

The Narrow Way

“I want it now!”

Lina Maevis

When put to the test will my child choose what is best?

The Australian bower bird is known for its fondness of blue. On nature walks we have often seen its nest – pieces of plastic, a peg, maybe some twine, the feature in common being the colour blue. But frankly they are all useless to the little bird. There is the story of the monkey that lost its freedom because it hung on to a few peanuts and so couldn't withdraw its hand from the trap. These creatures don't have the reasoning ability that God gave to humans, but, how will our children choose?

Passion and Patience

In John Bunyan's *Pilgrim's Progress* we find an interesting scene, played out by two children,

“I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented; but Patience was very quiet.

Then Christian asked, “What is the reason of the discontent of Passion?” The Interpreter answered,



Indulged children are not happy children!

“The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now: but Patience is willing to wait.”

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein, and withal laughed Patience to scorn.

But I beheld but a while, and he had lavished [spent or used it] all away, and had nothing left him but rags.

Explained the Interpreter. “These two lads are figures [illustrations]: Passion, of the men of this world; and Patience, of the men of that which is to come [the next life]; for as here thou seest, Passion will have all now this year, that is to say, in this world; so are the men of this world, they must have all their good things now, they cannot stay till next year, that is until the next world, for their portion of good.”

Three Scriptural illustrations of the characters portrayed by John Bunyan in the story quoted come to mind. The first of these is Esau, the brother of Jacob. Genesis 25:29-34 tells of how Esau came home from the field, feeling famished. In this condition, he came upon his brother with a pot of lentil stew. Desiring the stew, he agreed to give up his birthright in exchange for the meal.

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The character of the prodigal son in the well known parable also parallels that of Passion. The prodigal couldn't wait for his inheritance. He wanted it *now*.

Moses, with the character illustrated by Patience, rather than enjoy the instant pleasures associated with the royal position he could have had in Egypt chose the humble lot of God's people "for he had respect unto the recompence of the reward." Heb. 11:24

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matthew 16:24

"Deny himself," wow! what does that mean? Notice that it is a condition of discipleship.

For Esau it would have meant waiting the short time it would have taken to prepare his own meal or for the meal in his father's tents to be ready. In the case of the prodigal son, it would have meant waiting until the natural time to receive his inheritance. Esau would have retained his birthright and the prodigal son would have acquired the wisdom that comes from good life experience. Besides, he wouldn't have become a prodigal! Scripture uses Esau to illustrate the lost.

Our children are rarely naturally like Bunyan's Patience. Passion perfectly represents the average modern child. Patience has the worthier character and is the outcome most parents would wish for their child.

So, what to do? The answer is in training. Solomon said, "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6



A wise parent looks for naturally occurring opportunities where the desirable

character traits can be developed.

Training a "Patience"

Teaching a child to only eat at specified mealtimes trains a child to deny inclination and to employ self control and reason. The habit of indulging children in snacks any time they want will develop the wrong character.

My husband insists that the child stop eating and wait 5 minutes longer if he/she commences eating before the whole family is ready to eat and has asked the blessing. Similarly, when any of our children chose not to eat the meal provided, they were not offered any other food until the next meal. They quickly learned that it doesn't pay to be picky eaters!

It takes parental willpower to see these things through but I can say it makes for happier children and a happier home too. Remember that Passion was discontent? Indulged children are not happy children!

There are other opportunities beside mealtime to train a child to deny self. Encourage your child to continue with an activity that they may be tired of until the project is finished. This principle can be applied when they are weeding, mowing the grass, practicing piano scales, or doing math.

In the Home school

Our children don't have to be trained to be lazy. They have the inclination naturally. The desire for instant gratification is a twin to it. The old

saying 'work before play' is productive of good results!

The child trained to deny self will develop perseverance. This child will not quit when the going gets tough. When muscles ache, he will go the

This child will not quit.

extra mile and get the job done. This daughter will not quit because the sewing project needs some unpicking. This child will become the adult that does not choose the easy road if it means the sacrifice of principle.

