

Canadian

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SIGNS OF THE TIMES



**MORE MONEY TO SPEND and
NOTHING MUCH TO BUY --- Page 3**

GENERAL CONFERENCE

Photo by H. Armstrong Roberts

THE GOOD NEWS

ALL NEWS IS GOOD
THAT REVEALS THE
HAND OF GOD

Dried foods are winning wide attention, now that vast armies and whole nations of undernourished peoples are holding out hungry hands, and transportation was never more dangerous and costly. While dehydration deprives fresh fruits and grains and vegetables of some of their vitamins, so does any form of food preservation, and any delay in consumption after picking is likely to cause a slipping off into thin air of some vital food elements. But since most fresh foods contain 90% of water, a method that reduces to one tenth the bulk is sure to revolutionize "putting up" into putting down. Peace time promises more than ever the reduction of pieces into pellets and a vying of the dehydrator with the pressure cooker.

Anything that will feed the world and save life! "If thine *enemy* hunger, feed him."

Poison gas and disease bacteria will be used extensively as desperation weapons by certain nations before they will surrender their war-won empires, is the prediction of those who know what is going on behind the enemies' lines. The deterrents to such a programme thus far in the war are thought to be the fear of reprisals and the danger of gas and germs spreading in directions not intended. Winds and disease are no respecters of military might or moral right. Gas masks and strict sanitary measures for the general public have been outdated. Future campaigns may compel their use.

It will be well to line up with those who can claim the promise, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

The Shisaw Dam, of the Saguenay River in Eastern Canada, when it is finished late this year, will be larger than the famous Boulder Dam on the Colorado, and will feed what is said to be the biggest power system in the world. Low cost electric power is promised the Province of Quebec, and all the Maritime Provinces will benefit by this project that is being completed a year ahead of schedule.

"Power belongeth unto God."

Diet is having queer things done to it by the war. "Beaver-burgers" (from beaver meat) are now being served, and squirrel, rabbit, horse, and whale ("submarine steaks") meat are becoming useful, if not particularly popular. We have all known the vitamin con-

devised to combat them. Only "the sky's the limit" as we face stratospheric campaigns.

This gives new meaning to the designation of that infamous first warrior as "The Prince of the Power of the Air."

A signal victory for religious freedom was scored when the United States Supreme Court recently reversed its former decision and upheld the right of religionists to propagate their faiths without a license, by the use of literature sold from door to door. The privilege of freedom of the religious press may be abused by certain "obstreperous sects" who use more or less violent language in denouncing the doctrines and practices of established churches; but free government can never afford to deny proselyting by any sect, however small. The state will keep its hands off the church, except for the protection of equal rights, if it does not expect to return to the days of the rack and the thumbscrew.

"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The law of the jungle is what one enemy nation is accused of setting up when it executed certain war prisoners. Any law which is contrary to the principles of the Law of God is a law of the jungle. Perhaps stones ought to be thrown, but we had better look first to our own glass houses. The law of evolution says we all came up through the jungle animals; and not much condemnation is given to those who revert to type once in a while. Modernism, which has nothing exclusively modern about it but is very ancient, would rule God and the six-day creation out of the scheme of things. The only preventive of anyone's setting up the law of the jungle is a Christian background which is based on God's Ten-Commandment Law which promulgates the great truth that God *spoke* man into existence, full-statured and sinless.

"Let us make man in our image."

HATS . . . and COATS

THIS editor deeply appreciates the spirit of the kind praise which was accorded him by his predecessor in the previous issue of this magazine. He will endeavour to live up to the high expectations thus given birth. Our friendship is of old, and we wish that we might be associated rather than separated. It is said that no man has made a success till he has found his successor. May any success of the future confirm the success of the past. These pages have done a great work for God and men; but the call comes to do a greater work. So the new editor says, "Hats off to the Past; coats off to the Future," as he enters joyfully and enthusiastically on his task.

ROBERT BRUCE THURBER

tent of "greens"; but now the United States Department of Agriculture urges the food value of other "weeds." So add to burdock the following: Lamb's-quarters (vegetarian), plantain, chicory, poke, purslane, milkweed, stinging nettle, sow thistle, amaranth pigweed, hog peanut, yellow goatsbeard, (all sans animal), toothwort, spatterdock; and, actually, skunk cabbage, which our noses and palates will accept when it is cooked.

Old King Nebuchadnezzar was crazy when he adopted a diet of "grass"; but we may remain sane and do so, with profit and for health.

The air will be the battle field of the future. Air superiority is being given chief credit for recent Allied victories. Thus the evolution of weapons goes on. The effectiveness of anti-tank defences and guns is fast reducing the tank to obsolescence. Under water mines are less deadly, as new means, are being

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THIS IS THAT — A LEAF OF FULFILLED PROPHECY

"This is that which was spoken by the Prophet"

Is This That?

EVERYBODY KNOWS *this* is not *that*. To say that this is that is to flout the rules of language, mathematics, science, philosophy, and common sense. If this is that, then there is no use for two such words, for one of them would be enough. Two objects cannot occupy the same space at the same time, says the axiom. This is this, and that's that; and that settles it.

Of course it does. Then what did the apostle Peter mean when he said on that memorable day of the outpouring of the Spirit of God, "This is that which was spoken by the prophet?" Not that this is that *concerning* which the prophet spoke, but *this is that* which the prophet spoke.

We would not draw a fine line on grammatical construction, but wish to emphasize the absolute identity of a divine forecast and its fulfilment. This event *is now* that which was *spoken* then. Divine prophecy is as sure as divine creation. God spoke this world into *being* in six days; He spoke events into *action* *millenniums* before they occurred.

Men can no more prophesy than they can create. The best they can do is to discover God's prophecies and rely on their accurate fulfilment in every given detail. It is the prime purpose of the SIGNS OF THE TIMES to call the attention of its readers to these divine predictions, and to their remarkably exact fulfilment to-day. This, and this, and this to-day is that, and that, and that spoken by God's mouthpieces centuries ago. So watch the prophetic marvels grow.

More Money To Spend, and Nothing Much To Buy

WAR has called hoarded treasure out of hiding and forced money into circulation. Never in history have there been more coins jingling and more bills floating about. Wages are high and money is cheap. Governments secure fabulous loans without great difficulty.

Military, civilian, and religious charities prosper out of all comparison with the past. Those who prey on the liberal and the spender roll in ill-gotten wealth.

In spite of every effort on the part of international controllers of finance, inflation threatens, with all its dire aftermath. How much a world war throws every human contact into breakage, confusion, and jagged ends! The formerly thrifty fling thrift to the winds and their money to whomever.

Upping wage scales, and time-and-a-half for overtime (which isn't overtime at all compared with the hours worked

The same war punctures that balloon that inflated the other. Priorities, rationing, scarcities, rain us up sharp (to change the figure) and we are back where we were before. More money to spend, and nothing much to buy. We *handle* more money; but *have* we any more money? Are we any better off?

This unprecedented situation produces queer feelings within us. We



International News Photo

Three great chiefs meet in War Council at Washington. Prime Minister Winston Churchill, President Franklin Roosevelt and Prime Minister MacKenzie King confer on ways to win the war.

by really sacrificing workmen in worse afflicted countries) have placed unheard-of paychecks into the envelopes of the skilled and even the unskilled industrial worker. "Labour" has won out.

True, much of the surplus goes back into victory bonds and income taxes. But still there is a tidy sum left. And part of the tax serves as a savings account, and some of it may revert later in still higher wages, as the war-time dollar-go-round goes round. Ah, the tens, where we used to see fives, peeping out of the pay-envelope. Now we will buy the wife that improved washing machine, send junior to a private school, trade in the car for a better one, get our teeth filled, and set a better table—legitimate needs all. How wonderful a realization of that rosy dream would be!

pass from exhilaration to consternation, to futility. "What's the use?" We never did get something for nothing—and never will. It's the same old grind. We have read from the Good Book something about "the deceitfulness of riches," and about money that takes wings and flies away. Ours flies—on swift wings. Or, poor fledgling, it has nowhere to go.

Would we have it otherwise? There is a prophecy for those who "have heaped treasure together for the last days." James 5:1-6. And their fate isn't pleasant to contemplate. They "weep and howl" for the miseries that come upon them. Their riches "eat" their "flesh as it were fire." Having made money a god, "in that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles

and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:20, 21.

On the other hand, there is a prophecy for the wage-earner, and in this same connection. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

We may not like the being patient part of it; but that is God's way, and we had better conform. Did you ever see the labouring man get his rights except by long waiting and the intervention of God? Our supreme consolation: that the present situation is a sign of the "last days," and that the intervention of God "draweth nigh."

