

Signs

OF THE
TIMES

JULY, 1966

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My Bible

Though the cover is worn,
And the pages are torn,
And though places bear traces of tears,
Yet more precious than gold
Is the Book worn and old,
That can shatter and scatter my fears.

When I prayerfully look
In the precious old Book,
As my eyes scan the pages I see
Many tokens of love
From the Father above,
Who is nearest and dearest to me.

This old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way;
And each promise I find
Soothes and gladdens my mind
As I read it and heed it today.

Signs OF THE TIMES

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

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JULY, 1966

IN THIS ISSUE

Just a few years ago such a discussion would never have been dreamed of. The traditional concept was that God was sitting in judgment on man and was deciding man's future. Now man dares to sit in judgment on God and discusses what future, if any, He has in man's scheme of things. For a frank review of modern theological trends read, "The Future of God," on page 5.

With the depersonalization of God has come a consequent depreciation of the value of the individual in modern society. A man no longer seems to count. He is only a statistic, a cog in the wheel, one of the mass. How different, though, is God's evaluation of the individual. For a heart-warming and encouraging message, all should read Mary J. Vine's "Known by Name." See page 8.

In any evangelistic activity which is directed primarily toward the large section of the community which is unchurched, it is inevitable that some folk of different persuasions become involved. In these days of ecumenism, when "unity" is the key word, charges of proselytizing can upset inter-denominational relationships. On page 16, B. B. Beach asks and answers the important question, "Should Christians Stop Proselytizing?"

This month we would especially draw the attention of our younger readers to their regular feature "Countdown," which is conducted by Pastor Desmond B. Hills. On page 18 he gives some very sound counsel about a most important topic. You will want to read, "Ten Timely Tips on Falling in Love."

Dr. Harold Shryock has an undoubted flair for discussing in interesting and understandable terms the various processes which go on in these marvellous bodies of ours. On page 20 he tells you "How Food Becomes Life."

How many times have you asked yourself the question, "Am I Saved?" Read what Sanford T. Whitman says on page 32 by way of answer.

OUR COVER PICTURE

Portion of Melbourne's skyline as seen from the Botanical Gardens. Photograph by R. H. H. Thomas.

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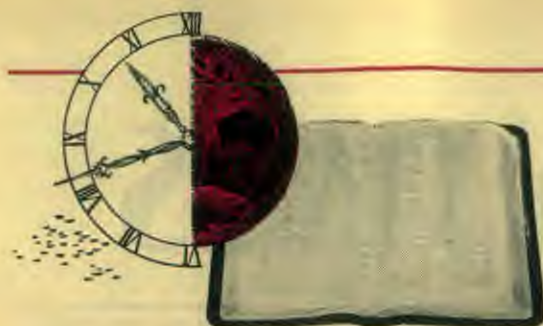
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Page One



the meaning of events

editorials

A Matter of Life and Death

PREVIOUS GENERATIONS were brought up on the somewhat sombre and yet realistic philosophy which found its way into the "Book of Common Prayer," in the sentence, "In the midst of life we are in death." Today we endeavour by every stratagem to avoid the subject. It is not mentioned in the course of a "polite conversation." Funerals are conducted as quietly and as unobtrusively as possible so as not to intrude into the public gaze. At all costs we make sure that the person who is on his death-bed, and does not know this, is not acquainted with his true condition.

And yet, in this day of all days, death is a subject which is extremely difficult to avoid. With Australian and New Zealand forces committed in the tragic war in Vietnam, casualty lists are the order of the day. Last year on Australian roads 3,178 per-

sons were killed and some 80,000 others injured. Then, too, we live in this atomic age with its frightening prospect of large-scale death through nuclear warfare. We are reliably informed that to our near north 200,000 people died in the recent violent political struggle in Indonesia. We also know that millions, particularly in eastern countries, are facing a slow death through starvation. Because of all this it is difficult *not* to talk about death. It is even more difficult not to think about it.

Death, of course, is universal. As George Bernard Shaw pointed out, the ultimate statistic is the same: one out of one dies. What are the facts about death? Can the philosopher help us reach a satisfactory conclusion? Let us see. Sartre declares that death is absurd, an irrational something that renders life itself irrational. His conclusion, therefore, is that we should not even think about it. By way of contrast, Heidegger states that death is an essential strand in the fabric of life, therefore to think about it is a part of living.

To further confuse the issue, the existentialist, in his attempt to solve the mystery of life and the mystery of death, makes the mistake of running the two together, and interprets one in terms of the other. This leads him up the blind alley of the complete death of life.

Because of this current confusion, we witness the strange spectacle of modern man running from an acknowledgement of death, while on the other hand he is fascinated and terrified by it. Almost in vain he asks the age-old question propounded by Job, "If a man die, shall he live again?" All too often he comes up with the bleak conclusion Stanton Coblenz puts into the mouth of one of the characters in his book, "The Answer of the Ages." "Some fear the end, and some pray for it, some mutter resignedly, and some try not to think about it at all; and many find consolation in ancient creeds, while others weep hopeless tears for kinsmen vanished along the self-same route. . . . But none of them are to be trusted—none—none."

The tragic thing is that all too often some sections of the church have contributed to the acceptance of such a bleak philosophy. Sensitive to the charge that all talk of life after death savoured of "pie in the sky by and by," many contemporary theologians are strangely silent about it. Still others openly reject it because in this scientific age it is not "respectable" to speculate about that which cannot be "known." In



An English soup-making firm recently ran a competition, and whose recipe should win but that of Sister Mary St. Alphie! Here she sits behind the wheel of her prize—a Merk X Jaguar—which she later surrendered because of her vows of poverty.

a sneering comment on the traditional Christian concept of life after death, one modern theologian declared that it "is usually loved in inverse proportion to the square of the mental diameter of those who do the loving."

Men can scoff, but the only authoritative, rational, intellectually and spiritually satisfying explanation of the twin mysteries of life and death is that which is given to us by inspiration in the Bible. The Scriptures reject the gloomy belief that death is an essential strand in the pattern of life, and that there could not be one without the other. Death is revealed as an alien element in life. It had no part in God's original plan for man. It entered human experience because of sin. It is exposed as man's great enemy.

Must we then learn to live under its gloomy and inescapable shadow? The believer knows differently. God, through the person of His Son, entered our human experience, met and defeated man's enemy, death, and rose victorious. His victory over this implacable foe can be the vicarious experience of all who believe in and obey their Lord. Death no longer is to be feared. Believing saints in both Old and New Testament ages did not cringe before the grim reaper. They knew that they already had passed from death unto life. They knew that there would be an interval during which they would rest in their graves, but that at the resurrection at the time of our Lord's return, they would be awakened to immortal life. They knew that then they would dwell in the house of the Lord for ever. We should possess the same hope.

By all means let the church talk today about death, but let it say the right things. What the world, and the church itself, needs to hear is not the theologian who captures the headlines with the assertion that God is dead, but the Scriptural declaration that through Christ death itself is dead. In that glorious day when death is swallowed up in victory, the unequivocal assurance is given to the redeemed, "There shall be no more death."

The ultimate statistic is not as George Bernard Shaw put it, "one out of one dies," but rather that "One died for all." Whether or not we accept this provision rests with us. Should we not so live now that even if in this life death claims us, we can face the future unafraid, confidently trusting in the knowledge that through the death of the Son of God, we also shall live?

R.C.P.

Australia's Debt

SIR WILLIAM HUDSON, Commissioner of the Snowy Mountains Authority, in an address at the annual conference of dairy factory managers in Melbourne, reminded Australians of their great debt. It was not the national debt, the war debts, nor the sum total of individual indebtedness. Rather, it was the moral indebtedness of Australia, as a large country capable of producing an abundance of food, to the vast numbers of under-nourished people in the world today.

"We occupy a continent of three million square miles, a country of great food-producing potential, with less than twelve million people. If we do not show



When the dredge "W. D. Atlas" recently sank in stormy seas off the New South Wales coast, the Royal Australian Navy Fleet Air Arm assisted in the rescue of the only four survivors of the crew. For them this was the pay-off for countless hours spent in practising simulated rescues such as the one here pictured. (Top) The man being rescued has had the lifting harness placed around his shoulders and is being winched up to the waiting helicopter. (Centre) Being pulled in through the open hatchway. (Below) Some of the Navy personnel who were actually involved in the "W. D. Atlas" rescue.

(R.A.N. Photos)





The American National Aeronautics and Space Administration displays scale models of its various rockets. At the far right is the giant Saturn 5 rocket which is due to be launched next year.

the world that we are exerting every possible effort to expand the population-carrying capacity of our country, and on top of that to produce more and more food for the underfed peoples of the world, then any attempt to retain the exclusive ownership of our continent will quite rightly be regarded as a dog-in-the-manger attitude. "We live on the world's driest continent. . . . The total flow of all our rivers is no more than that of the Volga in the U.S.S.R. and only about one-half of that of the Mississippi in U.S.A. If we spread the total annual flow of all our rivers evenly over the continent, we would get a depth of water of only about one and a half inches, compared with the world average of over nine inches. . . .

"But despite our meagre supplies we have well over 200 million acre feet of water per annum running to waste in the sea, over two-thirds of which is in our undeveloped northern areas."

Sir William and a number of other experts were convinced that it would be practicable to divert a number of the short full-flowing rivers into the interior of Australia. The success of the Snowy Mountains scheme shows what can be accomplished in this direction.

Sir William's concept of our great privileges and responsibilities as debts to those less fortunate expresses a high moral principle repeatedly emphasized by our Lord. We are not absolute owners of the

material riches that are under our control. God is the ultimate owner, and He expects us to be faithful stewards of His goods, using them to help the destitute and the needy.

The same principle holds true in the spiritual realm. All that we know of the grace and the love of God makes us to that extent debtors to those who do not know of His plan of salvation. Said St. Paul: "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." Romans 1:14, 15.

M.M.H.

Man at War with Nature

AUSTRALIA has a sickening record of stupidity and ignorance, of cruelty and greed, of destruction and extermination, in relationship to its rich heritage of unique and beautiful plant and animal life. Many species are lost for ever; many others are on the verge of extinction.

The book, *"The Great Extermination,"* should be required reading for all Australians. Professor A. J. Marshall has written himself and assembled material from other scientists and specialists to make a dismal record of man's ruthless exploitation of natural resources.

He tells of the kangaroo shooters' massacre of a million kangaroos a year. "The pick of the animals seem already to be dead. A few bad droughts and we may find on the national coat of arms something as non-existent as the griffin. If the Commonwealth had a prize for the crudest story of the year, the kangaroo butcher would be its hero."

Australians have ruined enough with an axe and a box of matches. They are doing better with spray-pump and poison container. Crop dusting may quickly destroy caterpillars and other pests. It will also destroy all useful insects within the range, with birds and animals, and even the life in pond and stream, contaminated by the run-off after rain. Such wholesale destruction upsets the delicate balance of nature, "and once the equilibrium is gone, the degenerative processes, leaping like microbes on a crippled constitution, are hard to fight."

"The wholesale destruction of native vegetation is almost a national pastime," says Professor John Turner in his section, "Decline of Plants." And Dr. Leonard Webb is still more scathing as he declares: "The thrill of knocking hell out of a virgin landscape is close to the passion of vandalism and rape."

Man is at war not only with his environment, but with his neighbour, with himself, and with God. His self-centred avarice and his scorn for the rights of others have put him out of harmony with God's universal laws of life and blessing. This little earth, blighted and despoiled, shows the results of rebellion.

But the Word of God pictures the coming restoration, when man, freed from the curse of sin (Matthew 1:21), is once more in harmony with his environment. Of conditions in the earth made new we read: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid. . . . They shall not hurt nor destroy in all My holy mountain." M.M.H.

The Future of God

The whole of life once was organized around God. Now it is organized around man, God does not seem to matter any more. It is to science that man looks today for the blessings which make life more comfortable and stimulating.

By GODFREY T. ANDERSON



SOME TIME AGO one of our leading literary magazines observed the fortieth anniversary of its founding. In recognition of this event it published a special issue in which were summarized the leading intellectual and cultural trends since 1924. Among other articles was one entitled "The Future of God," which discussed religious trends during the past four decades. In a similar vein is a recent news magazine piece on "Christian Atheism: the 'God Is Dead' Movement."

Those who belong to churches whose beliefs and creeds are based on the Holy Scriptures may be only dimly aware of some trends in theological thinking in the Christian world during the past four decades. At first the new concepts were discussed only in the inner circle of theologians, but today the ideas formulated there are causing concern among lay people who are just now becoming aware of certain trends in religion.

In the spate of articles and discussions which have poured out through journals and books, in conferences, and in discussions and dialogues on this theme, we are told that we are living in what has been called the post-Christian era. Some of these articles are predicated on Nietzsche's shocking statement "God is dead." In the preface to a recent book entitled "The Death of God," by Gabriel Vahanian, we read, "Ours is the first attempt in recorded history to build a culture upon the premise that God is dead. . . . Like the pre-Christian Athenians, we post-Christians are a very religious people. Pale shadows of the pagan deities—

of sex and hearth, and battle, the city, and the outer spaces—have in fact returned to prevail over us. . . . Find yourself," this writer says, "and you will not need God."—Page 21.

Sir Julian Huxley, the British biologist, in forecasting the trend of religion in the future, comments, "Gods, and God in any meaningful sense, seem destined to disappear. . . . Human potentialities constitute the world's greatest resource. . . . In place of eternity we shall have to think in terms of enduring process; in place of salvation in terms of attaining the satisfying states of inner being which combine energy and peace."

The development of religious thought so far in this century divides roughly into three eras. The first was characterized by an optimism in the natural goodness of man and the gradual progression of mankind toward a higher and nobler development. The first world war brought about a second-era reaction which, if not actually pessimistic, was at any rate more serious and realistic. Idealism gave way to a sober facing of actuality, and the prospects to be faced were not encouraging. The concept of God was also changing. He was no longer an infinite, omnipotent Ruler of the universe, but a shadowy figure whose influence on earth was problematical.

The third era, following World War II, was a continuation and accentuation of the trend of the second phase. God was now becoming an impersonal force in the universe, and man had to learn how to solve his own problems without reliance on any divine help or guidance. For those who still clung to the Christian tradition and the church there was the need to examine every doctrine and find a basis for every belief.

