


Signs



OF THE
TIMES

FEBRUARY
1964



★ "True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service."

—Ellen G. White.

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

Many and novel have been the means adopted by people to beat those "blue days" which afflict us all. On page 5 you can read how a cripple learned the secret of inner peace and contentment.

A question which is being discussed on widely differing levels, is the one asked by J. A. McMillan on page 6, "What Is God Like?" This article discusses how finite man can understand an infinite, eternal being.

Said one taciturn character: "My face—I do not mind it, for I am behind it. It's folk in front that get the jar!" From a recent experience in Suva, Fiji, M. M. Stewart writes on page 8 concerning "What Your Face Reveals."

Another interesting and thought-provoking article on the current ecumenical scene comes from the pen of Raymond F. Cottrell, entitled, "Will the Bible Reunite Christendom?" See page 10 for a discussion of the only way in which the dream of Christian unity can be realized.

In our editorial comment on "Christianity and Cigarettes" on page 4, we touch on a topic which is developed at greater length on page 16. The Bible concept of the believers' bodies being the temple of God is one which is not frequently thought of these days. Godfrey T. Anderson writes convincingly on this theme.

From his vantage point in London, W. L. Emerson surveys the deepening moral chaos which is evident on every hand, and asks the question, "Have we passed the point of no return?" Read his appraisal of today's happenings on page 20.

Is there a somewhat fractious teen-ager in your house, and you wonder what will be the outcome of this turbulent period? Evelyn Witter writes concerning just such a situation on page 22. We hope your problem solves itself just as happily.

OUR COVER PICTURE

In our younger days we used to sing about "Red Sails in the Sunset." Today's sails are multi-hued and its craft oddly shaped. A Melbourne bayside scene captured by Signs staff-member, Dorothy Ward.

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Page One

The March of Events



"LAKONIA" DISASTER. Nearly one hundred people lost their lives when the liner "Lakonia" caught fire in the Atlantic 180 miles north of Madeira. A salvage tug later took her in tow, but she sank before reaching port.

One Protestant Voice

WHEN AN IDEA is being promoted enthusiastically by a number of responsible individuals or organizations, many folk take it for granted that what is being promoted is in the best interests of all concerned. Nothing succeeds like success, so, without weighing the issues involved, more and more jump on the band wagon. There is a very real danger that the thinking of many otherwise sincere and cautious individuals is on this level when it comes to the popular church unity movement which seems to gain momentum from day to day.

Ask some who openly espouse this cause as to the real or imagined advantages which will follow in the wake of its accomplishment and in many cases there will be a meaningful silence. After recovering from the surprise of discovering that there are those who look on the whole idea of church unity with grave misgivings, its advocates usually advance the one reason which in their opinion justifies any sacrifices involved in achieving the final goal: it will enable Protestantism to speak with one authoritative voice.

In editorial comment on the desirability or advisability of this aim, the progressive, undenominational *Christian Century* recently said:

"The nature of Christianity, as Protestants understand it, precludes regimentation of opinion, ideological uniformity, a single 'party line.' It rules out the possibility that American Protestantism will, in the foreseeable future, ever speak through a single authoritative voice. But this is an asset, not a liability. The truth is better served by an order of freedom which summons every opinion to step forward and try its merits be-

fore the judgment bar of mankind. This is not a rationalization of anarchy nor an excuse for chaos. Opinion must be responsible as well as free. Men are required not merely to 'sound off' but to identify themselves with the truth as they see it. From the clash of opposing views and interests, the truth emerges, and God's will is done."

This is a view which these days is being expressed all too infrequently. There is much about the current ecumenical movement which should give the individual Christian much pause for thought. While warning that it would be nothing short of intolerable presumption on the part of any human organization to claim to be the voice of God, the *Christian Century* went on to state that "we must nevertheless assert with humility our high and awesome calling to speak in time as a voice of the Eternal."

"Our mission," it said, "is that of self-criticism without cynicism or despair, since God lives. It is to deal searchingly and intelligently, and with fidelity to the gospel, with the points where fateful choices are being made, not only in politics and economics but also in art and education and culture. It is to risk making mistakes in order to share in the doubt and pain of decision-making, to be willing to fail miserably if only Christ be served where He is being challenged most dangerously."

The editorial then concludes with words which could be pondered with profit: "One Protestant voice? Not one, but many! If our dialogues and debates convey the impression of a multiplicity of sounds, with melodically independent and individual parts or voices, we still can give forth simultaneously in contrapuntal harmonies, to the greater glory of God." R.C.P.

A Century of Bible Translations

THE TWENTIETH CENTURY could well go down in history as the century of Bible translations. While the well-loved King James Version holds its position as the world's best-selling book, and the Bible Societies circulate millions of copies of Scriptures and portions, additional millions of copies of new translations are also selling.

In the earlier years of this century Moffatt's translation enjoyed wide distribution. Now sales of the newer versions, the Revised Standard, J. B. Phillips' translation, and the New English Bible, are soaring.

While all Bible-lovers rejoice at the increasing sales of the Sacred Scriptures, they are troubled that this outward popularity leaves so little impact on the lives of the great majority of people. Said the editor of *Christianity Today*:

"This is a day when modern literature and entertainment deal with the great questions of human life and destiny as if the Bible had never been written and as if the Ten Commandments and the ethics of the New Testament were unknown."

A welcome contrast is seen in the mission field among mission bodies that take the Bible as the rule of faith and practice. Here natives whose lives had been haunted by fear and degraded by vice and disease are now radiant Christians whose orderly and hygienic villages and whose positive and joyful witness are in marked contrast to their erstwhile heathen lives.

It is the Bible that has made the difference. "The entrance of Thy words giveth light: it giveth understanding unto the simple."

The simple fact is that it is not enough to buy the new Bible translations and have them on display on our bookshelves. Nor is it enough to read these translations as literary classics, and engage in learned argument over the turn of a phrase.

The Bible must be accepted as the living and authoritative Word of God, and the life must be ordered

Part of the long queues waiting for passes to cross from West to East Berlin. When "The Wall" was opened at Christmas to allow West Berliners to visit friends and relatives in the East, some 1,250,000 gladly ended the two and a half years' separation.



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by its principles of truth and righteousness. Important and far-reaching as are the effects of these newer Bible translations, we believe that of even greater importance is the translation of the high and holy principles of the Scriptures into human lives, so that honour, purity, integrity, kindness, and love are seen where before were greed and selfishness.

As by the creative power of His spoken Word, the Creator called the worlds into existence, so by the creative power of His written Word the Saviour brings a new life into being. We are "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter 1:23.

By accepting the "exceeding great and precious promises" we become "partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

This is the Bible translation that will convince the unbeliever—the outworking of divine power in human lives.

M.M.H.

Security—Where?

VICTORIA'S greatest ever wheat harvest has posed the problems of transport and storage. Eight thousand more railway trucks than the estimated 30,000 were needed, and emergency transport of all kinds was called into action to move the crop. Then the silos were unable to take the waiting grain, and in some places the wheat had to be dumped in a great pile on the open ground while awaiting transport and storage.

But while the farmers and wheat authorities are rejoicing at the bountiful yield and planning greatly enlarged storage space, let them not forget Christ's parable of the successful farmer, who at the end of an overflowing harvest, planned to pull down his barns and build greater, that he might enjoy the proceeds of his labour.

We need ever to remember that we are stewards, not outright owners, of God's bounty, and as such we have a responsibility to those in need. In the past, Australia has sent shiploads of wheat to countries stricken by famine and disaster, and in doing this there is greater blessing than in hoarding for gain.

In recent weeks it has been revealed that the losses of the Reid Murray Company exceed £20,000,000 for the year ending August, 1963. It is the largest loss ever incurred by an Australian company. Many investors, seeking security for their savings, had entrusted their savings to this company, which appeared to be safe and dependable.

We turn again to our Lord's wise and kind advice, and find that He warns against hoarding for ourselves, and suggests that we would be wise to invest our money in the bank of heaven by generous giving to relieve human need.

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33, 34.

This is the way of peace of mind, when our possessions are safe in the keeping of our heavenly Father.

M.M.H.

Christianity and Cigarettes

NO MATTER what the issue is, one usually is able to quote an aphorism to emphasize the point one wishes to make. The one we have in mind at the moment is: "Familiarity breeds contempt." Let us illustrate. Look for a moment at the disastrous toll of the road. During the holiday period between December 21 and January 2, 127 were killed on Australian roads, twelve more than last year. In addition more than three thousand were injured in road accidents.

One would think that such shocking statistics would induce all road users to exercise extreme caution, but so familiar have we become with the toll of the road that largely we look upon accidents as something which happen only to "other people." In similar vein we could list numerous social problems which should seriously concern the public conscience, but which, if not viewed with actual contempt, are accepted with unconcern, despite their frequent public ventilation.

When first it was clearly established that there was an incontrovertible link between cigarette smoking and lung cancer, there was an immediate and quite spectacular consumer reaction. Cigarette sales dropped dramatically. But as the months have lengthened into years, we seem to have become familiar with the problem, and despite the most painstaking scientific research which has served only to verify and amplify the earlier warnings, cigarette sales now have grown in volume until they have far passed the previous all-time-high.

For over a hundred years Seventh-day Adventists have conducted an active campaign against smoking, along with other physically harmful practices, and for this were branded by many as "wowsers." Quite apart from religious considerations however, medical science

has vindicated the wisdom of refraining from smoking. Of late the public press, and popular magazines such as the *Readers' Digest*, have openly campaigned against cigarette smoking in view of the serious health hazard it has proved to be.

This has led many thoughtful folk to question whether there was a truly Christian approach to this problem. For many years the traditional Christian view has been either that in the full exercise of Christian liberty smoking was an optional practice to be followed or given up according to the dictates of the individual conscience, or that it equated smoking with other forms of "worldliness" and thus ruled it out for the dedicated Christian.

The mounting volume of evidence indicting the carcinogens in cigarette smoke as a causative factor in lung cancer, which disease currently is reaching epidemic proportions, has led many sincere Christians to re-think their approach to this question, and to realize that the Adventist stand is not far wrong. This stand is based purely on the Scriptural principle of stewardship of the body. Many are agreeing with us that the God who gives us our bodies also requires an account of how we have used them.

"Smoking is just an expensive way of attaining an early death," said Mr. R. Potter, executive officer of the British Empire Cancer Campaign Society. God has plans for each of His children which involve their highest possible development. He desires that their influence be always a positive power for good.

Note the challenge: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 6:19; 3:17. What now is your attitude to the smoking habit?

R.C.P.

★ (Left) Three-year-old Prince Hiro enjoyed his ride on the model railway when with his mother, Crown Princess Michiko of Japan, he visited the Ueno Zoo in Tokyo. ★ (Right) A new island was born when a volcano erupted on the bed of the ocean about three miles from the Vestmanna Islands off the south coast of Iceland. The new island (some 130 feet in height and 1,500 feet in length) was still obscured by smoke and steam when the Icelandic coast-guard ship "Albert" paid it a visit.



I HADN'T SEEN MY FRIEND for some time, as we did not live in the same town. But I had heard of her stroke that had put her in a wheelchair for life.

This in no way seemed in character with Mollie. Her energy and enthusiasm had been her charm. I could not imagine her inactive or subdued, and now that I had the chance to see her again I rather dreaded it.

But I needn't have had a single worry. The grey-haired, smiling woman I embraced was still charged with an elusive, magical something. Even on paralysed legs her gay spirit marched on. Relieved, I spoke of how wonderful it was to find her fundamentally unchanged. She laughed as she motioned me to a chair near her.

"That's my Glad Day showing," she said. "When I first got sick I was so resentful and despondent I made everyone around me miserable, and I couldn't have been more unhappy myself. One day I was reading my Bible and came, quite accidentally, to the place where Paul told the Philippians what to think about. Right then I knew what was wrong with me. I wasn't thinking properly."

She took her Bible from a low stand at her side and read aloud these words: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Philippians 4: 8.

She laid her Bible aside, took off her glasses, smiled at me, then, to my surprise, started talking about a farmer.

"Now take a farmer," she said; "if he knows his soil and what is best adapted to it, he has an advantage. If he knows what sort of fertilizer is needed to make it more productive he has a still greater advantage. But the one thing that even the most illiterate farmer knows is that when he plants corn, corn will come up—not cotton. That's what I had failed to learn in all my active life. It took a wheelchair to teach me that thoughts are seeds planted in our lives and that



The GLAD DAY

they, too, bring back sure returns. Mental seeds are governed by the same laws that govern physical seed. 'Whatsoever a man soweth, that shall he also reap,' is true mentally as well as physically and spiritually."

I nodded encouragingly. I didn't know where the conversation was really leading, but I didn't want it to stop.

"So," Mollie went on, "I decided to be a wheelchair gardener and carefully plant the seeds I wanted to grow and flourish in my life. Knowing I couldn't change my whole life overnight, I set aside Wednesday of each week for my seed planting. I called it my Glad Day. On that day I refused to let anything stay with me that was not conducive to joy and praise. I refused to dwell on thoughts that were peace-destroying, disease-producing, or success-defeating."

