

NOVEMBER
1961



OF THE TIMES



These
Are the
BRAVE

It's in the daily common things of life
One needs most courage. In the larger strife
There is a kind of glamour in the fight—
The outward testing of our inward might.

In all the little frettings of the way
That come to you and me each simple day,
The feat lies in the bearing, not the doing;
The standing guard, without the hot pursuing.

How many a gallant soldier of our race,
Who uniforms with smiles a homely face,
Stands sentinel to sympathy and love,
When no one sees except his God above!

—JULIA WHITTIER WOLFE.

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.

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IN THIS ISSUE

In a letter which accompanied his article, "Maker of Heaven and Earth," Dr. E. E. White, a staunch creationist, told how he came to prepare it. Recently he was invited by one of the many Students' Societies at the Sydney University to speak to them on this theme. Dr. White kindly shares with *Signs* readers his comments on that occasion. See page 6.

With Africa very much in the news these days, we believe that Spencer G. Maxwell's article on page 8 is most topical. The observations of this veteran missionary to Africa help to explain many of the seemingly inexplicable happenings in that troubled continent.

Australia and New Zealand might be slightly behind some of the older lands in a number of spheres, but when it comes to gambling, that is another matter! In a forthright article, L. M. Starkey on page 12, lays bare this cancer of modern civilization, and clearly sets forth what should be the Christian attitude to this rapidly growing evil.

Whether you are married or single, you should be vitally interested in the subject of "Keeping Your Home Happy." Dr. Harold Shryock's helpful treatment of this topic appears on page 20.

Veteran religious radio broadcaster and evangelist, H. M. S. Richards, highlights a growing danger to spiritual experience, "Living a Double Life." One doesn't have to live in open sin to be exposed to this peril. Read what Pastor Richards has to say on page 26.

OUR COVER PICTURE

In some parts of Australia, the golden grain is already commencing to pour its wealth into the silos and bulk handling centres. Much of this, no doubt, will be destined to help feed the hungry millions of earth. A Kelvin Ellis Kodachrome Transparency. November also brings a harvest of memories on the 11th, when we commemorate Remembrance Day. Our inside cover picture and poem remember our soldiers, as well as those who fight the daily battle of life.

SIGNS OF THE TIMES November 1, 1961

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The pride of the P. & O. Line, "Canberra" berths at Circular Quay, Sydney, at the conclusion of her maiden voyage from London. Of 45,270 tons displacement, "Canberra" was designed for passenger comfort as well as for speed.

March of Events

Toward Autonomy

IT IS GENERALLY CONCEDED that the Archbishop of Canterbury, after the Pope, is the next most important churchman in the world today. This fact was underlined on the occasion of Arthur Michael Ramsey's recent enthronement as the one hundredth occupant of the Chair of St. Augustine, when, to quote one observer, there was "an unprecedented attendance of church dignitaries from many parts of the world."

Dr. Ramsey's predecessor had been a forthright and somewhat controversial public figure, and it was not unnatural that there should be considerable conjecture as to the type of leadership which would be given by the new Archbishop. An early indication was given by Dr. Ramsey that he intended to be no mere rubber stamp. Shortly after being named as the new Archbishop by Queen Elizabeth, he declared: "We shall presently be asking the state for a greater degree of autonomy to manage our own affairs, and I have no doubt that we shall get that and use it wisely."

While disavowing any intention to launch a campaign for the separation of the Anglican Church from the state, he commented: "I wish, rather, that the church would become worthy of it, would become so annoying to the state that it has disestablishment forced upon it." As a positive step in this direction, Dr. Ramsey has already suggested to the Church Assembly that the present system by which bishops and deans are appointed by the sovereign on the recommendation of the Prime Minister, be reviewed to empower the church to make its own appointments.

Commenting on this interesting development, the non-denominational weekly, *The Christian Century*,

stated in its August 9 issue: "Archbishop Ramsey is certainly not unaware of the sensitive nerves which his proposal jars, or the sentimental attachments of Anglicans and perhaps other Englishmen to establishment, or of the intricate and tedious ecclesiastical and political manoeuvres required for the loosening of the state's authority over the church. Nevertheless, he has courageously put his finger upon the most debilitating factor in the ailing life of the Church of England—its bondage to and its dependence upon the state."

If one thing is abundantly clear in the New Testament, it is that the two spheres of authority—that of the church and of the state—should be separate and distinct. Civil government exists solely for the protection of human rights in this world. For this purpose it was ordained of God, and to this end the Christian is instructed that "the powers that be are ordained of God." Romans 13:1. In their sphere, civil officers are God's servants ordained to keep the peace, to protect the rights of the people, and to punish evildoers.

The church, on the other hand, exists for the purpose of saving men from sin and preparing them for the world to come. While the inevitable result of its work will be to strengthen the moral foundations of society, its specific duty is to teach the principles of the kingdom of God.

Let the church and the state limit their activities to their legitimate spheres. History records the sorry consequences when this is not done. Macaulay sums up the case in his history with words all would do well to ponder: "It is an unquestionable fact that the years during which the political power of the Anglican hierarchy was in the zenith, were precisely the years when national virtue was at the lowest point." Vol. 1, page 141.

R.C.P.

Forget Not

ONE of our poignant childhood memories is of that November day in 1918 when the Armistice was signed. A neighbour telephoned to exult over the good news, and half weeping, half laughing, told how she had run the quarter-mile to the shearing shed where all the men were, to tell them that the war was over. Blinded by happy tears in her joy and relief to know that her only son would not be spending another long winter in the trenches "Somewhere in France," she tripped and fell over stumps and stones.

All joined in a spontaneous outburst of joy that history's most terrible war was over, that a new era of peace was beginning. For some, the gladness was tinged with the darker shades of sorrow that their boys would never come home—and sorrow was mingled with pride in their death for freedom and peace.

And so was born the solemn tribute of two minutes' silence on Remembrance Day, when at 11 a.m. on November 11, the time of the signing of the document that halted the carnage of war, men and women pause in the midst of their busy round, and think back with gratitude to those who laid down their lives for our freedom. Human memory is short, and we need often to remind ourselves of the price that was paid.

Nor should we forget those noble men of God who, often at the cost of their lives, brought spiritual light and freedom of conscience to our fathers, who had long been bound in the darkness of fear and superstition. Many tend to value lightly our Protestant heritage, so dearly bought, so bravely held.

Most of all, we need to remind ourselves constantly of the price that was paid for our salvation. Our joy, our peace of mind, our every material and spiritual blessing, even life itself, have been bought and paid for by the death of the Son of God.

"Ye know that ye were not redeemed with corruptible things," said Peter, "as silver and gold, from your vain conversation; . . . but with the precious blood of Christ." 1 Peter 1:18, 19.

Many people, while they realize that they owe their hope of a future life to the Saviour, feel that this life with all its blessings is their own to spend as they please. But even this is ours because of the blood of Jesus. For when man sinned, he cut himself off from the life of God. His life was prolonged only through the mercy of God by virtue of the divine purpose that Jesus would come to earth to live and die as the Saviour of men. In this way every man would have an opportunity to accept the offered salvation.

Yet so many live only for this life, only for themselves. Greedily they gather and hoard, with no thought of the needs of others; selfishly they squander for their own pleasure; yet all the time they miss the real meaning and joy of life.

As his mind dwelt on all that God had done for him, the heart of David welled up in joyful song: "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies." Psalm 103:2-4.

This is Remembrance Day. Forget not.

M.M.H.



★ ONE OF THE WORLD'S MOST SERIOUS TROUBLE CENTRES IS THE DIVIDED CITY OF BERLIN. One cause of this tension has been (Top) the flow of refugees from the Communist-held Eastern Sector of Berlin, as many as 2,000 crossing to freedom in one day. This has led (Centre) to the closing of the frontier by the Communists by means of barbed wire and concrete barricades. (Below) 300,000 Berliners attend a protest meeting which was addressed by the Mayor of West Berlin, Herr Willi Brandt.

A Gift From God?

THERE ARE MANY STATEMENTS made by eminent church leaders with which all can heartily agree. There are other statements with which one cannot agree, but which one can at least understand. Occasionally, however, a statement appears in print, which is almost incomprehensible.

One report, which to our mind comes under the latter category, centres around the recent publication of a booklet entitled "*The Christian Use of Alcoholic Beverages*," by Dr. Alfred E. Morris, Archbishop of Wales. In this he apparently mentions a number of God's gifts to men which he classifies as either harmless or potentially dangerous. He then observes that, "God puts us all into the position of having to learn to use the dangerous gifts wisely and well with dire consequences if we fail." Although condemning excessive drinking, the Archbishop comes to the startling conclusion: "As alcoholic beverages are a gift from God, it is good that they should be made, and good that they should be made known."

In our time we have heard God blamed for many things—usually by unbelievers—but it has remained for this cleric to declare that alcohol is a gift from God.

A new 600-foot television transmitting tower soon to be built in London is here superimposed on the skyline.



Page Four

From what source he has received this revelation it would be difficult to determine. Certainly it is not from the Bible. The Scriptures stigmatize strong drink as being the source of woes, sorrow, and contention. It is declared to be a deceiver, and the drunkard is listed as being amongst those who will find themselves shut out of the kingdom. Is this the end result of a "gift of God"?

It cannot be considered as a food, as alcohol is almost completely oxidized and eliminated by the excretory organs. Nutritionists do not list it in the thirty-seven food essentials that are necessary for bodily health, growth, or vigour. Food is a gift of God, but alcohol isn't.

Nor does it have medicinal qualities, as some fondly like to think. Its use in this sphere is beset by grave dangers. As Dr. Haven Emerson, of Columbia University, states: "Alcohol is a depressant, habit-forming drug; a protoplasmic poison; a cause of disease and death; it reduces accuracy and endurance of muscular action; it deteriorates judgment and self-control." The American Medical Association further declares that "its use in therapeutics, as a tonic, or stimulant, or food, has no scientific value." Does this sound like a "gift of God" to you?

Why should professing men of God stigmatize their Maker by blaming Him for the creation of a soul and body-destroying substance? Should they not rather use the language of the parable and say, "An enemy hath done this?"

R.C.P.

Spiritual Vacuum

WE have been struck by two concepts of life, published in two overseas journals, which came to our notice within minutes of each other. The first is from an article in the *Christian Century* by Finley Eversole, "The Meaning of Work in Our Time." His appraisal of our society, with its amazing technological skills, its unlimited wares for sale, and—with the aid of credit—its unlimited buying power is that in it work has lost its meaning, and has shared the perversion that entered the world with the fall of man.

"This society," says Mr. Eversole, "which has produced a measure of wealth unheard of in former ages, has created as a by-product of its production and consumption of goods a spiritual vacuum in which life, the whole of life, is threatened with a loss of meaning."

Contrast with this the attitude of Fritz Kreisler, famous violinist and composer. Of his attitude to his work and to the money which he earned he said:

"I was born with music in my system. . . . It was a gift of Providence. I did not acquire it. . . . I never look upon the money I earn as my own. It is public money. It belongs to the public. It is only a fund entrusted to my care for proper disbursement. . . . How can I squander money on myself while there is so much misery, so much hunger in the world? . . . I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk."

This sense of stewardship gives richness and meaning to life. Wealth becomes a sacred trust rather than a means of selfish gratification.

M.M.H.

THE so-called fortunes of war—or more accurately misfortunes—had engulfed the little missionary family, imprisoned the father, and tossed the mother and three-year-old daughter into a strange and unfriendly land. Already the Japanese government had informed her that she must take her child and leave the islands of the Rising Sun.

Knowing that without funds this was an utter impossibility, the mother had fled into the country, where at the foot of a mountain stood vacant a tiny cottage. Here she sought refuge. This would be home.

The thin paper-and-frame walls provided small protection from the winter winds, but with a crude stove made of a metal barrel and old tin cans, she and the little girl were able to achieve some degree of warmth.

Perhaps for the small one it was sort of like playing house with mother. At first, that is. They could make a game of hunting berries



WITNESSING

and other wild plants to eat. But one needs more than berries and wild plants to sustain life when snow quiets the earth. Suddenly the game was over. The small one was hungry.

Prayer had long ago become a very real source of strength for the exiled mother. One does not meet life face to face without knowing God. This day as she stood in the door of the cottage, her heart turned again to her heavenly Father. "Where, oh, where, Father, can I find food?"

Her eyes searched the horizon as if for answer, and moved out along the dirt road which curved along the mountainside. Then they halted. Someone was approaching—someone carrying something. In fact, there were two people. She moved carefully back inside the shadow of the door. If the government were to discover her here, she might be forced to move on. As the people drew closer, she recognized that they were folks from the farm up the road. Probably on their way to market.

But no. The Japanese couple turned into the path leading to the cottage, and now she could see that they were smiling. Thankful for some knowledge of the language, she greeted them and wished them the best of the day.

Now the woman was holding out her bundle. "We have brought you some little thing that may please the appetite of the small one." She smiled shyly. The man moved on into the house with his burden of rice and vegetables.

Tears flooded the eyes of the mother of the small one, and she could not speak. She followed them into the tiny cottage. "Food—blessed food!" was all she could exclaim. Then: "But why do you do this for strangers? You have not an abundance even for yourselves."

