

Signs

OF THE TIMES[®]

OCTOBER
1965



*"What is heaven?" I asked a little child.
"All joy!" and in her innocence she smiled.
I asked the aged with her care oppressed,
"All suffering o'er. Oh, heaven at last is rest!"
I asked the artist who adored his art.
"Heaven is all beauty!" spoke his raptured heart.
I asked the poet with his soul afire.
"'Tis glory!" and he struck his lyre.
I asked the Christian waiting his release;
And as I lingered, low he answered, "Peace!"
So all may look with hopeful eyes above—
'Tis beauty, glory, joy, rest, peace—and love.*

—SELECTED.

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.

EDITOR - - - - Ross C. Piper
ASSOCIATE EDITOR Marian M. Hay

CIRCULATION MANAGER - J. C. H. Shirley
LAYOUT - Howard G. Davis, Darryl M. Lock

VOLUME 80, NUMBER 10 :: OCTOBER, 1965

IN THIS ISSUE

Ask any given number of people what is wrong with the church today, and you will get about as many different answers. Under the title of "Remodel or Renew?" Dr. Norval F. Pease gives an expert diagnosis of the church's current ills and prescribes an effective remedy. See page 6.

One of the most pressing social problems of our current age is the breakdown of the stability of the marriage relationship. More marriages are ending in the divorce court than ever before, blighting the lives of old and young alike. On page 10, an experienced marriage guidance counsellor, Archa O. Dart, shares with our readers some of the "Secrets of a Happy Marriage."

Use the term saint and most people think in terms of a stained-glass window or a marble statue. Dr. Edward Heppenstall reduces the issue to much more practical terms when on page 14 he asks, "When Is a Christian a Saint?"

God can, and still does, overrule in the most hopeless of situations. On page 16 we share with you a heart-warming story which recently reached us from the troubled Congo. See Robert H. Pierson's, "God's Hand in Emerging Africa."

About the only major line of Bible prophecy yet to be fulfilled centres around Christ's second coming. Taking the Book of Revelation for source material, Austen G. Fletcher commences in this issue a brief series of articles dealing with "The Advent in the Apocalypse." Turn to page 22.

OUR COVER PICTURE

When Australian Evangelist Austen G. Fletcher was overseas recently, he captured this picture of the ancient ruins of Baalbek, forty miles from Beirut, Lebanon. In no other instance has man employed building materials of such gigantic proportions as in this complex of Roman temples erected to the worship of Jupiter and Bacchus, and which date back to the days of Nero.

SIGNS OF THE TIMES October 1, 1965

CONTENTS

EDITORIALS

| | |
|-------------------------------|---|
| Famine for Water | 2 |
| Standards—Christian or Pagan? | 3 |
| "Confession of 1967" | 3 |
| Junk Culture | 4 |

ARTICLES

| | | |
|---|--------------------|----|
| Warning | D. A. Craig | 5 |
| Remodel or Renew? | Norval F. Pease | 6 |
| Is Sincerity Enough? | Raymond Cox | 9 |
| Secrets of a Happy Marriage | Archa O. Dart | 10 |
| When Is a Christian a Saint? | Edward Heppenstall | 14 |
| God's Hand in Emerging Africa | Robert H. Pierson | 16 |
| Too Late Then! | Ralph Tudor | 20 |
| The Advent in the Apocalypse | Austen G. Fletcher | 22 |
| Christ's Early Followers and Church Unity | W. Austin Townend | 26 |
| The Master Weaver | Carolyn Stuyvesant | 29 |
| "The One Thing I Can't Resist" | Robert H. Parr | 30 |

REGULAR FEATURES

| | |
|-------------------------------|---------------------|
| Our Changing World | 13 |
| Just You and Your Bible | Roy C. Naden 19 |
| Countdown | Desmond B. Hills 24 |
| A Story for the Juniors | Myrtle O'Hara 28 |
| Your Bible Questions Answered | D. Ford 32 |

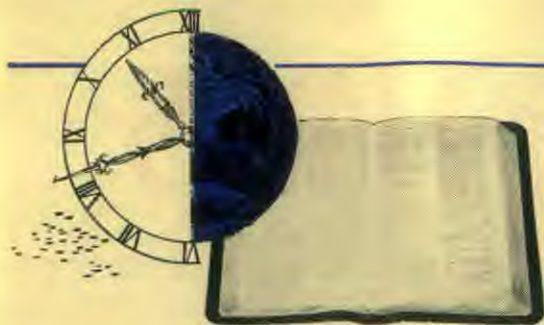
SUBSCRIPTION RATES:

| | |
|--|------|
| Single Copies | 1/6 |
| One-year subscriptions, paid in Australia for mailing to addresses in Australia, Mandated Territories, and Pacific Islands | 18/- |
| British Commonwealth Countries | 22/6 |
| Foreign Countries | 25/- |
| New Zealand (N.Z. Currency) | 15/- |
| "Single Copies" | 1/3 |

• A publication of the Seventh-day Adventist Church, the SIGNS OF THE TIMES is printed and published monthly by the SIGNS PUBLISHING COMPANY (Australasian Conference Association Limited, Proprietors), Warburton, Victoria, Australia, and is registered as a newspaper in Victoria.

• All subscriptions should be accompanied by cash, such remittances being made payable to the Signs Publishing Co. All New Zealand remittances should be made by Money Order, as N.Z. Postal Notes or Stamps are not negotiable in Australia. Please notify changes of address promptly, stating both old and new addresses.

Page One



the meaning of events

editorials

Famine for Water

OF MORE THAN ACADEMIC INTEREST to many of the major cities of the world is the very real problem of providing an adequate supply of pure water. While this should be the concern of every citizen, we somehow have come to expect as some sort of divine right that every time we turn on the tap out will flow a cool, clear, and constant stream. Authorities entrusted with the responsibility of ensuring such continuity of supply, however, now are viewing the problems involved with mounting alarm.

Changing weather patterns with consequent depleted rainfall, inadequate storage reservoirs, insufficient means of reticulation to the locations where the demand exists, the unforeseen mushrooming growth of the vast metropolises with their sprawling suburban areas all conspire to complicate this pressing problem. As a case in point, *Newsweek* recently highlighted the plight of one of the world's largest cities, New York. With reservoirs supposedly designed to be drought-proof for the next fifty years, New York's chief water engineer warned that storages were down 43 per cent and could be dry by next February, and that the whole parched area was "walking on the edge of disaster." And yet the local residents, apparently heedless of their problems continue to squander their dwindling supplies. The eight million New York City residents consume on a typical summer day some 1,250,000,000 gallons of water in comparison with London's seven million people who use only 365,000,000 gallons daily.

What makes New York's situation so tragic is that through its midst flows a great potential source of supply, the mighty Hudson River, but a supply which is unused and unuseable. Said *Newsweek*, "Though the river wells up pristine and cold in the Adirondacks, by the time it reaches Manhattan Island, the historic waterway is opaque and poisonous." At least ten upstream cities pump millions of gallons of raw sewage into this waterway, added to which is an uncalculated volume of industrial waste from petro-chemical refineries, metal manufacturers, dye-makers, and fat renderers. As one disillusioned water supply official said, "For deplorable stretches along the river's 306-mile length, it is nothing more than an open sewer."

What can be said of New York can be repeated to a greater or less degree of the water supply problems of other cities—shortsightedness, indifference, or the despoiling of potential sources of supply until the crisis looms, and then it is too late. And the same is true in the spiritual sphere.

In an important last-day message the prophet Amos warns: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Amos 8:11. In these days when the Word of God is so readily available to all, when its supply seems inexhaustible, the idea of a threatened shortage is almost inconceivable. Yet the prophet goes on to warn that in the final tremendous days of earth's history, when it for ever is too late, "They shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it."

The obvious moral is that while opportunity lasts, in these days of full and plenty, we should be satisfying our thirst by drinking at the well of salvation. Though many are indifferent to their present opportunities, many shortsightedly are attempting to slake their thirst at the springs of folly which abound on every hand, and still others are polluting the main stream of truth which flows from God to needy man. The thoughtful Christian will make the best of present opportunities. Now is the day to make sure of salvation, and then in the climactic days of earth's history we can accept God's promise, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

R.C.P.

"Like father, like son." Prince Charles changes ponies during a game of polo recently played with his father, the Duke of Edinburgh.



Standards—Christian or Pagan?

WE LIVE in a bewildering, confusing time, when age-old standards are falling, when evil is called good, and good is counted evil. In the past, when youth were confronted with temptation, they knew what was right and what was wrong. If they chose the wrong, it was with the consciousness that their course was contrary to the teaching of their parents, their church, and those to whom they looked as leaders. Above all, they knew they were breaking the divine law, and sinning against God. All these things were powerful deterrents, and held many in right paths until they reached the balance of maturity.

But today the standards have fallen. Children and young people are allowed to choose their own way. Psychologists claim that it is necessary to the child's development into a well-integrated personality that he be allowed to follow his inclinations and do what pleases him; otherwise he will grow up with crippling inhibitions and complexes. Even many church leaders have ceased to denounce evil, or to regard immorality as sin. Modern literature and entertainment proclaim that unbridled licence is the way of freedom and fulfilment.

But in actual fact, the standards of purity and morality remain unchanged. They are absolute, not relative. The way of happiness and fulfilment is the way of self-discipline, of responsibility, of concern for the welfare of others.

The Christian home where God's way is honoured and His will obeyed is the setting for man's broadest development and his highest happiness and satisfaction. Here, in the magic atmosphere of love, he develops the virtues of loyalty, unselfishness, and responsibility, and finds peace and security.

However small and humble it may be, the Christian home provides a spacious multi-storied dwelling-place for the human personality, with ample provision for the earthly needs on the ground floor, and upstairs apartments where his spiritual nature may see vistas of time and eternity unfold, and where he can open



Members of Australia's Navy are to be found in many parts of the world. Here crew members of the H.M.A.S. Perth are pictured at the New York World Fair.

the windows to the glory of the heavens and enjoy communion with the Creator.

In contrast how narrow and sordid is the life of those who live only on the low plane of self-gratification! It is like a grimy little hovel with a dirt floor.

For those who measure their lives by the eternal standards, and who conquer the lusts of the flesh, the rewards are incalculably great, both now, and for eternity.

M.M.H.

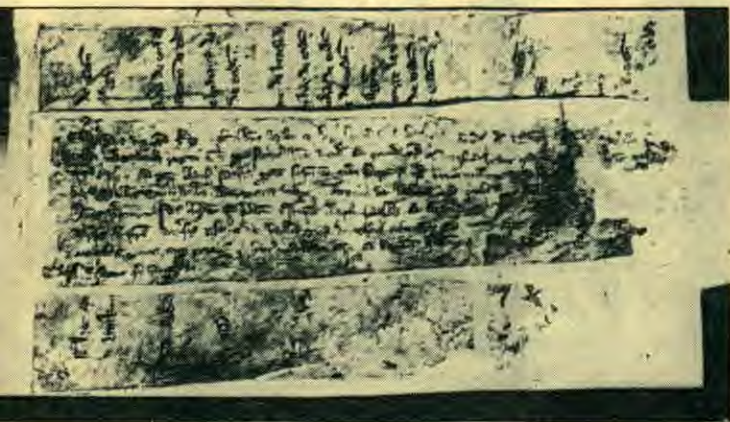
"Confession of 1967"

THE NEWS ITEM was such a small one, it doubtless was missed by most. It simply stated that the United Presbyterian Church in the United States had set aside the 300-year-old historic Westminster Confession and had voted to accept for further study a concise "Confession of 1967." While other issues are involved, one of the principle reasons behind this move is the rejection by many ministers of one of the key tenets of historic Protestant faith—that the Bible was given to man by the inspiration of the Spirit of God, and that its original text is inerrant and authoritative in all matters of faith and belief.

The Westminster Confession abounds in such ringing affirmations as: "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the Word of God." It further states: "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men."

Dogmatism such as this is no longer acceptable to vast sections of Christendom. Such are the winds of change which are blowing in theological circles to-

On the 700th anniversary of the opening of Simon de Monfort's parliament, old documents were on display in England, among them this original writ dated 1274.



day, that the Bible, far from being the infallible word of God to men, is now viewed as a fallible Book that fundamentally is the product of men. The Bible is seen as a record of man's dialogue with God, rather than being God's revelation to men.

The proposed new confession begs the issue by stating that the Lord Jesus Christ is "the one sufficient revelation of God, the Word of God incarnate." No Bible believer doubts that our Lord is the living Word. Nor can we overlook His attitude to the written Word while He was with us on earth. He spoke repeatedly of not one jot or one tittle passing from it, and of the necessity for the fulfilment of all that was written. His court of appeal was, "It is written." We are content to stand with Christ on the great fundamentals of faith and belief.

R.C.P.

Junk Culture

ABOUT SEVEN YEARS AGO a couple of light-hearted iconoclasts wrote a book called "The In and Out Book," in which they expounded the theory that the world's population is divided not so much by geography as by an intangible barrier that separates people who are "in" from people who are "out."

The authors were astonished when their book was taken seriously; they are still more astonished that, after seven years, the book is still accepted without question, and is, indeed, regarded as the work of scholars.

We were interested in the authors' own analysis of their success:

"The permanence of such trivia as this is somehow indicative of the state of thinking in America today.

"America today is involved with a 'junk culture.' It started possibly in the late 1950's when the enor-

mous prosperity of Americans and relative peace in the nation sent the leisure class searching for new status symbols.

"Everybody had big homes and foreign cars and all the latest gadgets, and so the only thing left to acquire was junk—thus opening the door to the pop art trend of today. Today there is the movement towards anti-money, and there is a great consciousness towards evaluating things that years ago nobody would have bothered to evaluate—because it is junk.

"Look at your pop art. It's junk; and look at the things you read in the women's pages of newspapers and fashion magazines. It is a cult of ugliness, the celebration of junk stuff, in music, fashion, theatre; it's the making over of trivia, junk; and there's no doubt that the more primitive a thing is, the more ugly, the more we now react to it."

The young authors quoted discuss the trend in America because they live there; the same tendencies are apparent in Australia and other countries sharing our western culture.

For years the status symbols of our materialistic, extravagant way of life have been modern homes, expensive cars, and lavish furnishings and labour-saving equipment. When these reached saturation point, some new standard of sophistication had to be found, and there followed a wave of ugliness in music, art, fashion and literature.

This is the normal depreciation of good taste and true culture that inevitably follows the pursuit of material values for the glorification of self.

The greedy grasping of material things impoverishes rather than enriches the life, and destroys the peaceful joy that is found in simple things. It was the Master who warned: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

M.M.H.

R.A.F. police dogs show their paces. Twenty-four of the finest dogs, selected after intensive elimination trials held throughout Britain, compete in the finals of the R.A.F. Championships. Here "Rinty" goes straight through the target under the critical eyes of some of his fellow competitors.



WARNING!

By D. A. CRAIG

knew it would beat the car to the crossing. It did, but only just. The car smashed headlong into the train's side, ramming the engine under one of the carriages. The speeding bogie wheels picked the car up, flung it across the roadway, and smashed it against the concrete parapet of the approach. At the same instant the express driver gave the Westinghouse brakes full application. Steel brake shoes bit hard into the spinning wheels, and the resulting shower of sparks ignited the petrol-soaked wreck. Confusion reigned as the waiting cars backed wildly away from the flaming torch of death. The express driver released his brakes and allowed the train to roll on clear of the blazing inferno.

