

Signs

OF THE
TIMES

WHAT MAKES A
DYNAMIC CHRISTIAN PERSONALITY?

(See Page 16)

MARCH, 1960

REGISTERED AT THE G.P.O., MELBOURNE FOR
TRANSMISSION BY POST AS A NEWSPAPER



THE year's food only is grown during the year. Each year the world depends for subsistence upon something freshly given it. Nothing stands between us and starvation but the harvest covenant of the ever-faithful God, "seedtime and harvest shall not cease."

Signs OF THE TIMES

A family magazine dedicated to promoting evangelical Christianity, upholding Jesus Christ as man's only Saviour and soon-returning King, and presenting the Bible as the inspired Word of God and our only rule of faith.

IN THIS ISSUE

One of the younger school of evangelists, Austen G. Fletcher is becoming increasingly known throughout Victoria for his logical presentations of Scriptural truth. The provocative title to his article, which appears on page 6, will arouse your interest, and we believe his discussion of this important field of truth will maintain that interest.

The story of God's providential watchcare over His children always makes interesting reading, and Edward Graves' own story, "Why I Didn't Die," appearing on page 8, is no exception. You will not want to miss this.

Our lady readers in particular will want to read Dr. Simpson's discussion of "Inexpensive Beauty Prescriptions," found on page 14. Not that our men readers will not be interested, but they might rather look at the finished product!

This generation is perhaps the most personal-ity-conscious one of all. We are extremely aware of the impact we make on others, and because of this, W. A. Townend's article on "What Makes a Dynamic Christian Personality?" seems assured to receive the careful attention of most of us. See page 16.

Previous articles by "Signs" staff-member, Norma Norris, have evoked many appreciative reader comments, and we are sure her latest contribution, "How Do You Love?" which appears on page 26, will be appreciated by all thoughtful readers.

"Something for every member of the family," is the policy of this magazine. The children this time are catered for with a thrilling true story entitled, "I Will Be With Him in Trouble." We suspect that all children aged from nine to ninety will be turning to page 30.

OUR COVER PICTURE

Ivan O. Goldsmith captured this tranquil sunset scene at the seaside resort of Rye, situated on Victoria's Port Phillip Bay.

SUBSCRIPTION RATES:

Single Copies	1/6
One-year subscriptions, paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands	16/0
British Commonwealth Countries	19/6
Foreign Countries	21/6
New Zealand (N.Z. Currency)	13/0

SIGNS OF THE TIMES March 1, 1960

- A publication of the Seventh-day Adventist Church, the SIGNS OF THE TIMES is printed and published monthly by the SIGNS PUBLISHING CO. (A.C.A. Ltd., Props.), Warburton, Victoria, Australia, and is registered as a newspaper in Victoria.
- All subscriptions should be accompanied by cash, such remittances being made payable to the Signs Publishing Co. All New Zealand remittances should be made by Money Order, as N.Z. Postal Notes or Stamps are not negotiable in Australia. Please notify changes of address promptly, stating both old and new addresses.

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Volume 75, Number 3 :: March, 1960

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Ugly Reminders

NOTHING is so irrational, so cruel, or so much to be deplored as racial and religious intolerance. A whole new generation has grown up since the world was nauseated and horrified by the bestiality of the Nazi concentration camps and crematoriums, and it was hoped that never again would such a sickness infect mankind. But on last Christmas eve in Cologne, Germany, a new synagogue which Chancellor Adenauer had helped to dedicate just three months previously, was desecrated. Blood-red swastikas were smeared across its facade together with the words "Juden Raus!" (Jews get out!)

Almost with the speed of a raging bushfire the same ugly symbols of anti-Semitism and religious prejudice leaped national borders and spread from continent to continent. No one yet knows for certain whether to blame a few thrill-seeking delinquents with paint brushes, or deranged psychopaths, or whether one should look deeper for a sinister resurgence of fanatical Nazism.

That in this day and age such incidents should have been reported from centres so widely separated as Melbourne, Athens, Buenos Aires, Paris, The Hague, Oslo, Hamburg, London, and a dozen cities in the United States, is almost inconceivable. As the worldwide epidemic has grown from week to week, making up a sizable gazette of shame, the only encouraging thing has been the universal and spontaneous expressions of horror which have come from responsible leaders of thought.

"All decent Germans join me in condemning these atrocious acts," wired Konrad Adenauer to Germany's head Jewish Rabbi. The world's leading newspapers have expressed concern at this unexpected happening. Twenty-one Protestant leaders issued a statement denouncing this senseless but sinister vandalism, and pledging "support and friendship to the Jewish communities of the world." In Italy, the Vatican radio deplored the reappearance of the swastika as "a dangerous sign."

Whatever the cause might be for this shocking outbreak of religious and racial prejudice, it should serve as a salutary reminder to all that the priceless heritage of religious liberty which we now enjoy has been won for us very dearly, and that it can be vouchsafed to us only so long as we value it highly enough to work to maintain it for us and for our children. "Eternal vigilance is the price of liberty." R. C. P.

Physical Instructor R. A. Moore giving R.A.F. nurses instruction on how to board an inflatable raft after an "emergency landing" in the water. With world clocks showing half an hour to eternity, Christianity alone provides a certain means of survival.



Half an Hour to Eternity

WHEN Russia test-fired one of her giant rockets into the Pacific area on January 21, she served notice to the world in general that her technical achievements have far outstripped those of the Western nations. Speeding at 16,000 miles per hour from its launching base "somewhere in Russia," this monstrous weapon covered 8,000 miles in but half an hour, and with almost unbelievable accuracy landed within a mile and a half of the designated target centre. Sydney's Professor Harry Messel likened this accuracy to the shooting out of the eye of a fly with a .22 calibre rifle at a distance of two hundred miles!

To reassure a jittery world, the Russian authorities stressed that this rocket was but the prototype of one which would be used to carry a five-ton scientific laboratory to the moon. None missed the obvious lesson, though, that the same missile could just as easily deliver a five-ton nuclear warhead to any of this world's cities. When one recalls that Hiroshima was obliterated by an atomic bomb with the explosive power of twenty thousand tons of TNT, and compares this figure with the one hundred million tons of explosive power which can be carried by a modern rocket equipped with a hydrogen warhead, the lesson is obvious.

Commenting editorially on the successful testing of the Russian rocket, the Sydney Sun stated the following day: "Its flight demonstrates that every city on earth has now been brought within range of atomic bombardment by rocket. Even the most distant might be said to have come within half an hour of eternity. . . . These things aren't aimed at military targets—at arsenals, fortresses, airfields, docks, steel plants, and government buildings—but at whole cities.

"What is sought is the greatest destruction and the widest panic. . . . Everyone has been nominated for the front-line, and doom has been organized by remote control. The lesson is plain. Man's inventions have grown too dangerous for use in war and have demonstrated, as never before, that war is now the final madness."

We agree with the Sun that humanity now stands poised within a half an hour to eternity. We also agree that in view of the destructive potential of modern weapons, only a madman would press the button to unleash them on an unsuspecting world. But we also believe that there are enough madmen in the world to do just such a thing as this. Literally and physically there is no place to hide. But thank God that to Christians our weapons are not carnal but spiritual.

The current madness of man has not caught God unprepared. Surely we have come to the time He foretold through John the revelator when "The nations were angry, and Thy wrath is come, . . . and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, . . . and shouldest destroy them which destroy the earth." Revelation 11:18. The one who has made his peace with God, however, can rest confidently in the divine promise: "Thou shalt not be afraid for the terror by night . . . nor for the destruction that wasteth at noonday. For He shall give His angels charge over thee to keep thee in all thy ways." Psalm 91:5, 6, 11. Do you have the assurance of this divine shelter when the final storm breaks? R. C.P.



Be it in palace or cottage, it is always an anxious time for all concerned before the arrival of a baby. This study of Princess Ann would almost indicate that she was feeling the strain before the recent happy event at Buckingham Palace.

Peril of Inflation

RESPONSIBLE people in every walk of life are alarmed at the steep rise in costs that has accompanied the recent general increase in wages. Already there is clamouring for yet greater increases in wages and for shorter working hours.

During his short visit to Australia in January, Lord Bruce, in the television and radio programme, HSV7-3DB, made a rousing appeal to the Federal Government to take a strong lead in the fight against inflation. He called on trade union leaders to show restraint in their demands for higher wages and shorter hours; on employers to reduce prices rather than raise dividends; and on all to exercise self-control in spending, and determine to save more.

Australia today has the greatest opportunity that any country ever had, said Lord Bruce. Primary industries were booming, and secondary industries were

showing amazing expansion. But inflation is the greatest peril of the Australian economy. If it continued at its present rate, Australia would quickly price itself out of world markets, which could result only in disaster.

"If you put to the people in a campaign from one end of the country to the other—on radio, television, and newspapers and from platform—how vital it is to defeat inflation you would get a response that would astonish most people."

"The Government should look to co-operation, not compulsion, in bringing home to the people how vital this inflation issue is. We have been able to unite our people in war. We should be able to unite them on this vital issue. What it means is self-discipline, but the lead must come from the Federal Government."

To most people, inflation is something that brings them higher wages, more money to spend. But in its essence, inflation is a disastrous debasing of the currency, a lowering of standard values. While seeming to enrich, it really impoverishes, for it results when people are eager to spend their money faster than they can earn it.

Even more disastrous are inflationary tendencies in spiritual values, when men and women, intent on self-gratification, are ready to lower the standards of conduct and personal integrity. At first they rejoice in the sense of freedom from restraint that a "broad-minded" flouting of old standards brings. But sooner or later, any departure from the immutable standards of honour, truth, and purity will spell disaster to the individual and the community.

God's gold standard of character and conduct, the Ten Commandments, can never be changed; men depart from it at their peril. Even in this life, departure from the standard brings bitterness and disillusion. Ultimately, it will render a person unfit for God's eternal kingdom. The secret of financial security is to live within one's income. The secret of moral and spiritual security is to live within the limits of God's standard of perfection, His divine law. M. M. H.

Bible Inspiration

THE doctrine of the inspiration of the Bible means different things to different people. There are some who claim the verbal inspiration of the Sacred Writings; but this limits the inspiration to the original language in which these writings were given. There are others who claim that all great writers, secular as well as sacred, wrote under the spark of inspiration:

We find what the Bible claims for itself between these two extremes. A thoughtful statement by Geoffrey W. Bromiley, Professor of Church History in Fuller Theological Seminary, California, recently appeared in *Christianity Today* which sets forth the Bible position simply and directly.

It is stated that "holy men of God spoke." "These men used ordinary media. They adopted or adapted known literary genres. They had distinctive styles. Their works emerged in specific situations. . . . As the Lord Jesus Himself took flesh, so the written Word was clothed in the form of human writings."

"The second point is that, in fulfilment of the will of God, these holy men . . . 'were moved by the Holy Ghost.' In other words, there was a distinctive breathing of the Spirit of God in relation to the actual composition of the works. . . . This work of the Holy Ghost in relation to Scripture is unique."

"The next point is that the Holy Spirit is the Spirit of truth. The Bible thus presupposes that what is given under His moving or inspiration is true, authentic, and trustworthy.

"Again, the Bible makes it plain that the work of the Holy Spirit does not cease with this moving or inspiring. The work of inspiration ceases. It has been done. The books are written. . . . But since their works are written in the Spirit, they must also be read in the Spirit if they are to accomplish their primary function. Ordinary reading can be profitable for the amassing of such information as is also given. The minds and hearts of the readers must be enlightened by the same Spirit by whom the writings themselves were inspired."

The key to an understanding of the mode of inspiration in the writing of the Sacred Scriptures is that it was the men, not the words, that are inspired. Under inspiration of the Holy Spirit, God gave to man the thoughts, the insight. It was left to him to put these thoughts into human words.

How often God's penmen, awed and enraptured by the magnificent themes opened to their understanding, found human language inadequate to express what filled their minds! St. Paul, for example, piles superlative upon superlative, and then exclaim: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 11:33. Human language falters in the effort to convey divine truth.

Because the men rather than the words were inspired, the Bible is the Word of God to every tongue and people. Were it otherwise, only the original writings would be God's word to men. But its inspired messages are capable of being expressed in every language without losing their divine character.

M. M. H.

March 1, 1950 SIGNS OF THE TIMES

A home away from home! Many of Britain's historical old military establishments are so out of date that experiments in the housing of the troops under modern conditions are now being carried out. Guardsman D. Kelsey here shows the modern furniture in one of the rooms. This includes a bed which folds back into the wall when not in use.



THE *Guest* AT THE DOOR



"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3: 20.

HOW tender and appealing is this brief glimpse of the entreating Christ! How richly meaningful and altogether gracious is this act of the heavenly Visitor seeking entrance to every heart.

This is not a close family friend that is speaking. It is not a neighbourhood acquaintance. It is not a stranger casually and briefly met in the hurried comings and goings of our days. This is none other than the Prince of heaven, the Lamb that was slain for the sins of the world. He is the one Being in all the universe who holds the keys of death and the grave. He is the One altogether lovely, the great Lover of men's souls, Redeemer, Restorer, and King eternal.

This Visitor does not come to us once, then to be gone for ever. He seeks us out at the beginning of life, and remains there through the years. With infinite patience He waits, hoping, yearning that we shall heed His pleading and swing wide the door.