Shall We Hate?

WE ARE hearing "another gospel" these days, a gospel of hatred. The reasoning is that you can't defeat the enemy unless you kill him, and you must hate him with a bitter hatred before you will go so far as to deliberately kill him. So hate is being taught and inculcated as an essential preparation for effective fighting in warfare.

As a result of this education in hatred, and because of the terrible atrocities in this war, the mass hatred of all peoples is appalling. The long-seething volcano has already burst with destructive fury, and we are to see greater and more horrible eruptions if reports are true of the smoldering resentments in stricken lands. Never before has there been such a volume of hate. "Many . . . shall hate one another," is the word of Christ Himself concerning the times that are typical of our own, (Matthew 24:10.) And the New Testament prophet, Paul, forecasts "perilous times" for our day, when men will be "lovers of their own selves," and "fierce."

The word *hate* is used in two different senses in the Bible. One use means "to love less," as in, "If any man come to me, and hate not his father, and mother, . . . he cannot be My disciple." Luke 14:26. The other means the intent to murder, as in, "Whosoever hateth his brother is a murderer." 1 John 3:15. Some of our readers may make a distinction between our brother and the enemy; but we will have to leave that to the individual conscience.

We believe we are fighting in a righteous cause, and we know God is on

the side of right. But we cannot imagine a loving God, who "sendeth rain on the just and on the unjust," commanding men to hate anybody. We cannot consistently picture the One who said, "Love your enemies," inculcating hatred in human hearts.

In ancient times God commanded war, and now His omnipotence allows war, but always and only as a disciplinary measure for all concerned. We professing Christians cannot countenance "hymns of hate," but in our hymns on war we do well to pray God for a learning of the lesson the war has for us, and a purging of our sinful natures by "blood, sweat, and tears" in the harrowing conflict. God has never hesitated to punish a nation by war for its shortcomings, even though it



International News Photo
General Bernard L. Montgomery. Expulsion of the enemy from Africa calls for a smile.

prevails in the righteous principles for which it fights. God Himself hates, not men, but evil in men. That brand of hatred is simply love for good.

The fact remains that it is not necessary to hate an enemy in order to defeat him, any more than it is necessary for an executioner to hate a condemned criminal in order to mete out to him the just punishment for his crime. Sometimes men and nations must be saved from themselves by an outside force, and thus war is made necessary in this present evil world. Sometimes evil men must be exterminated in order to save a world from a worse fate. Sometimes it is necessary that one nation should perish that a whole world may not go down to ruin. But let God take care of that.

Considered from a selfish standpoint alone, we cannot afford to hate. Hatred

acts—and it also reacts. Hatred sears and degrades the hater, and in the end he suffers more than the hated. If we want to make the enemy suffer for his crimes, let us not begin by hating him; for if we do, he wins in the very real battles that life brings to all of us. A noble cause is above hatred.

It is the love of truth and liberty that spurs us on and helps us to sacrifice and endure, not a spirit of revenge. Sergeant Hugh Brodie, of the Australian Air Force, now "missing in action," caught the true spirit when he composed this great poem before he died:

"Almighty and all present Power,
Short is the prayer I make to Thee,
I do not ask in battle hour
For any shield to cover me.

The vast unalterable way
From which the stars do not depart
May not be turned aside to stay
The bullet flying to my heart.

I ask no help to strike my foe,
I seek no petty victory here,
The enemy I hate, I know,
To Thee is also dear.

But this I pray, be at my side
When death is drawing through
the sky.
Almighty God, who also died
Teach me the way that I should
die."

What Price War!

CANADA'S huge Victory Loan has been oversubscribed. The United States' thirteen billion-dollar War Loan has gone three and a half billion over the top. The United Nations are in tremendous earnest about this global conflict, and especially since it is now in a fair way toward being won, at least the European section of it.

The War cost the belligerents \$400,000,000,000 up to January 1 this year, which is three times the total cost of the first World War. That is \$230 a piece for every man, woman, and child alive on earth. Five hundred billion is the estimate of its cost in 1943. This is not to include in the cost the many millions of lives that have already been lost in battle and by disease, and the hundreds of thousands of bodies maimed for life.

World war, with all its horrors, is a matter of divine forecast for these closing days of history. Since man has sown the seeds of strife down through the ages, the harvest of war is inevitable now. And the end is not yet. For us as individuals, the grim reaping can be endured or escaped only as we expel, by the saving power of Jesus Christ, the seeds of sin from our lives.

WHEN WILL the WAR END?

By ERIC A. BEAVON



International News Photo

German and Italian prisoners in Tunis. Fighting is at an end for them, but the war goes on . . . and on. Who knows how long?

EVERYONE is interested in when the war is coming to an end. As far as the average man in the street is concerned, one man's guess is likely to be as good as another's, and, just as likely as not, totally wrong. Edmon-ton's amateur "prophet," Harry Snider, for instance, was reported as predicting that the war would end by August 31st, 1941, with Germany beaten and Hitler assassinated. On September 14th, 1941, it was announced that Mr. Snider had "misinterpreted" his visions, and that the real turning point of the war would arrive not later than September 24th of that same year.

Authoritative opinions on such a matter can be expressed only by those who have either taken part in the counsels of war, or have had opportunity to study quite closely the resources and policies of the warring nations. Even their most careful calculations can be upset by the changing fortunes of war, or by the intervention of God. A devastating pestilence, affecting soldiers on the battlefield or civilian workers at home, could produce an early armistice, while unlooked-for scientific discoveries could either shorten or prolong hostilities.

The following expressions of opinion regarding the probable duration of the war can be regarded as authoritative:

Hon. C. D. Howe, Canadian Minister of Munitions and Supply, (on Feb. 1st, 1943): "The spirit of optimism abroad, looking to an early end to the war, is quite unwarranted."

Hugh Dalton, President of British Board of Trade, (18th Dec., 1942): "We must have no illusions. . . . Great sacrifices lie ahead of us; many gallant lives will be lost; much heavy labour must be undergone; much suffering

and hard struggle endured before the end is reached."

Frank Knox, Secretary of U.S. Navy, (28th Oct., 1942): "We have a long and agonizing road ahead of us," and "The price in blood and treasure will be staggering." On the 3rd February, 1943: "There is a long, tough, hard fight ahead of us."

Admiral Harold R. Stark, U.S. Naval Commander, (9th January, 1943) criticized "wishful thinking" about an early end to the war. He said it had been his opinion all along that this war will be "long and tough" and he added emphatically, "I still think so."

Admiral Ernest J. King, U.S. Naval Chief, (28th October, 1942): The war will be "long and tough." "We have not yet begun to fight."

Harry M. Ray, of War Production Board, Washington, D.C., (28th Sept., 1943): "It will be a long, bloody war, with tens of billions of dollars spent; and we're going to pay in maybe millions of lives. . . . The real impact of the war has not yet been felt by the people of the United States and Canada."

Emil Ludwig, famous German writer in America: "The Germans will be beaten in 1943 by two factors: The better machines and the better nerves of the Allies."

Max Werner, outstanding Russian-born Military Analyst, (Sept., 1942): "The critical moment, militarily and psychologically, will probably come in the fall of 1943, hardly any later, probably sooner. In the late fall of 1943

Germany's military collapse is likely, and it is possible that Germany will lose its Second World War twenty-five years after November, 1918."

Winston Churchill (26th December, 1942) warned against under-rating the "severity of the ordeal" which lay ahead for both Britain and the United States. He intimated the war would last into 1943 and 1944. On the 22nd of March, 1943, he said: "I can imagine that some time next year—but it may well be the year after—we might beat Hitler . . . into death, dust, and ashes."

President Roosevelt, (Sept., 1942) told a press conference that the St. Lawrence River power and navigation project would take three to three and a half years to finish. He assumed that the war would last the same length of time. (Three and one-half years from Sept., 1942 would take us to March, 1946). On January 9, 1943, he said that his message to Congress "was intended to convey a hope that the war might end in 1944." On Feb. 2nd, 1943, speaking to seven Democratic and four Republican leaders, he held out no hope for a speedy end to the war, but stressed rather that the fighting was likely to be fierce and costly in lives.

Field Marshall Jan C. Smuts, Prime Minister, South Africa, (13th Nov., 1942) said that 1943 would be "the great offensive year for the Allies." He added that, if offensives were properly pressed, the war "might end in 1944," and that the "death blows may yet be started from China."

