

A scenic landscape photograph of a lake with mountains in the background and trees in the foreground. The sky is cloudy, and the water is calm. The foreground features several trees, including a large weeping willow on the right and some trees with yellow autumn foliage on the left. The mountains in the background are partially covered in snow.

Signs

OF THE TIMES

OCTOBER
1960

Is PURITY Outmoded?

(See page 5)

*O*H, for boyhood's time of June, Crowding the years in one brief moon,
When all the things I heard or saw, Me, their master, waited for.

—WHITTIER.



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

It is quite common these days to hear people suggesting that Christian standards of morality are antiquated and out of date. Everett W. Palmer, in his forthright and timely article, "Is Purity Outmoded?" certainly does not think so. We believe the majority of "Signs" readers will agree with his frankly expressed conclusions. Mr. Palmer is a Methodist minister of considerable experience and vision. See page 5.

What to many is a perplexing question, "Is There a Personal Devil?" is discussed from a scriptural standpoint on page 8 by L. C. Naden. While he was the speaker on the nation-wide Voice of Prophecy broadcasts he was asked this many times. You will find his answer interesting and informative.

For obvious reasons the author of "But For the Grace of God" (see page 12), has chosen to remain anonymous. If ever there was a warning of the perils lurking behind the social glass of alcohol, you will find it here. And this is not fiction. It is a real-life experience.

Walter E. Battye, an evangelist and church administrator of many years' experience, has once again written for us. From the five words, "And the Door Was Shut," he has produced a warning all would do well to heed. See page 14.

All who are interested in current moves for church unity will want to read our London correspondent's report entitled, "John Knox Speaks Again," which appears on page 26. Here is considerable food for thought.

OUR COVER PICTURE

Our quest for cover pictures ranges far and wide. Recently we wrote Freeman McCutcheon, a missionary based in Suva, Fiji, thinking we might receive in return some exotic tropical scene. To our surprise and delight he forwarded us this charming lake scene from his native New Zealand.

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March of Events

Hope or Holocaust

IT WAS only an advertising circular, and as such did not rank very highly on our list of reading priorities, but when finally we read it, we were impressed. "Dear Reader," it commenced, "What does it all mean? Where are we going? Man has never been closer to the stars—or to his own chaos. Nations have never been so united—in opposing camps. Business in most of the world has never been better—nor inflation worse. There seldom has been so much ferment in science, religion, art. The times have never been easier to start talking about—or harder to agree on. . . . We live in a world where ciphers in a laboratory notebook can spell hope—or holocaust—for mankind, where in governmental affairs and in everyday activities, it is becoming more necessary to live by wisdom rather than by our wits."

These cryptic comments fairly accurately describe these contradictory days in which we live. We witness on the one hand tremendous materialistic advances. In a perfectly literal sense man has never been nearer to the stars. The tremendous scientific advances of each succeeding week have almost bereft us of the capacity to be amazed. When Russia first startled the world with the news that she had placed a sputnik in orbit around the earth, we eagerly scanned the skies hopefully trying to catch a fleeting glimpse of the pinpoint of light as it sped on its way. Today when we read of a five-ton spaceship being orbited, from which a capsule was detached by a predetermined signal from earth, and we learn of the assorted animal passengers of this capsule being brought back from outer space alive and well, we hardly raise an eyebrow. Yes, man has never been nearer the stars.

But on the other hand he has never been nearer to his own chaos. Keen scientific minds are rapidly discovering the hitherto closely guarded secrets of the natural laws which keep the universe functioning in orderly fashion. The fundamental moral laws which should govern the personal conduct of man have, how-

ever, largely been lost sight of. Spiritual bankruptcy has brought humanity to the brink of chaos.

Where we disagree with the writer of the advertising circular, however, is with his assertion that "We live in a world where ciphers in a laboratory notebook can spell hope—or holocaust—for mankind." We would not discount the tremendous importance of the startling scientific advances which have come from the laboratories of the world, but it is not to them that the Christian looks for hope for the future. His hope is founded on something far more sure and certain than the inventive genius of man.

We do not look to man to make this sin-cursed old world into the Utopia for which humanity has longed through the long centuries. Our hope is centered in the personal return of Christ, who, at His coming, will write "Finished" to the long reign of sin and sinners. We look forward with keen anticipation to the new world which He will re-create after His cleansing fires have eradicated every trace of sin and its ravages from this old world. This, to the Christian, is "the blessed hope." We are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

A serious scientific work describes in these words man's first flight into outer space: "The incandescent moment is at hand. The countdown is quickening. . . . Man is about to break free of his terrestrial bonds and soar into space. Inside the capsule after the fiery take-off, there will be the oppressive crush of acceleration. Then the giddy buoyancy of weightlessness. Through his periscope screen, an awe-struck pilot will see his home planet earth, a greenish-brown sphere, white-flecked and suffused with translucent blue. Thus dawns the space age."

Personally we prefer this more factual forecast: "For the Lord Himself shall descend from heaven . . . then we which are alive and remain shall be caught up . . . to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. All who have this hope in their hearts and need not fear the fiery holocaust in which this old world is soon to perish.

R. C. P.

Spirits Without Horns

The increasing frequency with which news reports these days centre around psychic phenomena should provide thinking Christians with cause for concern. One of the latest of such reports appeared in a recent issue of "Time" newsmagazine. It concerned a British family whose invisible, uninvited guest made a general nuisance of itself. Said "Time": "Every so often it seemed to amuse itself by bouncing a ball down the stairs. The ball began to thud like a sack of potatoes. Empty rooms echoed with eerie cries for help. But what made it all intolerable was when the ghost sat down with the family before the television set and brushed clammy hands across unsuspecting faces."

The family took this problem to its church, where it was surprised to find the official attitude to be sympathetic, but hesitant to act. According to "Time": "Ghosts these days seem to be plaguing Britain's Anglican parishioners in greater numbers than at any time since possessed souls were burnt at the stake centuries ago. The demand for exorcism has become so prevalent that churchmen are seriously concerned."

Quite a controversy has been precipitated as a consequence. Some openly declare that the problem is one for the psychiatrist's attention. A prominent physician, who is also a leading layman, declared: "The whole subject of evil spirits wandering about this world is un-Christian and is almost reverting to the idea of witchcraft." Contrasting with this was the statement of a cleric who is the vice-chairman of the Church Fellowship for Psychical Studies. "Of course," he said, "the spirit is not a little fellow with horns and a tail. But if the human spirit is immortal—the basis of Christian teaching—why should not some spirits feel lost after death and come to inhabit another body?"

While admitting that the "spirit is not a little fellow with horns and a tail," we feel that it is regrettable that much of modern theology centres around the idea that the human spirit is immortal. The word "immortal" is used but once in the Bible and refers alone to God. "Immortality" appears five times and is revealed as something we must seek after. Paul unequivocally declares that God "ONLY hath immortality," and that this gift comes only through the gospel.

Could Christians clear up this matter of immortality in their thinking, the identity of these spirits which today are causing increasing concern, could more readily be realized. The Bible reveals them to be the cohorts of evil, who, under the guidance of their leader, Satan, are waging a relentless war against God and His followers. (See "Is There a Personal Devil?" page 8.) We need constantly to fortify our minds with the truths of God's Word to avoid being ensnared by these forces of evil.

R. C. P.

 "LOVE ME—LOVE MY DOG." A recent London society bride had her French poodle, Andrew, as her escort as she left the church after her wedding. (Centre) Britain's remarkable vertical take-off plane recently gave its first public demonstration. It can fly forwards or backwards, hover, and land and take-off vertically. (Below) The 44,500-ton battleship, H.M.S. "Vanguard," built at a cost of £10,000,000, never fired a single shot in anger, but now is in the hands of the ship breakers. Here is seen her official paying-off ceremony.

SIGNS OF THE TIMES October 1, 1960



Proper Values

WHAT is the current emphasis on material things doing to the characters of our children? In a home where the adults measure their standing in the community by their new car and television set, the children help set their own values by these false standards.

Many mothers feel that they must work in order to provide expensive items that were considered impossible luxuries just a short time ago. Parents who themselves were brought up with the bare necessities, say sentimentally, "I do not want my children to be deprived of the good times as I was," and so indulge their every wish and whim.

But such indulgence is not only injuring the character of the children, it is also depriving them of much of the happiness which is childhood's due.

Speaking before the American Federation of Teachers, Miss Sophie Jaffe, who for twenty-five years has taught in elementary schools, spoke with feeling of the need for discipline and self-control, and for the re-establishment of true values instead of the present emphasis on material things. Said she:

"We are going overboard these days on the idea that, by giving our children the best and the most, we make them happy, well-rounded individuals. Today's children have television sets in their bedrooms, carry

Australia's High Commissioner in London does his part to publicize Australian food products. In a London self-service store he is here seen pushing his trolley containing his Australian "purchases."



transistor radios to school, and brag about the money they spend. Why, even the four-year-olds in nursery school are concerned with 'how much my dress cost,' and 'my things are nicer than yours.'

"What we should do is to get through to the parents that their children must be taught at home that they cannot have everything they want, that money and material abundance are not the acme of success.

Whether they have much or little, parents should teach their children that life's true values are spiritual, not material; that friendship and service enrich the life far more than mere things.

Our Lord well knew what was best for mankind when He reminded the covetous brother: "A man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. M. M. H.

The Undecided Voter

WHO WILL OCCUPY the White House for the next four-year term of office? With the presidential election only a few weeks in the future, the two aspirants have been ardently courting the American voters.

From the very opening of the campaign there were large blocs of voters who were fully committed to either Mr. Richard Nixon or to Mr. Jack Kennedy. But in between were an unusually large number of undecided voters, estimated by the various pollsters at from five to thirty per cent. In the opinion of many seasoned politicians, it is the undecided voter who will determine the outcome of the election.

It is a sobering thought that at this time, when America must take, as never before, her position as leader of the West, her destiny should be in the hands of those who have not yet made up their minds, but who will be swung by a flash of wit, a ready smile, or some trick of personality on the part of the candidates.

When, as never before, the chosen leader needs to have a firm, clear mandate to carry out the will of the people, it is indeed regrettable that the voters who are ready to act from conviction and principle are so balanced that the ultimate decision lies in the hands of those who, lacking deep convictions or clear-cut reasons, are swayed by their emotions. Thus they could commit their nation to a course far removed from its own purposes and principles.

Not only in politics are men facing grave decisions, and, too often, facing them in a flippant, casual manner. The destiny of every human soul is in the balance, with Christ and Satan contending for its decision, with good and evil open before it, with life or death at the end of the way.

Too many refuse to face the facts in the great decision that must be made, and let selfish indulgence, some passing whim, or sheer unwillingness to pay the price of the high choice, decide their eternal destiny.

The prophet Joel saw the people of earth's last generation come right up to the time of final decision: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3:13, 14.

We must not leave our soul's destiny to a snap decision at the end, but carefully, thoughtfully, weigh our choice and decide for life or for death. M. M. H.

IS PURITY Outmoded ?

ARE CHRISTIAN STANDARDS OF MORALITY
ANTIQUATED AND OUT OF DATE? IS THE
SEVENTH COMMANDMENT STILL MEANINGFUL
IN MODERN SOCIETY?

Everett W. Palmer

IS PURITY OUTMODED? This was the question confronted by a group of college students. They were well aware of the Judeo-Christian standard of sexual morality. They knew it to be fundamental to the culture in which they had been reared, especially to the institutions of marriage, home, and family. They admitted that it long had been accepted as a distinction between civilized living and primitivism.

"But," queried one, "is this a mistake? Is the moral standard of sexual purity unrealistic, repressive, much ado about trivia, really?"

"Doesn't it place an unnecessary and crippling burden upon mankind?" continued another. "Shouldn't we admit that it is a gloomy relic of the past, an ethical requirement no longer relevant?"

It is apparent that many are of this opinion. Look at the titles and pictures which adorn covers of paper-back books on display at newspaper stands in any airport, railway station, or bookstall. Read the best-selling novels. Note the advertisements of movies, especially the torrid scenes in vivid colour posted in the foyer. Give thought to the fervid pleas and promises of many popular songs. Who are the most highly publicized Hollywood female stars? Are they actresses or bodies? It would seem that adultery in one form or another has become a matter of major interest and occupation.

Should anyone imagine this is but a bad dream, there are the Kinsey reports. Granted they are based upon an inadequate sampling. Reduce their findings by 50 per cent. Still there is reason to post storm warnings.

How did we arrive at this disparity between long-hallowed moral law and present-day conduct?

Part of the blame, of course, must be placed upon the wars, both hot and cold, of the past fifty years. Morality is the first casualty of war and the last to recover. The separations and loneliness; the alternation between worst monotony and wildest excitement; the philosophy of "live it up today, for tomorrow you may die;" all such physical and psychological abnormalities of wartime living tend to loosen the grip of morality.

The surrender of moral standards which war requires weakens the over-all authority of moral law. The denial of human worth required in mass killing of the enemy destroys the sense of chivalry, respect for womanhood, and reverence for the sanctity of marriage in the homeland as well as elsewhere. You cannot teach men to lie, steal, and kill under the requirements of war and not have many decide they might as well break some of the rest of the Ten Commandments.

Hence, on the heels of World War I came the moral debacle of the 1920's, the jazz and flapper era; and following World War II, with its ensuing cold war, the present-day obeisance at the shrine of Brigitte Bardot and Elvis Presley.



No less responsibility for this assault upon morality must be laid at the door of modern urban living. The rural society once characteristic of this nation provided powerful incentives and controls for purity in relationships between men and women.

There was a permanence, stability. Once a family settled in a countryside or small town, it took root like a tree. People stayed put. A good name in the community was a family's most prized possession. To maintain it was an urgent responsibility felt by every member of the family. That is motive for morality.