The so-called reformers of today would have us believe that the church is no longer in touch with real life. They point to its slowness to lead out in social struggles, to promote civil rights, to stand firm against war. They note also that the church is not keeping up with the growth of the population. The rate of increase in membership for most denominations is considerably below the growth in population. For the world as a whole, the prospects are even less encouraging. It is estimated that by the year 2,000 only 20 per cent of the earth's population will be Christian, as compared with 35 per cent in 1900. And Christian leaders both here and abroad, wonder how many of their faithful members are the equivalent of "rice Christians," who would abandon their faith when it demanded sacrifice and risk.

In the 1964 Christmas issue of *Time* an article on religious trends said, "In a sense, God—the personal, omniscient deity of Christendom—has been dying for centuries. His lordship over the world has been threatened by every scientist who discovered a new natural law of organic growth, by every invention of man that safeguarded him against 'act of God' disaster, by every new medicine that tamed a disease and solved another mystery of life. But it is the 20th century, the age of technological miracle, that has seen the . . . apparent banishment of God from the universe."—Page 46.

In the same vein was the story which came out of Russia after Communism had displaced the ancient

and oppressive Orthodox Church. An old kulak on a co-operative farm told the visitor, "We used to call the priest in to bless our fields in the spring when we planted the crops. But we don't need to do that any more. Now we have commercial fertilizer and tractors to help us." To go a little further along this line of reasoning—if you have tractors to move mountains, you don't need faith. If you have penicillin, you don't need prayer. If you have positive thinking, you don't need salvation. If you have the state, you don't need the church. If you have science, you don't need God.

The intellectual disbelief in a supreme God has not been confined to Christendom. A Jewish rabbi, Sherman Wine of Detroit, declared himself to be an *agnostic*, and defined an agnostic as "someone who will only accept the truth of statements that can be empirically proved." He added, "I find no adequate reason to accept the existence of a supreme person."



The whole of life in previous generations was centred around the concept of God. His blessing was invoked in seedtime and in harvest.

In a study conducted by the Survey Research Centre of the University of California we find the extent to which disbelief is prevalent in the leading Christian bodies in our country today. This survey of laymen revealed that less than three-fourths of those polled in three major denominations believe that Jesus is the divine Son of God; less than half believe in the virgin birth; as many as three-fourths of some denominations deny the actuality of miracles. About a third of those surveyed either believe that Christ's promise of eternal life is only "probably true" or have "no hope" for a future life at all.

What are the reasons for this appalling decrease in faith among both clergy and lay church membership in our generation? The first one would probably be advances in science and the impact of the theory of evolution on religious thought. While some try to maintain a stance in both camps by saying that God used evolution to form and populate the earth, it is necessary even then to give up belief in creation by fiat and to accept the Bible as only folklore, with a symbolic rather than factual account of the origin of our world.

Along with the advances in science in other areas—which have produced modern inventions for more comfortable living, medical knowledge that saves and prolongs lives, communications media that can circle the earth with both sound and vision in fractions of moments—has come a satisfaction with what man can do for himself. Why depend on God when we can do so much for ourselves?

Granted that these things are deterrents to faith, still the church itself must bear some responsibility for the spiritual confusion of its members today. In times of stress and crisis the Christian church has not always provided the spiritual leadership and vision which its members need to sustain them. Sometimes the church has confused its members by its failure to differentiate between the vital and eternal, the customary and traditional. It is important that we, as Christians, distinguish between these and know what is essential, absolute, and unchanging in Christianity.

The essential beliefs of each church are formulated into a creed, or statement of doctrine. These may be elaborate or simple, but we need always to remember that the things essential for salvation are simple enough to be grasped by the minds of little children. Although there is profit in the exploration of Biblical and spiritual truth and the development of doctrinal philosophy, we need to be careful lest we burden the gospel with creedal non-essentials.

Each church has also a body of rules by which it seeks to have its members live. There are some rules which emphasize only the basic principles of the Christian life as laid down by Christ in His Sermon on the Mount. Others prescribe elaborate rules on amusement, diet, clothing, feast and fast days, prayers, and similar details. Some are driven away from the church by the rigidity of its code for conduct, particularly when it goes beyond their own personal conviction or understanding. This was the thing on which Paul took an emphatic stand in his concern lest the Gentile believers should be driven from the faith by the strict rules of conduct insisted upon by the Jewish believers.

Each church also has its own forms of worship, its ceremonies and ordinances. These are designed to unite believers in true worship. Only when they become a basis for argument, do they lose their effectiveness.

Belief, behaviour, and ritual are a necessary part of every church. But there is a two-fold danger in the use (or misuse) of these components of religious experience. First, there is danger that by our rigidity in insisting on our own interpretations of these things others will be driven away, or kept away, from our religious fellowship. They are the means of grace, not an end in themselves. The second danger is that we ourselves become so obsessed with the formulation of precise doctrine, with the observance of a strict code of behaviour, that we lose the spirit—the very heart—of the gospel, which is Jesus Christ Himself.

As Paul phrased it in his letter to the church at Corinth, "To the Jews I was a Jew that I might win the Jews. To those who were under the Law I put myself in the position of being under the Law, . . . that I might win those who are under the Law. To those who had no Law I myself became like a man without the Law, . . . so that I might win the men who have no Law. To the weak I became a weak man, that I

might win the weak. I have, in short, been all things to all sorts of men that by every possible means I might win some to God. I do all this for the sake of the gospel; I want to play my part in it properly." 1 Corinthians 9:18-23, Phillips. So we learn from Paul that the winning of men to Christ should be the chief concern of the church.

The question posed by our title, "The Future of God," may not be so irrelevant to Christians as it may seem at first glance. We need not be concerned with the future of God as the Ruler of the universe, but our concern is with His future in our own lives. When we organize our lives around man and material considerations, rather than God and spiritual matters, we are tacitly pushing God out of our lives—denying His future in our hearts.

There was a time when all life was centred around the concept of God. The city was dominated by the spires of the cathedral, the largest and finest edifice in the whole countryside. The hospitals were founded by churchmen and the nurses were nuns or lay sisters. The schools were run by the church, and the children were taught the rudiments of the Christian faith. The first dramas were played in the churches and were on religious themes, and no one but a religious person could be an actor. Great music was composed for the church. Great paintings were of religious subjects. The courts of justice were held in the church, and the bar to which the barrister was called was the communion rail. Parts of the churches were opened for penniless pilgrims or travellers to stay in, and the church furnished them with food if they were hungry. The whole of life was organized around God. Now it is organized around man, and God does not seem to matter any more. It is to science that man looks today for the blessings which make life more comfortable and stimulating.

The future of belief in God looks more bleak today than it did a century ago. We must admit that many, both in the church and outside, who are raising this question today are doing so with honesty and in genuine concern. They are to be respected for an active interest in God, for He is certainly nearer to those who sincerely search for Him through honest doubt than to those who are merely indifferent, to whom His existence or non-existence does not really matter at all. Tennyson, who himself went through a period of disbelief in God, wrote of it:

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

There are two sides to faith in God—one intellectual and one experimental. We cannot rely exclusively on either one. Our minds alone cannot give us perfect knowledge of Him without personal acquaintance with Him in our hearts and lives. Yet without an intellectual knowledge of His might and power, His will and His ways, we cannot relate ourselves properly to Him. This is an urgent matter for all today. With the unbelief creeping across Christendom we can understand Christ's sad question, "When the Son of man cometh, shall He find faith on the earth?" Paul, looking forward, gave his own answer. "Nevertheless," he said, "the foundation of God standeth sure." Faith, translated into works of love and Christian concern, is still the answer to all the gropings and searchings of modern man for the true and the living God.



known by name

GOD'S INTIMATE CARE FOR YOU

I WAS ONCE TOLD that in the official records my name takes up two lines, whereas most folk's only occupy one. Today, of course, I don't mind one little bit, but in my childhood I minded very much, particularly when I moved from one school to another.

"Your full name, please?" they would say.

It was always disastrous. The good teacher would look at me askance, almost disbelieving, and again I would be enmeshed in the very thing I had hoped so much to avoid. By this time my future classmates would all be properly alerted, holding their breath, so as not to miss one ghastly syllable.

"Would you repeat it, please?"

I could never, with a name like that, get off to a good start—not anywhere.

For I had been named after almost every female relative that I possessed, and though, fortunately, two of my aunts were named after my grandmothers, it was still a most formidable appendage for a small girl. At least, that was the way I felt about it. I could certainly distinguish no envy in the curious looks of my fellow pupils when I would be shown to my seat, and I would complain bitterly when I finally reached the safety of home again, not the least burden of my complaint being that they were such old-fashioned names.

My friends, of course, were called Phyllis and Gwendoline and Dorothea. Now *there* were names for you, charming names. A girl wouldn't mind being called Phyllis or Gwendoline or Dorothea. But Harriet

(that was the first of my tail), and Alice, and Elizabeth, and Mary—

By way of comfort, for it was he who was responsible for their bestowal, my father would counter that at least he had arranged them in good order, but their euphony was no compensation at all. Harriet, Alice, Elizabeth, Mary, and the rest—I couldn't abide one of them.

"If I ever grow up," I would cry, "I won't call my children after anybody!" And such was that childhood resentment that I almost didn't. But for myself I feel most warmly toward those good old-fashioned names now, especially as I read again the story of the resurrection morn.

There is no story like this. Human words cannot but fail to express what it means to us. "Thanks be unto God," says Paul the apostle, "for His *unspeakable* gift." Even Paul was word-bankrupt at the greatness of it. The cross of shame—our shame; the cry of victory, victory won for us; the open grave, our ancient enemy's utter defeat. We are overwhelmed. So great a theme it is that, in the words of Ellen G. White, it will be "the study of the redeemed through endless ages."

But some things we can grasp.

"The first day of the week cometh Mary Magdalene early, when it was yet dark."

She couldn't wait any longer. He was dead, but He was still "her Lord," and she—drawn like a magnet to the pole—followed the promptings of her faithful heart and "early," before any others, came to the quiet garden and found the empty tomb.

She was distraught. So blinded by her grief was she that even the presence of "angels in white" failed to startle her into awareness.

And then Another asked her, "Woman, why weepest thou?" And she didn't even then observe who it was who spoke to her.

Until—

"Jesus saith unto her 'Mary.'"

I wish I had been that Mary that morning.

How often had that Mary been afraid of the sound of her name!

The kindly Luke describes her as "a woman in the city, which was a sinner." Mary of Magdala, a woman of evil reputation, a grief of mind to her loved ones, seven times rescued by the Lord. A girl with a history like that must many times have suffered humiliation. The "virtuous" would scorn her. Matrons would insist that their daughters avoid her. Having overheard their elders, children would regard her curiously. The vulgar would jostle her. The "saints" would shun her. The Magdalene!

But today, as she knelt before the Master and heard His lips articulate her name, she knew herself for what she really was, the chosen of the Lord, a daughter of Zion coming to her Saviour in garments of His own weaving.

I wish I had been she.

But thanks be, the promises of God are such that we can every one of us put ourselves in Mary's place, as it were; and He asks us all the selfsame question.

"Why weepest thou?"

For what He did for Mary, He can and does do for us.

"Fear not," He says: "for I have redeemed thee, I have called thee by thy name; thou art Mine."

So let us not weep but rather lift our eyes to His dear face and see who it is who speaks to us. And the glory of it is that if we will only listen, we shall hear accents just as sweet, just as loving, just as intimate and personal as did Mary on that blessed resurrection morning.

Leslie Weatherhead tells the story of a census man making his calls along a poor, mean street. A work-worn mother answered one of his knocks.

"And what children have you?" the census man asked.

"Well, there's Willie and 'Orace and Ethel—" she was fairly reeling them off.

"Never mind names," he interrupted her; "I just want numbers."

Indignantly she replied:

"They haven't got no numbers. Everyone of them's got names."

And thanks be, when the dear Lord thinks on us, which He does continually and without the minutest intermission, He thinks of us individually, by name.

We can imagine Peter incredulous on that Sunday morning; poor, defaulting Peter.

"And did they really specially mention me?" We can imagine him seeking that confirmation again and again; and, oh, the joy that it would bring to his bruised heart! But it was true.

"Go . . . tell His disciples *and Peter*," the angels had said. Despite all his failure, *because* of all his failure, Peter especially was to be reassured.

So—

"Why weepest thou?" "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God."

It was not without purpose that the sacred recorders were directed so often to use that phrase, "the God of Abraham and Isaac and Jacob." It was surely to emphasize above all else that God is the God of the individual, even of such as we. For Abraham and Isaac and Jacob were exactly such as we ourselves, often erring and in extremity. Abraham, time and again, bitterly disappointed his Lord. Isaac, for tens of years, would not accept God's avowed purpose concerning his son Jacob. And Jacob—it took a long time to change him into the one who prevailed. For our encouragement, too, we can remember David. "I am poor and needy," he cried; "yet the Lord thinketh upon me."

Praise be, He is thinking on us, too, today, and whatever we have been it doesn't matter. Let us look up and see the love-light gleaming in His blessed face, and henceforth follow Him so closely that we shall at last hear our names ring through the heavenly courts, for it will be no hole-in-the-corner business, His welcome. "Come ye blessed of My Father," He will say. "Come Mary; come, Peter; come, David; come, Abraham." "He that overcometh, . . . I will confess his name before My Father and before His angels," He tells us through John the revelator.

Let us make sure that we are there to hear Him then.

Mary J. Vine

THE SIGNIFICANCE OF

The Goats in the Wilderness

By ROBERT H. PARR

IT WAS A GREAT DAY in the life of Israel. A solemn day. A day of heart-searching. The people came up to it with a determination that, on this day of days, they would see to it that their hearts were right before God. Nothing was to stand between them and their God; they would leave this day, this holiest of days, with their past sins expunged for ever.

The importance of this day, interwoven as it was with dramatic symbolism, remains of interest and significance to us today, even though we, living in the post-Calvary era, have no need to practise the rites and observe the ceremonials of the Levitical period. In spite of this, I say, the whole pattern of events remains wonderfully significant, pointing to great and eternal truths and teaching the Children of Israel, and us, one of the soundest and most stirring doctrines of the Scriptures.

