold of that we can make moral judgments.

Finally, marijuana is not all that groovy that we should take such a chance for it. Nothing beats clean living. Prison life is a psychological nightmare. But I admit that I am happier and healthier in here since I stopped smoking and drinking and taking pills and drugs than I ever was in the free world. I missed so much of the beauty of life out there chasing after these phantoms of the dusk. ◆



# IS POT AN ENIGMA TO YOU?

It might help you to  
answer the question if you  
know what the experts say

WHEN asked by the University of California to list the cases of adverse drug reactions they had treated during the past eighteen months, the doctors in Los Angeles County said they had treated 2,389 patients who had taken LSD. In second place was marijuana, with 1,887 cases. "Another seldom-discussed aftermath of pot smoking is "the spontaneous recurrence of the marijuana effect." In other words, long after you have quit smoking the stuff, you repeatedly get "turned on." Psychiatrist Martin Keeler of the University of North Carolina School of Medicine has recently seen four such cases."—*Reported by Sidney Katz, in the Toronto "Daily Star," October 11, 1968.*

"A sufficient dose of marijuana is capable of producing all of the effects of hashish and even LSD, which is conceded to be one of the most powerful drugs known to man. To resolve the dispute, it is enough to say that for certain individuals, and for all individuals, a large dose of marijuana's active ingredients causes temporary insanity. . . . The important question for society is no longer in what manner marijuana use causes crime, but rather how many crimes would not be committed but for the addition of this drug to the social environment."—*Henry L. Giordano, U.S. Commissioner of Narcotics.*

"No one, of course, recommends the use of marijuana nor does anyone deny that there are evil effects and consequences associated with using it. . . . It is also undeniable that marijuana intoxication may sometimes lead to car accidents and to irresponsible or criminal acts."—*Alfred R. Lindesmith, "The Addict and the Law," page 234.*

"We're also beginning to see cases in which a marijuana high comes on again spontaneously, weeks after the person has had a high.

It's the same thing that happens with LSD. We've also had some young people with acute psychoses brought on by marijuana."—*Dr. Herbert A. Raskin, Clinical Associate Professor of Psychiatry, Wayne State University.*

"It has become popular with those who would legalize marijuana to claim that its use is no worse than the current use of alcohol. . . . Surely it is not valid to justify the adoption of a new vice by trying to show that it is no worse than a presently existing one. It is true that alcohol abuse also constitutes a major social problem but the social damage which would result from a permissive use of marijuana cannot, like some finely-balanced equation, be cancelled out by placing a measure of social damage resulting from alcohol opposite it. The result can only be additive."—*Attorney Donald Miller, "Narcotic Drug and Marijuana Controls," a paper presented at the National Association of Student Personnel Administrators' Drug Education Conference, Washington, D.C., November 7, 8, 1966.*

"Cannabis [marijuana] has no known use in medical practice in most countries of the world, including the United States."—*Council on Mental Health and Committee on Alcoholism and Drug Dependence, "Dependence on Cannabis [Marijuana]," JAMA, 201:368-371 (Aug. 7, 1967).*

"The prepared product of cannabis sativa plant, while having very little useful medical use, is capable of profoundly disturbing the brain cells and introducing acts of violence, even murder. . . . It is in fact a fairly vicious and dangerous thing of no value whatever to humanity and deserving of nothing but the contempt of civilized people."—*Statement by the Egyptian government (1 60), quoted by E. R. Bloomquist, M.D., in "Marijuana," page 29.*

# STARS OVER AMERICA

by H. M. S. Richards

It is not generally realized that Christ uttered some of the most detailed prophecies about world history until the end of time. History has thus far proved them true, and leads to the conclusion that we are now on the threshold of God's D-Day. Among some unique features predicted by Christ is one that was fulfilled by . . .

THIS story concerns Christ's own prophecy of world history. This prophecy was spoken on the Mount of Olives near Jerusalem in Palestine. Did it include forecasts of events in North America, as well as other parts of the world? Have these events taken place? And if so, where do we stand in the course of time in relation to the end of the world, which was the subject of Christ's prophecy?

Our Lord was soon to die upon the cross, and then return to His Father in heaven; and He was preparing His disciples for His departure. When He spoke of the coming desolation of the sacred temple at Jerusalem (A.D. 70), the disciples were astonished.

"Master (said one), see what manner of stones and what buildings are here! . . . (And the Lord replied):

"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down." Mark 13:1, 2.

These words were spoken right in the temple. A little later Christ and His disciples were alone on the Mount of Olives overlooking the city, and they came to Him and said:

"Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

In His answer, Jesus spoke first of the fall of Jerusalem. He foretold the experience that would come to His Church through the Dark Ages that would follow. Then He described the events of the latter days and the signs that would show His advent to be near at hand. Finally He pictured the very scenes of His glorious appearing in the clouds of heaven.

## Matthew's record of prophecy

The most complete record of this prophecy is found in the twenty-fourth chapter of St. Matthew's gospel. In the first fourteen verses of this chapter, Christ really answers both questions: When shall these things come upon Jerusalem? and What shall be the sign of the end of the world? In these verses are pictured the general conditions that would exist in the last days of the Jewish state and, on a yet larger scale, in the course of world history. Jesus foretold the rise of false christs, the coming of wars, famines, and earthquakes in divers places. These things were fulfilled in that generation, before Jerusalem fell. *But as we read prophecy we see a wider application, and a yet greater fulfilment of these*

predictions through the course of history since that day, increasing as the end draws near.

Before the end of the Jewish state in A.D. 70, the believers carried the Gospel to all the known world of their day. (Colossians 1:23.) But in these latter days in which we live, there is to be a still wider proclamation of the Gospel as foretold in the fourteenth verse:

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The remarkable fact is that despite the problems of war and nationalism, the Gospel is being more widely preached today than ever before in world history—thanks to radio, TV, and the press, as well as the living preacher in every land. The Bible itself is available in over 1,000 languages.

### Jerusalem's holocaust

Jesus spoke briefly of the last days of Jerusalem, a mighty fortified city at that time. It was the site of the holy temple of God. The Christians were warned that *when they should see the city compassed with armies they would know that the desolation was near and that they were to flee to the mountains.* (See Luke 21:20-22.)

Some who heard this, might well have asked: How could they flee when the city was surrounded? History tells us that they did. When the armies of General Cestius, the Roman commander, surrounded Jerusalem, he decided that it was useless to try to capture such a strongly fortified place. *"He retired from the city," said the Historian Josephus, "without any reason in the world."*

The watching Christians knew that this was their signal. They fled from the city and out of the country round about, and retired to a little place called Pella, a good many miles north-west. Jesus had warned His disciples:

"Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20.

This prayer was answered, for it was in the autumn, and on a week day, that their escape was made. According to historians, it was evidently on Wednesday, the eighth of October.

### Million killed

Later the Roman armies returned, and the city was destroyed in A.D. 70 with a loss of over a million people. The Roman commander in charge of the destruction of Jerusalem in his final siege was Titus, later to become emperor. He erected a triumphal arch in Rome, which may be seen today, on which the Jewish captives are pictured. Also, one may see there representations of the golden candlesticks and other treasures from the temple.

Jesus loved the city of Jerusalem. In fact, when He thought of its destruction, He wept over it, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:42.

Having foretold the destruction of Jerusalem, Jesus more fully answered the second part of the disciples' question:

"What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

He declared that there would be a time of great tribulation. This is brought to view in Daniel 7:25 and other texts—for instance, Matthew 24:21, 22. It was to be a long period of persecution, but it would be shortened "for the elect's sake."

### False ideas

He passed rapidly over these themes and then spoke of false ideas regarding His coming.

"If any man shall say unto you, Lo, here is Christ, or there; believe it not.

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect.

"Behold, I have told you before."

The disciples were forewarned, and we need this warning today, for to be forewarned is to be forearmed.

"Wherefore [Jesus said] if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chamber; believe it not.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:23-27.

*The second coming of Christ will be a world-wide event.* He will not come secretly to an elect group. He will not appear in some desert resort, or desolate place. True, His coming will surprise those who are not looking for Him, as a thief in the night surprises those who are not watchful. Nevertheless, when He comes "every eye shall see Him" (Revelation 1:7), and all the glory of heaven will burst upon a quaking world.

### Signs of His coming

Next His outline of prophecy presents signs that would show when His coming is near. And here is where we find the definite prediction of "stars over America." These are His words: "Immediately after the tribulation of those days. . . ." This "tribulation" brings us to the beginning of the modern age, after the period of the Middle Ages with its bitter religious persecutions in which ninety million died for their faith.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

"And then shall appear the sign of the Son of man in heaven." Matthew 24:29, 30.

