

Signes of the Times



"I DO" IS

MEET THE AUTHOR



Mr. Rudy spent the years 1925-1941 in Europe and the Near East, serving as gospel minister, also holding various executive offices. He resided in Prague, Warsaw, London, Berlin, Riga, Athens, Cairo and other Old World centres. He has travelled and lectured in nearly all European countries. Mr. Rudy now resides in Canada.

THE END of World War II punctuated a thirty years' world-wide struggle over the soul of man. It did not mark the end of the fight, however. We have no way of knowing how many more rounds will yet be required by the great powers of the world before the final decision is reached. Thus far the war has been horribly devastating and terrifying. If Hiroshima and Nagasaki are samples of the next round in world conflagration, then the future is dismal indeed. If the atomic bomb is to World War II what the armoured tank was to the Great War, the world hasn't yet received an adequate conception of total war.

Only now are we beginning to measure the far-reaching effect of the first World War. It was a quarter of a century after Versailles before the meaning of 1914-1918 could register upon man's stunned faculties. But with this registration has come another series of crushing shocks which will require additional time in which to impress itself upon the minds and hearts of men.

Citizens of the North American continent and Western European countries didn't get the full significance of what had taken place in Central and Eastern Europe during the first World War. They still felt secure behind their traditional institutions: democratic governments, churches, and centres of learning. But east of Konigsberg, Breslau and Prague the people had undergone a complete revolution. Life had taken on a strangely different meaning. Communism had taken deep root and needed only time to develop into full bloom.

This fundamental change was recognized most keenly by men in their late twenties and early thirties. War veterans and college students particularly belonged to this group. This was revealed to me in a personal visit with a former Austrian subject who attended my seminary lectures in the city of Prague, Czechoslovakia, in 1925. He was an army officer only recently returned from service for his country. Post-war revolutions were still smouldering throughout Europe. Monetary inflation was barely curbed. Unemployment was the order of the day.

This young man, then thirty-three years old, was attempting to find his place in life. His father, a well-to-do man before the war, had lost everything, and was now dependent upon his only son for support. The young

tion had seemed to meet with disaster.

One evening my wife, our little three-year-old girl and I met him and his wife in a beautiful lane of walnut trees. The moon was full and bright and the sky sparkled with brilliant stars. Our conversation soon shifted from the beauties of nature to the hidden, unintelligible feelings of the heart. In the midst of the visit, this young man suddenly threw back his head, and smiting his breast with both hands, cried out: "O my God, where is my youth? What is stirring in my breast? Is there a future left for me and my family?" Tears filled his eyes. Then after a brief pause, he added, "If we only could leave this part of the world and go to America, we might escape the terrible fate that awaits us in only a few years from to-night."

Here was a typical cry of despair. Such cries were often heard all over Central and Eastern Europe until the Nazi terror came and broke the awful tension.

It was in this soil of hopeless despair that Communism, Fascism, and finally Naziism grew and flourished. Poverty, disease, mental and physical suffering, reigned in Eastern Europe, while the West, particularly North America, was joyously rolling along in luxury and wealth. Religious and cultural institutions grew spiritually and morally anaemic. There was little understanding of what was actually

MAN HIMSELF

man had completed his university studies, married a fine lady, and hoped to face life bravely. But something had happened in his life. The cultural roots of past tradition had become severed from their native soil. The present had become confused and too fast-moving for him to comprehend. His every good inten-

happening around the world. A few brave souls ventured a diagnosis of the situation only to discover themselves labelled "prophets of doom."

At this time one of the greatest students of contemporary history, Oswald Spengler, published his monumental work "Der Untergang des Abendlandes" (The Decline of the



WIB PHOTO

The marching men of World Wars I and II have been disillusioned. Many have discovered there is no peace except as the individual obtains the abiding peace of Christ within his own heart.

West). He was laughed to scorn by the Utopianists of the 1920's. About ten years later (1933) when the Nazis had already taken over the

multiplied, taking the place of manual labour. Machines meant wealth, and wealth meant power. Money was invested in the purchase of more ma-

amusements, licence, even peace. War itself was outlawed by the nations as an instrument of international policy.

But man had failed to consider one thing: a true knowledge of himself and of his relationship to his fellow creatures and to God. The forces of evil were at work in human hearts striving for the mastery of the world. Lying, deception, brutality, disregard for human rights, hatred of every moral standard and precept, headed up in open hostilities to become known as World War II. For six years the holocaust lasted. In Europe there were 2,075 days of fighting; between the United States and Japan, 1,346 days; between China and Japan, 2,946 days, leaving a total of 22,060,000 military and civilian dead, and 34,400,000 wounded, besides countless millions left homeless and destitute.

As the smoke cleared away, the ruins of smouldering cities and millions of wandering skeletons with all their toll of moral and spiritual suffering came into closer perspective. The spectacle startled the spirit of man. The beastliness of the unregenerated human heart is coming into full view. What is more, the disintegration of civilization and culture has not abated, despite the cessation of open hostilities. Power is being matched with power. Weapons of destruction far more devastating

DISCOVERERS

By H. L. Rudy

reins of government in Germany, he published his "Yahre der Entscheidung" (Years of Decision), in which he foresaw a second world war. The Nazis immediately banned Spengler's writings in Germany, the same as they had done with other similar publications. So voice after voice was silenced. More than half of the world dreamed on, giving evil minds free rein, only to wake up in a fools' paradise when it was too late to save the situation.

In the meantime industry and technology seemed to offer to man the clue to success and happiness. Money began to flow freely, machines were

chines to give man more power and more leisure. Man said in his heart: "Soul, . . . take thine ease." He had need of nothing. He believed he was master of the situation around him, and if more power was needed he could get that too.

What a heyday for dictators! The world had never before offered such opportunities to acquire power. With the moral roots of the past dried up, man had little or no power of resistance against the totalitarian wave that was sweeping Europe and large areas of the East and Far East. For the moment the world seemed to offer everything: luxuries, comforts,

than the atomic bomb are conceived, with no peace in sight.

Man, who strode out into his world so confidently in the nineteenth century, finds himself the victim of his own creation in the twentieth. Instead of living in a paradise, in peace and tranquility, he is face to face with the weapons of his own self-destruction.

This situation raises the centuries-old question asked by the ancient poet David, "What is man?" Standing alone amidst the hills of Judea one night, looking up into the beautifully lighted sky, beholding the beauty and majesty of the heavens; the musical harmony of the universe; his eye passing from the distant stars to the bright clear moon that governed the days and years of Jewish life; seeing within closer range the hilltops silhouetted against the sky; feeling the peace and soft atmosphere of the earth, man's home, he suddenly realized that amidst all the glory, peace and majesty of nature, man was his own most vexing problem. He remembered his own blood-stained career, the heartache, suffering and death so often witnessed and caused by himself. He caught a new glimpse of man's true nature reflected by the beauty and perfection of the world once given to man as a home to enjoy. Then he gave poetic expression to his own discovery of himself:

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Psalm 8:3-5.

The discovery of the beast in modern man is frightening. Left to himself and his deadly weapons, man would soon end his record on this planet.

But God has not designed man to end his existence in total self-destruction. The God who created the universe and man upon the earth has a better solution to the problem that threatens human existence. Man, therefore, who only so recently considered himself capable of working out his own salvation, has discovered the real god of his devotion—self—only to find that he is doomed to sudden extinction, and that there remains only one other course open if he wishes to escape the fate of this evil world. He must look up into the eyes of God, see himself in the light of divine revelation, and then yield to the course of life set before him by his Creator.