Urban life of today, however, is characterized by impermanence and the impersonal. People flit about from place to place like a man on a flying trapeze. Hundreds of thousands move to a new address each year. We live in an ocean of strange faces. The old monitor for righteousness, "What will the neighbours say?" has weakened. Most of the exterior incentives and controls which helped our grand-parents behave themselves are gone.

In horse-and-buggy days a young couple could never get so far away from home that someone would not recognize them, at least the horse and the buggy. By eight o'clock the next morning everyone in the neighbourhood knew where Susie went, with whom she went, and when she got home. Today in fifteen minutes youth can be swallowed up in anonymity, among people who don't know them and don't care what they do so long as they do not make themselves obnoxious.

Urban living has taken down fences and weakened incentives which in other days made for purity in relationships between men and women.

Present-day life also has weakened the strength and influence of home and family life. The deep undergirding for good living once provided by old-fashioned homes is lacking in present-day society.

In addition are the frustrations, insecurities, tensions, and fears typical of modern urban life, conditions which invite the momentary escape, the narcotic of sexual immorality.

The bitter fruits of war and those of drastic cultural change have brought upon us moral decay. They have created a society quite as alien to the morality of purity taught by Jesus Christ in the Sermon on the Mount as was the pagan society of ancient Rome.

But no matter the trend of our times, the reasons for purity are not outmoded. They are as valid today as fifty years ago, as 2,000 years ago.

First, we have to live with ourselves. The Christian moral code is not an extraneous, artificial requirement forced upon us. It is part of the warp and woof of our being, written in our flesh and spirit, in our nervous system and every cell of our body, in our awareness of self and our yearning for fellowship, both human and divine. It is the way we are meant to live. Violation of that code brings us into trouble, even as driving a car without oil burns out its bearings.

Hence, "Thou shalt not commit adultery" is not an unnatural requirement for human beings. Sex for men and women is more than a biological function. It is of the spirit, too. It involves our whole being. Anything less leaves us shoddy, soiled, cheated, and ashamed.

At first we may laugh off a violation of that code. But the remembrance is there within us, deeply buried, festering. It will sicken and cripple us until repentance and divine forgiveness bring cleansing and release.

One universal reason for chastity is our need for self-respect, inner cleanliness, and integrity. Everyone has to live with himself.

Also, sex is not a private affair. It involves others. The marriage ceremony is a symbol of that fact. It represents a contract we make in holy vows not only with one another, but with society and with God.

Among pictures I brought home from an assignment in Korea and Japan several years ago was that of

a lovely little girl, six years old, of wistful face and long, dark curls. Her mother is a young Japanese woman, the daughter of a Christian home, graduate of a Christian college. On the back of the picture is the name of her father and his last known address. He was an American officer of high rank stationed in Tokyo.

It is the old story. The father and son of this Japanese family were killed during the war. The mother and two beautiful, gifted daughters were destitute, homeless, and starving. The girls found employment in office work for the American military forces. The younger daughter was flattered by the attentions of a handsome American officer. He did not tell her he had a wife and family in San Francisco. She trusted him, fell in love with him; believed he loved her and would marry her. Her family pleaded, but in vain. Finally, to the shame of all, she lived with him. A year passed. She became pregnant. He was rotated back to the States and returned to civilian life. The old grandmother and the young mother with the little girl of the American officer live in a tiny, flimsy shelter near Tokyo, desperately poor, of course. They have never heard from him. But that is nothing compared to the deeper injury they suffer—the sense of isolation and rejection, the shame and humiliation they will bear until death.

Some fifteen years ago a man violated another man's home and seduced his wife. Perhaps for him it was a casual matter, just one more conquest to feed



The question of social purity transcends the personal level, for none lives unto himself. The Christian approach is that of the hymn which states, "I would be true, for there are those who trust me."

his ego, one more gay adventure. But the woman suffered deep emotional shock and has required psychiatric treatment. She is still not well. For fifteen years every member of her family has suffered in consequence: her children, her husband, her parents.

Sex is not a private affair. It deeply involves others, many others. Violation of the moral code inflicts upon them injury no human being has the right to bring upon another.

Still another reason for purity is found in our expectations and obligations in marriage.

Violation of the moral code prior to marriage, blights and cheapens the marriage relationship. The bride walks up an aisle to meet her betrothed at an altar. She is clothed in white, symbol of purity. This is not a casual tradition. A woman who comes to her wedding without the inner radiance, self-respect, and integrity symbolized by her dress has cheated herself of treasure beyond price. She has cheated her husband, too. What man worthy of the name wants to know that the bride who comes to meet him before an altar is shoddy goods, a hand-me-down? And what he expects of his bride he should be honourable enough to offer in himself.

Violation of the moral code after marriage likewise blights and impoverishes the relationship; furthermore, it places the home itself in jeopardy.

Anthropologists agree that fidelity in marriage is one of the chief bulwarks of any social structure. Without it the rich fulfilment of marriage is denied and children are deprived of the emotional security to which they are entitled.

Let no one imagine that fidelity applies only to his deeds. A man who is mentally unfaithful to his wife, who permits himself to indulge in daydreams of promiscuity, who toys with the thought of seducing every woman attractive to him, is as destructive of his marriage as the man physically unfaithful. He is unable to give himself fully and sincerely to his wife. And his wife, though not consciously aware of his thoughts, feels insecure in the marriage. Unknowingly, she draws back, fearful of giving herself without reserve. Beyond doubt, mental unfaithfulness, though hidden, is a major cause of marital disappointment and discord.

Whatever may be the trend of our times, the reasons for purity are not outmoded!

Now come to the crux of our need. How do we strengthen commitment to purity?

First, we must guard our minds. Evil enters by way of the mind. First the evil thought, then the sinful deed. As a man "thinketh in his heart, so is he." If we have respect for our stomach and concern for our health we do not drink the contents of cesspools and eat garbage. Some books and pictures, stage shows and stories, are garbage, sewage. Feeding them to our minds makes us sick. We develop an appetite for filth, and the sickness worsens.

Purity of life must begin in purity of mind. "Whatever is true, . . . honourable, . . . just, . . . pure, . . . think about these things."

Second, we must guard our actions. We should be alert to avoid conduct and situations that trigger the avalanche of passion. Some twenty years ago the world was agog while Edward VIII, king of England, was deciding whether to abdicate his throne and take an-

"Red Cloth at the Paper Mill"

GRACE V. WATKINS

HAVE YOU ever visited a big paper mill? If you have, you remember how colourful, exciting, and always-to-be-remembered was the experience. For this intriguing production centre was the place that was working to turn out material for eventually supplying the public with travel books, pages of poetry, inspiring meditations, and pictures!

I will never forget my visit to a paper mill, never forget the rooms that gave glimpses of every process. At the point where scraps of cloth were being inspected and sorted, I noticed one peculiar thing—every bit of red cloth was taken out and thrown aside.

"What's the reason for that?" I asked the guide, indicating what I meant.

"Oh, they take out every speck of red cloth," he explained, "because it won't turn to a neutral shade even with all the skilled processes. The other colours are all right, but not red."

During the rest of the tour I kept thinking about that matter of the red cloth. Sin is like that, I reminded myself. In many areas of life, reading and study and effort can accomplish a good deal to make us better persons. But all the chemicals of our scientific discovery, all the books in the world on how to live the better, happier life, cannot neutralize sin. Only the cleansing and healing love of God can do that.

What a glory that our God has provided a way that the "red cloth" of sin can be made white and beautiful!

other man's wife. At that time William Temple, Archbishop of Canterbury, made a most significant observation. "The occasion for Edward's choice," he said, "ought never to have arisen. It has happened to many a man before now to find himself beginning to fall in love with another man's wife. That is the moment of critical decision and the right decision is that they should cease to meet before the passion is so developed as to create an agonizing conflict between love and duty."

Human emotion is a wondrous gift. But once out of control it is a savage power, heedless of morals or mercy, devastating as an avalanche.

Purity of life begins in the mind, but it is safeguarded by wise action. Refrain from conduct and avoid situations which trigger the fury of passion.

Third, remember we are trusted. There is an old hymn we would do well to recall every day:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care."

When tempted, think of all who trust you.

Fourth, pray. Prayer is the shining armour, the weapon invincible. We are never tempted beyond our strength—if we pray. Prayer purifies the mind and re-enforces the will for righteousness. Prayer recovers ideals and develops strength for their service. Prayer delivers us from the blindness and folly of self, and links us with the wisdom and power of God. The hosts of evil meet their match in a man on his knees.

Is purity outmoded?

Without it life becomes drab as a dusty road, disappointing as an empty well, messy as a farmyard. With it there is joy and strength, release and fulfilment.



IS THERE A Personal Devil?

**IF THERE IS, WHY DOESN'T GOD
DESTROY HIM? asks L. C. NADEN**

THE MINISTER of a church in one of Sydney's seaside suburbs recently embarked on a publicity stunt which he hoped would result in building up the attendance at his Sunday school. In actual effect it resulted in unexpected newspaper publicity throughout the Commonwealth. His scheme was to have someone dressed how the devil is popularly supposed to look, and carrying a placard reading, "Don't send your children to Sunday School." This negative suggestion that the devil didn't want the boys and girls to attend Sunday School was to be followed by a second person carrying a personal invitation to all the children to come along.

That the scheme was considerably modified before being put into action was not surprising—a roaring lion being substituted for the devil. What was of interest to me, however, was the official reason

given for this alteration. It was stated that the plan was revised to avoid giving credence to the belief that the devil is a real being! But why should we *not* believe in a personal devil?

I was reading some time ago of a remarkable demonstration conducted in a certain city with a driverless motor-car. This car, without anybody at the wheel, was making a tour of the busiest section of the city. When it came to a red light it stopped; when the light changed to green the car would proceed. When it approached another car it would pull out and pass just as any of us would do if we were at the wheel. But, remember, nobody was in the motor-car, and nobody was at the wheel! Thousands of interested people lined the streets and watched with amazement the movements of this remarkable car. Do you think the people who watched that car thought that it was

doing all this of its own accord? Certainly not! While they did not understand how it was done, they knew that behind the scenes somewhere a mind was directing the movements of that motor-car. And so we, too, know that all the crime, wickedness, sin, and evil that we witness in this world does not come of itself. Back of it all there is some superior intelligence engineering the great fight against God and against the right. And the Word of God informs us that this intelligence is no other person than the devil, or Satan.

1 Peter 5:8 makes it quite clear that the devil is a real person, just as much as a lion is a real animal. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The New Testament mentions the devil in thirty-four places, and it also mentions Satan in thirty-seven places. So in the New Testament alone you have seventy-one direct statements concerning the existence of the devil. The man who doesn't believe in the devil is just fooling himself.

There used to be a noted Chinese bandit and his gang who lived in a cave in a high mountain range, of whom the people living in the surrounding countryside were terrified, for they didn't know just when he would strike. When he wanted to make a raid on a certain valley, he would hire men to go from house to house in that particular locality telling the people that this dreaded bandit whom they had so long feared was now dead. He adopted those tactics to put them off their guard so that they would leave their property exposed. Then suddenly this bandit and his gang would sweep down on that valley unawares, and would loot the homes without resistance.

I believe the devil is using similar tactics today. He has invented the lie that there is no devil. He wants to throw people off their guard so that he might more easily capture them in his snares. As never before we need to heed the counsel of the Scriptures which state, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour!"

I've had people tell me they know there isn't a devil because

they haven't met him. Do you know why? Two men travelling in parallel lines never meet, and that's why some people have never met the devil, for they are travelling the same way as he. But if you'll step out and accept the Lord Jesus as your friend and Saviour, then I want to assure you that you will not go one day without knowing that there is a real devil.

Well, now, the questions come, Who is the devil? Does the word "devil" in the Bible denote merely an abstract principle of evil, or is he a personality? In John 8:44 Jesus declares that the devil is a liar and the father of lies. Now tell me, can a mere influence be considered the father of lies? Surely not. Since Jesus declared that the devil is a liar and the father of lies, it is plain that the devil and Satan is a personality. Jesus, who is the supreme authority on all questions of religion, taught that the devil is a personal being.

From James 2:19, we learn that the devils believe in God. Now, is it possible for a mere abstract principle to believe in God? Of course not. The fact that the devils believe that there is only one God is proof that the devil is a personality. Just as surely as there is a personal God and a personal Christ in heaven, there is a personal devil in this world fighting against those who serve God and follow Christ.

Now the question arises, Who made the devil? From where did he come? Many are surprised to learn that the one whom we call the devil was once a happy, perfect, sinless angel who stood next to the very throne of God in the heaven of heavens. Jesus said, "I beheld Satan as lightning fall from heaven." Luke 10:18. The devil is a fallen angel from heaven. Of course his name has not always been the devil or Satan. We discover his original name in Isaiah 14, where we read: "How art thou fallen from heaven, O Lucifer, son of the morning!" So you see, his name was Lucifer, which means Day Star. But when he rebelled against God and was cast out of heaven, his name was changed from Day Star to Satan, which means adversary, and to devil, which means false accuser or deceiver.

It is interesting to notice the position he held in heaven before

he sinned. "Thou hast been in Eden the garden of God. . . . Thou art the anointed cherub that covereth; and I have set thee so." Ezekiel 28:13, 14. Lucifer was at one time one of those covering cherubs. He was one of those mighty angels whom God had chosen to stand next to His throne.

Turning to Revelation 12:7-9, I read: "There was war in heaven." That is a startling declaration, for we don't associate war with heaven at all. If this had read, "There was war in Europe," or "war in Asia," you wouldn't have been surprised. When we think of heaven we naturally think of a place of perfect peace, perfect security, and rest.

Now notice between whom that war was fought. "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels." Revelation 12:7. Michael is one of the many names the Scriptures give to Christ the Son of God, and the dragon is one of the many names that the Scriptures give to the devil. On one side stood Christ and the loyal angels who took God's side in the controversy, and on the other side stood Lucifer and certain angels who followed him in his disobedience to the law of God. What was the outcome of the war? In verse 9 we read: "The great

dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

This war which began up in heaven between Christ and Satan has been raging in this world ever since, and the last battle of this war will be the battle of Armageddon, which will end with the second coming of Christ.