He does not come to the portals of our lives in stealth nor remain there in silence. He is not an unheard and unknown guest. Again and again, through the everchanging circumstances of our days and years, He makes His presence known to us. He knocks. Not clamorously or demandingly, nor yet feebly and hesitantly. His hand upon the door is firm yet gentle, kindly yet persistent, ever loud enough to be heard if we are disposed to hear it at all.

That One so high and holy should so concern Himself with sinful men is at once the mystery and glory of divine love. Yet such is the miracle of grace whose outlying boundaries press hard against the threshold of every life.

Nor does this Visitor come to us empty of hand. Far from that, He bears the most priceless and treasured blessings. Forgiveness, justification, peace of mind, happiness of heart, hope for the future, eternal life, association with the angels and unfallen beings of the vast stellar realms, a home in the earth made new, a place in the choir of heaven—how feeble and inadequate are words to express the joy and glory He longs to bestow upon each one of us!

This picture of the heavenly Guest knocking at the door of our lives is one of the most touching and beautiful we have of His work as Redeemer and Friend. But the important question is, What are we doing about it? We know He is there. The Bible tells us so. Our own experience tells us so. Somewhere back over the years, at a time and by means known only

to Him and us, He has made His presence known. What did we do about it? Did we welcome Him inside? What are we going to do about it now? Are we going to swing wide the door, to go forward into that miracle experience of spiritual rebirth, that new life of joyful companionship, quiet confidence, and glorious victory?

Friend, the choice is ours to make. Yours and mine. Whatever you do, do not refuse this Visitor because you feel your case is hopeless. Remember, He is no ordinary individual. He is the Vine upon which every bough must be nourished to be fruitful. He is the Great Physician who has never lost a case. He is the loving Shepherd, patiently, faithfully seeking His sheep. No cry is too faint for Him to hear. No lamb is too far out upon the mountain for Him to reach. No night is too dark for Him to go afield.

Has your life been spoiled by sin? Have your hopes been blasted? Is your strength wasted? Have the years that have gone been taken by the locust? This means only that you need Him the more, that He is the more eager to enter quickly to minister to you in your extremity. He is there, outside the door, just now. Won't you welcome Him in while you may?

Sanford D. Whitman

I've Confessed to My Priest!



AUSTEN
G.
FLETCHER

I MUST CONFESS I have known those moments when the eye of the Almighty has rested on me and made me feel the way St. Peter felt when he cried, "I am a sinful man, O Lord." Luke 5:8. Our Lord must have looked right into Peter's soul when that happened, much in the same way as He has looked into my poor heart.

I confess that the searching gaze of my God has troubled my soul. I have known that nothing—absolutely nothing—in my life was hidden from the divine scrutiny. My slumbering conscience has been called to life. My head has been bowed in humility, and my mind has wondered if I could ever dare to attempt to look God or man in the face again. The compulsion of truth—the truth about myself—has forced from my

heart and lips the very words of St. Paul: "O wretched man that I am! who shall deliver me from the body of this death?" Romans 7:24.

But my confession would not be complete if I were not to confess more than this, much more!

I confess that I have discovered relief of mind when I have poured out the secrets of my soul to the Man whom God ordained should hear such things. I know now that no one can really find peace in his heart or mind until he has made this confession to this Man.

Confession, I have discovered, is a divine call to repentance. It is God's way of bringing us to true humility, His summons to a sincere and honest courage. That is why confession releases those inner tensions. Peace is born of repentance, and quiet strength

with spiritual fortitude is found when, by God's grace, we muster the courage to share with Someone the truth about ourselves. I do not know of its ever coming in any other way.

Through confession I have also realized a little of the wonderful spiritual fellowship of the saints and the Holy Church. To be aware of the fact that others have at different times known that same experience of divine grace, to be conscious that God is leading them in the same paths as those in which He is leading me; to sense that God's love is as profuse and profound in the way it is lavished on others as on me, is to know that through confession God draws men into the most closely knit of all fellowships. In verity, He makes all such men one great brotherhood. I am one of millions who know what God's Word means when it says: "While we were yet sinners, Christ died for us." Romans 5:8.

There is a closer fellowship than that gained by a recognition of God's love. It is the fellowship of participation—participation in the simple steps of the gospel.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. And there is another scripture which reads much the same. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verse 9.

When I see people stepping out, and stepping forward to walk in the light, and when I witness them coming to repentance and confessing their sins, my heart is knit to theirs and theirs to mine. God is leading us all to heaven together. For what our Lord is doing in them I can but respect and love them. And if God has forgiven them, who am I that I should lay any charge to God's elect? We are brethren indeed, by virtue of His common love for us all, and through our confession of His forgiveness of us all.

I have other things to confess, the most wonderful of all.

The degree to which my heart is knit to the fellowship of the Holy Church does not begin to compare to the fellowship I have with my Confessor. The fellowship I have with the Priest is the most wonderful thing about confession.

The moment I opened my soul to Him it became real to me with all its spiritual power and satisfaction. He spoke the words that brought peace to me, and I gave Him the right to exercise a moral and spiritual power over my whole life. No one can influence me in quite the same way, or speak to me with the same authority as the Man who is my Priest!

My Confessor has stepped in between my God and me to achieve that reconciliation with God for which my soul had yearned for so long. It is His right by virtue of His office and authority as Priest to do this for me. He is my Mediator.

He is also my Advocate. Better than I do myself, He understands my position and my need. He also knows what God expects and wills for His children. As fully as He can put my position to God, He can explain God's will to me. And that is what I need. I

do need Someone who can tell God in better ways than I could ever tell Him, of my love for Him, my sincere sorrow for my sin that has grieved Him, my heartfelt desire to surrender to Him. I do need Someone to reveal God to me—Someone who can reveal God's precepts and ways, and the kind of life that God lives with all its unsullied, undefiled purity and love. These things will need to be explained to me very compassionately, tenderly, with infinite patience, for I am but a creature of the dust.

I can never tell the thrill of my soul when I confessed my sins to my Priest and gained the rest that came in putting the secrets of my soul in His trustworthy hands. He is now my Confidant. He is my Advocate and my spiritual Adviser. He is the Mediator between me and my God—the Arbiter of spiritual power, the Dispenser of all spiritual blessing. He teaches me of heavenly things that relate to godly living, and how to pray, and to Whom to pray. He speaks peace to my soul, spiritual comfort to my heart, and has become the very centre of my hopes in this world and the world to come.

All this because He is my Priest!

And who is this blessed Priest?

It could be no other than the wonderful Jesus!

"No man," my God has told me through the Apostle Paul, "No man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but he said unto Him . . . Thou art a priest for ever after the order of Melchisedec." Hebrews 5:4-6.

There are two great reasons why the Father installed Jesus into this priestly work.

In the first place, Christ was the only One who understood the sin problem in its relationship to mankind, and who could do anything effective about it. He was the God-man. Combining divinity with humanity, He came to our aid with divine powers, and at the same time with a sympathy born of His experience as a man.



Possessing that quality singular to the Godhead, He discerned man. To His gaze all was laid bare. He knew Nathanael before meeting him. Often He disclosed the secrets of His friends and enemies. In fact, the record says, "He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24, 25.

(Concluded on page 25)

Why I Didn't Die

Suddenly above us on the highway there was a screech of brakes. Then we heard a woman's voice as she shouted back to someone, "Oh, no!—they're down here!—burning up!"

EDWARD W. GRAVES

HAROLD! Harold! Harold!" There was no response. "Harold! —" I kept calling. Slumped over the bent steering wheel was the limp form of my friend, Harold Beeler. One twisted arm lay on the battered dash. In front of it was the petrol tank, and directly in front of the tank a tiny finger of flame crept closer and closer along the engine of the wrecked Model A Ford. The small blaze cast an ominous glow into the dark night.

I saw it all. The left door on the coupe was gone, and with the fire growing every second, I saw the terrible scene, but I couldn't move. My legs were paralysed. I was lying in mud and gravel twenty feet from the car. My body was in agony but my mind was racing. Was Harold dead? Apparently a long one-inch pipe from the trailer load we had been pulling had pierced his head. Several others had stabbed through the back of the seat and the windshield.

"Harold! Harold! Harold! —"

He had been a good fellow—a hard-working, energetic young man. He had a very pleasant home, a friendly, attractive wife, and three beautiful children. I needed money to start college and Harold had hired me for the summer as a carpenter's labourer.

"Now he is dead," I thought. "The tank will soon explode and that will be the end of me, too."

"Oh, God, save us," I prayed; "I'll try harder. I'll work harder. I'll be better; only save us!"

It was like some dreadful nightmare. We had plunged at fifty miles an hour into a dark empty hole. The black-topped highway had been washed out. There had been no warnings.

"Harold Beeler! Hey!" Desperately I kept calling, "Harold! Har —" He moved his head! He was alive! He moved only a little and very slowly, but at least he moved. His head was all right; the pipe had missed; "Get out of there! The car's going to blow up!"

Slowly turning his head in my direction, he said, calmly and unconcernedly, "I can't," then slumped back onto the steering wheel. Wouldn't he ever wake up? I continued to scream at him.

There had been a cloudburst in the mountains. The dry gravel washes had become raging streams. On our way home for the week-end, with a small trailer load of salvaged pipe, we had come upon four cars stopped by the first of these miniature rivers. Harold made a few adjustments on his Model A: let some air out of the tyres to increase traction, unfastened the fan belt to keep water from splashing back on the motor, and disconnected the exhaust pipe at the manifold to give it an opening above the water. After this he had forded the stream, unhooked the trailer, and pulled the others through with a tow chain.

He and I were both wet, tired, and two hours behind schedule when we finally reached the last wash. In the orange glow of sunset we saw before us a shimmering sheet of water an eighth of a mile wide. A crew of men had been stationed there to assist and direct traffic. They had halted all low-clearance vehicles, but when they saw the Model A, they waved us through. When we reached the paved highway, Harold stepped hard on the accelerator in order to make up for lost time. He said, "I bet we get home before those other cars catch up." The lights were dim—but he knew the road by heart. This section was excellent, and even with the trailer on behind, the speedometer moved gradually past the fifty mark. Then, suddenly the road was gone.

I had seen the hole—too late—too late to utter one sound. I remember falling amid bars, pipes, blackness, lightning flashes, and confusion. Then everything seemed dark and quiet. I found myself on top of some wreckage. Something like a voice had urged, "Get off! Get away from here!" I had no feeling in my body, yet my arms had worked very well—pulling

me off the twisted metal and over twenty feet of mud and rocks before stopping.

Harold was hearing me now. He was moving his head. He looked around stupidly. He repeated, unnaturally—like one in a trance, "I can't," and added, "my foot's caught."

"Well, unfasten it! Listen to me, Harold," I cried; "you've got to get out of there. The car door's open. Just fall out! Unfasten your foot and fall out! That's it. Fall out! Now, crawl over here." Like a slow-moving robot he obeyed. After he splashed in the cool mud, he stood to his feet and staggered to me. "Drag me out of here! We're too close. Other cars will be in on top of us," I said.

He pulled me only about six feet and fell backwards into the mud. He buried his head in his hands and moaned, "Oh, what a terrible nightmare; what a terrible nightmare!"

"No! It's real," I said. Then it struck me as being funny and I laughed.

"We'd better pray." He spoke earnestly, and then, "Dear Lord, save us. Don't let the petrol tank explode, and—and—stop the cars from coming in on top of us. Save us. Amen."

Silently I added, "If You save me, I'll go to school. I'll do anything. If You want me to, I'll even preach."

Then we waited—it seemed like hours, but it was actually only a few minutes. The pain had become so intense that I kept blacking out momentarily. I was fearful that I was about to die, and I wasn't ready for that. I reviewed the whole past history of my life. Could this be the end? It would be a terrible shock to my parents.

Mother hoped I would be a preacher someday. In fact she had said that I was dedicated to God before I was born. Both she and dad had wanted their first-born to be a son, but when a girl came first, they changed their minds and decided that a boy would be better as a *second* child. When the second baby came, they decided it really was nice to have two girls together, and now if only the *third* would be a boy, everything would be fine. However, when the third charming girl arrived, they decided three girls were enough. As the years went by, dad may have forgotten about having any more children, but mother kept praying for a boy. She made a bargain with God that if she could have a boy, she would give him to God as a minister. My parents kept their promise and did their part—but I hadn't always co-operated.

Lying in the mud and swooning in misery, I promised God that if I ever got out alive, I would never complain again. I would study hard. I would lay aside my pride and fear and actually talk before groups. I dreaded the thought, but I promised that I would be willing to take the whole ministerial course. I would —

Suddenly above us on the highway there was a screech of brakes. Then we heard a woman's voice as she shouted back to someone, "Oh, no!—they're down here!—burning up!"

We were so happy we laughed and cried at the

same time. I yelled back, "We're over here! We're okay. Come and get us!"

A few minutes later two men came with torches. One helped Harold up the west bank, and some others came and carried me up the east bank, where all the cars were. The only town nearby was twenty miles to the west on the other side of the terrible chasm. Somebody tooted his horn, hoping to attract attention.