I spare you the grisly details of the aftermath. Suffice it to say that among the wreckage was found ample evidence of previous merrymaking, and my remembrance that the car's internal light had been switched on, lent emphasis to the fact.

The lesson has bitten deep into my memory. How like the road of life on which we travel. Christ warned His disciples: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. An event is rushing upon this world with much the same speed as that of the express train. God's warning light began to flash a long time ago. Today we may say that the "wig-wags" are describing red circles of warning in the night, and God's alarm bell has begun to clang loudly.

The disciples of Christ's day asked; "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Christ then gave them more warning signs—which are recorded in Matthew 24 and Luke 21—than were given to the driver of the unfortunate car. But are you like him? Is your heart more concerned with surfeiting (excess of food), or drunkenness (excess of drink), or simply with the cares of this life? Are you speeding merrily along oblivious of the warnings?

No doubt, in his last awful moment of time the driver of the car saw the express cross the roadway in front of him. No doubt he then slammed his brakes on hard. But then it was too late. The warning lights and sounds were not there for entertainment. They meant STOP.

Likewise it is with you and God's warning of the approaching day of His second coming. Now is the time to see where you stand. "God's message for the inhabitants of the earth today is, 'Be ye also ready; for in such an hour as ye think not the Son of man cometh.' The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot much longer remain to shelter the impenitent."—"Prophets and Kings," page 278.

In the twenty-fourth chapter of Matthew it is recorded that Christ warned: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

Are you waiting and watching? Is the brilliant red flashing of God's warning light glaring in your eyes? Is the clamour of His warning bell thundering in your ears? Then wait, and watch. This is no time for any other attitude. "Be patient; stablish your hearts: for the coming of the Lord draweth nigh."

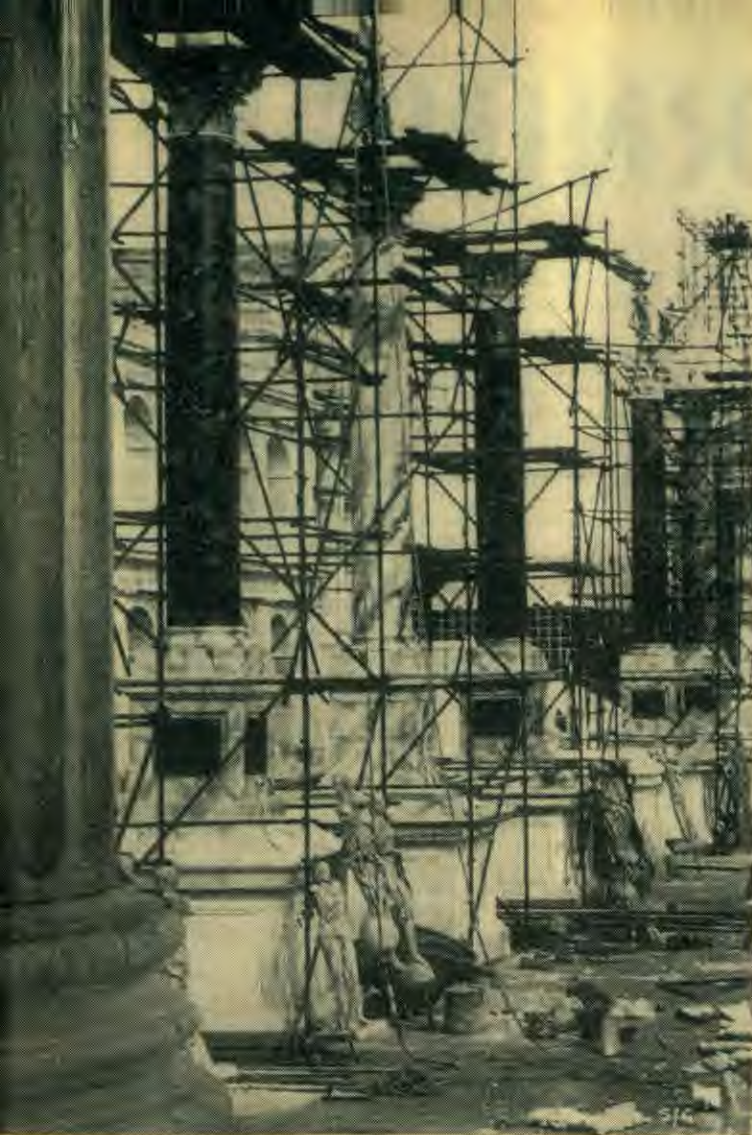
I WAS ON DUTY in a railway signal box on the western side of town, where a moderately busy road crossed the double set of lines.

It was nearly dusk, and as I relaxed for a moment, I leaned out of the small window to watch the motorists below approaching the crossing. Most of them sailed straight across, only a few of the more cautious easing a little, long enough to look both ways.

I knew that soon the western mail was due, and began to muse on the effect the warning devices would have on the passing motorists. Even as I mused, I heard the warning "CLANG, CLANG, CLANG," sent through from the preceding signal box, telling that the express had passed there. As I set the signals to "clear," I noted the flashing red light over the level crossing begin its brilliant blinking, and interested, I turned my attention again to the motorists. For some of them, the flashing red light spelt danger, and heeding the warning, they decided to wait; others, more daring, eased up to the crossing, and seeing no train in sight, sped across.

Presently the express crossed the signalling device that triggered another warning mechanism. The "wig-wag" arms began to wave, their reflectors describing red circles in the night, and a bell began to clang loudly. To every motorist this spelt real and imminent danger. Now they all stopped and waited, none daring to attempt the crossing.

As I glanced up at the row of indicators in my signal box, a horn blared on the roadway below, and from behind the line of waiting cars, and passing them, came a speeding vehicle obviously going to attempt the crossing. There was something unusual about this car, and, as I remembered later, it was that its internal light was on, which of course is not usual while driving. Now alarm broke over me. The express! It must be almost here! Before I could look again at the indicators, I heard the singing of the rails only yards in front of the speeding train, and



eve of a "new Reformation." This hope is documented by reference to the liberal tendencies evident in the Second Vatican Council, the progress of the ecumenical movement, the current interest in theological and Biblical study, and the efforts being made by Christian churches to adapt to contemporary culture.

Yet, to the evangelical Christian, this article awakens the suspicion that many modern Christians are intent on a remodelling rather than a renewal of Christianity. There is a difference. Renewal involves recapturing the spirit of New Testament Christianity as it was taught and lived by Christ and His apostles. Remodelling involves remaking Christianity into something radically different from its original pattern. By way of illustration, a *renewed* house is one, like the mansion of George Washington at Mount Vernon, that has been restored as nearly as possible to its original state. A *remodelled* house is often so completely transformed in the remodelling process that it is scarcely recognizable. The author of the *Time* article observes: "The spirit of Christian renewal in 1964 is searching, questioning, critical—willing to challenge every doctrine and institution of the church. If worship may perhaps be better expressed by folk singing, modern dance, or drama, the churches are ready to try." Does this sound like *renewal* or *remodelling*?

Anglican theologian Harry Williams is quoted as saying, "If to the seeker after Christ you preach a

Remodel or Renew?

**What
the church needs
today**



**NORVAL
F.
PEASE**

Professor of Applied
Theology
Andrews University.

A RECENT ISSUE of *Time* contained a cover article entitled "Christianity." The cover picture, a reproduction of Graham Sutherland's tapestry in Coventry Cathedral, *Christ in Glory*, bore the editorial caption, "Christian Renewal." The text quoted under the title of the article was Revelation 21:5, "Behold, I make all things new."

It is refreshing to see a prominent news magazine devote five full pages to an article on contemporary Christianity. The obvious design of the writer was to "feel the pulse" of the modern Christian church and to try to give an objective report on its beliefs and hopes regarding its future. The article reveals that many Christian leaders feel that Christianity is on the

fourth-century Christ or a sixteenth-century Christ or a nineteenth-century Christ, you are still giving him a stone instead of the living truth." The answer to this theologian's problem is not a twentieth-century Christ, but the Lord of the Bible, "Jesus Christ the same yesterday, today, and for ever." Hebrews 13:8. This Scriptural concept of Christ contradicts Rudolf Bultmann's "demythologizing" and Paul Tillich's willingness "to ignore dogmas that do not relate to contemporary man's ultimate concern." The unchanging Christ of the Bible also stands in judgment against Bishop John Robinson's denial of a transcendent, personal Deity and of an objective standard of Christian conduct, and Bishop James A. Pike's denial of the Trinity.

As in past ages of unbelief, many modern Christians would remodel the church in the form of an institution for social service. A "servant Christology" is recommended in which "the Jesus for now is not so much the Son of God but the Son of man." A legitimate concern for human brotherhood will not take the place of an indefensible unconcern about the basic Christian revelation. Fortunately, there are those who see dangers in this trend. The *Time* article states: "For Lutherans, the very notion of a servant church raises a fundamental doctrinal question: What is the place of salvation by faith in a Christianity devoted to good works? And what is to prevent a church 'seeking to lose itself in the world' from becoming just another humanitarian agency?"

Regarding other phases of the remodelling proposals the *Time* article continues: "German theologian Helmut Thielicke feels that contemporary efforts to demythologize the gospel may produce 'overintellectualized' theologies comprehensible only to doctoral students in philosophy. Other churchmen question whether the theological striptease proposed by Bishops Robinson and Pike amounts to anything more than the rediscovery of classic Unitarianism."

The modern Christian church needs renewal, not remodelling.

How can this renewal be brought about? The key to the answer is found in the text quoted at the head of the *Time* article: "Behold, I make all things new." While this text applies to the renewal of the earth in the life to come—not to Christian renewal in any age—one clear principle is suggested. The source of renewal, both here and hereafter, is God. Such renewal cannot be accomplished by noble ideals and good resolutions alone.

A helpful illustration of this idea is found in Jeremiah, the eighteenth chapter. The prophet was told to go to the potter's house that he might learn a lesson. There he saw the potter moulding his clay on the wheel. "And the vessel that he made of clay was marred in the hand of the potter: so he *made it again* another vessel, as seemed good to the potter to make it." A church or person that needs to be renewed—made again—can experience this transformation by faith in the divine Potter. The renewal comes from God in response to man's commitment to Him.

The Bible cites numerous examples of men who experienced the renewing power of God. There was Jacob, "the supplanter," who found himself in deep

trouble as a result of his own dishonesty. At the close of a night of anguish he felt the touch of renewing power, and he was thereafter able to meet the demands of life. There was Peter, who meant well but performed badly. Jesus said to him, "When thou art converted, strengthen thy brethren." His renewal changed him from a vacillating sentimentalist into a pillar of the church. There was Paul, who breathed out threats and violence against the church; but his Lord appeared to him, and in a brief moment everything was different. Following in the path of these Biblical characters are millions of ordinary men and women whose lives have been renewed by believing in Jesus as the Lord of their lives.

This process of renewal is well described by Paul in his letter to the Ephesians. Paul wishes his converts to be different from their contemporary pagan world. He said: "Now this I affirm and testify in the Lord, that you must no longer live as the Gentiles do, in the futility of their minds; they are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart; they have become callous and have given themselves up to licentiousness, greedy to practise every kind of uncleanness." Ephesians 4:17-19, R.S.V.

This description is relevant to our materialistic, secular culture, steeped as it is in the sins that are characteristic of unregenerate man.

Then Paul addressed his Christians: "You did not so learn Christ!—assuming that you have heard about Him and were taught in Him, as the truth is in Jesus. Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and *be renewed in the spirit of your minds*, and put on the new nature, created after the likeness of God in true righteousness and holiness." Verses 20-24.

This is Christian renewal. It can renew the church only as it renews the individual members of the church. The results of this miracle of divine grace are outlined in the verses that follow: "Therefore, putting away falsehood, let everyone speak the truth with his neighbour, for we are members one of another. Be angry but do not sin; do not let the sun go down on your anger, and give no opportunity to the devil. Let the thief no longer steal, but rather let him labour, doing honest work with his hands, so that he may be able to give to those in need. Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamour and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you." Verses 25-32.

This scripture may be considered as a charter for renewal—first of individuals, and second of the church. It describes the working of the grace of God in man and in society aimed toward an experience of rebirth with ethical consequences. Such a renewal is the work of God in response to faith. An individual who has little or no faith can expect little or no renewal. And so it is with the church. One of the greatest "renewals"

in Christian history was the evangelical revival in England under John Wesley. In 1738, the year of Wesley's conversion, Bishop Berkeley observed, "Morality and religion have collapsed to a degree that has never been known in any Christian country." Dishonest government, the slave trade, a barbarous penal code, religious indifference, lawlessness, and ignorance combined to make eighteenth-century England a horrible example of a society that needed renewal. Into this discouraging scene came John Wesley with a message of renewal, which he called "conversion." He met bitter opposition from the church people of his time who were unable to tolerate his "enthusiasm," a term which was equivalent to "fanaticism." So he turned to the socially and spiritually impoverished masses. Wesley's message was basically a message of personal conversion, but he applied the principles of the gospel to social needs. He attacked slavery, dishonesty, the liquor traffic, and other social evils of his day. The nature and results of this renewal were described by one observer as follows: "I recall an abiding sense of religious responsibility, a self-sacrificing energy in works of mercy, an evangelistic zeal, an aloofness from the world, and a level of saintliness in daily life such as I do not expect again to see realized on earth. Everything down to the minutest details of action and speech was considered with reference to eternity. . . . Money was regarded as a sacred trust, and people of good positions and comfortable incomes habitually kept their expenditures within narrow limits so that they

might contribute more largely to objects that they held sacred. The Evangelicals were the *most religious people whom I have ever known*."—Quoted in J. Wesley Bready's *"This Freedom—Whence?"* page 209.

It was this type of "renewal" that so radically changed the life of England that some historians believe that the Wesleyan movement may have prevented a revolution comparable to that which took place in France. The strength of this "renewal," according to one authority, was that "its purpose was to cause the spirit of Christ to penetrate *all* departments of life. Not only the individual, the home, and the church, therefore, would it claim for the kingdom; but the world of business, economics, and education: all social relationships, all national and international affairs—these, too, would it bring under the lordship of Him who 'went about doing good.'"—*Id.*, page 210.

This evangelical renewal was felt on the American side of the Atlantic, and had much to do with shaping the religious attitudes of eighteenth- and nineteenth-century America. In fact, David Lloyd George is reported to have said, "I do not know the exact figure of Britain's debt to America, but I am told that it is a thousand million odd at the present moment. It is nothing to the debt that America owes us. Write on the balance sheet: Debtor, a thousand and ninety millions; Creditor—John Wesley and George Whitefield."

A review of the evangelical renewal in the eighteenth century makes us painfully aware of the weaknesses of the modern proposals for renewal such as those suggested in *Time*. Modern religionists pin their hopes on revised liturgies (that may include dance and drama), on a strongly antisupernatural contemporary theology, on groups of amateur religious philosophers studying this naturalistic theology, on ecumenism involving a least common denominator of Christian belief and commitment, on community service on a level little different from that of secular service clubs. The regenerating power of the Holy Spirit, the complete commitment of the evangelical Christian, the experience of conversion as a basis for dedicated social service—these are not even presented in the *Time* article as a live option for today's Christian.

Bishops who reduce God to "the ground of all being" and theologians who "demythologize" the Scriptures stand squarely in the way of real Christian renewal. As one observer has said, "There is now going on an almost feverish theological activity, a frantic search for some sort of belief to replace the sound doctrine of historic Biblical Christianity."—P. H. Eldersveld, "A Time for the Truth of God," *Evangelical Sermons of Our Day*, A. W. Blackwood, ed.