WATCH YOUR FOOD

IT IS rather striking to note that in Canada in 1945, according to the Dominion Bureau of Statistics, there were 101 deaths from typhoid fever and 2,010 from diarrhoea and enteritis. The figures are even more impressive when considered over a five-year period. As a result of typhoid fever alone there were 884 deaths. We all know that one of the principal causes of the spread of typhoid, and the same applies to enteric diseases in general, is contaminated milk and water supplies. While being the best food for us, milk is also the best food for such bacteria as those which may produce tuberculosis, typhoid, dysentery, scarlet fever, septic sore throat, diphtheria, and undulant fever. The Health League of Canada in their bulletin of February 1947 argues that as far as milk is concerned there is only one way to prevent these—to kill all these organisms—and that is pasteurization. Pasteurization does not in any way impair the nutritional value or digestibility of milk. In Ontario in the three years immediately prior to compulsory pasteurization enactments there were 259 cases of typhoid fever with 38 deaths. After pasteurization legislation had been enacted the number of cases dropped to 76 with only 9 deaths.

Milk and water are not alone the source of danger from the standpoint of typhoid fever. At hand is a warning from Dr. J. A. Taylor regarding the eating of oysters from unregistered beds in the Nanaimo area. He states that oysters found in Nanaimo harbour and Chase River districts are contaminated from sewage outlets and are not fit for human consumption. The statement of December 30, 1946 revealed the fact that a local 15-year-old boy was just recovering from typhoid fever, while several months prior a

woman from the Prairies had died from this infection.

In this connection it would be well to quote from Dr. C. E. Dolman of the University of British Columbia, writing in the *Canadian Public Health Journal* of August, 1941:

"If proper sewage disposal, and safe water and milk supplies were available to all, and if we all washed our hands thoroughly before preparing or partaking of food, we would neither give nor get typhoid or paratyphoid fevers, or dysentery. If we never spat, shouted nor openly coughed or sneezed in crowded and ill-ventilated indoor places, we would rarely give or get pulmonary tuberculosis, pneumonia, influenza, the common cold, or any other of that large group of droplet-borne infections. If we always drank pasteurized milk, we would avoid undulant fever. If men never consorted with prostitutes, our chances of acquiring or conveying syphilis and gonorrhoea would be very much reduced. If no Moslem pilgrimaged to Mecca, cholera would stay in the Ganges Valley; and if no Hindu ever washed himself in that holy river, cholera would begin to vanish from Bengal. Finally, if the world desisted from wars, there would be no threats of pandemic typhus fever, influenza, and other plagues, and no recurrences of venereal diseases, tuberculosis, or gross nutritional deficiencies." Doctor Dolman would add leptospirosis, brucellosis (undulant fever), tularaemia and poliomyelitis to cholera, typhoid and paratyphoid fevers, and dysenteries on the list of infections which may be water-borne. He states, "It seems strange that all these hazards should be so unconcernedly accepted by certain communities in a land where water is served to drink at almost every meal, where

By

W. H. Roberts, M.D.

uncooked salads are apt to accompany even hot dishes, and where raw sea foods are by some much esteemed." Doctor Dolman was particularly grieved when recently the Vancouver City Council saw fit to end chlorination of its water supplies.

The importance of proper sewage and garbage disposal is brought to view in connection with a small outbreak of typhoid fever occurring in Vancouver, a few years ago, which was finally traced to crabs caught in False Creek, described as "a salt water inlet almost traversing the city, whose euphonious name and picturesque appearance give no clue to its deplorable bacteriological content." Here crab fishermen had been permitted to let down their pots, on condition that any catch was to be boiled on board the boats. The fishermen obeyed this regulation; but the law did not forbid them to wash the boiled crabs or the utensils afterwards in the waters from which they had been taken. The Creek had been contaminated by sewage from a large nearby hospital and by shack dwellers on its banks. Nineteen cases of typhoid fever occurred as a result, with three fatalities.

Common food infections usually are traceable to Salmonella infections. Animal reservoirs include rats, mice, horses, cows, sheep, pigs, goats, dogs and cats, turkeys, ducks and chickens. The first two mentioned are of course not too particular in their habits as they clamber over accessible foodstuffs. The symptoms usually complained of appear after an interval of 12-36 hours, and include vomiting, diarrhoea, abdominal pain, accompanied by fever and prostration. The abdominal pain and diarrhoea may be severe, but the illness is typically over in a few days, although sometimes of longer duration. The average mortality rate is one-half per cent.



Even though the blight of sin rests upon the earth, it still yields an abundance of food for every creature. The 20th century increase of knowledge has brought us the means by which it may be preserved.

Staphylococci, the germs that cause pimples and boils, being universally present may contaminate foodstuffs. Pasteurization markedly reduces this particular hazard as far as milk is concerned. Apart from pasteurization proper refrigeration is recommended, also the rebaking of chocolate eclairs, and other pastries containing custard or cream fillings. These foods are likely to be exposed to warm room temperatures after manufacture. These measures, of course, cannot be effective against enterotoxins already elaborated in some ingredient prior to its incorporation in the final foodstuff. The symptoms of staphylococcal food poisoning which come on after an interval of as little as one to four hours has broken up many a banquet.

Staphylococci are present in room

air, on healthy human skin and mucous membranes, thus making prevention of contamination of foodstuffs difficult. Doctor Dolman suggests: "Speculation as to the possibility of altogether eliminating such contamination soon exhausts itself in devising obviously impractical measures. For not only would food handlers have to be always well scrubbed, and their hands free from pimples and abrasions, but they should also be certified not to carry enterotoxigenic staphylococci in their nose and throat. Moreover they should always wear freshly-laundered caps and gowns, their utensils should be thoroughly scalded before and after use, their kitchens should be fly-proofed, and the air filtered or sterilized. Thus installed in their operating theatres, these ideal food handlers

would provide further touches of security for the proceedings by using aseptic technique. There would be no rubbing of eyes, scratching of hair, or fingering of nose; and the food would not be coughed or sneezed into, sweated upon, talked at, or wept over. A visit to the kitchen of almost any contemporary eating-place will reveal what counsels of perfection such proposals represent." There is still prevalent the idea that foods are safe until signs of spoilage appear. However, enormous numbers of staphylococci may be present in a food without changing its appearance, odour, or flavour. Rigorous confinement to the refrigerator should apply not only to all "perishable foodstuffs" but also to such commodities as ham and cheese. Ham is frequently involved in staphylococcus food poisoning outbreaks not only because it is often and carelessly handled but because curing and tenderizing may have been unsatisfactory. The only known fatality from staphylococcal food poisoning occurred in Ottawa. A man ate the remains of a ham which had been kept for four days in a drawer at a rooming house.

As stated above, symptoms of poisoning occur after one to four hours beginning with a period of nausea which may last from only a few minutes up to nearly an hour. Sudden vomiting then occurs. There may be several bouts ensuing over the next few hours associated with abdominal cramps and marked diarrhoea. The pulse is rapid and in severe cases may become thready, the temperature is often raised, and the patient may be collapsed and apprehensive. After three to five hours improvement sets in, colour returns, and pulse becomes stronger. Mild symptoms may persist for a day or two longer.

One ham which had been responsible for an outbreak was examined at the Provincial Laboratories with the following report: "A portion of ham taken from just beneath the surface gave a count of two hundred million staphylococci per gram. A sample taken about six centimetres below the surface gave a count of one hundred seventy-five thousand staphylococci per gram. The question arises, "Why eat ham?"