I read of a study in which children were individually placed in a room and given a marshmallow. They were told they could eat it now, but if they waited while the researcher ran an errand, they could have two marshmallows when he returned. The researchers then followed the lives of the participants and found after a number of years, that those who had chosen to wait were the more successful in later life. They got higher grades in high school and were better adjusted socially.

The object of discipline is training the child in self-control. They will learn

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Dear Readers...

I have a new vision I want to share with you. It goes along the lines of this familiar hymn,

*Lest I forget Gethsemane;
Lest I forget Thine agony;
Lest I forget Thy love for me,
Lead me to Calvary.*

I just finished reading the Calvary account from my favourite book, The Desire of Ages. I love this book because over the years it has made the life of Christ real for me. I have always been deeply touched by those

scenes, but to be at Calvary is an experience that I feel I have to share.

I realise that not everyone has the time to read a large book through. But what about 40 pages? I feel moved to make a little book out of this heart wrenching extract. That is my longer term vision, but for now I had to share some choice passages with you *now* – I beg you to start reading on the facing page before you read anything else and join me at Calvary! ✍

Newsflash! our homeschool DVD is now available. More info coming.
Editor

glimpses of CALVARY



GETHSEMANE

Every step that the Saviour now took was with labored effort. He groaned aloud as though suffering under the pressure of a terrible burden; yet he refrained from startling his disciples by a full explanation of the agony which he was to suffer. Twice his companions prevented him from falling to the ground. Jesus felt that he must be still more alone, and he said to the favored three, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me."

He went a short distance from his disciples-- not so far but that they could both see and hear him--and fell prostrate with his face upon the cold ground. He was overpowered by a terrible fear that God was removing his presence from him. He felt himself being separated from his Father by a gulf of sin, so broad, so black and deep that his spirit shuddered before it. He clung convulsively to the cold, unfeeling ground as if to prevent himself from being drawn still farther from God. The chilling dews of night fell upon him. From his pale, convulsed lips wailed the bitter cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

...

Three times has he uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees the power of sin, and the utter

helplessness of man to save himself. The woes and lamentations of a doomed world arise before him and his decision is made. He will save man at any cost to himself. He accepts his baptism of blood...



Pilate was filled with sympathy and amazement as he beheld the uncomplaining patience of Jesus. Gentleness and resignation were expressed in every feature; there was no cowardly weakness in his manner, but the strength and dignity of long-suffering...

Pilate, pointing to the Saviour, in a voice of solemn entreaty said to priests, rulers, and people, "Behold the man." "I bring him forth to you that ye may know that I find no fault in him." But the priests had moved the mob to mad fury; and, instead of pitying Jesus in his suffering and forbearance, they cried, "Crucify him, crucify him!" and their hoarse voices were like the roaring of wild beasts. Pilate, losing all patience with their unreasoning cruelty, cried out despairingly, "Take ye him, and crucify him; for I find no fault in him."

The Roman governor, familiarized with cruel scenes, educated amid the din of battle, was moved with

sympathy for the suffering prisoner, who, condemned and scourged, with bleeding brow and lacerated back, still had more the bearing of a king upon his throne than that of a condemned criminal. But the priests declared, "We have a law, and by our law he ought to die, because he made himself the Son of God."

Pilate was startled by these words. The thought that had once before passed through his mind now took more definite shape, and he questioned if it might not be a divine personage who stood before him ...

CALVARY

By this time the news of the condemnation of Jesus had spread through all Jerusalem, striking terror and anguish to thousands of hearts, but bringing a malicious joy to many who had been reproved by the Saviour's teachings. All classes of people flocked to the scene of outrage, and Jerusalem was left almost empty.

Upon arriving at the place of execution, the condemned were bound to the instruments of torture. While the two thieves wrestled in the hands of those who stretched them upon the cross, Jesus made no resistance. The mother of Jesus looked on with agonizing suspense, hoping that he would work a miracle to save himself. Surely He who had

given life to the dead would not suffer himself to be crucified. Bitter grief and disappointment filled her heart. Must she give up her faith that he was the true Messiah? She saw his hands stretched upon the cross--those dear hands that had ever dispensed blessings, and had been reached forth so many times to heal the suffering...