Those who would remodel the Christian message do not have alternatives capable of renewing the love, dedication, and self-sacrifice characteristic of real renewals such as that of John Wesley. Of course, Wesley's movement had its weaknesses, and his followers made their human mistakes; but these were peripheral. The dynamic factors of faith and grace that made that movement succeed are the *only* factors that will secure Christian renewal today. Anything less will represent mere remodelling and will never produce a Christianity that will effectively transform men and society.

OUR Co-operation Corner

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

| | | | | |
|--------------------|--------------------------|-----|----|---|
| V.O.P.S.A. | Voice of Prophecy | £30 | 0 | 0 |
| E. J. R. | Tithe | 30 | 0 | 0 |
| A Friend | Foreign Medical Missions | 10 | 0 | 0 |
| A. W., B. W. | Medical Missions | 5 | 0 | 0 |
| Roy C. F. | Free Literature | 5 | 0 | 0 |
| Well Wisher (S.A.) | Foreign Missions | 5 | 0 | 0 |
| R. Herbert | Foreign Missions | 4 | 2 | 0 |
| C. R. G. Herbert | Foreign Missions | 3 | 19 | 8 |
| W. W. Meissner | Free Literature | 5 | 0 | |

GIFT SUBSCRIPTIONS

In common with other leading periodicals, the "Signs of the Times" encourages its readers to send gift subscriptions to their friends. Should this magazine come to you unexpectedly you can know that a friend has taken out a subscription in your name. In accepting this you place yourself under no financial obligation whatsoever, as no "Signs" are mailed for which subscriptions have not been paid. We welcome you to our growing circle of readers.



IS sincerity ENOUGH?

SINCERITY OF BELIEF is what really counts," many people say today. "The honesty of a person's convictions is what matters most. Anyway, all religions lead to heaven."

This broad tolerance finds expression in many places. A missionary to China was approached by an assistant who bemoaned the fact that the village atheist had just died. "All our efforts to influence him to believe in God failed utterly. He remained an infidel to the end."

"Never mind," consoled the missionary. "He was as sincere in his unbelief as we are in our beliefs, and no one who is sincere will ever be lost. God has a sense of humour. With a twinkle in His eye I expect Him to greet the atheist at the judgment and say, 'I'm here, you see, in spite of your unbelief. Enter into the kingdom you so sincerely denied!'"

Is sincerity sufficient? How tolerant is God? Does Scripture portray Him as an over-indulgent father, willing to overlook all the shortcomings of men so long as they are sincere?

What does the Bible say?

The Holy Spirit inspired an apostle to assert, "Neither is there salvation in any other" except Jesus Christ. Acts 4: 12. Peter addressed that announcement to an audience which for the most part had rejected Christ. Many present had been involved in Christ's crucifixion. Peter did not question their sincerity. But he did denounce their deeds, and he warned that their only hope of salvation lay in embracing the gospel. "There is none other name under heaven given among men, whereby we must be saved," he said.

The ultra-tolerant have labelled Peter a bigot, but the apostle spoke no more dogmatically than did Christ Himself who, when commanding His disciples to preach His gospel, promised that those who responded with faith would be saved, while those who would not believe would be condemned. (Mark 16: 15, 16.)

We cannot escape the conclusion that the Bible insists that men are saved through Christ or not saved at all. All roads do not lead to Rome. Neither do all religions lead to heaven. Jesus proclaimed, "I am the way." John 14: 6. He asserted emphatically, "I am the door." John 10: 7. He warned, "He that entered not by the door, . . . but climbeth up some other way, the same is a thief and a robber." John 10: 1. His meaning is very clear: "No man cometh unto the Father, but by Me." John 14: 6.

The absolute finality of the Christian faith furnishes the motive for Christians not only to evangelize their own native lands but also to illumine regions of heathen darkness by missionary endeavours. Pagans have religion but are strangers to salvation. Nothing except the gospel of Jesus is sufficient to transform lost men into redeemed children of God.

Christ alone offers a way of escape from the consequences of sin. He alone is the avenue of salvation. Years ago S. B. Freehof penned this remarkable testimony: "The consciousness of the presence of God has come to millions of men and women through Jesus. That it is personality which is the essence of His power should be evident to every objective student of Christian literature. The significant fact is that time has not faded the vividness of His image." Poetry still sings His praise. He is still the living comrade of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul,' nor does any Jew say of Moses, 'I need thee every hour.'"

That represents quite a tribute, coming as it did from one of Chicago's foremost Jewish rabbis!

Nobody is saved by sincerity. Those who are saved at all are saved by grace through faith in Jesus Christ. He is the only avenue of access to God. His gospel alone can rescue a sinner from the pit of perdition. One runs less risk being tolerant of a boa constrictor than by indecision concerning the uniqueness of Christ's salvation.

Raymond Cox

DON'T YOU THINK my husband and I should separate for the sake of the children?" she began as she looked earnestly into the face of the marriage counsellor she had come many miles to see. "We quarrel all the time about anything and everything. No matter what I do or don't do, it never pleases him; and he gets on my nerves too. We are both supposed to be Christians, but our children hear more arguing around the home than anything else. And it is getting worse and worse. Don't you think everyone would be better off if we got a divorce?"

Now what should the counsellor say? He cannot answer Yes, for everyone would not be better off. Studies have revealed that quarrelling, as bad as it is, is not so damaging to a child as divorce. It is something like a storm at sea, which may be most unpleasant and disagreeable to all the passengers aboard, but the worst storm is not so tragic as for the ship to go down. The light of the home may be dimmed by the arguing of the parents, but divorce extinguishes the light completely, as far as the children are concerned.

Another thing: a divorce seldom solves the problem for the adults. More often than not it adds to the confusion, and increases the sorrow and distress of both the husband and the wife. According to the personal testimony of thousands of men and women, divorce gained them nothing. Even the innocent party feels that in some way, somehow, he failed.

Although divorce may be necessary in certain extreme cases, it is entirely too common for the good of society or the strength of the nation. In rare cases a limb must be amputated to save the life of an individual, but we do not make a practice of cutting off a hand or a foot every time there is an infection. Yet there are some people who act as if they believe a divorce is the only way out of a marriage difficulty. The appalling breakdown of the home is another sign that the world is ripe for destruction. Satan, the archenemy of God, is doing all in his power to wreck every marriage he can and to ruin every home. Abandoning a car with a flat tyre does not mend the tyre. Leaving it on the side of the road for a month or more accomplishes absolutely nothing.

The woman previously mentioned does not need a divorce, but she does need to know how to solve her problem. Her problem is real. It vitally concerns the welfare of every member of her family. Ignoring it, leaving it for time to heal, or "learning to live with it" is not solving the problem or helping the children. She needs to know how to solve her problem, how to have a successful home. She needs to know the secrets of a happy marriage. That means we are not concerned with *who* is to blame but rather with *what* is to blame. Trying to find out whether the husband or the wife or the mother-in-law is the culprit is not only a waste of time but also damaging the home.

When we have a flat tyre we may be tempted to start blaming one another immediately. We may spend a great deal of time and energy deciding who is to blame. In fact, we may be able to prove beyond the shadow of a doubt who the one and only guilty party is. Yet with all our blaming we are still sitting by the side of the road with the tyre as flat as ever.



ARCHA O. DART
Reveals the

SECRETS OF A

Often the very investigation tends to focus the attention on the shortcomings and to magnify the faults of the companion. This alienates affection and suggests separation. The situation is thus made worse. Concentrating on *who* is to blame makes it almost impossible to help the situation.

On the other hand, discovering *what* is causing the difficulty points to a common goal and suggests a way for closer unity in the home.

What is the home for? What place does it fill in one's life? God is the author of marriage, and according to His plan and purpose, the home is to supply many of our daily needs—physical, social, emotional, and spiritual. When the home for any reason fails to supply these basic needs, one begins to lose interest in that home and may even fight against it without being aware of the cause of his animosity.

It takes *time* to make a happy home. The family that has no time for courtesy will have time for rudeness; the family that has no time for compliments for one another will find time to argue. The family that has no time for smiles has time for frowns. The family that has no time for sweet, loving words finds plenty of time for harsh critical ones. If the wife never has time for a chummy conversation with her husband, but constantly bombards him with her discontent and the needs of the family, he is often "driven" to seek

companionship elsewhere. If the husband is too busy to give his wife a little affection each day, a little of his time for companionship, she is often tempted to accept it from strangers. The enemy of the home is ready to enter at any time the door is left unguarded.

The family that has no time for God has no time for happiness, for all happiness comes from God. In the days when family worship was a daily practice, there were more happy families, more solid marriages. God has promised to be present where only two or three are gathered in His name. No home can fail when God is daily a welcomed member of the household. The few moments spent in the morning and in the evening with the Master is time well used. "The families that pray together, stay together."

Each member of the home is to contribute to the welfare of the others as well as to receive benefits himself. When one is more concerned with what he receives than with what he contributes, he can never be satisfied. He is doomed to disappointment. But when one studies how he can add to the success of the home and to the happiness of the family, he finds an everflowing stream of joy and delight.

What more can one say to this lady who feels she has blundered along all these years? What should we say to one who feels her home is a failure, and the only way out of the dilemma is divorce? Without wasting time lamenting the fact that her husband is set in his

ways and will not go to anyone for counsel, she can do something herself that may change her husband and make her home a happy, delightful place. That which one can do to make the home a success is often so simple, so matter-of-fact, that its importance is often overlooked. In the endeavour to find a solution to our home problems we often pass by the very remedy that would unlock our difficulties with ease; we begin to probe into the mysteries, the complications, and become lost in the fog of uncertainty. The longer we grope in psychological phrases, the more hopeless the situation often appears.

What are some of the things this lady can do to make her home more desirable? For one thing, she can be there. This is something so simple that it is often overlooked. But no man likes to come home to an empty house. It is hard for a husband to love someone who isn't there. The wife who desires to be loved and appreciated will be there when her husband comes home. The pictures on the wall may be ever so rare, the carpets ever so soft, the furniture ever so elegant, but the house is desolate and bare without the wife and mother.

Then she can be attractive in her personal appearance. A sad, tired face with languid eyes peering out from under a faded scarf has little chance to be queen of the home. A wife in a sweet little dress, with a rose in her hair and a smile on her face, who welcomes her

Happy Marriage



H.A.R.

husband at the door when he returns from work, has already won the argument.

Now, here's a little secret that everyone knows, but not many are aware that they know it. A neat, tidy house says to our emotions, "Welcome. Sit down and enjoy yourself." A dirty, disorderly house says, "I don't like you. Go away. Don't stay here." It matters not who messed the things up—the children, the neighbours, the husband, or the wife—the effect is the same. The husband does not want to stay, and neither does the wife, although they may not realize why they wish to leave.

Of course, we don't want to go to the other extreme and turn the house into a museum, only to be seen but never used. We want everyone in the house to feel at home. A wife may be surprised to see what a few minutes of tidying up the front room before her husband's return will do to his disposition (and her own).

A poor cook is a poor homemaker. A loving wife will take her cooking seriously and will seek to improve her culinary arts to the best of her ability. After all, there is practical religion in a good wholesome meal eaten in a cheerful frame of mind. The physical, emotional, intellectual, and spiritual welfare of the family is affected by the food they eat. Serving good nourishing food in an appetizing manner in a congenial atmosphere is one way of strengthening the family bond.

Now here is a secret that is practically unknown to the majority of people, rich or poor, ignorant or learned. The secret is this: The wife holds the key to the success of the home, but many a woman does not recognize the key that is in her hand until a marriage counsellor identifies it for her. This key is called inspiration. Seldom does any man accomplish anything worthwhile, be he poet, artist, musician, politician, or whatever, without the inspiration of a woman. God saw that "it is not good that man should be alone." Therefore He gave him the woman to inspire him.

Inspiration has nothing to do with nagging, scolding, criticizing, and trying to reform him, or even prodding and pushing him. These are enough to make any man a most undesirable husband. The more he gets of this sort of thing, the worse he becomes. On the other hand, the wife who inspires him, tells him what a wonderful man he is to her. Without flattery or hypocrisy she lets him know that she does appreciate his moral courage or dependability or whatever trait she does admire. A man who feels that his wife admires his courage will be more courageous. If he feels she admires his judgment, he will be more care-

ful in his decisions. A woman who is proud of her husband's work is giving him the greatest aid possible. It is as valuable as a refresher course at a university.

Usually the quality of a man's work is a reflection of his wife's inspiration. If she is proud of his skill, he will be more skilful. If she is proud of his dependability, he will be more dependable. If she thinks he is a poor workman, he is far more likely to make mistakes. If she is ashamed of his job, he stands a good chance of being fired. The wife holds the key to her husband's success and to her own happiness.

But marriage is not a one-sided affair. The husband can also do much to make home a happy, delightful place in which to be. He too must be at home as much as possible if he is to benefit the family. A head that is separated from the body is useless. If the husband is the head of the house, he must be connected with the home positively. There is something about mowing the lawn, painting the house, setting out the shrubbery, that creates a deeper personal interest in the place.

One who is interested in his home must take an active part in it; otherwise his interest is likely to wither and die. He does not want to see the inside of his home littered with ugly frowns or spoiled with thorny, unpleasant words. Instead, he prefers to cultivate courteous expressions such as "Thank you," "Please," "That's fine," and "I beg your pardon." Small as these tender plants may be, they make the home fragrant with their breath and happy with their joyful sound.

Whether a man has married a queen or a housekeeper depends mainly on the husband. The man who takes everything for granted, never tells his wife how wonderful the dinner is, never notices what dress she has on or how neat the house is, has married a housekeeper. But the man who lets his wife know what a delicious pie she has baked, how beautiful her eyes are, and how lovely she looks in her blue dress, has married a queen. A woman can do her best, look her loveliest, and be her sweetest when she is loved and appreciated. An intelligent husband keeps his wife at her best by letting her know in word and deed that he does love and appreciate her. Every day in some way he tells her that he loves her.

He remembers her birthday and the wedding anniversary. He refrains from comparing her unfavourably with any other woman, relative, or neighbour. He lets her know that she is the queen of his heart and of his home. Anyone can have a happy home and a successful marriage if he follows the suggestions God has given us. "Husbands, love your wives." Ephesians 5:25. Love is the secret of a happy marriage.

HOME AND HEAVEN are not so far separated as we sometimes think. In fact they are not separated at all, for they are both in the same great building. Home is the lower storey, and is located down here on the ground floor. Heaven simply is up the stairs. And when this world ends, and the home is transferred to heaven, it will be found that heaven is home. Remember, the home came from heaven. Modelled on the Father's house and the many mansions, the home is one of the choicest gifts of the Lord Jesus, and the one is designed to be a training place for the other.

ARCHAEOLOGICAL FIND

Recent discoveries at Fortress Massada in the hills of Judea, where the Zealots made their last stand against the Romans in A.D. 73, provide a new chapter in the story of the Dead Sea scrolls. Among the many significant Massada discoveries—which include skeletons, coins, jars, a ritual bath—were fragments of the so-called Dead Sea scrolls. These findings have caused some scholars to suggest that the entire collection of scrolls were the product of Zealots rather than the Essenes, a monastic sect to whom the writings have generally been ascribed. Other scholars believe it most likely that some leaders of the Essenes moved into the fortress after the final Roman assault, bringing with them their remaining literary manuscripts.