She looked at me with twinkling eyes. "Do you remember that old song, 'There is never a day so sunny but a little cloud appears'?"

I nodded. "Well, I changed that song to 'There is never a day so cloudy but a little light appears,' and the more I looked for that condition the more I found it. The way to be glad is not to think about what we have not, but what we have. It may be little—so little that it seems not to be adequate—but I learned to be thankful and glad for it anyway."

She took my hand in hers and patted it as she went on. "It was only when I realized what I was reaping from my Glad Day that I woke up to the importance of thoughts and the law governing them. I realized that the unkind thoughts I'd had towards others were hurting me more than they were hurting them. Then I started being more careful, for I could not afford to hurt and deplete myself. I found that my destructive thoughts not only hurt my mind and spirit but they made me sick, and that constructive ones not only freed my mind and made me less despondent and grouchy but actually made me stronger in body, too."

"When these things gradually dawned on me I became convinced that from my Glad Day I was reaping a great

HOW TO FIND Peace and Contentment When Things Go Wrong

★ DOROTHY C. SMITH

harvest; that it was enriching my whole life. I meditated about the dividends it was paying me—because it's folly to invest in anything material or mental, unless that thing pays good dividends. There was so much I could trace to that glad note in my life and the seeds I was planting in it that I extended my Glad Day to two a week and then to three. Today you see what they have wrought. My Glad Days have rebuilt my life. They have taught me discipline, widened my horizon, and given me a new understanding of life."

Mollie sighed softly, then shook her head. "It's a simple plan," she said, "but a sure one."

As I left my friend I felt uplifted and refreshed, but at the same time ashamed. I had gone in feeling sorry for her and had come away marvelling at her rich harvest from well-planted seed.

I looked around me with a new awareness as I walked back to my hotel. The sun was warm and bright, the sky was clear and blue, the trees were a flaming proclamation of autumn. The people I met smiled in a friendly way. The whole world seemed to sing, "This is the day which the Lord hath made; we will rejoice and be glad in it." Psalm 118: 24.

I then decided to set apart my Glad Days, too.



WHAT IS *God* LIKE?

THIS IS NO NEW QUESTION, for Isaiah posed it over two millenniums ago. "To whom then will ye liken God? or what likeness will ye compare unto Him?" Isaiah 40:18.

A visit to any national museum will provide varied answers. Men have created gods in their own image. The results have been pathetic, revolting caricatures of God. Over and over again it has been demonstrated that man, by his own unaided efforts, cannot discover God. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" Job 11:7.

Fenton's translation reads,

"Can you find out God by research,
Though intently you seek the Most High?
Mount to heaven! Yet what can you do?
Explore then the grave,—What is found?
He extends beyond limits of earth,
And further than stretches the sea;—
If He turns, and decides, and proclaims,
Who then can resist to His will?" Job 11:7-10.

Just as a circle has no beginning and no end, so God is "the high and lofty One that inhabiteth eternity." Isaiah 57:15. He is without beginning of days or length of years.

"Age after age, Lord, Thou hast been our home;
from all eternity Thou hast been God,
ere ever hills were born,
ere ever earth and world were made."

Psalm 90:1, 2, Moffatt.

The Bible does not offer any definition of God, because God is beyond definition. But it reveals Him as Creator, Preserver, and Redeemer of mankind. The God whom Jesus unfolded is a God of power, pity, and compassion, of light and love, of grace and goodness.

An agnostic lay dying. He called his weeping child to his bedside and asked her to read to him the one text that hung on his wall. It contained a summary of his life's philosophy: GOD IS NOWHERE. The little girl began to read: "G-O-D: God; I-S: is; N-O-W: now; H-E-R-E: here. God is now here," she repeated. The mistake of the child led to her father's conversion.

Our understanding of the design, skill, and complexity of the universe grows daily. We marvel at the power and majesty of the Creator of all these things. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? said the Lord. Do not I fill heaven and earth? saith the Lord." Jeremiah 23:23, 24.

In the Holy Scriptures we find a revelation of God that satisfies every need of the human heart. First of all He is revealed to us as Creator. "In the beginning God created." Genesis 1:1. The Lord reiterates the claim, "I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm." Jeremiah 27:5.

If we visit a home where the owner is absent we can draw a fairly accurate picture of the kind of person who lives there. If he was the designer and builder of the house, we can estimate something of his skill and ability. The books on his library shelves will indicate something of his literary tastes and the range of his intellect. The musical instruments in the home will reveal his aesthetic tastes. The layout of the kitchen will show something of his thoughtfulness and consideration for those who cater to his physical needs.

So the world we live in gives some indication of the kind of God whom we are called upon to worship. "O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God." Psalm 95:6, 7.

The Gospel of John begins with words reminiscent of Genesis. "In the beginning was the Word, and the

Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that hath been made." John 1:1-3, R.V.

The apostles also stressed this close connection that existed between their Lord and the original act of creation. "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him." Colossians 1:16, R.V.

How can finite man understand an Infinite, Eternal Being?

★ J. A. McMILLAN

In our search for a true understanding of God, we come face to face with this stupendous claim that God is not only the Creator, Maker of heaven and earth, but that He entered human experience in order to make Himself known to us in human terms. "God . . . hath . . . spoken unto us by His Son, . . . by whom also He made the worlds." Hebrews 1:1, 2.

Here is the background from which Jesus spoke about God with such authority and finality. He is the full revelation of the character of God to the human race. "At varying intervals and in varied fashions God spoke of old to our fathers by the prophets; but at the close of these times He has spoken to us by a Son, whom He appointed heir to everything." Hebrews 1:1, 2, Schofield.

The incarnation of Jesus Christ was necessary in order that God might reveal Himself to our human understanding. We could not, with our finite minds, comprehend the things of God, "but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2:10, 11.

Though enjoying the fullness of divine glory with the Father, Jesus consented to come to earth in order to make God known in a more intimate way to humanity. "And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth." John 1:14, R.V.

To the question, then, "To whom will ye liken God?" the answer of Jesus is both clear and explicit. "He that hath seen Me hath seen the Father." John 14:9. Here is the end of the search for a true knowledge of God. "If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him." Verse 7. If we reject

this claim, then we join the hopeless throng of agnostics who insist that God is unknowable. On the other hand, if we believe the claims of Christ, then we accept "the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16.

When Moses desired to see the glory of God, "the Lord passed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Exodus 34:6, 7. Here indeed were the gracious attributes of a loving and benevolent Deity. But in the life and ministry of Jesus of Nazareth, these attributes were personally portrayed. He could rightly claim, "I proceeded forth and came from God; neither came I of Myself, but He sent Me." John 8:42.

Our Lord Jesus Christ, then, reveals God, not as an article of faith, but as the object of faith. Isaiah had pictured God as the One who would "feed His flock like a shepherd." Isaiah 40:11. Jesus took up this bold imagery and declared, "I am the Good Shepherd: the good shepherd giveth his life for the sheep." John 10:11. This identity of person and purpose finds expression in the words, "I and My Father are one." Verse 30.

O love of God, how strong and true!
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought.

We read Thee best in Him who came
To bear for us the cross of shame;
Sent by the Father from on high,
Our life to live, our death to die.

—Horatius Bonar.

Our Lord revealed the Father, not by definition or by creed, but by intimate and imperishable stories. There was the father in the story of the prodigal son. He loved the wayward son, and equally the hard-hearted and self-righteous brother. God loves the unrighteous sinner and the self-righteous saint. Jesus said that God was like that. He sends His bounties on the just and the unjust. With Him there is no partiality. He stands ready to welcome home every repentant soul who turns to Him.

A reading of the Gospels prepares the heart to adore "the God and Father of our Lord Jesus Christ." If Jesus was the human embodiment of God, then God is compassionate and merciful. He is full of love for erring and sinful beings. He hates sin and hypocrisy, but loves the sinner and yearns to deliver him from his chains. He bestows the more abundant life, encircling the soul with an atmosphere of grace.

Accepting Jesus by faith, we become God's sons, adopted into the family of heaven. "We know that the Son of God has come and given us understanding to know Him who is real; indeed, we are in Him who is real, since we are in His Son Jesus Christ. This is the true God, this is eternal life. My children, be on the watch against false gods." 1 John 5:20, 21, N.E.B.



What YOUR FACE REVEALS

✱ By M. M. Stewart

ILLUSTRATION: Ratu Rakai, ex-prisoner,
Suva, Fiji. (Photo, 1963, by M. M. Stewart.)

A FEW MONTHS AGO a prisoner in Fiji's Suva gaol, whose life had been transformed through the study of the Voice of Prophecy Bible Correspondence Course, strode towards the massive gate. There was a confidence in his step, for, was not this the day of his release? And outside was there not somebody on whom he knew he could rely to be a friend and helper, even though they had not yet met?

The prisoner's confidence was not misplaced, for outside stood a Seventh-day Adventist minister, Pastor Saimoni Vula. Though there were a number of others present on both sides as the great gates swung wide, Pastor Saimoni and the ex-prisoner Ratu (chief) instinctively were drawn to each other. There was no hesitation, no difficulty in identification. Recently I talked with both of these men, and asked how each was so sure he had found "his man." The reply was spontaneous: "I could tell by his face!"

That explanation set me thinking long and earnestly about the words of the eminent scientist, Dr. Alexis Carrel, who stated:

"Each man bears on his face the description of his body and his soul.

"Unwittingly, the visage becomes more and more pregnant with the feelings, the appetites, and the aspiration of the whole being.

"In this open book one can read not only the vices, virtues, the intelligence, the stupidity, the most carefully concealed habits of an individual, but also the constitution of the body, and his tendencies to organic or mental diseases."

One does not have to be a skilled psychologist to be able to read much of what is revealed in this open book, therefore this poignant question intrudes: What does *your* face reveal of Christianity? What a shock one gets sometimes to stand aside and watch oneself go by: to think of oneself as "he" instead of "I."

It happened to Kenneth Collins, and he was honest and frank enough to write exactly what he saw, as he, already late for an appointment, hurried to a railway ticket counter.

"I rushed to a subway change booth and slapped a dime on the counter. I waited a long time (fully ten seconds), and then looked up to see the cause of the delay. I stared squarely into a face bearing one of the ugliest expressions I've ever seen. I'd done nothing to warrant any nickle changer's looking at me like that, and I said sharply: 'Come on. Give me two nickles. Don't stare at me like that.' It was only after I had spoken that I became aware that the hostile countenance glaring at me was my own face, reflected in the

glass front of the empty booth. When the initial shock had worn off, I realized with a start that I had been privileged to see myself as I appeared to others. That incident was a turning point in my life. Many times since then, I've checked a hasty impulse to be unpleasant by recalling that face in the glass."

It was Robbie Burns who cried out in his Scottish brogue:

"Oh, wud some power the giftie gie us,
To see oursel's as ithers see us,
It would frae mony a blunder free us,
An' foolish notion.
What airs in gait an' grace would lea' us,
Aye, an' e'en devotion."

But, you say: "I can't help nor change that with which I was born." That is only a part truth; for while we could not determine what characteristics we should receive at birth, the power to develop, alter, and glorify our physiognomy is largely within our own hands. Who, for example, could doubt the change for the better after seeing the face of the Fijian Ratu before and after his imprisonment? What made the difference? He now was serving a new Master, and "He could not be hid." Indeed, "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.

It was Billy Sunday who said: "Give God your face and He'll put His shine on it."

It is possible, no matter what we were given at birth, to be changed from glory to glory into the Divine image. (See 2 Corinthians 3:18.) How is this accomplished? "By beholding we become changed."

How truly and how often this has been demonstrated in the faces of those who have been long and happily married, and with children adopted by loving foster parents. How alike so many become! It is not merely coincidence.

It is so important that our faces should reflect our religion. The hopes, the joys, the aspirations of every Christian should be reflected right there. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16), was Christ's exhortation.

"Lamps do not talk but they shine. A lighthouse beats no gong; it sounds no drum; and yet far over the waters its friendly spark is seen by the mariner." So let our faces reflect our faith. Your face may be the only beacon some voyager on life's ocean will ever see. What is the Christian faith according to you? What does your face reveal?

God

ALL in ALL

CHARLES E. WENIGER

THE WORDS were few and simple—only a sentence in length, but, it seemed to me, wonderfully comprehensive. They were part of a brief benediction at the inauguration of a president in a large university.

"Eternal God," the director of religious activities prayed, "be within us to refresh us, around us to protect us, before us to guide us, above us to bless us, and beneath us to uphold us."

"Within us." This was the indwelling that Jesus promised in His prayer as He was about to leave His disciples that last Thursday night. "I in them," He prayed, "and Thou in Me, . . . that the love wherewith Thou hast loved Me may be in them, and I in them." John 17:23-26. This is *refreshment*.

"Around us." "The angel of the Lord," sang the psalmist, "encampeth round about them that fear Him, and delivereth them." Psalm 34:7. This is *protection*.