Robert Patterson, U.S. Under-Sec-

retary for War, (22nd Feb., 1943) declared it was likely the war would end "in 1944 or 1945," adding: "This estimate does not rest on a mere guess. It is based upon the best information we have been able to gather on the waning strength of the Nazis and on the growing strength of the United Nations."

H. V. Kaltenborn, American news commentator, (Nov. 4th, 1942) said he believed the major work of the Allies will have been completed by 1944 or 1945, with the exception of another year or so "mopping up the Japs."

J. M. Makin, Australian Navy and Munitions Minister, (11th Nov., 1942) said "Australia must be prepared for at least three more years, and possibly five more years of war."—This would reach down to Nov., 1945 or Nov., 1947.

Clement Atlee, Deputy Prime Minister of England during Mr. Churchill's recent illness, stated on March 1st, 1943, that the post-war period, in any event, will be "grim." An English statesman of Mr. Atlee's calibre would not carelessly use such a word. He predicted that "pestilence, infectious diseases, famine, and under-nourishment" would be rife all over the world. In a magazine entitled "Predictions," (Feb.-March, 1943) two prominent political journalists unite in expressing the conviction that "complete chaos" will follow Germany's collapse. "Civil war will break out. All Europe will become a battlefield. . . . The disarmament of the various warring elements, the pacification of the continent will not prove the most difficult thing to accomplish. There is a still more dangerous enemy. . . . That enemy is hunger. Its most dangerous ally is typhus. A terrible epidemic will break out and threaten to annihilate Central Europe."

Perhaps these thinking men do not realize how closely their statements harmonize with Bible predictions definitely linked with the closing years of earth's history. Jesus Christ, the rejected Saviour of men, definitely predicted "famines and pestilences" following in the wake of the wars that were to immediately precede His return, adding: "All these are the beginning of sorrows." Matthew 24:7-8. In the revelation Jesus gave to His beloved disciple John of the last scenes of earth's history, an awful pestilence and plagues of blood are predicted even before the last great battle of the nations is fought. (Rev. 16:2-7.) That battle—the battle of Armageddon—is not fought to a finish, but terminates in a terrific volcanic upheaval accompanied by a crashing storm of hailstones "a talent" (57 lbs.) in weight. (Rev. 16:20-21). Such an artillery barrage from heaven would completely wreck all the ac-

cumulated machinery of war which the human race has substituted for the principles of the Sermon on the Mount. (Matthew 5, 6, and 7.)

Similar references to war and pestilence taking a terrific toll of human life right up to the day when God intervenes in wrath to stop the slaughter, are to be found in Ezekiel 38:21-23 and Zechariah 14:12, 13. These Scriptures, with Haggai 2:22 suggest a condition of world-wide civil war—all the pent-up hatreds and animosities of mankind let loose in an avalanche of unutterable desolation, till, as prophesied in Isaiah 13:12, the Lord makes "a man more precious than fine gold; even a man than the golden wedge of Ophir." With this prophecy is con-

nected a statement definitely linking it with the climax of human history: "Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."

The ninety-first Psalm is a promise of protection which God gives to those who put Him first in their lives. The silver-lining behind all these clouds of trouble is brought to view in Daniel 2:44, 45, Revelation 5:9-13, and Revelation 21:3-5. An understanding of what God's Holy Book has to say regarding these solemn times is of greater importance than knowing precisely when the present war will come to an end.

The Reasons why I have

FAITH IN CHRIST

By W. B. OCHS

SINCE I profess to be a Christian, I should know Christ, whose follower I am, and be able to give reasons why He is the Son of God, or the true Messiah.

While on earth, Jesus turned to His disciples and said, "What think ye of Christ?" It is not what one says, writes, or preaches; but what one *thinks*. God reads our thoughts. "As a man thinketh in his heart, so is he." Each one of us is face to face with the question, "What think ye of Christ?" What is our answer?

The controversy concerning the person of Christ is universal. Some believe that He was an intruder, a false prophet, an impostor. Others think that He was only a good moral man, a man of influence. The Christian believes that Christ is the true Son of God, and this belief he bases on the following three proofs.

His Pre-existence. If Christ lived only after His birth in Bethlehem, then He is not the true Messiah. He is the Creator of the world; hence He must have existed before His birth. "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." John 1:1-3. These words refer to Christ, the Son of God. He is the Creator, consequently we must believe in His pre-existence. Jesus further substantiated His pre-existence by saying, "No man hath ascended up to heaven, but He that came down from heaven, even the

Son of man which is in heaven." John 3:13.

Before completing His work on earth, Christ offered a prayer to His Father in which He said, "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. Notice, "The glory which I had with Thee before the world was." Yes, Christ is the "I am that I am." That is why He said, "Before Abraham was, I am." John 8:58. Surely no one can deny His pre-existence. This is one of the fundamental pillars of the Christian church in accepting Christ as the true Messiah.

He Fulfilled All Prophecies Concerning the True Messiah. Many years before Christ was born, the prophet through inspiration said, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7:14. The fulfilment of this prophecy is found in Matt. 1:23. Thus Christ fulfilled this prophecy concerning His name to the very letter. The prophet Micah, more than 700 years before the coming of the Messiah, gave the place where he was to be born: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth." Micah 5:2. Did Christ fulfill this prophecy? Indeed He did! In Matthew's second chapter inspiration tells us that He was born in Bethlehem of Judæa.

Later on in His ministry, we find a wonderful fulfilment of prophecy in

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His triumphant entry into Jerusalem. It is recorded in Luke nineteen. You remember the story, how Jesus told His disciples to go to a certain village; there they would find a colt tied, upon which no man ever sat. They were to loose him and bring him to the Master. When the colt was brought, the disciples cast their garments upon it, and Jesus sat upon it. As he rode into Jerusalem, the disciples spread their clothes in the way and rejoiced greatly, saying, "Blessed is He that cometh in the name of the Lord." Some of the Pharisees who stood by and watched the scene were much displeased with the noise



TO AN UNDERSTANDING HEART

Louise Olsen-Walther

Just a sympathetic interest
Just an understanding touch
Just a kindly word of courage,
Just—but they can help so much.

When your soul seems old and tired,
And your heart's about to break,
Just a friendly smile and handclasp,
What a difference they can make.

When you have too deep a sorrow
For the common world to share
What relief to share your secret
With a friend who seems to care.

Sympathy is love's sweet magic
It will heal the keenest smart
Yes, the sweetest gift of heaven
Is an understanding heart.

that was made; so they said, "Master, rebuke Thy disciples." But He answered them and said, "I tell you, if these should hold their peace, the stones would immediately cry out." Why this statement? Because more than 500 years before the Lord was born, the prophet Zechariah had a vision of the triumphant entry into Jerusalem, and said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech: 9:9. How then could the disciples be stopped from rejoicing? They were fulfilling the prophecy. If they had been silent, then the very stones would have cried out and thus fulfilled the prophecy.

Have you ever wondered why Christ was sold for thirty pieces of silver? Why not for thirty-one, or twenty-nine, or any other sum? Why just thirty? The question is answered again by referring to the prophecy concerning the selling of Christ. Zechariah prophesied: "So they weighed for My price thirty pieces of silver." Zech. 11:12. We know how Judas, the one who betrayed Him with a kiss, sold his Master. The Scripture says, "They covenanted with him for thirty pieces of silver." Matt. 26:15.

When Christ was led to the mount of crucifixion, we are told that, "they crucified Him, and parted His garments, casting lots." Why should one take notice of this? Because it was a fulfilment of prophecy. The psalmist, hundreds of years before Christ was born, said, "They part My garments among them, and cast lots upon My vesture." Ps. 22:18. We follow the Saviour to the scene of crucifixion. He was beaten, smitten, treated cruelly. As the cruel nails were driven through His hands and feet, He was silent. Not a word did He utter; no complaint came from His lips. He fulfilled the prophecy made by Isaiah: "He was oppressed and He was afflicted; yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth." Prophecy truly was fulfilled to the very letter.

After His death upon the cross, He was laid to rest in a tomb. But the grave could not hold Him. He did not see corruption. On the day of Pentecost Peter referred to the prophecy of David, when he said, "Thou wilt not leave My soul in hell, neither wilt thou suffer thine Holy One to see corruption." Acts 2:27. How wonderfully He fulfilled the prophecy concerning His death, His burial, and His resurrection. He Himself declared that He

had fulfilled all the prophecies concerning the true Messiah. (Luke 24:44.) There are many other prophecies concerning the Messiahship of Christ. Not one failed to be fulfilled; and He is the only one who has ever lived, who has fulfilled all the prophecies concerning the Son of God. Hence we must believe that He is the Messiah.