ICE MOVEMENT

United States engineers have marked out a 104-mile long "avenue" lined by ten-foot-high wooden posts across part of Antarctica's desolate icecap to measure the motion of the spreading ice. The avenue is two miles wide and posts stand every two miles along its sides. The rows will lengthen as the ice spreads. Scientists will study long-term changes in this strain network to determine the dynamics of ice flow on this part of the continental ice dome, which they know is slowly spreading out like pancake batter on a griddle. They hope to reach a better understanding of the over-all behaviour of the ice-cap, which influences world-wide climate and sea level.

GIANT RADIO TELESCOPE

The world's largest movable radio telescope was shown recently at the National Radio Astronomy Observatory in Green Bank, West Virginia. The telescope has an antenna with a diameter of 300 feet, the length of a football field. The electronic feed, supported by long spars reaching outward from the antenna, is 225 feet from the ground, equivalent to the height of a twenty-three-storey building, when the telescope is pointed at the zenith. The telescope weighs 600 tons.



ASSIGNMENT TO JESUITS

Addressing the Jesuits' Thirty-First General Congregation in Rome, Pope Paul VI entrusted to the Society of Jesus "the specific task of tackling atheism with all the weapons in its possession." He declared, "The Church, in its present moment of renewal stemming from the Second Vatican Council, has extended her teaching to all fields and places and counts upon the Society of Jesus, in its continuation of past traditions, to pledge itself fully to the triumph of the cause of Christ." Pope Paul recalled that Ignatius of Loyola had conceived the order he founded in 1540 as "a stronghold of the Catholic faith and a militia unconditionally dedicated to the Holy See." "May the followers and children of St. Ignatius see their labours crowned with success," he said. "Bring this mission to a quick and successful conclusion."

LASER RAYS

From the concept that molecules of a gas could be stimulated to high-energy levels with the administration of a weak radio wave, science has developed Laser. A "ray" of focused energy, it can burn a hole right through a diamond in 2,000 millionths of a second. Directed at the moon, the resulting flash illuminated a two-mile circle on the face of the satellite.

NO HANDS

In December, 1964, a United Air Lines Caravelle jet, loaded with newsmen and guests, made hands-off landings at Dulles Airport near Washington, D.C. Tiny computers in the jet-liner guided it to the airport's localizer beam, controlled speed and altitude during the approach and descent, then eased the plane onto the runway. The automatic landings were so smooth that the passengers applauded. This system will enable aircraft to land safely in foggy weather. Landings can be made when visibility is only a quarter of a mile and the ceiling merely 100 feet—half the current legal minimums.

RECORD BIBLE CIRCULATION

At the Annual Meeting of the British and Foreign Bible Society, Dr. J. N. Cockburn, the general secretary, reported that during 1964 a record circulation of almost seventy million copies of the Scriptures had been achieved by the combined Bible Societies. Of this total the British and Foreign Bible Society had circulated over seventeen million copies and had reached the 875th language in its translation of the Scriptures.

WATER FROM THE SEA

A spinning disc apparatus, known as a multiple-effect rotating evaporator has been developed at the University of California's Sea Water Conversion Laboratory at Richmond. Steam introduced from below causes salt water to evaporate on the upper surface of a stack of rapidly spinning copper plates. Distilled water condenses on the lower surfaces of the plates and is spun outward by centrifugal force into collecting channels. There is indication that a large-scale installation of rotating evaporators might produce distilled water at about 42 cents per thousand gallons.

BELIEF ABOUT LIFE AFTER DEATH

In a study of *Death, Grief, and Mourning in Contemporary Britain*, Geoffrey Gorer states that, in a census he conducted, one in four declared that they did not believe in an after-life and only eleven out of 359 persons held orthodox Christian belief about the judgment.

When Is a CHRISTIAN a SAINT?

DECADES AFTER DEATH, OR HERE AND NOW?

Is Sainthood Within the Reach of Everybody, or Reserved for a Small Group?

By **EDWARD HEPPENSTALL**

Professor of Theology and Christian Philosophy,
Andrews University

RELIGIONISTS have frequently affirmed that sainthood is reserved for the superior few; that saints, by the very nature of the case, must be as rare as crown jewels, scarce as painters, poets, and geniuses; that the spiritual stature of the ordinary church member can never reach that of the saints.

However, Paul asserts that the whole church is "called to be saints." "To all that be in Rome, beloved of God, called to be saints." Romans 1:7. See also 1 Corinthians 1:2. In the early church, as soon as one was converted and joined the church, he was designated a saint.

Through the centuries the church has failed to realize that this was God's will for all His children. In the Roman Catholic communion only the few rare souls considered unique in piety are classed as saints. The consequence has been the creation of two orders of believers, one possessing a preeminent piety and morality obligatory on the clergy and a favoured few, the other possessing a piety inferior in quality. Thus superior revelations and higher standards are reserved for a small select group. At various times even down to our day, sincere groups within the church have come to believe that they have been singled out for this unique spiritual distinction above all others either in previous ages or within their own church.

The Bible makes no such discrimination. God has no special favourites of this kind. The deadliest egoism is that which denies the power of God for the majority and makes God appear to reserve His gift and power of sainthood or holiness for the few; especially when it is the few who advocate it.

Through the millenniums God has expected the same response from all His followers. He commands all His people to be holy as He is holy. 1 Peter 1:15, 16. His purpose through the gospel has always been to "present . . . to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5: 27.

What then is it that qualifies every believer to be a saint? Does he actually come to possess something extra, a supermeasure of spiritual piety? Does God intend that every believer should possess complete holiness and sanctification?

The Biblical word for "saint," both in the Hebrew and in the Greek, is translated "holy." Other forms of the same word are translated "holiness, sanctification." All these words have identically the same root and the

same meaning. The basic idea is religious and not primarily moral. God alone is holy. To be a saint, to become sanctified, to be holy, occurs only through one's relationship to God. The root idea is separation unto God, dedication or consecration to Him, to His divine purpose, set apart for a life with Him, belonging fully to Him. Only as the believer comes to acknowledge this divine ownership does he become aware of the true meaning of sainthood or sanctification.

Sainthood is not something that is conferred after a life of loyal service to God. One begins as a "saint" when he becomes set apart for God; and that should be at the beginning of the Christian life. Nothing is holy or sanctified in and of itself; but it becomes holy by its consecration to God. "Sanctify unto Me all the firstborn: . . . it is Mine." Exodus 13:2. In claiming the firstborn of Israel for His service, God is not saying that the firstborn are spiritually better than the second or the third born. The temple or tabernacle is holy because it is set apart for a holy use. (Leviticus 16:33; 1 Chronicles 29:3.) The tithe is holy because one tenth of our increase belongs to God. "And all the tithe of the land, . . . is the Lord's: it is holy unto the Lord." Leviticus 27:30. The Sabbath is holy, for it is the one day that God has set apart and claimed for our worship of Him. (Exodus 20:8-11.) Israel was said to be holy, not because of superior merit or piety, but because God had chosen them for His service. (Deuteronomy 14:1, 2.) The real significance is religious.

In John 17:19 Christ says He sanctified Himself for our sakes. Obviously, the meaning is that He was set apart for His sacred mission, not that He purified Himself of sin; for He was sinless, the Holy One from His birth. (Luke 1:35.) So Christ committed Himself wholly to God in total surrender, fully committed to His Father's plan of salvation for the world.

Consequently, sainthood, holiness, sanctification can never be adequately expressed in terms of any moral formula. A "saint" is not one who is spiritually superior to all other Christians or morally sinless. He is one who belongs entirely to God. Nothing is implied of a superior piety for the few.

Believers Sanctified by the Cross

Believers are said to be sanctified, not when they reach moral and spiritual perfection, but when they are purchased by the sacrifice of Christ: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." "For by one offering He hath



★ Statue of Joan of Arc, Melbourne, Vic. H. G. Davis, photo

perfected for ever them that are sanctified." Hebrews 10:10,14. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Hebrews 13:12.

A saint is one who fully acknowledges the claim of Christ and lives as one who belongs to Christ. Believers are sanctified, not when they are raised to spiritual perfection, but when they give themselves wholly to God. Believers become changed and transformed only as their relation to God becomes genuine and total. Christian transformation can be traced to one cause, that of divine ownership.

Sanctification is said to be accomplished at the cross, because we have been purchased at the cost of Christ's sacrifice. The believer is one who from henceforth is not his own, and acknowledges this truth throughout his entire being and life. Thus the Sabbath is said "to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12. The text does not say that Sabbath keeping makes a person holy, but that it is a sign that God does it. That is, true Sabbath keeping brings one into such a relationship to God, such a genuine relationship, that one is acknowledging God's full claim in his life. The Apostle John saw on Mount Zion "an hundred and forty and four thousand, having His Father's name written in their foreheads." Revelation 14:1. We put our name on things that belong to us. God does the same.

The Christlikeness of the Saint

Does this Biblical use of the word "saint" mean that the church should be made up of saints? Yes, that is the Biblical position. Is it possible that the church contains more saints than people have come to realize? How would one recognize them? The question arises: Are we as saintly and sanctified as we think we are or as we ought to be? Why are the churches full of non-saintly people?

Men argue about becoming holy and sinless. They tend to list numerous items, having labels and classifications to test the qualifications of those who claim to be holy. But to be Biblically accurate, what we are dealing with is man's relationship to God. We are asked to come to terms with Christ and His claim upon the whole of our lives and not merely with a set of requirements as such, hoping that by continued discipline and good works we may merit ultimate sainthood. What is invincible is God's hold on man, not man's hold on the law. The believer is to exult as belonging wholly to God. This has been the right and the privilege of all believers through the centuries and not just of the few.

But is this relationship to Christ enough for victory over the world, the flesh, and the devil? Yes, indeed. What can be more transforming than the control of God in the life? What can effect this control as does the believer's total commitment to and a daily walk with God? The true believer never elbows Christ out of his life. Christ is always central. This divine control may be revealed to a less or greater degree. This depends upon the nature of the believer's surrender and commitment. But the effect of this belonging to Christ is to call attention not to oneself as being spiritually superior, but to the presence of Christ and the power of the Spirit in the life.

The Scriptures teach that the whole of our lives is to be set apart for God and that we are to live this way all of the time. If one realizes this, he is a saint. All too often believers do not live this way. Some give to God one day a week, but the other six days are lived apart from Him. The payment of the tithe is the acknowledgment that all a man has belongs to God. To refuse to pay tithe is to deny God's ownership in the life over one's business and one's personal affairs.

To live apart from the recognition of the lordship of Christ in the life is to call a moratorium on one's relationship to God. That is like a husband calling a moratorium on the fact that he belongs to one woman. The marriage relationship is for life. It is not for one or two days each week. The effect of this commitment to God is highly moral. Obedience to the full revelation of the will of God follows inevitably. A life of harmony with God is the natural consequence of such a relationship. "Can two walk together, except they be agreed?" Amos 3:3. A life of obedience to God is the result that can be traced to the cause—that of walking with and belonging to God.

The Christian must ever seek a deeper sense of belonging and an increasing commitment to God and His will. God, through His Word, ever reveals some fresh reality of Himself. He is ever seeking to open the eyes of His children to new understandings of Himself and His will that is, if we have eyes to see the wonderful things out of His law and His Word.

(Concluded on page 28.)



God's Hand

ness of night, a few twinkling lights announced their arrival at the provincial capital. The town was just commencing to stir as the lorry roared through the streets. A military vehicle loaded with soldiers and citizens was not an unusual sight, and early risers on their way to work paid scant attention.

With a sharp jerk the lorry came to an abrupt halt in front of a grim-appearing office building. The prisoners were hustled out and shoved into the presence of some higher officials. More questions, more oaths, more explanations, more blows, and finally the men were herded into a large concentration camp.

The first day dragged by. No word from their families. No prospect of release. No explanation of the charges on which they were being held. No food, and scarcely any shelter from the merciless rays of the sun.

The men adapted themselves to the grim surroundings without complaint. They knew their God, and they felt confident of His watchcare over them. If He willed that their lot should be suffering and death they resigned themselves to His leading.

The hills around the camp were filled with Seventh-day Adventists, and in the afternoon of the second day visitors began to arrive laden with food for the imprisoned ministers. Providentially, they were permitted to accept it.

Back at the mission station word of the happenings spread on the wings of the wind. Prayer meetings began in every Christian village for miles around. Members sought the Lord earnestly on behalf of their leaders.

Pastor Paul Helms, head of the Seventh-day Adventist mission in a neighbouring mission territory, received the news. Within hours he was in contact with officials where the men were being held. He learned that many more Seventh-day Adventists and other Christian Kibongos had been rounded up.

Pastor Helms worked patiently and tirelessly, going from one office to another. To each authority he explained the nature of our work. Seventh-day Adventists do not engage in party politics. Seventh-day Adventists preach the gospel, teach the youth, and heal the sick. Seventh-day Adventists are in the country to help and to do good. The men being held were Seventh-day Adventist leaders. They were dedicated Christians. They were giving their lives for the people and the country. Could they not be released to carry on their Christian humanitarian programme?

God in heaven heard the many prayers ascending from the hundreds of humble African huts. He honoured the faith and the intercession of His children. He blessed Pastor Helms in his contacts with government officials. After several days the prisoners were permitted to return to their headquarters. Scores of church members were also released. The hand of the Lord protected His own in the hour of danger, even as He

IT WAS THREE O'CLOCK IN THE MORNING. The quietness of Kibundu was suddenly broken by clanking guns and shouting men. A military lorry disgorged a dozen or so well-armed soldiers who moved swiftly to surround the homes of the African leaders of the Seventh-day Adventist mission.

Loud knocking and stern commands raised Pastor Jonas Mutwa, his family, and his neighbours from their sleep. Stumbling to their doors the men were hustled outside and roughly handled.

"You are Kibongos!" the soldiers accused. "You are our enemies. We are going to put you where you cannot betray us further."

"But we are Seventh-day Adventist missionaries," the pastor protested. "We take no part in politics. We are here to preach the gospel and to help the people. We are not your enemies. We are your friends."

The protest fell on deaf ears. Houses were carefully searched. Briefcases and papers were confiscated. Clothes were taken. Several ministers were struck and shoved into the waiting lorry.

With the mission workers' wives and children left behind in shocked silence, the soldiers drove off with their captives. Through the darkness of the early morning they bumped along over rough gravel roads mile after mile.

In the close quarters of the darkened lorry the pastors had time to think. How well they knew what had happened to many of their tribe who had been picked up under similar circumstances. It was not a very comforting contemplation—concentration camps, floggings, endless interrogations, poor food, and sometimes death. The pastors prayed silently as the lorry lurched on its way.

As the grey light of dawn replaced the ink black-

... in Emerging Africa

promised: "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Psalm 125:2.

Among those released from prison and from concentration camps were several Christian teachers. But it was specifically stated they must leave without delay. To remain under the circumstances might place their lives and the lives of their families in great danger. For many more hours Pastor Helms worked tirelessly to secure the necessary travel documents for the long trip to the border.

Documents in hand, missionaries and families crowded into the mission bus, and, with Pastor Helms at the wheel, they were off at daybreak on the long and dangerous journey. Every few miles they were stopped at roadblocks, manned either by local villagers or by soldiers armed with modern weapons. Looking down the barrels of hostile rifles, Pastor Helms talked and prayed his way through barrier after barrier.

Late in the afternoon and not many miles from the border the little party of refugees was halted at yet another roadblock. The usual explanations and bickering followed. But this time the army officer manning the post was adamant. *They could not pass!* They must turn back and drive through the many roadblocks they had already passed that day. They must go to a certain police station and get further specified documents before they could proceed. All pleading and explaining availed nothing.