"Before us." It is written of the Exodus journeyings that "the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night." Exodus 13:21. This is *guidance*.

"Above us." "For Thou, Lord, art high above all the earth." Psalm 97:9. At the dedication of the temple, Solomon prayed that the Lord would hear the prayers of His people, from heaven His dwelling place, repeating the petition eight times, and send them forgiveness and strength to meet their daily need. 1 Kings 8. This indeed is *blessing*.

"Beneath us." "The eternal God is thy refuge, and underneath are the everlasting arms." Deuteronomy 33:27. It was Moses speaking, in his farewell to Israel, committing his people into God's keeping. This is *upholding*.

God—within us, around us, before us, above us, beneath us—surely, this is the length and breadth and the height of God's love.

What more could we wish?
What more do we need?



WILL THE BIBLE Reunite Christendom?

HOW ALONE THE DREAM OF CHRISTIAN UNITY CAN BE REALIZED

THE MOST SIGNIFICANT FACT that emerged from the first session of Vatican Council II is that the liberal wing of the Catholic Church has wrested the helm of Peter's bark (as Roman theologians like to call their church) from the hands of the archconservative Roman Curia, and is preparing to take charge of it. For the first time in history the liberal-minded bishops found themselves in the majority and united in their determination to modernize the church. Even more important, the late Pope John was clearly on their side. While the council was in session he gave as his chief reason for convoking it, the desire "to let some fresh air into the church"—by which, as a French bishop explained, he meant most particularly the Curia, in which opposition to reform and renewal centres.

Newsweek for March 11, 1963, reported that the Roman Catholic prelates of Germany and the Netherlands, meeting at Munich in March to lay plans for the re-opening of the council, decided to "stand as a bloc against the conservative wing of the church, led by Rome's Alfredo Cardinal Ottaviani." Apparently the bark of Peter is in process of tacking about for a historic change in course.

Little wonder that the January *Reader's Digest* characterized Vatican Council II as probably the "most significant religious conclave" in all history. *Time* magazine spoke of it as "the beginning of a revolution in Christianity," and as assuring the end of the division that has "dissipated the Christian message" for four centuries. Protestant columnist Dr. Robert McAfee Brown similarly observed in the Catholic bi-weekly *Commonweal* that "the four-hundred-year cold war which has ravaged Christendom since the Reformation is rapidly coming to an end." Father Francis X. Murphy closed his appraisal of the council in *America* for March 9 with the comment: "The Church is now moving in a new direction. For having brought this about, Pope John will surely go down in history not merely as Man of the Year [as *Time* magazine honoured him] but as Pope of the Millennium."

At the Council of Trent four centuries ago the Catholic Church donned heavy mediæval armour to defend itself against the onslaughts of Protestantism. Ever since that time its posture has been fundamentally defensive and anti-Protestant. But to the advocates

Raymond F. Cottrell

of reform this centuries-old negative attitude constitutes the chief remaining barrier to the re-union of Christendom under the jurisdiction of Rome. They believe that the time has come for the church to abandon this archaic armour and put on an ecclesiastical space-age suit appropriate to the new crusade for Christian unity.

The Bible and Reunion

In his encyclical convoking Vatican Council II, Pope John said that his "compelling motive" was the desire to pave the way for the reunion of Christendom. The Catholic plan to make the Bible the bridge by which the "separated brethren" can return to Rome, permeates contemporary Catholic ecumenical literature. Writing in *America*, Jesuit Father Walter M. Abbott observes that the traditional Catholic invitation to Protestants to return to the "mother church" renders them, "depending on their dispositions, fearful, reserved, angry, disdainful." But the Bible, he says, is "a bond" of unity, and "we impress them and draw them when we propose to go to the Bible together. Protestants cannot reject an approach through the Bible. . . . In fostering and spreading knowledge of the Bible we support the surest way to the heart of the Protestants."

Heretofore Catholics seemed to fear the Bible as if it was a Protestant decoy certain to lead unwary Catholics astray, but today they are hard at work presenting it to the world as a Catholic book and encouraging its study, convinced that they will thereby greatly multiply converts to Catholicism. According to the 1963 annual edition of *At-ONE-ment*, published by the Franciscan Friars of the Atonement on behalf of Christian unity, the supreme objective of the Catholic Church in the United States is "to make our land altogether Catholic." The current Catholic interest in the Bible seems certain to hasten the day when Cardinal Bea's ecumenical dream of "one family" of 900,000,000 Christians around the world will come true. One Protestant spokesman, more optimistic than most, envisions a "single family of Christians" during our lifetime.

There are already many evidences of how the Bible is being made a bond of union. In 1960 and 1961, for example, Protestant-Catholic teams sponsored by the Netherlands Bible Society and the Catholic Bible Society went from door to door in The Hague and other

Dutch cities distributing whole Bibles, New Testaments, and smaller portions. In March of this year nearly 2,000 Protestants and Catholics, again in teams of two, conducted a "lighting campaign" in which they called at some 80,000 homes in Utrecht. At each door they left a pamphlet entitled, "Why the Bible?" written by a former editor of the American Bible Society's *Bible Society Record*. The objective of this visitation crusade was to stimulate interest in the Bible and to foster a better understanding of it. Mass distribution of the booklet had already been made in Amsterdam and Haarlam.

Current trends have also brought Protestant and Catholic Biblical scholars very close together. Jesuit scholar Robert North of the Pontifical Biblical Institute in Jerusalem calls Biblical studies the "formula of unity." Of the increasing agreement between the two branches of Western Christendom, the Protestant *Christian Century* comments: "Today we can often tell only by the *Imprimatur* whether a scientific publication dealing with Scripture stems from a Roman Catholic or a Protestant source." In his recent book entitled *The Riddle of Roman Catholicism*, Jaroslav Pelikan, a Lutheran, notes that "in areas like textual study the gap has been virtually closed, and in other areas it is becoming narrower all the time." The *Catholic Biblical Quarterly* comments that scholars of "moderate" views "have reached a substantial agreement on principles, methods, and conclusions of Biblical scholarship, whatever their religious affiliations may be." Protestant and Catholic Biblical scholars are now co-operating and pooling their efforts on many fronts, writing for each other's scholarly journals, and exchanging delegates to each other's professional meetings.

Both Catholic and Protestant scholars are now seriously proposing a common Bible translation for use by both branches of English-speaking Christendom. Father Walter M. Abbott believes such a project to be feasible "precisely because Protestant and Catholic scholars"

have already "come to such substantial agreement about the objective facts of the ancient languages used in the Bible." In England, France, and the Netherlands joint Protestant-Catholic translation committees are at work on, or have already completed, translations of the Bible or the New Testament. Jesuit scholars in England have expressed willingness to accept either the Revised Standard Version or the New English Bible as a common Bible. The recent Catholic Confraternity translation and the Protestant Revised Standard Version often prove to be practically interchangeable. Father Abbott, however, believes that a new translation being prepared under the direction of William F. Allbright and David Noel Freedman is a more likely candidate for the title of "common Bible" for the English-speaking world.

In summary, we find that four significant developments have been proceeding side by side: (1) a profound and widespread awakening within the Catholic Church with respect to the Bible, (2) a veritable battle between liberal and conservative Catholic scholars over the relation between Scripture and tradition and over the use of literary criticism and other modern tools of Bible study, (3) a practical meeting of minds between liberal Protestant and Catholic scholars as to the sense and import of Scripture, and (4) actual co-operation between Protestants and Catholics in several areas of Bible study and circulation.

Strange to say, liberal Catholic Biblical scholars appear to be much closer to their Protestant counterparts in spirit, method, and attitude toward the Bible than they are to their fellow Catholics of the conservative wing. To be sure, they do not reject tradition outright, but they assign it a role somewhat subordinate to the Bible. Conversely, Protestant scholars are exalting philosophical speculation above the Bible and are taking a new interest in tradition.

The Conservative Protestant View

What is the import of these trends for the conservative Protestant, who still believes the Bible to be the Christian's infallible authority in matters of belief and conduct? On first thought, we may be inclined to rejoice at the new Catholic interest in the Bible, on the basis that any serious attention to God's Book must be preferable to the sorry fate it has usually suffered at the hands of Catholic theologians and inquisitors down through the centuries. But conservative Protestantism actually has no more in common with the new, liberal Catholic "Bible men" than it does with conservative Catholic dogmatic theologians. While paying lip service to the Bible, the first group actually deals with it as essentially a human product. The second affirms belief in its divine inspiration, but depreciates and nullifies its message by subjecting it to the supposedly infallible teaching authority of the church.

Actually, the conservative Protestant has no more to choose from between Catholic liberals and conservatives than a sailor would have between the rocks of Scylla and the whirlpool of Charybdis. Both effectively deprive the Bible of its unique character as God's message to men and as the Christian's supreme authority in faith and morals. Each, in his own way, stands as judge over the Bible and exalts human authority above it, the first by its appeal to modern critical scholarship



and the second by its appeal to tradition. Both effectively reject the Bible as a "living and active" force, competent in its own right to judge "the thoughts and intentions of the heart." Both, in effect, deny that "all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work." Hebrews 4:12, R.S.V.; 2 Timothy 3:16, 17, R.S.V.

While informed conservative Protestants acknowledge the human element in Scripture, they also recognize it to be God's voice inviting men to find salvation in Jesus Christ. "No prophecy ever came by the impulse of man, but men *moved by the Holy Spirit* spoke from God." 2 Peter 1:21, R.S.V. Conservative Protestants believe the Scripture—God's Word *written*—to be a perfect union of the divine and human elements, even as Christ, the *living* Word, is the divine-human Son of God.

Rome's claim that the Bible is authoritative only because she has declared it to be so, conflicts strangely with her further claim—vital to her very existence—that the pope's authority is based on certain passages of Scripture (especially Matthew 16:18, 19 and John 21:15-17) as interpreted by the church. Protestants would like to know how the Bible can derive its authority from the church, and the church at the same time derive its authority from the Bible. How can the church be superior to the Bible, as Catholics claim, yet derive its authority from the Bible? To the Protestant this process of logic has the appearance of reasoning in a vicious circle!

The Church of Rome claims a monopolistic proprietary jurisdiction over the Bible. It claims to have produced the Bible, particularly the New Testament, and to have determined what books it should contain. But Protestants ask: If, indeed, the Church of Rome produced the Bible, why is it that at so many vital points Catholic teachings and practice are so completely irreconcilable with those set forth in the Bible? If the Bible was produced by inspired Catholic writers, as they claim, why did these writers not present a picture of the gospel that accords more closely with what the church teaches and practises? Why does the Bible condemn, or remain silent about, so many things the Catholic Church not only approves, but requires, and why does the church contradict so many things clearly set forth in the Bible?

Furthermore, if the Bible is, indeed, a *Catholic* book, why has the church throughout most of its history forbidden its members to read or even to own copies of it, refused to permit its translation into the vernacular, destroyed copies confiscated from its own members, and often burned at the stake those in whose possession they were found? Until very recent times the Church of Rome has, at best, neglected the Bible, and at worst persecuted it to the death.

The answer to these questions is the simple fact that the Bible confronts the Catholic Church with what is, for it, an unresolved dilemma. Even a casual reader soon discovers the great discrepancy between the Book and the church. That is why so many Catholics, when they read the Bible for themselves and, as they read, hear God's voice speaking personally to them

through it, renounce Catholicism and become Protestants. No man who accepts the Bible just as it reads can remain a Catholic *and* be intellectually honest at the same time. This is why, until the last few years, the church has consistently taken a hostile attitude toward the Bible, and even yet continues to do so in some parts of the world. The second horn of the dilemma is that the Catholic Church cannot repudiate the Bible outright, for it derives its claim to authority *from* the Bible. We hope and pray that the renewed interest in the Bible evident today in the Catholic Church will lead many honest-hearted men and women in that communion to find their way to salvation in Jesus Christ.

The Road to Reunion

Is the situation, then, hopeless? Is there no acceptable road to the reunion of Christendom? Indeed there is—if Protestants and Catholics would be willing to sit down together, fully resolved to take the Bible as it reads and to accept its authority as final in all matters of belief and conduct. It would then become a true bond of union. The trouble with present attempts to make the Bible a bond of union is that the current formula is a subterfuge, one that honours the Bible in word but actually ignores the plainest teachings of Scripture and offers human opinion as a substitute for it.