Jesus made no murmur of complaint; his face remained pale and serene, but great drops of sweat stood upon his brow. While the soldiers were doing their fearful work, and he was enduring the most acute agony, Jesus prayed for his enemies--



“Father, forgive them; for they know not what they do.” His mind was borne from his own suffering to the crime of his persecutors, and the terrible but

just retribution that would be theirs. He pitied them in their ignorance and guilt.

And now a terrible scene was enacted. Priests, rulers, and scribes forgot the dignity of their sacred offices, and joined with the rabble in mocking and jeering the dying Son of God, saying, “If thou be the King of the Jews, save thyself.”

THE THIEF

The thieves who were crucified with Jesus suffered like physical torture with him; but one was only hardened and rendered desperate and defiant by his pain. He took up the mocking of the priests. The other malefactor was not a hardened criminal. In common with the rest of the Jews, he had believed that Messiah was soon to come. He had heard Jesus, and been convicted by his teachings; but through the influence of the priests and rulers he had turned away from him. He had sought to drown his convictions in the fascinations of pleasure. Corrupt associations had led him farther and farther into

wickedness, until he was arrested for open crime and condemned to die upon the cross.

During that day of trial he had been in company with Jesus in the judgment hall and on the way to Calvary. He had heard Pilate declare him to be a just man; he had marked his Godlike deportment and his pitying forgiveness of his tormentors. In his heart he acknowledged Jesus to be the Son of God.

As his heart went out to Christ, heavenly illumination flooded his mind. In Jesus, bruised, mocked, and hanging upon the cross, he saw his Redeemer, his only hope, and appealed to him in humble faith: “Lord, remember me when thou comest into thy kingdom! And Jesus said unto him, Verily I say unto thee to-day, thou shalt be with me in Paradise.”

The Spirit of God illuminated the mind of this criminal, who took hold of Christ by faith, and, link after link, the chain of evidence that Jesus was the Messiah was joined together, until the suffering victim, in like condemnation with himself, stood forth before him as the Son of God. While the leading Jews deny him, and even the disciples doubt his divinity, the poor thief, upon the brink of eternity, at the close of his probation, calls Jesus his Lord! Many were ready to call him Lord when he wrought miracles, and also after he had risen from the grave; but none called him Lord as he hung dying upon the cross, save the penitent thief, who was saved at the eleventh hour...

DARKNESS

Christ was the prince of sufferers; but it was not bodily anguish that filled him with horror and despair. The withdrawal of the divine countenance from the Saviour, in this hour of supreme anguish, pierced his heart with a sorrow that can never be fully understood by man. Every pang endured by the Son of God upon the cross, the blood drops that flowed from his head, his hands, and feet, the convulsions of agony which racked his frame, and the unutterable anguish that filled his soul at the hiding of his

Father's face from him, speak to man, saying, It is for love of thee...

Angels witnessed with amazement the despairing agony of the Son of God. The hosts of Heaven veiled their faces from the fearful sight.

Inanimate nature expressed a sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays

were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness enveloped the cross, and all the vicinity about, like a funeral pall...

The darkness lasted three full hours. No eye could pierce the gloom that enshrouded the cross, and none could penetrate the deeper gloom that flooded the suffering soul of Christ. A nameless terror took possession of all who were collected about the cross. The silence of the grave seemed to have fallen upon Calvary. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children prostrated themselves upon the earth in abject terror. Vivid lightnings occasionally flashed forth and revealed the cross and the crucified Redeemer.

At the ninth hour the terrible darkness lifted from the people, but still wrapt the Saviour as in a mantle. The angry lightnings seemed to be hurled at him as he hung upon the cross. Then “Jesus cried with a loud voice, saying, Eloi, eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?” As the outer gloom settled about Christ, many voices exclaimed, “The vengeance of God is upon him! The bolts of God's wrath are hurled upon him because he claimed to be the Son of God!” When the Saviour's despairing cry rang out, many who had believed on him were filled with terror, hope left them; if God had forsaken Jesus, what was to become of his followers?

In silence the people watch for the end of this fearful scene. Again the

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Which death will you choose?