The man shrugged. "It is according to our Shinto religion," he answered. And in a little while they were gone.

"According to our religion." How well are we living our religion? Can we be used of God to answer prayer? Can others see the love of Christ directing our lives? What kind of witnesses are we to the faith that we hold dear?

The small one and her mother survived that winter because a devout Shinto couple lived their religion. And the next year they were able to demonstrate that Christianity too teaches love for others, as they shared the fruits of their summer's planting.

Witnessing! "And ye shall be witnesses unto Me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

Maker of Heaven and Earth



Edward
E. White

I BELIEVE in God the Father Almighty, Maker of Heaven and Earth," is the first article of the Apostles' Creed, and one worthy of thoughtful consideration. For the tendency nowadays is for man to make God in his own image, and, deceived by his own wonderful inventions, to consider himself as the creator and to reserve, sometimes, a secondary place for a deity. One of the standard arguments in Christian apologetics for the existence of God, and one that is still valid, is the inversion of this article of the creed. In this way, being confronted with the mere facts of the existence of heaven and earth, we are bound to assume the existence of a Mind to call all this matter into being. It is inconceivable that such a vast array of heavenly bodies, moving in order, should be a fortuitous concourse of mere molecules in random, un-directed motion, originating of themselves at a time unknown. The prophet Isaiah uses this argument for the omnipotence of God when he exclaims, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number." Isaiah

40:26. Isaiah thus reasons from the seen to the unseen, from the created to the Creator.

Our Planet Earth

Consider first of all the earth on which we live. It is a sphere about 8,000 miles in diameter, weighing around six thousand trillion tons (six followed by 21 zeros), rotating at the equator at over 1,000 miles an hour and revolving around the sun at the enormous speed of nearly 20 miles per second. This mighty planet dwarfs the mountains and valleys that mark its surface and presents an almost smooth surface to space. The highest mountain on this earth, Mt. Everest, is about $5\frac{1}{2}$ miles above sea-level and awe-inspiring in its high unscalability. Yet if we were to reduce the earth to the size of a globe, say ten feet in diameter, and endeavour to show the mighty Himalayan range on the same scale, we would scarcely see the resulting ridge, as it would be less than two millimetres high.

And yet this earth, large as it is compared with the puny heights and depths of human experience, is but an insignificant speck in space. On the same scale, the moon would be a ball $2\frac{1}{2}$ feet in diameter, and would be about 100 yards away. Similarly the sun, 100 times as big as the earth, would be over 1,000 feet in diameter, and about 22 miles away. So our planet home begins to pale into insignificance. Suppose further we place ourselves on the sun, and look at one of its satellites, the earth; it would look much less at this distance than would a full-stop in this article held at arm's length from your eye. So, as we progress into space, the planet on which we live assumes much less importance.

The Starry Heavens

As we leave the sun and the solar system we begin to deal with distances and sizes for which we have no satisfactory measuring rod. The distances of the nearer stars are capable of fairly accurate measurement but our largest unit, the mile, is far too small. It would be like measuring the sun's distance in millimetres. So another unit, the light-year, is used, this being the distance that light would travel in the course of one year. It travels at the enormous speed of 186,000 miles per second, taking over eight minutes to reach the earth from the sun, and in one year covering nearly six billion miles (six followed by 12 zeros). Even then the nearest star, Alpha Centauri, the brightest of the two pointers, is about four light-years away. Our understanding and conception of such vast distances is baffled, as, the further we follow the astronomers, the greater do the distances become.

Is it any wonder that even with his limited astronomical knowledge, the psalmist David should cry, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him?" Psalm 8:3, 4. Matched with such gigantic worlds, man is insignificant, and he can only the more attribute greater and greater glory to the One who fashioned the heavens.

The story is told of the great military leader Napoleon Bonaparte, who was travelling across the Mediterranean to Egypt with several of his officers. They had been reared in the atmosphere of the French Revolution which had defied reason and abandoned Christian faith, and now were indulging in ridicule of the Christian's belief in God. Napoleon, overhearing them in their jesting, paused before them, and pointing to the starry heavens asked, "Very well, gentlemen, but who made all these?"

The Law of Eternity

Just as a watch with its intricate mechanism implies a watchmaker; just as an artificial satellite implies a scientist with an idea in his mind, and a technician to launch it; just as the intricate constitution of the atom implies a designer; so do the countless satellites, planets, and suns in space imply an over-ruling Cosmic Mind who has brought them into being. Physical law demands it, for the law of entropy states that the availability of energy is always decreasing, or in other words, the universe is somewhat like a huge clock which is running down. The natural conclusion is

that a source of inherent energy wound it up in the first place, and this Source Christians call their Eternal, pre-existing God, and the winding up they call the Creation of the matter of the universe.

This is one reason we attribute the unique term "Almighty" to Him, for only one who is perfect in wisdom and power could produce and keep in motion such an intricate system of stars and galaxies. His power is constantly exerted today, for the apostle says He is "upholding all things by the word of His power." Hebrews 1:3. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:16, 17.

Knowledge Humbles

Paradoxically the more our knowledge grows, the greater is the extent of our ignorance, and the more impressive therefore should be the conclusion concerning the infinite power of a Creator. This paradox was illustrated by Dr. Thomas Chalmers in his lectures on science 150 years ago, when he stated that wider knowledge should bring deeper humility. He drew a circle on the blackboard to represent the quantity of man's knowledge, or, as he put it, "the region of light which he has conquered out of the surrounding kingdom of darkness." He continued, "Each point in this circumference represents a question about that which is beyond and without, to which man finds that he can give no answer. Enlarge the circle and you multiply the number of such points. The more, therefore, the man enlarges his circle of light, he sees but the more of the darkness that lies all around: the wider the diameter of light, the larger the circumference of darkness." (Hanna, "Life of Chalmers," Vol. IV: pages 210-211). Is not this the conclusion of that ancient philosopher Job when he asked, "Lo, these are parts of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" Job 26:14.

The tremendous increase in knowledge should give him who makes only a brief pause to think, a realization of the illimitability of the One who is the Author of all knowledge. The peaks of new discovery which we climb today turn out to be but foothills of mountain ranges of further knowledge inviting more and more investigation. As another writer has it, "He who studies most deeply into the mysteries of nature will realize most fully his own ignorance and weakness. He will realize that there are depths and heights which he cannot reach, secrets which he cannot penetrate, vast fields of truth lying before him unentered." —E. G. White, "Education," page 133.

What a privilege that this Maker of Heaven and Earth is also our Heavenly Father. Truly He "humbleth Himself to behold the things that are in heaven, and in the earth" (Psalm 113:6), but He has nevertheless been mindful of man and "made him a little lower than the angels." Psalm 8:5. Every glimpse of the starry heavens should remind us that we are His creatures, destined in the ages to come to share the secrets of the universe with the Creator of all things.

Will AFRICA Unite?

Vital Facts Affecting the Future of This Awakening Continent!

REPEATEDLY over the radio or in newspapers expressions occur such as "African solidarity," "African unity," or a "United States of Africa." Some politician is quoted as having vouched for some such pleasant solution to the enigma which is Africa today.

Which way is the great continent going? Is it toward complete unity of all the black-skinned peoples, or is it toward disintegration? Can history teach us a lesson?

Take out your medieval history book, wipe off the dust, and get down to a careful study of European unity. As Rome grew weak, barbarian tribes sliced up the decadent empire and proceeded to stake out their own ambitious claims. These have never been satisfied. Medieval and modern history reveals that the chances of European unity are nil, and this in spite of 1,500 years of so-called civilization.

Now transfer your thinking to Africa. Civilization has been at work on most of the countries south of the equator for about 100 years. These people are now expected to have imbibed the principles of democracy and parliamentary government and be ready to take their places within the framework of the United Nations. They are expected to know all the laws of humanity and be able to live at peace with each other. What are the facts?

The basis of African life is the tribe. Some tribes consist of a few villages, while others occupy vast tracts of country. All jealously guard their own language and customs. Old injustices from other tribes are never forgotten. Much is smouldering under the surface, unrecognized by the white man.

Some years ago the white man, in his ignorance, decided to assume responsibility for Africa and to introduce "civilization," whether the Africans wanted it or not. This desire became so intense that a "scramble for Africa" took place. It became necessary to convene a conference of the powers. This was done at Berlin, Germany, in 1884. There, as the delegates sat before a map of Africa, boundary lines were drawn which gave spheres of influence and territories to those concerned. Much hard bargaining was done, but when it was finished every power knew exactly what it could claim and the map was coloured accordingly.

How many Africans were present at that conference? Did the Africans have any say in regard to the



SPENCER G. MAXWELL

Missionary to Africa,
1920-1961

manner in which these boundary lines were drawn? Did commissions of disinterested powers visit the areas to ascertain whether any hardships would eventuate from these numerous artificial lines?

Many of the vital areas had not yet been explored. In other cases they were uninhabited, but have since become densely populated. No one at that conference apparently knew enough about tribal Africa to estimate the consequences of the actions taken there. Those "lines" were drawn right through tribes, splitting them up into different units under opposing governments. No account was taken of the possible economic development which would eventuate out of the terrain or geography of the country. Thus Africa, in a sense, was rent asunder, and the basis of the present troubles was created.

Let us take a hasty glance around Africa today to see the price which has to be paid for the folly of 1884.

Start with East Africa. Here we have the Masai people, those tall, stately gentlemen of the plains, with their countless cattle, wandering wherever the grass grows as a gift from God. One artificial line cut them into two parts. Thirty thousand found themselves under British rule, while 45,000 were to be cared for by the Germans. The division still persisted when the German territory became the mandate of Tanganyika under British trust. The Masai never agitated for self-government until it became evident that this was being offered to both Kenya and Tanganyika. Will the new African governments, when fully installed, agree to altering the "line" for the benefit of these Masai people? Will the Masai agree to be ruled over by a Bantu prime minister in either territory? Certainly not. These Masai people are of Hamitic origin and consider the Bantu inferior beings. Thus in East Africa is the germ of tribal strife likely to break out as soon as the strong arm of the white man is removed.

the Africa which David Livingstone pioneered in many ways is still as primitive as when he explored it. Here are pictured mounted tribesmen from Northern Nigeria.



This same "line" cuts right through another tribe, this time the Nilotic Luo. They live on the shores of Lake Victoria, some in Tanganyika and some in Kenya. Loyalty to the tribe always outweighs any artificial nationality, and so again we have the makings of further strife.

Going farther to the north-east we find the wandering Somalis. How has the "line" affected their unity? Some live in Kenya, some in Ethiopia, others in each of the three Somalias. Split into five parts, what do they care for these boundaries? Already they cross them each year in search of pasture for their cattle. They represent the disunity brought by the white man. They will be early candidates for a united nation.

Travelling south we meet the Yao, some under Portuguese and others under British rule. Crossing to central Africa we find the Bemba, partly in northern Rhodesia and partly in the Katanga of the former Con-

go. Their aims and aspirations are one. Under the camouflage of the cry for independence the need for a united tribe asserts itself.

In the lower Congo the Bakongo have been living under three administrations, Portuguese, French, and Belgian. They are not interested in maintaining present boundary lines but rather in their own tribal unity.

The story is nowise complete. Trouble lurks on the borders of Uganda and Ruanda, and where the Sudan and Uganda meet, also north of the equator where Nigeria and the Cameroons join, or Ghana and Togoland, and many other places.

What does all this add up to? Briefly this—the tribes, especially the stronger ones, are biding their time until responsible government weakens. Then they will declare *their* independence. Then the old boundary lines will disappear and Africa will descend into a chaos beyond comprehension.

The tribe is the determining factor in the future of Africa. It is a much stronger factor than ever existed in the tribes of Europe. Some have thought that civilization of the detribalized Africa might reduce this hazard. But even in townships, where tribal influences are supposed to be at their weakest because of the lack of chiefs and witch doctors, tribal animosities are easily fanned to a flame with riots, intimidation, and arson.

One hundred years of white leadership has not created black nations apart from the original tribes. The artificial "lines" have effected just nothing so far as basic Africa is concerned.

The picture is often presented overseas of a united Africa claiming independence from the white governments. It is false. A large percentage of the population in each of the existing countries have no political conception whatever. So long as the sun shines, the rains come, and the harvests ripen, they are content. There are thousands who still believe that the continuance of white rule is the only guarantee of peace. They know their own people and their leaders. They are aware that any political party gaining power can only enjoy that power so long as all opposition is removed. Thus a policy of intimidation, persecution, and liquidation is the order of the day. It has already happened in some of the newly independent countries. It will be the basic pattern for the new Africa. In olden days the chiefs maintained their position by tyranny. Their modern would-be successors have learned this lesson well.