We now come to the question, If God made the devil, isn't He directly responsible for all the evil that Satan has done through the ages? Why did a good God make a bad devil? Possibly a simple little illustration will clear up these questions in your mind. Here is a man, a notorious drunkard who can often be seen wallowing in the gutter, drunk. His eyes are bleary, his nose is red, his hair is matted and dirty, and altogether he is a most revolting sight. You might know his mother, a respectable woman for whom the townspeople have nothing but pity. They don't blame that mother for bringing a drunkard into the world, for they know she brought a pure, innocent baby in the world, like every other mother in every other place. But this boy corrupted his own life, and made of himself a drunkard. No one would think of blaming his mother. And



The criminal behind bars is there because he has chosen to live in opposition to the laws of civilized society. It was the conscious choice of Satan which led him to rebel against God's government. God did not make him a rebel.

so I am bold to say that God never made a devil. He made Lucifer pure, holy, perfect, and sinless; but he of his own accord corrupted his way, disobeyed the Lord, rebelled against God, and made of himself a devil. In fact, the Bible states clearly: "Thou wast perfect in all thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:15.

And now we go a step further and deal with that question that has puzzled millions: "If God is all-powerful, and the devil is the originator and the instigator of all evil, why didn't God destroy him long ago and end his evil work?"

My friends, God is love; and the only service God can accept from His creatures is one that is prompted by love. If God had slain Lucifer the moment he took the first wrong step, the other angels would have begun to serve God from fear, and not from love. The rebellion of Lucifer would not have been settled or cured, and there would have been a question as to the truth or falsity of the charges he made against God. And so it took Christ's death on the cross to settle the devil's doom. Yes, His death on the cross gave Him the right to destroy Satan. In Hebrews 2:14 we read concerning Christ, "That through death He might destroy him that had the power of death, that is, the devil." Christ's death on the cross rang Satan's death-knell. The cross of Calvary not

only made salvation sure to you and to me if we accept Jesus, but it sealed Satan's doom, and at the appointed time he will be destroyed. In Romans 16:20 we read: "The God of peace shall bruise Satan under your feet shortly." God is making Satan's rebellion an everlasting lesson to the universe. In His wisdom He has seen fit to permit Satan to run his course, so that in the future no one will ever have the least reason to rebel against God.

One day a minister walking in a park met a boy who had a cage full of different birds. He said to him, "Son, where did you get those birds?" "I trapped them, sir," was the boy's reply. "What are you going to do with them?" "I'm going to play with them." "Well, after you get tired of playing with them, what are you going to do?" "I'm going to give them to the cat to eat." "Oh," the minister said,

"I'd like to buy those birds." "But, mister," replied the lad, "you don't want these birds. They are not canaries; they won't sing; they are no good." And while this conversation was going on those little birds were just sitting in the cage all drooped, not moving a feather, just waiting for their doom. "But," the minister continued, "I want to buy them. How much will you take?" Finally he bargained with the boy to purchase the birds, cage and all, for five shillings. The minister then took the cage, walked a few paces from the boy, and opened the door of the cage. But not one of the birds moved. They didn't realize they were free. He gently patted the side of the cage, and one after another the birds flew into God's free air. The minister said: "It made me happy every time one of those little birds took to the air. It seemed as if their wings said, 'Redeemed! Redeemed from death!'"

My friends, the devil has trapped you and me in sin. He once had the entire world in his cage of sin; but, thank God, nineteen hundred years ago Jesus Christ left heaven and came down here to this earth to throw open the devil's cage. He came to open the prison to them that are bound. So why stay longer in the cage of sin when Jesus has opened the door? Step out today and join those who are rejoicing in the freedom of God's salvation.



Oppression

BY MONT HURST

*"O Lord, I am oppressed; undertake for me."
Isaiah 38:14.*

WHEN the valves of an engine are clogged and cannot sit evenly, there is an oppression which cannot be eradicated until they are ground and cleaned. Power is lowered, and the smooth performance of the engine is limited.

When oppression manifests itself, I cannot be at my best as I go about my daily work and activities. It hinders my efficiency and enthusiasm, and I arrive at the day's end with a barren gain. One of the prevailing liabilities in the human make-up today is that of oppression, because there are so many evil influences confronting us on every hand.

My life cannot be lived at its highest degree of goodness and success if I am beset by oppression. I have no strength with which to eradicate it, and simply to allow it to wear itself out or to depend on a change in conditions is no reliable solution. The only sure way of lifting the evil of oppression is to cry to its Master, the Lord Himself. But I must first realize that I have no strength within myself to withstand its assaults. I must quickly call upon my Lord, who always undertakes for me. God faithfully fulfils His promises to His chosen people of this day, and I shall always strive to be one of them. There is no room for oppression among His children of the royal household.

O Lord, when I am beset by oppression, may I always remember that I have no power to eliminate it, but that Thou hast the power and wilt undertake for me.

Lines that Linger

MAKE ME A MAN

God, make me a man!

Give the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.

Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.

Help me to guard my troubled soul
By constant, active self-control.
Clean up my thoughts, my speech, my play,
And keep me pure day to day.

Oh, make of me a man!

—HARLAN G. METCALFE.
From Mrs. O. Wilson.

MORE THAN SAND

"More than the sand," God's thoughts to me!
More than the grains that surround the sea.
More than the sand dunes, rippled, wide,
Kissed by the sun and wind and tide.

Countless in number, thoughts of His,
Warm as the sun-kissed shoreline is;
Swept by His heart's great love to me,
Rich with the gifts of eternity.

Wonderful thoughts of peace and gain,
Pouring out like the sand's bright rain;
Endless and true in their constancy,
Glorious thoughts of the Lord to me.

—HAZEL H. SIMON.
From Alice M. Bitcon.

FOR THE TIRED

Dear child, God does not say today, "Be strong."
He knows your force is spent, He knows how long
The road has been, how weary you have grown
For He who walked the earthly road alone,
Each bogging lowland, and each rugged hill,
Can understand, and so He says, "Be still,
And know that I am God." The hour is late,
And you must rest awhile, and you must wait
Until life's empty reservoirs fill up
As slow rain fills an empty, upturned cup.
Hold up your cup, dear child, for God to fill,
He only asks today that you be still.

—AUTHOR UNKNOWN.
From Mrs. E. Culley.

NEW EVERY MORNING

Every day is a fresh beginning,
Every morn is the world made new.
And you who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over.
The tasks are done and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds which smarted and bled
Are healed with the healing that night has shed.

Yesterday now is a part of for ever,
Bound up in a sheaf that God holds tight,
With glad days and sad days and bad days, which never
Shall visit us more with their bloom or their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot re-live them,
Cannot undo and cannot atone.
God in His mercy receive, forgive them,
Only the new days are our own;
Today is ours, and today alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn;
Here are the tired limbs springing lightly,
To face the sun, and share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning.
Listen, my soul, to the glad refrain,
And, in spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day, and begin again.

—SUSAN COOLIDGE.
From Zillah M. Zanotti.

MINISTRY

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

—AUTHOR UNKNOWN.
From Ron J. Lewis.

THE LOVE OF GOD

The love of God comes softly in
Where sorrow sits mid falling tears,
And gently dries the weary eyes
And soothes away the lonely fears.

The love of God lets gently fall
Concealing curtains when we pray,
Communing with us precious,
And bearing all our guilt away.

The love of God is anchor sure,
The rope of faith to which we cling;
We find it evermore secure,
And safely thus, we trust and sing.

Our every need is met in this
Compassion of our Father Friend;
Whatever pain or woe or bliss
Life brings, on God we may depend.

—HAZEL HARTWELL SIMON.
From Mrs. J. Shirley.

What is your favourite quotation? Every month a selection will be made from readers' contributions.
No original matter, please. Include source, author, and your own name.

"BUT for the GRACE of GOD"

LIKE A WELCOME HAND EXTENDED ACROSS THE VALLEY OF THE SHADOW OF DESPAIR, HELP CAME. IT SIGNALLED VICTORY OVER ALCOHOLISM'S TRAGIC VICE-LIKE GRIP

Anonymous

The bright smile, the raised glass, are used to attract the social drinker. But behind this facade there lurks stark tragedy. In this true-to-life story you are given a glimpse of the other side of the picture.



THE DOOR of the lift closed behind us with a loud clang. The sharp metallic sound echoed through the empty corridor. The air was warm and damp and heavy with the sickly-sweet odour of anæsthetic. The silence was broken intermittently by the soft padded footsteps of a nurse, and behind a closed door someone was sobbing.

We were passing through the quarters for the mentally ill in one of our state hospitals, en route to the section assigned to the patients suffering from the cunning, baffling illness—*alcoholism*.

My husband, himself an arrested alcoholic, is the rehabilitation counsellor for the alcoholic ward, and was on his way to interview a new man, admitted only that morning. I had been granted permission by our kind and understanding doctor to visit with the patients.

As we entered the ward, I was amazed at the pleasant, homelike surroundings. Here was an atmosphere seldom found in the wards of our public hospitals. There were a number of comfortable chairs grouped around a modern and attractive television set. Several domino tables stood by the window, and across the long front wall were shelves piled high with books and carefully screened literature. The heavy metal cups resting on a clean white cloth beside the coffee urn gleamed and sparkled in the sun like fine polished silver.

The twenty-six beds were arranged in three separate rows. All—save one—of the beds were neatly made up, their blankets tucked in as sleek and smooth as an army cot on inspection day. But in the last bed on the row to the right, partly hidden by a screen, lay a man—the new patient, still very ill and unable to sit alone.

Most of the men were glad to see their counsellor. He offered them hope and a new way of life with his wise counselling and his teachings of the programme of Alcoholics Anonymous. Many of the men were my friends, too. I had met them at the "Open Meeting," held each week in the hospital assembly hall by A.A. groups from nearby towns.

Joe looked in on the new man and found him asleep, so we settled down for a chat with the boys. There was some joking and small talk, but for the most part the talking was serious. The men all had problems, most of them created by their drinking, and they were seeking an answer and a way out. They reminded me of small boys in a Sunday school class as they crowded close to Joe while he told them of the wonders and goodness of a sober life and how they could obtain their own sobriety.

He was explaining the importance of being perfectly honest with oneself when a piercing scream from the back of the room brought everyone to his feet. The new man had awakened, apparently from

a nightmare. He was sitting bolt upright in bed, gazing wildly about him. In a few minutes he lay back again, weak and exhausted. He had been admitted to the hospital four days before, in the throes of delirium tremens. Only the skill of the doctors and the expert care of the nurses had saved his life.

He was a young man, married, and the father of three small children, the youngest born prematurely the day after his wife had committed him to the hospital. His dark hair was tousled and wet, and his eyes stared dully and stupidly out of a face that once must have been handsome.

Two of the boys moved quickly to his side—one with a cup of cool water, the other with a damp towel to wipe away the great beads of perspiration that covered his brow. Someone lowered a blind to cut out the glare of the sun, and still another turned the fan in his direction. They were learning well one of the most important steps toward their own sobriety—helping another alcoholic. They knew how his head was throbbing, and they could almost feel the butterflies as they flitted around his stomach. They winced when they saw his body go rigid and his arms and legs jump and quiver in spasmodic little jerks. They knew that every nerve in his body was twitching and tingling, as if a million small ants were crawling under his skin. They knew, too, of the terrible thoughts that his return to consciousness had brought crowding in and chasing each other around his tortured brain—thoughts of the ones he loved and had hurt—and they knew that these thoughts tormented him most of all.

They had all suffered as he was suffering now. They had experienced the same pains and nervous jitters, the same nightmares and mental anguish. And out of this suffering was born their understanding and their compassion.

The new man's name was John. He was quiet now and more composed, and he indicated that he wanted to talk to the counsellor.

As Joe moved toward his bed, I saw him pause midway in the room and raise his eyes to the wall. He stood there gazing upward with a look of adoration shining from his face. He bowed his head for a moment and then hurried on to his patient.

I looked up quickly to see what had prompted such an act of devotion. I saw affixed to the wall a long, narrow strip of cardboard, upon which was printed in bold black letters this simple adage: "But for the Grace of God." I knew this to be one of the mottoes of Alcoholics Anonymous, but all around the room the walls were adorned with other mottoes: "Think," "First Things First," "Live and Let Live," "Let Go and Let God," and many, many more. Why did this particular one evoke such reverence in my husband?

It was the hour after lunch, and "siesta" time at the hospital. The doctors had prescribed plenty of rest for the patients. Good food and medications were building up their bodies and easing their nervous tensions. Many of their problems were being worked out, so with their minds more at ease, most of the men drowsed in their chairs or moved to their beds for their customary afternoon nap.

It was late spring, and the breeze that drifted through the open window was warm and filled with

the fragrance of roses from the garden below. I grew drowsy, and but for the thoughts of why Joe loved that slogan so much still troubling me, I too would have fallen asleep.

The only audible sounds in the room were the humming of the fan, the quick, sharp breathing of the new man, and the slow, steady drone of Joe's voice. He was sitting on the side of the bed. One of his strong brown hands covered the thin, white, blue-veined hand of the new man to keep it from trembling. His eyes were clear and blue, and the love and compassion that shone from his face seemed to soften the lines whisky once had carved there.

I still found it hard to believe that this attractive, well-groomed man was my husband. This man who gets his hair cut regularly and shaves every day. Who has a responsible position and is a respected member of his church and his community. Who pays his bills and mows the grass and plays with the children. Yet I know that this is my husband—an arrested alcoholic!