In Luke's gospel we find a parallel record of this same prophecy of Christ's in these words:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:25, 26.

These same signs are mentioned by the prophet in the book of Revelation:

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:12, 13.

#### Four great signs

Notice that there are four great signs of Christ's approaching advent listed here:

- First, the great earthquake;
- Second, the darkening of the sun and moon;
- Third, the falling of the stars;
- Fourth, distress of nations with perplexity.

Now, as to the time when these signs were to take place. This prophecy points out the approximate time that the first sign that He gave would appear—the darkening of the sun. He said it would be "immediately after the tribulation of those days." And the great earthquake of John's vision was to precede this sign in the heavens.

History tells us that the Renaissance, followed by the Reformation of the sixteenth century, cut short the days of religious intolerance. The liberalizing influence of the Word of God stilled persecution to a certain extent. But the era of enlightenment, the force of world opinion and the settlement of North America, Australia, and other lands, helped—in the

good providence of God—to bring freedom of religion and of opinion.

By about the middle of the eighteenth century any general persecution had ceased. Here, you might say, the days of tribulation ended. *Let us scan the record of history from this time on to see if the appointed signs did appear. As we look, we find these events taking place in the very order predicted.* First, the great Lisbon earthquake of 1755; second, the Dark Day of 1780; third, the falling of the stars of 1833; and fourth, general conditions betokening the end. "There shall be signs," the Saviour said. Let us study the events, for they are signs that the great day of the Lord will soon break.

First, the great Lisbon earthquake of November 1, 1755. As the prophecy said, it would be a "great earthquake." The geologist, Prof. W. H. Hobbs says of it: "Among the earth movements which in historic times have affected the kingdom of Portugal, that of November 1, 1755, takes first rank, as it does also in some respects, among all recorded earthquakes. . . . In six minutes sixty thousand people perished."

There probably has been no other earthquake that has set the world thinking of the great day of God as did this one. Even Voltaire, the French philosopher, was profoundly moved by it. "It was the last judgment for that region," he wrote. "Nothing was wanting to it except the trumpet." In an age of rationalism and unbelief, men were made to realize their human helplessness and earth's instability. People all over the western world were shocked by it. Its message was borne, not only to those of one little country, but to all men.

#### The dark day

Next we come to the great Dark Day of 1780. "The sun shall be darkened," said Jesus. And the prophet John said, "The sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12. True to the very order of the prophecy, this event took place—not in Europe this time, but in America. It was called the great Dark Day. On May 19, 1780, the sun was darkened, and the following night the moon did not give her light. The poet Whittier speaks of it in his poem, "Abraham Davenport."

"It was on a May day of that far old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the spring,  
Over the fresh earth and the heaven of noon,  
A horror of great darkness. . . .  
Birds ceased to sing, and all the barnyard fowls  
Roosted; the cattle at the pasture bars  
Lowed, and looked homeward; bats on leathern wings  
Flitted abroad; the sounds of labour died;  
Men prayed, and women wept; all ears grew sharp  
To hear the doom blast of the trumpet shatter  
The black sky."

*A full explanation of this has never been given, but history records that the event took place. We are not concerned with what caused it—only with the fact that it did occur. And, it came at the right time, too, following the earthquake, according to*



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The "star" shower of 1833 was the greatest meteoric display in recorded history, and precisely fitted the Bible prophecies relating to the end of time.

the prophecy of Jesus. The thoughts of many turned to the judgment day, for they thought the end of the world was upon them.

### The great star shower

Now, the third great sign predicted by Jesus—"the stars shall fall from heaven."

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13.

On November 13, 1833, this great event took place over North America, one of the most vivid astronomical phenomena ever to occur. It was a mighty meteoric shower with swarms of shooting stars that seemed to come from one point in the heavens, the Constellation of Leo, and spread out in all directions. This event was studied not only in America, but also in Europe and other parts of the world where it commanded the attention of men.

The French astronomer Flammarion says that the density of the star shower compared to "half the number of flakes which we perceive in the air during an ordinary shower of snow."

This sign made a solemn appeal to all the world. People felt that the day of judgment and the end of the world had come, or was coming.

On November 14, 1866, a great meteoric shower took place in Europe, reminding the world of the supreme display in 1833. It was once predicted that these displays would appear every thirty-three years. *Chambers' Astronomy* declares that they might be expected to reappear with great brilliance in 1899. The November date of that year passed, and the spectacle of 1833 has not been repeated.

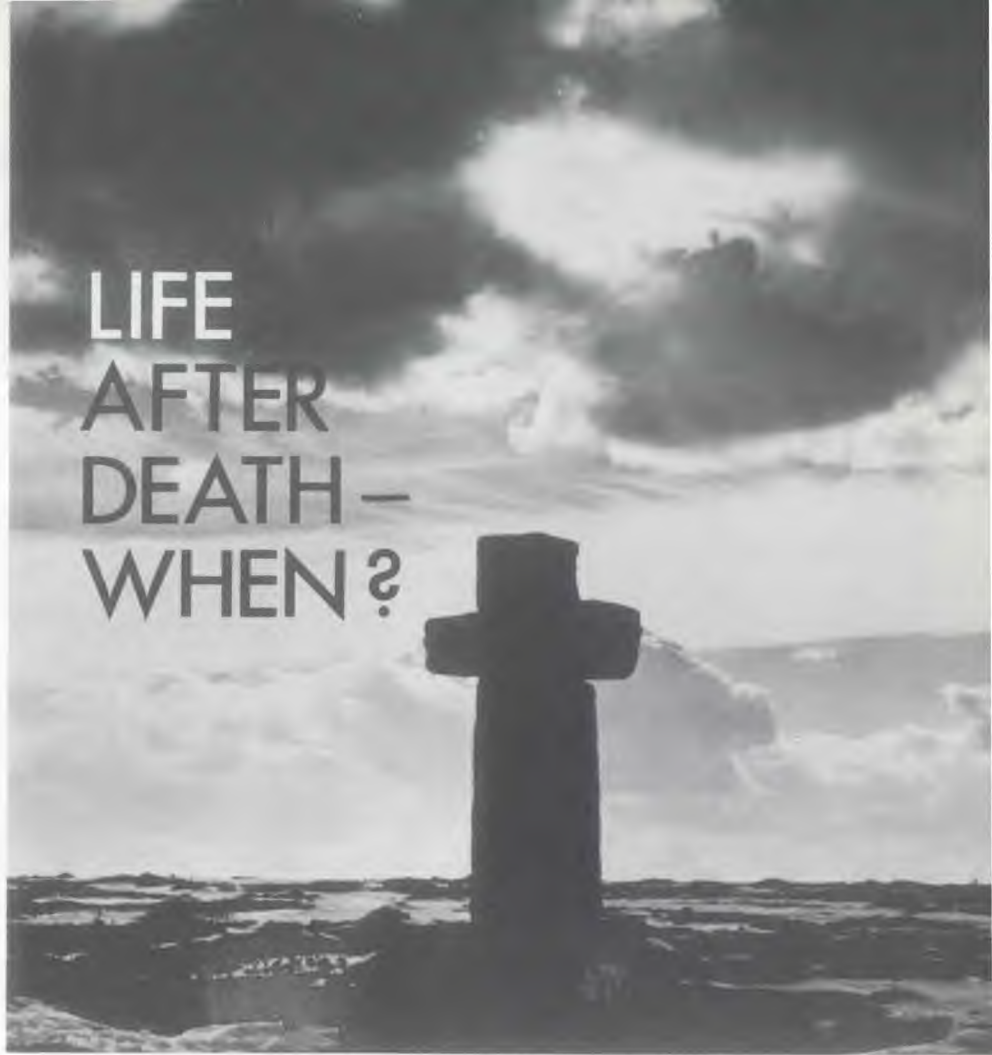
So the prophecy of Christ was fulfilled to the letter—the great earthquake [1755], the great Dark Day [1780], the great star shower over North America [1833]. It may be that on a yet more awful scale these phenomena may be repeated in the days before us, when will be seen the last shaking of the powers of heaven as they roll back like scroll, the immediate prelude to Christ's glorious appearing.