Two other basic factors deserve study. One is language. There is no general language common to Africa. Every tribe has its own tongue and jealously guards it. True, there is in East Africa a lingua franca known as Swahili. This is of great help to the traveller, but is not used in the home. The Swahili tribe is a small one, living on the coast of Kenya. But once the hinterland is reached, the tribal tongues take over. Ruling governments have enforced their European language for official business. While this is increasingly understood it is never *the* language in any part of Africa, whether it be English, French, Portuguese, or Afrikaans. The soul of Africa still revolves around the tribe and its tongue. With a conservative estimate

(Please turn to page 25)

PRESENT HELP in Time of Trouble

MYRTLE O'HARA

OUR FRIGHTENED WORLD is teetering on the edge of a precipice. It needs only a sudden gust of wind of chance to unbalance and plunge it into the maelstrom of war. What will happen then doesn't bear thinking about. The powers that be are bracing themselves and trying to strengthen their positions by making larger and more powerful intercontinental ballistic missiles and strategic and tactical rockets with hydrogen and atomic warheads. They are relying on the power of thermo-nuclear weapons for their safety.

Should these safety measures be called into action the result will be an unparalleled destruction of life and property. Where can anyone flee for safety when a bomb with the power of 100,000,000 tons of T.N.T. is launched? And what nation will not be drawn into the subsequent whirlpool of destruction?

That war has not yet enveloped the world is due to the fact that the winds of strife are being held in check until the work of God is finished in the earth. (Matthew 24:14.) Soon, however, the restraining hands of the angels referred to in Revelation 7:1-3 will be withdrawn and the world will be plunged into "a time of trouble such as never was since there was a nation." (Daniel 12:1.)

Humanly speaking there appears to be little hope for the future. The probings of scientists into the secrets of nature have produced weapons of destruction capable of annihilating mankind. When they are directed against certain areas there will be no place of safety for anyone.

But boastful man is reckoning without God. In spite of what he has been able to accomplish he has scarcely begun to tap the unlimited resources of energy and power which God set in motion and which He



controls. He can go no farther than the Creator of the universe will permit.

Despite the fact that destruction and desolation lie ahead there is help for all who will avail themselves of it. God, who created the universe of which our world is such an infinitesimal part, still watches over and cares for the work of His hands. This one rebellious planet is still the object of His love, and the people for whom He gave His Son are still the recipients of His grace and mercy. He has an individual interest in each of His earth-born children. We have but to appeal to our loving Heavenly Father and the help we need will be given in just the way we most need it at the time when it will be for our best good.

Listen to these words. "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." Psalm 50:15. Could we have a more definite promise of help for a definite need? There are hundreds of such promises. The Bible is just full of them. Sometimes God doesn't even wait until we ask for His protection. He says: "Before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 65:24. Before the emergency arises He makes provision to meet it. He has a thousand ways of deliverance of which we know nothing.

In case we doubt this, there have been placed on record many examples of deliverance in order that our faith might be strengthened. When God led the Israelites from Egyptian bondage to the promised land of Canaan, He worked many miracles on their behalf. He is now leading His followers from the bondage of this sin-cursed earth to the heavenly promised land, and will work just as mightily on our behalf.

Open your Bible and read the 91st Psalm. There you will find promised protection from the evils and perils of the days in which we live. Now turn to the 46th Psalm and read: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Compare this with the 37th Psalm which emphasizes the complete destruction of the wicked, and the salvation and exaltation of the righteous. The Psalm ends on this note: "He [God] shall deliver them [the righteous] from the wicked, and save them, because they trust in Him."

God is greater than the things which He has created and it is a simple thing for Him to reverse the laws of nature, and to cause the forces He has brought into existence to work according to His will. When He delivered the Israelites from the pursuing Egyptian army, He rolled back the waters of the Red Sea, while the vast multitude of people passed over safely on dry ground. When the Egyptians followed them, they perished in the returning waters. Read the account of this deliverance in the 14th chapter of the Book of Exodus.

When there was no food in the wilderness for the Israelites, God rained down manna from heaven, and continued to feed them in this way for 40 years. When they lacked water He brought streams gushing from the rocks. What God did for the nation He also did for individuals. Many years later in time of drought, the prophet Elijah received food brought to him by ravens. Then he was directed to a widow woman who had enough flour and oil for only one meal, but under the blessing of God that food supply lasted for about a year until the drought was over. Thus was fulfilled the promise, "Bread shall be given him, his waters shall be sure." Isaiah 33:16.

Now come down a little further in the history of the Israelites to the time when they were Babylonian captives. Witness the miracle of the three Hebrew slaves who, because of their loyalty to God, were bound and thrown into a furnace heated seven times hotter than usual. The men who threw them into the fire were destroyed by its intense heat, but the captives walked out of the fire without even the smell of burn-

ing on their clothing. Only their bonds were consumed.

Consider the deliverance from prison of the Apostle Peter, who was sleeping between two soldiers to whom he was bound with chains. In answer to the prayers of the church members an angel was sent to deliver him. His chains fell from him, he passed through two sets of prison doors guarded by soldiers, and through the iron gate, and out into the city, without anyone knowing what had happened. These instances are but a few of the many that have been recorded to prove that God does care for His people in times of trouble.

Help has not only been promised for the future, but also for the present. From his experience, David, the king of Israel, wrote: "God is . . . a very present help in trouble." Psalm 46:1. God's promises to you are, "The eternal God is thy refuge, and underneath are the everlasting arms: and He shall thrust out the enemy from before thee." Deuteronomy 33:27. "In famine He shall redeem thee from death: and in war from the power of the sword. . . . Neither shalt thou be afraid of destruction when it cometh." Job 5:20-21.

We each are known personally to God. We have the assurance that "The Lord knoweth the way of the righteous," and "them that trust in Him." He "knoweth them that are His," and He "knoweth how to deliver the godly."

There is only one thing that prevents God from working for us. The prophet Isaiah tells us what it is: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Isaiah 59:1, 2.

What a tragedy that we have given sin first place in our lives, and thus have shut God out. Today He pleads, "Return, ye backsliding children, and I will heal your backslidings." Jeremiah 3:22. Let us reply in the words of the prophet: "Behold, we come unto Thee, for Thou art the Lord our God. . . . Truly in the Lord our God is the salvation of Israel."



My Soul Is Fed

Within my tended garden plot
Grow flowers of ev'ry hue,
Caressed by morning sunlight,
Renewed by living dew.
I kneel in prayer among them;
I touch each petalled head,
And on this heavenly manna
My hungry soul is fed.

—Inez Brasier.



THE CHRISTIAN CHURCH and

Gambling

L. M.
Starkey



MIDDLE-CLASS Protestantism has frequently said "no" to gambling, but the reasons for such a position have never been too clear. When the pressure is on to make gambling Australia's and New Zealand's number one pastime, the reasons should be clear. If the Christian church is going to expect its people to continue in their opposition to public and private forms of gambling, it must provide a more informed appraisal of this problem and the distinct Christian needs involved.

Certain theological principles are relevant to a study of gambling.

The Christian looks to God as the Creator, Judge, and Redeemer whose will is over all his ways, and whose disclosed purpose in Jesus Christ is his peace.

"Thou shalt love the Lord thy God with all thy heart, . . . soul, . . . mind, and . . . strength," is the commandment of Christ. God is first to be loved, obeyed, and served.

Substantiating this first commandment for the Christian is the Biblical warning against idolatry, the substitution of secondary concerns to the place of priority deserved by God alone. "Thou shalt have no other gods before Me." This prophetic protest against idolatry runs like a thread through most of the Bible. Christ attacked the worship of mammon, whether

money or materialism. His life and teachings proclaim the sovereignty of God, who demands undivided love, obedience, and service.

Love for one's neighbour is another major theme in the Christian life. Christian love is essentially a relationship expressed between individual persons. But the Christian is also concerned for the crowd. The Christian's willingness to work for social justice is a manifestation of love for his neighbours in the crowd, those near and far whom he may not know personally.

All men are *not* created equal in their native ability, in their inherited position, or their social potential. But all men are *equally* recipients of God's love. Thus every person is of sacred worth to the Christian. A Christian will not use another person as a means for his own gain. Nor will he be content while others practise this in society. A Christian will treat *all* men as precious in the sight of God.

Gambling may be defined as an artificial risk for hope of excessive gain, far beyond what the investment of time, money, or skill would justify. As a human pastime it is as old as civilization itself. Whether it be Samson wagering on the unravelling of a riddle, or Egyptian pyramid builders tossing the knuckle bones, gambling as a form of human activity is certainly an ancient practice.

Today Tibor Koeves, executive editor of the *United Nations World*, assures us that we may bet our shirts and lose our pants anywhere in the world. We may wager on spear-throwing matches, coconut husking, or bird-eating contests in Polynesia; on horse-fights in the Philippines, bullfights in Spain, and fan-tan in Macao; and in the South American countries, Australia, and Great Britain, we may purchase a lottery ticket from the government for a chance on the big prize.



But America is the gamblingest nation of them all. According to a *Life* editorial of June, 1950, about 50,000,000 adult Americans and quite a number of minors gamble. A Gallup Poll of that same year numbered 57 per cent of the adults questioned as gamblers in some manner. The total they bet each year runs close to \$30,000,000,000. This amount is more than the combined profits of the one hundred largest U.S. manufacturing companies.

The laws regulating gambling are as old and as widespread as gambling itself. Like the licensed alcoholic beverage industry, the gambling enterprise is universally controlled by law because of its natural corruptness in operation and influence upon the public.

The attitude of getting something for nothing paralyzes the creativity and integrity of man. It chokes his personal achievement and fulfilment. Gambling can become addictive for the neurotic person. He looks to gambling as a solution, an escape, or a compensation for his personality problems, and perhaps even as punishment to salve a guilty conscience. In this world of unreality all his problems are solved by the fall of a card or the turn of the wheel.

The neurotic gambler cannot be diverted from gambling by commonsense argument or moral appeal. *Science Digest* has written, "Every neurotic gambler in the casino or on the race track knows the odds are against him. But the thrill of gambling, the feeling of omnipotence, and the unconscious self-punishment overpower him."

The Russian novelist Dostoevski, himself a neurotic gambler who pawned his wife's jewellery for money to lose at roulette, wrote a novel entitled "*The Gambler*." This is the story of a school tutor who becomes attracted to roulette. He believes he can win great sums and avoid work. But he becomes a man bound to the necessity of gambling. Friends soon are reluctant to give him money, even for his own welfare. He longs to break the habit.

"Tomorrow, tomorrow," he says. "Ah, but if only I could set things right tomorrow, and be born again, and rise again from the dead. Today is too late, but tomorrow . . ."

The philosophy of getting something for nothing is always psychologically damaging.

Gambling is non-productive. It creates no new wealth and performs no useful service. It drains the salaries, savings, and investments of a community into a business enterprise that serves no human need.

Some persons argue that legalized gambling can be an economic asset to the state. An American Senator answered this argument when he warned the new state of Alaska to avoid the dangers of legalized gambling. The idea that gambling will be a revenue-raiser is an illusion, he said. Every dollar raised from such sources means five dollars spent "in higher police costs, higher court costs, higher penitentiary costs, and higher relief costs," he explained. "How can one establish greater morality by condoning immorality?" the senator asked.

The economic effect upon the individual gambler is as damaging as the psychological factor. All gambling games, without exception, are rigged against the public. No one, no matter how many lucky breaks

he may have, can possibly come out ahead in the long run. The house always pays less than the correct mathematical odds, giving it an unbeatable advantage which is known as the percentage. Persistent gambling will invariably end in economic loss for the gambler. *You can't beat the odds.*

According to Ernest Havermann, staff writer for *Life* magazine, "gambling is the biggest single cause of such crimes as embezzlement; it also is a cause of broken marriages, neglected children, poverty, and sometimes suicide."

Obviously a distinction needs to be made between public gambling and occasional gambling. Organized gambling invites corruption and competition for the high stakes involved. But so-called petty gambling can also lead to psychological decay and a desire for bigger stakes.

Applying theological principles to these facts, gambling appears to be wrong on both moral and theological grounds.

As we have seen, gambling has a weakening effect upon the gambler. Some even become addicted to gambling. Anything which hurts or stifles the normal growth of the human personality is morally wrong. Since gambling psychologically depresses the creative faculties, short-cuts honest labour, and undermines the fulfilment of vocation, it is wrong.

Because the gambling operator uses the individual as a tool for his own profit, gambling is an immoral act against the sacred dignity of man. The common term



for the customer is "sucker." Gambling uses persons as means to a selfish end.

However, the strongest case against gambling arises when one considers the total impact upon society. In eighteenth century England John Wesley argued that the beverage alcohol industry was immoral because it diverted good grain from the mouths of the hungry. Today he could argue forcefully against the gambling waste of millions of pounds that could be used for food, housing, education, or religious needs.

Gambling is a parasite on the business community, a foremost inducement to embezzlement, an invitation to poverty, and a perverter of family life. What will happen to a community whose citizens are primarily motivated by the desire to get something for nothing?

Gambling is morally wrong because of its damaging effect upon society.

Gambling violates the first, second, and tenth commandments by elevating money and material gain to the place of priority in life. Such idolatry has no place in the Christian life.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:24. "But seek ye first the kingdom of God, and His righteousness." Verse 33.