A farmer living three miles away thought he heard an explosion somewhere and drove out to investigate. He was almost ready to give up his search and return home when he spotted the headlights and heard the horn. He rushed Harold to the doctor and ordered an ambulance to hurry back for me.

The stranded people were wonderful. They carried blankets from their cars and did everything they could to help me.

Two days later I was home in bed recovering from my fractured hip and dislocated leg. Don Long, the clown of our carpenter crew, came to see me. "You know," he said, and he was speaking very seriously, "I was out and looked at the wreck, and there is something miraculous about it. That two-wheeled trailer slid in underneath the car so perfectly that all four wheels are in it, and the pipe that had been in the trailer shot through your car like dozens of spears. There wasn't room for one person to sit in that car. The washout must have been fifteen feet deep and forty feet wide, and yet you fellows almost jumped over it. The hood, some tools, and, believe it or not, even Harold's glasses were on the opposite bank. I'll tell you," he concluded, "God surely had His arms around you."

Today I realize more and more how very true his statement was. As I marvel about it and consider the why of it, the story of Jonah and the whale comes vividly to mind, and I understand the reason. Sometimes it takes a "whale-belly" experience to put a man on the right track.

Today, as a qualified surgeon, Dr. Harold Beeler contributes much to the welfare of humanity as he practises the art of healing, that blessed art of relieving physical pain. Today I, too, perform surgery. With the "Sword of the Spirit" I operate, and with the cords of God's love I bind and heal the souls of men.

COMING NEXT MONTH

THE BURNING HEART

Arthur N. Patrick

POISONED PULP George W. Rollo

THE 20th CENTURY SABBATH

—Christ Kept It Carlyle B. Haynes

DO YOU HAVE TO HATE?

Dr. Harold J. Hoxie

GIVE US THIS DAY Robert H. Parr

*As thrice-blessed Christians,
we may share in*

The Communion of the HOLY GHOST



NEXT to me in the plane sat a complete stranger, a European migrant. Seeing he was alone and friendless, I valiantly tried my English on him, but it was obvious that he understood not one word of what I was saying. In front of me were other people from Europe, but despite their efforts in two or three tongues, they could not make themselves understood, either. It was soon clear that this man was in some kind of trouble. He seemed sick, and as the plane swept off the ground he clutched his hands to his stomach as if in great pain. Again and again we tried to help him but there was nothing we could do because we could not speak his language, and he could not understand ours.

But all was not lost. Soon an efficient hostess had found a passenger who could speak many languages; one after another he went through them.

"Deutsch?"

"Français?"

"Español?"

"Italiano?"

And so on.

Suddenly a smile lit the face of my neighbour, and immediately words flowed from him in place of gesticulations and grunts. Together the two passengers chatted in the tongue of a small continental country, for several minutes. The needs of the sick man were explained to the hostess and he was soon comfortably enjoying his flight.

What of the language of heaven? Can you speak it? Have you found the joy of speaking with heaven and unlocking the storehouse of its riches? If you will, you may speak this language. There is an Interpreter who will take your words and translate them into the language of heaven. An Interpreter who will take heaven's mysteries and make them plain to you. Listen: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's

wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:12-14. And again "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Romans 8:26, 27.

This is the communion of the Holy Ghost. It is a fellowship that brings us the divine glories and mysteries, and makes known to us what is the will of the Godhead. It is a communion that takes our feeble words and translates them into the language of heaven. How can He do this unless He be God the Holy Spirit, one with the Father and the Son in the work of redemption? It is the prime work of the Spirit to bring the saints of God into communion with Him; to make our language the language of God's will, and to make heaven's will plain to us. It is no wonder that in the triple blessing of Paul, he included the prayer that "the communion of the Holy Ghost" be with us all. 2 Cor. 13:14. This is the result of the plan of salvation: man once more entering into the wisdom and mysteries of God: once more talking with his Maker, and presenting his needs as well as gaining knowledge of God's will. It is a foretaste of the kingdom of God on earth, and a fulfilment now of the promise: "God Himself shall be with them, and be their God." Revelation 21:3. In God's new earth we shall "know even as we are known," but before then we may taste the joys of heaven's goodness through the communion of the Holy Ghost.

This is a work that only the saints may share in. It is the fellowship of the mystery in Christ Jesus. To the worldling it is foolishness, for he cannot understand this language of heaven. The Godhead does not open Its storehouse of treasure to those who would only scoff and jeer at Its bounty. True, the Holy Ghost does a work for all men. He convicts of sin, of judgment to come, and of righteousness. He continually pleads with their souls seeking to bring them to God. But only to the saints comes the communion of the Holy Ghost.

"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. No, the carnal man cannot see the mysteries of heaven; he does not understand the language; he has no part in the fellowship; communion is not his. "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." Verse 10. The communion between Adam and God in the garden of Eden was seemingly lost for ever when sin entered. There, they had shared with each other the blessed fellowship that only Creator and created may enjoy. As a man enjoys satisfaction from a masterpiece of his making, so God enjoyed the friendship and companionship of man, His earthly masterpiece. Sin blighted this communion, but now it is restored in Christ Jesus, in whose name the Comforter has come to bless mankind.

Though only the truly born-again, spiritual man may enjoy the communion of the Holy Ghost, there are no secret passwords, no ritual, no ordinance that keeps all mankind from entering this brotherhood. All that is needed is trust in Christ. "In whom also ye trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Ephesians 1:13. Belief and trust make faith; and with faith we enter the realm where God seeks His own, and delights to give His children all the riches of heaven.

What are some of the treasures that He has in store for those who come into this fellowship of the Holy Spirit?



Eden, Adam and Eve enjoyed personal communion with God. With the advent of sin, and his subsequent expulsion from the garden, man since has been dependent upon the communion of the Holy Ghost.

Knowledge is perhaps the greatest gift that comes from the Spirit. He is called the Comforter because He brings knowledge. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: . . . He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:13, 14. This knowledge is revealed in various ways. Much, if not most all of it is revealed in the New Testament, which contains those things called to the remembrance of the apostles as they sought to put before the early Christian church the message of Christ. By the time of the death of the last apostle, the great truths of salvation, the will of God as seen and expressed in Christ, and the story of the early church, were written down. The things that were yet to come had been revealed through John and the other apostles in the great prophecies of the New Testament. God had revealed through the Spirit to men the great plans and methods that were to lead to man's salvation, and they in turn wrote what He said. To all those who are sealed with the Holy Spirit of Promise, the Holy Bible becomes more than just a book. It becomes the Word of God speaking to the heart through the interpreting power of His Spirit.

Where the Bible is silent, or where man is in deep need, the Holy Ghost will speak to that needy heart and reveal those things that the natural eye and ear cannot perceive. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21. How often has a new Christian discovered, without any outside help or counsel from his brethren, that a certain way of living, a manner of dress, a habit of speech is simply not becoming for the Christian? This is a simple illustration of the Holy Spirit guiding into all truth. If at last we stand before our Maker in the fullness of the measure of the stature of Christ Jesus, it will be due to the work of the Holy Spirit in leading us to see our need, and in bringing us to Christ for the power to fill that need.

Knowledge is also revealed in the gifts of the Spirit. These gifts are given, not to one man, but to the church. When one man claims them for his personal glory, he is not working with the Spirit. They are given to the church for the use of the church, not for any private purpose. In fact, outside the church, they cannot have their existence. There is no such thing as a gift of the Spirit, exercised to the private delight of an individual. Wherever these gifts are recorded, they are for the advancement of the church of God on earth, or for the salvation of souls, never for the personal credit or glorification of a man. "For to one is given by the Spirit the word of wisdom; to another the working of miracles; to another prophecy; to another discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self same Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all members of that one body, being many, are one body; so also is Christ." 1 Corinthians 12:8-12. Gifts of knowledge include wisdom,

knowledge, prophesying, teaching. They are given on earth in order that all the members of that communion may benefit.

This is seen in Paul's further statement on the gifts in Ephesians 4:11-15. Here the great apostle shows that the gifts of the Spirit are for the building up and enlightening of the church, leading to great spiritual growth, and eventually to a maturity that is likened to the stature of Christ. These gifts are given for the church and those within, that they might be blessed and led to a full and complete understanding of God's will and purpose for them. It is no gift of the Spirit that allows a man to slight one of God's commandments. The gifts of the Spirit never lead a man away from the plain teaching of the Bible. Always the work of the Spirit is to bring one closer to the divine will.

The second great result of the fellowship of the Holy Ghost is power: power for witnessing, power in the lives of saints enabling them, though seemingly ignorant and unlearned, to turn "the world upside down" and lead men to Christ. The Book of Acts is full of stories of the results of this power, released in the consecrated souls of men of God. Peter on the day of Pentecost, Paul on Mars' Hill, Philip with the Ethiopian eunuch, all knew this power within them. The world of the apostles' day saw by experience the results of this power in the upheaval of customs and ideas that followed in the wake of Christianity. They were afraid of it. They fought it, but to the glory of the name of Jesus, often were won by it. This power is released through men and women: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1: 8.

Again this is the result of the gifts of the Spirit. Apostleship, prophecy, healing, miracles, tongues, are just some of the gifts of witnessing that are given through the church according to the need of the hour; never according to the whim or the special pleading of some person who may feel that he would like to have some particular gift. God does not work that way. "That in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Corinthians 1:5-7. A converted, consecrated church is a balanced, complete church, through whom God freely moves in fellowship with His children, bringing them by means of His Spirit those things that are needful both for those within, and for witnessing to those without.

Perhaps the most wonderful result of the fellowship of the Holy Ghost is the gentle, benign influence of the Spirit on the lives of men and women who come under His moulding power. The fruit of the Spirit in the lives of saints is evidenced by a growth in Christian graces, a balance, a holy joy that none of the fiery darts of the enemy nor his fierce temptations can assail. Paul says, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. Here is something that is vastly different from the gifts. They may be

divided severally according to the need of the church. But the needs of all men's hearts are the same, and so the fruit of the Spirit is one and not many. True there are different aspects, just as an orange will have shape, colour, taste, but the fruit is still but one fruit with different characteristics. One brother does not have love, and another brother in Christ, peace, and yet another, joy. This is not heaven's plan. God wants the fruit to be complete in every life. In fact it is not the fruit of the Spirit in its perfection and maturity until it reveals all these aspects as part of the one life in Christ.

When the Scripture records that Jesus breathed on the disciples and said, "Receive ye the Holy Ghost" (John 20:22), the Master was looking not only to the day of Pentecost when three thousand would be converted in the mightiest display of spiritual power ever seen, He was looking to the day when the Spirit in their hearts would cause new lives to blossom forth, and there would appear the fruit of the Spirit. He not only saw the Spirit revealing the great day of the Lord by vision through John, but He was seeing also the son of thunder made into the sweet, lovable person who became such a power for good and for God. He desires that we, too, should receive the Spirit, not only in power and knowledge, but also in our lives.

You cannot be Christian and place yourself outside of this blessed communion of the Holy Ghost. It is Heaven's only way of speaking to your heart. It is the only way in which God can bring to men and women the power that is needed for the finishing of His work on earth. It is the only way that we can know the truth of God. And more than any of these, it is the only way in which we may gain from heaven the personal answer to our every need, so that we may be mature, perfected Christians.

How marvellous is God's goodness to us that we should be thrice blessed. Blessed first of all by the grace of the Lord Jesus Christ, that all-sufficient, all-availing power that saves us and presents us faultless before the throne of grace. Blessed too by the love of God, eternal, unchanging, undiminished by the passing of time: the great force that caused Heaven to do so much for us. And finally we are partakers in the blessing of the communion of the Holy Ghost, recipients of heaven's treasure, witnesses of all that divinity may give to man in this present life, sharing even now in the joys of a new life, both in our hearts and in the church.



"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." 2 Corinthians 13:14.



LIBERTY IN CHILE

Recent reports indicate that religious liberty is increasingly being granted in Chile, in contrast to the attitude of most Latin-American countries. An indication of this was the granting of a recent application by Protestant groups to permit the screening of the film "Martin Luther." Despite strong pressure brought to bear on the Board of Film Censors to have the film banned, they voted without opposition to have it released. So successful was its first screening that an extended season was made imperative.

MISSIONARIES ON A QUOTA

A Burmese government recently decreed that the number of foreign missionaries permitted to operate within its borders would be limited to the prewar base figure of about 800. Such foreign missionaries should be encouraged to limit their work to humanitarian activities, the government announced, and should leave the religious activities in the hands of native personnel. Quotas were listed as follows: Roman Catholics 580, Baptists 100, Methodists 50, Seventh-day Adventists 20, Salvation Army 15, Anglican 10, Jehovah's Witnesses 6, Assemblies of God 5.

EARLY MARRIAGES

The light way in which marriage is regarded by many was recently revealed by a survey of high schools in America. More and more teenagers are lightly taking on the responsibilities of marriage without a thought as to its responsibilities or

its binding nature. One high school revealed that in 1953 it had fifty-nine married students. By 1954 this group had grown to seventy-two. In 1957 married students numbered 286, while the 1959 figure was 480. Such early marriages can only bring problems for which such immature young people are not prepared.