From my childhood I enjoyed reading tombstones and imagining the lives they represented – until death intruded itself on my life. When I walked through a cemetery again since, I wept uncontrollably for the pain and loss that I now understood.

From the human suffering represented, my thoughts turned to God. It hadn't been His plan for humans to die when He created our race. His heart suffers with us. And heaven itself experienced the sting of death when its loved commander, the Son of God, died.

So what exactly is this mysterious thing called death?

The Bible tells us in Psalms 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Jesus spoke of death as a sleep. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14

The dead are completely unconscious. "For the living know that they shall die: but the dead know not any thing." Ecclesiastes 9:5

But this unconscious state is not the only kind of death the Bible speaks of.

The First Death

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" Romans 5:12

This death, which ~~came upon~~ all mankind after Adam's sin is the one referred to as a "sleep" –when the breath ceases and the body returns to the dust. All men die this death excepting those rare few who have been and will be translated (taken to heaven while they are alive –see Heb 11:5). In the normal course of things, this death would have been the end of man. When a man had lived out his appointed years and died at the end of them, that would have been the end of his story.

Another kind of death

There is another kind of death spoken of in the Bible, "And you hath he quickened, who were dead in trespasses and sins:" Ephesians 2:1

Here is a spiritual death. "Dead in trespasses and sins" cannot mean the death referred to as the first death in which there is no thoughts and no consciousness. Rather this is a life controlled by sin. It is a life without the Spirit of God.

This condition is also the result of Adam's sin. When Adam sinned in the garden, the Spirit of God departed from him and his nature changed. He became selfish and unhappy. This condition has been passed on to all his descendants who are all born selfish. They are all born without the spiritual life imparted by the Holy Spirit. This is why all men need to be born again. (John 3:3)

This condition of spiritual death refers to the state of a man's relationship with God. A person cannot be saved in this condition and so, such a person may be physically alive, but since he is not united with the Spirit of God, he is spiritually

dead. "But she that liveth in pleasure is dead while she liveth." 1 Timothy 5:6

The only escape possible from this "living death" is to "...reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6:11

To be "alive unto God through Jesus..." is to receive His Spirit.

Of ourselves, we are incapable of anything but rebellion and disobedience. But we are told: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Corinthians 5:21

Birth of Sin

The root of all willful sin is unbelief, resulting in separation from God. "...for whatsoever is not of faith is sin." Romans 14:23

In every being who has ever experienced this separation, beginning with Lucifer and the fallen angels, then Adam, Eve and their offspring, this separation has immediately resulted in the performance of sinful deeds. It is important that we understand the steps in this downward process of sin so that we may fully grasp what happened when Jesus bore our sins.

1. First there is unbelief - an unwillingness to trust God.
2. This results in separation from God.
3. The immediate consequence is self-centeredness and selfishness
4. The natural and unavoidable result is the committing of sinful actions.

Jesus, however, did not lose faith in God. He never chose his own way (the 1st step) so He did not separate Himself from God (the 2nd step). But God laid our sin upon Him (Isa. 53:6). God imposed the second step, separation, on Christ. The spotless Son of God took the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. "Christ hath redeemed us from the curse of the law, *being made a curse for us...*" (Gal. 3:13) This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" Matthew 27:46.

In every other being who had ever been separated from God the immediate result had been selfishness.

The third step in sin had followed rapidly. The desire for self-preservation had immediately become the predominant principle of the heart. Even Adam, who found his whole joy in Eve, found himself immediately accusing her in order to save his own skin after he sinned and lost his connection with God!

Now God left Jesus alone and immediately a horror of great darkness came upon Him. Without the comforting assurance of God's spirit everything looked uncertain and foreboding. Even the prophecies which related to His resurrection looked vague and intangible. The thought pressed upon Him that if He died, it would be forever. Let us remember that Jesus was not in the comfort of His bedroom studying His Bible with the Holy Spirit illuminating His mind. He was a tortured human being, suffering greatly, deprived of sleep for probably more than twenty-four hours, suffering from loss of blood, and now, worst of all, abandoned by God! There was no ray of light to shine into His mind, no comforter to bring the prophecies back to His thoughts with fresh power. In addition, Satan assaulted Him with wave upon wave of doubt.