Gambling encourages dependence upon chance rather than the providence of God. David Allen, in his book *The Nature of Gambling*, suggests that the urge to wager represents an animistic response to the universe in which man is continually trying his "luck" to see if the diverse demons and spirits are for or against him. Every wager won is a subconscious proof that the superhuman powers of chance are on his side.

The Christian rejects luck and chance and looks to God for the final purposes of life and the direction toward these purposes. Understanding the universe as a purposeful, consistent creation, the Christian takes the odds of life and transforms them in response to the will of God. Lives dedicated to the whim and caprice of chance and luck deny the providence of God. A Christian cannot conscientiously do this. Thus, gambling is theologically wrong.

Therefore, the Christian will refrain from the private practice and the public endorsement of gambling in any form, realizing that gambling is detrimental to the purpose of life as defined in Jesus Christ.

Fullness of Joy

S. B. FOSTER

MOST human beings have a great capacity for enjoying themselves—absorbing to the very core anything that affords enjoyment. We put our entire heart and all our effort into our favourite sport; we enjoy with every fibre of our being our favourite music or our favourite food. Why shouldn't we enjoy God? We should. God certainly wants us to do so.

Enjoy means "to have or use with joy; be happy with; take pleasure in; have as an advantage or benefit." Two of the synonyms of enjoyment are *delight* and *satisfaction*. We witness with our very appearance the delight and complete satisfaction that the knowledge of God can instil in a Christian. Some Christians wear their Christianity like a very heavy garment; by that I mean they exude or absorb no happiness whatsoever, and the weight of their Christianity seems a burden that they can scarcely bear!

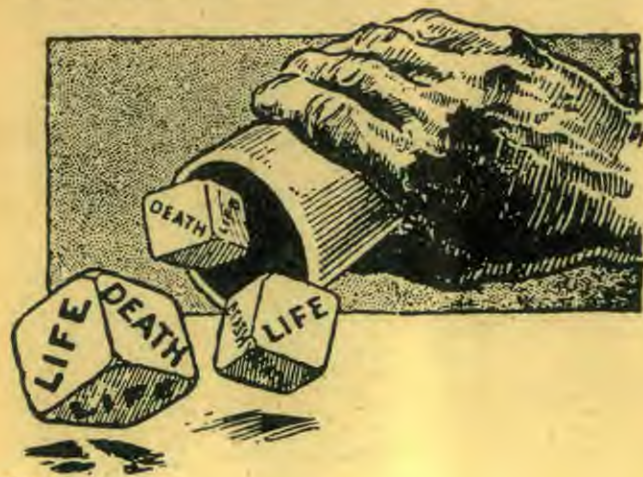
Do they enjoy God? Is their understanding and love of God great enough to receive and enjoy to the fullest the immensity of His love for them? We profess with our countenance the faith we confess with our lips; and since it is impossible to enjoy God without showing it in all its strength and beauty, one must assume therefore that such Christians are not enjoying God, that they are just enduring God.

Do you go to church just because you are a member and you think it is your duty to God? Or do you look forward to the Sabbath all during the week, knowing that day with its worship and study of His Word will bring you nearer to the throne of God? Are you bored and anxious for services to end so that you may busy yourself with something that is of more interest to you? Or do you kneel in prayerful hope that your will may be lost in God's? Are you just too busy to enjoy God? This is serious and leads to death. God looks into the very centre of our hearts and minds. You are not a servant or friend of God if you do not enjoy God.

Facing God, going to Him with problems, large and small, brings about a closer relationship with our Creator. This relationship is strengthened by the peace of mind that confession to Him will bring. Thus trusting in God, we love Him more and more each day. This leads to glorious enjoyment in the only Friend that never tires with our calling His name.

My little girl has learned at this early age that to enjoy anything one must first prepare the way for this enjoyment. She is seven years old and does not like housework, but tidying her playroom once a week, putting everything in order and sweeping and dusting is a necessary chore. When this has been done, I have seen her stand back and survey the results of her labour with a pleased look on her little face. Her room has become a more pleasant place, a place that she may enjoy even more because it is now in order.

If you do not enjoy God, your life is like an untidy room with everything out of place! Sweep your mind with the vision of His promise to the faithful, polish your mind and heart with thankful praise and obedience to His will. Enjoying God is the most reasonable accomplishment of mortals, because it is to their advantage!



LINES THAT LINGER

A MOMENT IN THE MORNING

A moment in the morning, ere the cares of day begin,
Ere the heart's wide door is open for the world to enter in—
Ah, then alone with Jesus, in the silence of the morn,
In heavenly sweet communion, let your duty day be born.
In the quietude that blesses with a prelude of repose,
Let your soul be soothed and softened, as the dew revives the rose.

A moment in the morning, take the Bible in your hand,
And catch a glimpse of glory from the peaceful Promised Land.
It will linger still before you when you see the busy mart,
And, like flowers of hope, will blossom into beauty in your heart.
The precious words, like jewels, will glisten all the day
With a rare, effulgent glory that will brighten all the way.

A moment in the morning—a moment, if no more—
Is better than an hour when the trying day is o'er.
'Tis the gentle dew from heaven, the manna for the day.
If you fail to gather early, alas, it melts away.
So, in the blush of morning, take the offered hand of love,
And walk in heaven's pathway and the peacefulness thereof.

—ARTHUR LEWIS TURBS (P. M. Parker).

BE FAITHFUL

Oh, be faithful, brother, sister,
There's a better day in sight,
When the glories of the morning
Chase away the shades of night.
When the city rests in splendour
Neath the azure skies of blue,
I want to meet you, I want to greet you,
In the earth made new.

When the griefs of life are over,
And the cares of earth are past,
Ended are the toils of seed-time,
And the harvest comes at last
When we gather by the river
With the tried and faithful few,
Then I want to greet you, I want to meet you
In the earth made new.

—AUTHOR UNKNOWN (Barbara Odgers).

*Dear Lord, the duties crowd today;
I cannot find the time to pray.
Yet in my heart there is a song
Of happiness the whole day long
Because I trust my life to Thee,
Can that be prayer? Oh, let it be!*

—CLEAR HORIZONS (Dr. Marjory Young).

GOD STILL REIGNS

"O Lord, Thou art my God; I will exalt Thee, I will praise
Thy name; for Thou hast done wonderful things." Isaiah 25:1.

Remember what the Lord has wrought, remember every day
His mercy and His benefits, though dark the sky and grey.
Bear in mind the marvel of your past deliverance.
Lean with all your weight upon the arm of Providence.
Whatever threatens have no fear—
God still reigns—be of good cheer.

—PATIENCE STRONG (Mrs. J. Thorpe).



GRANDMOTHER'S RAGGEDY BOOK

Grandmother has an old raggedy book,
The covers are shabby and worn;
The pages are yellow and wrinkled with age,
And some of them even are torn.

Grandmother loves her old raggedy book.
She reads from its pages each day.
She says if we follow the words it contains
It will lead on the heavenly way.

Grandmother treasures her raggedy book,
She's had it for many long years.
Sometimes when she reads it her glasses are blurred,
And we've seen her wipe away tears.

The stories are true in the raggedy book.
In the evening, by fireside bright,
I listen to grandmother read it to me—
Of Him who's the Truth and the Light.

Grandmother says that her raggedy book
Has been daily her help and her guide.
She says it helps her to follow the way
That leads to the bright other side.

I know that grandmother's raggedy book
(When she is laid under the sod)
Will help me to live as grandmother lived,
And show me the way up to God.

MRS. JOHN F. UNDERHILL (Mrs. E. Guley).

DAY BY DAY

Walking with patience where the way is rough,
Resting in quiet when the storm is high;
Knowing that love divine is strong enough
To bear me up as weary days go by.
Trusting that sorrow is but love's disguise,
And all withholding yet another way
Of making richer, by what Love denies—
So grows the soul a little day by day.

—M. C. SEWARD (Mrs. E. Davey).

Each month a selection is made from readers' favourite quotations. No original matter, please. Include source, author, and your own name.

HOW can a man become right with God? This question has stolen into the minds and hearts of all men who have known those moments when the soul has been quiet and hushed to meditate on one's own ways. One's own ways, to say the least, have not always been the right ways. We all have shared—willingly, many times—the baleful lot of the sinner. At times deliberately, at other times unintentionally, we have conceived, planned, and done wrong. And thus we have known that sense of guilt which stirs and quickens within us when we become aware that our sins have found us out.

In moments like these, it is not just a case of how can a man become right with God, but we also wonder, "Is God willing and able to justify the sinner, and if so, how?"

For answer we turn to Paul, who tells us he shares our experience in this matter. He knew those moments when in honesty he could declare himself to be but "the chief of sinners." (1 Timothy 1:15.) But in addition to this, Paul's personal background qualifies him to answer our queries. He was erudite and learned. Educated at the feet of the scholarly Gamaliel, he had been introduced to the great philosophies and religions of the world. His mind was saturated with all the best and noblest they could offer, but he was not so blind as to be unable to discern the tragic worst in them. And the worst in them simply was this—the philosophers and religionists were full of words but they were void of grace. They could all attempt to tell man what to do, but they could not help him to do it. Nor was it until Paul met Jesus and heard His gospel, that he met the One who could both speak the words of righteousness and impart enabling grace to man.

In the gospel, God has made provision for the sinner to come to a right relationship with his God and his fellow man. God requires something on the part of the sinner, and that something is faith. The gospel is declared to be the power of God unto salvation "to every one that believeth," and the righteousness of God is revealed "from faith to faith." (Romans 1:16, 17.) Further, we are told that "without faith it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. James, that wise and observant man of such practical piety, observed, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:5-7.

So then, God expects faith, and He accepts faith. In fact, all He has ever done for us, and all the revelations of truth He has so profusely made available to us, have been lavished upon us to encourage us into an attitude of trust and faith in Him.

Having come to that necessary and satisfying experience of faith, what now goes on between the God of love and a man of faith? What does God do for such a man?

"Let us take the crucial instance of our forefather Abraham. What was it that happened in his case? If he had been reckoned an innocent man as

the result of his own efforts, he might have felt a natural pride. But that was not enough for God. You remember what the Scripture says: 'Abraham had faith in God, and it was on that account that he was reckoned righteous.' You see the difference. If a man WORKS, his wages are handed over to him not as a free gift but as a due. On the other hand if a man makes no effort of his own but simply puts his trust in Him who justifies sinners, then there is nothing but his faith that can be reckoned to him for righteousness. That is what the Psalmist means when he speaks of the blessedness of the man to whom God *attributes* righteousness apart from any work of his own:

"Blessed is the man whose breaches of the Law are forgiven. And for whose sin *atonement* is made. Blessed is the man to whom Jehovah *imputes* no sin." Romans 4:1-8. Bishop Wand's translation. Emphasis ours.

What a wonderful reality! When we come to the experience of faith, forgiveness is assured, atonement is made, and the great Jehovah imputes to us no sin!

The God of and A Man

How does God regard the man of faith?—just as if he had never sinned. God accounts that man as being righteous. He reckons him to be righteous, and imputes righteousness to him, because He, in love at once so tender and profound, forgives that man of all his sin and freely acquits him.

"If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned." *"Steps to Christ,"* page 62.

It is true that none of us will ever plumb the depths of the love that has moved God to do all this for us, but we can with joy drink of the living water of the wells of salvation. Yet this is not all that God does for a man when he comes to an experience of faith. To impute righteousness to us is neither all that God does, nor would it be sufficient if it were all that God did. As much as we need righteousness to be *imputed* to us, we also need it to be *imparted* to



Children come to their parents with requests, firmly believing in the ability of mother and father to grant these requests. When it comes to the question of salvation, grown-ups should show similar faith, says—

AUSTEN G. FLETCHER

Love of Faith



us, and as fully as we need His pardon do we need the miracle of His grace. And God proffers us grace as well as pardon. "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. . . . MORE THAN THIS, Christ changes the heart . . ." ("Steps to Christ," pages 62, 63.) This, too, is the truth of the Scriptures—that whom God forgives He also regenerates. God not only pardons our sins but also He changes the heart.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5: 1, 2.

It is obvious and comforting to realize that when a man comes to the experience of faith, God, as well as saying that this man is righteous, also makes him righteous. The heart is changed, the mind is renewed. The sovereignty of sin is broken, and the reign of righteousness begins in the life. Salvation involves both

the wonder of God's mercy, and the miracle of His redeeming grace, and neither functions without the other.

In the fifth chapter of Romans Paul repeatedly emphasizes this great truth by revealing that faith involves a man in *much more* than the experience of being justified. Five times in this single chapter Paul assures us that to salvation there is *much more* than righteousness being imputed to us, of merely being assured of the pardon and forgiveness of God. And that "much more" experience is this—the grace of God makes real righteousness a verity and a reality in the life of a man who once served and obeyed the cause of sin.

Paul emphasized this same truth when he spoke to the Corinthians: "Make no mistake about it. Immoral persons, idolaters, adulterers, catamites, pederasts, thieves, avaricious people, drunkards, railers, robbers—none of these shall inherit the kingdom of God. To their number you once belonged. But you were cleansed, acquitted, sanctified, in the name of our

Lord Jesus Christ and in the Spirit of our Lord." 1 Corinthians 6:10, 11. Bishop Wand's translation. Emphasis ours.

