



## ETERNAL LIFE—Now and Hereafter

To live with God, to live His life with Him throughout eternity, has been the desire, the aim, the motivating force, in the life of God's people through the centuries. The desire to live is normal. The desire to die is a symptom of abnormality. In his quest for life, a man will spend his last penny in order that he may prolong his stay on this earth a few years. How much more justifiable then that a man strive to live with God through eternity.

### WHEN DO WE RECEIVE IT?

Any conscious and intelligent person knows that he is living, that he has life. But can we as readily tell when we have eternal life? When does eternal life begin? Do we begin the eternal life now, upon this earth, or do we receive that gift upon the morning of the resurrection, when immortality is bestowed?

Scripture answers the question with clarity. In the gospel according to John, the third chapter, verse thirty-six, we read: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This text places eternal life in the present tense. Eternal life is in the Son; when we accept the Son, we have eternal life. The only life Jesus lives in us is the God life, or the eternal life.

It is interesting to observe that in this reference the terms "life" and "eternal life" are used

By A. H. Rulkoetter

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synonymously. This use is made in other scriptures, for example, in 1 John 1:2: "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." It is evident that the gift of life which God purposes to bestow upon men is the eternal life. This life is in His Son, and he that has the Son has that life. In order that men might properly understand this fact, the apostle John wrote his first epistle.

Thus he declared: "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that we have eternal life, and that ye may believe on the name of the Son of God." 1 John 5:12, 13. The phrase "that ye may know that ye have eternal life" reveals John's purpose and also confirms the fact that eternal life begins here. It begins on this earth. But let us examine another text. In Luke 18:18-30 we have the record of the rich young ruler who came to Jesus with the question, "What shall I do to inherit eternal life?" Jesus informs him that he must keep the commandment. This he has done from childhood. What else is necessary? The next re-

quirement, that of selling his goods and giving to the poor, he is disinclined to do. So he leaves, sorrowful.

The disciples overheard the conversation with the young man. Among them were those who had already sold all they had; thus they had met the second requirement. "When do we get eternal life?" would have been a logical question for them to ask. Peter was not long silent. His question and Jesus' answer are recorded in verses twenty-eight to thirty. "Then Peter said, Lo, we have left all, and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

### THE QUALITY OF LIFE

Jesus told His disciples that in the world to come they would receive everlasting life. Since there is no difference between everlasting life and eternal life, so far as duration of time is concerned, we might conclude from this verse that eternal life is not bestowed here but in the world to come. This may not seem to be in accord with the previous texts that have been read. Which is correct? Can there be agreement in this apparent disagreement? If one has received that which has been promised, he no longer lives in anticipation. Again, another

problem faces us. If men secure eternal life here, how is it that they die.

Properly interpreted, there is no disagreement in the texts we have read. In the first text, John 3:36, a *quality of life* is referred to; in the last, Luke 18:28, 29, a *quantity of life*. When Jesus lives His life in men, it is the God life, the eternal life. The life He lives in us here is the life we will live in eternity, the eternal life. Even though death temporarily interrupts that life, it will be resumed on the morning of the resurrection.

When the rich young ruler came with his question, he was interested in quantity of life, not quality. Because life to him was enjoyable, he was interested in perpetuating it. The Saviour's answer pertains to quality of life, however. When the ruler realized that, he departed. But in reply to Peter, Jesus answers his question in its real intent, that of duration. The immortal nature, or life without end, is future; the quality of life is present. We must have the quality of life before quantity is given to us. Jesus came that we might have life and have it more abundantly—quality preceding quantity.

In the book, *The Desire of Ages*, we have the following significant statement:

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal."—Page 331.

Eternal life begins when we surrender our lives to Christ.

But there is another point that must not be overlooked. When the Christian comes forth from the grave on the morning of the resurrection, his resurrection is accomplished by something more than the arbitrary power of God.

"Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave—not merely as the manifestation of the power of Christ, but because, through faith, His life has become ours."—*Id.*, page 338.

The germ of eternal life taken into the tomb is a determining fac-

tor in the resurrection. Two seeds may be planted simultaneously. In the one is the germ of life; in the other it is lacking. The same factors of light, heat, and moisture act upon both seeds. One responds; the other does not. It is not the factors outside but those within the seed that make the difference. So it will be in the resurrection. It is not the arbitrary power of God that makes the difference, but the use we make of His grace while we live. It is what we take into the tomb that determines the resurrection. Christ in us is our hope of glory.

#### THE FORMATION OF CHARACTER

In view of this a serious responsibility faces us. The changes we make in our character must be made before the close of probation, before the day that *quantity* is given. This fact is clearly evident from Revelation 22:11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

This same truth is forcibly expressed in *Christ's Object Lessons*:

"When the voice of God awakes the dead, he will come from the grave with the same appetites and passions, the same likes and dislikes, that he cherished when living. God works no miracle to recreate a man who would not be re-created when he was granted every opportunity and provided with every facility."—Page 270.

One is alarmed when he realizes that from the grave he is to bring with him the same appetites, the same passions, the same likes and dislikes, he cherished when living. It is very essential that we co-operate with God by permitting Him to make a clean piece of work in changing our characters. Bad habits, injurious appetites, the unlovely traits of character, must all be given up now.

In anticipation, I hear one ask, "But what hope is there for such as the thief on the cross? That man had little or no chance to change after his surrender. Will he bring from the grave the degrading characteristics that made him a thief?" No! He will not.

The quotation does not imply that. There is one word in the quotation which clarifies that question. It is those things that we "cherish" when living, those things that we cherish after we have become Christians. If anyone makes a complete surrender to God, even at the eleventh hour, severing himself from everything sinful or wrong, his weaknesses will not reappear on the morning of the resurrection. God would have to work a miracle on the morning of the resurrection to shear from us those things we cherish, and we may be sure He will not do that.

What we are on the resurrection morn must be attained in this life, or it is not attained at all. And to accomplish the necessary changes requires more than experimental, spasmodic, or intermittent effort.

"It is sincere, experimental piety alone that can give you a pure, elevated character, and enable you to enter into the presence of God. . . . The heavenly character must be acquired on earth, or it can never be acquired at all. . . . Flatter not yourself that a time will come when you can make an earnest effort easier than now."—*"Testimonies," Vol. 2, pages 267, 268.*

It is therefore essential that we realize that the quality of eternal life must be obtained on this earth, or it is never obtained at all. This brings us to a recognition and acknowledgment of the purpose of life. And what greater purpose could life offer us than to learn to live God's life here, so that we may continue to live it with Him throughout eternity?

"What we make of ourselves in probationary time, that we must remain to all eternity." Death fixes our characters beyond all change. Knowing this to be true, how should we like to live with ourselves throughout eternity as we now are? Let us not be discouraged by such a question, but let us remember that we can "do all things through Christ which strengtheneth" us. With all seriousness let us address ourselves to our task. Let us live the eternal life qualitatively now, that we may be privileged to live it quantitatively in the life to come.

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## Notes from the Union President

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### RADIO FUND

SHORTLY after our last issue appeared, we received a note from a good sister, who said she wished she could have sent a really good sum of money because it was greatly on her heart to hear the Advent message over the air. Well, she had the honour of being the first donor, and others are now coming along. At the moment we have nothing further to report about our negotiations, but we are leaving the matter in God's hands, feeling that He has ways to overcome the obstacles, and that we may yet hear the Advent message by means of radio broadcasts. Further information will follow as it becomes available. In the meantime our fund is open and we hope it will grow to large proportions.

### ADVENTIST YOUTH AND CHURCH ATTENDANCES

FROM this office a fortnightly letter goes to all young people in military or civilian National Service, as far as we have their names and addresses. Other literature is also sent to them and it is our desire that all our youth should not only get this literature but should, as far as possible, attend our churches.