The natural, seemingly inevitable result, was that Jesus would take the next step in the path of sin and turn to selfishness - that He would seek to preserve His own life. Any other being in the universe would have done this. But Jesus was fully divine. He was God's begotten Son, of the same pure, holy, selfless nature as God. He could not become selfish for He was God by nature, and God is wholly good!

Instead of turning to self, instead of taking the next step in sin, instead of bowing to Satan's principle, Jesus died to sin. He resisted sin unto death, in the human nature which we possess. "... God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" Romans 8:3

Now there is a human life over which sin has no more dominion, a life in which sin took its best shot, but was defeated. Jesus offers to live His life over again in us (Gal 2:20). And this

was a life in which unbelief, and selfishness have been defeated.

The first death is unavoidable but it is not the death of no return! Those who by faith in Jesus Christ are willing to enter into His death to sin will not have to experience the final death which the Bible calls the second death.

The final death

The second death is the final destruction of the wicked as well as of all things which are destructive and harmful. It is mentioned in Revelation in four places (Rev 2:11; Rev 20:6; Rev 20:14; Rev 21:8).

"But the fearful, and unbelieving, and the abominable, and murderers... and all liars, shall have their part in the lake which burneth with fire and brimstone: **which is the second death.**" Revelation 21:8

All who suffer this death "have their part in the lake of fire," and in Malachi, where the glories of the new

earth are prophesied, we are told of their end.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts." Malachi 4:3

There are 4 deaths. All die the first death. All are also born into the state of spiritual death. However, there is a choice. This is to enter into the death of Christ, which is a death to sin (Gal. 2:20). This is through choosing to trust God, wholly surrender to Him and enter into an abiding relationship with Christ (through reading His word and "praying without ceasing" - see the June article on prayer). The condemnation which is a consequence of Adam's sin is overruled for those that are willing to die to sin, accepting the death and resurrection of Christ and the new life in Christ (Rom. 6:8; 8:1,2; Col. 3:1-3). They will not experience the second death (Rev 20:6). ✍

Prophecy Nugget

Everything that concerns our salvation is important to God, especially the work of Christ in our behalf. He tells us in Hebrews 3:1 to "consider the apostle and high priest of our profession, Christ Jesus." Christ wants us to know where He is and what He is doing. Through the "shadow of things to come" (Col 2:17), the sanctuary services, in connection with the prophecies, He has revealed where He is and what He is doing.

In the last issue we took a look at a prophecy in Daniel 8 and 9 which pointed out the very year of specific events surrounding the earthly ministry of Christ. The same prophecy points to a later date when certain events will take place in the heavenly ministry of Christ.

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

Three questions need our attention. Which sanctuary is this talking about? What does it mean for the sanctuary to be cleansed? and when does this prophecy meet its fulfillment?

Several facts indicate that this is speaking of the heavenly sanctuary

described in Hebrews and Revelation.

1. The earthly sanctuary of the Jews was to be cleansed yearly, on the day of atonement (see Leviticus 16), and even 2300 literal days would span 6 years, rather than one.

2. The first part of the prophecy which met an exact fulfillment in the earthly ministry of Christ, applied the day for a year principle we spoke of in the last issue (Numbers 14:34; Ezekiel 4:6), so we must apply that principle to the remaining portion of the prophecy. This would make it 2300 years. And again, the earthly Sanctuary was to be cleansed every year, so it would not be possible for this prophecy to be speaking of it.

3. The time was to include the rise and fall of several empires, including Persia, Greece and Rome (Daniel 8:20-26). 2300 literal days, about 6 years, would be far too short for that to happen. It must be using the day-for-year principle.