Thus the good news of the gospel is that the sinner can be renewed and regenerated, changed in heart and mind, transformed; that sin in the life can be subdued, removed, and its power broken; that the righteousness of God is in truth imparted to and becomes operative in a man of faith; that there is grace, and power, and victory in Christ Jesus our Lord! To this does the whole of divine revelation testify.



"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

"Therefore 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.

"Then will I pour clean water over you, cleansing you from all your impieties and purifying you from all your idols; I will give you a new nature, and I will put a new spirit into you, I will take away your hard nature and give you a nature that can be touched; I will put My own spirit within you, I will make you live by My laws, and you shall obey and observe My orders." Ezekiel 36:25-27, Moffat's translation.

As if anticipating the unreadiness of our faith to conceive that the gospel does offer as much as this, God has revealed these realities in the lives of the men and women recorded in the Bible. Abraham, who is used by Paul as the very foundation of the true doctrine of faith, is mentioned with Sarah his wife. Their experience in connection with the birth of Isaac is cited. (Read Genesis 16, 17, 21, and Hebrews 11.) What happened when in faith they believed the promise that to them Isaac would be born? Sarah received strength, the Bible says. And the sinful plans and practices of the past were put out of the life. By faith they became righteous.

What of the thief on the cross? His words and actions reveal that when he found the experience of faith, even in the last hours of his life, righteousness was not only imputed to him, but also imparted. He actually experienced repentance. He had a change of heart and was assured of a place and an inheritance among all who are sanctified. In fact, the unsanctified

will never share any of that inheritance, for it is reserved for those who find pardon, grace, strength, and victory in Jesus, even as he did.

Zacchæus comes to mind, small in stature amongst men, but great in the eyes of Jesus our Lord. Of him the Saviour said, "This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." Luke 19:9, 10. Jesus brought the haughty tax collector to an experience of faith. Was there then any difference in Zacchæus' way of life? "And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore unto him fourfold." Luke 19:8. The hard-bargaining, close-dealing, avaricious tax collector had become a man of faith, and now he was a man of righteousness, magnanimous to the needy, as far as possible courageously rectifying the sins of the past.

What goes on between the God of love and a man of faith? The Lord forgives, pardons, acquits, and justifies that man. More than this, Christ changes the heart and that man finds grace, power, victory, and righteousness in the Lord!

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

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OUR

Changing World



"PONTIUS PILATE" STONE FOUND

The first physical evidence of Pontius Pilate, Roman Procurator of Judea who delivered Christ to be crucified, has been reported discovered on a stone near Caesarea about ten miles south of Haifa. The discovery was announced by Professor Antonio Frova, director of the antiquities department of northern Italy, who said a University of Milan expedition came across it in the ruins of a Roman amphitheatre. The stone, measuring 31 x 23 inches, had the name "Pontius Pilate" carved on it, under the name "Tiberium." Bible scholars say that this is the first evidence of the existence of Pilate outside the New Testament and the writings of Josephus.

SCRIPTURES NOW PRINTED IN 1,165 TONGUES

The American Bible Society has announced that in 1960 Scripture portions were published for the first time in five more languages of primitive peoples. Publication of the entire Bible has been completed in 221 languages, and the number of languages in which some portion of the Scriptures has been translated stands at 1,165. New languages added last year were Guajibo and Warao, both spoken in Venezuela; Kankanaey, used in the Philippines; and two African tongues, Kwangeli, used in Angola and Southwest Africa; and Senadi, on the Ivory Coast. Complete Bibles were published for the first time in Lamba and Congo Swahili, both spoken in the Congo.

Although it is estimated that there are some 1,500 additional languages and dialects into which the Scriptures have not been translated, only 10 per cent of the world's population speaks a tongue in which some Scripture portion has not been published.

"DIFFERENCES DISSOLVING RAPIDLY"

Dr. Geoffrey Fisher, retired Archbishop of Canterbury, recently told a television audience that differences between Roman Catholics and other churches are "dissolving rapidly." "It can't be said officially in a document," the 74-year-old churchman declared, "but as we talk with Roman Catholics here, and as Roman Catholics and Reformed Churches on the Continent talk together, they find their differences somehow dissolving as they look forward together to a new prospect."

MISSIONARY NURSE GIVEN £2,700 HOUSE

When Ruth Amanda Johnson, 66, returned to Meridian, U.S.A., after thirty years of service as a Seventh-day Adventist missionary nurse in Angola, she had just £90 (Aust.) in savings from the £16,920 (Aust.) wages she had been paid during those thirty years. The rest of her earnings had been spent caring for African orphans. Hearing of her need, Adventist men from Meridian and surrounding towns took a day off and constructed a £2,700 (Aust.) house for the missionary lady. Beginning at 8 a.m.,

they completed the project at 5.30 p.m. the same day. Most of the materials for the 16 x 30-foot structure were donated by Meridian business establishments.

VIETNAM CLOSED TO MISSIONARIES

Correspondents with the Far East News Service report that Vietnam's fifty-year period of unrestricted entry for missionaries has come to an end. New missionaries of the Southern Baptists, the Mennonite churches, and of the Wycliffe Translators and Worldwide Evangelization Crusade have been denied entry visas. Veteran missionaries of the Christian and Missionary Alliance, it is reported, who are presently on furlough, will not be permitted to return to their work. One reason given for the new government attitude is that "influential government officials of another religious faith contend that the strength of the national Protestant church indicates there is no further need for foreign missionaries."

IN BRIEF

A slow drip in the kitchen tap can waste 15 gallons of water every 24 hours; a fast drip, 175 gallons; and a leak 2,800 gallons. . . . In America, only one out of every three doctors is a general practitioner. . . . A working electric motor about one-quarter the size of a pinhead was recently built in America. It is a two-phase, permanent magnet, synchronous type of motor composed of thirteen parts, rated at one-millionth horsepower. . . .

Keeping Your Home HAPPY

★ HOW WEDDING DAY BLISS MAY BE PRESERVED

I WAS interested in the comments that the guests made as they stood in line to congratulate the bride and groom at a wedding reception. Most people, as they shook hands with the groom, used the word "congratulations." The word was included in various ways such as, "Congratulations to you for finding such a wonderful girl." "I think both of you deserve congratulations." "Your beautiful bride surely entitles you to congratulations."

Many remarks to the bride included mention of the beautiful wedding. But those who looked to the future usually ran something like this: "We wish you abundant happiness;" "You deserve all the happiness we know you will have;" "You are so well mated that we know you will be happy for ever."

After listening for a while, I began to ask myself the question, What will be the basis for this happiness that all these well-meaning friends are wishing for the bride, and the groom, too, to enjoy throughout life? Will it be the natural result of the closer companionship that marriage makes possible? Will it come as a result of getting the *things* that every married couple crave in order to make their home attractive and comfortable? Will happiness come from a continuing round of social activities such as young people enjoy? Will it follow in the wake of pursuing the couple's favourite kinds of entertainment? Will it depend upon children coming into the home?

Of course there are many kinds of happiness. In the present article, we are speaking especially of the happiness to which a husband and wife are properly entitled.

During courtship a young man and young woman look forward confidently to the happiness they feel sure they will enjoy throughout their married lives. But the majority of couples, once married, fail to experience the breadth and depth of happiness which they had expected. They find that happiness is not something that can be bought. The close companionship which marriage provides, the having of an attractive home, the social activities with other young couples, the opportunities to find exciting entertainment, the coming of children into the home—none of these, of itself, ensures happiness.

What is it, then, that brings happiness? Can happiness be analysed? Is there a formula which, if followed, will produce happiness every time?

It is quite easy when dealing with couples who have missed the mark in finding happiness, to pick out some



item in their way of life and say, This is why this husband and wife have failed to find happiness. But emphasizing human shortcomings in marriage soon becomes depressing. Such analysis is not the way to encourage a young couple who are striving to ensure their future happiness. Nor is it the way to help a couple who, realizing that they do not yet experience the full measure of happiness possible to them, are striving to improve their home life.

Rather than dealing in problem cases, of which there are too many, I thought it would be more appropriate to inquire into the experiences of certain husbands and wives who have enjoyed abundant measures of happiness. So I talked with several happily married couples of my acquaintance.

One wife explained the happiness which she has enjoyed by saying, "It is the security of owning and being owned that makes me happy." She was not speaking of the things that money can buy. She was speaking of the joy of possessing each other. Of course, all husbands and wives belong to each other, but this particular wife used the symbol of ownership to typify her appreciation of her husband. Probably during their courtship this young woman had looked forward to the time when, after their marriage, John would really belong to her and to no one else. Now that their marriage has been a reality for several happy years, she derived personal happiness from the realization that it is really true—"He is mine for keeps!"

In another happy family the husband discussed with me what he considers to be the background of their happiness. "My wife and I have a desire to please each other," he said. "We have a tender regard for each other's wishes and an active interest in each other's welfare. Our relationship is not as sentimental as it may sound. Actually, our happiness comes from sharing both the good and bad circumstances that

loss of personal identity. They have maintained the wholesome relationship in which each one is entitled to his own opinions. And each one respects the other's opinions even though he does not share them. They have learned not to take offence just because they do not always have the same opinions. "We disagree pleasantly."

Several of the couples with whom I discussed the basis of happiness gave credit to the common interests which they shared. Common interests in hobbies, sports, food, and religious ideals all came in for consideration. More than one couple mentioned how the sharing of a religious loyalty contributed to their understanding of each other at home and gave them an opportunity for united participation in the activities of their church. One couple even went so far as to state they had a firm belief that the Lord had intended them for each other.

One wife remarked that the pleasures of marriage became more real because "each day's experiences are shared with one who cares."

The respect for each other's individuality took an interesting form in the experience of one of the older couples. "We have always recognized each other's need for a certain amount of privacy," one of them told me. "I never open mail that comes addressed to my wife," the husband explained. "And of course I never expect her to open my mail. Even so," he continued, "we try not to take advantage of this policy. I always inform my wife in advance of my goings and comings. I keep no secrets from her, and therefore she has no reason to harbour feelings of jealousy."

This same couple gave an interesting testimony on the way in which they handle their personal differences. "We discuss our differences freely," they explained, "And then, if we don't see alike, we pray about the matter. We may never develop identical opinions, but at least we learn to be tolerant of each other and to respect the other's preferences."

Another husband gave an interesting insight into the background of the happiness of his home. "I am a busy man," he explained. "I am away from home almost all day, but when I return, it is like coming into a quiet harbour after a stormy voyage. Our home is peaceful and tranquil, and, for this, I give full credit to my wife. Then, when the next day comes, I carry this peace and tranquillity with me, as far as I can, throughout the day."

In the experience of many couples, happiness proves to be elusive. In some cases, the more a couple tries to find happiness, the more it seems to escape them. Actually, happiness comes as a by-product of living securely. So, the husband and wife who feel personally secure in their association with each other enjoy an abundant measure of happiness. The husband and wife who are secure in the confidence of each other's first loyalty will naturally be happy. So will be the husband and wife who are secure in the knowledge of the other's complete honesty. Security in the knowledge that the other will always deal unselfishly is also a source of happiness. And, finally, when a husband and wife are each sincerely loyal to God and are consistent in the pursuit of their religious ideals, they will be secure and happy in their relation to each other.

More Helpful Home-making Advice by Harold Shryock, M.D.

come to us. By sharing life as it comes, we give first place in our thoughts to the other's well-being."

This couple, then, had each learned how to give first priority to the other. Each felt secure in the other's affections, and with this sense of personal security came abundant happiness.

Another couple answered my question on the reason for their happiness by explaining, "Neither of us tries to dominate the other. We make due allowances for each other's preferences and desires. It is true that we sometimes disagree, but we have learned to respect each other enough so that we disagree pleasantly."

The last part of this comment interested me greatly—"We disagree pleasantly." Here is a husband-wife relationship in which neither one has lost his individuality. There has been a blending of interests but not a

THE raising of Lazarus was Christ's crowning miracle. Of all the recorded events in the life of Jesus none more so than this reveals the real nature of the mission of Christ and the loving purpose of God for the human race.

The Bible teaches that the plan of salvation envisages the complete redemption of man from the power and environment of sin. See 1 Thessalonians 5:23. And here, in the case of one person, in the instance of Lazarus, we see our Lord demonstrating what He came to do for all men—to ransom; to raise up; to restore.

God and Human Suffering

We live in a world in which people suffer, and we are continually constrained to inquire: Is God concerned with human suffering?

We turn to the narrative of the raising of Lazarus, in the eleventh chapter of John, and we have first the spectacle of a sick Lazarus. Now what we are told concerning Christ's attitude to this experience in the life of the man to whom He was so devoted reveals the attitude of our heavenly Father to the plight of those in pain. "This sickness is not unto death," He declared, "but for the glory of God, that the Son of God might be glorified thereby." Verse 4.

This statement allows of two possible interpretations.

The first is that God creates situations in which people suffer in order to promote His glory.

That this is not the right interpretation is evident from Lamentations 3:33: "He doth not afflict willingly nor grieve the children of men." It is not in the nature of God to rejoice in the sufferings of His children or to be unmoved by the things that hurt them. Our blessed Lord and Saviour came to manifest the Father's love, and on this occasion it is recorded, "Jesus wept." John 11:35.