His Divinity. His divinity is questioned to-day by many, even by those who call themselves Christians. His very name reveals His divinity: "They shall call His name Immanuel, which being interpreted is, God with us." Matt. 1:23. If Jesus were not divine, why did He allow Thomas to call Him, "my Lord and my God," without rebuking him? His sonship was proclaimed before the cross. You remember when the disciples were in the boat, and a great storm arose, how Jesus calmed the storm; and those in the ship came and worshipped Him, saying, "Of a truth thou art the Son of God." Matt. 14:33. His sonship was proclaimed while He was hanging on the cross. When the veil in the temple was rent in two, the centurion said, "Truly this man was the Son of God." Mark 15:39. His sonship was proclaimed after the cross by His disciples.

After the conversion of Saul, the record states that he "preached that He is the Son of God." Acts 9:20. There are many proofs of the divinity of Christ, but the following seven should suffice:

- His pre-existence
- His claim to sonship
- His resurrection
- His power to forgive sins
- His promise of eternal life
- His claim to be the Saviour of the world
- His own words which make Him one with the Father

Yes, He could say, "I and My Father are one." His Father gave His testimony as to the sonship of His Son, when He said, "This is My beloved Son, in whom I am well pleased." With the apostle Paul we can truly say, "For in Him dwelleth all the fullness of the Godhead bodily." Christ is the true Messiah because of His pre-existence; because He is the only one who has fulfilled all the prophecies concerning the Messiah; and because of His divinity.

Do you, dear reader, believe in Christ as the Son of God? He will eventually be proclaimed the true Son of God, but then it will be too late for many. Christ is the only hope of the world—the only hope of the sinner; and the only hope of the church, and of the child of God.

What do we personally think of Christ? We answer this question every day by the life that we live.

FIRE and BRIMSTONE

Will a God

Torment

F

By Clifford A. Reeves

THE subject before us raises one of the most solemn questions that it is possible for mankind to consider. "What will be the fate of those who refuse obedience to God's gospel?" (1 Peter 4:17, Moffatt's translation.) In this article we shall face the great problem of the ultimate doom of the impenitent wicked. We shall seek by the help of God's Holy Spirit to arrive at the truth on this vital subject.

An eternally burning hell is not the popular topic in religious circles which it once was, when old-time preachers, breathing fire and brimstone, used it as their chief stock in trade for the purpose of converting sinners. Vast changes have taken place in theological thought since the days when Whitefield, the great evangelist, and Jonathan Edwards, the noted theologian, terrified fear-stricken multitudes by their frightful descriptions of the agonies of the damned suffering hellish torture for all eternity.

Seldom, if ever, to-day do you hear preachers who dare to speak in public on this distasteful topic, even though they themselves believe in the old theory of eternal torment. Hell-fire is tabooed by the fashionable congregation, who much prefer their minister to expatiate on the all-embracing benevolence and father love of God. And in their endeavour to present such a kind and tender heavenly Father, many modern preachers tell us that a God of love would not destroy His creatures, but will save them all. Such modern teaching refuses to give any credence whatever to any kind of hell.

But in the days of our forefathers it was widely taught and believed that God would torture sinners throughout an endless eternity. It was believed that the horrific descriptions given in Dante's "Inferno" and Milton's "Paradise Lost" were substantiated by the Bible account of the punishment to be meted out to the wicked. In the most graphic terms pastors depicted the terrors of eternal damnation of lost souls, whom they presumed to be tossed about in great billows of flame, scorched and roasted, tortured and tormented. Such preaching scared people to church. They embraced religion as a fire escape.

Old-time congregations were taught to sing with gusto such hymns as the following:

"Eternal plagues, and heavy chains,
Tormenting racks and fiery coals,

And darts t'inflict immortal pains,
Dyed in the blood of damned souls.

There Satan, the first sinner, lies,
And roars, and bites his iron bands;
In vain the rebel strives to rise,
Crushed with the weight of both
Thine hands.

There guilty ghosts of Adam's race
Shriek out and howl beneath Thy rod,
Once they could scorn a Saviour's grace,
But they incensed a dreadful God."

—Cited in the *Signs of the Times*,
Sept. 30, 1930.

According to one such preacher, the fire is so hot that a soul suddenly taken from hell and plunged into the hottest fire on earth would freeze to death! It was even said that the screams and shrieks of the lost would ascend as sweet music to the ears of the righteous, who are represented as watching from the battlements of heaven. Listen to this from the "Works of Samuel Hopkins, D.D.," pages 457, 458:

"The smoke of their torment shall ascend up in the sight of the blessed forever, and serve as a most clear glass always before their eyes to give them a constant, bright, and most affecting view. . . . This display of the divine character and glory will be in favour of the redeemed, and most entertaining, and give the highest pleasure to those who love God, and raise their happiness to ineffable heights. Should this eternal punishment and this fire be extinguished, it would in a great measure obscure the light of heaven and put an end to a great part of the happiness and glory of the blessed."

It is little wonder that many right-thinking men suffered a revulsion of feeling against worshipping a monster of cruelty and injustice such as this doctrine portrays. It drove multitudes to atheism. It has made more infidels than any other doctrine ever preached. I cannot imagine a condition more calculated than this to make a hell of the whole universe, and to wreck the happiness of every creature of God. Can you?

Well, then, you ask, what is the truth

about hell-fire? If hell is not to be an ever-burning lake of fire, with the ungodly writhing in ceaseless agony, *what and where will it be?*

Friends, I believe that the only satisfying answer to these questions is found in the word of God. This Book is the one authoritative source from which we can derive any help in our inquiries. In the Bible we find that punishment in hell is never represented as an everlasting furnace in which sinners are kept in a madness of agony, as our forefathers believe; nor is it, on the other hand, the old-time farce, the outworn theological scarecrow, that the ultramodern preacher would have us believe. The truth lies between these two equally fallacious and impossible extremes. The established principle runs clear through the Bible that life is conditional on obedience. Sin, or disobedience, brings death; righteousness, or obedience, brings life. God made this clear right at the beginning of human history. He said to man, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. Thus two alternatives were placed before man, and only two—life and death.

Proverbs 12:28 tells us that "in the way of righteousness is life." Ezekiel 18:4 declares, "The soul that sinneth, it shall die." And the Bible closes with this declaration of the same vital truth, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Taken together, these scriptures constitute a statement of the general principle that sin in its end, if uninterrupted, brings death. Paul also refers to the same fact when he says that "the wages of sin is death." Romans 6:23. Notice carefully that sin's wages are to be death—the com-

THE **LOVE** **HIS CREATURES** **REVER?**

International News Photo

plete cessation of life—not everlasting life in torture.

It is a solemn reflection that there are some people who never will be saved. But it will not be God's fault that they will be eternally lost. He draws men by loving-kindness. He so loved sinners that He gave His dearest treasure, His only Son, to die, in order that, believing in Him, they might have everlasting life. With all the pathos of divine love He pleads with men saying, "Ye will not come to Me, that ye might have life." John 5:40. "Say unto them," He declares, "As I live, saith the Lord God, I have no

pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, . . . for why will ye die?" Ezekiel 33:11.

None will be able to say at the judgment that they have been denied an opportunity to be saved. They will have refused all avenues that would lead to a saving knowledge of God. They will have persisted in sin and rejected salvation. Therefore, it is no reflection on God's love if sinners cling to their sins and are destroyed, for God has provided a way of escape from the penalty of sin. He is "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. But if men will not be saved, if they refuse to let God save them when He would, they will only be reaping the fruit of their own choice. If a life belt is thrown to a drowning man and he will not take it, who is to blame for his death?

"Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:14, 15.) Thus it is written regarding the ultimate fate of all who shall finally refuse and reject the terms of life. The wages of sin will be paid in terms of the "second death" in the lake of fire. The first death is the death which all, both good and bad, die now as the consequence of

Adam's transgression: the second death will be the ultimate penalty for sin. From it there will be no resurrection.

"No sinners are at present suffering in hell-fire. The ungodly are reserved 'unto the day of judgment to be punished.'" (2 Peter 2:9.) It is at the close of the millennium that the unveiled glory of God's presence shall bathe the world in flames and utterly consume the wicked. It will mean their complete destruction and annihilation. John describes this when he says that fire will come down from God out of heaven and devour them. (Rev. 20:9.)

As a matter of fact there are more than twenty scriptures which graphically describe this fate of extermination, and with such unmistakable clearness that no unprejudiced mind could possibly misinterpret them. Unless words are meaningless, unless the Bible means just the opposite of what it says, the wicked shall perish forever. There can be no other conclusion from the scriptures I now quote.