Five short years before, I dragged him from his car in a drunken stupor. He was too ill to protest when I stripped him of his vermin-ridden clothing and washed him down with the hose—washed off the stench and grime of the squalid haunts where he had been wallowing. Could this be the man who had been drunk for ten long years, who was destroying himself and all those things that were good in life,



I remember that when Christian teachers told me long ago that I must hate a bad man's actions but not the man, I used to think this a silly, straw-splitting distinction: how could you hate what a man did and not hate the man? But years later it occurred to me that there was one man for whom I had been doing this all my life—myself.

—C. S. LEWIS.



and who hurt so desperately everything and everyone he loved?

Was this the boy who had been in and out of trouble most of his life? Who had spent many dreadful days and long, empty nights in hospitals, gaols, and institutions? Who stole the winter coat from the sister he adored and pawned it for a pint of gin? And who, as a grim "finale," was forced to attend the funeral of his beloved Susie, his mother whom he loved more than life itself, while handcuffed to a prison guard?

My mind kept wandering back, and I remembered Penny, our beautiful little cocker, with long curly ears and her coat as bright as a shiny new copper. I don't think Penny approved of Joe's drinking, but she never stopped loving him. She always waited

(Concluded on page 23)



**"And the door
was shut"**

FIVE FATEFUL WORDS AND THEIR SIGNIFICANT WARNING

Walter E. Battye

FREQUENTLY there is a crisis and very often a tragedy connected with a closed and tightly barred door. The prisoner in the dock is declared guilty and is committed by the judge to life imprisonment. He is led away to his narrow cell, and the door is shut. An angry father after a turbulent family scene bids his son to be gone and never return home, and the door is shut. The variations of this same theme are countless.

During Australia's pioneering days a young man in disgrace left his home in Dundee, Scotland. He had always been a thoughtless boy and had caused his mother considerable anxiety and many tears. In the years that followed his leaving home, his mother received no word from him, but the door was always left unlocked, and a light burned in the window far into the night as she awaited his return. In the meantime the lad had made his way to the Australian gold diggings. For a long time he had only the ordinary miner's luck—a lot of hard work for very little return. But one day he struck it rich. In the morning he was poor, but by high noon he was a wealthy man as golden nuggets were heaped up around him.

His thoughts later turned to his humble home and his mother, and he determined that he would make amends for his past thoughtless misconduct. He resolved to return to Scotland and surround his aged mother with every comfort, care, and attention. On the way he carefully laid his plans. He would build

her a new home, and lavish on her all that money could buy in an attempt to atone for the sorrow he had caused her. But when at last he reached home, all seemed strangely silent. There was no light in the window. No smoke spiralled up from the chimney. There was no answer to his knock. A desolate air was about the place, "and the door was shut." Kindly neighbours later escorted him to a newly dug grave which for ever closed the door of his hopes.

Although there may be tragedy when earthly doors are closed, this is abundantly true in the spiritual realm. In His plan to provide a way of escape from the thrall and bondage of sin, death, and the grave, God has opened a door of grace, mercy, and hope, so that all who will may enter and find happiness and peace. The Apostle Paul calls it "the door of faith." Acts 14:27. And the key to open this door was purchased for us by the Lord Jesus Christ.

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; . . . Behold, I have set before thee an open door." Revelation 3:7, 8. This key of David in the hands of our Lord assures us of escape from death. The Apostle Paul says: "And we bring you the good news about the promise made to our forefathers, that God has amply fulfilled it to our children in raising up Jesus. . . . And as to His having raised Him from among the dead, never again to be in the position of one soon to return to decay, He speaks thus, I will give you the holy and trustworthy promises made to David." Acts 13:32, 34. Weymouth.

And so this door of faith and hope includes freedom from death, the promise of resurrection, and eternal life through Christ Jesus. The Lord Himself went down into the grave and thus obtained the keys that would unlock this door, for He says: "I am He that liveth, and was dead, and, behold, I am alive for evermore. Amen. And have the keys of hell [the grave] and of death." It was through Calvary that this door of hope was opened, and the promise has come from Christ's lips: "Because I live, ye shall live also." He not only provides mercy and deliverance in this life, but also gives assurance for the life to come. His death opened a door that no man can shut, but He also adds the significant warning that it is one which "He shutteth, and no man openeth."

This offer of grace and mercy is not of unlimited duration. In God's Word there are countless warnings and entreaties stressing the fact that some day mercy's door will close.

You all remember the story of the Flood, how that for 120 years the Spirit of God pled with the people to turn their hearts toward Him. But instead they gave themselves in wild abandon to every selfish desire, and lived only for the passing moment, with little or no thought given to preparation for the future. Their lives were given up to self gratification and to all kinds of evil, until the very portals of heaven were closed to them. With abounding indifference and a careless unbelief, they allowed the messages of God's Spirit to pass them by unheeded. They gave up God, and God gave them up. And the record says of Noah and his family when they entered the ark, the only refuge of safety: "And the Lord shut him in."

Yes, the Lord closed the door, and that was the signal that God's door of mercy was closed to the unbelievers, and no man could open that door.

In the Scriptures we are warned that the coming of Jesus will be similar in its effect to that of the days of Noah. "And as it was in the time of Noah, so will it also be in the time of the Son of man. Men were eating and drinking, taking wives and giving wives, up to the very day on which Noah entered the ark, and the deluge came and destroyed them all. The same was true in the time of Lot: they were eating and drinking, buying and selling, planting and building; but on the day that Lot left Sodom, God rained fire and brimstone from the sky and destroyed them all. Exactly so will it be on the day that the veil is lifted from the Son of man." Luke 17:26-30. Weymouth.

There is nothing wrong with buying and selling, planting and building, or eating and drinking, but when we live only for these things, with never a thought for the eternal future, then there is danger that this day will take us unawares, and that for us it will come unexpectedly, "as a thief in the night."

The same warning is given us in the parable of the ten virgins, all of whom were expecting the bridegroom. Five of them, however, had not made provision for sufficient oil to keep their lamps burning. "So they went to buy. But meanwhile the bridegroom came; those bridesmaids who were ready went in with him to the wedding banquet; and the door was shut." Matthew 25:10. Weymouth. This refers particularly to the coming of our Lord, and the need to preserve the oil of the Spirit of grace that we might be ready for His return. When that door is shut it means that the Spirit of God no longer pleads on behalf of mankind. It will mean the closing of mercy's door for ever, and from that last decision there can be no appeal.

If we should find ourselves on the wrong side of the door in that day, we will be left without excuse. And this day is not in the dim and distant future; even now the beams of His approaching glory and the shadows of those last consuming fires are falling upon the slumbering world. If we ask in that day, Why have not warnings of this impending crisis been given? Why has this day of all days come so unexpectedly? Then

the answer will be given that just such evidences have been set forth in God's Holy Word.

Throughout the whole Bible mighty messages and warnings have been given to prepare for these most solemn scenes. By a numerous array of signs and omens in earth, and sea, and sky, the approach of this day has been heralded. By voice and pen the message of this mighty hour has been given throughout the earth. Wars and rumours of wars, famines and pestilences, disasters and calamities on land and sea warn that this day is approaching. The convulsions of nature, cyclones, floods, storms, and the rumblings of old mother earth, are so many heart throbs in a mute but mighty voice telling of the coming of this day. Because of this we can never plead ignorance, and if to us the door was shut, what then?

We read of the five foolish virgins: "Afterwards the other bridesmaids came and cried, 'Sir, Sir, open the door to us.' 'In solemn truth I tell you,' he replied, 'I do not know you.'" Matthew 25:11, 12. Weymouth. This will truly be a tragic hour if we are unready. To some it will come as the consummation of every hope, the glad day of blessed desire. To others it will be as the blackness of unutterable despair, the chilling breath of overwhelming sorrow.

The greatest question you and I have to settle is, On which side of the door will we be when Jesus comes? Inside to receive His peace and blessing; or just outside to hear the fateful words: "I do not know you." When mercy's door swings on its hinges the divine edict goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

But today, thank God, we still are by the open door which was opened for us on Calvary, and the Lord still says: "I have set before thee an open door." In His pardon, mercy, and grace, He still invites us saying: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7. The call is, "Today, if you will hear His voice, harden not your hearts."

We have all read of instances where a moment has sealed a man's eternal destiny. To all the warning comes:

*Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by for ever,
'Twixt that darkness and that light.*

May we each, in the quietness of this hour, settle this great decision, and heed the invitation of God's Spirit as so silently He speaks to our hearts. May we be found ready to be received of our Lord, when mercy's door closes.



THREE men and

THREE WORLDS

THE BIBLE brings to our attention three men, men of different circumstances, different environments, different habits. We have no evidence that they ever met even though they lived in the same period of history. Two of these men were rich and one was poor. The former two associated with the cultured and the religious, the latter with the scum of the earth. In spite of these differences they had one thing in common, an urge to know the way of truth more perfectly, and to have the inner satisfaction of being right with God.

The first of these men was Nicodemus, a Pharisee, a ruler of the Jews. He greatly desired an interview with Jesus, but shrank from seeking Him openly. Learning of the Saviour's place of retirement in the Mount of Olives, he waited until the city was hushed in slumber and then sought Him. "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." John 3:2. Nicodemus did not have time to formulate his question before Christ, discerning he was a seeker after truth, said, "Ye must be born again," and commenced to press home the need of a new life born of water and of the Spirit.

The second man was a younger person, but also a ruler with great possessions. He felt the want of something that he did not possess. He came running and kneeled before Jesus and said, "Good Master, what good thing shall I do, that I may have eternal life?" Christ looked into his face as if reading his life and searching his character. He loved him and He hungered to give him that peace and grace and joy which would materially change his character. "One thing thou lackest," He said, "go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me." The ruler was quick to discern all that Christ's words involved and he became sad. He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life, but he was not willing to make the sacrifice.

The third man was a keeper of the gaol at Philippi. He was severe, and callous, and hardened by contact with the scum of society. We read in Acts 16:25, 31, how this man heard with amazement the prayers and songs of the imprisoned apostles: with the sounds in his ears the gaoler had fallen into a sleep from which he was awakened by the earthquake and the shaking of the prison walls.

Starting up in alarm, he saw with dismay that all the prison doors were open and the fear flashed upon him that the prisoners had escaped. He remembered with what explicit charge Paul and Silas had been entrusted to his care the night before, and he was certain that death would be the penalty of his apparent unfaithfulness. In the bitterness of his peril he felt

Scriptural Comparison with a Message for

that it was better for him to die by his own hands than to submit to a disgraceful execution. Drawing his sword he was about to kill himself when Paul's voice was heard in the words of cheer. "Do thyself no harm: for we are all here." Every man was in his place, restrained by the power of God exerted through one fellow prisoner.

The gaoler dropped his sword and, calling for lights, hastened into the inner dungeon. He would see what manner of men these were who repaid with kindness the cruelty with which they had been treated. Reaching the place where the apostles were and casting himself before them, he asked their forgiveness. Then, bringing them out into the open court, he inquired, "Sirs, what must I do to be saved?"

These three men had one thing in common, a desire for a better life, for an eternal life. Both Nicodemus and the rich young ruler enjoyed wealth and all its associated comforts, but lacked peace, joy, love, confidence and assurance. They saw all this in Jesus. The gaoler saw in Paul and Silas, peace,



ons and Contrasts You

★ STUART M. UTTLEY

confidence, and courage. He witnessed the mighty power of God and felt in himself an inner urge, the conviction of the Holy Spirit.

We may ask the question, What did they seek? What is this eternal life they mentioned? Of the prospects of life beyond the grave, some would say, "Ridiculous! When I die, that is the end." Such is the statement of ignorance or of despair. One glance at the universe, at our bodies, and we sense that we were made to live. Our first parents were created in the image of God, the crowning act of creation. They enjoyed life, real, vivacious, invigorating. They possessed a perfect form and a perfect home. The renewal of this life, this condition, and estate, is the "eternal life" which these men groped after. We remind you that our first parents chose to sell their lives, their homes, their innocence, for a subtle promise of greater power and knowledge. They stepped out of the Garden of Eden lost, personally, physically, and morally. They became vassals, slaves, or pawns in the hands of Satan. Romans 6:16.

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However, the amazing love of God for Adam and Eve as revealed in Genesis 3:15, made possible a new life in the promised Seed. This promise was frequently renewed thereafter as in Genesis 12:3; 22:17, 18; and Micah 4:8. The latter quotation reads: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first Dominion." Christ alone is the One who can restore to man his personal life, his innocent, sinless character, and finally his perfect eternal abode.

The Three Worlds

In the outworking of the great plan of redemption, in which Christ is the central figure, there are depicted in the Bible three worlds. The Apostle Peter records: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished." 2 Peter 3:5, 6. This scripture clearly refers to the earth from Creation to the flood, the history of which is graphically portrayed in Genesis chapters 6 to 8. This was the first world. The apostle then continues in verse 7: "But the heavens and the earth, WHICH ARE NOW, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Thus we are led to realize that this present state, the second world, which waxeth "old as doth a garment" (Hebrews 1:11), and in which "the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), will be purified by fire. Emerging from this global fire which melts the elements and purifies every atom and molecule (2 Peter 3:10-13), will come the new heaven (atmosphere) and the new earth, wherein dwelleth righteousness. This is the third world, on which will be lived the eternal life which the three previously mentioned men desired to obtain.

The human eye has beheld some wonderful things. There are dazzling sunsets and rosy sunrises, mountain and ocean marvels so beautiful that, once seen, their impressions cling to memory during life. The ear has listened to wonderful harmonies, and the music of the sweet song has thrilled us. Into our hearts have entered spiritual visions of sunny plains and seas of bliss, but imagination has never adequately pictured the glory which shall be seen in the world to come.

To Isaiah, above all the other prophets of the Old Testament, were revealed the glories of the world to come, and he gives us a vivid description of living conditions in the future ages. The whole of his thirty-fifth chapter is devoted to a narration of its joys.

The Scripture teaches that the time will come when the desert shall be clothed with verdure. This will be a wonderful change indeed, compared with what the eye of the traveller now sees as he passes over the sandy plain of the vast Sahara, stretching hundreds of miles in length, and so broad that it takes days to cross. No green trees or fields greet the vision. But in the restitution the verdant fields and grand forests will spring forth everywhere, for all barrenness shall be obliterated.