What an unveiling of the Saviour's heart! Here, to be sure, is One who is touched with the feeling of our infirmity! Let us never think of God as uncaring and unkind. For Christ stands by every fevered cot, by every open grave, a sharer in the woes of humanity. His strong, sustaining arm is cast about every broken-hearted widow, and every orphaned child. We have not a High Priest who is from the race apart, but a Mediator who was in all points tempted like as we are. He understands. He feels.

Of this one thing, therefore, we can be entirely sure: the Lord did not ordain that Lazarus should die, or that Mary and Martha should shed their bitter tears, simply to demonstrate His divine power in raising him, and thus to establish confidence in Himself. That the sisters already believed in Him is clear from Martha's confession of faith: "I have always believed that Thou art the Christ, the Son of God." Verse 27, Greek. There was surely no need of a miracle to glorify Himself.

The second interpretation is that when His people suffer, God transmutes the experience into one of blessing for the sufferer, and thus for His own glory.

That this is the right interpretation is clear from Romans 8:28, A.R.V., margin: "And we know that to them that love God, God worketh all things with them for good, even to them that are called according



"LAZARUS, COME FORTH"

Christ's Crowning Miracle

★ By ALFRED S. JORGENSEN

to His purpose." This text does not say that all things work together for good for all men, irrespective of their attitude to God, and their relationship to Jesus Christ. What it does emphasize is that the transmutation of suffering into an occasion of blessing occurs only in the case of those who are in fellowship with the divine, and whose lives are accordingly significant in terms of God's eternal purpose.

We, therefore, may gather comfort, strength, and assurance from the knowledge that, if we are living our lives at the centre of His will, there is nothing that can happen to us other than He permits—and what He permits is good.

The Problem of Death

Again, Christ's crowning miracle throws a flood of revealing light upon the perplexing problem of death.

We approach that part of the story where Lazarus has died, and from it we learn that the righteous dead are asleep in Christ. "He saith unto them, Our friend Lazarus is fallen asleep; but I go that I may wake him out of sleep. The disciples therefore said unto Him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken unto them of his death: but they thought that He spake of taking a rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead." Verses 11-14, A.R.V.

This concept of death as a sleep is the universal teaching of the Scriptures. There are two classic passages, one in the Old Testament and the other in the New, where it is set forth in great clarity. See Job 14:10-13, which is matched by 1 Thessalonians 4:13-16.

Furthermore, this concept is in harmony with the plan of God that the eternal reward of the saints is to be realized at the end of this present age, at the consummation of all things, to be accomplished by the second coming of Christ. This is the real significance of the Apostle Paul's assertion in Hebrews 11:39, 40: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

The truth of the matter is: the whole family of God is to go home together. This has been the essence of the Christian hope throughout the centuries. As Bickersteth has put it: "The blessedness of Christ's coming consists, not only in its relieving the believer living on earth, from all the sins and sorrows, the weaknesses and temptations, of his present state, but also in the complete gathering together and reunion of the whole family of God, in the glories of their risen bodies, to dwell together with their Saviour in the heavenly Jerusalem."—Cited in *"Commentary Upon the Holy Bible,"* Henry and Scott, notes on Daniel 7:15-28.

The righteous do not receive their reward at death, but at the second coming of the Lord. Revelation 22:12. Meanwhile, the righteous dead are resting peacefully in their graves awaiting the call of the great Lifegiver. John 5:25, 28, 29.

Certainty of the Resurrection

In the final movement of the narrative we have the projection of a truth that is luminous with hope

and glory—the certainty of the resurrection. With unqualified assurance Christ declared to the sorrowing Martha, "Thy brother shall rise again." Verse 23. And presently He added: "I am the Resurrection and the Life: he that believeth in Me, even though he die, yet shall he live; and whosoever liveth and believeth in Me shall not die for ever." Verses 25, 26, Greek.

Death is not permanent—for a Christian. It is only a hyphen between the life that now is, and the blessed immortal life in the ages to come.

This, of course, brings us to consider another aspect of the problem of the future life: If a man is to live again, by what means is he to live? The Bible leaves us in no doubt. It teaches that eternal life is resident only in the person of Christ. In Him alone is life "original, unborrowed, underived." As He himself declared: "I am the Resurrection and the Life." Verse 25.

The Apostle John bears the same witness: "God hath given to us eternal life, and this life is in His Son." See 1 John 5:11, 12. In his Epistle to the Colossians the Apostle Paul speaks of "Christ, who is our life." See Colossians 3:1-4.

It is obvious, therefore, that eternal life is not inherent in man. It is not a natural endowment. Man is not born with any spark, or seed, or principle, or essence of immortality within him. He may possess "immortal longings," but he certainly does not possess eternal life. To live for ever is the prerogative of God alone—and those on whom He confers the "gift" of eternal life. See Romans 6:23.

Consequently, only those who are in fellowship with Christ are candidates for the larger life of the ages to come.

It is here that the miracle of Lazarus' resurrection challenges us personally.

The Lord raised Lazarus because he was in league with the Son of God. He had fellowship with Christ. He believed in Christ. He loved Christ. Christ was always at home in his heart as He was by his hearth.



How is it with us? "He that believeth on the Son hath everlasting life." John 3:36. Do we really know Him? Is He always at home in our hearts? In a word, are we in love with Him, united with Him, one with Him?

After all: this is the essence of Christianity—a love relationship between Jesus Christ and those who call Him Lord. And it is a vital relationship. For all who are thus linked with Him are the heirs of the ages, sharers in the rich, red life of the everlasting God.



Signs COUNSEL CORNER

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

Viewed every Sunday
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TROUBLESOME SON

Our fifteen-year-old son has recently become very rebellious, and my husband and I are concerned that he may get into some serious difficulty. Since both of us work, we wonder if you might recommend some place that takes boys of his age to give them proper guidance and counsel.

There are a number of Christian schools which I could highly recommend for a teen-age boy or girl, but I feel that your reason for wanting to send your boy to such a place is not conducive to his getting the most from the experience. Such schools cannot be expected to make up for home deficiencies, and those who send their children to them hoping for reform are often disappointed. Many rebellious teen-age children are really rebelling against the neglect of their parents. It could be that since both of you are absorbed in your work, your boy has suffered from lack of parental attention, guidance, and love. There is no institution in the world that can make up this lack. Far better that your whole mode of living be scaled down to a reduced income, if necessary, so that you have more time to devote to your family, than to be so engrossed in outside interests that your children are neglected. Remember the Bible's admonition, "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6. It is your duty to teach your child the principles of the Word of God that will lead him to Jesus. You can only do this as you yourself have a close relationship with heaven and as the love of God flows through you to your boy. Pray for God's help and make whatever adjustments are necessary in your family relationships. Then if you do decide to send your boy to a Christian school, the school will have something on which to build.

BLAMING THE CHURCH

My business partner goes to church regularly and takes an active part in a lot of his church's activities, but he cheats our customers all through the week. If this is religion, I don't want to have anything to do with it.

The way you have worded your statement implies that you hold the church accountable for your partner's lack of integrity. You would do well to think

this through a little better before you reject all religion. If you were to fall on some poorly constructed stairs, would you refuse ever after to use any stairs? You would probably reason that just because one was poorly built is no cause for rejecting all. You should use the same logic in judging religion. The church is not made up of saints, but rather of sinners who have come to recognize their human deficiencies and their need of help from Jesus Christ. No one in the church is perfect. In the associations of the church we receive help and in studying the Word of God we receive strength. As a result, despite occasional individuals like the one to whom you referred, those connected with the church have a respect for principles of honesty and right living which ordinarily make them more trustworthy. Is it possible that you are using your unfortunate partner as an excuse for not serving the Lord? Is it reasonable that you should reject salvation because another has not accepted it fully? Should lack of respect for a fellow sinner who has tried and failed confirm you in your sins? How much better if you were to give your heart fully to the Lord and set the right example in your business, perhaps helping your weak partner to see his responsibilities and live as he should.

SECOND HUSBAND

I have recently married a widow who talks endlessly about her first husband. I have heard about all of his virtues—he seems to have had no faults—and of all the things which they did together from courting days on down to the time of his death. I am beginning to wonder if I made a great mistake in marrying someone like this.

Not necessarily. It is probably true that the love of one's youth is ordinarily a more romantic love than that of middle or old age. People tend to be a great deal more practical in later years, and marriages are contracted on a little different basis. Probably your wife will never forget her first husband, and if you think seriously about it, you would not even want her to. On the other hand, it may be that she is unconsciously expressing a wish for some of the loving attention that she felt she received previously, and which might be lacking now. Why don't you try to do

some of the little thoughtful things that show appreciation, admiration, and love? Any thoughtful little gift or remembrance, no matter how slight or trivial, when given as an expression of appreciation and affection, cannot help but warm a human heart. Soon your wife may be talking as much about your virtues as she now does about another's.

MIXED-UP FEELINGS

Some time ago I became a Christian and joined the church, but sometimes I wonder if I'm a Christian at all. You see, at times I am very happy in trying to do the things that Christians should do, but at other times I find myself yearning for the old life that I used to live. The fact that I sometimes feel like that really bothers me. I cannot believe that I would ever be happy in going back to my former life, but then, why do I have mixed-up feelings like this?

What would you think if none other than the Apostle Paul himself confessed to having a similar problem? Here is what he says: "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Romans 7:21-25. You see, your problem is not as unusual as you think it is. Again Paul said: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Galatians 5:17. This struggle which you have observed in your life goes on to a greater or less degree in all humanity. The only solution is to be found in complete surrender to the Lord Jesus Christ and a daily seeking of the help that only He can give to help you overcome sin. The fact, however, that a man is tempted to sin is not sin in itself. He can be an overcomer through Jesus Christ. The same Paul promised, "Sin shall not have dominion over you," and his life of ultimate victory proved that he discovered this from experience.

MOTHER'S MISSION FIELD

I am a married woman and have a little family of three. Before I married I felt that God wanted me to go as a missionary, and I always talked of devoting my life to foreign service. I feel somehow that I might have failed the Lord in marrying and in obligating myself with children. Do you think that it would now be right for me to leave my family and enter into full-time mission service? Probably my husband's mother, who is a very capable woman, would come and care for our children.

I believe God has given you your mission field already, even though it is not in some foreign land as you had originally envisioned. What greater responsibility in all the world could any woman have than the raising of her three children for God? No one can possibly take your place in carrying out this obligation, no matter how well-meaning or gifted she might be. Your place is with your children, teaching

them each day to love God and instilling the principles of right living in their hearts. How would you feel if, as a result of your neglect, your own children were lost while you were devoting your time to trying to save someone else's children for God's kingdom? Someday God will ask you, "Where is the flock that was given thee, thy beautiful flock?" Jeremiah 13:20. Be sure to do your best to present them to the Lord. Stay by your home, do your best for your children. When they no longer need you, the Lord may open up other avenues for service.



WILL AFRICA UNITE?

(Concluded from page 9)

of over 200 tribes, the outlook for the future is not bright.

The second factor to contemplate is that all Africans do not belong to the same ethnic group. The majority are classified as Bantu. But in some areas these are outnumbered by Hamitics, Nilotics, or Nilo-Hamitics. No Bantu would ever agree to be ruled over by a Hamitic, or vice versa. Thus in East Africa the possibility of a strong African government is remote, for all of these groups are represented there.

In other parts hereditary rulers still receive a large measure of loyalty from their people. There are four kings in Uganda and two in Ruanda-Urundi. The politicians are in conflict with these rulers. The kingdom of Buganda, the central province of Uganda, would like its independence without regard to the economic future of the rest of the country. The same applies to Nyasaland. It would withdraw from the Federation even if it meant a return to barbarism. Katanga, with all its mineral wealth, stands aloof from the impoverished provinces of the former Congo.

One must have lived in Africa over forty years to appreciate fully just what "the tribe" really represents. The tribe is Africa, split up into a jig-saw puzzle which will never get put together. That is, not by human means. Only when there is a factor which does not recognize the tribe is there hope for the future. This factor is the church of God. The results of mission work over the past century have proved that in the unity of the spirit reached by accepting the teachings of Jesus Christ, the old tribal jealousies do indeed disappear.

Recently the writer sat at a table with the governing body of the Seventh-day Adventist Church in Southern Africa. Ten nationalities were represented, of which seven were African. Yet with these seven Africans, some of whose tribes had been at war with each other, the evangelization of Africa in this generation claimed their undivided attention. It was a token of the fulfilment of that last great warning message mentioned in Revelation 14:6, 7, which is to gather out a people for God from "every nation and tribe and tongue and people." (Moffatt.) The spiritual trophies from disunited Africa will finally vindicate before the world their belief that the only stable, unifying power for these last days is the everlasting gospel of our Lord and Saviour Jesus Christ.