One of the most interesting of the ceremonies of the day—the Day of Atonement—involved the High Priest's taking two goats for the climactic event of all. Here is the simple direction that he followed:

"And he [Aaron] shall take two goats, and present them before the Lord, at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other for the scapegoat [margin *Azazel*]."¹

The High Priest, as the chapter goes on to relate, first sacrificed the goat on which the "Lord's lot fell"²; then, later, he turned his attention to the second animal. Observe the exact wording of the Scripture:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities, unto a land not inhabited: and he shall let go the goat in the wilderness."³

The symbolism here is of great interest to Christian people, even though they are far removed in time or necessity from participating in such a ceremony. The first and obvious question to be answered must surely be, *Whom do these two goats represent?* The interpretation of the whole ceremony swings on the clear understanding of the point.

Of the first, there can be no doubt. The first goat ("the Lord's goat" as Leviticus puts it) represented Christ. This goat (Leviticus 16:9) was offered as a sin offering. As such, it represented the sinless Christ and His sacrifice; it pointed forward to the antitypical sacrifice on Calvary where the price of sin was paid in blood. This has been well summarized thus:

"The Lord's goat . . . typified the Sinless One. In all the offerings during the year the death of Christ as the sin bearer was portrayed. He was made sin who knew no sin. In the goat on the Day of Atonement



He was typified as the chosen of God, harmless, undefiled, sinless."⁴

It is important to notice that the death of this innocent animal was substitutionary, propitiatory and, of course, sacrificial—all three. The slaying of this victim was to remind Israel as forcibly as possible that their sins required the shedding of blood—a sacrifice. It was designed to press home to them that their sins must cause the death of an innocent victim. And pervading the whole service was the cogent reminder that the blood of this innocent animal was spilt because of

their transgressions throughout the year, that it paid the price vicariously, for them.

It is equally important, however, to notice that the whole ceremony would have been pointless and valueless had it not, in its stark drama and simplicity, pointed them to an innocent Victim who would be not merely a provisional and figurative substitute, but who would pay the price positively, absolutely, and finally.

It may be reasonably asked why this sacrifice was needed at all on the Day of Atonement. Was not the sinner required to offer a sin offering regularly throughout the year? Did not such sacrifices expiate the sins of the wrong-doers?

An understanding of the ceremonial system will show that the sin offerings throughout the year transferred (in type) the sins, by virtue of the blood of the victim, from the repentant sinner to the sanctuary. Throughout the year, therefore, the sins of Israel were, as it were, accumulated in the sanctuary. In a sense the sanctuary ceremonially had become defiled by the sins thus transferred to it. This then, was the purpose of the goat, designated as "the Lord's goat," slain on that day. Its shed blood was to cleanse the sanctuary of the sins thus accumulated during the year. The Scripture on this is plain:

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil . . . and sprinkle it . . . And he shall make an atonement for the holy place, because of the uncleanness of the Children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation." Leviticus 16:15, 16.

Thus the sanctuary was said to have been cleansed. And the force of the allegory which they had witnessed was not lost upon the worshippers. They knew that the efficacy of the sin offerings they had brought to the temple during the year was limited only by their own attitudes. They knew that the sins they had committed were, by virtue of the sacrifices, no longer to be held against them—unless they themselves reneged, unless they slipped into that sin again and again, unless they turned their backs upon God and His marvellous provision for their salvation.

And so they came, once a year, on this solemn day, to reiterate their confession and to watch their sins, committed during the year, be borne away, never to return. Thus, in this simple but forceful way, was the doctrine of conditional forgiveness of sin leading to a complete reconciliation taught to the worshippers on the Day of Atonement in the pre-Calvary period. Nor has the Christian faith changed one whit of that teaching.

There are some who adhere to the view that, once a sin is confessed and forgiveness is asked, that, positively, is the end of that sin. And indeed, such may well be. But there are certain limiting factors; and all of them are rooted in the heart of the one seeking forgiveness.

The Scriptures are clear that you and I may have to face past sins which were once forgiven. Jesus, in teaching His disciples to pray in that memorable prayer said, "Forgive us our debts, as we forgive our debtors." Thus He taught His people in every age that they themselves put a qualification upon the forgiveness of God.

This is nowhere better illustrated than in the Master's own parable of the king and the two debtors. You will recall that one owed the king ten thousand talents and could not pay; it was royally ordered that he be sold up, his goods and wife and children also, to pay the debt. But he pleaded for time to pay, and the king, in his compassion, forgave him the whole amount. Then, that very servant found a fellow servant who owed him a paltry hundred pence, took him by the throat, and demanded that the debt be paid, turning a deaf ear to the pleadings of the poor fellow, and had him cast into prison for the non-payment of his debt. When the king heard about it, he was angry and flung the ungrateful knave into prison until his whole debt was worked off. The Master concluded his story with these words: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matthew 18:35.

It hardly need be pointed out that this parable is teaching *conditional* forgiveness; the debt was forgiven on the condition (unspoken, but understood) that the recipient of forgiveness mete out the same kind of forgiveness to his brother.

Nor do we have to rely on parable and allegory alone for the basis of this sobering doctrine. The truth is plainly stated thus with the same positive assertion:

"When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezekiel 18:24.

Here is a picture of a righteous man, his sins forgiven. Then something happens and he falls from grace. He gives himself over to wicked ways and laughs at his former virtues. This man is in the unenviable position where his good deeds will not be remembered; his full calendar of sins will stand against him and "for his iniquity that he hath done shall he die." Verse 26.

The message of this part of the service is that the heavenly records are meticulously kept; whether our sins are completely blotted out in the final accounting depends not only on the Father's abundant mercy; our own conduct subsequent to our prayers for forgiveness determines whether that mercy may be applied.

The Day of Atonement was, to those simple people in the wilderness, a figure of the final blotting out of transgressions: it was "a remembrance again made of sins every year" to enable every Israelite to examine himself and to join in the rejoicing of sins not only forgiven, but forgotten; it was a solemn service in which those wilderness wanderers could know the certainty of cleansing from every sin. Had they made a sin offering prior to the Day of Atonement, yet, on this day of days had refused to take part in the services of cleansing, they would have been regarded by the One who had instituted the ceremonial as having no part in its blessing. See Leviticus 23:29, 30.

We now turn to that second goat. Its part in the day's services was no less significant. But what or whom did he represent? Some Biblical scholars aver that this goat also represented the Saviour. They base

their belief upon the fact (see Leviticus 16:21) that the High Priest confessed over it all the sins of his people, "putting them upon the head of the goat" and then sent it away to be released in the wilderness. They see Christ as the One who bore the sins of the world; they thus see in this animal a symbol of His sin-bearing. While, to a point, this is a commendable assumption, the weight of evidence is against their theory, and favours the one which states that this other goat, called the scapegoat in the Authorized Version, represents Satan.

Before crystallizing a decision on this point, let us examine the word translated *scapegoat*. This word, it is believed, was coined by Tyndale in his English translation of the Bible, as is borne out in the Oxford English Dictionary, which says:

"Apparently invented by Tyndale (1530), to express what he believed to be the literal meaning of Hebrew . . . Azazel, occurring only in Leviticus 16:8, 10. . . . The word does not appear in the Revised Version of 1884 which has Azazel (as a proper name), in the text."⁵

It would seem more pertinent if we were to examine the word *Azazel*. Its meaning and significance are obviously more germane to the question. And when we do so, we find that many noted authorities agree that the word has some connotation of evil—as witness:

"Here [commenting on Leviticus 16:5, 7-10, 15, etc.] looks like a being, real or imaginary, apparently claiming worship in antagonism to that of Jehovah. Milton believed him a devil, and . . . makes him a standard-bearer of Satan."⁶

"There can be no doubt whatever that Azazel is a personal, a superhuman, and an evil being—in fact a wicked demon. . . . It was approved of by early Christian writers who identified Azazel with Satan."⁷

"The best modern scholars agree that it designates the personal being to whom the goat was sent, probably Satan."⁸

"Azazel is probably a synonym for Satan."⁹

It is worth noting that the above quotations are from a variety of Protestant writers, representing different denominations. To cap their testimony, we add the comments of Charles Beecher, an eminent Congregational theologian of the last century, who makes these points on Azazel in his *Observations on Leviticus 16:8*.

1. Azazel is a being opposed to God.
2. The Septuagint renders the word *apopompaioi*, "a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices."
3. In the Arabic, Azazel is used as a name of an evil spirit.
4. Origen ("the most learned of the [early Christian Church] Fathers") is quoted by him as writing: 'He who is called in the Septuagint *ho apopompaioi*, and in the Hebrew *Azazel*, is no other than the devil.'

5. "In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favour of this, Hengstenberg affirms with great confidence that Azazel cannot be anything else but another name for Satan."¹⁰

One more authority must suffice. In his *Comprehensive Commentary*, the Rev. William Jenks gives the interesting note:

"The Syriac has Azzail the 'angel (strong one) who revolted.'"¹¹

In view of the accumulation of informed opinion cited above, (and it is fair to point out that not one of them is connected with the denomination which publishes this journal) we may safely assume that it is far from heresy to say that this "live goat" represented Satan. This immediately brings forth a volley of protest from some who insist that this goat represents Christ. They say that, to make this goat equate to Satan is tantamount to saying that we thus make the evil one our sin-bearer. Such, however, arises out of the ambiguous use of the term *sin-bearer*.

Think back a moment to the last time you committed a sin. Who was party to that sin? You, of course. Anyone else? Yes, the evil genius which tempted you. Call him by his right name, and you will say that, in your sin—or in any sin committed anywhere by anyone, at any time—there are two parties: the sinner and Satan. Who, then, should bear the punishment? Obviously, to be just, both must share the guilt. And if I, the sinner, am unrepentant, I shall be punished, such is logical and just. But I may obtain pardon by confessing my sin, and I know that Christ will be "faithful and just" and forgive that sin, and cleanse me from all unrighteousness—which is a paraphrase of a precious text. So I escape my just retribution. But what of my partner in sin, the father of lies, the old serpent, the devil and Satan? Aye, what of him who knows no repentance, who seeks no mercy and begs no forgiveness? For him, surely, there will be a final accounting, a dreadful penalty exacted for all the horror and misery that he has caused.

This is in accord with Scriptural teaching, and this is where the symbolism of the scapegoat emphasizes this important point of doctrine. Having confessed the sins of Israel upon the head of the "live goat," Aaron was to deliver it into the hand of a fit (i.e., suitable) man who was to lead it into "a land not inhabited" and let it go. The teaching of this act was that the sins of Israel removed (in type) from the sanctuary, now rested upon the head of the one who had instigated them—Satan. In the final analysis of all things, Satan will have heaped upon him his share in all the sins of the universe and be consigned to dreary and desolate solitude, as was his wilderness counterpart. See Revelation 20:1-3.

This, then, is merely the recognition of the principle that, in every sin there are two related parties: the tempter and the tempted. The two-fold responsibility for the sin is recognized, and both parties must accept blame and punishment. But the symbolism of the goats in the wilderness teaches one glorious and important truth: the sinner may be forgiven his sin, the price of which has been met by the spilt blood of the Christ, but the diabolical instigator of the evil cannot escape his just retribution. The final destruction of Satan, with his infamous load of guilt, was typified by the banishment of the scapegoat (so called) to the desolation of the wilderness; so Satan, at last, laden with the calumny of the ages, will likewise be destroyed. And when that happens, the curse of sin never shall rise again in all of God's universe.

(Please see page 31)

ENERGY

In one second the sun radiates more power than man has consumed since the beginning of civilization. In three days the earth receives as much energy as could be derived by burning all of its oil and coal reserves as well as all of its forests. In releasing these facts, the National Geographic Society also pointed out that the sunlight falling on any major city has more energy than is consumed daily in all the homes on earth.

HIGHWAY "SINS"

Prelates in two Italian dioceses have adopted a novel—and stern—approach to the problem of reducing traffic violations. They have told priests and parishioners alike that infractions of highway ethics are more than crimes—they are sins that must be confessed.

Insider's Newsletter reports that the Bishop of Carrara has listed the following seven sins for which stern penances have been ordered: "Not knowing the highway code; driving when not physically fit; misjudging car distances, and bad braking; angry or intolerant gestures to pedestrians, fellow motorists, and police; not giving right of way; contributing to traffic congestion; fleeing the scene of an accident." Absolution is to be withheld until the priest is sure the offender is truly repentant.

NOISE LEVEL

The New Zealand Health Department had an acoustic engineer take decibel measurements in night spots, coffee shops, and teenage dance halls. Intensities were often higher than those at which employers supply industrial workers with earplugs, the department said. The noise averaged more than 10 decibels above safety level.

ANCIENT DISCOVERIES

Archaeologists working in the Masada ruins along the edge of the Dead Sea, 20 miles north of Sodom, have found hundreds of jars containing remnants of food. Some of the jars originally were made in Herod's time, but were also used later by the Zealots, a Hebrew group who resisted Roman domination of Palestine. Inscriptions on the jars indicate that many of them were tithes set aside for the use of the Levites and priests.



INDIAN CHRISTIANS

India's population of 450 million now include 12 million Christians, according to latest statistics published in New Delhi. Approximately half the Christians are Roman Catholics, of whom about 3 million belong to Eastern rites. The majority of the Catholics live in southern India and along the eastern shores.

TOWARD UNITED EUROPE

Six European schools—in Luxembourg, Brussels, and Mol (Belgium), Varese (Italy), Karlsruhe (Germany), and Bergen (The Netherlands)—are involved in a unique experiment in European education. Children mainly from community countries, but also from nations interested in building a united Europe, attend classes together in kindergarten through to secondary school. These children are being taught to think of themselves as European first, and as Dutch, Belgian, French, German, Italian, and Luxembourgish second. Kindergarten children learn to speak and be understood in their own language in multinational classes. In primary school a student is taught basic studies in Dutch, French, German, or Italian for five years, at the same time learning a foreign language used daily in learning art, gymnastics, music, and crafts. The foreign language then becomes the vehicle for the student's instruction in secondary school. Latin and English are also required courses.

SPREAD OF ISLAM

The Egyptian Ministry of Religious Endowments has announced plans for establishing an organization that will be dedicated to the spread of the Arabic language and the Islamic teachings in Asia and Africa. "A complex, each consisting of a mosque, a religious institute, a medical unit, and a library, will be established in countries that will be chosen for help."

SMOKING DRIVERS

Drivers who smoke are involved in four times as many accidents as non-smokers, a recent Columbia University study showed. No explanation of the increased rate was given, but the director of the school's safety education project said that smoke fumes can impair vision, and that trying to light a cigarette, cigar, or pipe while steering a car "is an invitation to disaster."