"You must go back," the uncompromising officer insisted.

With heavy hearts and dark foreboding the missionary and the busload of Christian workers turned around and headed back over the many miles they had already covered. With freedom just a few miles away they saw it slipping from their grasp. What now awaited them they did not know.

Night had fallen when the mission bus pulled up in front of the police station. Inside, kerosene lights flickered. Outside, little groups of people crowded around open fires. There was plenty of laughing and talking going on, but Pastor Helms and his fellow workers were burdened with a feeling of fear and uncertainty as they made their way toward the station. Then they were stopped by someone shouting wildly.

"I want to go to the border!" a drunken voice belled. "I've got to go to the border, and I demand that someone take me."

It was an army officer, and though his voice was blurred by drink it carried the ring of authority. He continued his insistent demand as he reeled unsteadily about in the firelight.

Pastor Helms acted fast.

"Come, bwana," he said, "I will gladly help you. If you need to go to the border, I will take you. Come with me."

HEART-WARMING EXPERIENCES OF DIVINE DELIVERANCE IN THE TROUBLED CONGO

By

ROBERT H. PIERSON



ABOVE: Native coloured and European men and women demonstrate against the Government in Cape Town. BELOW: Sir Albert Margai (Sierra Leone, left) and Sir Abubakar Tafawa Balewa (Nigeria) at the 1965 Commonwealth Conference.



The officer eyed the white stranger incredulously. Then, mumbling appreciation, he climbed unsteadily into the front seat of the mission bus.

The band of Christian workers with the army officer aboard roared hopefully into the night. Five miles down the road the lights of the first roadblock brought them to a grinding halt.

"Open that barrier and be quick about it!" the army officer roared. The guards recognized his voice and scurried feverishly to get the barrier out of the way.

Every few miles they were stopped by roadblocks, but every time the bellowed commands of the army officer worked like magic, and they sailed through unimpeded.

The roadblock where they had been turned back some hours earlier in the day was just ahead. Pastor Helms explained the situation to the hitchhiking major in his own language.

"Leave it to me!" the officer assured him. "Those fellows know who I am, and we will have no trouble."

A few minutes later the same adamant guard blocked their way.

"Get out of the way!" bellowed the major, putting his head out of the window. "Open that barrier! Can't you see we are in a hurry?" A few expletives added urgency to his command.

The guard blinked his eyes, saw who was speaking, and hurriedly cleared the way. So the mission bus roared on to the border and freedom. God had used a drunken soldier to help His people. Surely, "God is our refuge and strength, a very present help in trouble," Psalm 46:1.

Albert Gavalo is the leader of a Seventh-day Adventist church in another emerging country in Africa. Just before trouble broke out in his area, he made a routine trip to the provincial capital to purchase supplies. While he was there, the rebels attacked and took the city. Along with seven hundred other "foreigners" (anyone more than fifteen kilometers from home) Albert Gavalo was herded into a large galvanized warehouse.

Soon after the men were imprisoned, the guards commenced taking ten prisoners out each morning. None of them ever returned. Sometimes after the ten were taken, the other men in the warehouse thought they heard shots. Then word came that the ten taken had been executed. Rumours and fears filled the improvised prison as ten more disappeared each morning, never to return.

One morning, after more than half the prisoners had met their rendezvous with death, the soldiers included Albert Gavalo among the ten to be taken. Realizing he had not long to live unless the Lord intervened, Albert prayed earnestly for deliverance.

The ten men were taken to a nearby field and lined up before an open trench. Albert felt his last hour had come.

Suddenly the man in command of the rebel troops came over to Albert. "Do you know who I am?" he demanded.

"Yes," Albert replied uneasily. "You are the one in charge of our barracks."

Then for no apparent reason the officer barked an order to one of his lieutenants.

"Set that man free!"

Albert could scarcely believe his ears.

"You are free!" he said the second time. "Get out of here fast."

Albert wasted no time in following his instructions. As he made off through the fields, he heard shots ring out. He did not look back to see what had happened, but he was certain the other nine had suffered the fate of many others before them.

After days of hiding Albert Gavalo arrived safely back at the mission—another living monument to the delivering power of God. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee," is the blessed promise of Psalm 91:7.

Pastor Mathias was in a hot spot. The Seventh-day Adventist mission station at Kroko, in one of the large countries of Southern Africa, was in the heart of a troubled area. The rebel army was scorching its way toward the mission. Standing on the mission compound, he could see columns of billowing black smoke coming closer and closer to Kroko.

Refugees, fleeing from the ruthless, drug-crazed rebels, confirmed that the advancing "army" left everything behind them burned and bleeding. Nothing was spared. The destruction was complete.

Pastor Mathias had to make a decision quickly. Should he flee with other members of the mission staff? He hurried over to Pastor Nathaniel's little house to talk things over with this old soldier of the cross.

"Let us stay by the Lord's property," the old man bravely counselled. "We can send the women and children away to the forest and send the other men along to care for them."

Pastor Mathias agreed.

Quickly the other men and the women and children were called together. Hurriedly the danger was explained and the plan of escape outlined. Fleeing to the forest was no new experience to these dear people. They had been forced to seek refuge in the jungle many times during the past three or four years. With a few meagre personal effects and what food they could carry, the mission family vanished across the veld.

Pastors Mathias and Nathaniel remained at their posts and prayed.

A few hours later the din of shouting and cursing announced the approach of the rebel warriors. The pastors waited their arrival at the gate. They appealed to the intruders to spare God's property. There was much waving of weapons and raising of voices, but the calmer elements prevailed. Finally the motley horde left the mission without so much as breaking a windowpane or stealing a thing. When the Adventist mission doctor visited the station by air a few days later, he found every kraal and every shop within a radius of fifty kilometers nothing more than heaps of ashes. The rebels had followed their scorched-earth policy with a vengeance. Only the Kroko mission station, with its school, its dispensary, its workers' homes, and other outbuildings, stood unscathed amidst the blackened countryside. "I, saith the Lord, will be unto her a wall of fire round about," Zechariah 2:5.

It is a glorious privilege to serve God in exploding Africa today and to witness the evidences of His delivering hand so frequently at work on behalf of His people.

HOW YOU CAN BE SURE TO GET ANSWERS TO PRAYER

1. In what way does God invite us to place our requests before Him?

"The Lord is near; have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving." Philippians 4: 6, N.E.B.

2. How does the Bible assure us that God will hear the prayers of His children?

"The eyes of the Lord are upon the righteous, and His ears are open unto their cry." Psalm 34: 15.

3. Does the Bible set down any particular times WHEN we should pray?

"As for me, I will call upon God. . . . Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." "Pray continually." Psalm 55: 16, 17. 1 Thessalonians 5: 17, N.E.B.

4. When the disciples once asked Jesus some questions about prayer, WHERE did the Master suggest we should go to pray?

"But when you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you." Matthew 6: 6, N.E.B.

5. Is it necessary for our prayers to be long? Is it the number of words which is of pre-eminent importance?

"In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be heard." Matthew 6: 7, N.E.B.

6. Is our relationship to others of any significance to God?

"If, when you are bringing your gift to the altar, you suddenly remember that your brother has a grievance against you, leave your gift where it is before the altar. First go and make your peace with your brother, and only then come back and offer your gift." "Forgive us the wrong we have done, as we have forgiven those who have wronged us." Matthew 5: 23, 24, N.E.B.; Matthew 6: 12, N.E.B.

7. What is the reason that God is able to say "Yes" to some of our requests?

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 22.

8. How does God regard prayer offered by those who have no intention of bringing their lives into harmony with God's holy law?

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28: 9.

9. When we have a request to make to God, can we be sure that we will receive the best answer?

"Ask, and you will receive; seek, and you will find; knock, and the door will be opened. For everyone who asks receives, he who seeks finds, and to him who knocks, the door will be opened. Is there a man among you who will offer his son a stone when he asks for bread, or a snake when he asks for fish? If you, then, bad as you are, know how to give your children what is good for them, how much more will your heavenly Father give good things to those who ask Him!" Matthew 7: 7-11, N.E.B.

10. What desire should be constantly expressed by the Christian?

"Thy will be done in earth, as it is in heaven." Matthew 6: 10.

just YOU
and
YOUR BIBLE



Roy C. Naden

11. Because God knows all things and understands our affairs perfectly, with what qualification should all our requests be made to God?

"And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5: 14, 15.

12. In what Name should our prayers be offered?

"And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it." John 14: 13, 14.

13. Does our belief have any connection with answers to prayer?

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matthew 21: 22.

14. What assurance does the Christian have, who loves God, and places himself completely in His hands?

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8: 28.

SUMMARY

1. God wants us to pray and open our hearts to Him:

- ☆ regularly,
- ☆ privately,
- ☆ simply.

2. Preparation for a successful prayer life includes:

- ☆ being right with our fellow men,
- ☆ living according to God's Ten Commandments.

3. Conditions of answered prayer include:

- ☆ asking in Jesus' name,
- ☆ qualifying our request by saying "Thy will be done,"
- ☆ believing God will do what is for our best good.

And remember the answer may be "yes," "no," or "wait awhile"!

Too late then!

By Ralph Tudor.

*"There is a line by us unseen
That crosses every path;
The hidden boundary between
God's patience and His wrath."*



THE AVAILABILITY OF SALVATION, and the sometime withdrawal of the opportunity of salvation, are both clearly revealed in God's Word—the Bible. God declares, "My Spirit shall not always strive with man." God's extension of grace should not cause us to lose sight of the inexorable vindication of righteousness and visitation of justice. "The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come." 2 Peter 3:9, 10.

This "day" of the Lord covers a considerable span of time, and incorporates important developments affecting the destiny of all mankind. It includes a "day" of final accounting, of reward and retribution; of ultimate disposition and restoration: it marks the close of human probation, which establishes eternal salvation for some, final rejection of others.

The Judgment plays a vital part in the overall programme. A graphic portrayal of the Judgment is found in Daniel's prophecy, Chapter 7: "The Ancient of days," God the Father, presides, (Verse 9); the hosts of angels are present to testify as witnesses (verse 10, compare Revelation 5:11); and the Lord Jesus Christ is brought near as man's "Advocate with the Father." 1 John 2:1.

Following His crucifixion as "the Lamb of God," Jesus ascended to the "right hand of the throne of the Majesty in the heavens [as] a minister of the sanctuary, . . . the true tabernacle." Hebrews 8:1, 2. Having fulfilled the sacrificial types, He was now enthroned as the "one Mediator between God and men." 1 Timothy 2:5. In a masterly way, the apostle outlines to the Hebrew converts to Christianity, the typical services, both the sacrificial and the priestly mediation, to highlight the effective fulfilment of them all in the atoning

work of Christ. In particular, Paul deals with Christ's high priestly office and ministry on the Day of Atonement, the cleansing of the sanctuary.

The solemn typical service is outlined in the Book of Leviticus. "Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; . . . For whatsoever soul it shall be that shall not be afflicted in that same day, he shall be cut off from among his people." Chapter 23: 27-29. The details of the services of the Day of Atonement in chapter 16 repeatedly refer to the cleansing of the sanctuary and the people; "To cleanse you, that ye may be clean from all your sins before the Lord." Verse 30. "And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Verse 34. Obviously this recurring annual typical service prefigures what God will do for all mankind once and for all through Christ.

Clearly this Day of Atonement was the solemn climax of the year's activities. It was a day of final accounting for the disposition of their sins, and of their acceptance or rejection by God. "The Jewish Encyclopedia" refers to the Day of Atonement, as "the annual day of judgment when all creatures pass in review before the searching eye of Omniscience. The destiny . . . is suspended until the Day of Atonement, when the fate of every man is sealed." Vol. 2, page 186.

It was not God's design to create any uncertainty as to His love and mercy during the year, but to impress upon them, and upon us all, that Heaven keeps an account with every man, and "every one of us shall give account of himself to God." Romans 14:12. "For we must all appear before the judgment seat of

Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

Turning again to the Epistle to the Hebrews, chapter 9, reference is made to the Day of Atonement services in the earthly sanctuary "which was a figure for the time then present": "Into the second [the most holy place] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Verse 7. "It was therefore necessary that the patterns of things in the heavens should be purified with these [typical animal sacrifices, Verse 19]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Verses 23, 24.

Heaven's only defilement is the record of man's sin, and our Redeemer will not be satisfied until this is utterly cleansed. Of course, the expunging of the record of sin in heaven requires a corresponding cleansing of the sinner on earth. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1. The judgment we are considering is a careful investigation of those who claim to be in Christ's salvation.

Christ's ministry as High Priest is in "the holy places." In fulfilment of the type, His final mediation is directed to the most holy place in heaven in connection with "the judgment." See Hebrews 9: 25-28. A most important verse in Daniel's prophetic chain refers to this closing ministry of Christ. "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. Based on the proved principle of symbolic Bible prophecy,—"each day for a year," (Ezekiel 4:6), this prophecy represents a literal span of 2,300 years. Commencing in the year 457 B.C., i.e. the date of Artaxerxes' decree for the release of the Jewish captives (see Daniel 9:25; Ezra 7:9-13) the long prophetic span terminates in the year A.D. 1844.

It is of great significance that devout and able men of God had focussed attention on this longest Bible time prophecy down the centuries. The independent testimony of scores of students of prophecy reveals their considered conviction that some important climactic event was to be expected in the years 1843-1847. (In Volume 4, pages 404, 405 of LeRoy Edwin Froom's great series, "The Prophetic Faith of our Fathers" his tabular chart "discloses the amazing picture of some seventy-five [such] expositors, scattered over a dozen nations, spread over four continents, [whose] published statements, apart from unnumbered sermons without specific record," reveal their conclusions based on Daniel 8:14. Froom adds that in point of fact, though thirty-eight of these writers ended the 2,300 years in 1843 or 1844, and thirty in 1847 there is general agreement on the 1843-4 date, as the latter group simply passed over the 4 B.C. factor in reckoning the date of Christ's birth.)

Though there was unanimity as to the terminating time, reference to the cleansing of the sanctuary was variously understood as referring to the cleansing of

Jerusalem; the cleansing of the church; the cleansing of this world. These varied interpretations were all linked with the return of the Lord Jesus Christ.

This same expectation was the keynote of the great second advent movement of the early nineteenth century. William Miller, a Baptist lay preacher and prominent leader in this great revival, based his understanding and expectation of the personal second coming of Christ to earth on the same great prophecy of Daniel 8:14. The rapidly passing time enabled Miller to bring it into sharper focus, and thousands of earnest Christians were convinced our Lord's return was near at hand.

Like others before him, Miller was absolutely correct as to the time, the 2,300 prophetic days had indeed ended in 1844; but he was in error as to the event expected. "Christ had come not to earth as they expected, but as foreshadowed in the type, to the most holy place of the temple of God in heaven," thus was fulfilled Malachi's prophecy. "The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the [everlasting] covenant." Malachi 3:1. The coming of the Lord was sudden, unexpected to His people: they did not look for Him *there*.

Following the great disappointment of these earnest Christians, further prayerful study of God's Word brought added light and an understanding of the heavenly sanctuary and its cleansing. The antitypical Day of Atonement represents the commencement of the judgment in heaven, and marks Christ's closing ministration as the sinner's mediator. Though quite unaware of it, the preachers of the day had drawn attention to this in the striking words of Scripture used as a rallying call in the great second advent message. "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:7.