Mention should also be made of botulism as reported in the *Canadian Public Health Journal* of January, 1947 by Dr. C. E. Dolman and Donna E. Kerr of the University of British Columbia. They reported that there have been a total heretofore of three outbreaks affecting thirty-one persons, with sixteen deaths. During a corresponding period from 1899 to 1945 there were in the United States 438 out-

breaks, involving 1,179 cases and 772 deaths. In 1919 near Dawson City, Yukon, there was a large outbreak affecting twenty-three persons, with twelve deaths. Commercially canned beets were the probable source. In 1933 there was a small outbreak near Zurich, Ontario, involving three persons, one of whom died. Home-canned tomatoes were apparently responsible. Finally in 1940 five Indians fell ill after eating uncooked salmon eggs kept for several days in a moose bladder. Three of them died. The last recorded outbreak resulted in three fatal cases of botulism at Nanaimo, B. C., in 1944 following consumption of home-canned salmon. On September 1, 1944 an unemployed man brought up from the basement two tins of salmon which had been canned at home one year previously. The ends of both tins were bulging. The first tin was discarded because, when punctured, much foul-smelling gas blew off. The other tin was then opened, its somewhat less evil-smelling contents were emptied into a dish, tomato ketchup was poured on, and lettuce added. The wife added more condiments to the fish, after which the man, his wife and a son partook of the fish. The girl refused to eat any, and sat at the other end of the table to avoid the smell. The next morning at 8 a. m., the daughter found the others unable to get out of bed, and complaining of vomiting, but no diarrhoea or abdominal pain. There was headache and failing eyesight, and also difficulty in swallowing.

Doctor Dolman in reporting this incident makes this comment: "The recently processed cans were all said to have been 'sterilized' by the man (who had been a cook in the first World War) using a newly purchased pressure cooker of reputable manufacture, but of presumably unfamiliar mechanism. The wife was experienced in canning but was employed away from home at the time of the canning." Furthermore, "The man displayed a remarkable ignorance of the basic principles involved in home-canning, against which the availability of a pressure cooker afforded no protection. These fatalities illustrate dramatically enough the extent to which simple motives and traits such as economy, obstinacy and undue solicitude for the pride of others in their small accomplishments, may together overcome both common sense and the elementary human impulse of revulsion against putrefying foods." As a rule it is unsafe to even taste home-canned meats and vegetables until they have been brought to the boiling temperature which effectually destroys the botulinus toxin.

By

Greg C. Robinson

About

ARMAGEDDON

THE following questions are often asked, "What is the battle of Armageddon? When and where will it be fought? And, Was the last war Armageddon?" No, the last war was not it. But it is coming, and it appears to be near.

The term "Armageddon" is found in Revelation 16:16. This is a literal conflict in which the nations of the earth are involved, and in which, also, God has a part.

This battle occurs during the time of the outpouring of the seven last plagues (see Revelation 15 and 16). These plagues, or judgments of God, are the last that God will visit upon the people of this present world. In them is filled up the wrath of God upon sin and unrepentant sinners.

God's judgments are now mixed with mercy, but these last judgments will be unmingled with mercy. (James 2:13; Revelation 14:10; 16:19.) Therefore it must be that the time of mercy has passed when the battle of Armageddon occurs. The time is passed when God will forgive sin and sinners.

From Revelation 16:13,14, we understand that the nations are gathered to the battle of Armageddon by the spirits of devils. Consequently, we would ex-



In the light of the closing developments of World War II, the above methods of warfare seem quite antiquated. What the future holds, only the Word of God can safely predict.

ARMAGEDDON

pect that those gathered there would be under the inspiration and leadership of the devils.

In this last battle of Armageddon the nations of unrepentant men are arrayed not only against each other, but against God. They blaspheme the name of God in open rebellion against His judgments upon them. This conflict continues throughout the sixth plague and ends with the seventh plague, which is God's part in this last struggle.

The plagues are God's last judgment upon unrepentant mankind and fall not only upon the armies of the nations but also upon the nations themselves. This is evidenced by the statement in Revelation 16:19: "And the cities of the nations fell." From this we would understand that God's part in Armageddon is world-wide in effect. (See also verses 20 and 21.)

This battle of Armageddon, being the last conflict of this present world, immediately precedes the coming of Christ in the heavens.

Revelation 11:18 declares that "the nations were angry,"—when they reach this place God pours out His wrath upon them. This would indicate that the anger of the nations and God's

wrath are closely related. The wrath of God is followed by the giving of the rewards to the saints. From Revelation 22:12, we understand that both saints and sinners receive their reward at the time of Christ's coming. We understand also that Armageddon is primarily a conflict between God and unrepentant humanity, and will end when the Lord comes.

Where will the battle of Armageddon be fought?

The word "Armageddon," freely translated, means the hill or mountain, the city, or the vicinity of, Megiddo. (*Smith's Bible Dictionary*.) Smith presents it as Mount Megiddo, located on the south border of the plain of Esdraelon. In Zechariah 12:11, this plain is called "the valley of Megiddon," and receives its name from the city and the mountain of Megiddo.

This valley, or plain of Esdraelon, extends from the Mediterranean to the Jordan River across central Palestine. It lies between the ranges of Carmel and Samaria on the south and those of Galilee on the north. It is divided into two areas. The eastern portion is the plain, or "valley of Jezreel." The western portion was known as the plain of Accho, and derives its

name from the ancient city of Accho on the Mediterranean coast, about thirty miles south of Tyre. It was later named Ptolemais, (Acts 21:7), and still later, St. Jean d'Acre.

Jezreel is on the eastern end of the plain of Esdraelon, or the valley of Jezreel, and Mount Tabor is on the northeastern corner of the plain. (See Bible maps of Palestine.)

There are other prophecies concerning the events of the last days which we cannot consider here. Some of these are in process of fulfilment at the present time, while a very few are yet ahead. In Luke 21: 28, 31, Jesus tells us that when we see the prophecies concerning the end of this present world being fulfilled all around us, we may know that we are near the end and our redemption is at hand.

He says further, in verse 34, that as we see these prophecies come to pass we are to take warning—we are to see to it that we do not become entangled in worldly things. We are not to make the mistake that was made before the flood—our hearts must not be "overcharged with surfeiting, and drunkenness, and cares of this life," that Armageddon come upon us unawares.

This is the time to make our calling and election sure,—to clear up the King's highway and get rid of all sin. Soon the fiat of Revelation 22:11 will go forth from the throne of God. Then the time of repentance and forgiveness of sins will be passed forever.

Dear reader, where will you stand in that day? Are you making your calling and election sure? Remember "to-day is the day of salvation." "Now is the accepted time."



H. ARMSTRONG ROBERTS

The first drink is the first step toward becoming the despised town drunkard.

A LITTLE over a century ago a great spiritual awakening began in America which gave birth to the temperance movement. Leonard, in his *History of Oberlin*, referring to "these periods of refreshing," tells us they first made their appearance in 1798 to 1803. He says, "Temperance agitation had its beginning in this period. The sin and woe resulting from the use of strong drink were felt as never before, because hearts and consciences had been aroused and made sensitive by the Spirit of God." —Page 67.

This marked the beginning of the great temperance wave which swept over the entire civilized world. The first temperance society was organized in the year 1824. This organization permitted its members to use wine, beer, and cider. Only "ardent spirits" were prohibited.

About this time, in 1827, Captain Joseph Bates, a converted sea captain,

Woman's Secret Weapon

with twelve others, organized what was known as "The Fairhaven Temperance Society." Wine, beer, and cider were at first permitted as beverages.

One of the members of the society was reported to have been intoxicated, but he denied having violated his pledge, and declared he had taken nothing stronger than cider. His wife said she "would a great deal rather he would drink brandy, for when he got drunk on cider, he was as ugly again."