END CELIBACY LAW

A group of Catholic priests in southern Italy have urged Pope Paul VI to abolish the church discipline which makes celibacy a condition for ordination to the priesthood. The priests, in a letter to the pontiff, argued that celibacy was neither natural nor divine in itself, and marriage was not contrary to the celebrations of the divine mysteries. They urged Pope Paul "to afford to those priests who do not find in grace the necessary strength to live in celibacy" the right to consider marriage. Quoting Genesis 2:18, in which God says that it is not good for man to be alone, signers of the letter pleaded that this rule be applied "to priests in need." They stressed that "married priests can discuss marriage problems with their flock with greater authority than celibate priests."

COLD

The United States is building a new Antarctic base on what may prove to be the world's coldest occupied site. The tiny outpost, to be known as Plateau Station, will sit atop a 13,000-foot ridge on Antarctica's ice-mantled continental plateau. Temperatures at the Plateau may approach 130 degrees below zero. Men at the station will have no neighbors closer than 600 miles away—at the South Pole.



BIBLE ANSWERS TO AGE-OLD QUESTIONS

By THEODORE CARCICH

WHENCE DID WE COME? Where are we going? These age-old questions face every man today. Is man an accident, or does his existence imply a purpose, a meaning, and a future?

This much is certain; man is here and can be observed, analyzed, and appraised. His chief characteristic is his ability to think and reason. Modern calculators with mechanical brains can achieve mathematical wonders; but they cannot laugh, cry, appreciate beauty, regret a mistake, or experience the inward satisfaction of a job well done.

Thought involves the ability of self-analysis and self-criticism, and this is a distinguishing difference between man and beast. Capable of recording everything from infancy to the grave, as well as producing gems of song, speech, poetry, and art, man's brain is unique and distinct from that of any other creature on earth. Furthermore, by combining hand and brain, man has constructed houses, roads, bridges, cars, and now interplanetary spaceships. Was this ability to think abstractly and express ideas concretely something that

WHENCE DID WE COME? WHERE ARE WE GOING?



man acquired recently? Archaeology discloses that our earliest ancestors were equally capable of colossal mental exploits. Consider the architectural engineer of the dim past who on the bare Egyptian desert staked out a square measuring 755 feet on each side, enclosing some thirteen acres, and built upon it a mass of masonry known as a pyramid 481 feet high. In the project he used nearly two and a half million blocks, each block weighing two and one-half tons. He did all this without the aid of modern machinery, and the mathematical precision of the structure has baffled succeeding generations.

Additional discoveries reveal astonishing treatises on surgery, anatomy, and astronomy as far back as 2,000 B.C. Without modern telescopes, the ancients calculated the movements of the sun and moon with an error of less than ten seconds for the entire year. They had formulas for figuring the area of a circle or a hemisphere as well as for obtaining the cubic content of a truncated pyramid.

These men of antiquity were skilled artisans. By handicraft alone they wrought in silver, iron, and pot-

tery such work that would do justice to the precision machines of our day. Certainly these and other achievements of 2000 B.C. and earlier are not synonymous with the gibberings of anthropoids.

Yet some contend that there was a day in the distant past when a hairy, low-browed brute suddenly stopped thinking as an ape and started thinking, acting, and speaking as a man. Somehow he discovered a mate, a similarly developed female anthropoid, and somehow they and their offspring developed through the centuries in the post-glacial jungles until human reason replaced animal instinct.

No one knows just how and when this transition took place. No one ever will. When asked to explain man's religious nature, another distinguishing factor separating man from beast, the proponents of the evolutionary hypothesis become starry-eyed and mutter vaguely about someday finding the "missing-link."

The missing link will always remain missing because it never existed. In all the research of man there is not a single instance of an animal's erecting an altar for worship, establishing beyond dispute that man alone possesses a God-consciousness. Apes have never produced anything but apes, whose highest achievements centre in cracking nuts, swinging from limb to limb, and scratching the backs of their fellow apes.

Man, on the other hand, produces an offspring capable of the highest mental and spiritual development. This wall of separation between man and beast, besides demolishing the imaginative missing link, points to the cause of man's existence.

Candor compels the admission that the simplest man-made mechanism requires a planner and a maker. Could anything less be required for man himself, a mechanism ten thousand times more intricate and involved? Is it possible that a world like ours just happened to be?

Everything in nature, from the atom to the swirling nebula, testifies to a Master Designer and a universe governed by law. Such law is an expression of a mind, the mind of God. Christians believe that man and his world originated first in the mind of God and that at a given time the thought of God found its expression in an act of creation.

In clear, simple language the Bible describes man's origin. We read: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." "The world was made by Him." John 1:1-4, 10. The foregoing Scripture portrays Jesus Christ as the active agent in the creation of man and the world. Confirming this, the Apostle Paul states: "He is before all things, and by Him all things consist." Colossians 1:16.

A further description of creation is found in the first and second chapters of Genesis. Here we read: "God

said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1:26. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

In the same chapters Adam and Eve are presented as the original parents of the human race. They began life not as amoebas in a mud puddle, but as upright and perfect beings in Eden, the paradise of God. Rather than skulking with shaggy, bellowing brutes in some dank cave, they dwelt in an ideal environment, holding converse with their Creator and enjoying the intimate companionship of angels. This concept of man's origin, if enshrined in the heart, will encourage the noblest and best in man.

Why are we here? Where are we going? Although man's sin separated him from his Edenic home, he never lost his historic status as a created child of God. Everything that our first parents lost because of sin will

"And God said,

LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. SO GOD CREATED MAN IN HIS OWN IMAGE, IN THE IMAGE OF GOD CREATED HE HIM; MALE AND FEMALE CREATED HE THEM."

finally be restored to those who trust and believe in Jesus Christ. Here is the unfailing promise: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Bible-believing Christians do not regard life as an enigma. For them the present life is a preparation for the realization of man's fondest dreams and ambitions. Whereas materialistic philosophy promises only the survival of the fittest, the gospel provides the renewal of the sinful that they may inhabit "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. In this new existence "God shall wipe away all tears; . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

In addition to disclosing man's glorious past, divine revelation also points the way to his glorious future. Pondering his eternal destiny, man eventually comes to the place where he has to decide between the theories of men and the truth of God. Which will you choose?

Proselytizing?



WILL EVANGELISM
BE SACRIFICED
ON THE ALTAR OF
"UNITY"?



EVANGELISM is the genius of Christianity. The original Christian church was a missionary movement. Its members were constantly drawing into their fellowship those who were "outsiders." They did not believe that salvation comes by birth into a Christian family, community, or so-called "Christian nation." Neither does New Testament Christianity lend support to the idea that salvation can be obtained by sacramental manipulation.

The early Christians were convinced that salvation comes by a believing response to the preached word. This is why triumphant Christianity has ever moved onward to victory on the feet of evangelism. A church that is no longer missionary and evangelistic in outlook and practice will slowly wither away. Churches that lose the motive power of Christian witness sooner or later topple over like spinning tops which have run down.

In the ecumenical climate of the sixties, some church leaders seem to be proud of the fact that their ecclesiastical communities do not engage in "proselytism," in conversion from another theological belief to their own faith. They dare not speak out openly against conversion or evangelistic outreach, but they emphasize a different type of evangelism—less controversial, more innocuous and passive, far less dynamic and militant than apostolic mission. This newest and latest approach to evangelism is not so much interested in individual conversion, as in concern; not so much in bringing sinful men and women into the genuine safety of the fold, as in bringing to men a feeling of comfortable safety wherever they are.

Without forgetting some of the positive aspects of the ecumenical movement, which have brought about more brotherly relations between individual Christians

and churches and have been conducive to increased religious liberty in some areas, it is equally clear that ecumenism has had a soporific effect in the field of evangelistic witness and individual conversion.

Catholic conversions in the United States dropped by almost 15 per cent in 1964 as compared with 1959. The trend toward reduced conversions is to be expected as the attention of more and more church members is focused on appreciation for other faiths and corporate church unions rather than upon individual conversion. The emphasis is on *group dialogue* rather than on *personal decision* with resulting commitment to God's will. In this connection it is perhaps not surprising to note that Protestant churches in the United States that are not members of the World Council of Churches supply almost two and a half times more foreign missionaries per member than do those affiliated with the WCC.

Is it possible for one who professes to follow Jesus Christ not to dedicate himself unreservedly to Christian witness and evangelism? No indeed! Theologians talk about "heresy" as if it related only to creed and dogma and not to the evangelistic programme of Christian witnessing. Did Jesus of Nazareth make only doctrinal pronouncements such as, "I and My Father are one" (John 10:30.); or did He not also say, "Go ye, . . . teaching . . . to observe all things whatsoever I have commanded you"? Matthew 28:19,20. Were not His very last words and marching orders to the church, "Ye shall be witnesses unto Me"? Acts 1:8. It is certainly just as "heretical" to deny one statement—in belief or in practice—as the other.

There may be noble cathedrals, close-knit theology, impressive liturgical pageantry, beautiful vestments, and inspiring music; but if the Christian imperative to

carry the good news of salvation and the commandments of Jesus to all men and into all the world is not actively heeded, the church is not that of Christ, for "witness is the essential mission and responsibility of every Christian and of every church."—WCC statement on *Christian Witness, Proselytism and Religious Liberty*, page 4.

The undistorted gospel of Christ knows no confessional reserves or geographical boundaries. This is increasingly obvious in an age of inter-continental travel, international organizations, and coalescing humanity. Jesus did not simply say, "Ye are the light of *Middletown*," or "Ye are the salt of *the county*"; the cosmopolitan nature of Christianity led Him to affirm, "Ye are the light of *the world*." Evangelical Christians must not only accept but endeavour to fulfil the all-embracing implications of His global commission.

New Testament Christianity can never become reconciled to the creation of comfortable churches composed of Christians-by-happenstance. The *volkskirche* concept prevalent in certain areas of Christendom, according to which the "church" consists of the total population of a given territorial area or ethnic grouping, is little more than a pre-Christian pagan hangover. The Christian church must endeavour to put before all men the challenging invitation, "Choose you this day whom ye will serve." This invitation operates on a universal scale, both in time and space. Non-Christians, nominal Christians, active church members, in short, all men, are to be made acquainted with this choice and brought face to face with the decision to accept or to reject it. Thus the true Christian church is composed of Christians-by-personal-choice who have experienced spiritual rebirth, not of Christians-by-parental-choice or by geographical birth. Second-hand religion has little, if any, place in the Christian context.

Constrained by the love of Christ to be His witnesses, Christians cannot limit or willingly permit others to limit their preaching in time or space. They cannot be parties to territorial divisions and restrict their witness to certain areas or places. The mediaeval church with its totalitarian frame of mind supporting the union of church and state, took suppressive measures against Rottengeister, Leufer, Gyrovagi, Gartenbruder—against all unofficial "wandering ones," itinerant preachers, and faction makers. Clerics were limited in their witness by being bound to a parish. It was then easy to see who was authorized and who not. The New Testament knows nothing of such parishes and limitations whereby a man is told where he may witness and, as a necessary corollary, where he may not. See Verduin's penetrating study, *"The Stepchildren of the Reformers,"* page 266, et cetera.

Those whose ecumenical presuppositions militate against evangelization and individual conversions (especially from one church to another) are often influenced by pre-Christian or post-Constantinian sacralism which envisions a common religious affiliation as the required basis for national as well as church unity. Anyone disturbing the serenity of the religious status quo is considered guilty of the newly defined crime of "proselytism."

One immediately perceives the comforting "protection" such a doctrine gives to state churches and other ecclesiastical bodies whose "future seems to lie in the past," whose power of witness has progressively evaporated, and whose membership consists essentially of nominal Christians coextensive with the population of a given geographical area.

The idea underlying this line of reasoning is, of course, that there is no need of witness by individual Christians or other more missionary-minded churches, since all men already belong. John Wesley gives a ringing answer: "You ask how it is that I assemble Christians who are none of my charge to sing psalms and hear the Scriptures expounded? And you think it hard to justify this in other men's parishes upon catholic [today he would quite likely use the other more timely synonym—*ecumenical*] principles. . . . I think it not hard to justify. . . . God in Scripture commands me, according to my powers, to instruct the ignorant, reform the wicked, confirm the virtuous. . . . A dispensation is committed to me, and woe is me if I preach not the gospel."

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COUNTDOWN

TIMELY TOPICS FOR TEENAGERS
Who Are Looking for
Certainty in Today's Uncertain World.

By **DESMOND B. HILLS**



Ten Timely Tips on Falling in Love

- ★ You think that you are falling in love?
- ★ Better count to ten before you jump!
- ★ Better still, consider the following ten timely tips.

Yes, youth need to consider the questions of love, courtship, and marriage because these have a lasting effect on the great majority. In Australia over 75,000 people marry each year, but there are also 8,000 divorces every year, and in one recent year divorces affected the lives of almost 10,000 children. In case you are alarmed by these figures, and think of fleeing to some other country to fall in love, let me remind you that the Australian divorce rate of from 10 to 12 per cent is low in comparison to the rate in many other countries. The divorce rate in the United States, for instance, is one in every four marriages.

Here are the ten timely tips that could help some young people to avoid the pitfalls of falling in love. These suggestions are based on my own observations as a counsellor of youth over the past twelve years. Some ideas come from lectures I have heard, or books I have read, and, of course, from general principles given in the Scriptures.

1. Before allowing yourself to "fall in love," determine whether you and your special friend are sufficiently mature.

Maturity involves chronological age, biological development, and emotional stability. Many psychologists and marriage counsellors agree on the fact that most teenage marriages are undesirable.

Marriage "till death do us part" is a serious business, and this is not an easy vow to keep. Your chances of succeeding when you or your partner are not sufficiently mature are very slim. According to the National Guidance Council of Britain, "About one in every four of the girls marrying between the ages of 16-18 is likely to be divorced by their twentieth anniversary. For girls 19-22 years of age, about one in ten. However, the figure for those marrying at 23-27 years of age is one in sixteen." It is also interesting to note that according to a Gallup Poll conducted in Australia recently, public opinion tended to favour later marriages. The majority of people questioned stated that twenty-one should be the minimum age for men and nineteen for women. Immature youth tend to marry too early and they soon find out that they are not ready for the responsibilities of married life. Inasmuch as it has been estimated that personality defects cause 45 per cent of disharmony in marriage, young people ought to wait till they are mature, and then look for a stable, mature partner.