How solemn is the thought that human probation will for ever cease when Christ no longer pleads as the sinner's Advocate with the Father! Too late then, when mercy folds her wings and the Lord's final edict goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." "And the sanctuary was filled with smoke from the glory of God and from His power; and no one could enter the sanctuary." Revelation 22:11; 15:8, Weymouth's translation.

"Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Timothy 5:24. Some will leave it until it is too late to avail themselves of Christ's atoning sacrifice and mediation. Nothing could be more bitter than their bitter lament: Too late! Too late! "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

Friend, make "your calling and election sure." Act now. Take time before time takes you. Accept the Lord Jesus Christ as your Saviour today. Remember He is able also to save you to the uttermost if you come unto God by Him, seeing He ever liveth to make intercession for you (See Hebrews 7:25) so long as you come in time!

The Advent IN THE APOCALYPSE



By Austen G. Fletcher



TO MANY, the Book of Revelation is more an enigma than a revelation. The careful and prayerful student of the Word, however, discovers a study of its pages to be most rewarding. It is what it claims to be—"The Revelation of Jesus Christ."

As Christ cannot be separated from His people, so we find in the last book of the Bible an amazing communion between the good Shepherd and His flock. In this book the Lord reveals to His saints the vicissitudes of their lot in this wicked world, the comfort of His grace for their every need, the promises and encouragements to the overcomer, and the divine insights into the nature of their great struggle with the enemy of souls. Although this is emphatically a book of prophecy, it is a book most profitably perused by those who seek for godliness, and who hunger for righteousness, as well as for information on prophetic fulfilment.

From every point of view, no study of this book is more rewarding than that which peruses the theme of the Second Coming of Christ.

The Apocalypse opens and closes around this theme, for the reader proceeds only as far as the seventh verse of the first chapter to be introduced to it. And before he closes the last chapter he notes in that one chapter alone that our Lord's return is mentioned three times! Indeed, throughout the whole book, one is plunged repeatedly into the contemplation of that climactic event.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen." Revelation 1:7.

It is John the beloved disciple, who is the writer of Revelation. He seems, of all the disciples, the one closest to his Lord. Even in presenting to us the assurances of our Lord's return, John follows the example of Jesus, emphasizing especially *the manner* of Christ's coming. Here we read of a coming that will be visible to all men, to "every eye"—believers and unbelievers alike—for "all kindreds of the earth shall wail because of Him." No believer, nor man who has the eye of faith, shall wail at the return of his Lord. That rather will be the experience of the multitudes who have rejected Christ and His gospel. Anguish and sorrow, remorse and regret are not compatible with the experience of faith—certainly not at His coming.

That the words of the writer are almost identical with those of Jesus is apparent, for Jesus said, "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Why will His coming be visible to all men? Why will all tribes of the earth ("every eye," as John says), see Him coming in the clouds of heaven? It is because He is to come "with power and great glory." This is to be a three-fold glory. "He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26.

Of Christ's own glory it is written, "Who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Timothy 6:15, 16.

Of the Father's glory it is written, "The Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him." Daniel 7:9, 10.

Of the glory of but a single angel it is written, "For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men." Matthew 28:2-4.

Consider the sublime majesty of this event! All of heaven's pure glory is to invest the coming of the Son of man. When such an event was revealed to the mind of John in vision, he wrote that this would be a happening that "every eye" would see. Be he saint or sinner, no man will fail to see the splendour of the Son of man on that day.

In yet another point does the revelator's account parallel his Lord's. He mentions a special preliminary resurrection of a limited number of people. Not only is "every eye" to see the Saviour's coming, but in addition are "they also which pierced Him."

Of this Jesus Himself assured the haughty high priest Caiaphas when Christ startled the council by saying, "Hereafter shall ye see the Son of man . . . coming in the clouds of heaven." Matthew 26:64. The faithless Sadducee who denied there would be, or ever could be such a thing as a resurrection of the dead, was thus assured that he would rise, with his accomplices, and would witness with his own eyes Christ's return in glory. That spectacle would be the reverse of the scene of that moment when Christ was their hapless victim. Then would Jesus be arrayed in robes of glory. Then would Christ hold the power, and be the Master. Sadducees and councillors then would be helpless and at His command.

Daniel, that fellow prophet of the revelator, declared as much when he said, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. Those who rise to everlasting life at the return of Christ are the righteous who have died in the faith. Those who rise to "shame and everlasting contempt" include "they also that pierced Him." This is not a general resurrection of the wicked, but rather is it a special partial resurrection of those in particular who plotted and effected the death of the innocent Saviour on Calvary.

For the purpose of this article we pass now to the last chapter of Revelation to contemplate the way the writer tells us of his Saviour's return. To John, the coming of Christ is the day of reward for all men. Such is the purpose of our Lord's return. Whether men be saints or sinners, it is obvious to them that it is not in this present life that all men are rewarded for their deeds or misdeeds. Many righteous do not now receive the reward of their righteousness, nor do many corrupt and wicked men receive reward now for their wickedness. But all who are living when Jesus returns in power and glory will be rewarded by the divine Rewarder. "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

This description of the purpose of His coming as given by John is an echo of the concept of the psalmist who declared: "Our God shall come, and shall not

keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is Judge Himself." Psalm 50:3-6. From the decisions of that day there will be no appeal. From that moment on, sinners find no further opportunity to repent. Before the Saviour told John that the purpose of His coming would be to reward all men for their works, He decreed: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11.

We conclude correctly, therefore, that the day of grace for men is now. It has extended from the day when Adam sinned, and shall extend until the moment of this solemn decree, which immediately precedes the coming of Christ. That doctrine which would move us to rest the salvation of our souls and other men's souls in "a second chance" to be granted after Christ's coming, is designed by the enemy of souls to cheat us of salvation. All preparation for heaven is *pre*-paration. It takes place before Christ comes, or it does not take place at all. The day of reward follows hard upon the decree, "He that is unjust, let him be unjust still, . . . and he that is righteous, let him be righteous still."

(Please turn to page 31)

★ "BEHOLD, HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM."

©R. & H., Paul Remmey, Artist



COUNTDOWN



TIMELY TOPICS FOR TEEN-AGERS
who are Looking for Certainty in Today's Uncertain World.

Living Wisely

A PORTUGUESE MONASTERY stood precariously atop a three-hundred-foot cliff. Visitors were strapped in a huge wicker basket, then pulled to the top with an old ragged rope. As one visitor stepped into the basket for the descent he asked anxiously, "How often do you get a new rope?" "Whenever the old one breaks," a monk replied.

Risky, dangerous—like hurrying through life nervy, sick, impatient, tired, tense.

In this space age we take too little time to live.

We take too many risks with our health.

Too many speed on regardless of the rules of health.

Too many people realize too late that they have no health left, then also no time left. We must remember when "the rope" breaks it cannot be replaced. The Creator gave us only one life on this earth.

Some *rust* it out. Some *wear* it out.

Some *burn* it out. Some *live* it out.

Say, Teenager, what are you doing with your life? Are you *rusting*, *burning*, *wearing* it out, or are you truly *living* it out? If you would live it out as God planned you should, then read God's basic plan for healthful living as here outlined.

Although the Bible does not formally outline a health programme, it does give some basic principles that help us to understand how good health may be obtained. Before considering some of these principles we have a note that God is interested in the physical well-being of His people, and is not responsible for sickness. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

From my study of the Scriptures I have discovered *four laws of health* which I would like to pass on to Countdown readers.

1. BE MODERATE IN ALL THINGS.

"And every man that striveth for the mastery is temperate in all things." 1 Corinthians 9:25. In Bible usage temperance means self-control. As far as eating and drinking is concerned temperance can be defined as "abstinence from that which is harmful and moderate use of that which is good." It is not sufficient just to refrain from eating and drinking certain things. We also must show self-control over the good things. This means we need to have a balanced diet, avoid unhealthful food combinations, abstain from eating between meals, stop eating too much.

By DESMOND B. HILLS

It has been estimated that from the age of twenty we need approximately 10% less food in each succeeding decade. How is it with the youth reading these lines. Are you *eating to live* or *living to eat*? Paul counsels "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Tied up closely with temperate living is the matter of exercise. Living as we do in this mechanical age there is a danger that we do not get enough exercise. Under the heading "Five-Week Miracle at Kapooka" a newspaper report recently stated that a platoon of twenty-year-old army recruits ran a cross country mile in six minutes 25 seconds. The report went on to state that in the first week of their training half of these boys would not have finished the course. This release bears out the fact that the average young person does not exercise enough in everyday occupations. We must all order our daily programmes to allow time for exercise. It will take self-control and self-discipline, but it's worth it to help ensure that we have good health.

Then, too, if we would follow the Biblical instruction to be moderate in all things, we must also take time for relaxation. Jesus instructed the disciples to "rest awhile" (Mark 6:31) and all must take time to relax.

2. EAT WISELY OF PROPER FOODS.

According to Genesis 1 the ideal diet is the strictly vegetarian diet. (Genesis 1:29, Genesis 3:18.) After the Flood man was given permission to add certain flesh to his diet, but only because all vegetation had been destroyed. Because of the prevalence of disease in animals today it is wiser to get back to the original diet. Contrary to popular thinking, vegetarians are better off healthwise and are able to do hard work. Recently I heard a physician tell of some interesting facts which have been observed from experiments.

"It has been shown by some experiments that after a meal of meat the increase in heart rate regularly amounts to a twenty to twenty-five per cent rise above fasting and persists for fifteen to twenty hours. This represents 13,000 to 22,000 extra heart-beats. This

Special Offer to Teenage Countdown Readers

"Alert," Australia's foremost temperance colour monthly, mailed to your home free for one year. If you would like this interesting journal, just write to me care of the "Signs of the Times," Warburton, Victoria. Desmond Hills.

extra work required of the heart by a meat diet was never shown by other food elements. Again it has been shown experimentally that given the same amount of muscular work a meat eater will fatigue in three minutes, whereas a vegetarian fatigues in nine to ten minutes. In addition the recovery time of the vegetarian is two minutes compared with the meat eater's recovery time of ten minutes."

3. ABSTAIN FROM THINGS THAT DESTROY THE BODY TEMPLE.

"If any man destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." 1 Corinthians 3:17. R.S.V. In the light of this strong statement and the facts on tobacco and alcohol, we cannot indulge in the deadly habits of smoking and drinking. Many facts could be given against alcohol, but perhaps this one sums up the case. "Alcohol kills the living and preserves the dead."

"I am the greatest criminal in history.

I have killed more men than have fallen in all the wars of the world.

I have turned men into brutes.

I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.

I made smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool and trample the fool into his folly.

I ensnare the innocent.

The abandoned wife knows me, the hungry children know me.

The parents, whose child has bowed their grey heads in sorrow, know me.

I have ruined millions and shall try to ruin millions more.

I am alcohol."

The evidence against Lady Nicotine is mounting year by year and it is clear that those interested in maintaining good health should not smoke. Bob Neil, a high school principal in the United States, conducts a world-wide No-Smoke-No-Drink club for teenagers. On the club membership card are these facts about smoking:

1. Tobacco contains nicotine, a drug of the narcotic or depressant class. It affects bodily functions and is extremely habit forming.
2. Chemicals from tobacco smoke are absorbed into the blood-stream and affect all the organs and tissues of the body.
3. Cigarette smoking is an important direct cause of lung cancer. Heavy cigarette smokers have thirty times the death rate of non-smokers.
4. Coronary heart disease is a more frequent cause of death in cigarette smokers than in non-smokers.
5. Chronic bronchitis results from continued smoking.
6. Smoking accelerates the heart rate, raises the blood pressure, and constricts the blood vessels, placing a dangerous strain on the heart.
7. A heavy smoker who inhales absorbs into his body each day a greater amount of nicotine than would be required to cause his death if it were injected in a single dose.
8. The smoke from three cigarettes in a closed automobile leaves enough carbon monoxide to distort vision and impair safety.

9. Abundant scientific evidence backs up opinions of leading athletes that smoking reduces endurance.
10. The most frequent cause of all fires is a burning cigarette.

4. THINK POSITIVELY AND BE CONTENTED.

The relationship between the mind and the body is very close, and we need to avoid negative thinking. If you are subject to moods and indulge in self-pity, you must conquer these if you would enjoy life to the full. Psychologists and physicians state that a big percentage of those who consider themselves sick have a diseased imagination. Let us look on the bright side of life and cultivate a happy and cheerful disposition. The Bible declares that this attitude is as good for us as medicine.

The teenager who has written for Countdown this month follows the Bible health principles. She is a happy Christian and is thankful for the blessings of life.

"It's Good to Be Alive"

By JEANIE BAKER



Full of the joy of life, Jeanie Baker exclaims, "How wonderful to be sixteen!" For Jeanie, the word "home" means the city of Grafton, in New South Wales. To date she has successfully sat her Intermediate examination, and after one year at Avondale College has her sights set on a nursing career.

HOW WONDERFUL TO BE SIXTEEN! Life with its bright promises stretches ahead. There is so much to do and see and so many places to go, that you wonder if a whole lifetime will be long enough to do all that you hope to do. Each new day brings interesting things to discover and decisions to be made. How much more enjoyable life is when we have a healthy body! But this does not come by accident. The laws of health must be obeyed and we must practise moderation in those things that are good, and total abstinence from all that is harmful.

The Bible tells us that God created us and also that our bodies are the temples of God, and the warning is given, "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 3:17. Knowing this, how careful we should be of the body God has given us!

Tobacco and alcohol and the other stimulating foods and drinks will have no part in my diet. My mind must be clear so that the decisions I make will be right, and be the ones God would have me make.

A person under the influence of alcohol is not in a fit state to make any decisions. God has given us such a wide variety of fruits that make delightful and healthful drinks that it is unnecessary to take anything more stimulating.

Tobacco, too, clouds the mind so that it is not so easy to think clearly on any subject, quite apart from the health hazard involved.

I have given my life to the Lord and I hope to be able to train as a nurse, but if God has other plans for my life then I know that He will show me what I am to do. While I am waiting, I am doing my best to keep my body healthy and strong, as God planned that it should be, by avoiding all that would defile God's temple.

BEST-KNOWN of the men of early after-Calvary preaching were Peter, James, and John. They were strong characters. They were outspoken men when it came to matters of vital concern to the early believers.

To find out the attitude of these early followers of Christ to church union we have no better or more reliable source than the Bible book carrying the title *The Acts of the Apostles*. Peter's name occurs there some fifty-seven times, James' seven times, and John's twenty-three times.

These men lived and ministered during the days of the large popular church, "the" church which, despite its standing and its size, their Master Jesus Christ often denounced, and where His ministry through His doctrine so often brought division.

Church union was not the burden of Jesus' work on earth. He never referred to it in any way. He came to "seek and to save that which was lost." Luke 19:10.

Individual salvation for the individual. That was the message of Jesus.

But what of these messengers of His—Peter, James, and John—who carried on the gospel work after Jesus returned to heaven? What of these men? Were they campaigners for church union? What is the record?

We discover Peter starting out as the chosen preacher at the time of Pentecost. The sermon outline and relevant facts surrounding it are given in Acts chapter 2.

Here was a first-class opportunity for preaching church union, right at the very beginning of the post-Calvary experience in relation to spreading the message. Here was the opportunity.

People from some fourteen different geographical areas, and many nations, were there listening to Peter preach on the day of Pentecost. (See Acts 2:9-11.) What is more, through the miracle of the gift of tongues granted to Peter for this particular opportunity, every person present heard the sermon in his "own tongue," or "own language." (Verses 8, 6.)