In His prophecy Jesus was not emphasizing the events to take place at His actual appearing, but the signs that would foretell that His coming is drawing near. Listen to His words:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

These things began to come to pass long ago. We have every reason to be assured and cheered, knowing that the day of eternal redemption is near at hand. ♦

# LIFE AFTER DEATH – WHEN?



## Bible dialogue

by J. R. Spangler

**O**UR discussion in this issue centres on the theme of life after death when Christ returns.

*My first question, directed to the apostle Paul, is in the form of a request. Would you repeat your statement made to the Christian believers at Corinth which indicates our joy in Christ could not possibly be limited to this present life?*

"If it is for this life only that Christ has given hope, we of all men are most to be pitied." 1 Corinthians 15:19, N.E.B.

*In the context in which this strong statement was made, we find the hope of a future resurrection of the people who die "in Christ." But tell me, what has this to do with the second coming of Jesus Christ?*

"For this we declare to you by the Word of the Lord, that we who are alive, who are left until the coming of the Lord, shall not precede those who have fallen asleep. For the Lord Himself will descend from heaven with a cry of command, with the Archangel's call, and with the sound of the trumpet of God *And the dead in Christ will rise first*; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and

so we shall always be with the Lord." 1 Thessalonians 4:15-17, R.S.V.

*In other words, Paul, you are making it clear that one of the grand events to take place simultaneously with the second coming of Christ is the resurrection of the righteous dead. Therefore, a hope of any life after death must rest on a strong belief in the second coming of Christ. In short, a hope in one event means a hope in the other!*

*How did you climax your graphic description of Christ's coming 'in the clouds of heaven?*

"Therefore comfort one another with these words." 1 Thessalonians 4:18, R.S.V.

*I turn to Jesus Himself with the question: Master, Paul just stated that it will be Your voice which will give life to the dead at Your second coming. Didn't you personally state the same thing?*

"The time is coming when all those who are dead and buried will hear His voice and out they will come—those who have done right will rise again to life, but those who have done wrong will rise to face judgment!" John 5:28, 29, Phillips.

*I see. You stated that a time is coming when there*

will be a resurrection of both the righteous and the wicked. For the righteous this glorious event must take place at Your second coming, as Paul said it would. Do you have any further statement regarding this glorious event?

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

This evidently is the very statement to which Paul referred, for he mentions the sound of a trumpet, along with angels involved in gathering the righteous together when You return. What a never-to-be-forgotten event that will be! I am awed at the thought of seeing you face to face in that grand day. No wonder this has been the hope of Christians all through the ages.

Peter, I think you once made a statement which tied the second coming of Christ and the resurrection of the righteous with the resurrection of Christ after His crucifixion. Just how did you say that?

"Praise be to the God and Father of our Lord Jesus Christ, who in His mercy gave us new birth into a living hope by the resurrection of Jesus Christ from the dead! The inheritance to which we are born is one that nothing can destroy or spoil or wither. It is kept for you in heaven, and you, because you put your faith in God, are under the protection of His power until salvation comes—the salvation which is even now in readiness and will be revealed at the end of time." 1 Peter 1:3-5, N.E.B.

We are happy to have a lady member on our panel today. She is the sister of Mary and Lazarus of Bethany. These three people repeatedly entertained Jesus in their home, and probably many of our listeners today will remember Martha as a good housekeeper.

Of course you remember, Martha, that when your brother died you made a statement regarding your belief in a resurrection at the last day. Jesus had just said to you, "Thy brother shall rise again." John 11:23. Would you share with us your reply to Christ?

"I know that he shall rise again in the resurrection at the last day." John 11:24.

When we compare your statement, Martha, with the others which have just been made, it certainly shows that all of you agree that "the last day" and the second coming of Christ are the same event, and that when He returns there will be a resurrection of the righteous dead.

Job you lived before the time of Moses, and you asked the question which man has repeatedly asked since death began. What was that question?

"If a man die, shall he live again?" John 14:14.

What is your answer to that question?

"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:14, 15.

This must take place at the second coming of Christ as the Master Himself put it, and also the apostle Paul. You made an amazing statement at our last session which made your own future resurrection

at Christ's coming so clear and positive. Please repeat this for us.

"I know that my Redeemer liveth, and that He shall stand up at the last upon the earth: and after my skin hath been thus destroyed, yet from my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25-27, R.V.

We would appreciate some comments from our next panel member, the prophet Isaiah. He lived approximately seven hundred years before Christ came the first time to this earth. I understand, Isaiah, that you have a very clear concept of the simultaneous events of the second coming of Christ and the resurrection of the righteous. First of all, please repeat that passage which symbolically describes the death of the righteous as a hiding place.

"Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." Isaiah 26:20.

Then what will happen, Isaiah?

"For behold, the Lord is coming forth out of His place to punish the inhabitants of the earth for their iniquity, and the earth will disclose the blood shed upon her, and will no more cover her slain." Isaiah 26:21, R.S.V.

This is a most graphic description of the second coming of Christ, but didn't you say something about the resurrection of the righteous and even your own resurrection at this time?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

I see the hand of apostle Paul, who wishes to speak again. We are always glad to hear from Paul, and I am sure he has something to say which will climax our discussion.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet: For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51, 52.

No wonder you long to see the Lord return, Paul, and surely all of us here today have no greater desire than to have this event take place soon. Think what it will be when the graveyards will be turned into places of rejoicing and the righteous shall come forth. I know I speak for all of us when I say that it is our greatest desire to hasten that day when death will be banished forever and we will live eternally with Jesus our Redeemer and Life-giver. ◆

## SOLUTION TO BIBLE CROSSWORD

(See page 28)

**ACROSS:** 1. Deliverance. 7. Spies. 8. March. 9. Ira. 10. Ought. 12. Nahor. 14. Rinse. 17. Manna. 19. Reu. 20. Gomer. 21. Shobi. 22. Destruction.

**DOWN:** 1. Discouraged. 2. Lying. 3. Visit. 4. Roman. 5. North. 6. Exhortation. 11. His. 13. Ava. 15. Names. 16. Error. 17. Music. 18. Naomi.



**O**NLY a little more than a century ago man's most rapid means of communication was by special courier on horseback. The United States' greatest land victory in the War of 1812 took place two weeks after peace had been declared, because the British and American commanders in charge had not heard that the war was over!

Today it is possible to reach practically every person in the civilized world almost instantaneously with important news.

### A grave international crisis

Like a clap of thunder the crisis over Cuba broke upon an unsuspecting world on October 22, 1962. In a dramatic half hour that night fifty million Americans saw and heard the President of the United States present the sobering facts by radio and television and announce the course of action the government proposed to take.

Sheaves of photographs had furnished staggering proof of a massive, breakneck buildup of Soviet ballistic missiles. Already in position were several medium-range missiles able to visit nuclear destruction on major cities including Washington. As the President spoke, one third of the nation was only moments away from possible annihilation. Other launching sites were being readied for intermediate-range missiles that could be hurled at cities as far away as Los Angeles. Jet bombers with nuclear capability were being uncrated and assembled.

What happened in Cuba constituted an explicit threat to the peace and security not only of all Americans, but of the whole world.

### An infinitely greater crisis

Today, another and infinitely greater crisis looms ominously on the horizon. Arnold J. Toynbee, perhaps the greatest living historian, warns that "our

civilization is in its time of troubles." He speaks of a "swift succession of catastrophic events on a steeply mounting gradient," which he says "inevitably inspires a dark doubt about our future, and this doubt threatens to undermine our faith and hope at a critical eleventh hour which calls for the utmost exertion of these saving faculties."

The nature of the great crisis that confronts us today, in the space age, is vividly set forth in the thirteenth chapter of Revelation, last book of the Bible. This prophecy points forward to a time when Church and state will unite to coerce the conscience, a time when the civil law will be brought into sharp opposition to the revealed will of God, a time when every man will be compelled to choose between allegiance to human authority and allegiance to divine authority.

According to Holy Writ, an attempt is to be made to brain-wash the world into accepting the leadership of Satan, disguised as Christ. The vast majority of the human race will be deceived, and those who choose to be loyal to God will not find it easy to stand alone. That will be a time to try men's souls, a time when only those who purpose to be true to God at the cost of life itself, if need be, will be able to resist the tremendous forces exerted to shake their faith. Only those who prepare for that time of crisis now, by making Christ the centre and circumference of their lives, will stand firm in that day.

### A divine warning

Happily, God has not left the world to drift blindly into that fearful future crisis. He has provided sufficient information concerning the issues involved to enable us to prepare intelligently for it, and has promised a special gift of divine grace and fortitude to all who choose to remain loyal to Him. In the threefold message recorded in Revelation 14:6-12

Before the great turning points in history God has sent warning messages. As the world now faces the "great day of God Almighty" He now sends His . . .