The society now saw the necessity of amending its constitution by striking out "ardent spirits" and inserting in its place "all intoxicating drinks." This included cider, wine, and beer. This gave the members of the organization the name of "teetotalers." This was in reality, as far as I know, the first *teetotal* temperance society ever organized. Other organizations of a similar character soon followed, and as a result, by the year 1831, or in a short space of four years, over three thousand teetotal temperance societies were organized, with a membership of about 300,000.

Out of these developed the *crusade movement*. Doctor Lewis was the prime mover in this. The experience through which he had passed fitted him for the work which he so successfully carried forward. Speaking of his childhood days, he said: "There was trouble at our house when I was a small boy. My father had forgotten everything but drink." As a result, his mother, he said, "was the victim of abuse and violence. Often she would cry in the presence of her children, and sometimes, when she could bear it no longer, she would drag her weary limbs up into the garret. We knew what she went up there for, and sometimes we could hear her say, 'O God, help me, help me! O Lord, how long, how long?' Then she would keep very still for a while. When she came down to us again, her cheeks were wet, but her face shone like an angel's. She taught us to pray. To-day,

more than forty years after those darkest times, I believe in my heart that a woman's prayer is the most powerful agency on earth." Confidence in his mother's prayers led him to appeal to women to combine and unite their prayers in closing up the saloons.

Speaking at Hillsboro, Ohio, he related how his mother and several of her Christian friends united in prayer for the liquor sellers of his native town until they gave up their business. Turning to his audience he said: "Ladies, you might do the same thing in Hillsboro if you had the same faith." As a result about seventy of the women banded together and entered upon the task before them, calling at drugstores, saloons, and hotels, until by continuous visitations, with persuasion, prayer, song, and Scripture reading, "the drinking places of the town were reduced from thirteen to one drugstore, one hotel, and two saloons."

The movement spread to other towns and villages. "In fifty days it drove the liquor traffic out of 250 towns and villages, increasing by one hundred per cent the attendance at church and decreasing that at criminal courts in almost like proportion." We are informed that "hundreds of dram shops were closed, countless barrels of alcoholic drinks gurgled into the gutters, as church bells pealed forth the people's joy."

The women of America, through prayer, succeeded in ridding America of the saloon. If they will preserve the Christ spirit in which the temperance movement had its inception, and continue to depend upon prayer as their mightiest weapon, they may again close the saloons, and rid the country of many another social peril.

Some years ago Mrs. Kathleen Norris, the popular author, speaking in favour of law enforcement at San Francisco, said: "In its defence I ask womankind to use the strongest weapon, one which the Wets never use,—*prayer*." This, though the mightiest of all weapons, we are in danger of ignoring as we come to depend more and more upon organization and political influence in the accomplishing of our ends.

By D. H. Kress, M.D.

CHRIST WAS THERE

EARTH'S earliest days—Is the record of the Scriptures in the book of Genesis reliable? Do I really believe that Moses wrote the exact truth in regard to creation and the flood?

As I questioned thus one summer afternoon, I saw in imagination a radiant angel messenger entering at the door of my room.

"O man, greatly beloved," he said, standing before me, "I am come to give thee knowledge and understanding. Believest thou that our Lord Jesus Christ, who is also called 'the Word of God,' was present when the world was created?"

"Yes, O angel," I replied slowly. "He must have been there, for the apostle John declared that 'all things were made by Him; and without Him was not anything made that was made.' John 1:3. And the apostle Paul declared that 'by Him were all things created, that are in heaven, and that are in earth.'" Colossians 1:16.

"True, O man," he replied kindly. "So thou also believest that Christ actually witnessed all the steps in the creation, and all the changes made by the overwhelming might of the world-transforming flood? And all the deeds of men since that time? Was Christ an eyewitness?"

I thought for a moment and then said: "Yes, He must have seen all. He was a living eyewitness."

"Thou art right. Christ was the faithful and true Witness then, as He is now," responded the angel. "And in His love for mankind He revealed those things which He saw to His servants the prophets, the 'mouthpieces of God,' so that they might proclaim them and write them to the people. This He commanded them to do." (2 Timothy 3:15, 16; 1 Peter 1:11.)

By

Arthur
Warren



The Bible reveals the Christ of Calvary as an eyewitness to creation.

"Tell me, O angel," I asked, "Was Moses one of these prophets, chosen by the Lord Christ? Is this book of Genesis inspired by Christ, the faithful Witness? Did Moses receive this story of the creation and this story of the flood from the Lord Christ?"

"Yes," said the angel. "Moses received this knowledge from Christ the Eyewitness. He was one of the greatest of prophets, for the Scripture says of him: 'There arose not a prophet . . . like unto Moses, whom the Lord knew face to face.' (Deuteronomy 34:10.) He wrote under the guidance of the Spirit of Christ. The Lord Christ declared of his writings: 'If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.' (Luke 16:31.) So marvellous are his writings!"

"Angel," I said, "Then the book of Genesis is Christ's own revelation of earth's earliest days."

"Yes," replied the messenger of God. "And when our Lord was on earth, He quoted His own revelation when He referred to Moses' 'Story of Cain and Abel,' his 'Life of Abraham,' his 'Story of the Flood.' And also his 'Story of Sodom and Gomorrah.'" (See

Matthew 23:35; John 8:39, 40; Matthew 24:38; Luke 18:29, 30.) Our Lord had witnessed these great events: He had inspired Moses to recount these narratives to the people. He knew they were the truth.

"Remember that!" he went on. "These stories are absolutely true. Christ declared that 'the Scripture cannot be broken.' (John 10:35.) So believe not those who reject this word of Christ, who cover fables with a show of much learning, or with dramatic broadcasts. Examine thou carefully God's great book of nature. What God wrote on the rocks is the same thing He tells through Moses. Examine the fossils well; notice the strangely varying strata, the rocks and stones, the mountains and river gorges. Interpret all nature's displays by God's book of revelation, the Sacred Scriptures. Thou shalt find that this Bible makes the great problems of geology amazingly simple. Thou shalt find: 'Through faith we understand.'" Hebrews 11:3.

He turned to the door and raised his hand as if in benediction. "Farewell! May God be with thee!" he said.

And he was gone!



H. ARMSTRONG ROBERTS

"He is despised and rejected of men; a Man of sorrows, and acquainted with grief." Isaiah 53:3.

IN A famous European art gallery there stands a statue of a mother holding in her arms the lifeless form of her little son. Lines of grief in the mother's face reflect the sorrow that grips her heart. By her side stands her husband staring vacantly into space. Beneath the statue a bronze plaque bears the title, "The First Death."

How vividly the sculptor has depicted the universal pain and heartache from which our war-wrecked world suffers to-day! With bewildering suddenness the grim reaper strikes, leaving in his wake broken hearts and broken lives. How many as they stand by the open grave of one who was near and dear to them repeat the eternal question, "Why?"

In lower Manhattan one evening last year, I was waiting for the Staten Island ferry. In the crowd, the man

next to me unburdened a great sorrow that had just come to him.

"My son is in the air force over in the South Pacific," he told me. "Yesterday was his mother's birthday and he sent her a cable wishing her a happy birthday."

The man's voice choked with emotion for a moment, and then he added, "Poor boy, he didn't know that his mother passed away a few days before he sent the message! I haven't told him yet. It wouldn't do any good and it would only make him feel bad."

How full of aching hearts this world of ours is to-day! Many a headline announcing some airplane crash, railway or automobile accident, or other unusual accident, brings heartache and grief to mothers, wives, husbands, relatives and friends of those who will never come back! Into many homes grim tragedy has stalked with its shadow of death.