The meaning and the time of the cleansing of the sanctuary will be dealt with in the next issues. Remember, the prophetic books of Daniel and especially Revelation as well as other prophetic books are filled with sanctuary imagery, so an understanding of the earthly and the heavenly sanctuary services is the key that will unlock the prophecies. ✍



Strange Happenings

Introduction: *The books of the New Testament, Acts in particular, plunge the reader into a fascinating account of the experiences of the early church. But what happened next? To answer this question, Dr Benjamin Wilkinson traveled to great cities and libraries around the world to trace the untold story. He put together a book from his findings called 'Truth Triumphant. Using Dr. Wilkinson's book as a base, but in simpler language, we are bringing you the fascinating story of how the church took the gospel to places like England, France, China, India and Japan.*

Helvidius I (AD 300-360) from northern Italy was one of the earliest “protest-ants.” He spoke out against Jerome, the man who was writing a Bible for the Roman Church. Jerome’s Vulgate, the Latin Bible of the papacy, used corrupted Alexandrian manuscripts. Helvidius also spoke out against some new church teachings where Mary was called the “Blessed Virgin,” and it was taught that she remained a virgin all her life. This is opposite to what the Bible says in Matthew 1:24, 25. “Then Joseph... took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jesus.”

Jovinian (AD 330-390) was also from northern Italy. He also protested against Rome’s new teachings. The Roman Church had begun to teach that truly religious women should not marry, but rather give their life to work for the church. Jovinian insisted that it was as right for a woman to marry as for her to remain a virgin. Jovinian taught that fasting and eating with thanksgiving are equally pleasing to God, that a person baptized with the Spirit and water cannot sin (see 1John 3:9), that all sins are equal, and that all who are good will receive the same heavenly reward (see Revelation 22:14).

Next, Vigilantius came forward in the battle for truth. Vigilantius has been called ‘The Forerunner of the Reformation,’ and ‘One of the earliest of our Protestant forefathers.’ He was the earliest prominent Waldensian leader.

This strong defender of truth was born in southern France, near the Pyrenees Mountains, where his father

kept one of the inns where people could rest, eat, and change horses while traveling the well-kept road that connected the Roman Empire.

As a young man Vigilantius worked for one of the great historians of that time, Sulpicious Severus. Vigilantius early learned to love his employer. However, before long, life with his employer took a strange twist.

Sulpicious went to visit Martin, bishop of Tours, and when he came back he told stories of that pious man sleeping on the cold ground with only ashes under him and sackcloth to cover him. The bishop did not wear warm clothes, even in the winter or when sick, and ate only rotten food. Sulpicious regarded this as evidence that Martin had a very deep religious experience. He worried that if he did not follow this example, maybe he wasn’t spiritual enough to be saved.

But Vigilantius was not so sure! He watched his beloved master turn from obeying the Scriptures to following after visions and miracles instead. He saw a well-respected gentleman, Paulinus of Nola, praying in front of images. When Vigilantius traveled to Bethlehem to see Jerome, the man who wrote the Latin Bible. He found him shrunken from long fasts sleeping on hard, cold floors and whipping himself. Church leaders were teaching that men should not marry but instead live in secluded places like caves or deserts.

Vigilantius was horrified! He felt that it was time to act. He could no longer silently watch these heathen practices being adopted into the church. He now decided he could have nothing to

do with those that were following the teachings coming from the college at Alexandria. Their unbiblical teachings

The bishop did not wear warm clothes, even in the winter or when sick...

and pagan ceremonies made it impossible for him to compromise with them to keep peace. Like Jesus he said, “I came not to send peace, but a sword.” Matthew 10:34.

Vigilantius declared:

- ▶ that those who revered relics were idolaters, (Exodus 20:4, 5)
- ▶ that celibacy was wrong, as leading to the worst scandals, (1Timothy 3:2-4)
- ▶ That lighting candles in churches, during the day, in honor of the martyrs was wrong, because that was a heathen rite.
- ▶ That Apostles and martyrs had no presence at their tombs. (Ecclesiastes 9:5, 6)
- ▶ That it was useless to pray for the dead. (Ecclesiastes 9:5, 6)
- ▶ That it was better to keep wealth and practice habitual charity than to give away all one’s property and become poor and needy.

The members of the Church in the Wilderness determined that obedience to God was more important than unity. That will again be a great test. ✍

“I want it now!”

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to be controlled by their own reason and not simply by impulse or feeling.

Don't give children anything that they cry for. I taught my children that if they cried for something, they would definitely not get it unless they stopped the crying. When that lesson had been learned they progressed to learn that crying might totally disqualify them from the desired object.