# Last Warning Message

Presented by Raymond Cottrell

God warns specifically against the satanic programme foretold in chapter 13, and broadcasts His own last urgent appeal to the world. Of the fact that it is, indeed, the last call of divine mercy there can be no doubt, for immediately following its proclamation John saw Christ descending from heaven to reap earth's harvest. (Revelation 14:14-20.)

Seen in this perspective, the three-fold message of Revelation 14:6-12 deserves our closest scrutiny. Here John relates that he saw three angels encircling the earth—or "flying in mid-heaven," as he expresses it—where they can readily be seen and heard by all men everywhere, one following another in rapid succession and each in turn proclaiming his own distinctive part of the appeal. How could a universal message for men in the space age, with its space-ships and communication satellites, have been pictured more appropriately? In the symbolism of the Book of Revelation these angels represent the Church as it completes the Gospel commission originally entrusted to it by Christ. (Matthew 28:19, 20.) In the divine economy of the plan of salvation, Heaven's messages to men are always proclaimed by His loyal representatives on earth.

## The first angel's message

In a loud, clear voice, the first of the three angels addresses his message "to those who dwell on earth, to every nation and tribe and tongue and people." (Revelation 14:6, R.S.V.) It is universal in application, and it is given in a manner to command world-wide attention.

This angel, says John, has the "eternal Gospel" to proclaim. What, we ask, is the "eternal Gospel"? The word *Gospel* means "good news." According to the Scriptures, the Gospel is the good news that "God so loved the world," lost as it was in sin, "that He gave His only . . . Son" to be our Saviour, and

that "while we were yet sinners, Christ died for us." It is the good news that "God was in Christ, reconciling the world unto Himself," and that "while we were enemies we were reconciled to God by the death of His Son." It is good news that although "the wages of sin is death," nevertheless "the free gift of God is eternal life in Christ Jesus our Lord," and that "whoever believes in Him should not perish but have eternal life." (John 3:16, R.S.V.; Romans 5:8; 2 Corinthians 5:19; Romans 5:10; 6:23, R.S.V.)

But that is not all. The everlasting Gospel is also the good news that Christ "rose again" from the grave, that He "ascended to the Father," and that He "always lives to make intercession" for us. Finally, it includes the good news that soon, very soon, Jesus "will appear a second time, . . . to save those who are eagerly waiting for Him," and to inaugurate His own eternal righteous reign. (1 Thessalonians 4:14; John 20:17, R.S.V.; Hebrews 7:25; 9:28, R.S.V.)

Next in this great proclamation is the appeal: "*Fear God and give Him glory, for the hour of His judgment has come; and worship Him who made heaven and earth, the sea and the fountains of water.*" Revelation 14:7, R.S.V. This appeal summons men to reverence and honour God, and to make Him first in their lives.

But there is also a new note to this message—*God's great final judgment hour has struck!* The certainty of a great final day of judgment that brings this age to a close and ushers in God's eternal kingdom was stressed by the Bible writers generally. Paul, for instance, declared that God "has fixed a day on which He will judge the world." (Acts 17:31, R.S.V.) He wrote to the Christians at Rome about "that day when, according to my gospel, God judges the secrets of men" (Romans 2:16, R.S.V.), and to those at Corinth: "We must *all* appear before the judgment seat of Christ, so that each one may receive good

or evil, according to what he has done in the body." (2 Corinthians 5:10, R.S.V.) Solemn thought indeed!

### The second angel's message

Following close behind the first angel comes the second, proclaiming the second part of the threefold message: "*Fallen, fallen is Babylon the great, she who made all nations drink of the wine of her impure passion.*" Revelation 14:8, R.S.V. What is Babylon, and what is meant by its fall?

In the Book of Revelation, "Babylon the great" stands for all apostate forms of Christianity. Throughout ancient times Jerusalem and Babylon were mortal enemies. They stood as the two great focal points in the age-long conflict between good and evil. Soon after the dawn of history Babylon began to defy God and to oppose His will on earth, and became the chief agent of Satan's master plan to control the human race. It was the traditional foe of God's chosen people, the Hebrews, who suffered more cruelly at the hands of the Babylonians than from any other foreign tyrant except possibly the Romans.

Today, "Babylon the great" stands for all heterodox, apostate religious organizations that have fallen away from the "eternal Gospel." It is the Bible's own designation for apostate Christianity in the great final conflict between good and evil. The "wine" of Babylon stands for heretical teachings proffered as God's own truth. John saw the people of earth "drunk" with these false doctrines, and Babylon the great "drunken with the blood of the . . . martyrs of Jesus" (Revelation 17:5, 6)—that is, of all who refuse to accept her errors and to submit to her authority.

The first angel's message is thus a call to worship God according to the eternal Gospel; and the second, a warning against all substitute gospels.

### The third angel's message

Following quickly the first two came the last of the three angels, proclaiming in a loud voice: "*If any one worships the beast and its image, and receives a mark on his forehead or on his hand, he also shall drink the wine of God's wrath, poured unmixed into the cup of His anger, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment goes up for ever and ever; and they have no rest, day or night, these worshipers of the beast and its image, and whoever receives the mark of its name.*" Revelation 14:9-11, R.S.V.

Whereas the first angel summons men to worship the God of heaven, and the second cautions against all substitute forms of worship, the third sounds a special alarm against worshipping the beast and its image, to which the preceding chapter of the Revelation points as the great apostasy of the last days.

*This angel pronounces the most solemn and fearful warning to be found in all Scripture.* It is a warning that those who yield their faith and submit to human authority in the last great crisis of earth will thereby "worship the beast and its image," and that

when they choose to reverence the counterfeit Sabbath as it will then be enforced by human laws, in full knowledge that it is not God's appointed day of rest and worship, they will receive the "mark" of the beast. Whereas Revelation 18 warns that an apostate Christianity in league with the civil power will threaten with death those who refuse to worship the beast and its image, the fourteenth chapter warns that all who comply with that demand will automatically incur God's death sentence.

*This supreme dilemma will confront every living soul with a personal test and will precipitate the great final crisis between those who choose to be loyal to Christ and those who yield their allegiance to Satan.* Christ counselled His disciples, under such circumstances, not to "fear those who kill the body but cannot kill the soul," but rather to "fear him who can destroy both body and soul in hell." (Matthew 10:28, R.S.V.) Soon, the whole world will be united against God and against His faithful people, and there will be no place to hide except under the shadow of the Almighty. (See Psalm 91.)

All other warnings of divine judgment recorded in the Scriptures are tempered with infinite mercy and longsuffering. That of the third angel is not. It is final. There will never be another chance. This time, divine retribution will be "poured unmixed into the cup of . . . [God's] anger." Men who choose to drink the wine of Babylon will one day have to drink the wine of God's wrath, which commences with the seven last plagues and ends in the lake of fire. (See Revelation 16; 20:7-15.)

### God's evacuation orders

For emphasis John repeats the three-fold message of Revelation 14 in the opening verses of chapter 18, stressing particularly God's call to His people to leave Babylon. The warning of the second angel is sounded again, "*Fallen, fallen is Babylon the great!*" and Babylon in her fearful, fallen, apostate condition is figuratively described as "a dwelling place of demons, a haunt of every foul spirit, a haunt of every foul and hateful bird." Then John heard another voice from heaven saying: "Come out of her, My people, lest you take part in her sins, lest you share in her plagues; for her sins are heaped high as heaven, and God has remembered her iniquities."

The three angels of Revelation 14 thus call men today to reverence, honour, and worship God as the Creator of all things, to return to the everlasting Gospel proclaimed by the prophets and apostles of old, to withdraw from any and every religious organization that has fallen away from the pure teachings of the Gospel, to recognize that the hour of God's judgment has come, and to order their lives in harmony with these sublime facts.

Today Christ is seeking intelligent, honest-hearted men and women to enlist in His last legion of faithful ones, and to take part in giving His last great message of mercy to the world. No higher privilege, no greater opportunity, has been accorded men in any generation. Will you answer the call? ◆

# WHO NEEDS A SABBATH?

by Donald Haynes

**S**OME will say: nobody!

But whatever our view the fact is—

Jesus made a Sabbath.

Jesus kept a Sabbath.

Jesus taught a Sabbath.

What Sabbath?

Jesus made the seventh-day Sabbath. That is He made His Sabbath on and out of the seventh day of the week.