A father received word that his son—a fine young man, the pride and joy of his life—had suddenly lost his life in a railway accident. In bitterness he challenged his pastor who sought to comfort him—"Tell me, sir, where was God when my son was killed?"

With tender sympathy the man of God replied, "My friend, God was in the same place He was two thousand years ago when His own Son was killed—not accidentally, but as the victim of one of the most terrible crimes of all history!"

Yes, when you and I pass through the rivers of affliction, when our hearts break with grief, let us remember that our heavenly Father saw the life of His Son snuffed out upon the cross of Calvary. If our hearts ache when we lose loved ones, think how He who made the human heart must have felt as He yielded up His only begotten Son upon the cross!

We are assured that God does not willingly bring these sorrows upon us. It is not a pleasure for God to see His children suffer any more than it is a pleasure for you, father or mother, to see your children suffer.

"But though He cause grief, yet will He have compassion according to the multitude of His mercies. For He doth not afflict willingly, nor grieve the children of men." Lamentations 3:32, 33.

Have you felt, my friend, that because God had permitted some great sorrow to enter your home He no longer loved you? Did you feel that He was punishing you for something wrong you had done? If you have felt that way, it was Satan trying to discourage you. Listen to this blessed assurance from the pen of Inspiration: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth." Hebrews 12:5, 6.

The Reverend H. W. Pope tells of an interesting conversation a certain man had with a friend of his. The man was chiding Mr. Pope's friend for being a Christian despite the loss of practically all that he had.

"First you lost your property," the man said. "Next your wife had a long sickness; then a broken knee laid you on your back for six months, and when you got up you had a stiff leg for life. Now how do you account for all this trouble? If God is as good to His people as you say He is, why does He permit these disasters to come upon you?"

"Well," said the man addressed, "I don't know that I can account for these things to your satisfaction, but I think I can to my own. You know I

am a blacksmith. I often pick up a piece of steel, and if I think it will take a temper, I put it into the fire and bring it to a white heat. Next I plunge it into the water and suddenly change the temperature.

"Then I put it into the fire and again into the water. This I repeat several times. Then I lay it on the anvil and hammer it and bend it, and make some useful article which I put into a carriage where it will do good service for twenty-five years. If, however, when I first strike it on the anvil I think it will not take a temper, I throw it into the scrap heap and sell it for a quarter of a cent a pound.

"Now I believe that my heavenly Father has been testing me to see if I will take a temper. He has put me into the fire and into the water; He has laid me on the anvil and hammered me and rasped me. I have tried to bear it just as patiently as I could, and my daily prayer has been, 'Lord, put me into the fire if You will; put me into the water if You think I need it; do anything You please, O Lord,

and burst on the side of the hill where the British troops were encamped. Immediately from the ragged hole which it made in the ground came out a copious stream of clear, cold water. Thus, in a most extraordinary way, the British soldiers, who had great difficulty in getting water, had their needs supplied. So God often turns to our good and our help that which appeared to be for our hurt."
—*The Quiver*.

The wise man declares: "It is better to go to the house of mourning, than to go to the house of feasting. . . . Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." Ecclesiastes 7:2, 3.

"Many of the loveliest songs of peace and trust and hope which God's children sing in this world they have been taught in the hushed and darkened chambers of sorrow. . . . Afflictions, sanctified, soften the asperities of life. They tame the wildness of nature. They temper human ambitions. They burn out the dross of selfishness and

would have it—for it was part of God's answer to her daily prayer that we all might be an unbroken family in the kingdom of heaven.

My high school days were careless, carefree days, filled at times with those thoughtless escapades that furrow the brows of Christian mothers. They were days of worldliness that drew me away from the influence of the church and the home, into the smoke-laden atmosphere of the boxing ring. They were months of patient prayer on the part of a mother who longed to see her son saved in the kingdom of God.

And then the blow fell! There came to me in a small town out on the prairies of Iowa a message that pierced my heart. Fifteen hundred miles away in Florida my mother lay in a coma. She had been calling for me. As soon as it was humanly possible I was at her bedside—but she never regained consciousness. During those days that she lingered I had a chance to think things over—to recall those lessons I had learned at my be-

THE MEANING OF SORROW

only for Christ's sake, don't throw me into the scrap heap."

It is true as Paul the apostle states, "No chastening for the present seemeth to be joyous, but grievous." Hebrews 12:11. But then he goes on to say: "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Dr. J. R. Miller says: "Many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. . . . Many a cold, icy nature is made warm and tender by the grief that crushes it."—*Week-Day Religion*, pp. 91, 93.

And it is true that while trial and sorrow may crush us for the moment, yet from the ashes of the affliction there may spring forth a flower of greatest blessing. That which may have embittered our hearts for the moment may be the means of softening and tendering our natures so that we are saved eternally.

"During the Crimean War, a bombshell fired from the fortifications of Sebastopol buried itself in the earth

worldliness. They humble pride. They quell fierce passions. They reveal to men their own hearts, their own weakness, faults, blemishes, and perils. They teach patience and submission. They discipline unruly spirits. They deepen and enrich our experience."—*Week-Day Religion*, pp. 92, 93.

Not only is this true, but the psalmist declares that sometimes affliction and sorrow bring men and women back to God. "Before I was afflicted I went astray: but now have I kept Thy word." Psalm 119:67.

Man, when he goes his own indifferent carefree way, often forgets his Creator. God sometimes has to permit pain and suffering to arrest us in our headstrong course and cause us to turn to Him.

I know from personal experience. To-day I have a mother who lies sleeping beneath the spreading branches of a moss-laden live oak tree in a little cemetery down in central Florida. In my heart of hearts I feel that she is there that I might be here preaching the gospel of a coming Saviour. And, somehow, I am sure that it is as she

loved mother's knee from the time I was big enough to toddle around.

Then came that day I shall never forget, when with all of us kneeling by her bedside the silver cord gave way and the one who was nearest and dearest to me fell asleep in Jesus.

That experience did something to my worldly heart and life that led me into another room where, upon my knees, with my Bible open before me, I sobbed, "Lord, I surrender! What wouldst Thou have me to do?" As clearly as though someone in the same room had spoken to me, came the words of the Lord in Proverbs 23:26: "My son, give Me thine heart, and let thine eyes observe My ways."

My heart! That was what God wanted! In order to startle me from

(Continued on page 16)

By

Robert Pierson

WE have all heard how mountain climbers who set out to scale certain Alpine peaks rope themselves together, each to the other. The reason is obvious. If one of the party should lose his footing on those treacherous steepes, the others can save him from death. A study of the Scriptures will show that God has employed this same principle in saving men from eternal death, for Acts 2:47 says, "And the Lord added to the church daily such as should be saved."

The church, of course, is a company of fellow-believers, and according to the verse we just read, when the Lord set out to save a man in New Testament times, He led him to identify himself as a member of that company. Does the Lord still do this? Or has He changed His plan?

There seem to be a great many Christians all about us who have come to question the sincerity of the church, any church. They have more confidence in the preacher who claims no denominational ties than in the most sincere minister of any organized church. These good people have usually gone from evangelist to evangelist seeking for what they consider to be an honest presentation of Bible teaching. We find that many of them have gone so far as to seriously investigate the doctrines held by two or three denominations, and in their disappointment have concluded that there is no truly scriptural church anywhere. Is that conclusion warranted? Has God no longer any specific church which He honours as His? If not, what does He lead His true followers to do to-day? In New Testament times He added them to the church. Where does He lead them to-day?