Surely there are many honest hearts, both Catholic and Protestant, who would be happy to see the reunion of all Christians and who are willing for the new house of faith to be built on the solid "foundation of the apostles and prophets," with "Christ Jesus Himself" as "the Chief Cornerstone." Ephesians 2:20, R.S.V. No other basis of reunion will meet divine approval, nor will it be the fulfilment of Christ's prayer that all of His followers may be one, and that "there shall be one flock, one shepherd." "The words that I have spoken to you," Christ said, *they* "are spirit and life." The worthlessness of human tradition as a substitute for God's Word is clearly evident in His declaration to the popular religious leaders of His day: "You have a fine way of rejecting the commandment of God, in order to keep your tradition!" and again, "In vain do they worship Me, teaching as doctrines the precepts of men." "He who *does* the will of My Father who is in heaven," Christ warned, he alone "shall enter the kingdom of heaven" (John 10:16; 6:63, R.S.V.; Mark 7:9, 7, R.S.V.; Matthew 7:21, R.S.V.), and illustrated His point by saying:

"Everyone then who hears these words of Mine and does them will be like a wise man who built his house upon the rock; and the rain fell, and the floods came, and the winds blew and beat upon that house, but it did not fall, because it had been founded on the rock. And everyone who hears these words of Mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it." Matthew 7:24-27, R.S.V.

Let us build our faith, and our hope for reunion with all who choose to "worship the Father in spirit and in truth" (John 4:23), on the solid foundation of God's Holy Word.

LINES that LINGER

NATURE'S WONDERS

*Such wondrous things—
A cool breeze,
The whispering of trees,
The murmur of the seas—
Make one pause in awe
Of God's binding nature law.*

*Such peaceful things—
A pale pink sunrise,
White clouds in the blue skies,
The beauty of butterflies
Make one realize
That the beauty around us
Was painted by the Master's brush.*
—KRISTINA COLLINS (Valerie Parker).

ANOTHER YEAR

Another year! The future path lies hidden,
And shadows seem to fall across the way.
Press on! A light before thee shineth
Yet more and more unto the perfect day.

Another year! The days are growing evil,
And Satan's threatenings dark forboding send.
Fear not! Thy Lord has surely spoken,
"Lo, I am with you . . . even to the end."

Another year! The land is parched and thirsty;
Our souls are faint—low droops the precious grain.
Press on! Elijah's God will answer,
And pour, in mighty floods, the latter rain.

Another year! We wait with eager longing;
The hour is late—midnight comes on apace.
Look up! Redemption's day is dawning!
Perhaps this year will see the Bridegroom's face.
—MARGARET ARMSTRONG (Mrs. H. J. Davis).

PRAYER OF ST. FRANCIS OF ASSISI

Lord, make me an instrument of Thy peace;
Where there is hatred, let me sow love;
Where there is injury, pardon,
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light,
Where there is sadness, joy.

Divine Master, grant that I may not so much seek to
be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned,
And it is in dying that we are born to eternal life.
—ST. FRANCIS (K. Blylevens).

TIME

Time to work and earn a living,
Time to eat three meals a day;
Time for friendly chat with neighbours,
Time to spend in carefree play.
Time to watch the television,
Time to travel here and there—
But it seems there's very little
Time for quiet thought and prayer.
—EUGENE LINCOLN (Mrs. E. Culley).

THE LAST SUPPER

Weary and sorrowful, He read their hearts,
Each coveting the honour to be "first";
And knew how, even then, within one's cup
Reposed the thirty silver coins, accursed.

And so He knelt, and washed their dust-stained feet,
Nor sought their comfort in His misery;
But girding up his loins—His heart as well—
Melted their pride with His humility.

And thus He took the bread, and blessing, brake,
And said, "It is My body, broken, too";
The chalice, likewise, "Drink, all ye, of it;
It is My blood, and it is shed for you."

Tomorrow would be Calvary! Now soon
The sweat of blood, the garden's trampled grounds,
The mockery of Pilate's judgment hall,
The crown of thorns, the scourge, the cruel wounds!

O Love, that still could wash their wayward feet!
Knowing how Judas would, a traitor, die;
How James and John would flee Gethsemane,
And Peter, thrice, before the dawn, deny!
—JESSIE WILMORE MURTON (Mrs. E. Davy).

How fortunate are we, blessed with a memory! It is God's gift to all in high estate and small. A storehouse for the keeping of beauty we've been reaping from life's fields, along the way, hour by hour, and day by day.

O eyes, let nothing pass. The dew-kissed morning grass is a very lovely sight. Then there are stars at night; and a little child at play is a twinkling star for day.

O ears, drink in the sounds with which this world abounds. Not music only, no not this alone. For what more lovely than the throbbing tone of human voice that blends tenderly with voice of friends?

O soul, govern most zealously each quiet joy, each ecstasy, each sound, each touch, each sight, whate'er has given delight. Then when the summer days of life draw to a close, from Memory's fair garden we can pluck a rose.

—WILHELMINA STITCH (Mrs. Pawling).

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

WHY ARE MODERN CHRISTIANS so silent about heaven? Ministers and laymen alike seem embarrassed by the subject. Many are agnostic as to the life beyond; others deny its reality. Many more are just too busy to give the matter a serious thought. Yet every Christian creed contains something about "life everlasting."

There are several reasons for this profound silence on a once-prominent Christian doctrine. First, the concept of heaven is in the realm of the supernatural, and nothing frightens many modern Christians so much as the supernatural. They cannot conceive of any possible existence other than that experienced in this world. Everything supernatural has had to go, and little is left of their religion but a set of philosophical concepts.

Second, modern man is so secure in his air-conditioned luxury that the conventional pictures of heaven leave him unimpressed. What appeal does a mansion in glory have for a man who owns a split-level home in the suburbs? Heaven seems to him like a last forlorn hope for the aged, the oppressed, the poverty-stricken, the suffering.

Third, there is a morbid fear of the "otherworldly." Religion is limited to a social gospel, and is supposed to be much more concerned about the here than the hereafter.

It is true that many descriptions of heaven leave much to be desired. A place "where congregations ne'er break up" has questionable appeal to the modern young person. An unending series of choir rehearsals is equally unconvincing. An unlimited sensuous existence would be worse than utter extinction.

Is there nothing on which the intelligent person who is not making a failure of this life can pin his hope? Or does he no longer need the Christian hope? It is true that the Bible has chosen to tell us very little about the details of future life, and much of what it says is couched in symbols. For what, then, can we hope as we look beyond the resurrection day, foretold so often in the Scriptures?

The first and greatest blessing of eternity will be the realization of love. Love is the greatest incentive to man for desiring eternal life, and it is the purest of all incentives. True love never willingly gives up the object of its affections. A million years would not lessen the love of a mother for her child. As Ellen G. White once wrote, "The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest exercise."

The second great attraction will be in the creative realm. The Old Testament describes the ideal state in the words, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Man is endowed with a desire to accomplish. He finds his greatest satisfaction—next to love—in doing. Whether the result of his prowess be a piece of

pottery or a jet aeroplane, man thrills in that which his mind conceives and his hand makes. It would be folly to try to predict the activities of eternity; but the possibilities of the universe as we know it would indicate that there will be no end of challenge to man's creativeness. The same commentator has said, "Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."

ETERNAL Life

WILL IT BE WORTH LIVING?

One of the great, classic arguments for a life hereafter is the contention that this life leaves life unfinished. Love and accomplishment are alike interrupted by death.

"The chisel falls from the sculptor's hand when the statue is but half finished. Death lays its hand on the artist's shoulder when the masterpiece is only well begun. The foundations of the temple are scarcely completed when the architect lays down his blue-prints. The saint with inspired eyes sees towering above him the mountain peaks of moral and spiritual perfection and has scarce begun to climb when weariness lays hold of him and he falls on sleep. Man must have more time. The world is incomplete. Everything here is unfinished."—John Sutherland Bonnell, *"Heaven and Hell,"* Abingdon, 1956, page 16.

Only feebly are we able to exercise the creative gift here. Human frailty inhibits us; life's responsibilities pre-empt our time; shortage of time curtails our activity.

But these shackles will be broken in the hereafter, and man will be permitted to exercise to the fullest extent the creative instinct to which God referred when He said that He created man in His own image.

Man will not only love and work—he will also worship. The Book of Revelation gives us a picture of worship in heaven. In the rich symbolism of the text, God is pictured on a jasper throne, surrounded by a rainbow. Heavenly beings of various ranks are about Him, singing His praises. Christ is presented under the symbol of a slain lamb. Finally there comes into focus "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [standing] before the throne, and before the



Lamb." Who are these worshippers? "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." Revelation 7:9, 14, 15. The worship of that day will not become routine or monotonous, because it will result from an experience that will remain always new and thrilling.

But isn't it a bit below the dignity of the Christian to look forward to heaven for reward? Should not the Christian serve God because it is right to do so, and not for what he can get out of it? A New Testament incident throws some light on this question.

The story of the rich young ruler is told in Matthew 19, with its sad sequel that he "went away sorrowful." After the young man had gone, Peter said to Jesus, "Behold, *we* have forsaken all, and followed

Thee; what shall *we* have therefore?" Matthew 19:27. Was this not a poor question for Peter to ask? Did not Jesus rebuke him for it? No. The Master said, "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Verses 28, 29.

The Lord knew that Peter needed encouragement, and He also understands our needs. While He doesn't want us to work merely for reward, He does not hesitate to remind us that "eternal life" is at the end of the road.

Selfishness creeps upon us when we anticipate heaven merely for ourselves and our own. When a man longs for heaven when he is sick, or tired, or defeated, but forgets about it when things are going well, he reveals selfishness. I should prize heaven, not just because it will provide a refuge for me, but because it will be the solution to the problems of *all* of God's on earth. So it is God's plan that all wait until the resurrection. Then all will be made perfect together.

On the other hand, there is a danger of an unwholesome otherworldly attitude. As long as this world remains, and human need continues, service is more important than reward. If you were given the opportunity today of leaving your responsibilities, your family, and your community, and going directly to heaven, you probably would rightly decline the invitation. You wouldn't enjoy heaven if you knew you were needed on earth. So it is God's plan that all wait together until the resurrection. Then all will be made perfect together.

The whole question of future reward should be removed from the realm of the visionary and emotional. The believer in Christ must accept His promise of a future life. Such a future deserves our serious and happy anticipation. While we know very little about the future, we can assume that the best things of this life will be better then; and the unpleasant things of this world will be absent. We are not justified in completely dematerializing the future; neither can we safely assume that the physical aspects of the future will be just like the present. Paul speaks of a "spiritual body," but he does not explain what he means by his reference.

At the end of the history of this world, when Jesus comes, the redeemed of all ages will begin their new life. This will be one of the great events in the history of the universe; and this event is one in which all of us, through the grace of God, may participate.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." "He which testifieth these things saith, Surely I come quickly." Revelation 22:17, 20.

Your Body

A TEMPLE OF GOD

The Bible contains a wealth of counsel on physical, mental, and spiritual health.

GODFREY T. ANDERSON

IN ANCIENT GREECE, a little south of Athens, was the city of Corinth, sometimes called "the Paris of antiquity." The patron goddess of the city was Aphrodite, goddess of licentiousness, and so wicked was the city that the Apostle Paul said that if the gospel could get a foothold in Corinth it could go anywhere. But Paul had succeeded in raising up a church in Corinth. The members were not Jews who had grown up in the tradition of the Old Testament, with its rules and regulations on health and morals. These new church members had come from heathenism, and the practices and ideas of heathenism clung to them still.

Now, some time later, Paul was in Ephesus, and here he received word of evil practices and sins which were creeping into this Christian group. He sat down in Ephesus to write the church a letter warning against moral degradation and certain transgressions

in food. He gave this admonition: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17.

Thus was brought to the attention of the church the matter of man's care and regard for his body, which he was to consider as a temple of God, to be kept clean and wholesome. Far from despising the body as an instrument of evil, which was the concept of the mediæval church, or tormenting it with long vigils and fasts and hair shirts and self-flagellation, the Christian was to regard his body as a gift of God, to be used in His service and to be given proper care and attention. One writer has said, "The knowledge that man is to be a temple for God, a habitation for the revealing of His glory, should be the highest incentive to the care and development of our physical powers."

We find this concept set forth in the first chapters of the Bible. Here we read that God created man and placed him upon the earth with a perfect body, a perfect mind, and a perfect environment. Created in the image of God, man was given the status of a son, and the earth was given him as his dominion. Then into this perfect situation came sin, to upset the balance of nature, to bring death and dissolution, and to leave dread and sorrow where there had been peace and love.

Now everything was changed. The earth brought forth briars and thorns to make man's work more difficult. Though he now must labour in the sweat of his brow to raise his food, he still ate only the things he grew—fruit, herbs, grains, and nuts—and his life span ran into eight and nine hundred years. The Bible notes that there were giants in the land in those days, and artificers who worked in iron and brass, and musicians who handled the harp and the organ.

Although we have only the Biblical record of these antediluvian centuries, they seem to have been eras of wealth and prosperity, of abounding health and vigour for earth's inhabitants. But evil, which had gained a foothold in the world with Eve's disobedience, swiftly leapt into murder and other dark and dreadful sins, until at length God found it necessary to wipe out all the wickedness with a flood, leaving only eight righteous persons on the earth.