The seventh day, then, is not an ordinary day. The hours of this special day are holy. It is the queen of the week, the high-day, a time of climax, of celebration.

Jesus made the Sabbath for man, He said. Not for Jews, but "for man." Not for angels, but for men. Not just for saints, but for men.

Jesus kept the Sabbath He had made at the end of Creation week. It was His custom to celebrate the Sabbath.

Jesus taught the seventh-day Sabbath. For example, He said that He was Lord of the Sabbath, a distinction He never cancelled, or changed in any way, or gave to any other day.

Again He precepted the Sabbath, the seventh day of the week, in His rest in Joseph's tomb. He brought this Sabbath rest to an end in His Sunday resurrection when He took up His activities again.

He also taught the Sabbath in His grain-threshing illustration to the disciples when He showed them how to really keep this day holy.

"Granted," says the questioner, "but was not all this changed by the time Jesus' beloved disciple John wrote about 'the Lord's day' in Revelation 1:10?"

A good question, this, to lead the inquirer back to the facts. This expression "Lord's day" occurs just once in all the Bible, and this is it. Notice in this text and context, too, that there is no identification at all with any particular day of the week.

So, where is the truth-seeker to go for a definitive as well as an authoritative answer to the question, *Which day is the Lord's day?*

Let's try the Bible. Three times in the Good Book inspiration approximates this wording "Lord's day" without actually using it.



Now a lot of authorities from a lot of churches in a lot of centuries have written a lot of words on this subject, and have been accepted by a lot of fine people. It all adds up to a most interesting and profitable study. It is to be earnestly hoped that each one will stay with it not only until he finds the answer, but Jesus' own answer.

For now, a brief look at these three approximations, and an invitation to you to settle it with God. His way. For your own good.

In Isaiah 58:13, 14, Jesus calls the seventh-day Sabbath, "My holy day."

In the Fourth Commandment of the Decalogue (Exodus 20:8-11) Jesus says it is "the Sabbath of the LORD."

And in Mark 2:27, 28, Jesus calls Himself the "Lord also of the Sabbath."

Which day is the Lord's day? *Ans.* The Sabbath.

Which day is the Sabbath? *Ans.* The Seventh-day, Saturday.

Who needs a Sabbath?

Everybody! God made the Sabbath "for man." ♦

## PICTURE CREDITS

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# War on Leprosy

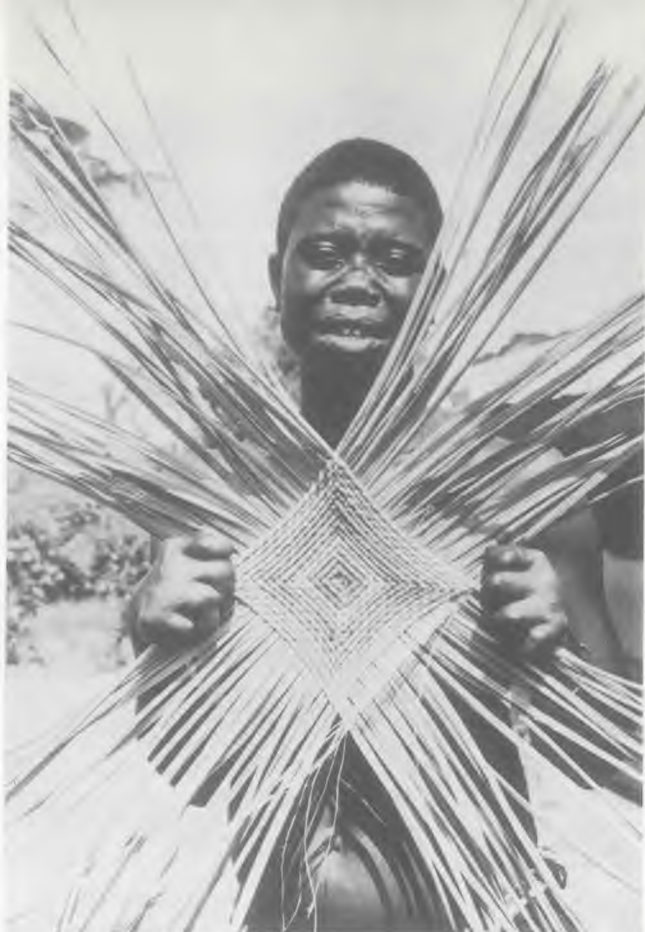
Leprosy is still a major problem in the warm areas of the world. Almost negligible in western Europe, it affects as many as 10 per cent of the population in certain areas of Africa.

World-wide Advent Missions, with which this magazine is affiliated, constantly crusades against it by means of clinics, hospitals, and leprosariums located in Africa, India, the South Seas, and other areas.

In Sierra Leone, West Africa, where 3 per cent of the population have leprosy, the large government leprosarium at Masanga is operated by World-Wide Advent Missions.

Its main aim is to provide treatment for leprosy—by physiotherapy to prevent deformities; by medication; by prescribing a good, balanced diet; and by reconstructive surgery to neutralize disfigurement.

Our photographer Paul Sundquist recently visited Masanga, and brought back these photos.



Top.—Having lost the larger part of his fingers through leprosy, Saliya Koroma has been taught to weave baskets at Masanga.

Above left.—E. Moon, director of Nursing Services, at the S.D.A. Ile Ife Hospital, Nigeria.

Above right.—Child of a leper patient at Masanga, little Ball Conteh feels safe in the arms of Nurse Maj-Britt Jansen.

Left.—Leprosy patient Foday Kanu weaving on his primitive loom at Masanga Leper Colony, Sierra Leone.



## NEWS and VIEWS



**"ONE IN A THOUSAND."**—Statistics show there is only one divorce in every thousand marriages where Bible study and prayer are daily practised in the home. This contrasts remarkably with rocketing divorce rates generally. In California they have reached an all-time record of 50 per cent.

*Comment.*—The moral fibre and strength of society is a direct reflection of its homes, for homes are the heart of society. Homes that are well ordered and well integrated generally breed children who are an asset to society. The corollary is that as the number of such homes declines, the strength and stability of society declines in direct proportion. Jesus said: "If you seek God first, all your needs will be supplied." (Matthew 6:33.) This divine guarantee is important. But it is conditional. Millions have proved the truth of it. They know how remarkably well it works. In the context of this guarantee, our "needs" include happy marriage and stable family life—as well as food and clothing. "God first," is the secret.

**NINETY-FIVE PER CENT** of Britons believe in God, according to an opinion poll quoted recently by the B.B.C. The remaining five per cent "don't know" [agnostics], or "don't believe" [atheists].

*Comment.*—When Miss Anne Sullivan, teacher of the famous Helen Keller who was deaf, dumb, and blind, attempted to teach her pupil about God, the girl replied: "I have always known there is a God."

All things being equal, a conviction that there is a Supreme Being who overrules all, and to whom we are answerable, is instinctive. The conviction can be frustrated or nurtured; but at least it is there to begin with, and it is one of the great distinguishing marks between man and beast. There is a rather hard-hitting Bible definition about this: "The fool hath said in his heart, There is no God." Psalm 14:1. About the hope of God's hereafter known as Heaven, with its immortality and enduring happiness, the Bible lists the conditions of inheritance. The following is basic: "Anyone who comes to God must believe that He exists, and that He rewards those who search for Him." Hebrews 11:6 (New English Bible).

**WHO IS A SAINT?**—Possible loss of England's "patron saint" has badly jolted true-blue patriots. St. George ("for merrie England") seems not to have been the heroic man of God some thought he was. Of course, few are so naïve as to accept his alleged encounter with the fire-belching dragon as anything other than a symbol of resistance to evil. Rightly or wrongly we have rather cherished the belief that St. George was somewhat more than either myth or nonentity. Now Pope Paul VI has been advised to downgrade him from his beatific elevation. So George's name

is to be dropped from the official list of "saints." This action is resented by some, including Dr. C. Ounsted who cites the Church of England's Article XXXVII, which says: "The Bishop of Rome [the Pope] hath no jurisdiction in the realm of England." Succumbing to the situation, others are casting around for a possible successor to the demoted George. These include St. Edmund, last English king of East Anglia; and St. Alban, first English martyr, beheaded for his faith on the spot where St. Albans Cathedral now stands. (Third century A.D.)