Let us endeavour to discover when God organized the church body. The church institution did not originate when Christ taught and healed among men nineteen centuries ago. It existed long before that. According to Acts 7:38 it was in existence at least fifteen hundred years before Christ, for Acts 7:38 calls the assembly of Israelites at the foot of Mt. Sinai "the church in the wilderness." And according to 1 Corinthians 10:1-4, it was a Christian church: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea"—Paul is referring here to the children of Israel as they crossed the Red Sea. Reading on: "and were all baptized unto Moses in the cloud and in

"And the Lord

the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that went with them [marginal reading]; and that Rock was Christ."

So the New Testament teaches that Christ was the leader and sustainer of the "church in the wilderness." Therefore, the Old Testament church was a Christian church, too. The New Testament church had no greater claim to Christ's leadership after He left than did the Israelites of Old Testament times who followed Christ in that pillar of cloud and who heard His voice speak the ten commandments from Mt. Sinai. Both were Christian churches, you see. And the Jews were still the church of Christ when He finally came in human flesh and lived among them. When the woman of Samaria tried to involve Jesus in an argument as to whether the Jews or the Samaritans were the true church Jesus said plainly: "Ye worship ye know not what: we know what we worship: for salvation is of the Jews." John 4:22. If any plainer statement is desired on this point, we read it in Matthew 21:43: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The kingdom of God shall be taken from you—so it had not yet been taken from the Jews. "But it shall be," Jesus said. And when it should be taken from the Jews, the church was not to disappear from the earth. Oh, no. "The kingdom . . . shall be . . . given to a nation bringing forth the fruits thereof."

Years later the apostle Paul wrote about this casting off of the Jewish nation which had then taken place. In Romans 11:13 he says, "I speak to you Gentiles . . ." And what does he say to the Gentile converts? Begin with verse 19: "Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee." So the breaking off of the Jewish branches in nowise destroyed the tree. The church still remained, but its mem-

bership was different now. The kingdom had been taken from the unbelieving Jew and given to the believing Gentiles—that was all. But it was the same kingdom. Its Ruler was the same—Christ. It was still the Christian Church. The converts gained through the ministry of the apostles were organized into units called churches. Wherever the New Testament preachers went, these units sprang up. They had definite membership rolls; they had their denominational headquarters; they had their denominational leaders. And since some may question all this, suppose we pause to read before we pass on.

First, a text that shows they had definite membership rolls is Acts 14:27. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them." Here was a special meeting of believers in a certain city. Two visiting ministers had come. The record is that they "gathered the church together"—an impossible task if no one knew the names and addresses of the church members. But someone did know all these, we see.

The headquarters for the whole Christian church were at Jerusalem for a number of years. When a difficulty over doctrine arose, it was referred to Jerusalem for consideration. Acts 15:2 says, "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." There is abundant evidence that the New Testament church was not less thoroughly organized than was the Old Testament church before it.

Now the Christians of that day were numerically inferior to the older Jewish Church. But they were *God's chosen church*, just the same. And it was to *that little church* that God added such as should be saved.

But now let us come directly to the question we started out to consider in this Bible study. Has the Lord Jesus any specific organization to-day that He honours as His church? Or have the pride, the worldliness, the unfaithfulness of many denominations turned

By O. B. Gerhart

Added"

God from the idea of church organization altogether? Come to Revelation—that book which above every other in all the Bible deals with events and organizations of our day—let us read the answer there. But, first, let us remember that since the book of Revelation is entirely prophetic, it must of necessity be written in symbolic language, and those symbols are discreetly defined elsewhere in the Bible, where none but the devout believer will take the time to look for them, and God's description of the symbol *always* answers to the doctrines and practice of the organization symbolized. So the answer to this question about God's church to-day will naturally be clothed in figurative language, if indeed God mentions it at all. Does He?

Revelation 12:17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This dragon is the devil, Satan, for Revelation 12:9 says: "The great dragon was cast out, that old serpent, called the devil, and Satan." And who is this woman with whom Satan is angry? Why Jeremiah 6:2 reads: "I have likened the daughter of Zion to a comely and delicate woman." Paul writes in 2 Corinthians 11:2 to the Christians: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." So a woman is used sometimes as a symbol—symbol of a church. In fact, when symbolic language is used, a woman *always* means a church. In Ezekiel 23, backslidden Israel and Judah are likened to two lewd women. A fallen woman in symbolic language always means a fallen church, and a pure woman a pure church. Now, since this woman of Revelation 12 is a pure woman, it is clear that the dragon's wrath against her refers to the devil's wrath against God's church. But there is a certain part of this church with which the devil will be more than angry. Read Revelation 12:17 again: "The dragon was wroth with the woman, and went to make war with the remnant of her seed." What is this remnant of the woman's seed? Why, it is the last end



H. ARMSTRONG ROBERTS

God's church on earth to-day is a retreat where the soul may receive spiritual food and drink. It is, as was the ancient sanctuary, a place where God meets with and blesses His people.

of God's church on earth. It is the church of God in the last days, then. You who fear that God has abandoned all denominations nowadays, take courage. Take courage, for just as surely as we are living in the last days, there is an organization, a church somewhere, that the God of heaven acknowledges as His. And how can we know this church? Read once more: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." There is one of the marks to look for, then. Any church in these days that has the reputation of being a stickler for the ten commandments is worth investigating, anyway, for that is one of the earmarks of the remnant

church. Now while allegiance to the ten commandments is still written into the creeds and confessions of most churches, it is very disappointing to hear their ministry advising their members nowadays that those ten commandments were nailed to the cross, that faith in Christ does away with the need to keep them, and so on. Thank God there are still preachers in every denomination who have not partaken of this apostasy, but where there is one, there should be one hundred. But according to the prophecies of Revelation there is to be an entire organization in the last days which will be a commandment-keeping church. Its ministry and membership will be noted for that very characteristic.

THE WORLD

TODAY and

The Days of Vengeance

"THEN said He unto them, Nation shall rise against nation, and kingdom against kingdom. . . . For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:10, 22. Thus Christ typified the days of the years of the end. That we have come to that time seems beyond cavil.

Another great step was taken by the United States State Department in changing its foreign policy when Great Britain signified her intention of laying down her responsibilities in Greece. Students of American history will view the acceptance of the responsibility laid down by Britain, if the United States accepts, as a further step away from the original policy of the republic. They will smile a bit as they think of the naïvete of those who imagined that the United States could stop after it started to participate in world affairs with the annexation of the Philippines.

More interesting and more to the point is the consideration of the reasons why Greece needs the help she must get. There are many who think that if Greece were left alone—entirely alone—so far as her internal affairs are concerned, she could solve her own problems. They recognize the existence of pressure from expansionist powers to the eastward. In view of the extremely strategic position which Greece occupies geographically, the final success or failure of those exerting the pressure is of extreme importance to the western powers.

All of this is another demonstration of the extreme complexity of the affairs of the world; and of the increasing friction between the ideologies of the East and the West. It seems to us that only the wilfully blind can fail to see the slenderness of the hope for peace in the world.

This is according to prophecy, a bit of which appears above. "Nation shall rise against nation, and kingdom against kingdom," says the prophecy; and nations continue to rise in power, and tension continues to mount until horrible wars break out. "These be the days of vengeance;" not only the vengeance of God, which is to



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come, but days of the vengeance of man, to an unprecedented extent. Thank God that He has indicated that these things are the fateful harbingers of the establishment of the kingdom of God!

Bad Dreams

THESE are the days of Wellsian fantasy. No longer do thoughtful men, though skeptical, doubt the possibility of almost anything happening.

Recent news dispatches out of Germany underscore this. These dispatches revealed the deadly earnest measures of the allied military guards in rounding up a Germany-wide underground movement. Individuals captured in the raids were former storm troopers, members of the old Elite Guard, Hitler youth, German intelligence bureau, and other similar agencies—the most desperate and fanatical elements in Germany.