There may be cases where the distance of civil and military camps, or places of employment, from our churches is a matter of somewhat heavy expense. If there should be cases of this kind we should like to know about them.

We once more urge our people to do all in their power to make welcome at services and otherwise, men and women in all branches of the services, whatever their nationality.

Our youth who leave home for national service should be sure to get in touch with the nearest church pastor. Quite often where Sabbath difficulties arise he could be of assistance in interviewing camp commandants, etc.

### EDUCATIONAL NOTES

THE principal of our College, W. G. C. Murdoch, was recently addressing the Union Committee

on the question of offering to our Adventist youth the opportunity of taking advanced work such as part of the pre-professional courses in our College. Among other things he said that eighty per cent of the youth who get as much of their training as possible in Adventist institutions remain in the church, and only about twenty per cent leave the church. In the case of those who get the main part of their education in outside schools he said the percentage was reversed and that only twenty per cent of these youth remain with us, and about eighty per cent leave us. We understand this statistical information is based on denominational experience throughout the world. This is one of the gravest matters before us and it is an essential part of our evangelistic programme to keep as many youth as possible for as long as possible in Adventist training institutions.

We invite our members to join us prayerfully in the careful study we are giving to the possibilities of extending the work of our College to include not only advanced work for the ministry but for the professional courses, such as dental, medical, teaching, etc. There is a great fight on in the land to preserve religious education, and the private and church schools have some considerable weight behind them in resisting the tendency to standardize and secularize all forms of education.

### NEW BRADFORD CHURCH

WE are asked to state that the new church address in Bradford is as follows: Advent Church, corner Chester Street and Great Horton Road, Bradford, Yorks.  
H. W. LOWE.

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## Irish Mission

*Superintendent:* Pastor E. E. Craven

*Office Address:* 16 Knockbreda Gardens, Ormeau Road, Belfast

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### Investment at Dublin

THE Investment Fund is a long established idea to obtain funds for missions. It is, perhaps, not so well promoted just now as it ought to be. In Dublin, however, it is not completely forgotten.

At a time like the present when money is scarce, and everything is so expensive, it is difficult to increase the mission offerings. The officers of the Dublin Sabbath-school thought out a plan whereby they could increase the offerings without extra burden to the members.

The great salvage scheme of the British National War effort suggested the idea, and they at once adopted the slogan: "Salvage for Missions." The superintendent appealed to the members to scour out their drawers and cupboards and salvage their old bottles, jamjars, scrap iron, gold and silver, waste paper, etc., etc. All this would then be disposed of, and the returns in cash be given to the missions.

Many amazing stories could be unfolded in the disposing of this scrap. One sister gathered up some old trinkets, scraps of gold and silver, and when they were sold £1. 3s. 6d. was realized. Another collected waste paper which was sold for 2/-.

Others worked and gave their earnings. One young man did half a day's labour on a plot for which he earned 5/- for the fund. A second earned 7/- for some work done, and a third, 10/-. While yet another bright lad made starch, getting ready sale for it, and helped to swell the funds. Another sold snaps taken at our outing for 4/3. One family sold some of the products of their allotment and gave the returns to the fund. WINNIE SISSON,  
*Sabbath-school Secretary.*

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## Wedding Bells

PORTER-UPSON.—The marriage took place at Arbury Road Baptist Church, Cambridge, of Mr. David A. Porter, son of Mr. and Mrs. C. P. Porter of Felixstowe, and Miss Vera Upson, daughter of Mr. and Mrs. A. W. Upson, of Royston, on June 3, 1942.

A large congregation assembled to wish Godspeed to these two loyal young members of the Cambridge Seventh-Day Adventist church, as they united their lives in service to God.

The prayers of their fellow-members and friends follow them with the sincere wish for their continued spiritual devotion and personal happiness.