AUSTRALIAN MIGRATION FIGURES

Due to the fact that it is not incumbent upon migrants to state their religious affiliations, it is impossible to give any absolutely accurate figures concerning them. But Dr. C. A. Price, writing in "The Australian Quarterly," after a careful study of Australia's post-war migration policy, presents the following approximate percentages regarding their religions: Roman Catholics, 47.5; Eastern Orthodox, 13.6; Church of England, 11.9; Presbyterian, 8.8; Lutheran, 3.2; Methodist, 1.4; Other, 2.2; Protestant, 27.5; Non-Christian, 1.4; Not stated, 10.0.

NO FREEDOM IN YUGOSLAVIA

The British and Foreign Bible Society is still unable to work freely in Yugoslavia. No Bibles have been printed in that country since the Communists took over, and the government will not permit the importation and distribution of large quantities of Scriptures. The Society is limited to a token quota of 200 Bibles a month allowed in by means of registered mail. Prior to 1956, over 60,000 copies were imported annually.

HORROR FILMS

A research group recently investigated why youths attended special screenings of horror films. Forty-three per cent of the girls and 35 per cent of the boys said they attended the films to be "scared." Nine per cent of the young people surveyed said they were "bored" by the films, 4 per cent "sickened," and 3 per cent "thrilled." Only 12 per cent of those interviewed said their parents objected to their attending horror shows.

IN BRIEF

The art of writing was unknown in Japan before the introduction of the Chinese character in the 6th century A.D. . . . "Kremlin" is the Russian word for citadel. It refers to Moscow's most ancient and strategic area, which is still walled in by fortifications. . . . One fifth of all new motion pictures, filmstrips, and other audio-visual media produced last year were produced primarily for church and church school use. . . . A study of reactions of 231 patients who were told that they had curable cancer reveals that two-thirds were glad to be told; 19 per cent denied having been told; 7 per cent (all women) resented being told they had cancer. . . . Tooth decay is not a steady degenerative process, but rather a series of short "commando raids" lasting only twenty to thirty minutes, according to one scientist. . . . Russian children go to school six days a week, ten months a year, and face five hours of homework an evening, according to one observer's report.

EVERYONE ADMIRES the grace and beauty of the little child: the soft, clear skin, the rosy cheeks, the red lips, the bright eyes, the graceful carriage, and the exuberant glow of health. Why should the child, endowed with so many lovely characteristics, gradually lose them as the years roll on, until, when she reaches young womanhood, she possesses a sallow skin, pale cheeks, faded lips, dull eyes, a stooped posture, and an enfeebled body?

What has brought about these sad changes? We may well explore this field and see if we can determine the cause of this condition, and find a remedy by which the child may grow to the beautiful, well-rounded woman whom we all admire.

There are certain natural laws which govern our growth and development, which, if obeyed, will conserve our health and beauty, but which, if disobeyed, will dissipate the glow of youth.

The old adage, "Beauty is only skin deep," is far from the truth. True beauty has to do with every cell, tissue, and organ of the body; consequently, any formula to conserve our beauty and health must include our physical habits and our mental attitude. The foundation of true beauty is a healthy body and a happy, cheerful countenance.

Health depends not only on the food which is taken into the system, but upon digestion, assimilation, circulation, and elimination.

The skin, one of the great body defenders, acts not only as a protective covering, but as an important eliminating organ. The art of beauty lies in cultivating, and not in covering or hiding, the natural characteristics of the skin. If it is not kept clean, the wastes and poisons which should be thrown off through the skin are retained in the body and thus act as poison to the system, causing many annoying symptoms, one of which is the disagreeable odour of perspiration, which may well detract from all efforts to appear beautiful. These poisons may also cause serious disease. The skin thus neglected soon becomes inactive and loses its vitality, and the face shows this in the sallow colour.

Frequent bathing is important, as it keeps the skin in a healthy condition. A warm or hot bath, followed by a cool bath or shower, should be taken once or twice a week. A cool spray or sponge bath should be taken every morning.

The face should be cleansed daily with soap and warm water, which should be followed by a dash of cold water. Most doctors are agreed that the best cleanser for the face is pure soap and soft water; and one of the best astringents is cold water. In washing the face, a lather should be made on the hands and then applied to the face, care being taken to rinse thoroughly with warm water and then with cold. Many make the mistake of applying the lather to the face and hastily or carelessly washing it, leaving soap to dry on the skin, thus causing it to become dry and harsh.

The internal parts should be cleansed as well as the external parts. It is estimated that about ninety per cent of women suffer from constipation. This is no doubt the result of a gradual accumulation of poisons in the system, and this condition may continue for months or years without any apparent symptoms. The lack of proper elimination is probably one of the greatest causes of the sallow skin, the faded cheek, and the worn and wrinkled appearance of the face.

The bowels should move freely every day. This should be accomplished by natural means and not by the continued use of laxatives. Regularity is of vital importance. The taking of food stimulates peristaltic action, and therefore a most favourable time for evacuation is after meals.

The drinking of sufficient water is of greatest importance. Cold water acts as a tonic and will usually serve better than hot water. From one to two quarts should be taken daily, depending on the amount of other liquids used. One will find it very helpful to drink, on rising in the morning, a glass of cold water

A CHRISTIAN DOCTOR DISCUSSES---

Inexpensive

Dr. A. W. Simpson

Beauty

to which has been added the juice of a large-sized lemon. This not only serves as a laxative, but is an excellent aid in alkalinizing the system. In severe cases of constipation one may even take a half or three fourths of a glass of pure lemon juice every morning until regularity is established. Do not fear that the lemon juice will burn or irritate. On the other hand, it will prove to be very soothing to the stomach. The diet should consist largely of fresh fruits and vegetables. A brisk walk before breakfast is also beneficial.

The circulation plays an important part in all the bodily processes, as the blood is the current of life, and repairs waste and carries nourishment to every cell, tissue, and organ of the body. If the circulation becomes sluggish, all other functions are retarded.

Health has been defined as "the perfect circulation of pure blood in a sound organism." The cold morning bath, which is such an excellent tonic to the skin, stimulates circulation and improves all the functions of the body. If the cold bath or shower seems too great a shock and leaves one shivering, or with a headache, the warm bath may be substituted, and gradually cooled at the close of the bath. The cold bath does not

cleanse as thoroughly as the hot bath, and therefore it should always be followed by vigorous rubbing with a rough towel.

Pure blood and perfect circulation depend much upon proper breathing. Casual, shallow breathing does not supply sufficient oxygen to keep the tissues and the organs of the body in a healthy condition. One sighs or yawns often because the blood is hungry for oxygen. Deep breathing acts as a tonic, as it stimulates all the glands and organs and sends the blood coursing through the body. It is also a sedative to the nerves, and equalizes the blood pressure.

This brings us to another great natural aid to beauty, and that is exercise, which causes one to



Prescriptions

breathe deeply, improves the circulation, and helps the body to eliminate the wastes and poisons. If fatigued from strenuous work of any kind, take some form of exercise that will bring into play other muscles, and this will aid the circulation and carry away the poisons of fatigue. There are many forms of exercise which are beneficial and which may be suited to any age or condition. Walking is a most excellent form of exercise, and is available to almost everyone and at no expense.

Walk briskly with the head erect and the chest lifted, not forgetting to breathe deeply. The length of the walk may be gradually increased from day to day as the body becomes stronger.

Swimming is an excellent exercise, as it brings into play so many muscles and accelerates the breathing. The cool water also acts as a tonic to the body. Care should be taken not to remain too long in the water or to become exhausted. Rowing is a fine form of exercise where opportunity affords.

Tennis and other outdoor games are good forms of exercise and give opportunity for fresh air. All household duties may be made conducive to health and beauty if they are performed cheerfully and with correct posture.

If your posture needs correcting, practice frequently standing with back and back of head against the wall, and feet three or four inches apart, and then walking from the wall, keeping the back straight and the head erect. Cultivate the habit of sitting and walking erect. Do not slump down in a chair, but sit with hips well back against the back of the chair, and keep the chest elevated.

Sunshine is an effective cure for tired, weary bodies or depressed minds. We do not fully understand all the benefits to be derived from sun baths, but these do revitalize us when we are weary or exhausted. Sunshine supplies some of the vitamins which are so essential to life and health, especially vitamin D, which is sometimes called the sunshine vitamin. When one is unable to secure the benefits of sunshine, this can be supplemented by foods which contain the vitamins and by the use of some of the various forms of cod-liver oil.

Care must be exercised when beginning the sun bath not to remain too long exposed to its rays. Begin with a five-minute exposure to the back and the same to the chest, and increase the time a few minutes each day until the body adjusts itself to the heat. It is a very good plan to rub the body with olive oil or coconut oil before taking the sun bath.

One of nature's greatest beauty aids is relaxation; for this reason sleep is one of the best restorers, as it is a time of complete relaxation. Conditions should be favourable for quiet, restful sleep: a well-ventilated, quiet room, the bed not facing the light, and no pillow, or only a small one. It is often better to lie on the stomach with the face turned to the side, to aid breathing. Young persons require from ten to twelve hours of sleep; adults from seven to eight hours. Avoid eating a heavy meal at night. If it is necessary to take the principal meal at night, it should be eaten not later than five o'clock, a few hours for digestion thus being allowed before retiring.

Lack of sleep and rest, and tired, aching feet, often cause dark circles under the eyes and a worn, wrinkled face. A short, hot foot bath, or an Epsom salts foot bath (using two tablespoonfuls to the bath), and rest for one half hour with the feet slightly elevated, will often give great relief. When a person is worn or tired from loss of sleep, fatigue poisons develop in the system, and these poisons affect all the body functions, manifesting themselves in a sallow skin, a wrinkled face, dull eyes, and a general faded appearance.

Beauty is not simply a matter of externals. Unpleasant emotions, anger, discontent, peevishness, and worry will quickly steal away the youthful beauty which every woman desires to retain. Joy, laughter, and a cheerful, happy point of view are beauty tonics.

Proper diet, sleep, relaxation, exercise, and related health-giving activities have done more to bring true beauty within the reach of every woman than all the cosmetics which have ever been put on the market. Many of the nations of the past used some of the same

(Concluded on page 31)

What Makes a Dynamic Christian Personality?

EVERY READER will agree that all things that are made, are made of something. And, of course, this must be true of a dynamic Christian personality. We ask: Just what is it made of? What are its basic elements?

As a starting point in this quest for answers could we do better than to look at a model? But first of all, let us establish that this particular personality is a real model, *surpassing all others*.

Before we proceed with our search, we shall claim right here and now that Jesus Christ was the most dynamic Christian personality of all time. We place Him away out in front. We put Him on a pedestal reaching high above all others.

Let us now interview some witnesses, both His enemies and His friends, yes, and some who fluctuated in between those two groups.

Jews, for instance, as a people reject Christ as being the Messiah. (Of course, thousands of them as individuals have accepted Him as their Saviour. Praise God for that.)

Rabbi Stephen L. Wise, a leading American Jewish theologian, born in 1872, said, "We accept Jesus for what he was . . . clear-visioned, tenderly loving, selfless, Godlike." That's a picture of a dynamic personality, if ever there was one.

Thomas Paine, well known opponent of many things Christ's followers hold dear, claimed that Jesus was "a virtuous and amiable man. The morality that He preached and practised was of the most benevolent kind. . . . It has not been exceeded by any."

An English infidel, Thomas Chubb (1679-1746) is our next witness. His testimony, in part: "In Christ we have an example of a quiet and peaceful spirit, of becoming modesty and sobriety, just, honest, upright, and sincere; and above all, a most gracious and benevolent temper and behaviour. . . . His was a beautiful picture of human nature." What an amazing testimony, coming from such a man. We could go on, quoting Napoleon who frankly admitted that "everything in Christ astonishes me;" and infidel Robert G. Ingersoll, that famous orator who once confessed, "Had I lived in His day I would have been His friend," for "His life is a worthy example—its moral force, its heroism its benevolence." And surely there you have all the qualities of a dynamic personality.

Pilate and Herod, of Bible times, and both of them foes of Jesus, confessed to His uniqueness of personality. Luke 23:4, 13, 14, makes interesting reading when thinking of the testimony of Christ's enemies:

"Then said Pilate to the chief priests and to the people, I find no fault in this man." "And Pilate . . . said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him."

Further testimony which cannot be lightly brushed aside comes from Christ's friends. They recognized the strength of His personality as being something quite on its own. One said that He "did no sin, neither was guile found in His mouth." Another tells "we beheld His glory." And, mark you, these men lived, worked, and travelled with Christ for several years. They *knew* Him. "No man is a hero to his own valet," declared one cynical Frenchman. But Jesus was different, very much so.