*Comment:* Bestowing of so-called sainthood is not really a human prerogative. The right belongs only to God. Only He knows the mind and heart, and therefore only He can rightly judge. Furthermore the Bible definition of sainthood would not limit it to folk featured in cathedral windows. It belongs to all who humbly accept Jesus Christ as their Saviour and Guide. On this basis, despite their shortcomings, the Christians at Ephesus were addressed by Paul as "fellow citizens *with the saints.*" Ephesians 2:19.

**"TRIPE" FOR THE MIND.**—"The new literates are in danger of being fed with tripe literature or propoganda." Dr. Ramsey, Archbishop of Canterbury, thus expressed his fears at a Mansion House luncheon recently. He stressed the need for Christian literature to be provided for developing countries where millions of hitherto illiterate people are learning to read. He said: "Many millions cannot read, many are becoming able to read; and the crisis arises, what are they going to read? There is an enormous literary vacuum and there are those ready to exploit the situation by selling tripe." The luncheon was arranged by the organization known as Feed the Minds—Joint Action for Christian Literature Overseas.

*Comment.*—The ancient truism is worth repeating: "Sow a thought, reap an action; sow an action, reap a habit; sow a habit, reap a destiny." The Bible says: "As a man thinketh in his heart, so is he." Thoughts are powerfully guided and created by what we read. Noble minds and upright characters largely derive from ennobling study. This stresses the need for that most ennobling of all books, the Bible—not only in developing countries, but also here in Britain.

**INSPIRED FAMILY CREED.**—*All:* Be subject to one another out of reverence for Christ.

*Wife:* Wives, be subject to your husbands as to the Lord.

*Husband:* Husbands, love your wives as Christ loved the Church and gave Himself up for her.

*Children:* Children, obey your parents in the Lord, for this is right.

*Father:* Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

*All:* Lord, give us power to keep our Family Creed.

Amen.

D. Brake.

**FORWARD REGARDLESS.**—Nothing will ever be attempted if all possible objections must be first overcome.—*Samuel Johnson.*

## Can modern Christians honestly believe in Creation ?

← page 25

what do leading scientists think of the attempt of the theologians to explain it by theistic evolution, that is, by the direct superintending power of God? George Gaylord Simpson, one of the most prominent evolutionists of our day, has emphatically opposed any ideas of theistic evolution. Julian Huxley has declared that there is no longer any need or room for the supernatural. And Goldschmidt again has spoken as follows: "The biologist does not receive any constructive help from such ideas and is free to ignore them."—*American Scientist*, January, 1952, page 85.

And so, as we review the history of evolutionary thought from Darwin's time to ours, we find all the outstanding men in the field—Darwin, T. Huxley, Spencer, Haeckel, Bateson, Clark, Goldschmidt, Simpson, and Julian Huxley—opposing any acceptance of the idea of theistic evolution. It ought to be perfectly clear, therefore, that the leaders in science do not allow any such interpretation.

As to the theological implications: "This theory (of organic evolution) involves long ages of misery and death among all the lower forms of animals before there was any human being to sin or rebel; and this pre-adamic misery and death among the animals are unaccountable, for why should they exist in a world subject to the wise and humane planning of the Creator? . . .

"The theory (of natural selection) makes the cruelty and treachery of the surviving animals the very ladder by which the human race came into existence, and the same bloody ladder the means by which the modern races have risen to their present superiority above 'primitive' man. Thus, according to this theory, God must have put a high premium on all those revolting and blameworthy characters which we now have to condemn and punish in human society . . . Obviously there must be something wrong with such an unethical method by which the human race arose, if a kindly and wise Creator had anything to do with man's origin."—George McCready Price, *If You Were the Creator*, pages 57, 58.

### The Bible completely reliable

Another well-known writer has summed up the situation very plainly: "Theistic evolution has, of course, been generally adopted in modernistic and liberal churches and seminaries for almost as long as Darwinism has been popular among scientists. Fundamentalist and other conservative schools and churches have, for the most part, reacted healthily against these trends and have maintained a vigorous insistence on the full reliability of the Biblical account of origins by special creation.

"But especially since the termination of World War II, with the rise of new-evangelicalism and the desire of erstwhile fundamentalists to attain intellectual rec-

ognition from the world, no doubt with the sincere desire to win more of the educated classes to conservative Christianity, there has come a continually increasing accommodation to theistic evolution in the thinking of these people. . . .

"It would easily be possible to present voluminous documentation of the asserted defection of a large segment of latter-day evangelicalism to theistic evolutionism. Neither the sincerity nor the good intentions of these brethren is questioned, but the writer strongly believes that *the long-range results of these defections will prove tragic.*"—Dr. Henry M. Morris, *Studies in the Bible and Science*, pages 89, 90.

Dr. Morris proceeds to give reasons why he feels that evolution of any kind, theistic or not, cannot on valid basis be harmonised with a literal interpretation of the Bible record of creation. Let us note some of these.

In the first place the Bible says that all things were created in six days, and there is nothing in the context to indicate other than that real twenty-four-hour days are meant. The word "day" [*yom*] is used more than 1,300 times in the Old Testament, and in only a negligible number of times does it mean anything else but the twenty-four-hour day. Where there are any exceptions, the context indicates how the word is to be understood.

Then, the account of the creation of plants and animals states clearly that they were created each "after his kind." *This is directly opposed to any evolutionary origin*, for evolution assumes that there was no such thing as creation of kinds, but that kinds, whether they be species, genera, or any other categories, must have arisen from other simpler kinds. The change from one kind to another is the basic assumption of all evolutionary theory. That concept and the Bible concept of creation cannot be harmonized.

The order of creation given in Genesis does not agree at all with the supposed order of evolutionary progression. No harmony is possible here.

### Real days of 24-hours

The "evening" and the "morning" of the creation record must refer to actual portions of a real day, for the words are used more than a hundred times in the Old Testament, and always in the literal sense.

*Perhaps the most striking evidence for the reality of the creation record is in the fact that the seventh-day Sabbath was set apart as a memorial of that week of creation.* To try to harmonize geological ages or "day-ages" or "day-periods" with the Sabbath is impossible. If the seventh "day-period" is a Sabbath, it is certainly far from a Sabbath of rest and peace, with all the strife and turmoil the world has seen the last 6,000 years. And, if a "day-period" was the Sabbath meant in Genesis, then why a weekly Sabbath? It would have no meaning in connection with creation.

*Summing up all the lines of evidence, it would seem that the only safe course for Christians to take is to accept the Genesis record for a six-day creation for just what it appears to be. They should forget all the devious means that have been invented to explain it otherwise.* ◆

# THE CHILDREN'S PAGES



## The Strange Mountain Man

by Lilith S. Rushing

Even when you are half-way through,  
you will never guess how this story  
ends

MOTHER looked up from her breakfast plate and uttered words that brought joy to my heart.

She said: "We need a cat or two. I have been seeing mice about, and rats are returning to the barn. We'll have to go to Sid Evans and see if he can give us some."

Ever since we lost Snowball a few weeks back we hadn't had a cat on the place. A farmer needs a cat.

"I'll come in from ploughing early," Father said, "and I'll go to Sid's."

"Oh, Mother, let me go too,

please," I begged.

I was ten years old at the time, but I had been up the mountain road that led to Sid Evans' place, and what fun it had been!

Our parents agreed to let both Lanny and me go with our father to pick out the new cat. How I looked forward to that journey! It would be much more thrilling than going to get new shoes or gingham for a dress. All day I thought about it.

Sid Evans was a strange, strange man. Everyone agreed on that. He lived at the foot of a mountain



and his land was almost circled by another. He had a few acres for raising corn, grain and vegetables. But the remarkable thing about Mr. Evans, as the children called him, was his animals. He had no family; that is, he had no wife and children. He said his animals were his family. And these animals, for the most part, lived in the house with him. The neighbourhood children thought this was a wonderful arrangement, but our parents had different ideas. When Sid Evans strode leisurely down the mountain road to the little country store several pet colts and pampered mules and horses would follow him to the pasture fence, and at least seven or eight dogs would keep him company all the way to the store.

Sid Evans picked up all animals that had lost their way, that were sick or crippled, or that had been cast off by their owners because they could no longer work for them. He took tender care of these animals until they died or got well and could be useful again. All the children loved Sid Evans, and he always looked at the children with shining eyes filled with kindness. He always had a puppy or a kitten for any child at any time, but he always made the children promise to be kind to the baby animals he gave them.

Lanny and I reached home from school that day about four-thirty.

Father already had the mules hitched to our light spring wagon, and soon we were on our way. Mother had made a dried-apple pie for us to give this strange man, and asked me to look after it on the way, so it wouldn't get squashed.