2. See that you have similar cultural, educational, and family backgrounds.

Similar backgrounds shorten the period of marital adjustments. There are enough unavoidable conflicts in normal youth with common backgrounds without asking for more. It is a real tragedy when a married couple wake up to the fact that they have few common interests. True compatibility demands there be the same aims and objectives.

3. Do not get serious with someone who has no ambition.

It is very unwise to tie yourself down with someone whose future is dubious and insecure. One Christian doctor told a gathering of several hundred youth, "Before entering into a marriage relationship, young people should learn to support themselves by their skills. The young man should establish himself in an occupation that he likes and intends to pursue, and in which he can advance. The girl should, apart from her 'temporary' occupation, become skilled in and accustomed to domestic arts which will be the background of her married life."

Say, young lady, does your "heart throb" have an aim in life, and is he able to provide for your future?

4. Before selecting a wedding ring, it is wise to consider carefully the matter of dollars and cents.

A well-known newspaper columnist, Dorothy Dix, penned the following wise counsel on the matter of finance as it is related to marriage: "Of course, it is natural for boys and girls at the high-school age to be attracted toward each other. In an unsophisticated and primitive state of society, it is the age at which the young mate. But we do not live in a primitive and unsophisticated state in which we can dwell in grass huts, and eat roots and berries, and dress in a few skins and beads. We live in a highly artificial and most expensive time and place, where we have houses, and good food, and fine clothes, and radios, and cars to make us happy and contented.

"And these cost money, and so make it impossible for boys and girls in their teens to carry out their natural inclinations to get married. Therefore, why play with fire when you have no hearth upon which to build one?"

Many a marriage has broken up because of quarrels over lack of finance or mishandling of money. It is essential for harmony in the home to have financial security. The extravagant spender, the poor financier, the person in debt is a bad risk as a partner in life. Then, too, those who fail in their financial obligations to God, in the giving of tithes and offerings, do not have a Christian understanding of money and cannot expect God's blessings. As a matter of fact, the prophet Mala-

chi declares that those who withhold the tenth of their income, and their offerings, "rob God." (Malachi 3:8-10.) Surely we can marry only those who follow God's plan in personal and home finances.

5. *Youth who give respectful consideration to the counsel of Godly parents and friends will avoid many "pitfalls" when falling in love.*

"Love is blind," so many say, therefore you need to ask counsel of those who have their eyes fixed on Jesus. You will profit from considering other people's evaluation of the one who makes your eyes sparkle. You not only need the services of a minister to help "tie the knot" for you, you need the help of ministers, friends, and parents before you "anchor" your lives for life. Remember, "A happy marriage is a harbour in the storm of life, but an unhappy marriage is a storm in the harbour of life."

6. *When "falling in love," refrain from engaging in physical familiarities.*

The young man of integrity, and the young lady of principle, will not allow premature privileges. The popular philosophy that there should be physical relationships before marriage, to strengthen or test the bond of affection, is a falsehood. The Creator of our bodies said, "Thou shalt not commit adultery." He further declared: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

7. *Abstain from the popular type of romantic reading and from viewing films of sentimental love stories.*

This counsel which came to my notice recently in a Christian magazine, *The Youth's Instructor*, is a very important one. The following statement appeared under the heading, "Keynotes for Happy Courting."

"Often the appeal in such presentations is to the reader's sensual nature. Lines of thought activated by romantic reading and sentimental films tend to carry over to one's actual experience. You dare not establish the pattern of your courtship according to the whims of a popular author or script writer."

8. *Think before you date.*

Yes, this point is brief but it is vital to successful marriage. "Many young people think they are in love with someone," says Dr. Clifford R. Anderson, "when in reality they are only in love with life."

Anyone can fall in love, as this is a perfectly natural and normal experience. You must therefore guard against hastily concluding that the present prince charming or princess royal is the future king or queen of your life. If you take time to think, you may still have time if necessary to shift into reverse before your heart takes over. If you use your head, there will not need to be any second thoughts after marriage.

9. *Pray for God's guidance when you are choosing.*

God has a plan for our lives. He knows the best vocation for us to follow, and the best partner for us. Why not follow His leading?

Why not seek His will?

Why not pray every day that you will join hands with the one who is God's choice for your life?

"If any of you lack wisdom, let him ask of God, . . . and it shall be given him." James 1:5.

10. *"Love those most who love Christ best."*

This motto for choosing one's friends was passed on

to me by an Australian youth leader who currently is a friend of many youth in Australia, New Zealand, Europe, and the United States. Pastor E. L. Minchin's statement has been left to the last, for I believe it is the most important one. "Love those most who love Christ best." At wedding services throughout the land the well known hymn, "O perfect Love," is often sung. This hymn reminds us that no love can be perfect that does not include a deep, abiding love for the Saviour. Hearts that are filled with the love of Christ never can get very far apart. In the Book of Corinthians, Paul emphatically states that there can be no real fellowship between believer and unbeliever. This kind of union, he says, is like the contrast between light and darkness. "Be ye not unequally yoked together with unbelievers." 2 Corinthians 6:14. If we would be truly happy here and now, and enjoy family fellowship in the kingdom of heaven, our life must be linked with that of a genuine Christian.

Recently it was my happy privilege to officiate at the marriage of this month's contributors to Countdown. They are both dedicated Christians, and I know you will be interested to read their testimony.

Right Decisions



By GRAEME and CAROLE BROWN

Twenty-four-year-old Graeme Brown, who hails from Sydney, N.S.W., has a B.A. degree from Avondale College, and currently is serving his church as a literature evangelist in the Sydney area. His twenty-one-year-old bride, Carole (nee Harvey), is a qualified ledger machine operator whose home town is Newcastle.

There are three decisions of primary importance to be made in one's youth. First and foremost is the decision to accept Christ as one's personal Saviour, and to follow Him all the way. Once this is done the last two are comparatively easy, for we can enlist Christ's help and be assured of His guidance. The second decision is that of a life work, which can affect one's health, happiness, and satisfaction.

Thirdly, but by no means the least important, is the choice of one's life partner. This decision is fraught with far-reaching consequences which can make or mar one's happiness, as relief may be found if one's work proves unsuitable, but home, with one's partner, is the heart of life.

When we came to the age of choosing our partner, great comfort was found in the knowledge that our all-wise, all-knowing heavenly Father was guiding, and would find the right companion. Such has been our experience, and during our courtship our loving Father's hand has been seen in the gradual welding of our interests and hearts. Now that we are married and have made Christ the head of our home, daily we can see Christ-likeness and tenderness further developing in each other. We know for certain that God has guided, and will continue to do so, and we praise Him for it.

To those young people who are about to take this important step we give this testimony, and we uphold before you your wonderful Father in heaven who will guide you likewise, if you ask and trust Him.



FOURTH in the Series,
"Marvels of God's Masterpiece"

By DR. HAROLD SHRYOCK



How FOOD Becomes LIFE

WE RECOGNIZE that a man must eat to live. But how eating makes living possible has been taken for granted more than it has been understood. As scientists have discovered what happens to the molecules of food entering into the workings of the human body, they have revealed another marvel of creation and new evidence that divine forethought made it possible for us to "live, and move, and have our being." Acts 17:28.

Of course, we human beings can go right on eating and living whether or not we know the details of how food satisfies the body's demands for energy fuel and at the same time provides the materials for growth and repair of the tissues. And the reason we continue to thrive on the food we eat, even though we may not have been informed on how food is utilized, is that we have a built-in craving which forces us to want food regularly every day. It is this appetite for food that

keeps us from neglecting to take what our bodies need to maintain life.

Fortunately we get tired of the same kind of food. Thus we vary our diet from meal to meal and from day to day. This desire for variety helps to save us from the danger of a deficient diet, for what one food may lack in needed nutrients, some other food contains.

A person's appetite for certain foods depends largely on his tastes. One's choice of food at a certain meal is governed more by this factor of taste than it is by his knowledge that the food contains a certain type of protein or that it provides a valuable vitamin. But the use the body makes of a certain food depends not on its taste but on the food constituent it contains.

A certain piece of cloth, for example, may contain fibres of wool, of cotton, and of rayon. But in selecting a fabric for a new suit, we are often not concerned as much with the percentage of the different

fibres the cloth contains as we are with its appearance and texture. The utility of the cloth, however, depends more on its constituents than it does upon its eye appeal.

The organs of digestion by which food is prepared for the needs of the body's tissues are set up to utilize the various food constituents rather than to handle the types of food we find on the shelves at the market. There is no separate digestive process for apples as contrasted with potatoes. An apple consists of water, some fruit sugar, traces of protein and fat, some calcium and iron, and several of the vitamins. These are the constituents which the digestive organs make available to the tissues of the body. One food differs from another in the proportions of these various constituents and in the kinds of protein, kinds of fat, and kinds of carbohydrate that are contained. Minerals and vitamins are important, too, and they occur in varying amounts and kinds in the various foods we eat.

From our discussion thus far it may seem that the body is very precise in its needs for certain food constituents to play specific roles within the body. If so, it would be easy to liken the body to an office building under construction. The construction engineer must be careful to specify that copper tubing goes in this particular place, that a certain grade of steel goes in another location, and that concrete of a definite grade is used in the footings whereas concrete of a slightly different composition is used for the walls. The construction engineer, incidentally, must be very particular that there is no substitution for the materials as ordered.

In the human body the need for having just the right material in each tissue of the body is just as great as in the construction of a building. But, fortunately, the individual does not have to give careful attention, as does the construction engineer, to make sure that these exact materials are contained in each day's food ration. The chemical processes carried on within the body make it possible to convert certain food constituents into others, as may be needed. For example protein is needed primarily for the building and repair of tissues. But when protein is in excess of the body's present needs, it may be converted chemically into energy-producing food.

Suppose, again, that a person's diet contains more carbohydrate than he needs to provide that day's requirement of energy. The extra carbohydrate is converted to produce fat which is then stored as such. This is how it is that a person whose diet contains an excess of starch (one of the forms of carbohydrate) may gain weight as the starch which he eats is converted into fat. This is the reason that a person who wishes to avoid becoming overweight needs to do more than merely avoid the fats that are ordinarily contained in one's diet. A person can become overweight just as readily by eating too much carbohydrate as by eating too much fat.

Still another example of the body's ability to convert one food constituent into another is the transformation of stored fat into glucose (blood sugar) whenever the body runs short of energy food.

Suppose a person who ordinarily follows a sedentary way of life decides that on a certain vacation he will climb a mountain. His usual diet provides enough

energy food to take care of his limited physical activities. On the day he climbs the mountain, however, his need for energy food may be doubled or even trebled. Even though he may have had a good breakfast on this day, the unusual activity of his muscles soon uses up the energy food which his breakfast provided. It is at such a time that the reserves of fat which have been stored throughout his tissues are called upon to provide the additional energy food which the day's activities require.

If this same person were to continue his mountain climbing for several days without increasing the amount of food he eats, he would lose several pounds of weight because of the converting of fat stored in his tissues to provide fuel for the greater activity of his muscles.

For the most part, the digestive organs, which prepare food to be utilized by the body's tissues, operate automatically. The choice is yours on selecting the kinds of food you eat, on deciding how much to eat, and on determining when to eat. Beyond this, you simply deliver the food to your mouth and go on about your regular activities while the digestive organs do the rest.

While the food is in the mouth, it is mixed with saliva which is produced by glands located in the walls of the mouth. The saliva not only moistens the food, thus making it simpler to swallow, but contains an enzyme called ptyalin. Enzymes are substances which hasten chemical reactions but do not themselves enter into these reactions.

The function of ptyalin is to begin the digestion of the carbohydrates. There are many kinds of carbohydrates, but they all consist of molecules which are composed of just three elements: carbon, hydrogen, and oxygen. The molecules of carbohydrates consist of long chains of carbon atoms with the hydrogen and oxygen atoms fastened to them. As carbohydrates occur in the food which is eaten, many of the molecules are too large to pass through the walls of the small intestine where there is provision for absorbing the food which the body needs. So, beginning in the mouth, under the influence of ptyalin, the larger carbohydrate molecules are broken apart to form smaller ones.

You can even taste the difference as this chemical action takes place in your mouth. While chewing something composed mostly of starch (a plain biscuit), you can notice that there is an increasing sweetness. This is because the large molecules of starch are being broken down into simple sugar molecules which have a sweet taste.

Recognizing that the digestion of carbohydrates begins in the mouth, you should not hasten the process of chewing your food. Allow time enough for the saliva to mix well with the food so that the ptyalin can do its important work.

Once food is swallowed, it remains in the stomach up to three or four hours. Here it is thoroughly mixed with the gastric juice, which begins the digestion of proteins.

The story of the gastric juice is as interesting as it is remarkable. Gastric juice is produced by tiny glands located in the wall of the stomach. There are about thirty-five million of these. Strange as it is, they

produce an acid (hydrochloric acid) so strong that it could destroy a piece of ordinary metal, yet the delicate lining of the stomach is normally protected against destruction by this strong acid.

We can understand what damage the acid could do to the body's tissues when we observe what takes place in a case of stomach ulcer. In such a situation, a small area of the stomach's lining loses its capacity for protection, and an area of raw tissue (an ulcer) is the result.

In addition to producing acid, the glands in the walls of the stomach produce an enzyme (pepsin) which, working in collaboration with the acid, begins the digestion of the protein in the food that has been swallowed.

Proteins are composed of giant molecules in which there are atoms of carbon, hydrogen, and oxygen just as in the case of carbohydrates. In addition, however, all protein molecules contain nitrogen atoms and, occasionally, such other atoms as sulphur. The large protein molecules really consist of chains of smaller molecules just as a freight train consists of individual freight cars linked to each other. These smaller molecules which compose the large protein molecules are called amino acid molecules. There are some twenty kinds of these, and the differences between one type

because many of his tissues are replaced as they become worn out.

There are a few kinds of amino acids which the body cannot build on its own. It is dependent, therefore, on these being contained in the food that is eaten. And it is for this reason, among others, that a person needs to eat a variety of foods so as to make sure that all of the necessary nutrients are included.

After leaving the stomach, the food that has been swallowed moves into the small intestine. Here other digestive juices come into play. These either have been produced by glands in the wall of the small intestine or by the pancreas, which discharges its digestive enzymes into the small intestine. It is also in the small intestine that the bile, coming from the liver and gall-bladder, is added.

Here in the small intestine the breakdown of carbohydrate and protein molecules is completed, and also the fat contained in the food is prepared for absorption.