Listen! Psalm 37:20 tells us, "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Verse 10 declares, "Yet a little while, and the wicked *shall not be*: yea, thou shalt diligently consider his place, and it *shall not be*." Obediah says the wicked "shall be as though they had not been." Verse 16. And Malachi's prophecy conclusively states that "the day cometh, that shall burn as an oven; and . . . all that do wickedly, shall be stubble; and the day that cometh shall burn them up. . . . It shall leave them neither root nor branch." Mal. 4:1.

Thus it is very definitely taught that "the second death" is to be the complete extinction of life. The "second death" does not connote eternal pain. It connotes eternal oblivion. There is no life or existence of any kind promised to sinners throughout eternity. One text proves this beyond any doubt. In 1 John 5:12 we read, "He that hath the Son hath life; and he that hath not the Son of God *hath not life*."

And then again, we are told in Revelation 21:4 that in God's universe, cleansed at last from sin, there will be no death, sorrow, or crying; "neither shall there be any more pain." But this would not be true if pain were perpetuated to all eternity in the suffering of the damned writhing in ceaseless agony.

Friends, I affirm most emphatically, on the authority of God's word, that hell, in the sense of an ever-burning place of torment, does not and will not exist. In the whole of the Bible there is not a single verse that says a man will live forever in hell.

How often
 children
 read the
 Bible with
 gloomy doubts
 in their
 minds over
 the love
 of a God
 who is
 reputed to
 torment
 wicked
 people
 through
 all
 eternity!

H. Armstrong
 Roberts



But there are some verses which some people have tried to distort to read that way. There are some phrases and words in the Bible which some have imagined taught unending torment. But closer examination shows that they teach nothing of the kind. It is doubtless through a misunderstanding of such texts that many have come to believe such pernicious doctrine.

I can imagine someone may be asking: "How about the unquenchable fire and everlasting punishment spoken of in the Bible?" Let us read some texts that bring these to view.

In 2 Thessalonians 1:8, 9 we read, "Them that know not God, and that obey not the gospel of our Lord Jesus Christ, . . . shall be punished with everlasting destruction." I believe that ab-

solutely. For notice carefully that it does not say the *destroying* is everlasting, but that the *destruction* is everlasting. In other words, it speaks of a completed act, not a continuing act. The act of destruction, when it is completed, is done forever. It is everlasting in results. It is not eternal in process.

For example, if I destroy a flower, leaf by leaf and petal by petal, the parts can never come together again to form a flower. The flower has suffered eternal or everlasting destruction. But this does not mean that I have to go on continually destroying it through all eternity. So it is with the fire that brings everlasting destruction to the wicked. It is not fire everlastingly burning, but fire which produces results which are everlasting in their nature.

Then there is Matthew 25:46, which declares, "These shall go away into everlasting punishment." But we have already seen that the punishment for, or the wages of, sin, is death. So that death, everlasting death, is here referred to, death for eternity. It does not say anything about "everlasting punishing."

"But then," someone says, "what about Mark 9:43, which reads as follows: 'If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.' Do not these words teach eternal conscious torment?" No, friend; neither does Matthew 3:12, which states that "He will burn up the chaff with unquenchable fire." The expression "unquenchable fire" simply indicates that the fire with which God will burn the wicked is a fire that no man will be able to put out. It will continue to burn until it has done its work. It does not say that the fire will not go out. It says that you cannot put it out.

Many years ago a large part of London was burned to the ground in the Great Fire of London. Men were unable to put it out. It was an unquenchable fire. That does not mean that London is still burning at present and will continue to burn forever. Similarly Jeremiah prophesied that under certain conditions Jerusalem would be burned with fire that should "not be quenched." (Jer. 17:27.) This prophecy was fulfilled to the very letter, and Jerusalem was destroyed by fire. That fire was not quenched, but it burned out long ago, and the city was rebuilt.

I would ask you to turn to Jude's epistle, verse 7. Here we read, "Sodom and Gomorrah . . . are set forth for an example, suffering the vengeance of eternal fire." Now, if as some suppose, "eternal fire" burns without stopping for eternity, there should be some place in Palestine where the fires of Sodom are still burning. But no such place exists. In fact, it is now supposed that the Dead Sea covers the very spot where those evil cities of the plain once stood.

Over in Exodus 21:6 we read that a servant should serve his master "forever." But this service was limited obviously to the time that they both should live. Jonah, in describing his watery experience, said: "The earth with her bars was about me forever." Jonah 2:6. Yet this "forever" was only "three days and three nights" long, according to Jonah 1:17. These examples prove clearly that we should never dogmatically assert that the words "forever," "eternal," and "everlasting," as used in the Bible, mean "without end."

(Concluded in August issue)



There Are Skeletons In Your Closet

WE WERE visiting our friends in their beautifully decorated and furnished home, and the man of the house was showing us about the place. He was especially proud of his roomy closets. He opened one—and there hanging from a clothes hook was a death-size skeleton! After our momentary shock we were laughingly informed that the hideous thing was made of cardboard and had been bought at the ten-cent store.

You know the figure. There are skeletons in the closets of many well-appointed houses, thereby kept from being real homes. Perhaps a few of them are as trivial as cardboard, and can be disposed of as easily. It is surprising how petty and cheap some troubles are which we allow to despoil our lives.

But I write of skeletons that are no joke—the kinds that haunt our waking hours and nightmare our dreams, that spring out at us with a horrible and ghastly grin when we are alone with our thoughts and long to be at ease and at peace with the world. Yet they seem to be well hidden. Perhaps only one or two members of the family know they are there in the closet. But how terribly real they are to those who know!

You can't unspeak those searing words, can you? You can't bring back that loved one lost and gone, and make things right again. You can't undo that crime against God and man. You can't restore youthful innocence and purity. You can't begin again; for there was just one rose in your life, and you tore it apart in the bud. You can't erase tormenting memories. You can't expel the gloom of some member disgracing the family, and you have to share the brunt though no sharer in the blame.

No, you can't—but God can for you. Commit yourself fully to His love and forgiveness, and "He doeth all things well," ulti-

mately. His justice is not limited to time, but is spread over into eternity. He can blot out your transgressions and remember your sins no more. If the prodigious memory of Divinity can erase and forget, can't your poor memory forget?

King David had a skeleton in his closet—of a little baby and a big sin. He tried desperately to hide it, but he couldn't even hide it from men, not to speak of hiding it from God, and himself. His very bones grew old with his roaring of it to the general public in spite of himself. So he says, according to the story in the thirty-second Psalm, "Mine iniquity have I not hid. . . . Thou art my hiding place."

Our hearts and lives are translucent to men and transparent to God. We make poor hideouts for anything, particularly sins. He wants them, to bury them deep. Let Him have them.

Drag that skeleton out of your closet. If you can destroy it by making things right with someone else who knows about it, pray God to grant you strength and courage to do that; and do it. But if it is nothing that you can possibly make right with another, and would only make matters worse to tell anyone, then turn the boney ghost over to your forgiving heavenly Father—and laugh your joy.

You may not be able to forget the *fact* of a past sorrow, but you can forget the *hurt* of it. Your mind may retain it long after your heart drops it. But "out of the heart are the issues of life." And it is surprising how easily we forget completely even disagreeable facts—make them as though they had not been—if we make no effort to hold them.

Closets are not made to hold skeletons anyway.

The World Was Created in

SIX LITERAL DAYS

By J. A. BUCKWALTER

SCIENCE has no formula for creation. Natural law has no explanation of it. The reason for the former is that creation is beyond the power of man, and the reason for the latter is that the acts of creation ended with the first week of time, and thus, obviously, the origin of things was by a method different from that now present in natural law. This supra-natural method with the divine process of original creation as recorded in the book of Genesis, and I believe this record because:—

The Book of Genesis Is More Trustworthy than the Writings of Evolution

Genesis is of all books the book of true science. After nearly 6,000 years of history and centuries of scientific investigation and writings, there is still no book in all the world that contains so much deep science in so few words. And yet there is no book so high above the ordinary standard of human reasoning that is so derided by so-called scientists. It is both absurd and impossible to effect a workable compromise between Genesis and the theory of evolution. The following words of Arthur M. Brown are to the point:

"One cannot, by any gigantic feat of intellectual contortion, believe in Genesis and evolution at the same time. And yet this first book of the Bible is called mythical and allegorical in spite of the fact that it contradicts no known scientific fact, but instead is in accord with all we know of the beginning of things. If this be true, and it is, even on the authority of its enemies, why should it be thrown into the discard? Genesis is historically and scientifically accurate in every particular." —Arthur M. Brown, M.D., C.M., F.R.C.S., *Sunday School Times*, June 18, 1932.