Following the Flood the earth was bare of vegetation for a season, and God gave men permission to use the animals for food. He had already, however, distinguished between clean and unclean meats when He sent the animals into the ark, and now He warned against leaving the blood in the food man ate. Also, because man was taking the lives of animals, his life was henceforth in jeopardy from their attacks. Not long after this change in man's dietary and living habits, his life span began to shorten, until soon he was living only a little more than a hundred years. And now, too, the evil effects of intoxicating drinks began to weave like a dark thread through the fabric of Old Testament history. Man began to lose his heritage of sound health and a clear mind and fellowship with his Maker.

Since man's body is built and maintained by what he eats and drinks, the matter of diet is of prime importance in the care of the body temple. The original diet which God gave to man, and under which he lived





Speak to many Christians about the "temple of God," and they immediately think of a church building, but the Bible reveals that the believer's body is also God's temple.

so long and so vigorously, was fruit, herbs, grains, and nuts. These natural products contain virtually all the necessary nutritional elements for the maintenance of good health. Flesh foods are a second-hand means of obtaining these nutritional elements, for they contain, in addition to food values, the products of the animals' vital body processes, waste material and poisons remaining in the blood and tissues, as well as any diseased portions of the body which may not be readily detected and removed when the meat is prepared. These things are a drag and a drain on the human body which must cope with them. The ideal diet for man is still the one originally given by God—natural foods prepared tastily and in a manner to best preserve their vital properties.

Because of the seriousness of the drug menace there are adequate warnings and safeguards to keep the average person from drug addiction. However, partly because of the profit accruing to manufacturers and the income from taxes levied by the government, there is little warning issued against two other prime killers and disablers of mankind. Many people in our land today do not understand the serious menace in the use of tobacco and liquor. It is difficult to estimate the great number who are incurably addicted to these killers, and yet millions of pounds are spent annually in efforts to secure more addicts.

Debasing the Body

Recent statistics indicate that smokers have many more times the chance of acquiring lung cancers than non-smokers have. The use of tobacco also has the dangerous effect of constricting the capillaries, accelerating the heartbeat, and producing other harmful changes in the body. The old proverb which says that cleanliness is next to godliness surely should be considered by those who use tobacco, as well as its damaging effect on physical and mental processes. The use of tobacco is directly contrary to Paul's admonition to glorify God in one's body and spirit, which are God's.

Another area in which man injures and debases his body and impairs its vital processes is in the use of intoxicating drinks. Those who are around drinkers and notice the erratic behaviour, the physical disorientation, and the mental fuzziness which result from the use of alcohol, know the seriousness of this transgression against the human temple of God. Dr. Thomas Parran, former surgeon general of the United States Public Health Service, has said that "alcohol is a major cause of insanity, and poisoning from it causes more deaths than from all of our most infectious diseases." It so affects the digestion of normal food, by changing the mucosa of the digestive tract, that the absorption of such essentials as vitamins and minerals is impaired. It affects the structure and function of the liver, often causing a cirrhosis condition which leads to hastened death.

Alcohol is a habit-forming beverage with a narcotic action. So great is the inclination toward addiction that it is estimated that eight out of every hundred who begin to drink become hopeless alcoholics. Although some who drink may be able to control their intake for their whole lifetime, there are many others who become compulsive drinkers, who cannot limit their drinking, and who become problems to their families and to society. There is an old Spanish proverb which says, "Wine has two defects—if you add water to it, you ruin it; if you do not add water, it ruins you."

In addition to the damage done to the body by drinking, there is another serious menace connected with its use. Sometimes you see by the roadside the sign, "Dangerous when wet." The same sign should be posted on all drivers who drink. For alcohol is the direct cause of many of the accidents on our highways as well as being a contributing factor in countless others. "A drunken driver is like a crazy man with a loaded gun." The danger on the highways is that you never know which of the drivers you meet or pass are loaded.

The reason for alcohol's involvement in so many highway accidents is clear. One single bottle of beer is sufficient to impair the ability of many drivers or pedestrians to use the street safely. In addition to the slowing of nervous reflexes, the vision is progressively cut down, both from the sides and from the front. In extensive experiments carried on in Sweden it was shown that there was a 25 to 30 per cent impairment in driving ability when the blood tests showed an alcohol concentration of from .03 to .05. In the United States, the legal point of intoxication used by the courts in accident cases is 1.5; yet at these far lower points the drinking driver or pedestrian is a menace to all he meets. As citizens in a country where the sale of all varieties of liquor is actively promoted, we could well take a lesson from other countries of the world where steps are being taken now to curtail the use of alcohol.

—France and India being the latest noted to seriously tackle this problem.

When one has fed his body the proper quantity and quality of food, prepared in an appetizing and wholesome way; when he has refrained from smoking, and from drinking beverages which contain alcohol or other harmful ingredients, such as the caffeine in coffee and the tannin in tea; there are still other precautions which he must observe in order to keep his body temple fit for the Spirit of God to inhabit. There is, first of all, the matter of exercise and rest. The ubiquitous motor-car has deprived many of the exercise they need to keep the body in good condition. Research seems to indicate that the artery-clogging cholesterol which causes so many heart attacks is much lower in persons who have consistently and habitually exercised all their lives. Exercise strengthens the muscles, stimulates the flow of blood throughout the body, relaxes taut nerves and strained minds, and predisposes the body for sound sleep at night without the need for sedatives. Oftentimes a good brisk walk or some other favourite form of exercise will relieve the mind of worry and stress in a more natural way than is provided by tranquillizers—useful as these may be at times in the hands of physicians.

Many, too, deprive their bodies of needed rest by driving themselves too fast and too far with work or entertainment. Christ taught His disciples the importance of rest when they were tired and crowded by throngs of importunate people wanting healing or teaching. He took the disciples apart to a desert place where they could be alone and rest, and thus refresh themselves for further duties. Our sound health habits should include retiring at a reasonable hour at night, and relaxing at intervals during the day as one can arrange it. The noontime two-hour siesta which is observed in many countries of the world is an excellent pause for refreshing. While this is impossible for many with their strenuous schedules, a bit of total relaxation during the day makes it possible to work with more vigour and effectiveness to the end of the workday.

Body and Mind Relationship

There are other ways, too, in which the body temple may be damaged. Man's life is not neatly compartmentalized into body and mind—the body into nervous, muscular, digestive, and similar systems, and the mind into sensory perception and thinking areas. Each part of the body and the mind directly affects the whole. Emotional habits of worry and stress injure the health; and the mind, in turn, is affected by the state of the bodily health. This is a circle of inter-related influences where one cannot put his finger down and say, "This was the beginning, and this is the end." The true beginning may be hidden from view, and the end results may go far beyond what one can easily see.

When Christ was on earth, He pointed out the way to a healthy emotional and spiritual life. Three chapters of the Book of Matthew are devoted to His great Sermon on the Mount, in which He lays down the basic principles which make for a well-balanced mind and a healthy personality. He tells us that a man's life consists not in the abundance of *things* which he possesses, but in spiritual qualities of mind and charac-

ter. He says those who wish to be happy will have a hunger for righteousness, that they will have humility, merciful hearts, a love of peace, purity of heart, and even tranquillity in tribulation.

He showed them the importance of an unselfish goal in life, the joy of service. He decried anger and pride and an unforgiving spirit, and told them not to be unduly anxious about the future, but to have confidence in the love and care of a God who noted even the fall of a sparrow. He gave them a prayer as a model on which to base their own petitions to God, and in this prayer He mingled worship, acceptance of God's will, petition for the essentials of life, and forgiveness of all who wrong us. To sum it all up, Christ promised that those who heard these words and followed their counsel would have characters as strong as a house built upon a rock, which could withstand the raging winds and the battering waves.

Psychologists today endorse these teachings of Christ and give them the assenting nod of scientific investigation. They, too, state that anger and fear and hate are the most destructive forces at work in men's minds. These things, in turn, express themselves in diseased conditions in the body. It is possible to be meticulous in matters of diet, in habits of cleanliness, in the breathing of fresh air, in the wearing of sufficient and healthful clothing in all climates, and in rest and exercise, and yet negate all this effort by having a fault-finding, dissatisfied, irritable emotional state. Several thousand years ago Solomon observed that "a merry heart doeth good like a medicine." (Proverbs 17:22). It is such a confident, cheerful outlook on life which many persons need today in order to benefit their precarious state of health.

The Bible, although it is considered by some to be merely a book of theological teachings, is vitally concerned with practical aspects of life as well. From beginning to end we find counsel and instruction given to aid man in his search for physical, mental, and spiritual health. John, the beloved apostle, wrote, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. God promised His people immunity from the diseases of the surrounding heathen if they would give ear to His commandments and keep all His statutes. Good conscience and good health have a direct relationship. David wrote of God, "Who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103:3.

(Please turn to page 29)



Just You and Your Bible

Changes Made by the 'Little Horn'

Introductory Note: In the last study outline from Daniel chapter 7, we noted the four world empires that ruled the world successively from 605 B.C. through to the fourth century after Christ. We also found the prophecy correctly indicated that the Roman Empire would ultimately break up into just ten divisions. The prophecy continued that another power would then arise speaking great words against God, attempting to change His law, and persecuting His saints for a great period of time. In this outline we give consideration to the identity and work of this power, described as a "little horn" with "eyes like the eyes of a man and a mouth speaking great things." Daniel 7:8.

1. According to history, what power did arise out of the divisions or ruins of the great Pagan Roman Empire?

"Out of the ruins of political Rome, arose the great moral empire in the 'giant form' of the Roman Church." "The Roman Christian church was a church of world-wide importance and power, and her bishop the most influential."—A. C. Flick, "The Rise of the Medieval Church," page 150.

2. Very obviously the Roman Church fulfils the first points of identification, viz., it arose after the pagan Roman Empire divided, it was different from the ten divisions in that it was a religio-political power and not just political, and it exterminated three of the original ten divisions in order to come to supreme power. Does she also fulfil the other specifications, and in particular the prediction that she would "think to change" God's holy law?

THE LAW OF GOD as it is written and taught in any standard catechism of the Roman church.

1. I am the Lord thy God; thou shalt not have strange gods before Me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honour thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods.

THE LAW OF GOD as it is recorded in Exodus 20:3-17.

1. Thou shalt have no other gods before Me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.
3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.
4. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.
5. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbour.
10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

3. Apart from omitting the second commandment entirely, and dividing the tenth commandment into two in order to bring the total number back to ten again, does the church of Rome claim to have made other changes?

"The Convert's Catechism of Catholic Doctrine," by Rev. Peter Geiermann, pages 49, 50, states:

"Q. What is the third commandment?

"A. The third commandment is: Remember that thou keep holy the Sabbath day.

"Q. Which is the Sabbath day?

"A. Saturday is the Sabbath day.

"Q. Why do we observe Sunday instead of Saturday?

"A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A.D. 336), transferred the solemnity from Saturday to Sunday."

4. What comment does Martin Luther make on the change of the seventh-day Sabbath by the Roman church?

"They allege the Sabbath changed into Sunday, . . . neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church since it dispensed with one of the Ten Commandments."—Augsburg Confession, Article 28, par. 9.

5. What challenging and thought-provoking words does the church of Rome speak to almost the entire Protestant world?

"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." (Exodus 20:8, 9). . . . Such being God's command then, I ask again, Why do you not obey it? . . . Sunday is not the Sabbath day. Sunday is the first day of the week; the Sabbath-day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but He named His own day, and said distinctly, 'Thou shalt keep

(Concluded on page 23)



Deepening MORAL CHAOS!



WE ARE LIVING in a morally sick world. Science may have vastly improved the material conditions of life, medical research may have accomplished wonders in lengthening physical life, but morally and spiritually the world is sick unto death.

Look, for example, at the rising tide of crime. The prison population of Britain is now three times higher than it was in 1938. Scotland Yard reported a total of 200,000 crimes in London alone in 1962, an increase of six per cent over 1961. The emergency number "999" was called no fewer than 273,000 times, resulting in 18,000 arrests.

Such figures could be paralleled in every European country, while in the United States they are far outstripped. There, crime nearly doubled in the decade 1950 to 1960 and is increasing at five times the rate of population increase.

Consider also the decline of moral standards. In Britain in 1961 no fewer than 31 per cent of girls who married in their teens were pregnant at the time of their wedding.

Between 5 and 7 per cent of marriages in Britain end in the divorce court, three times as many as before World War II. The 1961 figures were 10 per cent higher than those for the previous year.

In the United States there are over three-quarters of a million divorces a year, one for every three marriages—with almost one for every two marriages in California. In addition there are over 100,000 desertions a year, and 200,000 illegitimate births. No wonder the Family Service Association of America has said that the family breakdown is America's No. 1 social problem.

As an aftermath of promiscuity is the growing incidence of venereal disease, which the World Health Organization asserts is now out of control, with sixty million new cases occurring every year.

Speaking in the British House of Lords recently, Lord Arran spoke of the "great sea of blank, gaping faces, stretching out before innumerable television screens from midday to midnight." Bingo halls are thronged by millions almost every night of the week, and a recent government report described the amount of gambling in Britain today as "stupendous." A popular newspaper calls it a "gambling hurricane," for the total estimated turnover for all forms of betting in 1961 reached about £892,850,000 (Aust.).