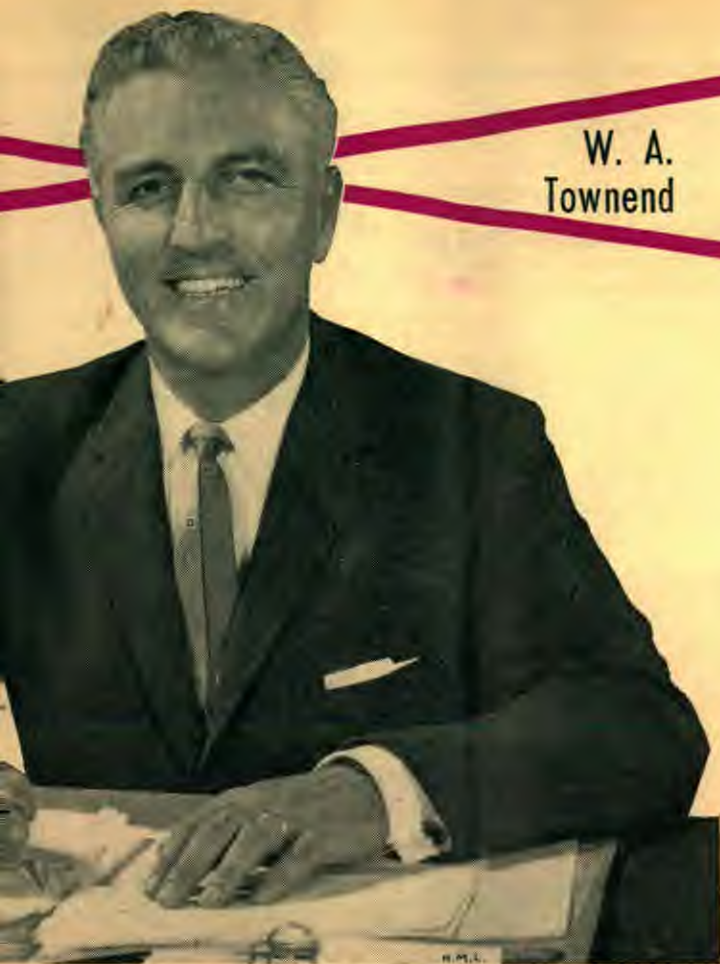
Dr. W. H. Griffith Thomas, after pointing out that Christ "transcends the limits of Judaism and that there is 'nothing in Greece or Rome' to account for Him, claims: 'The greatest and highest personages of these countries have never revealed anything approaching the grace and truth manifested in Jesus Christ.' 'Grace' and 'truth'—unique blending of personality qualities. For the most part these have rarely been strongly blended in even the world's most outstanding personalities, the field of religion being no exception.

The question is, What makes a dynamic Christian personality? Much. Who makes a dynamic Christian personality? Jesus Christ. It is in the "how" of these answers that we find many stimulating and encouraging facts.

Harold Begbie in his book, "Twice Born Men," tells the story of O.B.D.—Old Born Drunk. Called by psychologists Dr. Hildreth Cross "the spawn of drunken parents," O.B.D. knew "the taste of alcohol better than he did that of milk." He was actually born drunk, it was claimed. And thus he lived—drunk, sodden drunk—until Christ touched his life through the ministry of a Salvation Army lass. O.B.D. became a dynamic Christian personality. And, in contemplating it all Doctor Cross packs our subject into one crisp sentence: "No personality is complete without redemption," adding, "Those whose faith lays hold on God's mercy are privileged to see His handiwork in healing and transformation. They learn the reality of the promises of the Bible."

Fear saps personality. The habitually fearful person lacks in dynamics, for "a fearful soul is a defeated soul." Right





W. A.
Townend

ere the dedicated Christian has his needs met, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1: 7. With the Christian the "necessary" fears are retained—the "emergency emotion" as they have been called, and the fear of doing wrong and offending God. But what we might call the "negative" fears—the awful "bogies" of life, are cared for by God. "There is no fear in love; for perfect love casteth out fear." John 4: 18. God is love. Love casts out fear. *This works in the building of a dynamic Christian personality.*

Everybody feels inadequate at times—even the most dynamic souls. Such feelings often act as a spur. That is one thing, but gnawing, ever-present, and ever-haunting feelings of inadequacy are another thing. They, too, sap personality. Here again God's plan works in man's favour. Paul puts it this way: "I can do all things through Christ which strengtheneth me." He writes to the Hebrews reminding us that by coming to Christ in prayer we may "find grace to help in time of need." (Hebrews 4: 15, 16.) *This works in building dynamic Christian personality.*

The other day we saw a sign reading, "What Gets Your Mind Gets You." True. And one of our twentieth-century tragedies is that the wrong things have gotten hold of the minds of men, and the consequence of that mental unbalance of varying degrees, is a national and international symptom of epidemic proportions. The dynamic factor is out when mental unbalance comes in. Here again God holds the remedy in His

great Father heart. Paul advises, "Let this mind be in you which was also in Christ Jesus." Philippians 2: 5.

The "mind of Christ" was a self-forgetting mind. It was the perfect opposite of the mind of Lucifer. Lucifer said, "I will ascend into the heavens." He went down to the depths of this fallen world. Christ "took upon Himself the form of a servant." God "highly exalted" Him. These two records are clearly given in Scripture. One is not dynamic, the other is. One is not the Christian's way, the other is. "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." Matthew 10: 39. Here is the mind of Christ in action. *This works in building dynamic Christian personality.*

Dr. William Sadler, a man in world class as a student of the mind, avows that "it would pay any man or woman to live the Christ-life, just for the mental and moral rewards it affords here in this present world." And earlier in his "Modern Psychiatry," Dr. Adler says, "The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than half the difficulties, diseases, and sorrows of the human race." Wipe out these things and you at the same time cancel out ineffectiveness of personality. And in its stead comes the very thing we have been talking about. Clear, isn't it? *Christ is the answer.*

Adam, the first Adam, proved it. His Eden-blighting sin forced from his lips man's first recorded words after the fall—"I was afraid." God met Adam's fears. Noah proved faith in Christ to be the answer—and lived to see a flood-covered world rise above its fate by the power of God. Daniel proved it, so did Peter and Paul. John the longest-lived disciple, and Polycarp the first post-Bible times Christian martyr of whom we know, both proved it. And so did Luther, Wesley, and Moody—leaders all.

Today lonely little widows and busy business executives, workmen and foremen, students and teachers, parents and children, men in the pulpit and people in the news, folk who live in crowded cities and those who dwell in remote places of this earth—all are proving it—*Christ is the answer.*

He Himself said of Himself, "I am the way, the truth, and the life." And one of the millions who have proved the truthfulness of this observed: "Without the Way there is no going; without the Truth there is no knowing; without the Life there is no living." The way is Christ. The truth is Christ. The life is Christ.



"Upon a life I have not lived,
Upon a death I did not die.
Another's life, another's death,
I stake my whole eternity.

"Jesus, O Son of God, I build
On what Thy cross has done
for me;
There both my death and life I
read;
My guilt, my pardon, there
I see."

—Selected.

And there, at the foot of Christ's cross (which really is ours, for "He did no sin") we discover life's true dynamic. And what a discovery!

WHAT

Your BIBLE Says

ABOUT

- "What must I do to be saved?"
- "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 30, 31.

ALFRED LORD TENNYSON was walking along the village street one morning when he encountered an old lady whom he knew very well.

"Good morning, Mary," he greeted her; "and what, may I ask, is the news today?"

"Oh, nothing, Mr. Tennyson, except that Jesus Christ died to save us from our sins."

"Well," exclaimed the Poet Laureate, "that is old news, and new news, and GOOD NEWS!"

It is! It is the gospel of our Lord Jesus Christ. It is the thrilling tidings that the infinite God moved by infinite love, made an infinite sacrifice, to save us from eternal death. "Thou shalt call His name JESUS," the angel declared to Mary, "for He shall save His people from their sins." Matthew 1:21.

What does the Apostle Paul declare the gospel to be?

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16.

The gospel is the *dynamis*—the dynamite—of God. It can blow up all the fortifications of hell. It can break down all the barriers that sin has set up in the soul. It can sweep away every obstacle, and remove every obstruction, that would impede us in our Christian walk and growth in grace. It is the very dynamic of heaven.

What assurance are we given that there is no sinner who is beyond the reach of Christ's saving grace?

"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for us." Hebrews 7:25.

The phrase, *eis to panteles*, "to the uttermost," only occurs in one other place in the New Testament, in Luke 13:11, where it is used to describe the condition of "a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift herself up." That crippled woman is every one of us, warped and twisted, gnarled and degraded, by sin. But there are no limitations to the uplifting power of Christ. He not only saves to the uttermost; He also saves from the uttermost. The gospel, therefore, is vastly more than a pleasing theory or a brilliant intellectual abstraction. It is the glorious projection of a living Christ, loving men, and loosing them from their sins, and enabling them to live triumphantly in the power of His own mediated resurrection life.

Salvation

OLD NEWS
NEW NEWS
GOOD NEWS!



Is it possible that there may be some way of salvation other than that revealed in the gospel?

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The concept that all religions lead to God, as all roads led to Rome, is very widely held today. One of the curses of our fair-weather Modernism is that it has peddled this fallacy to the point where it has robbed thousands of their faith. The plain truth is: the gospel is the only answer to the searing problems of human

Salvation

★ ALFRED S. JORGENSEN

sin. Christ alone is the way to God. Christ alone can regenerate the soul. Christ alone can transform the life. There is no salvation apart from Him. The disciples were right when they exclaimed: "Lord, save us: we perish." Matthew 8:25.

In providing the way of salvation through Christ, what has God revealed Himself to be?

"Christ Jesus: whom God set forth to be a propitiation, through faith, in His blood, to show His righteousness because of the passing over of the sins done aforetime, in the forbearance of God; for the showing, I say, of His righteousness at this present season: that He might Himself be just, and the justifier of him that hath faith in Jesus." Romans 3:24-26, A.R.V.

Commissioner Samuel L. Brengle tells of an ancient king who passed a law against a certain grave crime. The punishment for breaking this law was to be the loss of both the delinquent's eyes. The first criminal to be discovered was the king's own son. What could he do to save his son and yet uphold the law throughout his dominion, in such a way as to compel his subjects to reverence him and admire his justice? He put out one of his son's eyes and one of his own, and the people could only exclaim, "The king is merciful, and the king is just." He had found a way to save his son, and at the same time to make the law honourable. (Commissioner Samuel L. Brengle, D.D., "The Guest of the Soul," pages 29, 30.)

Putting it in the very simplest way possible, God had to hurt Himself as well as His well-beloved Son (who became our Substitute), in undertaking to redeem us. As one writer says, "The Father suffered with His Son." In so doing, He has revealed both the immutability and integrity of His law and the blending of justice and mercy. Only an infinitely wise and loving God could have conceived of such a plan!

What is the supreme objective of salvation as far as this present life is concerned?

"That Christ may dwell in your hearts by faith." Ephesians 3:17.

Christian experience is not a contract, but a living union with Jesus Christ that issues in vital fellowship with God. His divine nature is united with our human nature, and, as William W. Prescott has rightly observed, "the more intimate our fellowship with Christ the more evident will be His transforming power in our lives."

What incomparable means of grace have been provided to achieve this end?

● The precious blood of Christ.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:9, 7; see also 1 Peter 1:18, 19.

There is no substitute for the wonder-working power of the blood of Christ.

● His resurrection life.

"For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:10.

Christ is our great High Priest in heaven, making intercession for His people who believe in Him, and the virtues of His resurrection life are mediated to us through the ministry of His personal representative on earth, the Holy Spirit, the Comforter.

On the fulfilment of what vital condition does the mighty saving power of God begin to operate in our lives?

"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.

"Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith can lay hold of the merits of Christ, the remedy provided for sin. . . . When the sinner believes that Christ is his personal Saviour, then according to His unfailing promises, God pardons his sin, and justifies him freely."—Ellen G. White, Review and Herald, November 11, 1890.

What was the dying testimony of the Apostle Paul to the efficacy of the saving grace of Christ?

"I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:12-15.

The two there are—you see them stand;
By guilt the one from heaven banned;
The spotless One at God's right hand
Is Jesus!

What vaster difference could there be?
The sinner helpless sin to flee;
But mighty in His purity
Is Jesus!

The sinner, I; to Him I go,
Deserving everlasting woe;
God lifts His hand—it falls, but, lo!
On Jesus!

Oh wondrous act at Calvary!
How could salvation fuller be?
I died, but One has died for me—
'Tis Jesus!

—Fannie I. Howell.

Only ONE

SABBATH



GOD MADE IT:
ONLY HE COULD CHANGE IT

Carlyle B. Haynes

H.M.L.

FROM the beginning of created time there has come down to us, unchanged through the centuries, the original Sabbath of God's creating. It is the same now as when it was made in the beginning of human history.

There are millions of Christian believers who hold different views regarding a number of things. On one thing, however, they seem to be in agreement. They agree that the observance of the weekly day of rest is important and essential as part of the Word of God. Such a belief is based on the clear teachings of the Holy Bible.

It comes as a surprise to many that Sunday is not the Bible Sabbath. Sunday is not the true Sabbath. Sunday is not the Sabbath at all. It is only the first day of the week.

Sunday is not the Lord's day. Sunday has no sacredness attached to it. It is just an ordinary, common, average, regular work day.

Sunday has no connection with the religion of Christ. It belongs to paganism. Its observance started in paganism. It does not belong to Christianity.

Sunday was not kept by Christ. Sunday was not kept by the apostles of Christ. Sunday was not kept by the early Christians.

There is no example of Sunday observance in the New Testament, authorized or unauthorized, Christian or pagan. It was altogether unknown to Christianity.

There is no authority in the whole Bible for Sunday observance, either in the New or Old Testaments.