Is there mention of, or reference to, church union in this recorded address? No, not in any shape or form. And note, there were many present who were not members of the "big" church of the day, for after listing many nationalities present in the audience, we are told of "strangers of Rome" where the "big" church was not at that time established. (Verse 10.)

Here indeed was a grand opportunity for a church unionist.

But Peter was not one, never.

Like his Master, Peter preached individual salvation for the individual. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

This ministry of Peter's often brought division into the big, the hitherto united, the old established church of the time. Note this record: "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold unto the next day; for

CHRIST'S Early Followers

and CHURCH Union

By W. Austin Townend

it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 4: 1-3.

Every person who reads this piece of sacred history should remember that it was *doctrine* (teaching) that caused the divisions back there.

Undaunted, the reply of these doctrine-centred preachers was "whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts 4: 19, 20.

Further on in the record we find Peter declaring of his preaching commission received from Christ Himself: "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10: 42, 43. Here we have it again: individual salvation for the individual, *that* was Peter's theme. There is not one recorded occasion where Peter came out for church union, not one.

In fact, he divided the big, united church of those days, and that very church (the church we would have called "the" church had we lived then) often sought the aid of government in putting Peter in gaol. (Note Acts 12: 1-4 as one of several examples.)

Bible students recognize James as what today we might call the president or administrative leader of this new religious group. (See Acts 15: 1-19.)

Since Peter did not show up as a crusader for church unity, perhaps it will be James. But no—the evidence is not there, not one fragment of it. Union—union despite differences in beliefs—was not James' declared ministry. Well, then, what about John?

Again, the person who reads and re-reads the Acts of the Apostles, looking for a champion of church unity is disappointed. John simply does not line up there. Peter is not there; James is not there; and we repeat, nor is John.

Go outside the Book of Acts and you *do* find John as God's prophet, actually divinely forecasting a world-wide group of united Christians right down at the end of time—that is, in these our times. This is to many an unknown fact of the Bible. But it is there, as clear as sunlight.

When you turn to the Book of Revelation, John is named as God's servant. "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servant things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Revelation 1:1.

Now note verse 3: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Encouraging, isn't it? Here, in Revelation, is a blessing. The blessing is for those who "read," "hear," and "keep" that which is recorded in the Book of Revelation. Just what is on record there about church union? What has John to say?

The answer: something that every sincere person interested in church union will find easy to understand, and which certainly is beyond misunderstanding.

The setting is ideal. It must have strong appeal to the "one world church" group and to the sincere individual seeker for union, for the message is to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

Frustrated church unionists today can find their answer right here in this fourteenth chapter of Revelation. Honest searchers for truth—and so many of them to be found in that very large group of the "not sure" when it comes to church union—can also find their answer in Revelation 14. Likewise, those who are opposed to church unity—they, too, can find their answer in Revelation 14. John, one of the early followers of Christ, has the key right there in Revelation 14.

We all owe it to ourselves to look at this vital prophecy—one that is straightforward and belongs in its fulfilment to our very time—today.

World-wide in its scope (as we have already noted) the message, in three parts, is depicted as being given to the world by three angels.

Part one is: (A) A call to "fear God" (that is, honour, reverence, obey Him). (B) Give Him glory. (C) Know "the hour of His judgment." (D) Worship Him as the One "that made heaven, and earth, and the sea, and the fountains of waters" (Revelation 14:7). Nothing impossible is called for here. But, in some cases it does call for a marked change in one's beliefs, as we shall discover.

Think of the evolutionist—the person who has forsaken (or never had) belief in Genesis Chapter One where the "God made" record of creation is given. The call of Revelation 14 is to worship God as the specific Creator of specific things. Of course, this rules out evolution—the "just-evolved" idea of the beginnings of our world. Here is part one of God's programme for union, as we shall discover while this prophecy unrolls before our very eyes.

When we accept the Bible teaching on creation as given in Genesis, we accept the Bible Sabbath, that is, if we are desirous of being consistent. For, right there in Genesis are the words (Genesis 2:2,3): "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it: because that in it He had rested from all His work which God created and made."

Nowhere in the Bible is there word, hint, or suggestion that God ever changed the day—the Sabbath day. The seventh day of the week it was. The seventh day of the week it remained. The seventh day of the week it is still. And the seventh-day Sabbath is right in the prophetic picture given from God, through John, to the world. This we shall discover. But meantime—part two of the world-wide message.

Part two declares that "Babylon is fallen." (Verse 8.) Ancient Babylon, the nation and the city, had long since ceased to be. However, we find in prophecy that Babylon refers to a false religion. (See Revelation 17:5.) It is further described in Chapter 18. Nearer and nearer we are being brought to the specific and wonderful "united believers" prophecy of Revelation 14.

Part three tells of the awful "mark of the beast." This is the actual idea in Verses 9-11, as you see when you read the said verses.

Then, as a section of part three, there is this: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. Union—there it is! Sure, certain, sensible union—united believers who "keep the commandments of God, and the faith of Jesus." Clear, concise, concrete, it is a statement of united believers—God's unionists.

Today this prophecy, the only one which forecasts a union of believers at the end of time, that is, our time, is being fulfilled before our very eyes. In 98 per cent of earth's geographic areas today you can find commandment-keeping church people holding to the faith of Jesus. Few need be reminded that right in the very centre of the Ten Commandments are the words "Remember the Sabbath day to keep it holy," and "the seventh day is the Sabbath."

Many a person, confused, half-believing, half-doubting, bewildered, frustrated about his place in today's cry for church union has found the whole problem solved in Revelation 14:12. Here we see God's plan for union, His *only* plan. How wonderfully simple it is! How simply wonderful!

The editor of this magazine is qualified to give further information on this topic to any reader, I feel sure. For all editors of today's religious journals must surely

(Concluded on next page.)

Love Finds a Way

MYRTLE O'HARA

SOME YEARS AGO before the commencement of the first world war a little boy, whom we shall call Eddie, was born. His mother thought he was the loveliest baby she had ever seen, and she prayed that he would grow up to be a good man.

Eddie became a fine, manly little fellow, and he and his mother were great pals. He loved to go to church with her and to learn Bible stories and memorize verses of scripture, and as he grew older he determined to give his life to Jesus and become a Christian. Perhaps, his mother thought, Eddie would become a minister or a missionary, and she was very happy.

Then suddenly the first world war began and Eddie and many other young men joined the fighting forces. At first he continued to read his Bible each day and say his prayers morning and night; but his mates laughed at him and teased him, so he stopped, and then gradually forgot about God. He now pleased himself instead of trying to please God, and he joined with some of the soldiers in doing things that, had she known of them, would have broken his mother's heart. When she read his letters she felt that all was not well with Eddie, but what could she do? She wrote regularly to him, but he didn't reply very often.

Then one day she had an idea. She started to make a lovely patchwork quilt and worked at it during all her spare time. She placed some white squares here and there and on them printed comforting promises of God and helpful Bible texts. When finished, the quilt was very light and warm and quite pretty. Then with many prayers, and possibly some tears, she wrote a little note and pinned it to the quilt. Among other things she said: "May this quilt be blessed to the dear boys in the army, amongst whom I have a son."

In time it found its way to one of the hospitals for soldiers. Many wounded boys enjoyed its comfort, and some also found comfort for their souls as they read the scriptures printed on it. At last, by chance, Eddie was brought into the hospital and placed in the bed on which was spread his mother's quilt. For over a week he lay there unconscious and it was feared that he would die. But one day his eyes opened and his gaze rested on the quilt. There he saw a piece of his mother's dress, and he knew her loving hands had made that quilt. He felt that she had made it just for him, and as he clutched it in his weak hands he wanted his mother more than anything else in all the world. He drew it to his lips and kissed the piece of his mother's dress, and oh, how it comforted him!

Then he began to read the texts of scripture she had printed, and they were exactly what he needed. In imagination he became a little boy again and he heard his mother telling him the simple and yet wonderful story of Jesus and His love for him.

A nurse came to him and he asked: "Do you know where this quilt came from?"

"No," she answered, "but I have saved the note which was pinned to it when it arrived here," and she brought it to him to read. He opened it and saw his mother's writing. His eyes filled with tears and he said: "Please read it to me. It's from my mother." When the nurse finished reading she went softly away and left him with his thoughts.

A few days later, when Eddie became stronger, the nurse wrote to his mother for him and told her how her love had found a way to reach her boy just when he needed her help so much. And best of all, through the messages printed on the quilt, he had found his way back to God. Eddie was so happy that he began to recover from his wounds, and when his mother received the nurse's letter she was sure she had never been happier in her life.

WHEN IS A CHRISTIAN A SAINT?

(Concluded from page 15.)

God has not left an inadequate and incomplete salvation to be supplemented with a further addition for later generations. The standard has been the same for all ages: "Ye shall be holy; for I am holy." Leviticus 11:44. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. For what God requires He provides the power.

He calls people as He has always done to live a life where Christ is Lord and Master. "No man can serve two masters." Matthew 6:24. The control of Christ in the life of one who comes to belong wholly to Him is what the law of gravitation is in nature, the sufficiency of divine power whereby the divine presence energizes the life that is truly His.

Every test of obedience to the will of God is a test of how closely one acknowledges God's ownership and control in the life. We can never be certain by looking to ourselves. The greatest folly of all is to become more sure of ourselves than we are of God. We can be sure of God's hold on us if we are truly surrendered Christians. Only then will we find the daily support of His everlasting arms.



Christ's Early Followers and Church Union

(Concluded from page 27.)

be aware of the confusion in the minds of so many on the matter of church union.

God is not a God of confusion. *Division in the big church of the day* followed the preaching of His Son Jesus. But those who accepted His doctrines—though divided from the popular and powerful church of that time—were *not confused*. They knew what they believed. They proved this promise "ye shall know the truth, and the truth shall make you free." John 8:32.

And then came His early followers. One of them, John, was entrusted with the full, clear facts on united believers—they were to "keep the commandments of God, and the faith of Jesus." Just that.

Today, to "keep the commandments" (all ten), often brings *division*. But those who do so certainly are not *confused*. They know the truth, and the truth makes them free. Ask one of them!

And note—just two verses after the prophecy, "Here are they that keep the commandments of God, and the faith of Jesus," there is this: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Revelation 14:14. That's the end!

There will be united believers before the end. Thank God there are united believers today—united in truth—for the end is very near.

Revelation 14 unites believers, and their numbers are increasing by tens of thousands every year, and they are found in "every nation, and kindred, and tongue, and people." The prophecy said it would be so. It is so.

NEXT MONTH: "The Apostle Paul and Church Union."



The master weaver

BY CAROLYN STUYVESANT

(Our Correspondent in Ethiopia)

WE WENT DOWN a cobblestone path onto a smooth pavement that ran along until it bridged the Kabana River and wound up the mountainside. A delightful day it was, with the rains almost gone.

We were on a *sheer sheer* (a trip for pleasure)—seven schoolchildren and I. To tell the truth, we were collecting flowers for science class. There were roses and clover and plantain and a dozen more.

Then there were the birds, lively gay-coloured little bundles of feathers that often leave me wondering how the country of Ethiopia can display so many models.

And there were the dresses of Ethiopian women that nearly rivalled those of the birds. They are made of several thicknesses of white fabric much like cheese-cloth and bordered around the bottom with gay designs of all colours of the rainbow—a real delight to the beholder.

Only a week before, a friend and I had gone to New Market to bargain for the material for a dress and *netela*. The *netela*, having the same border as the dress, is worn over the shoulders. I had selected my pieces of fine white material with their borders of aqua, silver, pink, orange, and yellow. When I came home, the Ethiopian who works for me almost danced for joy as she fingered it carefully.

"Who makes that lovely soft cloth?" I wondered again and again. "Are there factories? I've never seen any. Is it done by hand? Where? Could I ever see it made?"

An Ethiopian relieved my thinking. "That material is all handwoven in the homes of the people," he said.

"All of it?" I exclaimed. It seemed incredible that the thousands who wore it could all be wearing handmade material. He nodded.

Suddenly I wanted to find a weaver.

My new dress took on personality.

"Who made the material?" I wondered. I wished I could meet him or her. Never before had I worn a handwoven dress. The more I thought about it, the more special the dress became.

"In their houses. In their houses," I kept thinking as we went up the road this day. Which houses? "They would have to be wood houses or brick houses or stone houses like those over there," I told myself as I saw little Ethiopian children running in and out as they played. They couldn't be made in a small *chicka* house (made of a mixture of grass and mud) with a *chicka* floor. Besides, most of the small grass *chicka* houses have no windows.

I spotted several places that I thought would be just right.

"Look!" cried one of my little girls. "There's a woman making thread."

She *was*. And there were two of them, standing casually out in their yard as they chatted with the neighbours. Each held a little spindle in her hand and deftly swung it, spinning yards of soft white thread in minutes. We went over and spoke to them. As I stood there, I felt like an explorer who had just made an important discovery.

Then a woman asked if we'd like to see the men weave the cloth. "The thread is spun by the women, but the cloth is woven by the men," she told us.

And so it was that some boys led us down a little path to a *chicka* house with a *chicka* floor and an open door.

There sat a man weaving a piece of white material. Already he had woven the blue border. "But he can't be making anything so lovely in this dark room," I argued with myself. "The walls look as if they've been covered with a material that is nearly black."

But he *was* weaving. His shuttle was flying.

"But he can't be making cloth so fine in here. The slightest brush from a sharp object will snag it, and the walls are so rough."

But he *was* making it soft and fine.

"But he can't be making pure, clean, white cloth in here with *chicka* floor and walls."

But he *was* making it pure and clean and white.

I saw the weaver's bare feet raising and lowering the frame that held the warp threads, his heels resting comfortably on the floor. The rough handmade loom hung by home-made ropes between the floor and the ceiling. Nothing but the shuttle and the weaver's hands ever touched the white threads. And his eyes, long accustomed to the darkness of the room, followed the deft toss of the shuttle. In minutes we could see more cloth appear. It was white and flawless. What if the floor was *chicka*? What if the walls were rough and dark? What if the ceiling was darker? Suppose the path outside were muddy? None of this could mar the beauty of the fabric. With a skilful weaver, there would be a perfect product.

After a long, long look we expressed our gratitude and departed into the sunlight once more to enjoy the flowers and the birds. But I kept seeing that pure white softness in that dark room.

Twenty centuries ago in a land not far from Ethiopia, the Master Weaver said, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." John 17:15. Surroundings need not mar the beauty of the fabric of a Christian character so long as Christ has complete control. His hands are strong and steady, well able to present us "faultless before the presence of His glory with exceeding joy." Jude 24.

MARK TWAIN, that prince of humorists, is reported to have said it: "The one thing I can't resist is temptation." And in that one brilliant witticism he crystallized the miseries of the ages.

Others—and quite rightly—accredit the thought (though the words are slightly different) to Oscar Wilde, who put into the mouth of one of his characters the words, "I can resist everything except temptation." And when the actress utters these words, she is declaiming the heart-cry of the multitudes of the human race.

"Temptation," wrote Thackeray, "is a most obsequious servant who will follow you into the loneliest desert as readily as it will follow you into church." And if the contemporary and rival of Charles Dickens had there and then laid aside his quill and never written another word, he could have rested content that posterity would acclaim him as one whose insight into the morals and mores of mankind was as accurate as it was incisive.

Theologians (as well as Twain, Wilde, and Thackeray cited above) have been wrestling with this problem of temptation for centuries; moralists have been mulling over the implications of it before Plato brought his immense intellect to bear upon it; philosophers have left us whole libraries of their conclusions to ponder. Yet, in spite of all, the problem of temptation is still as fresh to you and me as the dew upon tomorrow's grass, and as vital to us—or at least to our spiritual well-being—as tomorrow's air will be to our bodies.