It was stated that the avowed object of this movement was the resumption of the war and that the movement possessed powerful secret weapons, including bacteriological weapons ready for use.

At such reports as this we admit that we start uneasily from our everyday complacency as a man troubled

TOMORROW

by a bad dream. It no longer takes an army of hundreds of thousands to endanger the world. Later dispatches quote leaders of the movement as boasting that only a "handful" of men could, with the weapons in their possession, have brought England to her knees.

We do not know the nature of this bacteriological weapon mentioned in the news dispatches. The accounts seem over-simplified, and we doubt that anywhere near the full truth has been told. However, we do know something of the nature of the atom bomb and the V-2 rocket, and their possibilities. Some of our top scientists have told us that the atom bombs dropped on Hiroshima and Nagasaki were "primitive," and that much better (or worse) bombs are now in existence. Worse than this, we are now reminded that in the near future it may be possible to destroy continents of people without actually dropping such bombs upon the continent destined for the attack. This would be done by releasing "clouds" of radiant material which would release the same sort of deadly emanations that destroyed thousands of lives in the two Japanese cities mentioned. The radiant material could be released to be carried over its objective by the world's prevailing winds.

This is in the realm of possibility. Increased radioactivity was detected over the eastern seaboard after the first explosion, in New Mexico. The radioactivity from the Bikini bombs was detected within a week in the United States. Of course the power of the instruments of destruction now in our grasp would have to be increased, but that is not at all impossible. Dr. Edward Teller, of the University of Chicago, who had considerable to do with the development of the atom bomb, reminds us that the ones used so far are merely the results of first attempts and should not be considered as measures of future possibilities.

All this makes one very uneasy. For, as we have pointed out, it is no longer necessary to have an army of a million men to start a war. The "push-button" war of the future may

well be waged by a comparative handful. It may be undeclared. It may come as stealthily as a rising west wind. It may mean death to continents of peoples.

"This know also, that in the last days perilous times shall come," wrote Paul to Timothy. We are quite sure that he had no idea just *how* perilous times could be. Perhaps even we do not yet realize to the full extent. But we know we are living in those times. A time of bad dreams.

Palestine Again

RIOTING and bombing in Palestine again make headlines. These things have been happening so long that one rather expects to read of them, and is not surprised, although the latest outbreaks are especially violent and vicious.

Investigation of the Palestine question makes for a great deal of confusion for the average person. There is so much to be said on so many sides of the question that one is hard pressed to reach any satisfactory conclusion. Just now we are sure that the British government would agree with us on this point.

Harsh accusations have been made against Britain's efforts to settle the question. Perhaps some of them may be true. At any rate the British government is not at the present time posing as being infallible in this respect. In fact it seems that she may unload the whole burden on the UNO. At the present time it seems that no one would be able to do much better in spite of Churchill's bitter denunciation of the present policy.

Right now the order is to evacuate all non-essential British civilians from the danger area and to evacuate all Jews from certain areas in Je-

rusalem. These measures have been met with bitterness and violence on the part of the Jews and with complaints on the part of the British that they are unnecessary.

In the midst of it all one thinks of the Jew with sadness; surely he is the saddest spectacle in a sad and tired world. For one remembers that this is not the first time—nor the second—nor the third. The Jews of the world have not had a place of security and peace for many centuries.

Whenever we read accounts such as those we have just mentioned we are irresistibly reminded that these happenings are a fulfilment of ancient prophecies. When God chose Israel as His peculiar people they were not only given great opportunities, but they were likewise placed under great responsibilities. If they failed to meet these God said the penalty would be severe: "And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. . . . And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find *no ease*, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life." Deuteronomy 28:37, 64-66 (italics ours).

No prophecy has ever met its fulfilment more exactly and more terribly than this. We cannot believe that this fulfilment was the wish of God; it was His foreknowledge. The

fact that He foretold these things will not cause Him to excuse the persecutors of the Jews nor to overlook the failure of any who could extend them succour and do not.

A Forgotten Standard

RECENTLY two police officers were killed and another was wounded severely, a bandit was killed and another seriously wounded, in a gun battle that took place in an industrial district in the city of Vancouver. The criminals involved were seen, masked, in the vicinity of a branch bank and were reported to the police, who were trying to apprehend them when the fatal shooting occurred.

This, the first police killing in many years in the city, shook the town to its foundation. It was shaken even more by the revelation that the bandits were all teen-agers. They were evidently not amateurs, even though they were a bit careless in approaching the bank, for they used guns with ease and accuracy. Where they secured their weapons and learned to use them in such a deadly manner is still a question for investigation.

At least one of the boys' parents claimed that they had no idea that he was involved in any questionable activities whatsoever. They said he had always been "a good boy."

If this instance of juvenile criminality were isolated it would not be so bad, but, as everyone knows, it is far from being so. It is safe to say that if all our criminals under the age of twenty-one were rounded up and properly restrained there would be comparatively little for police officers to do. Furthermore, statistics—notably those of the United States Federal Bureau of Investigation—show that the age of youthful criminals is becoming younger and younger.

There are many factors that are causing this, but what we need to know is what will prevent it. It is surely a hundred times better to prevent the juvenile from getting afoof of the law than to wait until he does and then set his feet on the straight and narrow path.

However, there is one cause that may direct us to a preventative. That cause, we shall call the flight from responsibility. It means that the parents have shifted the responsibility of training their children to the schools, to the churches, to the social organizations, or they have just fled from the responsibility of training them, and they do not care who does it.

We are living in an age that seeks any panacea that does not involve personal sacrifice and effort. We labour under the delusion that if only

Solomon's Wailing Wall, where the descendants of Abraham still pray for the Messiah to come.



INTERNATIONAL



LAMBERT

our schools were better all our difficulties with young people would be over. We blame the churches for not making them better. If the churches were what they ought to be, we say, our young people would not go wrong. If we had more recreational facilities for our youth we could keep them off the streets. Every street-corner philosopher has his solution.

Now, we believe in the church, the school, the playground programmes and other organized efforts to help the children, but we do not believe that any of these agencies can solve our problem. We believe that only as parents are willing to shoulder their personal responsibility as *parents* who are determined to see to it that their children have the proper character training regardless of what others may do—only then will we see a desirable change.

Shame

WE DO NOT believe that children should be burned to death or tortured to death in any other way. One of the things which the world will not forget about the Nazi regime in Germany is that it caused the destruction of the lives of countless helpless women and children. If we knew of a near-by power that was continuing to torture children, we believe we should do something about it.

But the newspapers recently carried the sordid story of trial involving the cruel death of two tiny children in British Columbia. The father ran a beer hall. The mother likewise spent

much time there; so much, in fact, that she was often gone six or seven hours consecutively, leaving her children in the care of one of the neighbourhood children.

Upon this particular occasion the children were left under the care of one of the neighbour boys. During the evening he decided to go to a near-by ice arena to buy some popcorn. While there, he became interested in a hockey game and did not think of his small charges until he heard a fire alarm and went to see where the fire might be. He found that the house where the children were was on fire, and before firemen could rescue them the two small children were dead.

"Gross negligence" was the charge of the court. We think of stronger language than that to apply to such a crime.

As long as we tolerate the sale and use of alcoholic liquor, such things will continue to happen. Children will be tortured and killed; women will be mistreated; men will be degraded. Shame on any government that permits such things!

The Editorials in this issue were written by R. E. Finney, Jr.—Ed.