There is no command in the Bible for Sunday observance. There is no penalty for non-observance of Sunday in the Bible. There is nothing in the Bible in favour of Sunday observance. It just is not mentioned at all.

There is a commandment in the Bible to keep the Sabbath. That Sabbath was not Sunday when the commandment was given. It is not Sunday now. That commandment has no reference to Sunday. It deals with an entirely different day.

Sunday observance is in the church now. It was not in the church when the church was established. Christ never sanctioned it. The apostles never sanctioned it.

Somewhere between Christ's time and ours, while the light of truth shone but faintly during the Dark Ages, Sunday observance found an entrance into the church.

It was not brought in by divine authority. It was brought in directly against divine authority. It was brought in by an enemy of Christ, an enemy of truth, an enemy of the church, and an enemy of man.

It did not belong in the church when it was wrongfully brought in. It does not belong in the church now. It never will belong in the church.

There is a commandment in the Bible to keep the Sabbath. It has been in the Bible from the beginning. It is there now. It has never been changed. It has the same force now that it ever had.

This commandment for Sabbath observance will be found in Exodus 20:8-11. Just turn to the place and

look at it. It plainly declares that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

We repeat: There is no command given in the Holy Scriptures which names a different day from the seventh.

The Bible in its entirety, both Old and New Testaments, commands, upholds, defends, and teaches the observance of the seventh day as the Sabbath.

Now, here is a strange and singular thing. The textbook of Christianity, upon which the church is founded, the Holy Bible, knows nothing, teaches nothing, commands nothing, says nothing, about Sunday observance.

It does teach and command the observance of the seventh day. And very nearly the entire Christian church today, while professing to follow "the Bible and the Bible only," has never once observed the only Sabbath the Bible says anything about.

The Bible makes as plain as day the duty of observing the seventh day. Very few Christians today have ever once obeyed the Bible in this matter of Sabbath observance.

The Bible declares the seventh day to be God's Sabbath and commands all men to keep it. Practically the whole Christian church today is going exactly contrary to this command, ignoring it altogether and violating it every seven days; some ignorantly, some knowingly, and some unwillingly, and some wilfully.

And so there is a discrepancy, a wide discrepancy, between the present-day practice of the Christian churches in the matter of Sunday observance and the plain, straightforward, unequivocal teaching of the Bible.

This discrepancy has disturbed the minds of many children of God who have been seeking for reliable information on this subject.

There is a real need of accurate, full, and dependable information regarding the truth of this important subject.

Someone will interject here, "But is it important? What difference does it make, anyway?"

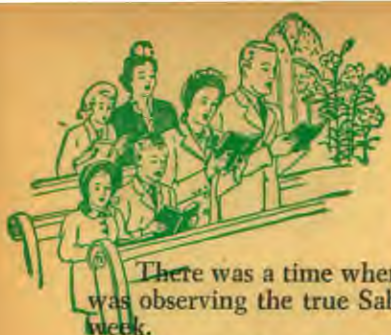
We will come to that later. It does make a difference, a stupendous difference, as we shall see. That difference is the very real and vital difference between obeying God and disobeying God. And that makes all the difference between eternal life and eternal death.

But we will not be drawn aside from the main issue just now. Let us carry on with our subject.

What we need to know is the origin of the true Sabbath of God and the divine purpose for which it was given to man.

We should know, too, where Sunday observance originated, how it was clandestinely and slyly brought





into the Christian church, and by whom, and why, and when, and by what authority, and for what purpose, and what the effect has been.

There was a time when the whole Christian church was observing the true Sabbath, the seventh day of the week.

There came a time during which nearly the whole Christian church forsook the true Sabbath and allowed a substitute and counterfeit and false sabbath to be foisted upon it.

The time can be definitely pointed out. The influences at work can be positively identified. Their true character can be readily exposed. What they were seeking to do can be easily understood. And we can actually obtain a confession from the perpetrators of the fraud and the sponsors of the conspiracy against God and His truth.

And the whole effort and plot and deception was foreseen and foretold before it happened. Indeed, God Himself issued a warning against it centuries before it took place.

Let us do a bit of detective work. No adventure story can compare with this one.

There has been a conspiracy to overthrow the truth of God. And the forces at work cover their tracks, hide their true character, conceal their real purpose, and pretend to be what they are not.

These forces are mighty in their power, malignant in their purpose, treacherous in their working, and their sole design is the deception and ultimate destruction of the world.

Let us be clear first, before we start on our detective work, about the elementary things connected with this matter of the Sabbath. Clarity here will help us later.

The Sabbath is something that God made. He had a purpose in making it. We shall come to that later. Just now we take pains to understand what the Sabbath is.

The Sabbath is not something which God placed upon a day, which can be pushed about and transferred to another day. The Sabbath is the day itself, God took the seventh day, and out of that seventh day, He made the Sabbath. He takes pains to make this clear: "The seventh day is the Sabbath of the Lord thy God."

We are not commanded to "Remember the Sabbath, to keep it [the Sabbath] holy." The command is, "Remember the Sabbath day, to keep it [the day] holy."

The Sabbath is not something apart from the day. It is the day itself, the seventh day.

We hear much today about a Sabbath institution. The Bible does not make mention of a Sabbath institution. It talks about the Sabbath day.

There is no such thing as a Sabbath institution which was blessed and made holy for the benefit of humanity, apart from a day.

It was the day which was blessed and made holy: and it is the day which thus becomes the Sabbath.

The day which God blessed can never be separated from the Sabbath. The Sabbath can never be separated from the day which God blessed. You cannot take them apart. They are not separable. They are one. The seventh day is the Sabbath. The Sabbath is the seventh day.

The Sabbath is not a day for ordinary labour, for idleness, for amusement. It is for rest, spiritual as well as physical, for meditation, for worship, private as well as public, for holy joy, and for mutual helpfulness.

It was designed to be, and it may be made to be the happiest, the brightest, the best day of all the seven.

The Sabbath is one of two survivals of Edenic life which have persisted since the Fall, the other being the marriage institution.

This day of rest occurs weekly, in order to keep always before us the fact of God's rest at the close of creation week. We are to remember God every day, but the Sabbath comes to us weekly, bringing larger opportunities for rest, meditation, and communion with the Creator.

Before its blessed and precious effects can be wholly lost, the approach of another Sabbath renews its hallowing influence. Thus it sweetens all days, and extends its blessing to all our times, as we "remember the Sabbath day, to keep it holy."

At the beginning of human history, when God brought the earth into existence, He blessed the seventh day. He blessed it because He had rested on it. And then He made it holy, or set it apart for a holy use and purpose. He appointed it to be kept.

The seventh day was thus the recipient of all the things which God had conferred. The rest, the blessing, the sanctification, and the holiness, all pertain alone to the seventh day.

When, therefore, some other day is used as a sabbath, every element that constitutes the Sabbath is left out and lost. When another day is taken in the place of the day upon which God rested, then we have a day which God did not bless, a day which is not holy.

Hence, whatever else we may have, we do not have the Sabbath, for the Sabbath is the seventh day, and that day alone.

I have made an exhaustive and scrupulously careful examination ranging over half a century, of the Bible, of history (both secular and ecclesiastical) of theological writings, commentaries, church manuals, catechisms, and the candid admissions of Sunday observers; and I say to you in all honesty and with all earnestness, that there is no authority in the Holy Scriptures for the observance of Sunday, no authority given to men to make a change of Sabbath observance from the seventh to the first day of the week, no divine sanction given such a change now that man has made it. This substitution of a false sabbath for the true Sabbath of the Lord was entirely the work of an anti-Christian power which adopted a purely pagan observance, and brought that observance in to the Christian church. Sunday has no binding obligation upon Christian believers, but should be instantly and firmly repudiated and discarded as a matter of practice, and the true Sabbath of the Lord restored to its rightful place, both in the hearts of His people and in the practice of His church.

Signs

COUNSEL CORNER

Conducted by
Pastor WILLIAM A. FAGAL
Director, "Faith for Today"



Viewed every Sunday, Sydney, TCN 9, 2.30 p.m.; Melbourne, HSV 7, 1.30 p.m.

WHO CRUCIFIED JESUS?

I have a Jewish friend who believes that Jesus was crucified by the Romans. I have always taught that the Jews were responsible for the crucifixion of Christ. Which one of us is correct?

I don't know that anyone has ever been successful in affixing responsibility upon either group for the death of Christ. Without question, both the Jews and Romans had a part in it, for the accusers were Jews and the courts of law were controlled by Romans. Both Jews and Romans stood around the cross and thus took part in and assumed responsibility for what occurred there. However, it is quite unimportant which group was responsible. Surely at this date Christians have no desire to affix blame or to hold either modern Jews or the descendants of the Romans responsible for the death of our Lord. The great fact is that He died and by His death provided salvation for every soul who believes. The important thing is to accept His shed blood as the price that has been paid for our own sins and mistakes. Then we can be sure of an ultimate place in Christ's kingdom.

WALL OF SEPARATION

For some time my son and his wife have seized on every little thing I did as an occasion to become angry with me. Recently, I felt upset enough about it to let them know that until they were ready to give me the respect I felt was my due, I just would not be seeing them. However, the separation is hurting me a lot more than it apparently is hurting them. Do you think I was right in taking this stand? Should I hold out until there is some response on their part, or should I be the one to give in?

Doubtless you have been justified in trying to bring a change in their attitude which would produce a happier relationship between you. However, I am not sure that you have done right in building a wall of separation as you have. It is always a dangerous thing to separate ourselves from our dear ones and allow hard feelings to continue on indefinitely, for there is always

the possibility that the feelings of alienation may grow and develop and perhaps never be dissipated throughout life. If your son and his wife are making no effort toward a reconciliation, then by all means you should make the first move, difficult as this may be. Good counsel from the best Book says, "Let not the sun go down upon your wrath." Ephesians 4:26. Perhaps you have not been as careful as you should be in avoiding the situations that cause trouble between you. Find some other way to let them know that you expect better treatment in the future than you have had in the past.

SECOND MARRIAGE

My mother is a widow, as my father died two and a half years ago. My older sister and I are both married, but there are three younger sisters at home, ages fourteen, ten, and eight. My mother has been keeping company with a very nice gentleman and they are now planning to be married, but the younger girls are very bitter toward the idea. They have become rude to both my mother and her friend, and this is making mother very miserable. How can I make the girls understand that it would be very nice for them also if mother did marry again?

Probably there is very little that you can do, for the key to the situation is the man whom your mother intends to marry. It is a fine thing if he is so much in love with your mother that he desires to help her in her responsibilities of raising her family. Your mother naturally will appreciate his companionship and understanding help in the years that are to come.

It would be well if you and your mother had a talk with this man explaining to him the problem and trying to devise ways and means of having the younger girls come to know him so that they may appreciate him as their mother does. Perhaps in courting your mother, he has taken her away from the younger girls and they have therefore felt him to be a rival for her affections.

It is necessary that he and your mother include the girls in outings and in pleasant things which they might do together.

The girls should come to see that their mother's friend is interested in them also and that he is sincerely anxious to help them. They should understand that while he can never take the place of their father, yet by his interest and concern he is deserving of a place in their hearts also, for he will do for them things which their father cannot do. With patience, tact, and wisdom your family can probably be welded into a happy group with him.

FAMILY PROBLEM

We have been married for ten years, most of which have been very happy. Now my husband's family has come from another country to live with us. We are different in nature and in faith, and as a result do not seem to understand each other. Don't you think it would be better if each family lived by themselves?

By all means. "Honour thy father and thy mother" does not mean that families must live together. You and your husband have an obligation to his parents which I am sure you will want to discharge faithfully. You will want to help them get established in their new country, but since they naturally have different outlooks, it would seem wise for you tactfully to suggest a home of their own nearby. Be wise, loving, and helpful to them in every way, and avoid misunderstandings and conflicts. Learn to overlook little things on which you might not agree, and as you patiently try to win their trust you are sure to be rewarded with a happier home of your own.



I'VE CONFESSED TO MY PRIEST

Concluded from page 7)

With this divine knowledge in His hands He approached every man with the ability to rescue him from his sin. Look at the miracles of transformation that we witness in the lives of St. Peter, Mary Magdalene, and the "Sons of Thunder."

When I come to Him in my need there can be no pretence on my part—only frank confession. I am in the presence of the One who can read me like an open book. No secret and no circumstance of my life is hidden from Him. I could go and make a lying confession to any man, knowing full well that he would never

know the difference, but I cannot do that with the Lord of heaven and earth. The very powers He possesses forbid such things and become a safeguard for my soul. Were His priesthood purely human, as are all other priesthoods, that protection would be lacking as it is in all other priesthoods.

What a priesthood is His!

"Wherefore [i.e. because of His priesthood] He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25.

In the second place, Jesus alone is "an high priest . . . who is holy, harmless, undefiled, separate from sinners." Verse 26.

That is the other reason why the Father ordained Him alone to the office of priesthood. All other men, as they have met and mingled with sinners, have been unable to escape the defilement of sin. The sin of others has been copied by them. A knowledge of the evil of others has emboldened them. When in confidence they have learned of the shortcomings of others, they themselves have been tempted and have fallen.

But that is not the way it is with Jesus!