In speaking still further of the new earth, the prophet says: "And they shall build houses, and in-

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habit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

To some, these words may appear too literal. Inspiration seems to be contrasting the things of this world with the things of the world to come. Here, man's work perishes; in the world to come his work shall abide. Here, men build and plant. Be the building palatial or humble, he who constructs it knows not that he will ever live in it. He who plants knows not that he will ever eat the fruit of the vineyard. But in the new earth it will not be thus.

Closely associated with Adam, and undoubtedly his faithful friends, the animals of all classes will, in the New Earth, once again accept man in full confidence. Today, separation betwixt animal and man is wide and deep, but listen to the prophet: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all

The Glory at the Gate

PHILIP JEROME CLEVELAND

ONE DAY a friendly church deacon drove me to a little cottage out in the country, built by a winding stream. As we approached, he told me about the occupant, a gracious lady, sixty-five years of age.

"She never married," he said.

"Had an aged mother to care for, and she asked the man she loved to wait a little while. He didn't."

"Everybody loves Aunt Jane," he continued. "The children love her, and she bakes them little cakes and biscuits. The young folks come here for counsel and guidance. The aged come for faith and good cheer. She is always running to some place of trial and trouble. Her time and strength are at the beck and call of others."

He parked the car and led me to a small stone gateway.

It had been raining and a delightful aroma surrounded us. I sniffed appreciatively.

"It's the sweetbrier," he said. "Aunt Jane loves the sweetbrier. In fact, the sweetbrier kind of resembles Aunt Jane." He pointed to the clusters clambering over the stone wall beside the gate.

"Just what do you mean?" I asked.

His bright blue eyes twinkled merrily as he glanced toward the humble dwelling and then fixed his gaze on the sweetbrier.

"Well, you are inhaling the fragrance of the leaves of the sweetbrier. Every leaf, drenched with rain, releases vials of the rarest perfume. But I better not preach to you, Pastor." He smiled and slapped me on the shoulder.

"Go on," I urged. "Maybe I'll get a sermon out of it. Go on."

"Well, there are good women in the church that can be likened to various roses. They have occasional moments of beauty; there are certain hours, days, when they bloom for the Lord in splendid deeds. But they are not like Aunt Jane. With her, every hour, every leaf, is aglow with beauty and fragrance. Everything she does, from day to day, is delightful. That is why the children, and the wistful teen-agers, and the sick, and the aged, throng this gate. No matter what she does, or when she does it, her action has something elegant and heartening about it."

"And how do you explain it?" I asked.

"For one thing, into her life much rain has fallen. But she has refused to complain and grumble. And every leaf has been soaked with sweet rain from heaven." The deacon paused. "Yes, Pastor, you could preach sometime on roses in the sun and—sweetbrier in the rain."

I did.

My holy mountain, saith the Lord." Isaiah 65:25. The animals that will exist in the new earth will be created when the face of the earth is renewed. Isaiah, in further speaking of them, says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isaiah 11:6.

In the Garden of Eden the animals were docile and useful, and their natures were harmless: likewise in the new earth.

Let us ponder the crowning creature in God's creation—MAN. What will be his condition in the new earth?—"And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24.

Sin and sickness are of the same family, and dominate the human race; 186,000 die daily, and 70,000,000 are always sick. When our heavenly Father dries up the fountain of tears, He does so by removing the cause. So when God shall destroy sin for ever, He will thereby remove the cause of tears.

The climax of this theme is brought to view in Revelation 21:2, 3: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven."

Heaven itself does not descend to earth, but the New Jerusalem comes down from God out of heaven. It is the city that Abraham desired when he sojourned in the land of promise: for "he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10.

This wonderful city lieth foursquare—12,000 furlongs (375 miles) on each side: (Revelation 21:16) covering an area larger than England, Ireland, Scotland and Wales: resting on twelve foundations, the colours of which are of precious stones. (Revelation 21:19). Twelve gates, three on each side and every gate of one pearl, adorn the walls (Revelation 21:12, 13), whilst the streets are of gold. (Revelation 21:21.)

Do you realize this wonderful city of 90,000,000 acres will hold over 20 times the world's population, giving every person 100 square feet? Do you sense that the greatest attractions of the universe will be within this city?—

★ God the Father and Christ will be there—Revelation 21:3.

★ The Tree of Life will be there—Revelation 21:2.

★ The River of Life will be there—Revelation 22:1.

My friends, this wonderful earth with marvellous beauty, with harmless animals, peopled with perfect beings, subjects of a marvellous city, can be YOURS; not a single person need be omitted. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

"Whosoever" means you, means me. What an invitation; what a proposition; what a wonderful demonstration of love; what an offer—your life—frail and feeble, for a life without end. Are you willing to accept the divine invitation and let God have His way with you?



ALCOHOL AND ACCIDENTS

The police force in the State of Victoria has its own Accident Appreciation Squad. It is the task of this squad to determine the prime cause of road accidents which occur. The acting Chief Secretary recently revealed that over a period of twelve months, out of a total of 206 serious accidents which were investigated, alcohol was a significant factor in 101 of them. It is one thing for such figures to be made public, but it is another thing to find legislators courageous enough to take official steps to combat this growing menace to safety on the roads.

UNTRAINED HOMEMAKERS

A report on a national survey of South African housewives states that many women have no interest in housekeeping, and their servants are allowed to take charge of the house. "Many young women today boast that they cannot even boil an egg," it states, "yet they marry and undertake the responsibility of feeding a family. The mother must take most of the blame for the daughter's short-comings. Health and happiness are closely associated and meals which provide the daily requirements and are enjoyed in a pleasant, homely atmosphere, do much to unite the family."

SMOKING CUTS NIGHT SIGHT

In its official publication, the Royal Australian Air Force has just announced the fact that smoking restricts night sight. Speaking of the average airman who might

smoke from twenty to thirty cigarettes per day, it was stated that such smoking could restrict night vision up to 20 per cent. It says: "Carbon monoxide is readily absorbed into the bloodstream. It combines with the haemoglobin, restricting the oxygen intake, and inducing mild hypoxia." Despite the knowledge of these facts, an official RAAF spokesman stated that it was not planned to place any restriction on smoking. "It's a man's own business to decide for himself once he knows the facts," he declared.

AMERICAN TEEN-AGERS TOO FAT

"The dietaries of some of our teen-agers," says Dr. Stanley M. Garn, "are similar to those used to cause obesity in rats." Dr. Garn, an authority on physical growth, says that "fat-meat hamburgers, bacon and mayonnaise sandwiches, followed by ice cream, may be good for the farmer, good for the undertaker, and bad for the populace." Aggravating the problem are crowded cities where there is little opportunity for strenuous play. Americans, says Dr. Garn, may be "eating their way to the cemetery, beginning while still in the perambulator."

RARE HEBREW BIBLE FOUND IN SOVIET

One of the oldest Hebrew Bible manuscripts, dating from the ninth century, has been unearthed in Russian archives by Professor Abraham I. Katsh, of New York University. The manuscript is not a complete Hebrew Bible, but contains the Prophets.

MOSLEM AID FROM EGYPT

President Gamal Abdel Nasser has recently donated £22,500 (Aust.) for a new Islamic centre in Detroit, U.S.A. In addition, the United Arab Republic has promised to send four Arab imams (religious leaders) to the United States to instruct and lead American Moslems in their prayers. There are upwards of 80,000 Moslems in Canada and the United States.

IN BRIEF

The Korean Bible Society this year celebrates the fiftieth anniversary of the translation of the Bible into the Korean language. . . . A contact lens is only one-third of an inch in diameter and only six-thousandths of an inch thick. Floating upon a layer of natural tears, it is held in place by capillary attraction. . . . Modern Israeli fishing fleets now work the waters of the Sea of Galilee where Jesus directed His disciples to cast their nets. . . . Australia has a ratio of thirteen sheep to every person. . . . Cancer and leukaemia cause 12 per cent of all deaths between the ages of one and fourteen. . . . Switzerland is the only country in the world with a fully automatic telephone system. Today a telephone subscriber can call any other number in Switzerland simply by dialling. . . . The United States has more than five million alcoholics, who affect the lives of at least twenty million people. These constitute one third of all the families of the nation. . . . Human infants do not cry with tears until they are about six weeks old.



ANTINOMIANISM is the teaching that Christians are not under the jurisdiction of the moral law of Ten Commandments. The stock text of the antinomianist is Romans 6:14: "For sin shall not have dominion over you; for ye are not under the law, but under grace." This teaching is the logical conclusion of dispensationalism—the concept that "according to the Scriptures all time is divided into seven periods, or dispensations." (Lewis Sperry Chafer, D.D., Litt.D., "Grace," page 122.) The Scofield Bible, which is the principal primary authority for dispensational teaching, defines a dispensation as "a period of time during which man is tested in respect of obedience in some specific revelation of the will of God."—Note 4, under Genesis 1:28, in the Scofield edition of the Bible.

The alleged dispensations that mainly concern us in this study are: The Age of the Law of Moses, from Sinai to Calvary; and the Age of Grace, from Calvary to the Second Coming; for, as Chafer maintains, "In respect to the character of the divine government," the age from Sinai to the cross represents "the exercise of pure law," while the age between the cross and the second coming represents "the exercise of pure grace." (Chafer, "Grace," page 124.) As the dispensationalist sees it, "pure law" excludes grace, and "pure grace" excludes law. Hence, to be living "under grace" is to be freed from every obligation of the moral law.

★ *What is the universal teaching of the Bible concerning the jurisdiction of the law of God?*

"Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become subject to the judgment of God [or, "be held accountable to God," R.S.V.]" Romans 3:19, margin.

The phrase, "under the law" *EN TO NOMO*, means literally, "in," or "within the law," that is, within the range, the scope, the embrace, the area, the jurisdiction, of the law. The whole statement is entirely in line with the earlier conclusion of verse 9: "We have before proved both Jews and Gentiles, that they are all under sin," and the assertion in verse 23 following: "for all have sinned, and come short of the glory of God." Inasmuch as "sin is the transgression of the law" (1 John 3:4), or "lawlessness" (Revised Version), it follows that in God's sight all men are regarded as transgressors of His law and are therefore held accountable to Him and ultimately to be brought under His judgment.

★ *What provision has God made for the Gentiles who are "without the law" to know the requirements of the law, in order that they may be justly brought under "the judgment of God?"*

"When Gentiles who have not the law do by nature what the law requires, they are a law to them-

"Not Under LAW but Under GRACE"

selves, even though they do not have the law. They show that *what the law requires is written on their hearts, while their conscience also bears witness and their conflicting thoughts accuse or perhaps excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.*" Romans 2:14-16, Revised Standard Version.

"Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God."—Ellen G. White, "The Desire of Ages," page 638.

★ *Though all men are clearly under the jurisdiction of the moral law, from what is every true, born-again, Spirit-filled Christian free?*

"There is therefore now no condemnation for those who are in Christ Jesus." Romans 8:1, Revised Standard Version.

"The judgment following one trespass brought condemnation." Romans 5:16, R.S.V.

As a result "of one man's trespass, death reigned through that one man." Verse 17, R.S.V. And as Adam's descendants, inheriting his sinful nature and propensities, transgressed God's holy law, "death spread to all men because all men sinned." Verse 12, R.S.V. In a word, "the curse of the law" came upon the whole human family because of its involvement in the breach of the divine law. But "Christ redeemed us from the curse of the law." Galatians 3:13, R.S.V. He became our Substitute, Sin-bearer, and Surety. "The Lord hath laid on Him the iniquity of us all." Isaiah 53:6. All the pent-up waves of the fierce wrath of God against sin went over Him. See Psalm 42:7.

"None of the ransomed ever knew
How deep were the waters crossed,
Or how dark was the night that the Lord
passed through,
Ere He saved His sheep that was lost."

In His life and death He met the demands of the broken law. Thus, having made satisfaction for our sins, He became "our peace." Ephesians 2:14. "There is therefore now no condemnation for those" who permit the Saviour to impute to them His righteousness for the sinful past and to impart His righteousness for present, victorious attainment through the energizing power of the Holy Spirit.

It is evident, therefore, that the Apostle Paul certainly intended us to understand that, while we are under the jurisdiction of the law, we are not, so long as we are in Christ, under the condemnation of the law. But is this the complete statement?

★ In what unequivocal terms are we instructed that there is no latent power in the law itself to enable us to meet its demands?

"For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh: that the requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4, A.R.V., margin.

"If there had been a law given which could make alive, verily righteousness would have been of the law." Galatians 3:21, A.R.V. But the law is not a way of salvation for those who have broken its demands. It cannot justify the sinner. Romans 3:20. This is not its work. Rather, its function is to define sin (1 John 3:2) and to create an awareness of it (Romans 7:7-9); to act as a spiritual mirror (James 1:22-25); in a word, to lead us to Christ, for "the human heart cannot receive the healing thread of the gospel unless it is first pierced by the needle of the law." It is obvious, therefore, that the Ten Commandments are the handmaid of the gospel. It has yet to be demonstrated that John 1:17 ought not to be translated: "Because the law was given through Moses, grace and truth came through Jesus Christ." Law and grace are not in antithesis and incompatible; they are complementary. As the Rev. Ernest F. Kevan, M.Th., declared in a Bible Reading given at a Keswick Convention in recent years:—

"Although law is not itself definable as grace—and, indeed is something quite different from grace—it is nevertheless part of God's over-all ways of saving grace. The law, from the beginning, has been a means of grace. Law is not a way of salvation, but it is not without a saving intention on the part of the God who gave it. Law is to lead to Christ."—"The Law of God in Christian Experience, A Study in Galatians," page 48.

★ Now what radical mistake was being made by some early Christians, which led the Apostle Paul to write such epistles as Galatians and Romans?