It is in the small intestine that the smaller molecules derived from the large molecules of carbohydrate, protein, and fat are transferred from the space inside the intestine to the tissues proper where they are conveyed, either by the blood or the lymph, to the various parts of the body where they are needed as energy food or building materials.

In addition to the carbohydrates, proteins, and fats, food substances contain minerals, vitamins, and roughage. All of these are also important to the welfare of the body's tissues. Calcium and phosphorus are important in the structure of bones and teeth. Iron is a necessary part of the haemoglobin molecule which conveys the oxygen and carbon dioxide. Sodium, potassium, iodine, and certain trace elements in addition to those named, are important to various of the body's functions.

Vitamins are chemicals that regulate growth and control other of the body's activities.

Roughage, consisting mostly of cellulose, is an inert material which is not affected by the digestive processes and which passes on through to the large intestine where it aids in the elimination of the body wastes.

There is a verse of Scripture which states a principle that should guide all serious-minded persons in the matter of their eating. The words are those of King Solomon: "Blessed art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness!" Ecclesiastes 10:17.

Solomon, being not only a wise man but a wealthy king, was doubtless using an illustration based on what he saw in his own home. His comment, however, applies to persons at all economic levels. In this context, we do not expect the word "drunkenness" to mean only intoxication by the use of liquor but also the kind of gluttony in which the primary reason for eating is to please the appetite and to encourage self-indulgence.

In recognition of the remarkable manner in which the organs of digestion prepare the food that is eaten to become a part of the human body, both functionally and structurally, it behooves us, as intelligent persons, to choose our food wisely both in quality and quantity.

THE LITTLE FOLKS
DOWNSTAIRS



of protein and another depend upon the particular kinds of amino acid present.

Before protein in the food can be absorbed into the body's tissues, its large molecules must be broken down into the component molecules of amino acid. These are small enough so that they can be taken into the tissues of the body as the food passes through the small intestine. From these amino acids, the body builds up its own proteins, as it selects just the right amino acids and unites them to form large molecules.

Proteins are the building material out of which the body's tissues are constructed. The primary use of proteins by the body, then, is to build or to replace tissues. This is the reason that protein is so important in the diet of a growing child. Even the adult has need of an adequate amount of protein in his diet, however,

**just YOU
and
YOUR BIBLE**



Roy C. Naden

The Sin God Can Never Forgive

1. There is a sin God can never forgive. How does the Bible describe it?

"All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matthew 12:31.

2. Before investigating this particular sin, consider first how the Bible speaks of God's willingness to forgive our sins.

"For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee." Psalm 86:5.

3. Whom has God sent into the world to convict men of sin?

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "The Comforter . . . is the Holy Ghost." "When He comes, He will bring conviction to the world about sin." John 16:7; 14:26; 16:8. K.J.V. and Goodspeed.

4. What other vital work does the Holy Spirit do?

"Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13.

5. What great book came into existence at the instigation of the Holy Spirit that both guides and convicts us of sin?

"All Scripture is given by inspiration of God." "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Timothy 3:16; 2 Peter 1:21.

6. What profit may be gained by reading and following the words of Scripture?

"All Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

7. What solemn warning does the Bible give regarding the Holy Spirit?

"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4:30.

8. In what three steps does the Holy Spirit lead us in order that we might be right with God?

A. To exercise godly sorrow for sin.

"For godly sorrow worketh repentance to salvation." 2 Corinthians 7:10.

B. To repent of sin.

"And they went out, and preached that men should repent." Mark 6:12.

C. To confess the sin to God.

"If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9.

9. When we repeatedly resist the promptings of the Holy Spirit, naturally our hearts become hardened to the Spirit's influence, but what else happens?

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Ephesians 4:18.

10. What does a man commit, when, having learned God's will he fails to do it?

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

11. If people hear the truth of God for these times and fail to follow it, how does the Bible describe their desperate position?

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Peter 2:20.

12. Sin is sin, no matter which way we look at it, but what are the steps men may take which could lead them ultimately to commit the unpardonable sin?

A. THE SIN OF IGNORANCE, wrong-doing of which we are unaware.

"And the times of this ignorance God winked at." Acts 17:30.

B. THE SIN OF MISTAKE, sin that is unintentional, unplanned, not premeditated.

"If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9.

C. THE SIN OF PRESUMPTION, sinning knowingly and willingly, wrong-doing with eyes wide open, despite the entreaty of the Holy Spirit.

"Keep back Thy servant also from presumptuous sins." Psalm 19:13.

D. THE SIN UNPARDONABLE, sinning, knowing it is sin, but having neither desire nor conviction to make it right, or to do what is right, for now the Holy Spirit, the convicting Agency, is irrevocably grieved.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." "Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." "The blasphemy against the Holy Ghost shall not be forgiven unto men." Hebrews 10:26; Psalm 19:13; Matthew 12:31.

13. It is quite clear that as long as a person has a conviction or consciousness of sin he has not yet irrevocably grieved the Holy Spirit and committed the unpardonable sin. However, as each rejection makes us a little less sensitive to the Spirit's pleading, what strong appeal does the Bible make to us now?

"Today if ye will hear His voice, harden not your hearts." Hebrews 3:15.

AS JESUS CHRIST went up and down the land of Palestine preaching to His generation, the heart of His message was "the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:15. This was the message of John the Baptist before Him. "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." Matthew 3:1.

The call to repentance has been the message of prophets and apostles all through the ages. What does it mean to repent? An attitude so much emphasized must be important. And it should be understood in terms meaningful to this generation—in terms of life as we live it.

Why is repentance necessary? How does one develop or experience it? Is it a once-for-all experience?

when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Hebrews 12:17.

While repentance may include tears, there is something far more important about it. Actually it means "to have another mind." To experience repentance is to experience a change of mind and outlook—to see things in a different light. Phillips translates Mark 1:15 this way: "The time has come at last—the kingdom of God has arrived. You must change your hearts and minds and believe the good news."

Consider also the words of Jesus in Luke 13 concerning the tragedy of the falling tower: "You remember those eighteen people who were killed at Siloam when the tower collapsed upon them? Are you imagining that they were worse offenders than any of the other

Change Your Outlook



Victoria's coastline near Cape Patterson. (H. G. Davis, photo)

TRUE MEANING OF REPENTANCE

Is it a state in which one must keep one's self in order to be eligible for citizenship in the kingdom of heaven?

In most people's minds repentance means to be sorry—to display an attitude of regret, remorse, and sadness. Now, if this is all it is, how can it be associated with good news?

Again, how can one be sorry for something that he is glad he did? Suppose you had a "good time" last night. It just thrilled you through and through. And suppose you tell me about it today and I say, "Shame on you. Don't you know that was a very sinful thing to do? If you ever expect to get into the kingdom of heaven you are going to have to be sorry for that. Come on, be sorry now." Will you find tears of penitence rolling down your cheeks on this basis?

Another question, how can one get to the place where he cannot repent though he seeks it with tears? It is said concerning Esau, who sold his birthright for a mess of pottage, "For ye know how that afterward,

people who lived in Jerusalem? I assure you they were not. You will all die as tragically unless your whole outlook is changed!" Luke 13:4, 5, Phillips.

Repentance involves getting our eyes open to the truth about things, the truth about God, the truth about ourselves, the truth about the issues of life, and then doing something about it.

Paul was sent to the Gentiles "to open their eyes, and to turn them from darkness to light." Acts 26:18. When people get their eyes open, their attitudes change. This change of attitude is repentance.

It is only as I see what I did last night in a new light that I can change my attitude toward it and be truly sorry. If I discover that what I did, deeply hurt someone I dearly love, I can say, "I'm sorry," and really mean it. I discover that something has interfered with a relationship which is very meaningful to me.

While repentance is characterized at times by sadness and tears, it is also characterized by good judgment and

wise moves in the right direction. This comes as a result of knowing what is truth—of learning what the facts really are.

One preacher has put it this way: "There came a day when the truth stepped up to Christopher Columbus, so to speak, and said: 'Christopher, the world is round. The new route to India lies to the west. Repent and believe.' And so Christopher Columbus began to repent. That was his virtue. That is why he was a great man. He began to repent of the conviction that the world was flat. He began to repent of the security he had in Spain, and he set forth not knowing whither he went."

As Christopher Columbus and his crew sailed out of the bay, I am certain a large group of men stood on the dock cheerily waving them farewell and muttering each to the other under their breath, "There goes a big fool. There goes a condemned man. He is going to fall off the other edge of the world, which any man in his right senses knows is as flat as a pancake. And he is condemned spiritually because he is obviously flying in the face of the will of God who made the world flat."

They were in no mood to repent. They were so sure of all the things they knew. And they proposed to cling to the precious little securities near and dear to them.

Today truth steps up to a teenage hot-rod enthusiast and playboy and says, "Look friend; success as a lawyer, a doctor, a minister, or an engineer depends on an education. It requires hard work and self-discipline, but it pays rich dividends. Repent, boy, and believe the good news. Plan and work accordingly." Now, if he gets his eyes open to these words of truth, if he awakens to the realization that one must deny present five-dollar pleasures for future fifty-dollar pleasures, he will repent. He will change his attitude and do something about it.

Now, why is repentance so necessary? The answer is found in the words of Ezekiel 18, verse 30: "Repent, and turn yourselves from all your transgressions; so

He knows too much. He knows too many things which are not so, and he knows some things which are so; but he has lost the capacity to believe that there are other things which are more so. When a man has been mistaken, it is hard on his pride to admit it.

To believe some things, one must change his point of view. One may need to change his mind about a great many things. And change is often painful. Changes often involve giving up something we dearly love. One must even be willing to give up something good for something better, and often this we are not willing to do.

Then, of course, there comes a time when habit becomes so fixed that it is practically impossible to change. The older we get, the more true this is.

What hope is there then? How can one repent and believe the good news of the kingdom of heaven? How does repentance come about? Is repentance a hurdle we must overcome successfully before we can approach the kingdom of heaven?

Here we come to the "good news" aspect of repentance. First of all, according to the Scriptures, repentance is a gift of God. Listen to the Apostle Peter as he tells the people of his day the good news. In Acts 5:30, 31 we read, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

The good news is that repentance is a gift of God worked out in our lives under the direction of the Lord Jesus Christ. The agent that effects this change in our minds and hearts is the Holy Spirit.

God, in His goodness, tries to show us wherein we are headed in the wrong direction. He also points out the fact that if we really want peace, we will follow in the right path. He is also good enough to show us the results of the wrong or wicked way. When we learn to appreciate God and His goodness, when we learn to know Him as He is, when we realize that He is deeply hurt by our doing things that lead only to heartache, and when we begin to see that He has something much better planned for us—it is then that we have a motivation for repentance.

Repentance brought about by fear is not genuine repentance. Sometimes God uses the motive of fear to keep us from destroying ourselves until He can teach us that He loves us and that "the wages of sin is death." But He wants us to understand that the real reason for changing the direction of our lives is not only to avoid self-destruction, but to find fulfilment and true self-realization.

Understanding repentance in its true light we discover that it is not a prerequisite to coming to Christ, but it is the result of fellowship with Him. He opens our eyes to the truth. It is not merely a duty we must perform in order to find entrance into the kingdom. It is a privilege. It is the redemptive attitude toward wrong which comes from Christ's attitude—an attitude that is caught rather than taught.

Jesus Christ not only enlightens our minds and changes our attitudes, but He supplies the dynamic—the inner resources necessary to effect the change called for.

Repent ye, therefore, and believe the good news.



By PAUL C. HEUBACH

iniquity shall not be your ruin." The necessity for repenting, for changing our minds and hearts, is clearly evident in the fact that the direction in which we are going will lead to our ruin.

The only kind of repentance that counts is that which effects a real change in the life. Many are sorry for their sins and even make an outward reformation because they fear that their wrongdoing will bring suffering upon themselves. This is not repentance in the Bible sense. They lament the suffering or the consequences rather than the sin. Such was the grief of Esau.

The redemptive attitude toward wrong is to admit it. Face the truth about it and about yourself. Face the truth about God and what is right. Give up false ideas on whatever hinders right actions. Change your whole outlook. Believe the truth and act accordingly.

Now, obviously, this is difficult, especially for an adult. It is hard for a grown man to change his outlook.

GOD'S CALL to Abraham had its compensations. It is true that he had to leave Ur of the Chaldees—the symbol of material security—and that when he quit its familiar streets, “he went out not knowing whither he went.” Hebrews 11:8. It is never easy to break with the past, to tear oneself away from the familiar associations that have entwined themselves around one's heart, to say farewell to what one has accomplished and accumulated, and strike out afresh. It surely takes faith—and a lot of courage. Abraham obeyed the voice of God—and Sarah must have understood. After all, Ur of the Chaldees had been her home, too!

But Abraham did not leave empty-handed. We do not know what “things” he took with him, but we do know that he carried in his heart the promise of God—the promise of an inheritance. Indeed, the land to which he was to go was “the land of promise.” Hebrews 11:9. And in this land God would give him “an inheritance” (verse 8)—and this, be it known, when Sarah was obviously too old to have a family. “I will make of thee a great nation,” the Lord said, “and in thee shall all the families of the earth be blessed.” Genesis 12:1-4. One can understand what the Apostle Paul meant when he wrote about Abraham's response to the promise of God:—

“And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old), and the deadness of Sarah's womb; yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform.” Romans 4:19-21.

Abraham was no uniformitarianist who believed that “all things continue as they were from the beginning of the creation.” 2 Peter 3:4. He “believed God”—the appearances notwithstanding! (Romans 4:3.) His was the faith that is “the sacrifice of the understanding to God” (Macaulay), a faith that “never limps, but always steps firmly with both feet” (Beecher). John Wesley would have said, it was a faith in which reason acted reasonably!

But Abraham had to wait twenty-five years—a not insignificant portion of any man's life—before he received the first visible token of the promise: the birth of an only son within the meaning of the covenant. Another sixty years went by before this son, Isaac, became the father of the twins, Esau and Jacob—one of whom was to forfeit his birthright. Abraham had only another fifteen years to live, and when he “gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people,” the elect nation consisted of three persons: Isaac, Rebekah, and Jacob! (Genesis 25:8.) It is true, of course, that Abraham had numerous other descendants, as witness Genesis 25:1-18, but our present concern is to observe the fulfilment of the promise, “I will make thy seed as the dust of the earth.” Genesis 13:16.