When sinners confided their sin to Him, they knew their confidence would never be betrayed or taken advantage of. When men and women wept before Him because of the evil passions they had indulged to their own shame, there was not within Him any sinful urge that would tempt Him to share their sin with them. His purity, His holiness were such that God and man could trust Him completely to hear the confession of the repentant sinner. All who came to confess their sins to Him would be safe for righteousness. That is why the Bible calls Him a "faithful high priest." Hebrews 2:17.

So freely does God invite me to come to Jesus! This is why—He understands and knows. I can pour out to Him my sin and woe and it will not defile Him. Rather will He by His own grace, purity, and power, cleanse my soul from its defilement.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

I am glad I've confessed my sins to Jesus. He has given me the peace He promised men. (Matthew 11:28-30.) The secrets of my soul are in His trustworthy hands. Jesus is my Advocate and Mediator. When I accepted Him as the Priest that God ordained Him to be, Christ became to me the Arbiter of spiritual power, the Dispenser of all spiritual blessings. And that is what God intends Jesus should mean to me!

Yes, I've confessed my sins to this Priest.

Now am I able to join with the Apostle Paul, in saying, "Of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2.

HOW DO *You* LOVE?

IS LOVE A FLUCTUATING EMOTION,
OR A GUIDING PRINCIPLE?

» » » »
Norma Norris

RUNNING through Christ's ministry on earth like a beautiful thread of gold, is one great and noble theme. Most Christians who have studied His life carefully, would be able to place their finger at once on the nucleus of His teaching—shining forth as it does in all His acts, in the heart of His parables, in the wonder of His miracles, and in the power of His words. It clings like a beautiful perfume to all that He did and said, for it is the one great message He brought from heaven to bind together God and His earthly children. The great theme is Love—Love for God, for the world, and for the men who live in it.

Yet, strange to say, this has proved to be one of the hardest lessons that mankind has been called upon to learn.

"Love thy neighbour as thyself." "Love your enemies." "Love one another." Christ's words come down to us in all the strength with which they were delivered so long ago, and as we turn the pages of the Bible, the same admonition comes to us over and over again. "Love worketh no ill." "Love covereth all sins." "Let brotherly love continue."

We agree, of course, and acknowledge that the statements are sound, but the real test of the workability of anything is when we *put* it to work, and it is then that the first doubting questions come flocking in. Is it really possible for anyone to love in the way that Jesus instructed that we should? Can we actually put into practice this all-embracing love?

We find ourselves faced with innumerable problems, and again we question:—

"Can I love the stranger in the street in the same way that I love my own family?" "How is it possible to love someone who has done me harm! Isn't that against human nature?" "I can love some folk, but others I never can. There is something in them that makes it impossible for me to love them. What do I do in that case?"

Our real difficulty lies in the wrong interpretation of the word "Love" as the word is used by Christ. We are apt to confuse loving with liking, and until we have the two attributes clearly defined, we are always going to strike the same perplexities in Christian living. Although it may sound paradoxical, it is possible to love a person without liking him, even though it is somewhat more difficult to like him without loving him. The whole point of difference is that love is a principle, and liking is an emotion. Therein lies the explanation of our problem.

I wonder if, as Christ walked the dusty streets of Jerusalem, and saw at every turn the sullen and scheming eyes of the Pharisees, for ever watching to trap Him, for ever envious and intolerant, always trying to turn His converts away from Him with their bigotry and underhand trickery—I wonder if He liked them! Love them? Oh, yes, He loved them with the yearning God-like love that broods over all His creatures and longs for their salvation. But His words of reproof and denunciation show that He did not particularly like them!

We are not expected to like everyone in the world. God Himself has made us complex. We are each en-

dowed with a different personality which sets us apart from other individuals. If someone were to come in and wreck your home, injure your children, and laugh in your face, God does not expect you to say, "I like that man."

No, you are not expected to like him. But if you are a true follower of Christ, you will continue to love him. For love is a principle, and principle is above all earthly feeling. That is why we are told that love is of God, and why it is a lesson so many of us have yet to learn.

When we are very young, and starting out on the Christian way, our greatest desire is to have everyone like us. It becomes a tragedy to have someone—especially someone of our own age group—turn from us. We feel a sense of failure and loss. But maturity comes, and with maturity there should be a change of outlook, for, if we are wise, the realization that everybody cannot like everyone, and that no one can really hope to ever reach that goal, will come as a balm to our wounded hearts, and open a little wider the gates of real love in our inner minds.

Likings are based on emotion, preferences, and affinities. A quiet, shy personality, timid and retiring, may prove tedious to a go-ahead, ambitious man. A gay, vivacious person may attract many, yet there are sure to be some who turn away from his company because they prefer those who are thoughtful and serious, and find the gay one most irritating. A sophisticated woman feels uncomfortable in the presence of a naive country girl, and *vice versa*, and each is glad to part and go her own way, breathing with relief as she seeks again her own familiar environment. Only love can overcome a personality block. And this is the task Christ has set before us.

To love others the Christian way, is to be genuinely concerned for their welfare. If someone should do you

harm, and you dislike him, it is still possible, if you have Christ dwelling in your heart, to love him as the man who needs your prayers, whose eternal welfare is a continual burden on your soul. To love him means that if the chance ever comes to you to "Pay him back in his own coin," you will not do so, and that if you have the opportunity of doing him good, that opportunity will not be forsaken by you.

It is, admittedly, a hard road to follow, but then, the teachings of Christ are not always easy. You may complain that His instructions go against human nature. Indeed they do, for He is wanting you to possess a Christlike nature in place of your faulty human frailties. Your natural reactions are not always the best guide, but His words are always safe to follow. That is why He has told us to love our enemies, for He knows the best way for us to become like Him. We are to do our fellow men good all the days of our life.

If you find you do not naturally love people, then why not try a little practising? Sitting in a train, for instance, watching the folk before you, can be very good practice. Say to yourself: "There is a fellow being. I wonder what life holds for him—what troubles, what happiness! He might be fighting against great odds, he might have troubles no one but he himself knows about." Pretend for the moment that you are his brother, or his sister, or his friend, and you find a warmer glow invading your soul. He will cease to be just a strange old man, and become a precious soul for whom Christ died—a man in need of a smile from his fellow human beings. Once you have reached this stage of thinking, you will be surprised how soon will come the desire to do him good if such an opportunity arises. That, my friend, is loving your neighbour.

And, of course, we do not have to do it completely on our own. Christ has promised to be with us, helping us, guiding us, filling our own lives so full of His own love that some must surely overflow to those about us. He points to the cross as the perfect example of self-forgetful love for all mankind, irrespective of who or what they may be, and He tenderly shows us that we, too, can possess a love like His. He has set the example. "Because He laid down His life for us: . . . we ought to lay down our lives for the brethren." (1 John 3:16.) "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:32.) And if you still feel that the task is too great, and the attainment too far off, remember:—

*"I cannot do it alone;
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky:
But I know we two shall win in the end—
Jesus and I."*

All things are possible—even to the point of loving the unlovely—if we walk with Jesus. For we will learn to look at the world through His eyes.

"Love your enemies." "Love thy neighbour as thyself." "Love one another."

Never forget it. Pray about it, practise it, and learn to live it without tension. Only then will you be experiencing the full life that Christ would have you live for Him.



cerning the Rich Young Ruler, the Scriptures state: "Then Jesus beheld him loved him." As we behold humanity with all its faults and failings, the Master would have us display that same love.



A MATTER OF *Logic*

★ Robert H. Parr

GOOD MADONNA," says the Clown in Shakespeare's "Twelfth Night," "Give me leave to prove you a fool."

You doubtless will recall the circumstances of this arresting request. Olivia, a young lady of high birth, is mourning the death of her brother, to whom she was deeply attached. The Clown who had served the family in that capacity for many years, and whose traditional right and privilege it was to say almost anything to his "betters" as long as it was directed toward the reviving of their flagging spirits, was trying to cheer up the lady. He had flung quip and jest at the beauteous Olivia, but his only reward was to have her call him "a dry fool," and to hear the servants ordered to "take the fool away."

It was when things had come to such a pass, that he was bold enough to make the request, "Give me leave to prove you a fool." Just how he went about it makes very interesting reading. To refresh your memory, I quote the Bard verbatim.

CLOWN: Good madonna, give me leave to prove you a fool.

OLIVIA: Can you do it?

CLOWN: Dexterously, good madonna.

OLIVIA: Make your proof.

CLOWN: I must catechise you for it, madonna. . . . Answer me.

OLIVIA: Well, sir, for want of other idleness, I'll bide your proof.

CLOWN: Good madonna, why mournest thou?

OLIVIA: Good fool, for my brother's death.

CLOWN: I think his soul is in hell, madonna.

OLIVIA: I know his soul is in heaven, fool.

CLOWN: The more fool you, madonna, to mourn for your brother's soul being in heaven. Take away the fool, gentlemen.

To this piece of profound logic, Olivia has no answer, and changes the subject. And who will blame her? And I suppose the same logic could be levelled at millions of Christian people who have been bereft of loved ones. Their grief knows no bounds when the cruel hand of death snatches away some one near and dear, yet they are quite certain that the disembodied

"soul" or "spirit" of the departed is, even as they are prostrate with grief, enjoying the delights which only heaven affords.

Why, then, this abyssmal grief, especially as the one who is the subject of such deep sorrow, is popularly supposed to be able to witness the misery and suffering of those who remain? Is it right and proper for us to mourn? Should we not rejoice when some loved one is transported to the realms of bliss?

Indeed, it would be most proper to rejoice at the passing of some saint, if, in fact, he or she were automatically "translated to glory"—I use the phraseology of a great body of Christians, not disrespectfully, nor irreverently, nor yet in an endeavour to cast aspersion upon their beliefs. I use these words because they are familiar to us all. Familiar, but hardly Scriptural.

There is such a tremendous weight of doctrine in the Bible on this subject, that one must surely be pardoned for wondering why the Christian church generally does not accept the plain "Thus saith the Lord." Not for one moment would anyone dare to suggest that we should not mourn the loss of those dear to us. To refrain from such manifestations of grief would be as callous as it would be unnatural. But we ought to set the matter straight in our minds; we ought to know what the Bible has to say on the subject.

It is not difficult to call evidence; the difficulty lies in knowing which Scriptural passages to select. Three will suffice to point the general teaching of the Word of God. The first statement that comes ringing down the centuries is from the patriarch Job. Read Job, the fourteenth chapter, in which these telling words appear:

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Verse 10.

"So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verse 12.

"If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." Verse 14, 15.

"His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Verse 21.

The second piece of evidence is recorded in John's gospel, where Jesus' conversation with Martha concerning the death of her brother Lazarus, is recorded.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." John 11: 23, 24.

Two important points come out of this snippet of evidence: the first is stated, that the resurrection will come "at the last day." The second is unstated, but nevertheless significant: Jesus made no attempt whatever to comfort her with the thought that some disembodied part of her brother was even then enjoying eternal and celestial bliss. Had such been the case, it is doubtful whether Lazarus would have thanked the Master for recalling him to this sin-cursed planet, perchance to suffer again.

The final testimony is that of St. Paul. The old apostle senses that the end is near. Reflectively, he writes to his beloved Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. and not to me only, but unto all them also that love His appearing." 2 Timothy 4:7, 8.

It is clear that the weary old pilgrim expected to sleep the sleep of death; it is also clear that he did not expect his reward [his "crown"] immediately. He looked forward to the day of resurrection for that. His employment of the phrase "at that day" clearly signifies that he looked well forward into the future when visualizing his Saviour's "Well done, good and faithful servant."

And it is a matter of logic that St. Paul should believe this, for that is exactly what his Master taught. As he penned those words to Timothy, the apostle was doubtless thinking of those words of Jesus: "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

It is abundantly clear that the matter of rewards and punishments is reserved unto the day of Christ's glorious appearing. If Job believed that, so must I; if Paul taught that, then it is sound doctrine indeed; and if the Master plainly spoke it, then there can be no two ways about it. It is a matter of common logic that I, too, must subscribe to the same view.

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"I Will Be With Him in Trouble"

★

Snow cut off our vision; the radio was silent. We had to fly close to the ground in order to see where we were going. Then the engine began to sputter, and we knew we had to land—but where?

SOME DAY when we are in heaven, I want to ask my guardian angel about something that happened (or rather, didn't happen) to me today.

There will be other questions about near accidents that my angel will explain—such as times when I didn't know I was in danger and my angel intervened.

Today, however, I *know* the angel took care of me, and I want to ask him some questions about it when I see him face to face.

My husband uses an aeroplane in his business and recently sold the one he had. Last week we went to Kansas to buy a new one. Today we started back East in the shiny plane, quite unaware that our lives would be endangered. My husband says that in the twelve years he has flown his own aircraft, in more than six thousand hours of flying time, he hasn't had an experience that equalled this one.

After visiting relatives in two States we left a small airport in Nebraska for our homeward journey. The attendant at the airport said, "There is a snowstorm ahead. You may have to do a 180."

After we were in the air, I asked my husband, "What did he mean by a 180?"

"He meant that we might have to turn around and come back," my husband explained. "There are 180° in a straight line."

We had been on our journey about a half hour when we noticed that it was snowing, and the farther we went the more it snowed.