"In fact," says Dimbleby, "as scientific men, we cannot get away from the first chapter of Genesis. It bears the stamp and superscription of Deity, and as the beginning of time it is a chain which no man can sever without driving the spheres of heaven out of their courses."—"All Past Time," 9th Ed., p. 22.

The marvelous harmony between the Word of God and the works of God is abundantly evident, as this further comment observes:



Even the higgledy-piggledy of abysmal caverns reveals the design of a divine Mind, and creation and change in accordance with law, but not in a self-propelled evolution of matter.

"A great failure of geology is that it cannot supply a beginning, whereas Scriptural history does this, and in a way which agrees with all subsequent planetary motion. As this prime date is thus true, and is confirmed by several physical data, we cannot allow its beautiful geometrical and astronomical perfection to be overshadowed." —*Id.*, p. 197.

Thus Genesis time is scientific time, that is, time produced by planetary motion and the rotation of the earth and "there is no other book in the world than the Bible which contains scientific time." And throughout the Bible this scientific time is maintained.

For example, even the records of the years of the patriarchs, as recorded in Genesis, "produce a line of time always in accord with astronomical periods. They are an incomparable record, for, notwithstanding their diversified character, if unitedly they had contained forty-eight days more, the line of time would not have worked on any scientific basis."—*Id.* p. 191.

What support can the evolutionary theory provide to equal this? We can-

not abandon a revelation that has stood the test of nearly six millenniums of time and which every new discovery of true science tends only to verify, for an hypothesis that becomes increasingly absurd as true scientific facts become increasingly understood.

All Bible Truth and Doctrine Is Based On the Fundamental Fact of Creation

The Bible claim to inspiration has been authenticated a thousand times over, and no theory that has contradicted the Bible has ever stood the test of time. It will yet be seen by every candid truth-seeker that evolution is but a passing contradiction to the eternal truth of the Word. To accept evolution, unproved and unprovable, is to deny the Scriptures, which history, science, archaeology, astronomy, and human experience have put to the test and found true. And there is no possible middle ground for a Bible-believer, for to reject the doctrine of creation is to reject the Bible, inasmuch as every cardinal teaching of the Book hinges upon the truthfulness of the creation record. Both the Old and



The Book You Dare Not Ignore

PERHAPS you do not have a Bible. Or, what amounts to the same thing, your Bible is too ponderous to look into except for the family births and deaths; or it may be behind the other books in the bookcase, or on the top shelf back in the closet in the attic, or it may be you do not know where it is. The Bible, like no other book, is not really yours unless you make frequent use of it to feed your spirit.

Whether a copy of the Book which Christians call the Bible is not in your home, or, being in your home is not in your heart, we recommend it to you. Your procuring a Bible cannot be a matter of cost in money, for a very good Bible may be purchased at a ten-cent store for an incredibly low price, or we can direct you to agencies which will give you a copy if you are unable to buy. We venture to predict that if you buy a Bible and read it you will not sell it. You may wear it out or give it away, in which cases you will get another copy. The Bible is that kind of book.

The Bible *does* things to people—and invariably it does them good, according to our observation. We challenge you who are not Bible readers to read the Bible and prove this statement false. And we will not qualify this challenge by stipulating that you must approach Bible reading with an unbiased mind. You will survive the experience and the experiment with much happier results if you *do* read with an open mind; but

if you do not find yourself able to approach it with an attitude other than critical, then read it anyway. The Bible has had critical readers before this, plenty of them. And it still stands as the most *unique* book of all books in history, to speak of only one of its many qualifications.

An Englishman was once imprisoned by an Ethiopian king. Then he was given liberty to go about, but heavy iron fetters on his ankles prevented his escape. A European traveler came through the country, saw him, and would fain have helped him to get free, but dared not. All he could do was to give him a book. The prisoner despised such a gift, for he wanted most of all food and clothing. The book was neglected and forgotten. Three years later he came on it and idly looked into it. He felt something hard embedded in the back of it, and extracted a file. Secluding himself he filed off his fetters, fled to the coast, and was safe. Three years of unnecessary slavery and torture!

It may be you will find something in the Bible which will give you that liberty you long to have. At least don't *neglect* the Book. In it are such urgings as, "Prove Me now," and, "Come now, let us reason together." It has helped millions of people where and when they needed help most. All of them would tell you if they could that it is sure to help you. You would buy anything within your financial reach with such a blanket guarantee as that. Why not buy a Bible?

WE WILL ANSWER YOUR QUERIES ON RELIGION

New Testaments, patriarchs and prophets, apostles and Christ, unite in their acknowledgement and worship of the Creator.

Evolution's undermining of the great doctrines of the Bible and the blessed hope of the returning Christ and the future world wherein dwells righteousness, constitutes a condemnation, root and branch, of all that such an unhallowed, untenable, invidious innovation stands for. *We cannot abandon divine revelation for human supposition.* When will men learn that divine revelation is superior to human speculation?

The Bible places tremendous emphasis on the doctrine of creation. Moreover it holds before us the hope of "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. What nonsense these precious promises would be if evolution were true! Who wants

a restitution of the monad and mud? How could a Christian possibly accept such an infidelic and incredible theory so incompatible with the Christian faith!

Because the Creative Power of God Is Manifest in the Spiritual World

A learned "higher critic" once spoke scornfully about God taking "a bit of mud in hand, breathing on it, and changing it into a man." One who had the opportunity of replying to the critic of God's Word said:

"I will tell you this; God stooped down to our town and picked up the dirtiest piece of mud in it. He breathed upon it by His Spirit, it was created anew; changed from a wicked wretch into a man who hated his former sins, and loved the God who had saved him. I was that bit of mud." And by many who are now following after righteousness who have looked "to the hole of the pit" from whence they have been

digged, could this testimony be multiplied. No man who has experienced the saving power of the gospel by which he has been "created in Christ Jesus unto good works." Eph. 2:10, can for a moment doubt the creative power of a personal and infinite Being, for he knows that nothing short of creative power could be responsible for the transformation he has experienced in his life.

All the skeptics in the world cannot gainsay such an experience, or deny the Bible's influence upon the lives of men. Evolution boasts no such character-changing power.

Even Charles Darwin was so astonished at the results of Christianity as preached by the missionaries in New Zealand that he wrote in his diary, "The story of the missionary is the wand of the enchanter; we never saw it on this fashion before." How can the evolutionists explain the fact that degraded heathen can be changed almost over-night into Christian men and women if a high moral sense and spiritual nature are the results of a long drawn out evolutionary process?

Because of the Institution of the Sabbath Memorial and Its Continued Observance Throughout History

When God terminated His creative work at the end of creation week, He instituted the Sabbath to be observed by the creatures of His creation as holy time set apart as a memorial of His finished creation (Gen. 2:2, 3; Ex. 20:8-11.) By remembering the Sabbath at the close of each weekly cycle men were thus reminded that the world upon which they lived and the life which they enjoyed were both generated by God in a manner vastly different from the present processes of natural law they beheld about them; and further acknowledged their indebtedness to Him by adoring and worshipping Him as their Creator, by the observance of this ever-repeating reminder and holy time.

That the Sabbath was observed from the prime date of creation, no man fully informed will deny. The very fact that the weekly cycle comes down to us from time immemorial is proof of Sabbath observance, since it alone marked the end of each weekly cycle.

On this point we will let the chronologist, Dimpleby, speak:

"As all the antediluvian dates, and also those during the time of the post-diluvian patriarchs, form into solar cycles, we have uncontrovertible evidence that weeks of seven days were observed from the first seventh day mentioned in Genesis ii. Every man acquainted with scientific chronology knows that there is no solar cycle with-

out weeks, . . . So that he who says the Sabbath is of Hebrew origin is a very ignorant man. . . . Indeed we have indubitable evidence that the seventh day has never ceased to be observed. Great scientific facts show us that the Sabbath was kept 2513 years before the law from Sinai, 1516 by the Jews from thence to the resurrection of Christ in 4029, and 1853 years in the Christian era up to 1883, when these lines were written.

. . . The Sabbath has thus been a Jewish institution for the shortest period!" —*"All Past Time,"* p. 95.

Now on what possible grounds can we account for centuries of Sabbath observance unless we admit the truth of creation? Would men so faithfully observe the seventh day and human records so remarkably record that observance if men knew it was the memorial of something that never was fact?