Living a Double Life



H. M. S.
RICHARDS

Speaker on
Voice of Prophecy
Radio Sessions

THERE are people, and a lot of them, who like God and love the devil. They seem to feel that they can have the best of two worlds—this world and the world to come. They try to travel in two different directions at once. They try to turn right and left at the same time, up and down simultaneously. And they actually think they are doing it. They try to live a double life. In the eyes of other people they may be one thing, but in the eyes of God they are something entirely different. They may think they are going heavenward, while they are really going hellward. In the end, of course, they deceive no one but themselves.

Thomas H. Huxley, the British scientist and author, who was a very severe critic and himself a chronic neglecter of religion, said something that every professed Christian should remember: "It doesn't take much of a man to be a Christian, but it takes all there is of him." Both history and the Bible prove that statement to be true.

In the seventeenth chapter of Second Kings, we have a picture of this double-life religion. Many of the Israelites of the northern half of Palestine had been carried away into captivity by the king of Assyria. In their place he had planted certain pagan peoples gathered from various parts of his empire. These strangers brought their own forms of worship with them. Soon there was a mixture of religion in the land. To many one god was as good as another, so they not only worshipped their own idols, but they began to worship the true God along with them, as it is written here:

"They feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence." 2 Kings 17:33.

This is a description of the religion of many people we know. They observe all the outward forms of the Christian faith, they attend church now and then or even regularly, they accept the ordinances of baptism

and the Lord's Supper. They look like religious people, and according to their own ideas they are good Christian people. They are decent and they are religious—yes. But they have other gods besides the living God. They have the gods of money, pleasure, indulgence. Theirs is really a mongrel religion. Spiritually, they live a double life.

In the sight of God, such religion is worth no more than that mixed religion of the people of Palestine. Those people were corrupted religiously and spiritually. That's why there was such a tension between the Jews and the Samaritans in Christ's time.

When Jesus talked with the woman of Samaria as she came to the well to draw water, she said to Him: "The Jews have no dealings with the Samaritans. Why do you ask me for a drink? I can see that you are an Israelite." See John 4:9. Immediately Jesus explained to her that true Christianity is a matter of the heart, a relationship to God, and not nationality.

We may say two things about a divided religion—a religion that worships the world and God at the same time. First, it's a counterfeit religion, and all honest people everywhere have a contempt for it. Even infidels and atheists point the finger of scorn at the counterfeit, and well they may. Secondly, such religion degrades God and brings Him down to a second-rate place, on an equality with the other gods which men have set up for themselves.

The people in some countries make their gods out of stone, metal, wood, etc. In others the gods are made differently, but still they are just as pagan, just as dead. Whether a false god is made of stone or of an idea, makes little difference. Anything that comes between the human heart and the living God is a false god and has no place in the worship of a Christian.

There are a great many people today who are willing to give God part of their lives, but not everything. They feel that they are very broad-minded—so broad, in fact, that they are willing to receive any god into

the cathedral of their heart. They are like the Romans, who built the Pantheon, the temple of all the gods, and set up images to Abraham, Moses, and Christ, along with the gods of the Roman Empire. Those ancient people were willing for the Christians to have a place with the other gods, but Christianity would have none of it. True Christians cannot compromise.

Jesus said: "No man can serve two masters. . . . Ye cannot serve God and mammon." Matthew 6:24.

He also said: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12:30.

The Christian life, to be successful, to bring peace to the soul, must be unified. It must be one. It must have a centre, and that centre must be Christ. Nothing must obscure Him; nothing must take His place. The very first of the Ten Commandments reads: "Thou shalt have no other gods before Me."

This was true in the Old Testament times, and it is true now.

One of our greatest needs today is a re-emphasis on the old-fashioned word "consecration." It means complete dedication to one thing, one objective, one person, and that person is Christ.

A religious meeting was held in a hayshed in Dublin in the year 1872. Henry Varley was preaching, and he said, "The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him." A burly young fellow from America sat in the audience and heard these words. He could not forget them.

The next week-end, while sitting in Spurgeon's tabernacle in London—in the same seat he had occupied five years before—young D. L. Moody could hear those words of Varley's ringing in his ears. He said to himself, "The world has yet to see what God can do with and for and through and in a man—' Varley meant *any* man. He didn't say he had to be educated or brilliant like Spurgeon, or anything else

—just a *man*. Well, by the Holy Spirit in me, I'll be such a man."

In his joy he began to weep and some of the sympathetic Christians, thinking he was under great conviction of sin, came to speak with him. They soon learned that he was not weeping for penitence, but for joy—the joy of dedication to a new and holy purpose.

We all know what Moody did and how God used him—that man who might have been called common, but who was made uncommon by the grace and power of God when he was fully consecrated to Him. Certainly no one more than D. L. Moody has illustrated what God can do for and with a man.

The world is still looking for single-minded Christians. It is tired of the double life and wants to see the life from heaven demonstrated.

It was Professor Drummond who said that most of the difficulties of trying to live the Christian life arise from attempting to half live it. That was the trouble with poor Judas. He wanted both worlds, but wound up by having neither.

Said Jesus: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." Luke 14:33.

That's strong language. Then are we not to eat, or wear clothes, or have a home, or deal in finance, or have friends? That is not what Christ is really saying here. The point is that all these things are to be secondary. They are to be added by God, given to us as gifts from heaven. They are not to be put first, or even equal with the things of God.

After mentioning the temporal necessities of life in the sixth chapter of Matthew, Jesus said:

"For all these things do the Gentiles seek [that is, the unconverted, the non-Christians]: for your heavenly Father knoweth that ye have need of all these things." Verse 32.

Then comes the explanation:

"But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Verse 33.

Here is the point of this message: To live a successful Christian life, to have peace of mind, to please God, we cannot have as our god these things plus Christ. It must be these things *or* Christ.

Which shall it be? Are you willing to make the choice now? What is your decision?

Have you ever read the life of David Livingstone? If not, read it; you will enjoy it. When Stanley, financed by a great newspaper, penetrated the heart of Africa and at last found Livingstone, who had already spent thirty years in a land that was really dark at that time, he tried to get him to go back to England with him, but Livingstone refused to go. He wanted to stay where God had sent him to work. Two days later he wrote in his diary: "March 19. My birthday. My Jesus, my King, my Life, my All—I again dedicate my whole self to Thee. Accept me, and grant, O gracious Father, that ere the year is gone I may finish my work. In Jesus' name I ask it. Amen." A year later his servants found him on his knees, dead.

What an example of dedication, of consecration, of a surrendered life! He gave God everything he had, everything he was, until his work was done. May each of us do the same.

While we live in a material world, and must work, eat, and drink, these things must take a secondary place in our thinking.





The Two Covenants of Scripture

A Clear Explanation of a Frequently Misunderstood Subject

★ RALPH TUDOR



THE BIBLE speaks of several covenants made between God and His people on earth, but there are two very important covenants brought to view in the Bible. Sometimes a covenant is referred to as a testament. However, these two special covenants are not the two well known divisions of the Bible, namely, the Old Testament and the New Testament. The dictionary defines a covenant as "an agreement or contract between two parties." In the Old Testament the Hebrew word, "Berith," is translated as "covenant" some 260 times. Biblically "Berith" means "to bind, a binding, or a bond, to fetter." In the New Testament the equivalent Greek word "Diatheke," is translated as "covenant" twenty times, as "testament" thirteen times.

These covenant scriptures imply a free promise on the Divine side, and an undertaking of obligation on the human side. Clearly the obligation is one imposed by a superior upon an inferior. Man has freedom to enter into the covenant relationship; but he is not privileged to dictate, or suggest a variation of the covenant terms. Man must acknowledge the dependent relationship of the creature to the Creator. "I alone am God," is the fundamental statement of all divine revelation. In all His dealings, the gracious condescension of God is shown to man, especially to the wayward race of sinners.

While man's acceptance of covenant relationship with God inevitably requires man's acknowledgment of God's sovereign power and authority, it is the provision of warm fellowship that God aims to establish. "I will be your God, and ye shall be My people," is the basic and uppermost thought in the covenant plan of God.

Let us then turn our attention to these two covenants referred to in the Epistle to the Hebrews, chapter 8. "If that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, said the Lord." Verses 7-9.

We are left in no doubt as to who are the contracting parties in these two covenants. Each concerned God and the children of Israel. It is equally clear that the "first covenant" originated when God commissioned Moses, "to lead them out of the land of Egypt." Though

God declares that this "first covenant" was not "faultless" (it proved faulty), God found "fault with them"—i.e., with the people, not with the agreement.

That "first" or "old" covenant, in which Moses was the mediator between God and the people, was very positively stated by God, and just as positively agreed to by the people of Israel. God said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself."

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19:4-6.

Implicit obedience to the will of God would bring His blessings without measure, and elevate the nation of Israel to the spiritual leadership of the world. The spontaneous promise and undertaking of the people to do their part seemed highly commendable. "And all the people answered together, and said, All that the Lord hath spoken we will do." Verse 8.

That there could be no possible misunderstanding as to the obedience God required of His people, He proclaimed His great moral law of Ten Commandments in the hearing of the people. The confidence of the people to meet the conditions of the covenant was as firm as ever. They declared: "All the words which the Lord hath said, will we do." Exodus 24:3. And Moses "took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verses 7, 8. Thus the covenant was reaffirmed and ratified with the blood of the sacrificial animals.

How quickly God found fault with His people: within a few short weeks they had forgotten their covenant with God, and were worshipping the golden calf. Moses had ascended Mount Sinai to receive from God the Ten Commandments, "two tables of testimony, tables of stone, written with the finger of God." Exodus 31:18. "And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them." "And it came to pass, as soon as he [Moses] came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Exodus 32: 7, 8, 19.

This dramatic action by Moses would bring a startling realization to the people that the covenant was

broken, and must lapse because of their utter failure to meet the condition of blessing. A little reflection made evident their utter inability to fulfil what they had promised. Their discomfiture and alarm must now have been complete as the people realized that the covenant made no provision for failure on their part.

Humbled as they were, they turned wistfully to God in their helplessness. They found Him ready and eager to discuss a "new" covenant with them. It was not really new, but rather, was the renewal of God's covenant earlier made "with Abraham, with Isaac, and with Jacob" (Exodus 2:24), and which was shadowed in their sacrificial offerings. This covenant the children of Israel had forgotten. Actually this is the covenant of grace first made known to Adam when he sinned, and which has been available to every disobedient child of Adam since then.

This is none other than the gospel covenant, "the everlasting covenant" (Hebrews 13:20), or "the everlasting gospel" (Revelation 14:6). This was the great need of Israel, a covenant that provided both pardon for sin and power to overcome sin. Thus it was that Abraham understood the gospel provisions and promises in the covenant God made with him: "Even as Abraham believed God, and it was accounted to him for righteousness." "God . . . preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." To Abraham and his seed were the promises made. "He [God] saith not And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:6, 8, 16.

To Israel of old "was the gospel preached, . . . but the word preached did not profit them, not being mixed with faith in them that heard it." Hebrews 4:2. The baleful influence of the corruptions of Egypt found Israel carnal and faithless. All this had to be changed if they were to be God's people; "for to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:6, 7.

The new covenant is the answer complete to Israel's problem. Christ is the Mediator of that "better covenant, which was established upon better promises." Hebrews 8:6. Better, because they are God's promises, revealing what God will abundantly do for anyone who is prepared to accept the covenant relationship. God assures us, "Through the blood of the everlasting covenant" (Hebrews 13:20), "I will cleanse you" (Ezekiel 36:25). "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them." Verses 26, 27.

This is the new birth in very truth, an essential basis of new covenant relationship. The repentant sinner is thus "born again" (John 3:7 margin, "from above"; John 1:13, born "of God"), and the sinner's regeneration is seen as a mighty miracle of God's grace and power. With such "an heart of flesh" controlled by the Holy Spirit, an effective "new covenant" relationship is readily established. "Saith the Lord; I will put My laws into their mind, and write

them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8:10. (See also Jeremiah 31:31-34.)

They will be a pardoned people, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Verse 12. They will be an obedient people! Basic in the "new covenant" relationship is the plan and power of God "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:4. "The gospel of Christ: . . . is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek [i.e., all other peoples]." Romans 1:16.

Ever since sin entered our world through the disobedience of Adam, God has had one grand unvarying plan of redemption in every age. All peoples of Old Testament times eagerly awaited the promised Saviour to come. All peoples of the New Testament dispensation rejoice with them in the Saviour who did come. Faith and hope for every race, in every age, centre in the atoning death of the Lord Jesus Christ on the cross of Calvary. "He is the propitiation . . . for the sins of the whole world." 1 John 2:2.

"For ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed and heirs according to the promise." Galatians 3:26, 27, 29. It is in this sense that the Apostle Paul refers to all "born again" Christians as "the Israel of God." Galatians 6:16.

"Wherefore, my beloved, . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13. The principles of true nobility, God implants in the heart, and then imparts to us the power to reproduce them in the life.

"No repentance is genuine that does not work reformation. The righteousness of Christ is not a cloak to cover unconfessed and unforsaken sin; it is a principle of life that transforms the character and controls the conduct. Holiness is wholeness for God, it is the entire surrender of heart and life to the indwelling principles of heaven."—"The Desire of Ages," E. G. White, page 555.