Now “the mills of God grind slowly, but they grind exceeding sure,” and within four hundred years “the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land [of Egypt] was filled with them.” Exodus 1:7.



The Metaphors of the Church

ARTICLE SIX

The Church Is a Nation

ALFRED S. JORGENSEN

But the promise of God to Abraham involved more than a population explosion. God designed that Abraham should be the father of the faithful, but, alas, all too often his descendants were anything but men of faith. In the promises of God they had the gospel preached to them, “but the word of hearing did not profit them, because it was not united by faith with them that heard.” Hebrews 4:2. Consequently, “they to whom the good tidings were before preached failed to enter [into God's rest] because of disobedience” (Hebrews 4:6), and when “in the fullness of the time” (Galatians 4:4) the Seed came, “they took Him, and cast Him forth out of the vineyard, and killed Him.” Matthew 21:39.

There was only one thing that God could now do: declare their doom. “Therefore say I unto you [said the Seed to the seed!], The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof.” Matthew 21:43.

It was never the intention of God that the promises made to Abraham should be limited to racial Jews. One has only to read those glorious chapters in Isaiah, chapters 40 to 66, than which there are no more magnificent passages in all the Bible, to appreciate what God meant when He said to Abraham: “In thee shall all the families of the earth be blessed.” Genesis 12:3. Thus Isaiah sang:—

“Look unto Abraham your father, and unto Sarah that bare you: for when he was but one I called him, and I blessed him, and made him many.”

“Attend unto Me, O My people; and give ear unto Me, O My nation: for a law shall go forth from Me, and I will establish My justice for a light of the peoples.”

“I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.” Isaiah 51:2, 4; 49:6.

But His people didn't attend and give ear to Him, and it therefore became necessary for God to “repent” His original intention, to alter His purpose. (See Numbers 14:34 for the classic “breach of promise” statement, where *breach* clearly means “revoking,” as in the marginal reading of the American Standard Version.) That such an alteration of the divine pur-



● "But ye are an elect race, a royal priesthood, an holy nation, a people of God's own possession, that ye should show forth the [moral] excellencies of Him who hath called you out of darkness into His marvellous light."

pose is consonant with Jehovah's promise to Abraham is clear from such passages as Deuteronomy, chapter 28; 30:11-20; and 31:16-21.

Thus it came about that God turned away from the racial descendants of Abraham, to fulfil His purpose through a nation which would bring forth the fruits of faith and righteousness, so splendidly exemplified in the "friend of God." Isaiah 41:8; James 2:23. As Paul and Barnabas announced to the Jews at Antioch of Pisidia when "they were filled with jealousy" because "almost the whole city was gathered together to hear the word of God":—

"It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying,

I have set thee for a light of the Gentiles,

That thou shouldst be for salvation to the uttermost part of the earth." Acts 13:46, 47.

Today the Christian church is God's elect "nation," the true "Israel of God." Galatians 6:16. The Apostle Peter is very explicit concerning this:—

"But ye are an elect race, a royal priesthood, an holy nation, a people for God's own possession, that ye should show forth the [moral] excellencies of Him who hath called you out of darkness into His marvellous light: who in time past were no people, but now are the people of God." 1 Peter 2:9, 10.

This, of course, lines up entirely with what Paul argues in Romans and Galatians:—

"For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." Romans 2:28, 29.

"For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise." Galatians 3:26, 27, 29.

In fulfilling the function which God originally had intended national Israel to perform, the Christian church has acceded to all the prerogatives of the Abrahamic promise. As God's possession, it enjoys all the privileges that God extended to His ancient people. For 1 Peter 2:9, 10, is clearly the New Testament counterpart of Exodus 19:5, 6:—

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be Mine own possession from among all peoples: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation."

It is obvious, therefore, that the Christian church is at the very centre of God's purpose—a purpose, we may say, which is "all of a piece," for it is as "a kingdom of priests" that God's elect nation is to be organized "in the regeneration," in the ages to come. (Revelation 5:9, 10; 1:5, 6; Matthew 19:28.)

Now what is the New Testament concept of the Christian church as God's elect nation, His holy people . . . chosen . . . for His own possession"? Deuteronomy 7:6.

(1) Christ is its King and the members are its citizens. (Ephesians 2:19; Philippians 3:20; Hebrews 12:28.)

(2) Its constitution is the moral law which is the basis of the divine government. (Psalm 89:14; 78:5-7; 1 John 5:3.)

(3) Its ultimate destiny is the righteous reign of the Redeemer over His redeemed in the world to come. (Luke 1:30-33; Revelation 22:3-5; 1 Corinthians 15:22-28; Psalm 89:34-37; Psalm 72.)

(4) Its service-function as a nation is the proclamation of the everlasting gospel ("the gospel of the kingdom," Matthew 24:14) in all the world. (Mark 16:15; 1 Corinthians 1:17, 18, 21; Revelation 14:6.)

(5) In the fulfilment of the gospel commission, its members are "ambassadors for Christ." 2 Corinthians 5:11-20.

One cannot but reflect how very differently church history would read if the Christian church had always been mindful of God's ideal for it as His elect nation! For it surely is inconceivable that God ever willed it to sink into apostasy through worldly alliances. When did He design that it should court the favours of the Caesars and aspire to their throne? Or that it should be rent by heresy and schism, vitiated by the parry and thrust of curious theological controversies, its citizens in various parts of the world thus sealed off from one another? Granted, too, the unity that would always have existed among them as all its members acknowledged the sovereignty of one common Lord, what need would there have been today for any ecumenical concern? After all, it isn't organizational solidarity at all that makes the church one, but rather the truth of what Paul affirms in Ephesians 4:11-15, and Galatians 3:26-29: "the unity of the faith" that is achieved when "ye are all one in Christ Jesus"!

"The church has one foundation,
'Tis Jesus Christ her Lord . . .

"Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation,
One Lord, one faith, one birth."

That the Christian church today is in a parlous condition no one will deny. But there is one thing in which we can rejoice nevertheless: God still has a people whom He acknowledges as His own, a "commonwealth" of saints, "the church of the firstborn who are enrolled in heaven." Hebrews 12:23. To be members of it is our high privilege, to "behave as citizens worthily of the gospel," our high responsibility. Philippians 1:27, margin.

Lines that LINGER

TODAY

I may meet someone on life's way
Who fain from me would borrow
A little patience, kindness, cheer,
To help forget his sorrow.
So I must give while 'tis today;
We may not meet tomorrow.

—Amy E. Harris (Mrs. E. Culley).

CALLED ASIDE

(Dedicated to the sick and suffering)

Just called aside—
But, Lord, there is so much to do,
So few there are who work for Thee;
For days are bad
And souls are sad,
And many duties I can see.
I know not how I can get through,
In peace abide.

Just called aside—
But, Lord, I long to do Thy will
And press the battle to the gate;
The fight is on,
Time's almost gone,
Oh, who in idleness can wait!
I know not how I can be still,
The work denied.

Just called aside—
But, Lord, I long to walk all day
In active service for the lost.
The cries I hear
Have reached Thine ear,
And I must go whate'er the cost;
I cannot, dare not, turn away,
Nor from them hide.

Just called aside—
"Ah, yes! My child, your need is great;
Come you, yourself, apart to rest—
Apart for prayer
Myself to share;
With strength renewed you must be blessed
To work for those who call and wait
Alone outside."

—Stanley Combridge (Mrs. M. Badcock).

STEPPING HEAVENWARD

A little laughter, a little song,
A store of courage to make us strong;
A sure belief in the best to be,
And a heart that's tender with charity.
Such little things are our greatest need
If we follow our Master in word and deed.

A little patience a daily prayer,
A faith to lift us above life's care;
A tender thought in each act expressed.
For the weary, or lonely, or sore oppressed.
These are the steps we are meant to climb,
Till we reach the Homeland—in God's good time.

—Mary Eversley (Hazel Williams).

PEACE THROUGH JESUS

Peace we have with God through Jesus,
As a gentle stream it flows;
From the dread of wrath it frees us,
Gives our spirit sweet repose.
Happy we, who, Jesus knowing,
Prove His love, delightful stream,
Like a gentle river flowing;
Not a fable, not a dream.

Oh, the love of God in sending
Down to us His holy Son;
Peace to rebel man extending
Through that holy spotless One!
Oh, the love of Christ in coming
All our debts of guilt to pay;
All the debt correctly summing,
Clearing every mite away!

Happy we, who by believing
Jesus Christ with all the heart,
Know the blessing of receiving
Peace He only can impart.
Peace and sweetly felt communion
With the ever-blessed Three;
Yielding hope of endless union
With the glorious Deity.

Fredrick Marshall (Jack Hagen).

DON'T SAY A WORD

Are you nervous and blue?
In doubt what to do?
Misunderstood, too?
Don't say a word!

Is business so bad
It's hard to be glad?
Inclined to get mad?
Don't say a word!

Are things all awry?
Does it seem vain to try?
Must you worry and sigh?
Don't say a word!

Climb bravely life's hill,
Seek only God's will.
Trust Him and be still—
Don't say a word!

—Author unknown (Mrs. Ruth E. Sperring).

WHEN GOD SAYS NO

When Moses, standing on the hills
O'erlooking Canaan, begged to go,
God said, "Speak no more to Me,
It grieves Me that I must say No."

His grave was later opened wide,
And Moses stood beside his Lord,
Never again to suffer death,
But evermore have his reward.

Elijah prayed that he might die,
When from the wicked queen he fled,
But God said "No," and gave him life
For evermore in heaven, instead.

O soul, when God says "No" to you,
Trust Him implicitly and see
What plan in life for you unfolds
Far better than your hopes could be.

—M. E. Parker (Alice M. Bitcon).

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



A Story for the
Children
by
MABEL E. CASON

Living Dangerously



BRIAN always seemed to be on the very edge of trouble. When his parents or his teacher said anything to him about this, he would grin and say, "Oh, I like to live dangerously."

Now, Brian would never do anything so dangerous as to jump on and off a moving train or run in front of a car or eat poisonous toadstools. He knew better than that.

His dangerous living was in such things as putting off his schoolwork until the last minute, and then trying to get it done in time to pass his examinations (of course, his marks were never very high), and in doing his work in such an untidy and careless manner that it might fall to pieces after he was through with it, and in putting off getting ready for the school bus until it was almost in sight around the corner—or so it seemed to his mother. She always saw him catch it with a sigh of relief, for almost every day she was sure he would be late.

One day Brian was asked to put up a rope swing in the oak tree for his little sister, Marianne. He had to hurry with it, as he did most jobs of work, for he had put it off until it was time for him to go swimming with his friends Dick and Frank. Being short of time, Brian climbed into the tree and pulled the rope with him. He tied the two loops around the big branch as fast as he could. He thought he had pulled them tight, but he had made only one knot on each end of the rope, though he knew that two would make it more secure.

"There, that should do it," he said, hastily climbing down. Then he ran to join Dick and Frank, who were waiting for him on the road.

Then one day everything seemed to catch up with Brian at once.

He wasted time in the morning watching a bird in the tree outside his window. When he finally was almost ready, he heard the school bus stop at the corner for a minute, then go snorting off down the road.

That day the teacher promised that tomorrow there would be a stiff examination in arithmetic, and she outlined what the pupils should study in order to get a passing grade on the examination. But Brian did

not know about it, so he did not prepare for it. He missed most of the problems in the examination and got a failing grade in arithmetic for the term. He would have a lot of extra work to do to pass the examination at the end of the year.

He had put off repairing his bicycle, so he borrowed his friend Tim's bike when he was in a hurry to go to the store. While he was in the store someone in a car hit Tim's bike. Brian had leaned it up against the curb. One wheel was broken, and it would take all his allowance for two months, he figured, to pay for it. The bike would have been safe from harm if he had only taken the trouble to put it in the bicycle stand on the footpath in front of the store.

Then when he got home, Brian learned that Marianne had been swinging in the swing he had so carelessly fastened in the oak tree. The rope had come untied on one side and Marianne had fallen to the ground so hard that her head had been hurt. The doctor was in the room with her.

"A swing is a dangerous plaything," the doctor remarked, "unless it is securely fastened."

Marianne was lying on the bed, white-faced and very quiet, with a bandage on her forehead.

"Is—she going to be all right?" Brian asked.

"Yes, I think so, but she must be kept very quiet for a day or two," the doctor said. "She had a bad fall and she has a severe cut on her head."

Brian felt a deep flush of shame creep over his face and neck.

"I said I liked to live dangerously," he told his mother later, when they were talking about his troubles of the day. "Well, I guess I don't like it so well when the danger really comes."

"And one of the troubles about this way of living, son," Mother said, "is that some of the danger you invite usually falls on someone else."

THE LAND OF ANYHOW

Beyond the Isle of What's the Use,
Where Slipshod Point is now,
There used to be, when I was young,
The Land of Anyhow.

Don't Care was king of all this realm,
A cruel king was he,
For those who served him with good heart,
He treated shamefully.

When boys and girls their tasks would slight,
And cloud poor mother's brow,
He'd say, "Don't care, it's good enough,
Just do it anyhow."

But when in after-life they longed,
To make proud fortune bow,
He let them find that fate ne'er smiles
On work done anyhow.

For he who would the harvest reap
Must learn to use the plough,
And pitch his tents a long way off
From the Land of Anyhow!

—Selected.



Readers' Questions
Are Answered in These Columns by
PASTOR D. FORD

BIBLE QUESTIONS ANSWERED

IMMORTALITY

When we are told that the resurrected ones will be immortal does this mean that even God will not have the power to destroy us? And will those resurrected still be able to choose evil if they wish? J.L.K.

"God is love," and He destroys only the unloving and the unlovely. Those who dwell in the light of His presence, while entirely free in capacity for decision-making, will never choose evil. The memory of earth's sordid history will be a perpetual safeguard. Thus God will never have cause for destroying a single soul after the present great controversy between good and evil is over. "Affliction shall not rise up the second time." Nahum 1:9.

STRONG DRINK

Why does Proverbs 31:6, 7, tell some people to drink strong drink if total abstinence is taught by the church? A.F.

These verses read as follows: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more."

Their meaning is best seen in the light of the counsel which immediately precedes:

"It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Verses 4, 5.

In other words, all who are concerned with the responsibility involved in their decision-making will avoid strong drink. The first verses quoted apply to the custom of giving inebriating drinks to condemned criminals to reduce their suffering while dying. Christ refused such an anodyne when it was offered to Him on the cross.