Today's society doesn't require children to sit quietly. We do want our children to experience life rather than be spectators but there are times when sitting quietly is necessary. Even young children can be taught to do this. My children are expected to sit quietly for morning and evening worships when we sing and read the Bible together. They have to restrain themselves from speaking or moving while we pray.

The principles of wise financial management are based on planning and saving which are the opposite of instant gratification. A child encouraged to save for something worthwhile has many opportunities to deny self.

As Christian parents and homeschoolers it is our duty to teach our children to turn away from the amusements of this world and to live for the pleasures of the world to come. Theme park rides offer the thrill of the moment while taking money that can be spent in more profitable ways. Movies convey an excitement while they impress on the mind what is of low moral worth and waste time etc. Lollies and candy bars excite the taste but bring harm to the body.

There is no denying that bad things can be fun for a season, or taste good, but the child that has learned to deny natural inclination will have the strength of character to choose what is best. ✍

CALVARY EXTRACTS

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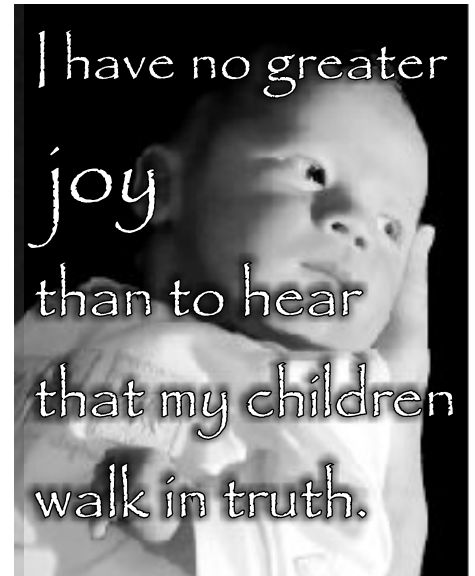
sun shines forth; but the cross is enveloped in darkness. Suddenly the gloom is lifted from the cross, and in clear trumpet tones, that seem to resound throughout creation, Jesus cries, “It is finished;” “Father, into thy hands I commend my spirit.” A light encircled the cross, and the face of the Saviour shone with a glory like unto the sun. He then bowed his head upon his breast, and died.

All the spectators stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the face of the earth, and a hoarse rumbling like heavy thunder was heard. This was accompanied by a violent trembling of the earth. The multitude were shaken together in heaps, and the wildest confusion and consternation ensued. In the surrounding mountains, rocks burst asunder with loud crashing, and many of them came tumbling down the heights to the plains below. Graves were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, and executioners were mute with terror, and prostrate upon the ground.

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Jesus did not yield up his life till he had accomplished the work which he came to do; and he exclaimed with his parting breath, “It is finished!” There was joy in Heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God. Satan was defeated, and knew that his kingdom was lost.

When the Christian fully comprehends the magnitude of the great sacrifice made by the Majesty of Heaven, then will the plan of salvation be magnified before him, and to meditate upon Calvary will awaken the deepest and most sacred emotions of his heart. Contemplation of the Saviour's matchless love should absorb the mind, touch and melt the heart, refine and elevate the affections, and completely transform the whole character. - Adapted from *Desire of Ages*



The Narrow Way is (currently) a bi-monthly newsletter, put together by Christian homeschoolers for anyone who wants to read it! We are passionate about our faith, and upholding the Bible, so the various topics are all Bible-based. We started writing as an effort to keep up contact with long distance friends around the country, but our newsletter will be posted or emailed free to anyone who wants to subscribe. The quickest and easiest way to contact us is via email, but you may write instead if you wish, to: Truth Will Triumph, PO Box 6173 Toowoomba Q 4350. **Homeschool DVD** now available! **Back issues:** free on request **New books:** ask about our new inspirational books! *Enrich Your Prayer Life & Bible Studies to do at home.*

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Editor: Bethany Turner
Associate Editors:
David Sims & Benjamin Turner
email: bethanytt@gmail.com
OR david@simstech.net
web: www.historyinfo.net