In Australia the situation is even worse, for according to Norman Jenkyn, Q.C., New South Wales has a betting turnover of over £267,850,000 (Aust.) a year, a figure proportionately three times as high as in Great Britain.

All these facts are clear evidence of an appalling moral collapse. Some sociologists are trying to analyse it and offer remedies.

Some, like Philip Toynbee in a recent article in the *London Observer*, would quiet our fears with the assurance that while there are many deplorable features about the human situation today, they can be attributed to "the original beast still in us," and that in spite of the "violent depressive strokes" on the graph, "the general level of morality is higher than it has ever been, anywhere, in the past" and it may be counted on to continue going up.

In spite of everything, he says, "I am a believer in moral progress," but the fact that he is only able to summon up enough enthusiasm to entitle his article, "Two Cheers for Moral Progress," suggests that he has had a hard job to convince even himself of his thesis.

Professor G. M. Carstairs, in his broadcast Reith Lectures, takes a much more realistic view of the situation. Far from accepting Philip Toynbee's thesis of the inevitable march of human progress, he diagnoses the symptoms as an indication that man has, in fact, lost his bearings, his vision, and all sense of goal.

HAVE WE PASSED THE POINT OF NO RETURN?

Asks Our London
Correspondent,
W. L. EMMERSON



This has come about, he asserts, through a "loss of conviction in any suprapersonal system of values which will lend significance both to the existence of our species and to our own individual lives."

"Until this century," he explains, "for the majority of our race the ultimate criterion of man's significance was held to be his direct relationship with God." Today, however, "most people lack religious conviction," and while there still persists "a leftover jumble of ethical precepts," these are "bereft of their significance" and are rapidly losing their hold, especially upon the rising generation, leaving them in a state of moral chaos.

It is no use drowning our anxieties and neuroses in anodynes, whether of stimulating pleasures or numbing drugs.

"I believe," he says, "it is time our society awakened to the need for clearer self-knowledge as a means of remedying some of the common disorders of our private and public life."

But where is man to find this vital self-knowledge when he has abandoned belief in God, and the vision of evolutionary humanism for which he discarded it has been proved by the facts to be a catastrophic delusion?

The self-knowledge which modern man urgently needs can be acquired only by admitting that he has been tragically mistaken, and going back to the Inspired Book which he so lightly set aside.

In the Bible he will find not only an analysis of human behaviour from the beginning of time, more profound and credible than anything which modern psychiatrists and sociologists have produced, but also a most detailed description of this disastrous impasse into which humanity has come—set down nearly two thousand years ago for man's warning if only he had been prepared to read and heed it.

Warned the Apostle Paul: "This know, . . . that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Timothy 3:1-4.

Wrote Peter: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4.

Jesus Himself declared that, as a result of man's continued rebellion against His will and law, the "days

of Noah" will be paralleled (Matthew 24:37), the world will reach a condition from which there will be no way out (Luke 21:25), and deluded mankind will come to an utter end.

The Bible also reveals that while, humanly speaking, there may seem to be no way out, there will be a divine way out. Just as God made possible an ark whereby faithful Noah and his family were saved out of the immeasurable disaster which came upon the antediluvian world, so He is preparing an "ark" of deliverance for those who are willing to enter it in history's climactic hour.

"Then," declares the prophetic word—that is, when the final crisis breaks upon a lost world—"they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31.

The truth is, if we read the signs aright, that this world order has already passed the point of no return, and its only hope now is in the personal, imminent return of Christ for the deliverance of His faithful people and the establishment of His kingdom of righteousness and peace.

To continue to delude ourselves that man, by his own powers of body and mind, can bring righteousness out of moral chaos and prosperity and peace out of universal turmoil, is the most dangerous deception of all time, and will be the most fatal.

In this desperate hour of human history, our only wisdom is to recognize the signs of our time for what they really are and, while there is yet time, seek "grace in the eyes of the Lord" and the safety of the latter-day "ark" of His salvation.



IN PLACE OF THE ENTHUSIASTIC
"YOUNG FARMER," THEY HAD--

a REBEL in the house

By EVELYN WITTER



Page Twenty-two

ON THE OUTSIDE Alex looked almost the same, but his father and I knew he was not the same contented boy he had been a year ago. Negligence had replaced industry. An I-don't-care attitude toward the farm took the place of the bubbling enthusiasm he had had. Our home life, our social activities, our lives together, grew downcast like roses infected with aphids.

"He's only fourteen," my husband reasoned. "Maybe it's just his age."

"But I have a note from his teacher saying he's picking fights with others. They're his age, and they aren't causing trouble in school," I insisted.

School was not the only place where Alex was not fitting in. At Sunday school he was inattentive and even sullen. He told us every Sunday he did not want to go. He did not like Sunday school any more. He was tired of hearing the same stories over and over again.

"But those stories have a message for you. They'll help you find God," I pleaded.

"Some of them are so far-fetched I think the whole thing is made up," he said boldly.

My husband and I were hurt. We were bewildered. And we felt sure that Alex's troubles at home, at school, and at Sunday school all stemmed from the fact that he was breaking away from God.

It was hard to bear, for from the time he started Sunday school and then school his teachers told us they thought that Alex had the ability to become a leader. We felt sure that Alex was going to develop into a strong power for good when he won the citizenship award the first three years of school for the best grades and for his ability to get along with others. Now in the eighth grade he was a problem wherever he was.

We prayed for guidance. One evening we took our problem to our minister. He told us, "It is not unusual that your son should break away from the church at this time."

We looked at each other and then turned to him in astonishment. We thought our problem was so unique that it would shock him.

The minister went on: "During my experience I have seen several young people act just as your son is acting now. In some children it is a form of growing pains. They revolt against the world. They resent the very things they know are best for them. They think they know better than Mum and Dad."

"But," Bill was prompt to say, "we can't let him go on this way. He's getting so far from God his personality is becoming warped."

"He'll come back," the pastor replied with a kindly smile. "He's been reared in a good Christian home."

"But what can we do to help him now?" I asked.

"I would say to continue to guide him in the right path, even if it seems to be against his will. Have patience. Keep your faith strong, and the Lord will show you a way." The pastor gave us an "I'll-stand-by-you" handshake.

Our life continued in the same topsy-turvy way for the rest of the winter. Outside things seemed the same. We attended Sunday school and church regu-

larly. Alex continued to be disgruntled about almost everything, especially his relationship with God. Most of the time he looked like Spot (our dog) when he had a bone he could not bite through.

One night he said to me, "Mum, I wish I *did* have the faith I had when I was a child. I didn't feel so alone then."

"You *can* have it, Alex, if you *want* it," I said gently.

"No, I can't. I see everything die. The leaves die. My dog died. The oats, the corn, the wheat. They don't go anywhere. They lie and decay away. That's the end."

I almost stilled my tongue, though a thousand words bubbled up to disprove him. I chose to speak just sixteen of those words from 2 Corinthians 4:18: "The things which are seen are temporal; but the things which are not seen are eternal."

Alex looked away into the horizon as if he were trying to see the meaning of the verse I had quoted.

I wanted so badly to say more, but knowing my son, I knew he had to come to his faith through his own thinking. He would take any further words from me as argumentative, and argument would build up his resentments.

One beautiful spring day Alex was filling the corn planter. It was a day that filled every living creature with the joy of living. The tulips and the daffodils were beginning to show their colours, and the notes of birds put music in the air.

Alex was vibrant along with the new season. He was showing more interest in what he was doing than he had shown in anything for a long time. I went closer to the tractor shed to watch him. The sound of the seeds pouring into the planter and his pleasure in guiding them there reminded me of Jesus' parable of the mustard seed, and inspired me to say, "I can't understand why you are going through the motions of planting these seeds when you say you have no faith."

He turned in puzzlement. "Why? What do you mean, Mum?"

"How do you know they'll grow?" I asked.

"There's life inside of them, Mum."

"Can you see it?"

"No."

"But you have faith that they will grow?"

"Of course, Mum! I *know* they'll—Mum?"

"Yes?"

There was a long pause. Alex was thinking very deeply. Then he eased over to my side and chucked me under the chin in that big, overgrown cub way of his. He did not say a word, but the squeeze he gave my arm was an excellent thought transmitter. My son had found his faith! And as the tractor pulling the important corn planter jogged down the lane, my cheeks were wet with happy tears.

Today at sixteen he is a well-behaved, serious-minded youth, a joy to live with. He is one of the leaders of the youth group at church and has just been nominated as president of his class in school. His outer life shows he has found the life inside.

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JUST YOU AND YOUR BIBLE

(Concluded from page 19)

holy the seventh day.' . . . Almighty God ordered that all men should rest from their labour on the seventh day, because He, too, had rested on that day. . . . Nothing can be more plain and easy to understand than all this; and there is nobody who attempts to deny it. . . . Why then do you keep holy Sunday, and not Saturday?

"You will tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. Changed? But by whom? Who has authority to change an express commandment of Almighty God? When God has spoken and said, Thou shalt keep holy the seventh day, who shall dare to say, Nay, thou mayest work and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day instead? This is a most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible and the Bible only. . . . The command to keep holy the seventh day is one of the Ten Commandments; you believe the other nine are still binding; who gave you authority to tamper with the fourth?

"We blame you not for making Sunday your weekly holy-day instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified."—"Why Don't You Keep Holy the Sabbath-day?" pages 2-4, 8. London: Burns and Oates.

DAMAGES!

Legal actions for damages following accidents often are argued on somewhat debatable grounds. The most frequently advanced claim is that the plaintiff has suffered a complete personality change—or some equally intangible plea. What certainly should take first prize for originality was the plea recently argued before the Supreme Court of West Australia. It was claimed on behalf of the litigant that formerly he obtained great pleasure and satisfaction from his daily intake of twenty schooners of beer and from his smoking. However, after he was struck by a vehicle driven by an old friend, he claimed that though he still drank, he now derived no pleasure from the act. As a solace for this deprivation, the judge awarded him £825 damages!

BEST SELLER OF ALL TIME

The Bible is still the best seller of all time and the King James Version is outselling all other translations by a margin of four to one, according to 150 publishers who attended the fourteenth annual convention of the Christian Booksellers Association in Washington. Sales of the New English Bible, published two years ago jointly by the Oxford and Cambridge Presses, number more than 2,000,000 copies in the United States alone. Several new editions were exhibited at the convention, including the Modern King James Version, published by McGraw-Hill, which has eliminated archaic words that trouble many Bible students. The Macmillan Company of London is announcing a new version of the Old Testament by J. B. Phillips. The company reports that Dr. Phillips' version of the New Testament, New Testament in Modern English, has sold 1,500,000 copies.

SINS OF THE PARENTS

A survey conducted by the Yale School of Alcohol Studies showed that if both parents drink, 90 per cent of their sons and 83 per cent of their daughters will also drink. If both parents abstain, only 50 per cent of the sons and 19 per cent of the daughters drink.

LAZY CHRISTIANS

Protestant Episcopal Bishop Francis Burrill of Chicago recently formed a group to explore new ways of spreading the gospel. Warning that "we are failing to evangelize in an effective way," Bishop Burrill said: "Perhaps we have forgotten how to reach out to the newcomer, the lonely, the non-believer, or maybe we have become so enmeshed in things of secondary importance we excuse ourselves for lack of time. The truth of the matter is that we do not make the effort; we have become lazy and self-satisfied. No layman is truly a Christian until he has brought someone to Christ."



A SOUND INSECTICIDE

Pest control by sound waves which are inaudible to humans seems possible after more research on the subject, according to two United States scientists. They say that 160 decibels of sound applied for thirty seconds will kill a cockroach. Male mosquitoes can be lured to an electrified screen by a device which imitates the noise of a female mosquito's wings. Houseflies can be repulsed by a different sound frequency. Recordings of birds' distress calls already are in use to drive off starlings, seagulls, and crows from airports where they are a nuisance and a menace. The scientists say that prospects are encouraging for sonic control of rats and mice. They also point out that insects which in some ways are harmful, but in other ways useful, could be driven off by ultrasonic vibrations without killing them.

SPAIN'S PROTESTANT PROBLEM

In a recent article appearing in *America*, a national Catholic weekly, Spanish Foreign Minister Fernando Mariá Castiella y Maiz declared that "only with the express agreement of the Holy See" can Spain establish "some form of legal status for the non-Catholic denominations" in that country. "On such vital questions touching international life," he said, "only he to whom Christ has entrusted the guidance of His entire Church—that is, the Roman Pontiff—is competent to speak," and "this is the road taken by the Spanish state." Admitting that a "Protestant problem" does exist in Spain, Senor Castiella cited such controversial matters as mixed marriages, the attendance of non-Catholics in military service at Catholic religious ceremonies, the burial of non-Catholics, the legal status of non-Catholic organizations, the opening and functioning of Protestant churches, cemeteries, schools, and seminaries, and the "thorny subject of proselytism."