"A man is not justified [accounted righteous, margin] by the works of the law, but through faith in Jesus Christ." Galatians 2:16, A.R.V.

"We reckon therefore that a man is justified by faith apart from the works of the law." Romans 3:28, A.R.V.

Observe that in neither instance does the apostle say that we are justified apart from the law. If one

such passage could be produced the antinomianist might have a case. No; what Paul says is: apart from "the works of the law"—that is, legalism; endeavouring to earn one's salvation by one's law-keeping. What some Galatians and some Romans and others in the first century failed to observe is what some Christians today unfortunately fail to notice: that salvation has both a source and a product. The source of salvation is the acceptance of God's righteousness through faith in the atonement provided by our Lord Jesus Christ. Romans 3:21-26, A.R.V. The product, the fruitage, of salvation is obedience. Romans 1:5. But to endeavour to save ourselves by an obedience which we are incapable of rendering before we have accepted Christ as Saviour and Lord is to try to pull ourselves up by our own bootstraps. It is attempting to make the law a method of salvation—a function the law was never designed to fulfil.

We are confident, therefore, that when the apostle said: "Ye are not under the law," he meant primarily, not under the law as a method of salvation. This is borne out by the phrase that follows: "but under grace."

★ What is the consistent teaching of the Bible as to the method of salvation God has employed ever since the inception of sin?

"For the grace of God hath appeared, bringing salvation to all men [that is, within the reach of all men], . . . [through] our Saviour Jesus Christ." "Not by works done in righteousness, which we did ourselves, but according to His mercy He saved us." See Titus 2:11-14; 3:4-7, A.R.V. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God." See Ephesians 2:8-10, A.R.V.

"Grace is another way of expressing the new power of righteousness of which St. Paul has been conscious since his conversion; his whole theology rests on this claim that the death of Christ has brought into the world a new power, of which he is personally conscious, which renders possible the attainment of that righteousness which the law . . . set up as man's end, but gives him no power to accomplish."—Wilfred Lawrence Knox, M.A., in "A New Commentary on Holy Scripture," ed. Gore, Goudge, Guillaume, comments on Galatians 2:15-21.

Legalism is always a failure. It always leaves the one who endeavours to practise it in condemnation. We must keep it in mind, therefore, that when the Apostle Paul declares in Romans 6:14, "Ye are not under the law, but under grace," he is concerned with the methodology of salvation. He is expressing the truth that we are not under the condemnation of the law because we are not seeking justification through the works of the law. Accordingly we can sing—

*"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on His dear name."*

Law and grace, we repeat, are complementary. In the words of the greatest Protestant: "To what end serveth this humbling, this bruising and beating down by this hammer, the law . . . ? To this end, that we may have an entrance into grace. So then the law is a minister that prepareth the way unto grace."—Martin Luther, Commentary on Galatians.



Presently their slow tread becomes a trot, and they crowd more closely together. The Lapps hastily gather together their possession, their cooking utensils, and their wooden gods. As they do so, the herd breaks together from a trot to a gallop, from a gallop into a breakneck stampede. The thunder of their hoof-beats reaches the camp for a few minutes, and then they are gone out of sight and sound as they head for the Polar Sea a hundred or so miles away.

The Lapps follow them, slowly dragging their laden sledges in the broad track left by the thousands of galloping beasts. As they journey on day after day, the path becomes narrower, and there are stains of blood to be seen. Before long they encounter a dark, inert form, then another, and yet another. The race has become more desperate and more wild as the stampede nears the sea. The weaker reindeer have been thrown down and trampled to death by their stronger fellows. A thousand sharp hooves have crushed and cut through the hide and flesh and bone. Ever swifter and more terrible in their motion, the ruthless herd has raced onward, careless of the slain, careless of food, careless of anything but the inexplicable and insatiable

★ ROSS C. PIPER

"As Pants the Hart"

WHAT to my mind is a most interesting piece of natural history was recently brought to my attention. It seems that on the far-off northern plains of Lapland, at a certain season of the year, a young reindeer will raise his broad muzzle to the north wind and stare into the limitless distance for some minutes on end. He grows restless from that moment on; but as yet he is the only animal thus affected. The next day, a dozen of the herd look up from their cropping of the moss, and eagerly sniff the breeze. Then the Lapps knowingly nod to one another as day by day the herd grows more and more restive.

At times the whole herd of young deer stand and gaze, breathing hard through their distended nostrils, jostling each other and stamping the soft ground. They grow unruly, and it becomes increasingly difficult to harness them into their light sleds. As the days pass, the Lapps watch them more and more closely, well knowing what will happen sooner or later.

And then, at last, in the eerie northern twilight, the great herd begins to move. The impulse is simultaneous, irresistible. Their heads are all turned in one direction. They move slowly at first, nibbling here and there at the bunches of succulent moss.

craving to drink of the sharp, tangy salt water ahead of them.

And when at last the Laplanders reach the shore, their deer are once more quietly grazing, once more tame and docile, once more ready to drag the sled wherever they are guided. It seems that once in its life the reindeer must satisfy some inborn urge to taste of the sea in one long, satisfying draught, and if he is hindered, he perishes. Neither man nor beast dare stand between him and the ocean in the hundred-odd miles of his arrowlike path.

As I read of this arctic saga, my mind went to a statement penned by the psalmist many centuries ago: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Psalm 42:1, 2. Deep down in every human heart there is an inborn longing for the water of life, for that completely satisfying stream of which we may drink deeply and have our thirst fully assuaged. Sometimes this yearning is greater than at other times. Sometimes the land breezes of this world blow so strongly that they take away from our nostrils the tang of the sea breeze bringing its message of eternal hope. But again and again it will come to us, and

without following its promptings we can never know real peace and inward contentment.

Psychologists and psychiatrists, by their research into the nature of man, are becoming more and more convinced that we are so constituted that we cannot truly live without God. Without Him we must for ever remain restless and unsatisfied. There is, in every man, an inborn urge, a constitutional craving for something beyond our ken which God alone can supply.

A man might be successful and prosperous in business, and yet be of all men the most miserable. Lord Beaconsfield found no true satisfaction in position and fame. In his disillusionment he wrote, "Youth is a mistake; manhood, a struggle; old age, a regret." Many seek to quiet the still small voice calling them to higher things by plunging into a whirl of pleasure-seeking. Millions rush madly to the white lights of the land of make-believe; but they find that laughter and song are but tinsel that covers broken hearts and jaded souls. The lights flicker and fade into the darkest of nights, and the song fades away with a sob. No, satisfaction is not found in this way.

Some seek to get the utmost out of life by diligently studying in the highest schools of learning. They try to substitute mind culture for soul culture; but before their little day ends, they are forced to admit with Solomon, the wisest man who ever lived, "In much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." Ecclesiastes 1:18. While it is true that wisdom and knowledge make their contribution to the sum total of individual felicity, it is also true that in them alone, perfect, joyful satisfaction cannot be realized.

Nothing can be substituted for that long soul-satisfying draught which can be obtained only at the wells of salvation. When in conversation with the woman at the well of Samaria, Jesus enunciated this eternal truth: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:13, 14.

May your response to this wonderful offer of Christ's be that of the Samaritan woman, "Sir, give me this water, that I thirst not." May your restless, anxious days be a thing of the past, as in Christ your life finds its fullest expression, and as in His peace you find complete satisfaction and contentment.



BUT FOR THE GRACE OF GOD

(Concluded from page 13)

up for him, and ran to meet his car whenever he came in—no matter what time. One terrible night, with fuzzy mind and half-seeing eyes, he stopped the car too late. He held her in his arm as she died, and wept like a child when we buried her under the flowering cherry tree. He wept with grief and sorrow, because he truly loved her. But he also wept with shame and remorse. For you see, he was drunk—but Penny was blind.

I thought of the day he left me at the farm house, alone and desperately ill, while he went frantically in search of a doctor. And how he was returned five days later by the police, who found him blacked out beside a highway many miles from home. I survived by the grace of God; but where Joe had been, no one will ever know, not even he.

He constantly lived with fear, afraid to live and afraid to die. I remembered the delirium tremens, the hallucinations, and the little man with the long-pointed cap, who was always with him to worry and torment him.

But most of all, I remembered the last desperate days of his drinking, and how he came to find A.A. How I sat by his bed and bathed his face and wiped his brow after his last bout with the bottle. How I held the pan while he heaved—nothing but foam with the foul smell of liquor, and sometimes tinged with blood. I remembered, too, how cold the room was on that last dreadful night. Our wood shed was empty, and so was our cupboard—and so was my heart. I felt that liquor had beaten us, and I wished we were dead.

But just as the last spark of hope died in my breast, there seemed to be a new hope born in Joe. Like a miracle, a thought penetrated his liquor-laden brain—the thought to call Alcoholics Anonymous.

He called them, and they came—two wonderful men, who brought us hope and led us gently back from the very edge of the valley of the shadows.

Just as my thoughts were turning to happier times, to the wonderful way of life we had found, a slight sound from the rear of the room brought me, rather abruptly, back to the present.

The new man had fallen asleep, and Joe was arising from the bed. He untangled the man's hand from his own, and then just stood there looking down at his patient. Suddenly I knew what he was thinking! "But for the grace of God, there lie I."

As he moved on down the room toward me and raised his eyes once more to the beloved motto on the wall, I bowed my head with humility and a little bit of shame.

How could I ever forget? I knew now why he loved it so much. I had found the answer by looking back through the window of my memories—the window we had been told to keep open when we closed the door to our past. Just in case, we had been reminded, "you need to look back—and remember."

As the door of the ward closed behind us and we were once more walking down the long, silent hall toward the lift, I solemnly vowed to leave the window open always—and to look back a little more often, lest I again become complacent and forget.

Signs

COUNSEL CORNER

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

Viewed every Sunday, Melbourne, HSV7, 1.30 p.m.; Perth, TVW, as listed.



HOW TO OVERCOME

After a person has accepted the Lord and has been baptized, if he blurts out words which in his new life he would not dream of using, is he held responsible?

When one accepts Jesus Christ as his Saviour, power is given to him to overcome evil habits. This does not mean, however, that there can never be any lapse or any mistakes. If under the impulse of the moment a Christian blurts out something which he may have said frequently in the days before he came to know Christ, God would not bar him from the kingdom if he is repentant. Such a lapse, however, may serve to shock this individual into realizing that he must keep a greater watch upon his lips and the words which he speaks. King David's prayer in Psalm 141:3 is a good one for all of us to pray frequently: "Set a watch, O Lord, before my mouth; keep the door of my lips."

GOD'S LEADINGS

I have only recently become converted, and as I look back over my past life I note some very peculiar events which have had a lot to do with leading me to Christ. I would like to know if you think that God brings about certain events in a person's life even before he is converted, or is this just my imagination?

In Jeremiah 31:3 the Lord tells us, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Without doubt, God does guide our lives long before we are Christians. Jesus told Philip that He had seen him long before He actually called him to His service. The events which God brings to pass in the lives of the unconverted are meant to guide them to an experience of conversion and to ultimate salvation. God's Spirit is constantly trying to draw the unsaved to the Saviour.

IS TV WRONG?

Is it wrong to look at TV? A good Christian friend told me it is like looking at a picture show and that a Christian does wrong to have a set in his home. What is your opinion?

Your friend takes an extreme position. No picture is wrong just because it moves. A Christian can feel at perfect liberty to look at motion pictures without feeling that he is compromising his conscience in any way. However, he should make sure that such pictures are

not contrary to Christian principles, and that the place where he is seeing them will not place his influence on the wrong side. God has wonderfully blessed the use of motion pictures for the spread of the gospel. Television has also been used greatly by God. A Christian will exercise control over his television set and will not use it to view things which he would not look at outside his home. A television set in itself is not evil, but the use which one makes of it may be.

JOINING A CHURCH

Of late I have been thinking a lot about joining a church. However I do not know how to go about it. Is one religion better than another?

Joining a church is one of the most important things that you will ever do in your life. Churches do not all teach the same things, although all Christian churches do believe in the same God. Instead of joining a church which happens to be near you, or one which is attended by your friends, select one whose teachings harmonize with those of the Bible. Before you make such a choice, take time to search the Scriptures to discover what they teach. To help in such a study, we offer a free Bible Correspondence Course which is available to anyone who writes to Faith for Today, in care of the *Signs of the Times*, requesting it. After you know what the Bible teaches, then find a church which teaches in accordance with God's Holy Book. There you will find those with whom you can associate happily, for you will have the same beliefs and outlooks.

BURDEN OF GUILT

Back in 1922 I was disloyal to my husband and even gave serious consideration at that time to marrying another man. However, we did not divorce, and now I am glad of it. Years ago I asked God to forgive me, and I made the situation right with the individuals involved. Yet this matter troubles me. Is there anything further that God expects me to do? Should I tell my son, who was born a number of years later, about this?

If you have confessed to God and have done your best to rectify past mistakes, then you may be sure that God has forgiven you. The Bible says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. You have confessed, and God has forgiven. By all means do not carry this burden of guilt with you any longer, and particularly do not share it with your son. Accept God's forgiveness and "go in peace."

CALLOUS FATHER

Four years ago, when I was a boy of seventeen, my mother died and my father turned me out of his house. When I was twenty, I married a Christian girl of eighteen, and my father has not allowed my wife or me to visit him. Several persons have begged him to change his attitude. What can I do next?

Your father's attitude toward you is not a Christian one, and, naturally, I do not know why he has acted against you as he has. It may be that he has resented your Christianity. No matter what the reason, the only thing you can do is to treat him with all the kindness and love that Christ would give to an erring one. Show him in every way that despite his unkind attitude you bear him no malice and wish for him only the best. In accordance with the customs of your country, you will know best how to show him your good will.

Pray for him, and someday it may be your privilege to see him unite with you in love for Christ.