R. A. VINCE.

## UNTIL THE DAY BREAK

**RATA.**—Mrs. Annie Rata passed to her rest on Monday, February 8, 1943, after a long trying illness, at the good age of seventy-seven years. She bore her last illness, resulting from a fall, with Christian patience and trust. Our sister became a member of the church at Battersea about 1920, during an effort held by the late Pastor J. D. Gillatt. Some years ago she moved to Garston, Watford, and became a member of the Stanborough Park church, where she was highly respected for her faithfulness and generosity. In her last illness she was lovingly cared for by her daughter, who left her own work as nurse to care for her mother. Services were held in Stanborough Park church and at the graveside by the writer and Pastor W. L. Emmerson, and we laid our sister to rest on Friday, February 12th, in North Watford Cemetery in full Christian hope of her resurrection to eternal life when Jesus comes.

W. H. MEREDITH.

**ASHTON.**—Sister Ashton, the wife of Brother Sedman Ashton, passed away on February 16, 1943, after an illness patiently borne. She was a loving Christian and rests in the sure and certain hope of the resurrection. Brother and Sister Ashton came to England from New Zealand to visit their relatives in Yorkshire. She will be greatly missed by her husband and son and married daughter, but they sorrow not as others which have no hope. We laid her to rest on February 22nd in the South Petherton Cemetery to await the call of her Saviour.

O. M. DORLAND.

**TICKTON.**—Brother A. W. Tickton fell asleep in Jesus at the age of sixty-eight years as the result of a stroke, on February 8, 1943, at the home of Brother and Sister Nash, Croscombe, Somerset. We laid him to rest in the quiet country churchyard the following Sabbath afternoon in the presence of sorrowing relatives and fellow-members. Brother Tickton came to England from South Africa shortly before the war. He was at one time an officer in the Johannesburg church and since coming to England has held office in the Eastbourne company and the Croscombe church. He leaves to mourn a wife here in England, a son in North Africa, and a daughter who is a teacher in our Southern Rhodesian Mission.

O. M. DORLAND.

**ROWE.**—It is with sorrow we record the passing from among us of Sister Mrs. E. Rowe on Sunday, January 10, 1943, after a painful illness patiently borne. Our sister was baptized in Yarmouth in 1932, but later coming to London was received into fellowship as a charter member by our newly formed church at Wembley on July 19, 1942. By her express wish she was brought among us for the last time when Pastor S. Bull, assisted by Brother J. D. Maffey, conducted the funeral service in our own little Mission Hall, and spoke very earnest words to the assembly of relatives and fellow-members. Brother Bull said that the separation would not be for long, and the last enemy that would be destroyed was death. We feel that although we shall miss her bright face and cheery presence, our sorrow is not as those who have no hope, for our sister is truly sleeping in Jesus. To her sorrowing relatives we extend all our sympathy. We believe her life among them was not in vain. "Precious in the sight of the Lord is the death of His saints."

S. BROWNE, Church Clerk.

**CASSON.**—We are sorry to report the death of Sister E. C. Casson on February 5, 1943, at the age of sixty-nine years. She had been confined to her bed for four months and bore her suffering with fortitude and faith. She came into the truth on her marriage to Brother F. Casson more than forty years ago, and was baptized by Elder Andross. She was a most earnest member of the Wellingborough church, holding the important office of tithe treasurer for twenty-nine years until her death. She was a loving wife, an affectionate mother, and a great friend to all who knew her, and will be missed greatly. On February 10th we laid her to rest in the Wellingborough Cemetery to await the call of the Master on the resurrection morn. She leaves a husband, two daughters, and a granddaughter to mourn their loss.