When we reached Sid Evans' house we stopped the wagon and walked to the door. Mr. Evans greeted us warmly and guided us into his cluttered, extraordinary living quarters. There was a warm fire in the heating stove, and there was also a fire in the range at the end of the long room, and pans of milk were warming on the stove. There seemed to be animals everywhere. Cats, dogs, and a few chickens moved about contentedly. In one corner in a big, open-faced box were a mother hen and fifteen or twenty cuddly, chirping baby chicks. There was a big table about mid centre of the room, and it appeared that Mr. Evans and several members of

his odd family had been eating their supper.

"Won't you folk find chairs and rest a bit?" he said, although it appeared the man was not used to speaking to human beings. "Sit down, Rover—and you, Gyp and Cyclone, behave yourselves."

He didn't have to speak to the many friendly cats that were here and there. I had my eyes on them and they looked at us.

"We are in need of a cat or two, if you have any to spare," my father said at last, seemingly somewhat awed at the scene before him.

I put the pie on the table and said, "My mother thought you'd like a pie, Mr. Evans."

His eyes shone. "Oh, I will, I will! And tell your mother I'm thankful. Of course, I'll spare you a cat."

At that moment a sparsely feathered runty chicken came up to Mr. Evans' outstretched leg and hopped up the man's leg to his knee, where she began eating a piece of bread he put there for her. When the chicken had finished with the bread, Mr. Evans held out a spoonful of water and the chicken drank it all, holding up her head to let the water run down her throat as all chickens do when they drink.

Lanny and I had scarcely recovered from this show, when there came a loud, demanding knock on a side door. We visitors turned toward the door in startled silence.

"Come in Jack! Push open the door and come in, fellow," called our host.

A medium sized mule came tramping into the room and up to the table. Mr. Evans gave the friendly mule one of the very large biscuits I saw filling a wide plate. We never had biscuits that size at our house, but of course, Mother never made biscuits for mules. Jack was a real pet, I saw. He ate the biscuit, then as if to thank his friend, he nuzzled his rather fuzzy head against Mr. Evans' side.

"Now Jack, you'd better get out now, fellow. You crowd us when we have company. You'll get another biscuit later, but I'm not going to let you have any of my good pie, no indeed!

Jack left the room in quiet obedience. We talked for a while, but I soon saw that my father was

eager to get home, although my brother and I could have stayed much longer. Mr. Evans gave us a young mother cat with her two fluffy kittens. What a beautiful three they were!

"A mother cat can catch every mouse and rat on your place, Mr. Stanley," the strange mountain man told us.

We said good night and expressed our thanks and left. It was a visit I have never forgotten, though I never went back. I could see that my father was glad to get out in the fresh evening air again, for Mr. Evans' place did have a peculiar odour.

"You just can't live with animals," I heard my father saying, but for days and days I thought of the friendly ones who lived together in such perfect harmony.

Months went by and our mother cat, Spot, and her two kittens, Puff and Muff, proved very good helpers about the place.

Spring came, and with it many rainy days. Farmers liked the rain, knowing it would help the crops, but the roads were hard to travel over.

And now I have reached the sad part of my story. No life is entirely without its sorrows, our parents told us children. One day Lanny and I were told we would probably never see Mr. Evans again. The police had taken him away. He had done a dreadful thing.

One day a man was cruelly beating a mare hitched to a wagon. The wheels had sunk deep into the mud and seemed to be stuck fast there. He whipped the poor animal unmercifully. Sid Evans came along, saw it all, and ordered the man to stop at once. The man spun around and lashed out with his whip toward Sid Evans. The two men began to fight: they seemed to be in a frenzy, as if they had both gone mad. A farmer who lived a little way up the road ran to see what it was all about. He saw the cruel man fall. A crowd gathered. Everyone was sure the cruel man had died of a heart attack, but this was never looked into. After a while the police came from the county seat and arrested Sid Evans for taking a life.

There was a trial and all Mr. Evans' neighbours went, testifying to the good character of their friend.

One witness said that the mule had died soon after it was beaten, which shows how hard the whipping was. But Mr. Evans himself said something that made his conviction sure.

"It was my temper!" he said. "It got the better of me. When I saw Mr. Alton beating this poor, gentle beast something exploded within me like a giant firework!"

Sid Evans was sent to prison to serve seven years. Apparently the judge could see that he really was a good man most of the time.

But Lanny and I cried just the same. Our parents didn't seem to want to talk about it. I asked my mother, "Mother, will God let Mr. Evans come into heaven on that great day?"

"Child, I can't answer your question. I only know that God is a just and merciful God," my mother told me.

When Lanny talked to father, he said, "You children go to your Bible for your answers."

We both knew the commandments. We knew one of them was "Thou shalt not kill." My brother and I worried over the problem for quite a while. One day father said, "David sinned greatly, but God forgave him. He chastised him, it's true, but God loved David and He lifted him up."

Another time Lanny said to me, "Sara,"—that's what he always called me at home—"you know how great Moses was. I find where once he killed an Egyptian who was beating a fellow workman, and then I read, 'And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.' I feel sure Moses was forgiven."

These words made me more sure than ever that God would forgive Mr. Evans. All of Mr. Evans' animals were sent here and there, and his livestock was sold. Another family moved into his rocky acres. But Lanny and I often talked about how the man would miss his friends—the chattering squirrels, the singing birds, the shy mountain flowers with their delicate fragrance. Our parents talked to us children about the necessity of controlling our tempers, of calming our emotions before acting. I remember mother reading from Proverbs 16, verse 32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he

that taketh a city."

We never saw Mr. Evans again, but we learned that he studied medicine in prison so that he could be an animal doctor. Later we were told that he was allowed to leave the prison after serving only four years, and that he was doctoring sick animals and maintaining a

shelter for homeless ones.

Lanny and I hoped and prayed that like Moses he became a man the Lord knew face to face. Our mother kept telling us: "God is always just, always merciful. He loves His children, even those who have sinned, and He is always ready to forgive."

## GOD'S WILD LIFE IN BRITAIN

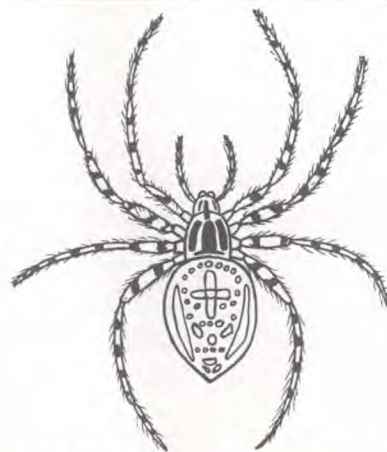
by Alan P. Major

# THE GARDEN SPIDER

SOME people are frightened of spiders but there is no need to be because none of the British kinds will do us any harm. In fact they do a lot of good by catching flies which spread disease, as well as consuming other insect pests, too. The most common example we will find is the garden spider. It has a brown back on which a large white cross can easily be seen, making it quickly identified from any other spider. The brown of the body does vary from a yellowish-brown or pale brown to a dark rich brown. There are also other white spots and markings on it around the white cross. The eight legs are long and hairy, the same colour brown as the rest of the spider's body and marked with dark brown or black. It lives in our gardens, in hedgerows, woodlands, copses and waste places, where it constructs its round, orb-shaped web in gaps between foliage, twigs, branches, fence posts, under roof gutters and in shed doorways.

Although the strands of the web are covered with a sticky gum, upon which the spider's victims become stuck, the spider has a kind of oil upon its feet which allows it to run over the web and avoid being trapped.

When disturbed in the centre of its web it will shake the web back-



ward and forward so fast that the spider is blurred and can hardly be seen. It does this to make it appear to be angry and dangerous and so frightens away what has disturbed it. But if it is touched again when it stops moving it will suddenly drop to the ground from its web by lowering itself on a silk thread and then lies perfectly still for a few minutes as if dead. When it thinks the danger has passed it will "come alive" and using the thread as a ladder climbs back to its web again.

Similarly, when the tiny golden-yellow garden spiders hatch from their eggs they cling tightly together like a yellow ball in the cocoon or on a plant or grass stem, but as soon as they are touched they scurry away in all directions. Then when they think it is safe they return and make a living ball of spiders again. For a few days they live like this, feeding on their discarded egg-shells, then they all crawl away to find somewhere to live on their own and make their first small web.

During damp, misty autumn days drops of dew, like pearls, form upon the webs of the garden spiders, revealing where they have been secretly woven, and making the delicate tracery of silk threads look like fairy necklaces.