SOCIAL PROBLEM

I have recently been baptized and joined the church, although my wife has not taken this step with me. When we go to visit our friends, they frequently suggest some types of worldly amusement in which I no longer desire to participate. Yet for my wife's sake, I wonder if I perhaps should do as they suggest in order not to antagonize her or make her feel that my belonging to the church has taken away all our old associations. What do you think I should do?

Make some new friends. Undoubtedly in the church you are meeting people who have your outlook and with whom you and your wife could have some pleasant social contacts. It may even be that there are other couples in the church in exactly your position who would welcome your friendship to help them solve their problems. Nothing is ever permanently accomplished by compromising one's principles, but by making new friends of the right kind you can perhaps find a solution without creating animosity. Be loving, patient, and understanding with your wife, asking the Lord to give you wisdom and tact as you deal with these problems and endeavour to help her advance along the Christian way.

★ FOR CHILDREN WHO LOVE A STORY

Good All the Way Through

YOU get out! You get out! GET OUT OF IT!" Mrs. King ran outside to see what was wrong with Cocky. An eighteen-inch snake had crawled half-way into his cage and Cocky was holding it firmly behind the head with his strong beak while he said: "You get out." Soon the snake was dead, and Joey in his cage near by caught it by the tail, had a tug of war with Cocky, and then pulled it out.

Cocky is a wonderful talker and can carry on a conversation and answer questions. When I got up one morning he called out from under the bag that covered his cage: "Are you there? Are you there?" When he received no answer he said peevishly: "Oh, get away out of it." He barks like a dog, cries like a kitten, and can imitate almost all the sounds he hears. He is good company for Mrs. King, who lives in the bush many miles away from her nearest neighbour.

Although Cocky talks just like a human being, that does not make him one. It would need a miracle to change a cockatoo into a person. He is just a bird and never will be anything else.

There are some people who are like Cocky. They can talk like Christians and can recite many Bible texts; they like to sing hymns and can carry on a conversation about spiritual things. But that doesn't make them

Christians. It takes a miracle to change a person into a Christian and to make him Christlike.

While Cocky can never be changed into a human being, any person who truly loves God and is willing to give up his own way and his wrong habits, can be changed by the power of God into a Christian. Of this change the Bible says: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. God says He will give us a new heart and a new spirit so that the change will be complete.



Cocky is very proud of his ability to talk, and when Mrs. King has visitors and he hears them talking, he also talks non-stop as fast as he can. In Christ's day the Jews were very proud of their profession of religion and they did many things to make people think they were very good. There is a story of one man who went to the church to pray. He thought he was a follower of God, and he was so proud of his good deeds that he began to tell God all about them, and to thank Him because he was better than other men. But really he didn't love God at all. He was proud and boastful and not loving and kind like Jesus.

Many of the people who lived when Jesus was on earth thought that they were good because they attended church regularly, gave large offerings, could recite much of the Scriptures from memory, and did many things that they thought holy people ought to do. Jesus told them that they only looked good on the outside, but that their hearts and minds were still evil because they hadn't asked God to change them.

We need to be sure, boys and girls, that we are good all the way through, and not just on the outside. The only truly happy people in the world are those who have been changed and are like Jesus. Let us ask God each day to make us really-truly Christians.

MYRTLE O'HARA.



John Knox

SCOTLAND

ENGLA

Why Scottish Presbyterians Rejected Anglican Proposals for Reunion

TWO years ago an interchurch committee of Anglicans and Presbyterians brought to the General Assembly of the Church of Scotland a momentous report on a programme of reunion for the two churches. It quickly became known as the "bishops report" because it suggested, among other things, the creation of "bishops in presbytery" in the Presbyterian Church by the reconsecration of chosen presbyters at the hands of Anglican bishops. These would in turn reconsecrate all the other Presbyterian ministers in order to bring the whole ministry into the line of "apostolic succession" from the primitive church.

Since 1957 this proposal has been discussed in local presbyteries throughout Scotland and has been rejected by something like half of them. So, at the General Assembly last year, Dr. A. C. Craig, the convener of the interchurch relations committee, endeavoured to save something of its work by putting forward a compromise resolution which said that the proposals could not be accepted by the Presbyterian Church "in their present form." But after a fiery three-hour debate the assembly voted in favour of an amendment which bluntly declared the proposals "unacceptable" in their present or any other form.

"The Church of Scotland," asserted Dr. G. M. Dryburgh, the proposer of the amendment, "did not wish to see again these troublesome proposals."

It was as if John Knox had spoken again.

Of course the decision disappointed the Anglicans. Dr. Greer, bishop of Manchester, said they were "deeply disappointed," adding, "I think the Church of Scotland General Assembly will come to regret throwing out proposals for unity and for admitting bishops in presbytery into the Scottish Church."

We may well, therefore, seek to understand why a majority of the presbyteries and the delegates to the Scottish Presbyterian Assembly felt it necessary to take such an uncompromising stand on the "bishops" issue.

Not a Minor Matter

In a letter to the *Times*, the Archbishop of Canterbury made it appear that as the principle of the three orders of bishops, priests, and deacons has been the

"pattern of church order" in the "Anglican Communion, the Church of Rome, the Orthodox Churches, and other ancient churches" from very early times, and has been adopted in the recent union of the Anglican, Presbyterian, Methodist, and Congregational churches in South India, there is really no reason why the Church of Scotland should object to Anglican insistence on "this deeply established principle of church order" as a "requisite for progress in church unity."

But it would be quite wrong to suppose that these Scottish Presbyterians are just obstinate about making a comparatively minor reorganization in their church order.

The issue is far deeper than that and is something of profound importance to every Christian.

The real issue is that the "bishops in presbytery," and ultimately every Presbyterian minister, would need to be reordained by bishops in line with the alleged "apostolic succession" before they could be regarded by Anglicans as fully authorized ministers of the grace of God.

This is clearly manifest in the Church of South India, for although this church union has accepted "bishops" into its system, the church will not be received into full communion with the Anglican Church until all its nonepiscopally ordained ministers have died and the whole ministry of the united church is episcopally ordained.

It is quite useless for the Archbishop of Canterbury, as he did in his letter to the *Times*, to try to lessen the impact of Anglican demands by saying that he believes Presbyterians and Anglicans are, even now, "both within the same Body of Christ, under the same Spirit, the same Lord, the same God." For, as George F. MacLeod, Moderator of the General Assembly, immediately replied in another letter to the *Times*, this position "is as strong in love as it appears to be weak in logic." The Anglican insistence on "episcopacy" as a "requisite" of unity means baldly that "apostolic succession" takes precedence over witness to the truth of God as the "essence" of the church of God. And this is utterly contrary to the teaching of Christ and the Bible.

SPEAKS AGAIN

★ The Authority of the Church to Ordain Its Ministers Is One of the Key Differences Preventing Church Unity. Some Recognize Ordination Only Through "Apostolic Succession."

Jesus Confronted by Entrenched Ecclesiasticism

Jesus was confronted with this very issue when the chief priests and scribes and elders of the Jews demanded of Him, "By what authority doest Thou these things? and who gave Thee this authority?" Matthew 21:23. By this they meant that Jesus had no right to preach because He had not been trained in the schools of the rabbis and had not been appointed by the ecclesiastical authorities of the day.

In a parable Jesus plainly told them that because the Jewish "church" had perverted the truth of God, and had failed to carry out its divinely given commission, it was to be set aside and God's vineyard would be let out "unto other husbandmen, which shall render Him the fruits in their seasons." Verse 41. Thus it was that the Christian church superseded the Jewish church for the proclamation of the gospel.

In the early Christian centuries the church of Rome elaborated the idea that Christ delegated all authority in His church on earth to Peter and to those who should be ordained by him in "apostolic succession" down the ages as the dispensers of His grace. And this authority was claimed for the bishops of Rome on the supposition that Peter established the seat of his primacy, and consequently of Christ's church, in the capital of the Roman Empire.

Even if this claim of primacy for the bishops of Rome were true—which Biblically and historically it is not—the facts are that the Roman Church so corrupted the truth of God that by the sixteenth century it was as definitely disqualified as a witness to "the faith which was once delivered unto the saints" as the Jewish church was in the days when Jesus forewarned of its rejection. And so, led by the Spirit of God, the great Reformers broke away from Rome in order that, unfettered, they might declare the true faith to the world. Rome, of course, contested with all its power the stigma of "antichrist" and the rival authority of the Protestant churches, and the council which the pope is calling next year is for the purpose of voicing yet another appeal to the separated churches to return to the fold of the "one true church."

Invitation to Cross "the Bridge"

While most of the Protestant churches, in rejecting the supremacy of the pope, rejected also the false doctrine of automatic "apostolic succession," the Anglican Church, like the Orthodox churches of the East,

held on to it and so took up a position intermediate between Rome and the Protestant churches as "Catholic and Reformed." Today, therefore, it regards itself as a "bridge" church and as such is seeking to associate together all the non-Roman churches who place emphasis upon "apostolic succession," but reject papal supremacy, in a parallel ecclesiastical organization, which it hopes may one day come to terms with Rome to produce one universal "Catholic and Apostolic Church."

It is little wonder, therefore, that an old Scottish song says,

*Where ye see a bishop, John,
The pope's not far awa'.*

On many previous occasions the writer has pointed out that the present trends in the non-Roman reunion movement look suspiciously like the "image to the beast" mentioned in the Book of Revelation, which in collaboration, if not in union, with the Roman "beast," will consummate the great apostasy of the last days, and from which the true church is being called to "come out." Revelation 14:6-12; 13:14, 15; 18:4.

So in asserting in their blunt and uncompromising resolution that God's truth is not channelled irrevocably through any automatic "apostolic succession," however honoured or ancient, the Assembly of the Church of Scotland proclaimed a truly Biblical and Protestant principle. And because of this the "Knox men" are being castigated from both pulpit and platform today.

Dr. Craig, in the recent Assembly, urged his fellow ministers not to retreat into what he described as "a citadel of spiky Presbyterianism," and the Episcopalian Douglas Lockhart, preaching in Old St. Paul's Church, Edinburgh, went so far as to call the Scots Reformation a "hell-hatched conspiracy against the divine will."

Whether the Presbyterian Church will maintain its resolute stand against realignment with Rome, or a non-Roman replica of Rome, remains to be seen, for the vote of 300 to 266 shows a considerable body of opinion within Presbyterianism to be in favour of continued efforts toward union with the episcopal churches. Dr. Craig himself resigned from chairmanship of the interchurch committee immediately after the vote went against it.

The position of other denominations which are also being invited to introduce "episcopacy" into their systems in the interests of union, is also in the balance. But certain it is that in the final alignments of the last days there will remain outside the ranks of the "beast" and "the image of the beast" a remnant of God's true witnesses. These, despite denunciation and active persecution, will finish the work of declaring "all the counsel of God" and the gathering out of a people to "keep the commandments of God, and the faith of Jesus," and await Christ's return in glory for the establishment of His universal and eternal kingdom.





WHOEVER YOU ARE
**DON'T
BE AFRAID TO**

Be Yourself

A WOMAN whose husband had been promoted in his profession confessed to me the other day that she did not know "however my man will step into the other man's shoes." Obviously, the "other man" had been very successful in his work.

"Help your husband to realize," I responded, "that he does not have to 'step into the other man's shoes.' He should put on *his own shoes*—and get moving in them."

This friendly advice was followed by the quoting of a thought from Ezekiel 14:14, which says, in part: "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls."

When folk use this text in connection with a man's entrance into heaven they underscore the idea that salvation is a personal matter, dependent upon personal choice. And that is true. But there is another lesson hidden in those three names—Noah, Daniel, Job. The first was a rugged reformer. You can picture him square of feature, ruddy of complexion, and almost fiery of eye. The second was a cultured courtier, the third a friendly family man. Each was distinctly himself. And therein lay much of the strength of each. It is encouraging to discover that there is a place in heaven for all three of them—despite their very real personality differences.

Recently a large group of young people were given a list of twenty-five subjects, likely topics for speakers at youth rallies and meetings. The young people were asked to list the topics they thought would be the most helpful in order of preference. The big majority placed at the top, "How to change myself." They were not accepting themselves. They were wishing they were some other person. It was discovered that really, they were afraid to be themselves.



Since you are you, and I am me,
 And otherwise it cannot be;
 Your individuality
 Is lost if you should mimic me.
 Since I am me, and you are you,
 The opposite is likewise true;
 My individuality
 Is lost if I should mimic you.
 So you be you, and I'll be me,
 As God intended us to be.
 Our individuality
 Will save us both from mimicry.

—Weldon Taylor Hammond.

Ellen Gould White, a recognized Christian student of human nature, once wrote that "every individual is endowed with a power akin to that of the Creator—individuality, the power to think and do."

"Yes, you're queer all right—every one of you," a preacher told a large congregation. "If you consider being different 'queer,' then you are so queer there is not another person in all this world like you," he went on to say. Then the suggestion was made that each person should take the first opportunity of looking in a mirror—to see the "oddest" person in all the world. "Then," urged the speaker, "get down on your knees and thank God that you are you. Accept yourself."

We are all made up of qualities we have inherited, and others we have acquired, and no two combinations of these factors are exactly the same. Thus we are all different, yes, quite different. This is a law of life.

Successful people reckon with life's laws. They work *with* them, not *against* them. They face realities. They know that things do not "just happen." God has a plan for every life, a place for every person.

Facing facts, we know that the way one "develops and uses his individuality will largely determine his success in life." And "no experience is unimportant," avers Sadie Myers Shellow in her "How to Develop Your Personality." Many indeed are the men and women—young, middle-aged, and older—who have found a new power released in themselves when they have ceased to be afraid of their individuality, have thanked God for it, and then have set out not to become somebody *else* (an impossibility) but a better *somebody* (an attainable possibility for each person in the whole world, save the seriously mentally deficient).