In view of this, therefore, it may be of some interest to examine a couple of case histories to see what they reveal. It should be said that only editorial limitations of space preclude a more thorough investigation than that here set down, for the reservoir of examples upon which we could draw is of unfathomable depth.

CASE HISTORY 1.

NAME: Gehazi. DATE 894 B.C.

OCCUPATION: Prophet's assistant.

BACKGROUND: Good reputation; excellent character; churchman.

TEMPTATION: To steal, preceded by and followed by lying.

CASE OUTLINE: Naaman, a Syrian; leper; came to Gehazi's master, Elisha; requested healing; told to wash in Jordan seven times; at first refused; prevailed upon by servants to try cure; did so; cured. Returned to Elisha; offered presents; gifts refused on grounds that not Elisha but God had healed Naaman; Gehazi heard discussion; WAS TEMPTED.

Awaited favourable moment; set out after Naaman; overtook him and in the name of his master requested a talent of silver and two changes of clothing to be given to student ministers from Mount Ephraim; Naaman complied, but gave two talents of silver instead of one. Gehazi returned to Elisha, hiding booty before rejoining his master; when asked where he had been, replied, "Nowhere."

SENTENCE: Became a leper for the rest of his days.

CASE HISTORY 2.

NAMES: Ananias; DATE: A.D. 33.
Sapphira (wife of Ananias).

OCCUPATIONS: Unknown; probably merchant and housewife respectively.

BACKGROUND: Well known as good, generous people; excellent character, reputation; church people.

TEMPTATION: Misappropriation and deceit.

CASE OUTLINE: Members of early Christian church; heard of need of funds to support cause; saw others selling possessions and bringing proceeds to apostles; determined to do likewise. Sold some property but agreed to conceal some of proceeds; represented sum handed over as gross amount.

SENTENCE: Death, for lying to God.

"The One Thing I Can't Resist"

ROBERT H. PARR

CASE HISTORY 3.

NAME: John Herbert. DATE: September, 196—

OCCUPATION: Fitter and turner.

BACKGROUND: Lived in district all his life; well-known athlete until retirement three years previously; married, two children; popular; genial disposition.

TEMPTATION: To give way to bursts of temper.

CASE OUTLINE: Normally cheerful and easy-going; reputation for violent outbursts of temper when roused; when anger cooled, repentant and apologetic.

On morning of August—, 196—, was dressing for work; asked wife for clean pair of overalls; wife replied overalls washed but not ironed; husband extremely angry; accused wife of laziness; wife defended herself, pointing out that younger child (aged 15 months) had been sick and that she had overlooked ironing. Offered to iron overalls straight away. Violent outburst at this; wife tried to calm him, and approached in conciliatory manner; husband struck wife, who stumbled, striking temple against corner of table. Wife never regained consciousness; died in hospital that afternoon.

SENTENCE: Five years for manslaughter.

Retold in this fashion, impersonally, coldly and unemotionally, as mere case histories for the files, these three tragedies lose little of their drama and poignancy. The first two, as you will readily recognize, are culled from Holy Writ; the third you probably read in your newspaper a year or two ago. All three, in spite of their wide separation in point of time and geography, are well worth our study for they carry within them the seeds of our own potential problems. From these three case histories, there are some alarming common factors to be extracted. As I see them, they are:

Firstly, there was an element of **premeditation** before the temptation became sin. This is obviously so in the first two case histories, though not quite so plain to see in the third. Nevertheless, it was there. The unfortunate John Herbert — had been preparing himself for that moment every time he gave way to his passionate temper; this, though he wouldn't have recognized it as such, was his period of premeditation. And if that wasn't, then the period of remorse which followed each outburst certainly was, for in these he was admitting his knowledge of his wrong.

Secondly, all parties were good reputable and respectable citizens; three, at least, were members of the church, as you might say. Which fact, of course, does no more than prove that no one, however noble and honourable he may appear (and may think himself) to be, is immune from temptation.

Thirdly, in each case, yielding to the temptation brought about a situation far more serious than they had imagined, and which they were not able to handle.

Fourthly, those who succumbed to temptation hurt others beside themselves. Gehazi, Ananias and Sapphira certainly

had friends and families. Could these relations lift up their heads under the weight of shame and disgrace? And what of the motherless children of John Herbert ———, to say nothing of his unfortunate wife? It is almost axiomatic that, when I fall into temptation's snare I seldom hurt but myself alone.

There are some things about this matter of temptation—a subject which touches us all, even the best of us—that ought to be squarely faced and perfectly understood. As I see them, these are paramount:

Temptation is not, in itself, sin. The Master was tempted, "yet without sin." Time and again the Tempter came at Him with his wiles and his guiles, to be met with rebuff after rebuff. The temptation that came to Gehazi was not sin until the foolish fellow toyed with the idea, allowed the thought to dwell in his mind, and allowed himself to taste, mentally, the fruits of his anticipated subterfuge.

No one can be overcome by temptation without his consent. At first blush, this may seem to be stretching the facts more than a little. "What about the poor fitter and turner who, in the heat of the moment, lashed out and felled his wife?" someone is bound to ask. "Do you mean to say that he consented to his sin? Surely a sin or crime of passion is an exception to this." Not a bit of it. The thing to be remembered is that each time we yield to the moment of anger and violence, we are tacitly consenting to next time's temptation. And therein we set a seal on our own culpability.

There is no temptation which is the sole vulnerability of any one person.

Of course, in the throes of temptation we tend to think that no such temptation ever inveigled anyone before. Gehazi probably thought that no one had ever had such a strong proposition put to him to do evil. Ananias and Sapphira certainly imagined that no one had ever had to face such a stringent suggestion as confronted them. And our unfortunate fitter and turner would have told you that his was the worst and most ungovernable temper ever to reside within a human breast. But—and this is on the authority of the Word of God—no one has a monopoly on the "worst" temptation to do anything. "There hath no temptation taken you but such as is common to man." 1 Corinthians 10:13. **Common to man!** Imagine it! That overwhelming urge that besets you is no more than besieges the spirit of hosts of others. And thus you have legions who share your very problem.

No temptation is so strong that it cannot be overcome.

Gehazi, Ananias, and John Herbert ——— unfortunately didn't grasp this vital piece of Scriptural truth. They regarded their particular enticement as being so strong that it was worth hazarding everything for one glittering prize. The attainment of the attractive but worthless bauble became their ruling passion. They were mesmerized by its lustre, entranced by its promises, and dazzled by its delights. No one, they probably told themselves (if they paused to discuss the matter with themselves), could possibly pass this up. But consider the remainder of the text quoted above: "but God . . . will not suffer you to be tempted above that ye are able; but will . . . make a way to escape." Those are among the most challenging words in the Bible.

When you are tempted—pray.

This is the most wonderful therapy for besetting temptation. There is no more powerful antidote for the urge to fall into sin than this. One wonders what would have been the result had John Herbert ——— been a man of prayer, if Gehazi had lifted his heart in humble supplication, if Ananias and his wife had brought God into their plan. This is the key to the whole matter. All are subject to temptation. The self-same touchstone is available to all. Its effectiveness never fails; its power never wanes.

Temptations are grievous things to overcome, but what tempts me attracts you not at all; what gnaws at my very soul leaves you quite cold. Yet to us all there is the same golden lining to every soul-searing temptation. If only we could remember it, we would almost welcome every temptation that loomed up at us; we would even hope that temptations would challenge us at every turn so that we could overcome them. This is the golden lining, the crystal promise, the heavenly gift: "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life." James 1:12, R.V.

The Advent in the Apocalypse

(Concluded from page 23)

How solemn! Especially as we view all around us the fulfilling of all those signs that declare His coming near.

Yet we need not regard His coming with any sense of terror. For in this very chapter, Christ speaks again to comfort the souls of poor sinners, and to bring them hope, by telling them how He would have them prepare for His coming. What does our Saviour say to us? "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Revelation 22:7.

Within the pages of the Book of Revelation, seek and search out all the counsel that relates to godly living. You will find here rich reward. It may be timely for you to heed the counsel given to the Christian who has lost his first love (Revelation 2:4); or to the faithful believer facing great adversity (Revelation 2:8-11); or perhaps "thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die." Revelation 3:1, 2. You may even be saying to yourself, "I have need of nothing." There are sayings in this book, then, that will be good for you. (Revelation 3:14-22.) The sayings of this book are the words of Christ your Saviour. Have you heeded all that is involved in the call, "Come out of her [Babylon], My people, that ye be not partakers of her sins, and that ye receive not of her plagues"? Revelation 18:4. Are you sanctified yet by the truth Christ brings you in the comment, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus"? Revelation 14:12.

When Christ urged the promise of His coming upon His church for the third time in the closing chapter of Revelation, John was moved to pray: "He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus." Revelation 22:20. Have you ever prayed this prayer? Are you constrained to pray like that now that you know of the purpose and manner, of the glory and power of His coming?

Charles Wesley and John Cennick have prayed the revelator's prayer.

Lol He comes, with clouds descending
Once for favoured sinners slain;
Countless angels, Him attending,
Swell the triumph of His train:
Hallelujah! Hallelujah!
Jesus comes, and comes to reign.

Every eye shall now behold Him
Robed in dreadful majesty!
Those who set at nought and sold Him,
Pierced, and nailed Him to the tree,
Deeply wailing, deeply wailing,
Shall the true Messiah see!

Yea, amen! Let all adore Thee,
High on Thy eternal throne!
Saviour, take the power and glory,
Make Thy righteous sentence known;
O come quickly, O come quickly,
Claim the kingdom for Thine own!
(To be continued Next Month)



YOUR

Bible Questions ANSWERED

Readers' Questions Should be Addressed to
PASTOR D. FORD, Signs Publishing Company, Warburton, Victoria.

LAW IN ARK

You have written that the book of the law written by Moses was placed at the side of the ark, while the Ten Commandments were placed within the ark. How could the book have been safely kept at the ark's side when that item of furniture, like the others, often had to be carried from one place to another?

G. S.

According to the Targum of Jonathan, a work recording certain Jewish traditions as part of its Scriptural paraphrase, the book of the law was put in a coffer by the right side of the ark. Thus it would have been quite safe in times of transit.

SPIRITUALIZING

Does not the study of the Old Testament types lead to unwarranted spiritualizing at times?

S. P.

Yes, but that is no reason why the study should be discontinued. Every good thing from sex to explosives is open to misuse and abuse. Certain it is that our Lord Himself, as well as inspired New Testament writers, drew largely from Old Testament types in His presentation of truth. Consider the following scriptures which are but a few of those dealing with the subject:

"Now all these things happened unto them for types: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10: 11, margin.

"I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. . . . Now these things were our figures." 1 Corinthians 10: 1-6, margin.

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3: 14.

"Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world." John 6: 32.

"Christ our Passover is sacrificed for us." 1 Corinthians 5: 7.

"There are priests . . . who serve unto the example and shadow of heavenly

things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8: 4, 5.

"For this Melchisedec, king of Salem, priest of the most high God, . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Hebrews 7: 1-3.

"By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Hebrews 11: 17-19.

A caution to be remembered in the study of types is that no type is typical in every respect. As with parables they indicate a certain chief truth, and should not be made "to walk on four legs." Every type is a shadow, and all shadows are distortions of the reality, rather than exact representation. New Testament guidance should ever be sought in this pursuit, rather than giving untrammelled freedom to one's imagination.

IS IT LITERAL?

Do you believe that there is a literal heavenly sanctuary?

The heavenly sanctuary, the dwelling-place of the King of kings and of ten thousand times ten thousands of angels, is verily as real as Jesus, our great High Priest, who ministers therein. Indeed, it is more real than anything we know on earth, for all that is visible is as a mere shadow compared with heavenly things.

The word sanctuary means "holy place," and it is because of the presence of the High and Holy One who inhabiteth eternity that this term may rightly be used of that centre of the universe from which the Creator governs all.

Modernists and Liberals such as John Robinson, author of "Honest to God," may reject a God "out there" or "up there," but those who believe the Bible

can never agree with any teaching that rejects the reality of God and His personal existence. For evangelical Christians, the dogma that there is no actual centre where a personal God manifests His presence is but an outgrowth of pantheistic philosophy, which is entirely contrary to Holy Writ. "The Lord is in His holy temple, let all the earth keep silence before Him." Habakkuk 2: 20. The tabernacle of Moses, and the temple of Solomon, while only shadows rather than "the very image" of the heavenly reality (Hebrews 10: 1), yet taught important lessons regarding the ministry of Jesus above on our behalf.

OTHER PLANETS INHABITED?

Are there really inhabitants on other planets? Does the Bible speak on this?

A. G. B.

The Bible was written for the inhabitants of this world and, therefore, centres its revelation around God's plan to save fallen man. Nevertheless such verses as Hebrews 1: 2; 11: 3; Colossians 1: 16; Revelation 12: 12; 1 Corinthians 4: 9; Isaiah 40: 15, 17; and Ephesians 3: 9-11 indicate that intelligent beings exist in other parts of the universe apart from our little earth. There is no evidence of inhabitants residing elsewhere in our own solar system, but inasmuch as the stars are the suns of other systems it seems logical to believe that God "created [them] not in vain, He formed [them—other systems] to be inhabited." Isaiah 45: 18. It would be unwarranted egotism to assume that only this planet, one of myriads, was fashioned for intelligent use. Rather the truth seems to be that this little world, the one lost sheep of the flock of the universe, is intended by God as the lesson-book of the universe.

GIFT OF TONGUES

Why does not the Seventh-day Adventist Church have the gift of tongues?

A. M. F.

The Scripture declares that spiritual gifts are distributed by the Holy Spirit "as He will," i.e., as He sees fit. 1 Corinthians 12: 11. Far more appropriate for the world's needs today than the gift of tongues is the more homely though less spectacular fruit of the Spirit, love, joy, peace, etc. See Galatians 5: 22-26. Miraculous gifts are given only for special crisis periods, and they are not indiscriminately lavished.

24 energy breakfasts like this in every packet of Weet-Bix



Here is the energy food youngsters need—straight from Australia's golden wheatfields! Toasted to tempting crispness. Served in a second and rich in true grain flavour, they keep your energy level up for hours! Great value, too, with 24 man-sized breakfasts in each large packet . . . about 1½d. a serving!



You will find big, full-colour picture plates for your boys and girls in every packet. Watch packets, too, for special "surprise" offers.

Serve **WEET-BIX** for 'superific' energy!

What Your Bible Says

about

★ YOUR GOD

★ YOUR LIFE

★ YOUR HOME

★ YOUR HEALTH

★ YOUR PROBLEMS

★ YOUR FUTURE

*Beautifully presented in
word and picture.*

Actual
Book Size
7 by 9 $\frac{3}{4}$ inches



YOUR BIBLE *and You*

By ARTHUR S. MAXWELL

- A positive and stirring presentation of the vital truths of the Bible.
- Nearly 500 pages—complete with index.
- Divided into seven sections for study convenience.
- 200 illustrations in living colour by leading illustrators, with over 100 full-page pictures.
- A friendly volume — warm with the love of God.

With a pleasing new approach, and drawing on 40 years of experience in writing for children and adults, the author has designed this volume to help you realize what a priceless and personal book YOUR Bible really is.

For further information about this unique, informative, and fascinating volume, write your name and address here.

Name

Address

Mail to Signs Publishing Company, Wairburton, Victoria.
No obligation, of course.