"My Maker and my King,
To Thee my all I owe;
Thy sovereign bounty is the spring
Whence all my blessings flow;

"The creature of Thy hand,
On Thee alone I live;
My God, Thy benefits demand
More praise than I can give.

"Lord, what can I impart
When all is Thine before?
Thy love demands a thankful heart;
The gift, alas! how poor.

"O! Let Thy grace inspire
My soul with strength divine;
Let every word and each desire
And all my days be Thine."

—ANNE STEELE (1716-1778).



Dangerous Place

YOU KNOW HOW IT IS. You hear a good story and you must tell somebody. And not until you thus get it out of your system at least once can you find any peace. I am in precisely that predicament.

It so happened, the story goes, that a certain bishop was to preach in a small country church. Having filled the pulpit admirably, he proceeded to the home of the largest land-owner in the parish for Sunday dinner. Before lunch was served, however, the small daughter of the house was deputed to show the distinguished guest around the garden. As the young miss and the clergyman were wandering about admiring the flowers, their conversation took a rather different turn. The bishop asked the young lady how she liked going to church.

"Well, I used to like it very well," she said, with all the seriousness of an eight-year-old, "but after what daddy said this morning, I think church must be a dangerous place."

"And why do you think so, my dear?" the kindly old man asked. "What did your daddy say?"

"Well, he said that the canon would be in the reading desk, the big gun would be in the pulpit, and that, if things went as they usually did, the choir would murder the anthem and the organist would drown the choir."

Making due allowances for the humour of this tale, the young moppet's conclusion is undeniably correct. There is no more dangerous place in all the world than the edifice we call "the church." As the kitchen and the bathroom are rated by statisticians as the most dangerous rooms in the house, so the church must surely be the most dangerous building in the community.

I do not mean that it is dangerous in quite the same way, of course, although it is possible to point to some famous—and infamous—people who have met violent deaths within its sacred precincts.

Students of British history will immediately think of Thomas Becket as the shining example who bears out my theory. They will recall that, in the days of Henry II there were two forces which were becoming, so the king thought, much too powerful. Those forces were the barons and the church. Henry considered the problem from every angle and, being what the historians call "a strong king," preferred to act rather than to think too long. Without further ado, he set about taming the barons who had enjoyed far too much power during "the nineteen long winters" of the reign of King Stephen. Bringing the headstrong barons into line was meat and drink to Henry II. He approached the task with gusto, and subdued the baronial power with almost indecent relish.

But the church was a different matter again. Whereas you can pull down the barons' castles and

limit their feudal powers, you must think twice about an open attack on the church. King Henry, however, was a man of infinite resource. While he met the barons head-on, he would deal with the church more subtly. Accordingly, he appointed Thomas Becket to the post of Archbishop of Canterbury. Now Thomas was no churchman. Quite the contrary, I am bound to admit. Never had there been a gayer courtier in Henry's court than Becket. Besides, he was Henry's closest and oldest friend. Even in adulthood, "They would play together like boys of one age" so one historian avers.

What a subtle move was this! This Becket, flamboyant, gay, witty, and loose-living, the Archbishop of Canterbury! What would he care for the church, as long as he possessed himself of its riches? Gladly, gaily, lightly, he accepted the post; the knight entered the church. It was the most dangerous thing that he had ever done, though he had no inkling of the jeopardy in which he placed himself. The fact that he had entered a dangerous place had not occurred to him. But in the church, Becket found, as all who enter the portals of a church must find, that he was exposing himself to the influence of the Spirit of the living God. Almost immediately that influence began to take effect, and the licentious, pleasure-loving courtier became an archbishop in deed and fact, as well as in name. Strongly he led the church, vigorously he threw himself into its exercises, staunchly he opposed the king's plans to bring the church under royal domination.

A present-day service being conducted in the historic Canterbury Cathedral, the building Thomas Becket found to be such a "dangerous place."



Eventually Henry, irked beyond endurance, drove Becket from the kingdom. For six weary years they quarrelled, the violent king, the crusading archbishop-in-exile. At length Henry relented and, on the understanding that bygones would be bygones, Becket was allowed to return. But the conscience of Thomas Becket would not allow him to countenance some of the things that had been going on in his absence. Immediately he began to set them to rights. Henry could bear it no longer. A passionate man at any time, even to flinging himself down on the floor in his towering rages, and biting the rushes which were then used instead of carpets, Henry, at the height of his fury was heard to shout, "Are there none of the cowards eating my bread who will rid me of this turbulent priest?"

It was enough. Four knights who heard the king immediately set off for Canterbury, found Becket in the Cathedral, and hacked him down as he stood by the steps of the altar. The church, need I point out, was the death of Thomas Becket. In that, it was a dangerous place. But it is not in causing physical death such as that of Becket that I regard the church as being dangerous, for the Master Himself has bidden us to "fear rather them that kill the soul." The church was dangerous in a significantly special sense to Becket

because it was there that he fell into the hands of God. It was in the church at his conversion that the old Thomas Becket died spiritually and the new man was born.

The church is dangerous in the sense that it is here one exposes himself to divine and holy influences which are foreign to the natural man. It is here that, most of all, a man is likely to fall into the hands of God. By the foolishness of preaching, by some sweetly silent influence, by a prayer powerfully and earnestly uttered, the Holy Spirit of the living God takes hold of a life and radically changes it.

It is, of course, gloriously possible that a man may experience these things far removed from any tabernacle made by the hand of man, but it is equally true that if you enter the house of God, you are very likely to meet Him there. And if you meet Him, your life, your thinking, your outlook, your vision, your personality, your attitudes, your very dress and habits will undergo marked and overwhelming changes. In that sense, the sacred precincts are as dangerous as they are holy.

Robert H. Parr

Cutting the Grass

★ A STORY FOR THE JUNIORS by

Lawrence Maxwell

"There," said father as lunch came to an end, "there are three shillings, and they will belong to three boys I know if the lawn at the back of the house is cut by the time I return from the office this afternoon." And so saying father laid three shillings on the table in front of his plate. "Aw, but, Dad," whined Gerry, "that grass is awfully long."

"And I've got several other things I'd planned to do this afternoon," said George.

"The grass certainly is long," said father. "That's why I want it cut. I was looking at it this morning. It's a disgrace to the family. I'd hate to find out what the neighbours must be thinking. And as for your plans, George, it surely won't take more than an hour for three husky boys to mow that small lawn, and then you can have the rest of the afternoon to yourself."

Father picked up the three shillings and put them in his pocket. "I do hope you'll not waste a lot of time. I expect to be home early from the office, and I'd love to see the lawn cut and trimmed when I get back."

With that he was gone.

"Might as well get at it right away," said Jim, who was the oldest.

"But it's going to be such a lot of work," sighed George.

"Then the sooner we start the better."

"You mow, then," said Gerry, "and George and I will trim the edges."

Jim agreed. He was older and a good deal larger and stronger than his brothers and really didn't mind taking the heavy end of the load. But alas, it was soon evident that mowing that lawn was going to be a much bigger job than even George had anticipated. The grass was much taller than anyone had thought; it was still wet from a recent rain; and the mower was old and blunt and unusually heavy.

The wheels slipped on the wet grass, the clippings matted together and choked the blades. Jim, for all his

strength, was exhausted after just a couple of cuts the length of the lawn.

"Let me try," said Gerry. But he was worn out after only half a length.

"Then let's see what I can do," said George. But he was the weakest of the brothers, and had to give up after just a few feet.

"I know," said Gerry. "How about Jim and I pushing together? That ought to do it."

It helped, no doubt about it. The two boys did about three lengths. But by then they were so fagged out they threw themselves down on the grass to rest.

Suddenly it dawned on them that at this rate they would never be done. Dad would be disappointed—and there would be no shillings handed out.

George came up smiling. "I've got it!" he said. "Wait here till I run to the house."

He returned moments later dragging a light rope. "We'll tie this on the axle at each end of the blades, then Gerry and I will pull while Jim pushes."

It was just what was needed. With everyone working together, the mower flew up and down the lawn.

"There's nothing like teamwork for getting things done!" said Gerry.

In next to no time the grass was cut, and the three boys tackled the edges. Using almost every imaginable cutting tool—hedge shears, grass shears, even an old pair of scissors—they soon had this job done too.

And none too soon! For scarcely had they put the tools away when they heard the sound of car tyres on the driveway gravel, and dad appeared around the corner of the house.

"What a wonderful job you've done!" he exclaimed. "This lawn hasn't looked so good in years!"

His hand went into his trousers pocket and there was a clinking sound that three grinning boys understood well.



YOUR

Bible Questions ANSWERED

IRON CHARIOTS

Judges 1:19 seems to suggest that God was unable to give Judah complete victory, because their enemies had chariots of iron. Were iron chariots too much for God? L.C.

The text reads: "And the Lord was with Judah: and He drave out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron." This Scripture merely means that Judah did not sufficiently trust God in order that He might do for them all He was prepared to do. Judah feared the chariots, and was afraid to engage in battle, although God had promised to be with them, and to give them victory as the reward of faith.

GOD'S THRONE

Could you explain when and why the colour of God's throne was changed from blue (Ezekiel 1:26) to white (Revelation 20:11)? F.C.

Prophetic visions abound in imagery. Both the "blue" and "white" colours referred to are probably symbolic. In the first passage we find five times such words as "likeness" and "appearance," the prophet thus indicating to us that what he saw was only a symbolic representation. The blue, of course, is the colour characteristically associated with heaven, whereas white in Revelation 20:11 seems to indicate the glory, purity, and perfect justice of God.

SON OF GOD—OR MAN?

John 3:16 and Luke 19:10 refer to Jesus as both the Son of God and the Son of man. Was He both these when He left heaven? D.T.R.

The Bible speaks to us in terms we can understand. Christ is also called "the everlasting Father." (Isaiah 9:6.) The title "Son" is used only to distinguish Him from other members of the Trinity, as the One who took human flesh and thus became the Son of man. In His great love, He has condescended to retain our human nature for ever. Thus, even at His second advent, He will be recognized as "the Son of Man." Acts 1:11 declares: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." See also Revelation 14:14.

Readers' Questions Should Be Addressed to

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COMMANDMENTS BROKEN

I have been told that the Ten Commandments cannot be altered. Did not God Himself alter the sixth commandment when He told the Israelites to make war and to utterly destroy such people as the Amalekites? J.E.

The sixth commandment declares "Thou shalt not kill," or as translated by many, "Thou shalt do no murder." It is the taking of human life with malicious intent that is here forbidden. God, as Sovereign of earth, could choose to punish wicked nations in whatever way He considered best. In the instance to which you refer, and in some other cases, God used the Israelites as His instrument of judgment. God informed Israel that He, and not they, was responsible for the death of such as the Amalekites, and He warned them that if they followed the example of depraved peoples, they also would perish. Deuteronomy 9:3-5 makes this clear: "Understand therefore this day, that the Lord thy God is He which goeth before thee: as a consuming fire He shall destroy them, and He shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee. . . . Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land: but for the wickedness of these nations the Lord thy God doth drive them out from before thee."

PROBLEMS FROM GENESIS

How was it possible to have light, growth, etc., before the Sun was made, as stated in Genesis 1? Was the serpent of Genesis 3 a snake? What is meant by "Dust shalt thou eat all the days of thy life"? V.W.

Light has ever been a visible form of energy, and frequently in Scripture it is used as a symbol of the divine Presence. It was the light of God's glory which first irradiated the earth before the rays of the sun shone forth. The serpent of Genesis 3 was certainly not a snake as we know it, because apparently it stood upright before the sentence was passed regarding its fu-

ture progression on its "belly." Apparently this creature was used by Satan as his medium, and God's subsequent decree became the means of reminding mankind of the Fall in Eden. See John 8:44; Romans 16:20; 2 Corinthians 11:3, 14. "Dust thou shalt eat" is a figurative expression indicating the subsequent lowly position of the serpent.

MENTAL TELEPATHY

Is mental telepathy of God or the devil? A.M.

The Scripture indicates that reading the thoughts of another is God's prerogative. "The Lord knoweth the thoughts of man" (Psalm 94:11). Inasmuch as Satan ever endeavours to counterfeit the works of God, such performances as you refer to are suspect. Only Divinity can truly say, "I know the things that come into your mind, every one of them." (Ezekiel 11:5.)

WHAT IS TRUTH?

In John 8:32 it says "and ye shall know the truth, and the truth shall make you free." How do we find this truth when there are over 250 religions in the world? D.T.R.

The true church of the last days is described in Revelation 14:12 as follows: "Here are they that keep the commandments of God, and the faith [teachings] of Jesus." When you discover a people who observe the Ten Commandments of God from the Old Testament, and all the teachings of Jesus from the New Testament—then your search will be over. Such a people will keep the seventh-day Sabbath of the fourth commandment, practise baptism by immersion, and believe in the soon return of Jesus. See Exodus 20:8-11; Matthew 3:16; 28:19; John 14:1-3; Matthew 24. Besides these things, they will love the Word of God and be striving to reflect God's own holy character. See John 14:23; 13:35. Above all, remember the words of Jesus—"I am the Way, the Truth, and the Life." (John 14:6.)

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