LUTHERAN FIGURES

World Lutheranism, the largest Protestant group, now has more than 73,000,000 baptized members, according to figures released at the Fourth Assembly of the Lutheran World Federation held in Helsinki, Finland. The total was the highest computed to date, and represents an increase of half a million over the count two years ago.

AUSTRALIA FOURTH ON CANCER LIST

Australia has the fourth highest cancer death rate among seven countries studied by the World Health Organization. The seven countries chosen for the study were Australia, the United States, England, France, Japan, Chile, and Israel. The cancer death rates per 100,000 of population were: England 214.2, France 194, United States 147.8, Australia 129.8, Israel 99.1, Chile 98.8, and Japan 97.8. According to the W.H.O. report, cancer in all its forms is increasing as a cause of death throughout the world.

At the Lighthouse



RUTH A. PRAY

A STORY FOR THE JUNIORS



A MINISTER, whose boyhood had been spent by the seashore, later lived inland for a number of years.

When at last he took his family back to the coast for a holiday, he wanted to show his twelve-year-old son one of his favourite spots—a lighthouse, far out on a rocky point.

The lad had been impressed at a distance by the powerful beam of light that swept through the darkness, a beacon of encouragement as well as a warning to seafarers.

Early one morning, then, the man and his son climbed the long, winding staircase to the tiny room at the top of the lighthouse.

"We want to see the light that reaches out so far, showing sailors the way," the boy said to the old keeper.

"There it is," replied the man, gesturing toward the light.

"Why, that's only an ordinary five-hundred-watt bulb!" exclaimed the lad in disappointment as he peered closely. "We have those all over our church."

"Yes," the old man replied, "the light is nothing unusual at all. It is this special glass surrounding it that makes the big difference. You see, it magnifies this one little light to the strength of one thousand million candle power."

Later, as the two made their way carefully down the steps, the boy seemed to be deep in thought.

"You know, Dad," he said, when they paused once to watch the waves dash themselves into fine spray on the rocks below, "that's what you keep preaching—about our being lights to show the way to others. Isn't it?"

"Right you are, Son," the minister agreed. "Each of us is very small, and our own ability is insignificant. But no matter how small we are, just let Jesus come into our life, and the change is impressive."

"Why, Jesus is like that magnifying glass around the lighthouse bulb. With His presence around us, magnifying us, our power, too, is multiplied countless times."

"I guess you've found a good idea for another sermon," the boy grinned knowingly. "And I'll always remember, too, the inspirational and helpful sermon I saw today at the lighthouse."



The Last Act in the Great Drama

RALPH TUDOR

AS THE CURTAIN IS RUNG DOWN on the last act of the great drama of human history, the final scene reveals the banishment and ultimate destruction of Satan. This is thrilling news indeed. All the world is the stage, and the entire human race are the actors in this scene extending over this climactic period which lasts for 1,000 years. The events of this "millennium," or special thousand-year period, are graphically outlined in the last book of the Bible, Revelation, chapter 20.

Let us notice some of the highlight features: (1) According to verse 2, the Lord imprisons the devil at the beginning of the 1,000 years. Verse 3 then states: "And cast him into the bottomless pit. [Greek, "abussos," i.e. "very deep place," dark abyss], and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

(2) The devil is set free at the end of the 1,000 years. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, . . . to gather them to battle." Verses 7, 8.

(3) Satan's release and renewed domination of fallen humanity leads to his ultimate destruction, and to the final judgment upon the deceived and rebellious multitude. "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire." Verses 9, 10.

(4) There are to be two great resurrections associated with this special 1,000 years, one at the beginning, the other at the end of the period. (a) "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Verses 5, 6. (b) "But the rest of the dead [the un-

saved] lived not again until the thousand years were finished." Verse 5.

Inasmuch as "the first resurrection" brings to life the sleeping saints of God, it is the second advent of Christ that introduces this special 1,000 years. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming." 1 Corinthians 15:22, 23. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

This is more than the glorious day of resurrection. It is also the joyous day of reunion and translation. It is the fulfilment of the Lord's great promise, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:3. The redeemed of all ages then are translated to the heavenly mansions prepared by the Lord: there they live and reign "with Christ a thousand years."

This in fulfilment of the Saviour's prayer, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world." John 17:24. In vision John was privileged to behold the host of redeemed ones surrounding the throne of God. "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory . . . stand on the sea of glass, having the harps of God." "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God." Revelation 15:2; 19:1.

The redeemed in heaven are now eternally safe from Satan's attack. Even the wicked are immune from his deceptions for a span of time. This is so because of the very obvious reason that every last sinner

on earth is unconscious in death throughout the thousand years. "When the Lord Jesus shall be revealed from heaven with His mighty angels," of the wicked who are living at that time it is said, "the Lord . . . shall destroy [them] with the brightness of His coming." 2 Thessalonians 1:7; 2:8. Thus all the wicked comprise "the rest of the dead [who] lived not again until the thousand years were finished."

During the 1,000 years, Satan is frustrated and unhappy, for there is not a single living soul to deceive and to tempt. He roams the desolate, empty, chaotic world contemplating the ruin he and sin have wrought. This is his prison: this is the dark abyss—"the bottomless pit"—of Revelation 20. (See also Proverbs 11:31) "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be

John the revelator was given a prophetic vision of the final act in the drama of the ages which will usher in the kingdom of God—the kingdom for which saints of all ages have longed.



utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isaiah 24:1-3. Describing his vision Jeremiah said: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4:23-27.

The Lord still has a grand purpose for our earth. It is His original plan that this world should be the eternal home of a holy, happy, immortal race of beings. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37:11; see also Matthew 5:5. Man's Edenic home was marred and virtually lost as a result of sin. The redemptive plan of God provides for complete restoration. Every trace of the curse will be removed, and the redeemed children of God will enter into possession of the "new earth" (renewed earth), as "an inheritance incorruptible, and undefiled, and that fadeth not away," 1 Peter 1:4. "And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14:9.

Satan, however, has other plans. In a final, mighty challenge, he seeks to uphold his supremacy and to destroy this plan of God for His children. Events at the close of the 1,000 years move rapidly to a crisis. The time has come for Satan to "be loosed out of his prison," and for "the rest of the dead" to live again. John says they shall come forth, "they that have done evil, unto the resurrection of damnation." John 5:29.

At the close of the thousand years, Christ again returns to the earth. This time He is accompanied by the adoring host of the redeemed, and is attended by a retinue of shining angels. The Lord's voice summons the wicked dead to arise to receive their doom. They come forth a numberless host to behold His majesty and glory. Momentarily they are awed and shaken, but the old spirit of rebellion is soon apparent. And now "the holy city, new Jerusalem," in its dazzling splendour, is seen "coming down from God out of heaven." Revelation 21:2. It comes to rest upon earth, in a place purified and made ready to receive it, and Christ and the saints and the angels enter within its jasper walls.

Now Satan precipitates the last act in the great controversy between good and evil. He exults in his renewed freedom. With multitudes of his hosts of evil-doers restored to life, and eager to do his bidding, the chain of circumstances, that has so effectively kept him idle, now is broken. Satan prepares for a last mighty struggle for the supremacy. He will marshal all the armies of the lost under his banner, and through them endeavour to execute his plans.

Satan is encouraged with the prospects that appear so bright. He contemplates the vast multitudes at his disposal, among them men of massive stature and giant intellect, willing to co-operate with his an-

(Please see page 31)



COUNSEL CORNER

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

Viewed every Sunday: HSV7, Melbourne, 2 p.m.; BGV8, Bendigo, 4.30 p.m.; QTQ9, Brisbane, 1.00 p.m.; NBN3, Newcastle, 3 p.m.; TVW7, Perth, as listed.

FAITH BEFORE HEALING

I have a friend who has been very ill for some time. He has been very much discouraged, and as a result he has almost lost faith in God. I have been trying to encourage him not to turn against God because of this experience. Do you suppose that it would be wise to call for the elders of the church and have him anointed in accordance with the instruction given in James 5?

The experience of anointing is based upon the faith of the needy individual who is ill. The Bible says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." James 5:14. Notice that the individual himself, as the result of his own faith in God, is to call for the elders of the church. There is nothing miraculous about the anointing, for oil does not contain power to heal disease. Anointing is meant to be an evidence of an individual's faith in God, which alone is the basis upon which God heals and restores. Continue to encourage your friend to have faith in God. Read to him the verses from James, but let him know that he should be the one to call for anointing when his faith is strong enough to believe that God does hear and answer prayer.

KEEPING THE SABBATH

I have been reading about the Sabbath of the Bible and feel that I would like to keep it. However, I do not quite know how to go about it because on my job I must occasionally work the afternoon shift which does not end until 1:30 Saturday morning. I have discovered that according to the Bible the Sabbath should be kept from sundown Friday to sundown Saturday. Would I be breaking the Sabbath if I observed it from sunrise Saturday until sunrise Sunday, because of my job?

In order to observe the Sabbath you will of course have to observe it when it comes to you. The Lord has never given us permission to select the twenty-four-hour period which is most convenient to us, but He has told us precisely when the Sabbath begins and ends. "From evening to evening shall you keep your Sabbath." Leviticus 23:32, R.S.V. The difficulty in the world today is that men have selected a day which is more suitable and convenient to them than that which God sanctified and blessed. You surely do not

want to be one who refuses to observe the Sabbath because you find it too costly to do so. Such a course of action would be putting monetary issues before God. Rather, I would suggest that you pray much about the matter and then endeavour to secure permission from your employer to be free from your job from sundown Friday to sundown Saturday in harmony with the Biblical commandment. Many employers are willing to make special concessions to an individual when they realize that his request is based upon religious convictions. But before making such a request you ought to be sure that you really do have convictions. You ought to be prepared to stand so firmly for your beliefs that should your employer refuse to grant you the Sabbath free from work you would tell him that, costly though this is to you, you are prepared to look for other work. If you will put God first in your life, He will never leave you or forsake you and, if necessary, He will help you find another job where you can serve and follow Him.

WHICH IS THE SEVENTH DAY?

Recently I read an article in a religious journal regarding the Sabbath. The author stated that the fourth commandment only says that "the seventh day is the Sabbath." He argued that this simply means that every seventh day belongs to God and that if you work from Monday through Saturday, then the next day—Sunday—is the seventh day. Is this Biblical?

No, it is not. The author has overlooked the fact that God had numerous ways of indicating that the Sabbath was a very definite day. At creation He rested on the seventh day of the original week and called this day the Sabbath. Later He showed the children of Israel which day this was by allowing a double portion of manna to fall on the day preceding the Sabbath and none on the Sabbath itself. When later in the Ten Commandments He said, "The seventh day is the Sabbath," He was only reiterating what had been revealed at creation and respected by His loyal people in the years that followed. Of only one day can it be said that God rested on it, blessed it, and sanctified it. That day is the Sabbath Jesus kept, the day still recognized by the Jews who have kept it for centuries, and the day kept by increasing numbers of devout Christians—Saturday.

STANDARD OF TRUTH

I have been an avid reader of the "Signs of the Times" for several years and have learned a great deal I never knew before. I have no doubt but that the seventh day is the Sabbath of the Bible. However, I have wondered if this is really required by the Lord. If it is, why are not the great religious teachers of our day calling for a return to Sabbath observance? Does not this sound logical?

A little closer examination may lead you to question your own logic. Has the test of truth ever been whether or not religious leaders accept it? Did the religious leaders of Christ's day accept Him as the Messiah? Did Stephen have the acceptance of the religious leaders about him? Or did John the revelator, banished to the Isle of Patmos, have public acceptance of his message? The truth of the matter is that God's message has never enjoyed widespread public acceptance. Those who accept it gladly have always been in the minority. We should take the Bible as our only rule of faith and determine to bring our lives into harmony with its teachings. As one of Christ's followers said, "We ought to obey God rather than men." Acts 5:29.

COMFORT IN SORROW

My mother died when I was seventeen and my dad never remarried. I cared for him all the rest of his life until he died just a few days ago at the age of eighty. We had been so close through the years and he was so good and kind to me that I cannot get over my grief at losing him. I especially feel bad because I was not with him when he died. I had stayed with him for three nights, but the hospital doctor told me Dad would rest better knowing that I was getting some rest. I was foolish enough to believe him, but by morning Dad was gone. Is there anything that can comfort me?

Remorse almost always accompanies grief, for practically everyone can think of something that he would have done differently had he known that his loved one was to die so soon. You would do well to recognize that while your remorse is not unusual it is quite unjustified. You apparently have been a loyal and devoted daughter, caring for your father through the years, and even remaining with him in the hospital for the three nights prior to his death. Be consoled by the fact that all of your many kindnesses were known and deeply appreciated by him all through his life. Would that more children would show this kind of love and devotion to their parents! If he was alert enough to notice your absence on the final night, he undoubtedly approved and understood. Let your memory dwell on the happy and joyful aspects of your relationship and look forward to the fulfilment of the hope which every Christian has of reunion on the resurrection day. Remember that we "sorrow not, even as others which have no hope." Gain comfort from the fact that "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:13, 14. The Christ who was able to raise the son of the widow of Nain and break the bonds of death with the words, "Lazarus, come forth," will someday awaken every sleeping saint and reunite eternally the families which have known the pain of separation in this life.