# YOUR LETTER

Dear children,

I want to tell you a true story about a little girl named Asha who was a true little Sunbeam for she was a joy to her parents and a blessing to many who lived near to her home in far, far away Africa.

Asha, at the time of my story, was nine years of age and was on her way home from school. She had quite a long way to go, climbing up hills and down into the valleys, but she enjoyed every step of the way, and soon she came to a river which she had to cross. She stopped for a few moments to listen to the song of the birds, when suddenly she heard a sound—it was someone crying—on the far side of the river. Carefully she made her way over and there she saw a dear old lady weeping.

"Are you in trouble, Grandma?"

said Asha. "I am blind," sobbed the lady, "and the boy who usually leads me has run away and left me here, and I do not know which way to go." "Where is your village?" asked Asha "Over the hill," was the reply. "I will take you home, Grandma," said Asha, "your village is near to mine."

And so, taking the blind lady's hand she gently led her home, pushing the bushes back so that they would not hurt her, and guiding her carefully between the rocks.

The village people who were just about to set out to find the blind lady were relieved to see her and thanked Asha for being so kind and helpful. With a happy smile Asha left the village and ran all the way home, where her father and mother were anxiously awaiting her. After hearing her story her father said: "We are proud of you, Asha, and are very happy that you stayed to help someone in need."

I'm sure it made Jesus very happy too. When He lived on earth so many years ago He was kind to the sick, the lame, and the blind. He wants us to be kind and helpful, too. He brought sunshine into many homes. Through her kindness Asha brought sunshine into the heart of that blind old lady. She was a true little Sunbeam for Jesus.

Many of you may not have known about this magazine before and are reading our children's pages for the first time, and so will not know about our Sunbeam Band. To you, the Sunbeams and I want to give a special

invitation to join us. Write to Auntie Alice, "The Sunbeam Band," The Stanborough Press Ltd., Alma Park, Grantham, Lincs., and I will send you an application form which will tell you how to obtain the coloured Sunbeam badge and a Membership Promise Card. The promises are printed below for you to read. I know you will enjoy belonging to such a jolly band of boys and girls who love Jesus, and radiate sunshine wherever they go.

You will be surprised to learn that our band has grown very large and we now have 5,460 members. Many boys and girls who enrolled as Sunbeams have now grown up to become doctors, nurses, missionaries and teachers, and I am sure that they remember the promises they made as Sunbeams as they try to bring sunshine into the lives of those around them.

Good-bye for now, and don't forget to send in for your application form.

Yours affectionately,

Auntie Alice

### Sunbeam Promises

1. I will read a portion of the Bible every day.
2. I will not forget my morning and evening prayer.
3. I will help someone every day.
4. I will defend all animals I see unkindly treated.
5. I will write a letter to "Our Corner" every three months.

Motto: WE BRING SUNSHINE

## Somebody's Mother

The woman was old, and ragged and grey,  
 And bent with the chill of a winter's day:  
 The street was wet with recent snow,  
 And the woman's feet were aged and slow.  
 She stood at the crossing, and waiting long,  
 Alone, uncared for amid the throng  
 Of human beings who passed her by:  
 None heeded the glance of her anxious eye.  
 Down the street with laugh and shout,  
 Glad in the freedom of "school is out,"  
 Came the boys like a flock of sheep,  
 Hailing the snow piled white and deep.  
 Past the woman so old and grey  
 Hastened the children on their way,  
 Nor offered a helping hand to her,  
 So meek, so timid, afraid to stir  
 Lest the carriage wheels or the horses' feet  
 Should crowd her down in the slippery street.  
 At last came out of the merry troop  
 The gayest laddie of all the group:  
 He paused beside her, and whispered low;  
 "I'll help you across, if you wish to go."  
 Her aged hand on his strong young arm  
 She placed, and so, without hurt or harm,  
 He guided the trembling feet along,  
 Proud that his own were firm and strong.  
 Then back again to his friends he went,  
 His young heart happy and well content.  
 "She's somebody's mother, boys, you know,  
 For all that she's aged and poor and slow:  
 "And I hope some fellow will lend a hand  
 To help my mother, you understand.  
 "If ever she's poor and old and grey,  
 When her own family is far away."  
 And "somebody's mother" bowed low her head  
 In her home that night, and the prayer she said  
 Was: "God be kind to the noble boy,  
 Who is somebody's son and pride and joy!"  
 Anon.



for  
you  
to  
paint

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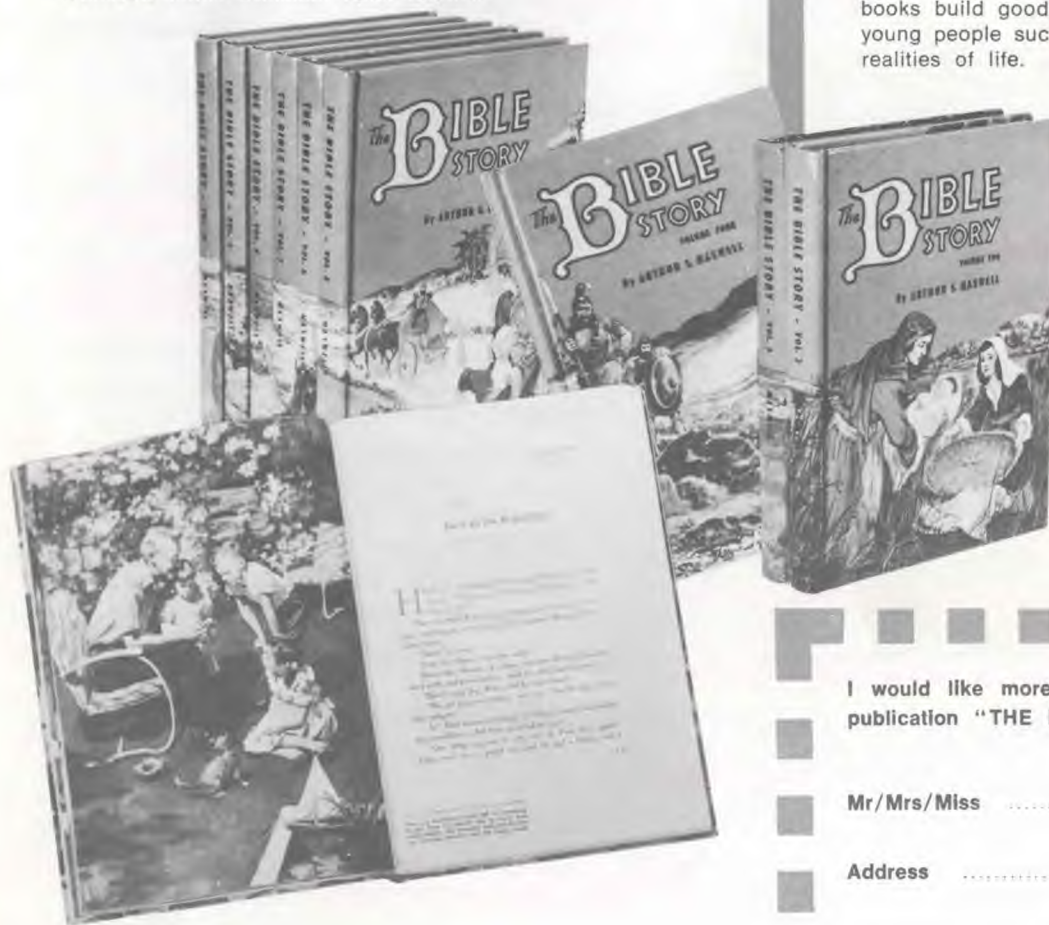
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BLOCK LETTERS PLEASE

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What is beyond? For me, for my wife, my children?

What is beyond the social unrest, the strikes and "go slows," the fear of economic recessions with their effect on individuals like me and my family?

What IS beyond? This political leader says one thing. This churchman says another. This educator or social worker anticipates something entirely different. Some forecast disaster, others promise a Utopia not far ahead.

What is beyond the world tensions? Have the millions who have lost their lives, or their health and livelihood, sacrificed in vain? Will there be a better world as the result of the wars that have been and are being fought?

What is beyond this life? Anything?

Friend, you can know and be assured. Reliable information and counsel are available to all. The Bible has within its pages the answers to all these, and many more, questions. Its predictions include exact descriptions of conditions and events in these very days. None has failed yet. Adequate advice on how we should relate ourselves to these times is given. For many, the future and the hereafter are described as bright with hope.

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