FRIENDSHIPS

What do you think about a girl going out with a lot of different boys, so she can see what they are like? A.

I think you would find the answer—to your sorrow. We should be as cautious in beginning an association that could lead to ultimate marriage as we would be in handling dynamite. Only attachments that have been formed prayerfully, and as a result of divine providence, will bring ultimate happiness.

WOMEN PASTORS

Would it be wrong to have a woman pastor? I.M.A.

The New Testament gives examples of women who ministered to the church in the apostolic age. Paul refers to the women that prophesied, and gave directions whereby the true feminine worker for God could be recognized in his day. See 1 Corinthians 11:5. See also Philipians 4:2, 3, and Acts 21:9. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28.

DANCING

Is there a Bible text saying that a Christian should not dance? S.Q.

There are Bible texts declaring that whatever we do is to be done to the glory of God, and that all Christian conduct should be in accord with "whatsoever things are pure." Philipians 4:8. How many people would dance if they were to dance entirely on their own, or with one of the same sex? Dancing frequently is associated with immorality in Scripture, and also in modern social experience. See Exodus 32:7-19, and 1 Corinthians 10:7, 8. "Whatsoever is not of faith is sin." Romans 14:23.

PROPHECY OF FROGS

At what point of time does the following prophecy apply? "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13, 14. W.S.

The three powers here referred to as the sources of this mischief are mentioned in Revelation 13 as the agencies which in the last days lure the world into transgression of the law of God, and into persecution of His people. The miracles referred to in Revelation 16:14 are also alluded to in verse 14 of Revelation 13. Inasmuch as "the frogs" point back to a similar situation in Egypt immediately before the redemption of God's people, when spiritistic magicians of Pharaoh counterfeited the work of God, we can be sure that this prophecy foretells a counterfeit religious work accomplished by latter-day spiritism. The counterfeiting of the work of God in the days of the exodus will find its counterpart in false religious revivals which assume the garments of godliness, but which are not in harmony with the sacred law of God. Paul referred to both the type and the anti-type when he wrote as follows:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves . . . lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof. . . . Now as Jannes and Jambres withstood Moses, so do these also resist the truth. . . . But they shall proceed no further: for their folly shall be manifest unto all men as theirs also was." 2 Timothy 3:1-9.

The counterfeiting of the frogs by the Egyptian magicians Jannes and Jambres was the last deceptive work by Satan before God separated Israel from the Egyptians in preparation for the final plagues on the idolatrous nation. See Exodus 8. One writer in giving warning regarding modern spiritism has declared:

"Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden: 'Ye shall not surely die.' . . . Little by little he has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. [Revelation 16:13, 14 then quoted.] Except those who are kept by the power of God, through faith in His Word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God."—"The Great Controversy," E. G. White, pages 561, 562.

NORTH POLE

How does a Seventh-day Adventist observe the Sabbath at the North Pole where there are so many months of darkness? Is this not the one spot where "the evening and the morning" consist of six months each? R.L.

If the geographical and climatic conditions at the North Pole prove anything, it would be that the Creator does not intend that men should live there. However, as regards Sabbath observance, it is no more difficult there to find the seventh day of the week than it is the first. The position of the stars, and the dip-point of the sun, testify to the beginning of days. Seventh-day Adventists have a congregation of believers at Hammerfest, the most northern town in Europe, and it knows no more embarrassment than do the congregations of Sunday-keepers in the same place.

JUDGMENT FOR RIGHTEOUS

Does not the Bible teach that the righteous will not come into judgment? See John 5:24 for proof. W.P.

John 5:24 reads, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

A well-known Anglican scholar, Bishop J. C. Ryle, has written on this text as follows:

"I cannot see in these words any warrant for the notion held by some that the saints of God shall not be judged at the last day in any way at all. The notion itself is so utterly contradictory to some plain texts of Scripture (2 Corinthians 5:10; Romans 14:10; Matthew 25:31), that I cannot understand anyone holding it. But even in the text before us it seems to me a

violent straining of the words to apply them to the judgment-day. The thing our Lord is speaking of is the present privilege of a believer. The tense He uses . . . is the present and not the future. And even supposing that the words do apply to the judgment-day, the utmost that can be fairly made of them is that a believer has no condemnation to fear at the last day. Judged according to his works he shall be. Condemned he may certainly feel assured he shall not be. From the day he believes, all his condemnation is taken away."—"Expository Thoughts on St. John," Vol. 1, page 297.

That the Seventh-day Adventist teaching of a preliminary Judgment of the saints is not a unique view is shown by the succeeding statement from the non-Adventist exegete D. H. Kromminga.

"That also the believers shall come into judgment . . . is also clear from Jesus' judgment-parables; for instance, Matthew 7:24 f; 24:45 f; 25:1 f; 25:14 f, etc.

"Now, there are also other texts, which represent the believers as appearing in the day of judgment in an entirely different capacity; to wit, not as such as are to be judged, but as such as are to judge. In Matthew 19:28 Jesus promises Peter, that in the regeneration, when the Son of Man shall sit in the throne of His glory, the apostles shall also sit upon twelve thrones, judging the twelve tribes of Israel, c.f. Luke 22:30. Nor is such judging an exclusive privilege of the apostles, but it extends to all believers, as Paul shows, when in 1 Corinthians 6:2, 3, he declares that the saints shall judge the world and that his fellow believers shall have a share with him in judging angels, and that this ought to be a matter of common Christian

awareness and knowledge and ought to reinforce their judiciousness in this life.

"If we lay these two groups of texts side by side, it appears that there will be a definite order in the judgment, since the believers cannot very well be imagined to exercise their function in judging Israel, the world, and angels before having themselves received their own judgment. According to 1 Peter 4:17, judgment must begin at the house of God, that is, us; and this evidently will be the rule and order not merely in the historical judgments but also in the final judgment. . . . Moreover, in the Parable of the Two Servants, . . . and that of the Talents . . . there are suggestions that this first beginning of the judgment will not be just of such as are saved but will separate between the true and faithful servants of the Lord and between such as are in His service merely outwardly and abuse their trust."—"The Millennium," pages 86, 87.

DAY OF THE LORD

When does the "Day of the Lord" begin? E.

Over twenty times in Scripture this phrase occurs, and always signifies a time of God's judgment evidenced by calamitous penalties. 1 Corinthians 4:3 tells of "man's day" (margin), when human beings criticize and judge each other, but the following verses tell of the period when the Lord "will bring to light the hidden things of darkness" in the final denouement of Judgment.

"Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2), but when this day of probation closes then "the day of the Lord so cometh as a thief in the night. . . . Then sudden destruction cometh upon them, as travail upon a woman with child." 1 Thessalonians 5:3.

The Goats in the Wilderness

(Concluded from page 12)

At this point it may be well to recapitulate, briefly, the great lessons of the Day of Atonement, marking especially what they have to teach us. They may be summed up thus:

● Two goats were chosen, the one to represent Christ, the other to represent Satan—otherwise there was little point in the casting of the lots.

● The sacrificed animal represented the atoning death of Christ, bearing the sins of the world.

● The goat "for Azazel" bore away the accumulated sins of Israel, indicating that Satan, the instigator of every sin, must finally bear his punishment for his part in man's sin.

● Until the final destruction of sin (as typified by the abandoning of Azazel's goat in the wilderness) man's forgiveness was conditional upon his own attitudes; when this event occurred, he considered that

the sins of the bygone year were forgotten for ever. Just so in this Christian era, man's forgiveness for his wrong-doing is conditional upon his actions and attitudes; he may cancel out the forgiveness of his sins by such actions as refusing to forgive his brother's mistakes.

● The conclusion of the great anti-typical Day of Atonement, still future, will see the final destruction of Satan and sin.

1. Leviticus 16: 6, 7.
2. Verse 9.
3. Verses 21, 22.
4. "The Book of Hebrews," by M. L. Andreasen (R. & H., 1948), pages 404, 405.
5. "Oxford English Dictionary," Vol. 19, page 180.
6. "Cassell's Concise Bible Dictionary," (by Rev. Robt. Hunter) (1909); article on Scapegoat.
7. "A Historical and Critical Commentary on the Old Testament," by Dr. M. M. Kalisch, Vol. 2, pages 328, 329.
8. "A Dictionary of the Bible," by Smith and Peloubet, page 65.
9. Sunday School Times, Jan. 15, 1927.
10. Observations on Leviticus 16: 8, in "Redeemer and Redeemed: An Investigation of the Atonement and the Eternal Judgment," by Chas. Beecher, pages 67, 68, Lee and Shepard (Boston) 1864.
11. "The Comprehensive Commentary of the Holy Bible," ed. by Rev. Wm. Jenks, D.D., Note on Leviticus 16: 8, page 140. Battleboro, Vt., Fessenden and Co., 1835.

Am I SAVED?

Sanford E. Whitman



THEY CAME to the valley of the upper river for their years of retirement, and each Sabbath morning finds them, husband and wife, gathered with the believers in the little church beside the ancient oak. Erect, alert, gifted in their respective fields, they have ability, time, devotion, and means—all especially desirable in a company of less than fifty. However, the one with the greatest promise has proved to be a distinct and continuing disappointment, for she is a woman with a problem.

Hourly, daily, from one year's end to another, she is haunted by a terrible uncertainty: Am I saved? When am I saved? Can I ever, in these mortal years, know positively that I have indeed passed from death unto life?

Sadly, no amount of study and counsel, and no amount of meditation and prayer, seem to put her at ease.

It is a question that troubles many. Unfortunately, it is a question that too often is improperly answered.

What about it? When are we saved? How long does it take? What do we have to do? Is our hope of salvation valid, or merely wishful thinking? How can we be sure?

How many songs do we have to sing? How many prayers do we have to offer? How many years do we have

to be members of a church? How many religious services do we have to attend? How many dollars do we have to give? How many times do we have to read the Bible through? How many trials and temptations do we have to bear? What does it take, how long does it take, to be accepted fully and finally by God?

Ever the cry of the awakened heart has been, "What must I do to be saved?"

When the Apostle Paul answered this question in the gaol at Philippi, he said: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

Believing is conditional upon knowing. More, it is proportional to our store of knowledge. We do not believe in anyone of whom we know nothing. Nor does our belief exceed the level of our knowledge.

The minimal knowledge of Christ is amazingly revealing: Son of God. Son of man. Creator. Upholder of all things. Lamb of God. Prince of Peace. Restorer. King of kings. These roles surround and overlook the entire domain of sin: Its originator. What it is. How it operates. Its end. We are thus made aware of our lost and hopeless condition, our need of the provided Redeemer.

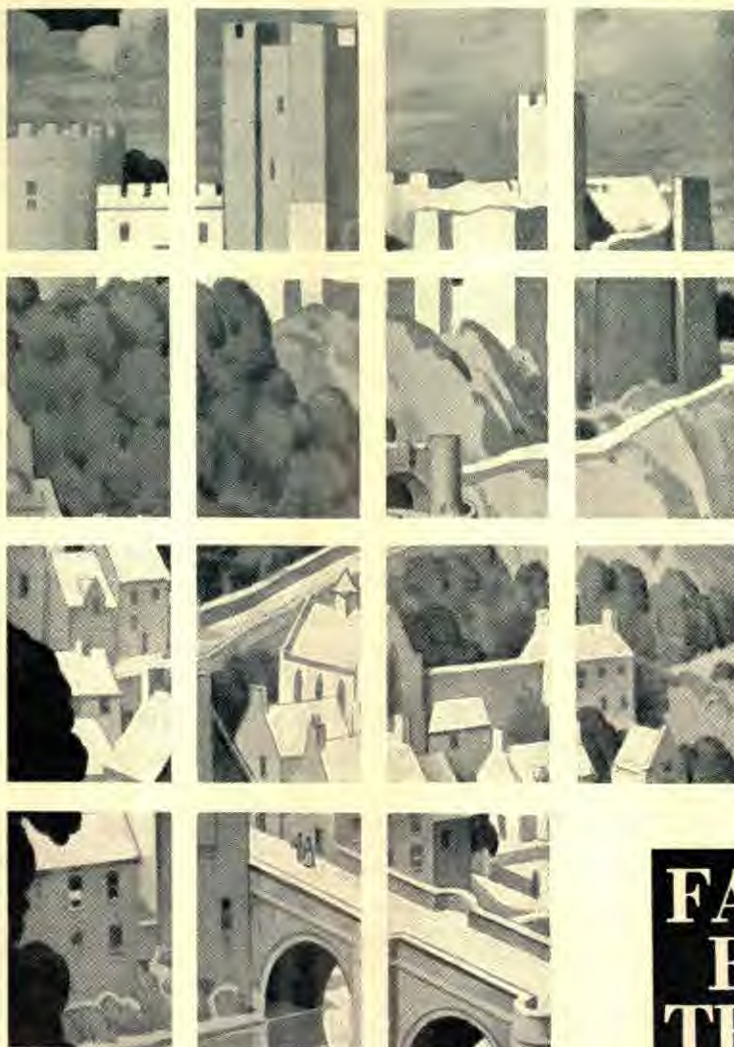
The moment we sense our need of salvation and accept the Lord Jesus Christ as our Saviour—in that moment we are as saved as we shall ever be. All that is required is a *decision of the will*, an *exercise of faith*.

However, this is an experience of the present for the present. For the long haul, the decision must be *reaffirmed*, the exercise *repeated*. Again and again. Moment by moment. Hour by hour. Day by day. To the end of life. Neither today's determination nor today's faith will save us tomorrow.

An act of the will coupled with an exercise of faith *accomplishes* it. An act of the will coupled with an exercise of faith *continues* it. The former is *salvation by faith*. (Ephesians 2:8.) The latter is *living by faith*. (Romans 1:17.) Without such faith it is impossible to serve God acceptably. (Hebrews 11:6.)

As the days unfold, there will be a continual increase of knowledge. Additional knowledge will bring fuller obedience. Fuller obedience will bring increasing likeness to the divine pattern.

This is growing up in the Lord. This is coming to the fullness of the stature of Christ. Ephesians 4:13. We are saved at the *beginning*, not the *end*, of this experience. Spectacular as it will be, our entrance into heaven will be deliverance only from the *presence* of sin. We were delivered from its *burden* long ago. We have been delivered from its *power* all along the way. Nowhere on the upward path should our salvation be considered other than a confirmed and settled certainty.



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2NX 9.00 p.m.	8DN 9.30 a.m.
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