G. HAWKINS, Elder.

**SISSON.**—On February 5, 1943, Mrs. Christina Sisson, aged thirty-three years, was interred in the Mount Jerome Cemetery, Dublin, in the presence of a large number of relatives and friends. Sister Sisson was baptized by Pastor G. W. Bailey in 1935, and was a convert from Roman Catholicism. She had been failing in health for the past four years, and during that sickness had developed great patience. She had a loving disposition and lived unselfishly for her husband and her five-year-old son, George. Services were held by the writer in her home and at the graveside. Our sympathy goes out to Brother Sisson, her husband, her little son, her mother and father, brothers and sisters. Soon, we believe, Jesus will call her to glorious immortality.

JOHN G. BEVAN.

**BARLOW.**—It is with deep regret that we announce the death of our dear Brother William Alexander Barlow, who passed into his rest on October 20, 1942, at Shillong, Assam, in his eighty-first year. Brother Barlow was born in Liverpool, England, on April 3, 1862. His services in lifting his fellow-men to the Saviour began in London, where he laboured among the poorer classes. Hearing the Macedonian call, he left his homeland for India in 1889, and served for a time as a chaplain in the Church Army in the United Provinces. He was baptized into the Adventist faith in the year 1900 and for a time was engaged in spreading our truth-filled literature in the United Provinces. He then started a mission among the Santals and collected money from business firms in Calcutta to help in this work. Later this mission property was taken over by the denomination, but upon his retirement from active service, about the year 1914, a part of the property was given back to Brother Barlow. From 1914, when he retired from active service in the Santali Mission, to 1940, Brother Barlow spent his days visiting and distributing our literature. Since Brother Barlow joined our mission work, he took only one furlough overseas in England in 1907. Brother Barlow has left a fragrant memory of kind and gentle deeds as a memorial among the living.

L. G. MOOKERGEE.

A FRIEND is one who smiles on our fortunes, frowns on our faults, sympathizes with our sorrows, weeps at our bereavements, and is a safe fortress at all times of trouble.—Helen Hunt.

## Golden Wedding

ON March 9th, fifty years ago, following a Colporteur Institute, Brother William Baldwin of Kettering and a daughter of James Andrews of the same church were married before going out in joint service as book-workers. God has blessed their lifelong consecration to His service. Of their three children two daughters are the devoted wives of ministers, one in East Africa and the other in North England. William Baldwin is, perhaps, the oldest living Seventh-Day Adventist in this field, and all who know him honour him as a loyal and sturdy representative of the Advent message. Many friends will unite with the Kettering church in giving God thanks for the loving care that has preserved Brother and Sister Baldwin to celebrate their golden wedding.

W. T. BARTLETT.

## Advertisements

**PRINTING.**—C. Russell, Newton Street, Macclesfield.

**WANTED,** boy able to make himself useful about farm. Good opportunities to learn. Sabbath privileges. Live with S.D.A. family. Apply: Campion, North Harton, Lustleigh, S. Devon.

**WANTED** by mother and grown-up daughter, post as caretakers of Advent church, or some similar work. Write: White, 225 Henley Road, Ilford, Essex.

**WANTED,** second-hand copy of *Education and Ministry of Healing*, also *The Ministry*, Vol. 13, No. 12, December, 1940. Write: H. T. Johnson, 65 Duthie Terrace, Aberdeen.

**VACANCY** for a young lady as assistant nurse in Nursing Home on Sussex-Surrey borders. Some experience essential. Commencing salary £75. Resident. Uniform allowance made. Sabbath privileges. Apply: Principal, Upper Quabrook, Coleman's Hatch, Sussex.

**WANTED,** by lady, country cottage or rooms. Near S.D.A. church. N. Dorset or Yeovil. Not coast. Write: Miss A. Aylward, Rookley, I.O.W.

## Acknowledgments

THE South England Conference acknowledges with thanks the receipt of the Lord's tithe, £35, from A.B.

## SUNSET CALENDAR

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 Mar. 19th 7.10 7.15 7.23 7.23 7.34  
 Mar. 26th 7.22 7.27 7.34 7.37 7.47

## BRITISH ADVENT MESSENGER

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