Your Body: A Temple of God

(Concluded from page 18)

Christ's life and teachings while on earth linked these two aspects of health and healing. He spent a great deal of His time in healing, and accompanied bodily healing with forgiveness of sins, which relieved the minds of His suppliants of guilt and anxiety and put both body and mind in a healthful harmony. Over and over again He used the phrase, "Be thou whole." To be whole is more than to be physically sound. It includes a health and balance in all three aspects of man's life—the physical, the mental, and the spiritual. True wholeness is found only in the right relationship with Christ. Faith in Him relieves the anxieties and tensions which plague life today. As one has well said, "The relation which exists between the mind and the body is very intimate. When one is affected, the other sympathizes. . . . The blessing of God is a healing power, and those who are abundant in benefiting others will realize that blessing in both heart and life."

For those who give conscientious care to their bodies, minds, and spirits, there are promises in God's Word. We are told that Christ "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." (Philippians 3:21.) And again John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3. With this inducement, the effort to keep the body pure and whole seems eminently worthwhile.

OUR

C o-operation Corner

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

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"St. Dismas" ... and "The Horse"

ROBERT H. PARR

IT IS QUITE POSSIBLE that you have never, until this moment, heard of St. Dismas. That does not surprise me one whit; neither had I until the other day. But it turns out that he supposedly was the "Good Thief," the one who (as Chrysostom said) "stole salvation from the Cross and made the kingdom of heaven his plunder;" yes, the one who cried out to Christ on the cross, "Lord, remember me!"

Now it turns out that those who are responsible for the canonization of those whom they consider to be the good and the faithful, considered that this "good thief," Dismas by name (though the Scripture is silent about such detail), was worthy of sainthood. Accordingly, Saint Dismas he became, the patron saint of . . . thieves!

It is also possible that you have never heard of Carmelo Soraci, for he spent a large slice of his life in Clinton State Prison, Dannemora, New York, and thus he would hardly have been in your circle. Carmelo, in his younger days, had been a forger. He wasn't a big-time crook; on the contrary, he forged very few cheques in his entire career. But each time he did so he was invariably caught—and each time the prison gates opened wide for him.

While he was thus engaged in paying his debt to society (as we are prone to remark so glibly), he was caught up in a movement initiated by the Catholic chaplain of the prison, the building of a church within the prison walls. And, as seems ruefully appropriate, the church was to be called "The Church of the Good Thief," and "Saint" Dismas was to be featured on a huge mural behind the altar. And that was where Carmelo

Soraci came in, for he also was a talented artist.

The Chaplain asked Soraci to paint a picture of Dismas on the cross, hoping, no doubt, that such a representation constantly before the somewhat unusual congregation, would lead some, at least, to repentance.

So Carmelo the ex-forger (and no mean artist, as I have said), began to make his sketches. But they just wouldn't go right. No matter what he tried, there was that indefinable

"something" missing. So he took his problem to his padre, and together they talked it over. Eventually the pastor had the solution: Carmelo was trying to paint a saint who was not saintly; instead he must paint a criminal. For this he needed a model, and where better to find such a model than right there in the prison? So that was agreed upon; but who?

One by one, names were discussed and discarded. One by one Carmelo's fellow-prisoners were nominated and negated. Then in a flash of inspiration Carmelo yelled, "I have it! Why didn't I think of him before! The Horse!"

"And who," inquired the padre, "is The Horse?"

The once-discouraged artist explained that the man's name was really Dominic, but that everyone called him The Horse. Dominic (*alias* The Horse) was nineteen, and had had his first taste of prison when he was sixteen. He had, by that rather tender age, burgled a dozen stores, stolen two cars for pleasure rides, beaten up and robbed at least a dozen men, snatched at least eight purses from women, and taken part in four line-ups. He was, Soraci informed the padre, "about six feet two, and handsome in a rugged way."

The Horse was "doing time" just then for peddling narcotics, and together the padre and Carmelo Soraci went in search of him. They found the ex-narcotics man pushing a barrow of cement, helping to build the foundation of the church. They put the proposition to him: How would he like to be Soraci's model for Saint Dismas?

At first the idea didn't appeal to The Horse at all. He dismissed the idea as "sissy" and wanted no part of it. Finally, however, after the padre had talked to him, he asked, "What do I have to do?"

"It will be easy," Carmelo said. "Just stand on a keg, let me tie you to a cross, and I'll sketch you."

For the padre's sake, The Horse agreed.

So they had a T-shaped cross made, erected it, and placed a keg at its base. At the appointed time, The Horse stripped, put on a loincloth, mounted the keg, and announced that he was ready. The convict artist tied his model's arms and legs to the cross with manila rope, and stepped back to survey the effect.

"How does it feel?" he asked his model.



"It's a cinch. Nothing to it," answered The Horse.

During sessions held over two days Carmelo sketched, but never could he get the effect he wanted. The pose was too stiff and artificial; The Horse, far from looking like a dying criminal, looked more like (and I use Soraci's own words) "a muscular angel;" instead of looking like a felon in the death throes, The Horse was more intent on looking his handsome best. The plan was, apparently, a failure. Then another flash of inspiration came to Soraci. Acting upon it, he immediately went across to the keg on which The Horse was standing and kicked it from under him. In an instant, the handsome model was replaced by a dying criminal. As the ropes sank their serrated fibres into his arms and legs he yelled with pain; he cursed and he threatened; he wailed and he swore; but as he writhed and squirmed in agony, Soraci calmly sketched him.

The Horse, according to the artist, made a perfect model of the dying thief. Finally the sketch was finished, and the unhappy wretch was taken down. When he saw the sketch, Dominic forgot his threats, his pain, his raw and aching limbs. All he could say was, "This is me! St. Dismas on the cross!"



For two whole days, Carmelo Soraci tells us, The Horse refused to wash his arms and shoulders. He was afraid lest he wash off the red welts and weals left by the ropes. On no pretext at all, he would proudly display the marks as evidence of his recent agony. But now his sufferings were forgotten; were not his features transferred to the mural for generations yet unborn to see? That was glory enough for Dominic, *alias* The Horse.

This story is so alive with allegory, and sparkles with such spiritual truth, that it is difficult to be selective. But the fact that seems to shine brightest to me is this: Could it be that the trouble with many Christians today is that they are satisfied with nothing more than a pose? They do not see the fine but essential difference between an imitation of Christ and a *reproduction* of His life in theirs. And if this calls for suffering, as Paul reminds us, such suffering is "not worthy to be compared with the glory which shall be revealed in us." Romans 8:18.

* Incident taken from: "The Convict and the Stained Glass Windows," by Carmelo Soraci (Frederick Muller, London, 1961), pages 118-125.

The Last Act in the Great Drama

(Concluded from page 27)

gels in working for the destruction of God's faithful people. He sees among his followers great military conquerors before whom kingdoms had quailed and were devastated. These surely would quickly overthrow the New Jerusalem and enable Satan to regain his throne and establish his kingdom. The riches and glory of the Holy City seem to be within Satan's grasp.

"At last the order to advance is given, and the countless host moves on, an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to [surround] the City of God."

"Now Christ again appears to the view of His enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around Him are the subjects of His kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding His Son. The brightness of His presence fills the city of God, and flows out beyond the gates flooding the whole earth with its radiance."—Ellen G. White, "The Great Controversy," pages 664, 665.

It is enough! Almighty God meets this defiant challenge of Satan and his wicked hosts with swift retribution, "and fire came down from God out of heaven and devoured them." Revelation 20:9. "This is the second death." Verse 14.

"And He that sat upon the throne said, Behold, I make all things new." Revelation 21:1-5. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The happy, immortal race will rejoice in a beautiful world that will be "like Eden, . . . like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody." Isaiah 51:3.

Being and Doing

Know, then, that to be is infinitely higher than to do; that to be thoroughly true is a higher service, and a more lasting service, than to spread the truth; that to be pure in heart brings you nearer to God, does more for your fellow men, bears a more excellent fruit, than a life spent in helping others to be pure; that to be just is more excellent than to aid justice; that to be a Christian makes more Christians than to teach the gospel.—Bishop Temple.



YOUR

Bible Questions ANSWERED

Readers' Questions Should be Addressed to
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AN EXAGGERATED TALE

There is a statement in the Book of Judges that Samson slew a thousand men with a jawbone. Surely this is an exaggerated tale and indicates the general untruthfulness of the Bible. Is this not so? G.O.

The text reads: "And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith." Judges 15:15.

Perhaps the first thing to remember is that modern athletes, who are by no means comparable to Samson of old in strength, have yet demonstrated the ability to repeat some form of calisthenics over a thousand times when in training. This being the case, there is nothing inherently impossible in Samson's feat. In the Scriptural record it is pointed out that his weapon was not a brittle one. The jawbone he used was a fresh one, and thus was capable of considerable employment, unlike a bone deteriorated by age and weather. However, the most significant point is that the sacred record ascribes Samson's prodigious strength to the supernatural endowment of the Holy Spirit. The preceding verse declares: "And the Spirit of the Lord came mightily upon him."

FAITH THAT SAVES

Is there a difference between belief and faith? What is the faith that saves? D.R.

These words, viewed in the light of the original language of the New Testament, are identical. The first time that faith is referred to in Scripture is Genesis 15:6, and here we have an excellent illustration of its nature. We read that Abraham "believed in the Lord; and He counted it to him for righteousness." Literally the verse could be translated: "and he stayed himself upon the Lord; and He counted it to him for righteousness." Similarly in Exodus 17:12, we read concerning Moses when he had his arms upstretched in prayer, that "his hands were steady until the going down of the sun." The word "steady" here comes from the same root as the word "believe" in Genesis 15. Thus the fundamental idea of faith or belief is that of a maintained attitude of reliance or dependence. In Genesis 15, Abraham had become the recipient of a promise regarding Christ, and of

a promised son through whom the Messiah would come. By depending upon God to accomplish this promise despite its apparent impossibility (Sarah being well past the age of childbearing), Abraham manifested genuine faith. Paul comments regarding Abraham "Who against hope believed in hope, that he might become the father of many nations. . . . And being not weak in faith, he considered not his own body now dead . . . neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able to perform. And therefore it was imputed to him for righteousness." Romans 4:18-22.

Similarly, when the sinner believes God's promises of forgiveness and salvation, despite his own hopelessness in himself, then he is counted faithful and righteous. To constantly depend upon all that God has said regarding Christ and His love is to walk in the light of heaven.

WHO MADE GOD?

A little girl of seven has asked, "Who made God?" How should one explain this to her? M.H.

The child should be told that our efforts to understand God are somewhat comparable to an ant's endeavouring to understand human beings. Because the ant is of a different "kind" to us, and because its powers are slight indeed, of necessity there must be many things beyond its reach. Similarly we are not of the same "kind" as God, and in comparison with Him our powers are much less than the ant's abilities compared with ours. It is a healthy experience for a child to learn early that there are a great many things which are beyond mere human beings. However, when the child grows older, it will be possible to give a little more help regarding this enigma by explaining that everything which happens must be caused EXCEPT the first cause, which, in order to be truly first, must be uncaused, i.e. eternal. Because we have had no extensive experience with first causes, even this argument is hard to grasp, but it is nonetheless mathematically and logically correct.

FOREIGN MISSION BOARDS

How can the Seventh-day Adventist Church establish a Foreign Mission Board when Scripture clearly indicates that each church was completely autonomous, and that the responsibility of sending missionaries was upon individual churches? Is this not clearly a departure from the truth? A.H.R.

In Acts 15 we find evidence that the early Christian assemblies were not completely self-governing. Here we have the record of a gathering of local church leaders to a meeting where procedure for all the believers was outlined. Thus we read in Acts 15:23, 28, that the decision of this general council was sent to all the churches affected.

"And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. . . . It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. . . ."

Certainly, local churches often led out in mission work, but just as certainly, they subjected themselves to guidance and control from the representative gatherings of the church general. "God is not the author of confusion, but of peace," and indiscriminate action by isolated groups is not to be preferred to well-organized systematic endeavour presided over by those with a knowledge of the entire situation.

THAT OLIVE LEAF

The Biblical record of the Flood says that a dove released from the ark returned with an olive leaf in her mouth. How is it that this leaf, which is stated to have been "plucked off," could have survived the flood-waters for so long? E.S.

The olive tree has the capacity to survive long periods of inundation, and naturalists have remarked on the manner in which the leaves remain green even after having been under water. Ancient writers such as Strabo, Horace, and Virgil referred to the many olive trees growing in the region of Armenia, which was the resting place of the ark after the Flood. Then again, this particular leaf could have come from an olive sprout newly developed after the great cataclysm marking the Flood's onset had ceased.

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