William Carey, the father of modern missions, obviously accepted himself. He knew he was a "doer." As a lad he attempted to climb a certain tree three times. Thrice he fell, breaking a leg. While his leg was still bandaged, he was at that tree again. And he climbed it. To his anxious mother he declared, "I couldn't help it; I really couldn't, really! If I begin a thing, I must go through with it!"

This self-accepted man, on May 31, 1792, preached his famous sermon which really sparked the modern revival of interest in foreign missions, headed by his own devoted service in India. "If I begin a thing, I really must go through with it!"

Albert Schweitzer, said by many to be "the greatest living man," accepted himself. Other boys, his playmates, could with pleasure hunt and kill birds. But

not young Albert. Instead, he chased the feathered creatures away from their young pursuers. Later, other young doctors were setting up their practices in their lovely homeland, Alsace. Dr. Schweitzer "accepted himself" as being called to another kind of humanitarian work.

Sir James Simpson, the discoverer of chloroform, discovered and accepted himself. He said that the greatest discovery he ever made was "the discovery that I was a sinner, and that Jesus Christ was just the Saviour I needed." And this is one thing in which we all are alike, for "all have sinned." When that is accepted as the fact it surely is, one looks away from self to God, and then life begins in earnest. Life then begins for the *individual* as an *individual* in the service of other *individuals*; a saved *person* working to save other *individual persons*.

As Ellen Gould White puts it: "No one is to merge his individuality in that of another. . . . In the dignity of his God-given manhood he is to be controlled by God Himself. . . . Stand in your God-given personality. Be no other person's shadow." That's it. Be yourself, unashamedly so—provided you have first given yourself to God, in whole dedication of your life to Him, and to the needy world He loves.

Thus did John Wesley. Returning dissatisfied from his somewhat abortive missionary adventure in America, Wesley made up his mind to get a faith such as three of his friends had spoken of. God began to give it to him that Wednesday evening, May 24, 1738, when in the Aldersgate Street chapel, as he later stated, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me." For fifty-three years John Wesley ministered to a needy world as John Wesley—a daily-dedicated John Wesley, not Charles; no, that was his brother.

Don't be afraid to be yourself. You are *you*. You are the *only you* in the whole world. By God's grace *you* be a better *you*. And as you so resolve you may find stimulation in these inspired and inspiring words: "None should consent to be mere machines, run by another man's mind. God has given us ability, to think and to act, and it is by acting with carefulness, looking to Him for wisdom, that you will become capable of bearing burdens."

Ours is a burdened world. We can each bear our share of these burdens better as we *accept ourselves*—and then hand ourselves over to God. That is the way to become sincerely yourself.

And as you do so you can smile with us at these lines in Negro-dialect, written by an unknown poet:

"De sunflower ain't de daisy,
 An' de melon ain't de rose;
 Why is dey all so crazy
 To be sumfin' else dat grows?
 Jes' stick to de place yo're planted
 And' do de bes' yo' knows:
 De sunflower or de daisy,
 De melon or de rose."

W. A. Townend



3 Wishes!

ROBERT
H. PARR

DO YOU KNOW," the ten-year-old asked me, "what I would have if I could have three wishes?"

"No," I said, wondering how much this conversation was going to cost me, anyhow.

"You understand, don't you?" he continued. "I want to have three wishes, and they've got to come true."

I said that I thought I had the general idea, and to play along with him, I asked him what his three wishes would be.

"The first," he said solemnly, "is that I wish I were a millionaire."

"Splendid," I said, making a mental note of the fact that that, at least, would not have me reaching for my pocket-book.

"The second," he said, eyeing me somewhat askance, "is that I wish I were sixteen years and eleven months."

He paused, and waited for that to take effect. I knew what he meant. He knew that I knew what he meant. It is significant that, at that exact age, a young person is considered old enough by an indulgent Traffic Department to be allowed to learn how to drive a motor-car, and a learner's permit may be issued.

"Yes," I said, "by the time you are sixteen years and eleven months, the car should be just about old enough for you to practise on."

He was not so pleased with my attitude, I felt. I think he rather hoped that I would co-operate a little more than that, but just how, I did not know. So, to relieve the tension, I said, "And what about the third wish?"

As a matter of fact, I had been rather disappointed in his first two; they did not, if you analysed them, amount to much.

"The third wish," he said, "is that I could have three more wishes."

That, I had to admit, seemed to take care of every exigency.

And that little quiver of wishes, enunciated so seriously, should not be lightly dismissed as the prat-

ling of a small boy who, at ten years of age, would have little or no appreciation of life. On the contrary, those three wishes summate the whole concept of life as many an adult sees it. And for pointing it out to me in his own way, I am grateful to the ten-year old.

It is the natural thing for people to wish upon themselves great riches. Who has not imagined himself, at some time or another, as a twentieth-century Monte Cristo, distributing largess wherever he would? Why is it that our lottery offices are jammed to the doors with people eager to get tickets? They are moved by no altruistic motive whatever; the deep-seated desire for wealth comes mightily upon us all at one time or another. "If only I were wealthy," I heard a saintly woman say once, "what a lot of good I could do."

And most of us, who have that wish gnawing at our vitals, are moved to think in that direction because, consciously or subconsciously, we associate wealth with power. And power is very dear to the human heart. To hold an ounce of power in his puny little human hand seems, to the average man, to be the ultimate; and power, he falsely assumes, is synonymous with happiness.

So we go along, hoping that wealth untold will come cascading into our laps, and that, naturally, a life of consummate bliss will inevitably result. This, as I have remarked above, is a completely false analogy. And it is most un-Christlike. If you would seek happiness, you must follow the Master, who, "Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9.

Here is pure selfless altruism indeed. He could have clung to His wealth, but He elected to become poor for the sake of others; there was nothing of ostentation or show about Him. He calls us to leave all, and follow Him, who, when He died, left no legacy but a shining faith, a seamless garment, and (to the beloved John) the care of His mother. But before He died, He stressed how very difficult it was for a rich man to enter the kingdom of heaven. I must somehow inculcate that into the still-plastic mind of the ten-year old, lest he set his sights too low, and aim only at riches.

Then there is that second wish of his. He wished that he could suddenly be six years older. Another very human failing. The way we humans wish our lives away! We wish for next pay day; we long for our next holidays, and wish that time would flit by twice as fast; we wish that a loved one would visit us, and that the intervening time would vanish; we wish that baby were talking; that he was walking; that

he would hurry up and go to school. We cannot wait for next week-end, or next month, or next year. So our lives are spent in shallows and miseries because we have not learned that most valuable lesson of enjoying the present. The day after tomorrow looks so good that we would skip time to get to it. And we miss that wonderful truth that Paul stated so succinctly: "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. And while we are so eagerly looking for that tomorrow that may never dawn, the wonderful day that is today we have irretrievably lost.

But it is the third of that trio of wishes that disturbs me most. It is, you will detect, merely another way of living on in a land of unreality, for every third wish will inevitably become that self-same wish *ad infinitum*.

How we would love, although we would never admit it aloud, to dwell by some magic wishing well, casting in the pitiful penn'orth of wishes, and sitting by in eager anticipation. It is the easy way to live, and mankind is becoming more and more addicted to the easy way. His little life is constantly hedged around by that dreadful word "easy." He buys his furniture on "easy" terms; he fills his home with gadgets and machines that make life "easy;" he has one aim: to make life easy, to take things easy, to buy large slices of life on easy terms.

Oh, if there were but some magic lantern one could rub, and out would pop the genial genie of the fairy tale, what a wonderful world it would be! But that is not the satisfying way really. That is a wicked hoax. Never was there a greater delusion.

The amazing paradox—whether in the realm of the spiritual or the physical—is that if you would have a life of ease, you must work for it! If you would have a life brimming with good things, you must follow the Master in service. He showed that time and again. And He spoke it plainly and pointedly. When His disciples were wishing—you will note that this malady is not confined to ten-year-olds—that they, each one, could be the greatest, the most important, the one supremely favoured, the one who could lord it over his friends, Jesus uttered these priceless words: "Whosoever of you will be the chiefest, shall be servant of all." It was His sparkling way of reminding us all that there is no place in His kingdom for the slacker, the laggard, the one who would gain it merely by the exercise of wishing.

Your Hospital and You

CHRISTIANITY has frequently been lampooned by those who do not understand its true import, as a system of belief which offers "pie in the sky by and by." At best, it is considered to have an extremely impractical approach to life.

Those who know better, however, realize that Christianity concerns itself not only with the life to come, but also with this present existence. Its true emphasis is on service to others, especially to those less fortunate than we ourselves. Ministering to those who are sick is one of its priorities.

Sunday, October 23, is to be observed throughout Victoria as Hospital Sunday, on which day opportunity will be given to all who live in that State to support the vital work being done by their hospitals. This is Christian benevolence at its best, and we know all will want to support this important phase of community life.

Should you live elsewhere, and no special appeal be made for your help, we feel sure your local hospital auxiliary would still welcome any gesture on your part to assist this humanitarian work. Remember that it is *your* hospital. It needs *your* support. Some day you might be glad you did your part to help.

OUR Co-operation Corner

From time to time "Signs" readers forward donations to us for various worthy causes. We are happy to acknowledge these gifts through our columns, and to disburse the gifts as directed by the donors. On behalf of the various funds mentioned we gratefully acknowledge the following donations.

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YOUR

Bible Questions ANSWERED

BURIAL OR CREMATION

My husband and I, when our time comes, would prefer cremation to burial. One of our children looks upon this with horror. Does the Bible condemn cremation for those of the Christian faith? E. C.

The Bible gives no specific commendation or condemnation of the practice of cremation. Its historical record shows that burying rather than cremation is the oldest, and among the Israelites, the only mode of disposing of corpses. The Egyptians, Babylonians, and Persians preferred burying to cremation, while some Greeks preferred the latter. The Bible indicates that the dead bodies of some criminals were cremated. Whatever the method chosen for disposing of the dead the promise is given, "as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. God obviously is not limited by any procedure of disposal of the dead at the time of the resurrection. It is certain that the multitude of martyrs who were burned at the stake will one day rise to eternal life. In all matters of conduct concerning which the Bible gives no specific rule, each Christian is free to "be fully persuaded in his own mind," making decisions according to the principles of revealed truth.

PLEASE EXPLAIN

Adventists quote Exodus 20:8-11 regarding the Sabbath, but would you please explain Romans 14:5, 6?

C. B. and W. E. B.

These verses state: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

We need to remember the historical context in which these words were first written. The Jewish age was passing away, but many of the new Christians came out of Judaism. As Jews they had been accustomed to observing the many ceremonial days associated with the temple festivals. These are described in Leviticus 23. When type met anti-type at the Cross, the Jewish tem-

ple service was superseded by that of the sanctuary above, where Christ took up His priestly ministry on our behalf after His ascension. (Hebrews 8:1, 2.) Therefore the festival days, and also the sacrificial observances of even the seventh-day Sabbath became unnecessary. (Colossians 2:14, 16, 17.) Converted Jews were slow to realize this, and thus Paul wrote as he did in Romans, without magnifying the issue which he realized time itself would heal. However, there is no reference whatever in Romans 14 to any one of the Ten Commandments which God had spoken with His own voice and written with His own finger. Verses 1 and 2 of this chapter clearly reveal that the issue is concerning ceremonial observances as they affected Christians with "weak," that is, uneducated, consciences. The expression "every day" in the fifth verse does not include the Sabbath, any more than the expression "every-day clothes," includes our special church suit. In Exodus 16:21 we are told that the Israelites gathered the manna every day, but the context clearly shows that this did not include the Sabbath. Any Bible student who reflects upon the controversy over the abolition of circumcision, which is mentioned so frequently in the New Testament, becomes aware that the Sabbath must have been unquestioned in the early church. Otherwise the echoes of the inevitable controversy which must have ensued could not but have penetrated the messages to the early church companies.

LOST TRIBES?

Can it be supported by Scripture that the British and American peoples are descendants of the ten lost tribes of Israel? A. G.

Professor I. M. Price has written as follows regarding the "lost" tribes:

"The literary fiction of the discovery of the 'lost ten tribes' has assumed great prominence in some circles. But anyone who has acquainted himself with Assyria's methods of government, with the wide distribution and assimilation of the Israelitish captives, and the impossibility of preserving intact the identity of those tribes as a whole, will recognize the futility of any attempt to find them."

"That members of certain tribes, and many of them, took advantage of Cyrus' decree is certain. But there is no people, or nation, or tongue today which can be identified as 'the ten lost tribes.'"—The Monuments and the Old Testament, page 302.

As this statement suggests, there were many of these tribes who accepted the opportunity of returning to their homeland after the decree of Cyrus. Henceforward they were numbered as members of the kingdom of Judah. The following texts show that members of all twelve tribes were associated with the restoration from Babylon. 2 Chronicles 15:9; 2 Chronicles 30:6, 7, 9, 18, 25; 2 Chronicles 34:4-7. See particularly Acts 26:7 with its reference to the twelve tribes in Paul's day.

FAITH OR FEELING

I love the Lord and desire to serve Him in all things, but I do not experience the same overflowing of feeling that my husband seems to constantly enjoy. Why should this be so? L. P.

Faith, not feeling, distinguishes the Christian. Emotional feelings are not proof of Christianity, and neither is their absence a disproof. God has made us all differently, and we should never gauge our Christian experience by that of another. With most of us, our feelings wax and wane, sometimes like the full moon, other times as a mere crescent streak. If our will is centred upon the will of God, we need not regard our variant emotions. Rather than concentrate upon our own inward experience, we should ever attend to, and meditate upon, our unchanging God. We are to fix our attention on what He is to us, rather than what we are to Him. "For I am the Lord, I change not," He declares. (Malachi 3:6.) In order to illustrate these truths, Moody once asked an unhappy enquirer what it was that saved Noah—the ark or his feelings. Even so, asserted Moody, it is Christ who will save you if you will choose Him, regardless of the condition of your feelings.

"Be my feelings what they will, Jesus is my Saviour still."

Readers' questions should be addressed to PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria.

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