Again, as both Bible and reason teach us, there can be no true worship without the worship of the Creator, and the very fact that God's first act in the establishing of religious worship was the setting apart of the seventh day as the Sabbath-memorial of creation, and the Sabbath-sign between Him and His people is further evidence that there can be no true Creator worship without remembering to keep holy the Sabbath day.

The Bible's Last Warning Message Calls for a Revival of Creator Worship Implying a Re-Study and Re-Acceptance of the Creation Record By God's True People Everywhere

We would invite the reader's special attention to the dynamic message God proposes to send to the human race ere the return of Christ. It is the initial part of that great three-fold last-day message of Bible prophecy found in Revelation 14:6-12, which we would have you consider in the light of all that has been said on the subject of creation.

This voice sounding amidst the barren wilderness of human speculation and uncertainty is the first angel's message: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The importance of this question is seen by the fact that God has seen fit to issue this universal call to Creator worship as the first of His last three special messages to the world in these last days of human history. Oh that all men everywhere would hearken to this heavenly voice and find in their great Creator, Sustainer, and Saviour the alpha and omega of their joy and peace and hope.

The BOOK of the AGES

By WILLIAM A. SPICER

TO Moses, first, came the call to be the Lord's penman in setting down the narrative of the beginnings of history—creation, the fall of man, the promise of the Deliverer, the destruction of the old world by the Flood, and the early peopling of the earth by the children of Noah. We are told:

"He made known His ways unto Moses, His acts unto the children of Israel." Psalm 103:7.

Thus while other nations—like Egypt and Babylon—were recording fragmentary records of local kings, with myths and disconnected legends, Israel had the only connected and sober narrative of the beginnings of human history ever penned. And through it all were the revelations of the Creator, the living and true God and Saviour, seeking to save men from sin. There was nothing like it in the records of the peoples round about.

Yet with Israel growing up between the great powers of Egypt and Babylon, who were developing their fantastic religious systems, critics have laboured to make it appear that the Old Testament writers borrowed the Scripture system from those dominant world powers.

Professor Rogers suggests that if the small people of Israel was able to imbibe such high spiritual views on religion from Babylonia as some have argued, why did not the larger nations of Phoenicia and Moab and Edom do likewise? He says:

"The religions of Moab and Edom, of Philistia and Phoenicia, were subject to the same play of influences from Babylonia and from Egypt, but nought came of it all—no larger faith developed out of them. In Israel alone ethical monotheism [the pure doctrine of one spiritual God, the Creator] arose, spread its wings, and took its flight over all the world." Robert W. Rogers, *The Religion of Babylonia and Assyria*, page 227.

After Moses, there followed all the prophets who contributed their part to Holy Scripture. The one purpose of God for the salvation of the lost sons of Adam's race appeared ever in these writings through the centuries. Not of men who could do nothing to provide a ransom for the lost, but of God, who could do all things, came the words of truth through the ages:

"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 Peter 1:21.

Many penmen were called to write these counsels, and the writers lived in widely separated ages. But it is one book, this word of Holy Writ. The real Author is one. The book is a continued story of God's dealings with men and of the unfolding from age to age of the plan of salvation. The same Holy Spirit whose words came to Moses in Midian and on the wilderness journey to the border of Canaan, spoke also to the New Testament writers.

In passing, note one interesting feature, a sentence begun in Exodus and finished in a New Testament epistle. Only the Holy Spirit could have so written.

In Exodus it was said of the glory attending the coming down of the Lord on Mount Sinai:

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake." Exodus 19:19.

But it does not tell us what he said. The statement seems left unfinished. Not until fifteen hundred years later were Moses' words written.

In the epistle to the Hebrews, the writer, speaking of the same scene at Sinai, is moved by the Holy Spirit to complete that sentence begun in Exodus:

"And so terrible was the sight, that Moses said, I exceedingly fear and quake." Hebrews 12:21.

Thus through the centuries the Spirit of Inspiration moved many pens to tell the story of the divine plan for the salvation of men.

The writers of this Book were moved by the Holy Spirit. Yet some critics have urged, with much show of scholarship, that these Old Testament writers were influenced by their surroundings and the ideas of their times. Answering this, the late Prof. Robert Dick Wilson, of Princeton, wrote:

"The critics say that they [the prophets] gave utterance to the spirit of the times (the Zeitgeist) and that they were limited by the time and place of their birth. But, if this were the source of their information, how then did it come that not from the oracles of Thebes and Memphis, nor from the temples of Babylon, nor from the sacred precincts of Delphi, nor from the sibyls and augurs of Rome, but from the deserts of Midian [where Moses wrote his book of Genesis], and from the sheepfolds of Tekoa [where the



"YOU CAN'T MAKE ME RELIGIOUS"

TEEN AGE left a comfortable, but prayerless, home for the first time, to attend an academy. He soon discovered that he "didn't like the principal of the thing," because he was required to attend morning and evening worship regularly. To him, it was an unjust use of force, and his independent soul rebelled. Was he not living in a free country?

He marshalled his arguments, and waited on the principal. This religious ruling was depriving him of his religious liberty.

The principal heard him through, patiently. Then he asked, "Did you receive a calendar of this school before you decided to attend?"

"Yes, sir."

"Did you read it through, including the rules?"

"Yes, sir, I did."

"The rules say that all students who attend here are required to observe the worship period. Knowing this requirement, and afterward deciding to come with us, you thereby agreed to obey the rules. We would be very sorry to see you leave us. Don't you like to attend worship?"

"Oh, I like it all right; at least I don't dislike it. But I'm not going to be compelled to be religious, and no one can make me; that's all. Why don't you let students come to worship or not, as they choose?"

"Well, son, this school is for the guidance of immature youth, and we have found it safest and best to establish habits of worship that will be a blessing through your whole life. I suggest that you go back to your room and think this thing through, seeking the help, if you wish, of any teacher in whom you have confidence. Then come back to-morrow evening and give me your decision. We want you to stay; but if you cannot be happy and contented here with our methods of instruction, we will make arrangements for you to return home."

Teen Age had some heavy thoughts during the next twenty-four hours. But he wasn't ready to yield his point; and appeared before the principal again with the gleam of triumph in his eye.

"I have decided to stay here, because I like the students and the teachers," he announced, "and I'm going to attend worship; but I absolutely refuse to come to these worship periods because you say I must."

The principal tried hard to cover his amusement with his delight. He exclaimed, "You're a genius. If you can thus separate the requirement from the attendance, it's all right with us. All we expect is the attendance. In fact, you have struck on the true principle of all liberty. Though we may make you like it, we can't make you do it. You do it of your own accord; and that's liberty."

So the boy and the man, diametrically opposed, both stood by their guns; and both won. Religious liberty is like that.

prophet Amos worked and wrote], and from the dungeons of Zedekiah [where Jeremiah was held], and from the lowly cots of captives on the banks of the Chebar and the Euphrates, came forth those magic words of hope and salvation and glory for a sin-cursed world that have made the desert hearts of all who heard them to rejoice and blossom like the rose in the sunlight of God's favour, in the revivifying atmosphere of His presence? 'God with us!' This is the key to unlock the mysterious chambers of the Old Testament." —*A Scientific Investigation of the Old Testament*, page 208.

Before the modern critics arose there were dark centuries when enemies of the Book sought to destroy it. We are told of a wicked count in old-time Hungary who ordered all the copies of the translated Scriptures in his principality gathered out from homes that possessed any portions of the volume. They were to be burned in the courtyard of his palace.

The day for execution of the order came. The count sat in his chair of state at the entrance to his palace. Before him was the great pile of books. The torch was applied, and the books were blazing fiercely.

A gust of wind swept into the court, and one leaf from the burning pile was caught up and dropped into the count's lap. Turning his eye upon the page, blackened on the curled edges by the heat and smoke, he read the words:

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." 1 Peter 1:24, 25.

Conscience-smitten, the old record says, the count rose from his chair and left the court.

So, through many a battle directed against it, Holy Scripture has endured.

A London journalist, Newman Watts, has given us the following paragraph:

"The French infidel, Voltaire (1694-1778 A.D.), is reported to have made the claim that, 'In one hundred years the Bible will be an extinct book.' Not long ago the library of the Earl of Dudley was auctioned in a London bookstore, and ninety-two volumes of Voltaire's writings, bound in calf, were knocked down for the sum of eight shillings! Almost synchronizing with this transaction was another. The British government paid the Soviet Union the sum of £100,000 [roughly, a half million dollars] for the Codex Sinaiticus, an ancient manuscript of the Bible!"

"The word of the Lord endureth forever."

The MAN WHO PRECEDES

By A. R. OGDEN

THE declaration of Jesus in response to the questioning of the disciples, "Why say the scribes that Elias must first come?" was evidently occasioned by the prophetic utterance, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi 4:5.