I had been with my husband in years past when we had flown under, through, or over rain clouds for a short distance. But I had never flown into a snowstorm before, and didn't know how blinding it could be.

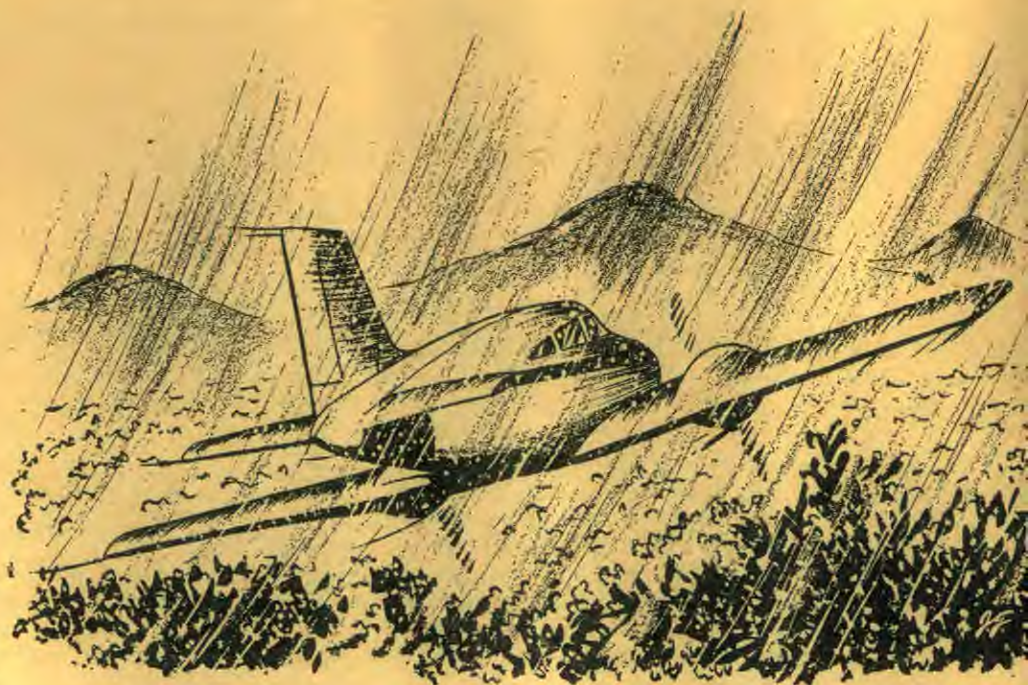
"Why don't you go up a few thousand feet and get above the clouds?" I asked.

"Because this is a new ship and I'm not sure what it can do," he replied. Then to encourage me he added, "We may pass this storm any moment."

Once he flew out of the storm and came into a clear space where we could see a few miles around us, but we were not going in the direction we wanted to go, so eventually we turned south-east again.

Suddenly the storm was so heavy that we could not see a hundred feet below us. We followed a railroad track for some time. In this way we avoided the water towers and radio towers.

Flying 150 miles per hour several thousand feet above the earth, one hardly notices the speed. Flying at the same speed near the earth is a different thing.



If we had been able to fly in a straight line following the railroad tracks, our lives would not have been in such great danger, but we were among hills, twisting and turning constantly. Had my husband not been an experienced pilot, and a very exceptional one, the aeroplane would surely have crashed.

Because of the twisting of the railway line we finally had to fly over one of the hills, unable to see what might be in front of us. Across the hill we sped. I gasped as another higher hill reared its head before us, while tall trees slipped under our wings. In split seconds my husband turned the nose of the plane straight into the sky.

I pressed my lips tight together and prayed, "Dear God, send extra angels to hold the wings of this plane." Over and over I prayed.

"Watch for towers and power lines," my husband said.

"Dear God, send some more angels," I prayed. Under our plane the trees, hills, houses, and roads flew by. The plane was turned to the right, to the left, it did the 180° turns; sometimes we saw nothing but a blanket of snow, sometimes we saw the roads and houses.

"I will never leave thee, nor forsake thee."

"Please, God, show us where we are," I prayed. We had lost all count of the landmarks on the map. The new radio didn't pick up a station, and if it could have done so, my husband was so absorbed in directing the plane he could not have used the radio anyway.

"Please, God, bring us out of the storm into the sunshine, so we can see where we are going."

One terrible hour passed before we came out of the storm. In that time I had talked over many things with Jesus. I prayed especially for a dear one at home who would be left alone if we crashed.

We flew for some time, trying to locate a town with a water tower. Most towns have the name in large letters on the tower. On and on we went, unable to find a town with a tower or a landing field.

Then a very serious thing happened. Snow had found its way into the vent that lets air into the petrol tank. Since no air could get in, no fuel went into the engine, and the engine started to sputter.

My husband worked frantically with the throttle, managing to get a little petrol into the engine—then another sputter, more working with the throttle —

"I'll have to make a landing somewhere," my husband said. "I may not save the aeroplane, but I think we will come out of it ourselves."

I knew what that new aeroplane meant to him and his business. He circled around ploughed fields, trying to find one long enough for an aeroplane going at this speed to land on, for it takes a really long strip.

"There is an airport!" I shouted.

"Where?"

"Right there!" I called back, pointing to the right. We were at the edge of St. Louis.

There are several questions about that trip I want to ask my guardian angel. One of them will be this: Were we actually near the airport when the engine sputtered? Or did the angel pick the aeroplane up and just place it there? I think I know, but the angel will explain it fully when we meet—soon—face to face.

INEXPENSIVE BEAUTY PRESCRIPTIONS

(Concluded from page 15)

cosmetic arts which are so common in our day, such as colouring the cheeks, darkening the eyebrows, powdering the face, and dyeing the hair.

The continual use of external cosmetics, to the neglect of the vital essentials of beauty, leads not only to loss of beauty, but often to serious disease. Freckle creams often contain mercury and may cause inflammation of the skin. Many kinds of astringents are being used, but one will find that cold water is a most excellent and inexpensive astringent.

Simplicity in diet will do much to make pure blood and to keep the skin in a healthy condition. Rich and greasy foods create poisons in the system which deaden the skin, causing sallowness and often pimples and eruptions. The eyes often have a dull appearance, which detracts from freshness and beauty.

The use of tea, coffee, and tobacco often gives the skin an unhealthy appearance. The pernicious habit of smoking, which has become so common among women of our day, is already destroying the lovely complexions of our young women, and causing them to appear old before their time.

Every woman who would have true, lasting beauty must become familiar with nature's beauty aids. The natural flower of the cheek and lip is much more beautiful than any gaudy imitation. Good milk with fruit and vegetables makes good blood and builds healthy bodies. Roughage keeps the intestines clean and clears the complexion. Butter and cream supply the fats to make well-rounded bodies, and put a gloss to the hair. Well-balanced meals will contain the necessary food elements in proper proportion and the vitamins necessary to health. The fruit and vegetable juices, such as grapefruit and orange juice, with carrot and tomato juice, are most excellent as a daily part of our necessary liquids.

In closing I wish to quote from Mary Brockman in "What Is She Like?"

"NATURE'S COSMETICS. Rouge: whole milk is nature's cheek and lip reddener. It is the best lipstick and powder puff known. Taken internally, it puts a natural paint on the spot where most girls desire it.

"Skin lotion: Venus won the golden apple of beauty because she ate fruit each day from the orchards of Mt. Olympus.

"Toilet water: The water of life; for best results drink seven glasses a day. An effective agent to make the eyes sparkle.

"Vanishing cream: The most excellent beautifier ever discovered. If your beauty specialist does not carry it, write your nearest cow.

"Complexion cream: Essence of oatmeal from golden oats. Serve with silver refill spoon. Most effective when taken with cow's vanishing cream.

"Tonics: Fruits and vegetables (especially leafy ones) bring out the lines of the slim figure, and put pep in every step. Fresh air, sunshine, rest, and sleep abundantly used in connection with above products, guarantee everlasting beauty. Manufactured by Mother Nature—the world's most successful dealer in cosmetics."



YOUR

Bible Questions ANSWERED

ORNAMENTAL CROSSES

Is there anything wrong with wearing as an ornament a small gold cross on a chain? Does the wearing of a cross signify membership in any special church, or can anyone wear one?

J.B.

It is characteristic of the New Testament not to give detailed legislation regarding conduct. Instead, it expresses comprehensive principles which the Christian, under the guidance of the Holy Spirit, is to apply to his varying circumstances. For example the Christian attitude of worship is expressed by Jesus in John 4: 21, 23, 24, "Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Here Christ sets forth the principle that true worship is not a matter of material things or places, but a matter of the rightly educated heart. On the basis of this, many Christians feel that outward ornaments, such as crosses worn for personal adornment, are unnecessary. 1 Peter 3: 3 declares, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Many devout Roman Catholics wear this emblem, but the practice is not wholly restricted to the members of this church.

CLEANLINESS NEXT TO GODLINESS

If "cleanliness is next to godliness," why were God's followers not told something about the essentials of hygiene and sanitation?

S.B.

While this well known proverb is not found in the Scriptures, undoubtedly it expresses Biblical truth. Among other books we would refer the questioner to Dr. A. Rendel Short's work, "Modern Discovery and the Bible," on this subject. Here are a few quotations. "It is not to be expected on ordinary grounds that a small secluded nation like the Hebrews, lately come out of the desert, would have better ideas of health and

disease than were current amongst a great settled civilization like that of Egypt.

"It is the more surprising, therefore, to find in the Old Testament the observations of disease so accurate, and the sanitary science so much in accord with modern knowledge. . . . We find then that meat foods, which might theoretically be obtained from hundreds of animals, wild or tame, are in practice to be restricted to a very small number, and two tests are given which are well within the competence of a primitive people: the beasts suitable for human food must both part the hoof and chew the cud. The remarkable thing is that modern man, after centuries of observation and experiment, has come to approximately the same conclusion. True, we eat the pig, the rabbit, the hare, but it is recognized that these animals are liable to parasitic infection. . . . A most important provision is added, that any beast that dies a natural death is unsuitable for food (Deuteronomy 14: 21). Today, if a butcher exposed an animal which had died of disease for sale in his shop he would be prosecuted under the Food and Drugs Act, because there is the possibility of conveying some germ infection or parasite. The law is the more noteworthy because thereby a considerable source of food supply is cast away as useless. Whence had the Biblical writer this insight, two or three thousand years in advance of his day?

"Water supplies must be clean, and it was recognized that a polluted source might lead to disease and death. . . . Large pools or running water, on the other hand, were to be regarded as safe. Leviticus 11: 29-36.

"Closely connected with the protection of the wells and springs is the safe disposal of sewage. Deuteronomy 23: 12-14.

"There are numerous incidental notices on the subject of personal cleanliness. The Jews were a washing people . . ." Pages 119-121.

ABOLISHING THE ENMITY

What does Paul mean in Ephesians 2: 15 when he speaks of "abolishing the enmity"?

H.L.

The passage in context reads, "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of

twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Ephesians 2: 14-16.

In this passage Paul is declaring that the Gentiles who once seemed excluded from the blessings of God by the barrier of Jewish ceremonial requirements are now free to accept all the gospel offers. "The middle wall of partition" also called "the enmity" is symbolism based on the Temple barrier which separated the court of the Gentiles from the court of the Jews. By adding to the ceremonial law a host of requirements God had not given, the Jews had established hindrances in the way of Gentile believers. Now, through the proclamation of the significance of the cross, Gentiles learned that simple faith in the Crucified brought salvation and peace. Today every Christian also rejoices in the knowledge that the enmity of his sins, the one-time barrier between him and Christ has been dissolved by the glorious atonement of Calvary.

WHAT DID CHRIST LOOK LIKE?

Do we have any clues as to the actual physical appearance of Christ?

E.

Purported descriptions of Christ from early centuries are available, but it is difficult to guarantee the accuracy of any one of these. The Scriptures give us a few hints only. Firstly, inasmuch as He was the antitype of the lamb "without spot or blemish," we know that Christ was without physical deformities of any kind. He must have been well proportioned and of becoming appearance. Many scholars think that the description given of David pertains also to the Son of David. "Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." 1 Samuel 16: 12.

One thing we can be sure of, is that the anæmic presentations of mediæval painters are in reality a scandal, and do not rightly represent the strong Son of God.

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Are the Heritage of the Nation

★ **Their Future Welfare and Happiness Is in YOUR HANDS**



These
Outstanding
Character
Building
Volumes
Will
Help
You



For THE CHILDREN
Arthur S. Maxwell's

"Children's Hour," Book 4

Loved by children around the world. Every story teaches valuable lessons from real life situations and helps them solve their own problems.

For THE YOUNG PEOPLE
C. L. Paddock's

"Highways to Happiness"

Appreciated by young people and old alike. Every chapter gives explanations of how to overcome the problems of life and make true happiness a reality in your life.

SPECIAL FEATURES in this character-building set

- ★ Beautifully illustrated with 130 pictures, 15 in full colour.
- ★ Life's important lessons are taught in scores of fascinating stories.
- ★ A total of 560 pages of factual material is attractively bound in blue and red.
- ★ Colourful dust jackets (pictured above) protect and enhance the volumes.

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Dear Sirs,

Please supply me with further information on the set "Children's Hour" Book 4 and "Highways to Happiness" without obligation.

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