Elijah lived in a time of outstanding wickedness, lawlessness and idolatry. And these same conditions, though perhaps clothed in a more enticing garb, fill the earth in this our day. One modern writer has appropriately said, "Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions, is little better than Baal, the sun god of Phoenicia."—*Great Controversy*, page 659.

What was the real issue in Elijah's day? As a Prophet of God in what particular was Elijah a restorer? The Lord told Elijah to "go and show thyself unto Ahab." There was a great drouth in the land, and consequently a great famine. Elijah obeyed the command of God to shew himself unto Ahab. He met Obadiah in the way and told him to go and tell Ahab that, "Elijah is here." This was repeated, "Elijah is here." On this announcement by Obadiah, Ahab went to meet God's servant Elijah. When Ahab saw Elijah he asked him the question, "Art thou he that troubleth Israel?" 1 Kings 18:17. Without hesitation, and in a ringing voice, God's prophet answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:18.

The issue was clear cut. There was no dodging the question at stake. It was whether God and His commandments were to be followed, or Baal and his idolatrous worship. Without dread or fear Elijah takes his position and stands out clearly and definitely in defense of God and His Holy Law. He brings the issue clearly to the front! He appeals to the people! And Elijah

CHRIST

came unto all the people, and said, "How long halt ye between two opinions?" (margin—"thoughts") and that, as if in trumpet tones, appeals to the great assembly, "If the Lord be God, follow Him; but if Baal, then follow him!" The issue is clear cut—the die is cast. The people must decide and declare whether they are standing with and for God or for Baal. There can be no compromise! Truth, the eternal truth, and the law of the Most High is challenged. Each individual must declare himself. Elijah on Mount Carmel stands as the messenger of God.

"And Elijah said unto all the people, come near unto me . . . and he repaired the altar of the Lord that was broken down." A crisis hour had come to Israel. There could no longer be any compromise; no half-hearted service could longer be tolerated. A decision had to be reached. "How long halt ye between two opinions?" Thus Elijah apparently for the moment must stand alone. He appeals to the people in no uncertain manner. Each must make his decision whether to stand for God, and His law, or for Baal, the false and idolatrous worship of the world. Truth could not compromise with error. The decision must be for God or with Baal! Elijah was the reformer, the restorer of the right paths. Standing so stiffly, staunchly, and unflinchingly there on the mountain alone as God's representative was Elijah—a prophet of heaven in his day. Elijah is chosen as the symbol—the representative for truth and righteousness both in Christ's day and finally in the end of the world as evidenced in the text, Malachi 4:5, to prepare the way for Christ's second coming.

Thus Christ could refer to the work of John, who became the "voice" as of Elijah to herald the first advent message. He stood for God's truth.

When John was questioned as to whether he was the "Christ" or "Elias," (Elijah), his simple response was "I am the voice." Yes, John was in his day as Elijah in his time the representative, the "Voice" of God—the voice crying in the wilderness saying, "Prepare ye the way of the Lord, make his paths straight." Matthew 3:3. The person was John—the message was the Elijah message, "How long halt ye?"

And as in the days of the first advent, John was the reformer—the "restorer" of the ways of the Lord, so in this our time, in these "latter days," God has an Elijah message. Its great foundation truth is the same eternal law for which Elijah on Mount Carmel stood in defense, and to which he called the people to obedience. That message for the last days is symbolized under the cry of three angels flying in the midst of heaven with God's last warning for the world. (Rev. 14:6-16.) As a result of the Elijah message for this our day there will be developed and promulgated the "everlasting gospel" which is to be preached unto them that dwell on the earth, and to every nation, and kindred and tongue and people. (Rev. 14:6.) The last great judgment hour message is to prepare a people from all the nations of earth to stand at Jesus' coming. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. God's law is the basis of this last reformation even as it was in Elijah's day.

So to-day—in our own time, even as in Elijah's day, the test of allegiance to God is to be in obedience to the "commandments of God." Of this reform we glean a striking and significant paragraph, viz.: "No error accepted by

the Christian world strikes more boldly against the authority of heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon man. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and earth has no law to govern the beings He has made?"—G.C., page 659.

Yes, the great Elijah message of this our day, not in the person of Elijah, but in the spirit and power of Elijah, is to call men and women back to their allegiance to God—His worship and obedience to His divine and eternal law. As John in the days of the first advent of Christ personified the work of Elijah—so in these last days the same work of Elijah is personified, not by the prophet Elijah, but through heaven's chosen message, the great "everlasting gospel" proclamation for the last days.

And of us as of the true people of God in Elijah's day may we respond with hearts of love and loyalty, and obedience to God's commandments—and thus be the embodiment of the spirit and power of the message of Elijah in this our day.



THE RADIANT HEALTH OF YOUTH

"I'M NOT interested in your paper," wrote one young subscriber to our health magazine, "it tells me how to get health; I have it." We answered that our articles would help him to keep the health he had, for he was in danger of losing it. But he wasn't impressed.

That is the way of youth. And, within reason, we would not have it otherwise. Youth has what it has very much by virtue of confidence in its possession. There is something about the carefree jauntiness, the gay imperturbability, of the young that insures well-being. For worry makes ill, and kills.

Years ago I came on two youths sliding on bob-sleds down a curving, rocky, dangerous hill. The risks invited adventure. How exhilarating the narrow escapes from injury and death! Anything for tingling thrills. As they plunged down they sang,

"More work for the undertaker;
More work for the coffin maker."

Well, in a few months the undertaker and the coffin maker did their work for one of the boys (though he died of a lingering dis-

ease in bed and not violently on a rocky hill-side), and the other is well and alive to-day after many harrowing experiences in home and foreign lands.

But youth can, and often does, go too far in defying the doctor and the mortician. As in a great building, much of the foundation laid for health or disease is invisible. And the foundations are laid in youth. Youngsters flout the laws of health to a degree that would put middle and old age to bed in misery, and they seem to "get away with it." But it is only a seeming.

Young flesh and nerves have a remarkable capacity for recovery from strain, for making good from deficiencies, for staging a come-back. But the tremendous effort that is made by nature to excuse the law-breaker and save him from just punishment for the time being, saps his store of vitality, and its ability to do as well by him in later years when come-backs are life itself.

Now, youth, all together, sing,
More health for the middle-ager;
More strength to the come-back stager.

SEND THE EDITOR YOUR QUESTIONS ON HOW TO BE WELL

Chins OUT

and

Chins UP

THIS current and extremely bothersome war was started because some men and some nations stuck their chins out. We call it pugnacity in men, and aggressiveness in nations, except when we use stronger expressions.

Sad to say, this world has recourse to militarism as the accepted method of retaining and gaining rights and power. There is a better way; but it must be accepted and practiced in the mass to be successful.

War is here; and it is a hard and bloody reality that must be dealt with by every man, woman, and child on earth. There can be no neutrals, at least as far as individuals are concerned. This international catastrophe has knocked everyone off the fence.

Whatever our relationship to this besom of horror that seems to be sweeping civilization from its course, we can hold steady. However eager and anxious we are to win, we had better not stick our chins out. In order to win, we do not have to be "spoiling for a fight."

Besides our own, we will have to adopt and adapt some of the enemy's military methods, but not his moral methods. There will always be a difference of opinion as to moral rightness, but the Christian need not be uncertain, with the law of God and the teachings of Jesus as his guide.

After all, the best and triumphant fighters are those who have fighting thrust upon them. They don't start fights, but they can finish them. We are all in a fighting world—and all handle weapons of sorts. Even the man of God is admonished to put on the armour and take the sword—of the Spirit.

Rather than chins out, chins up are needed now, courage to see this war through with nobility of purpose and purity of motive. We cannot know when this tragic strife will end. It may not culminate till all wars are forever ended; but we are assured by Him who "maketh wars to cease" that international wars and every other kind of war will cease, and that right early.

We can be brave when our bravery accomplishes a good and satisfying end. It is hopelessness that kills courage and drags at fortitude. We cannot see the way through, but we can hope it through. But such hope must spring from more than desire and wishful sentiment. It blooms from the seed of divine forecast. A protruding chin invites war. A lifted chin invites peace. Peace may be a longer time in coming; but that is because it is akin to patience. It takes more courage to be patient and wait than it does to be hasty and act.

So, *chins up* is the good word. And eyes up, too. Eyes up to Him who is able to keep us from falling into discouragement in the thick of battle. Mayhap sacrifices will be greater than ever, and tears will fall faster; but we "have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul."