Editor Change

WITH keen regret we announce the passing of our editor, R. B. Thurber, Readers of this journal during the past three years have come to value highly the quality of editorial leadership of Mr. Thurber, evidenced by many letters of appreciation received from time to time from subscribers.

A keen thinker, an able writer, a devoted worker, a consecrated and loving personality has departed from us. As publishers of the SIGNS we are acutely conscious of our loss in that Mr. Thurber was qualified through years of experience in several countries under the flag to represent Christian interests throughout the Dominion as well as abroad. His evangelical vision transcended national boundaries.

We are able to announce the name of Mr. Dallas Youngs, who has been invited to assume the duties laid down by Mr. Thurber. He comes to us from Washington, D.C., where he left a fruitful field of evangelism, Bible instruction and literary work. Mr. Youngs has now entered upon his duties as editor of this journal. We bespeak for him the same approbation and support of our readers as that accorded his predecessor.

H. P. Evens, *General Manager,*
SIGNS OF THE TIMES
PUBLISHING ASSOCIATION,

The Meaning of Sorrow

(Continued from page 11)

my careless and lost condition He had touched the one who was nearest and dearest to me and had taken her from me! Perhaps nothing less would have reached my worldly heart. But I am sure that, loving me as she did, she would gladly give her life that one of her children might be saved. She would not want it otherwise!

Though the pain cut deeply into my heart, I am constrained to say with the psalmist: "It is good for me that I have been afflicted; that I might learn Thy statutes." Psalm 119:71.

I feel sure that many who read these lines would be able to bear similar testimony—that through sorrow and suffering you have found Christ.

Through it all your heavenly Father who loves you is near to strengthen and uphold you: "Therefore despise not the chastening of the Almighty, for He maketh sore, and bindeth up; He woundeth, and His hands make whole." Job 5:17, 18.

The psalmist declares that God keeps a record of all our tears that flow: "Put Thou my tears into Thy bottle; are they not in Thy book?" Psalm 56:8.

"Never a trial that He is not there,
Never a burden that He doth not bear,
Never a sorrow that He doth not
share,
Moment by moment I'm under His
care."

"I Do"

(Continued from page 17)

back of him! Express your confidence in him! Tell him you know he will win in the end, and don't forget to tell him you love him. He will reciprocate and bless the day you said, "I do."

And last but not least, make your newly founded home a Christian home. Base it upon Christian principles, and make the Bible the foremost book of the household. If you will make Bible study and family worship habitual, and will let the voice of prayer ascend from your housetop to heaven, God will send His angels to your home with a blessing. And another thing not to neglect is faithful attendance at church and prayer meeting. The Lord admonishes (Hebrews 10:25) to forsake not "the assembling of ourselves together." And one thing more, the Bible tells us to train up the children in the way they should go when they are young, and when they are old they will not depart from it.

So now, June Bride, the Lord bless thee and keep thee as you say "I do," and enter upon your great adventure.

SIGNS of the TIMES

"I DO"

By Dallas Youngs

JUNE is the month of brides. It is very fitting—a beautiful month for a beautiful occasion. June is bright with the prospects of summer and autumn harvest—June marriages are bright with the joy of the moment, and the anticipation of a long and happy married life. To the June bride the long highway of life seems to be "with sunshine spread." Not a cloud dots the horizon.

But be careful, Miss June Bride—not all is gold that glitters. There are storm clouds ahead, as the divorce courts attest. Don't enter into marriage blindfolded—it is far better to open the eyes before than after. Marriage should not be entered into hastily. It is a solemn lifetime contract and should be made on the basis of time, contemplation and prayer. It is better to learn a few simple rules of successful marriage and live up to them, than to shed tears of regret for not having done so. Some things are small and almost trivial in themselves, but failure to observe them oftentimes brings domestic catastrophe.

To begin with—don't nag at any time, ever. Remember, it's one thing to get a good husband, but it's a better thing to keep him—happy. No self-respecting husband will stand for nagging. Nothing will drive him more quickly from the family fire-side. He will soon form the habit of spending the evening at the "country store," "the club," or with the boys. Or perchance he will seek the company of one of the opposite sex to gain relief from a nagging wife. So don't forget, June Bride, don't nag—never, NEVER, NEVER.

Another thing, don't try to dominate him. In other words, don't "hen-peck" him. He can't retain his standing and self-respect with his associates if it is known that he is a "henpecked



H. ARMSTRONG ROBERTS

Don't enter into marriage blindfolded. Learn and observe the rules of matrimony and avoid the divorce courts.

husband." And the likelihood is that he won't take it sitting down. I once knew a family, George and Mabel. According to Mabel, George didn't know how to manage things nearly as well as she did; so she bossed him. It was common among the neighbours that George could hardly breathe unless Mabel o.k.'d it. It worked out badly with the children, too—the mother did not respect the father, and neither did the children. Well, it came to pass in the process of time that Mabel died, and the neighbours said: "Now what will poor George do, with no one to tell him what to do?" But to the surprise of everyone, George got along very well indeed. Make it a rule, June Bride, if you would have a happy home, to let your husband be the man of the house and fill the position God gave him to fill.

The cry of the distressed young wife oftentimes is, "What can I do to hold my husband's love?" The answer is, "Do the same thing you did to win it in the first place." What did you do? You paid attention to your appearance. You never let him see you in a soiled dress and with uncombed hair. You were pleasing and interested in the things he was interested in. In other words, you sold yourself to him as one who would make a desirable life's companion. Now do it! Don't let him come home from a hard day's work and find you in a soiled house dress, with disordered hair, and a disagreeable disposition. Don't expect too much of him at first. Remember that age and experience are against him, and he may not be able to support you in the style in which your father did. Stand

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BIBLE ANSWERS

by your Bible Answerman

Send your Bible and religious questions to "The Bible Answerman"
Box 398, Oshawa, Ontario.

QUESTION: Will you please explain what it means in Romans 6:14 where it speaks of being under the law and under grace?

ANSWER: Suppose we quote that verse. It says: "Sin shall not have dominion over you; for ye are not under the law, but under grace." Paul is here writing to the Roman Christians. They were converts from heathenism to Christianity. When they were in their sins (when they were heathen) they were under the law—under the condemnation of the law, and therefore condemned to death. But when they accepted Christ as their personal Saviour, confessed their sins and obtained forgiveness, they were no longer under the law but were now under grace.

Grace means unmerited favour or pardon. That is to say, when Christ forgave their sins and pardoned them they did not merit it—they received it because of divine mercy.

Sin is the transgression of the law (1 John 3:4); therefore whoever breaks any one of the ten commandments has come "under the law." Let me illustrate: Suppose you violate one of the laws of the state, and are sentenced to life imprisonment. Let us say you serve twenty years of your sentence when the pardon board meets, considers your case and recommends pardon. In due course of time you are pardoned and walk out of the prison a free man. You are no longer under the law—you are free from the law by reason of mercy. You are now under grace. Now since you are under grace are you at liberty to go out and break the law again? No! if you did you would immediately come under the law again, be re-arrested and imprisoned.

Just so it is with the law of God. You are under it and sentenced to death until you obtain forgiveness and pardon through Christ—then you are under grace. Now being under grace you must not sin (break the law); if you do, you come under the

law again, and must again obtain forgiveness and pardon. Romans 6:15 settles the whole question: "What then? shall we sin, because we are not under the law, but under grace? GOD FORBID."

QUESTION: Do you consider the whole Bible inspired? I have heard some teachers say that it was inspired only in part.

ANSWER: We have no reason to regard one part of the Bible as inspired and another part as non-inspired. Who shall determine what is inspired and what is not? The Bible declares this of itself: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," 2 Timothy 3:16, 17. When it says, "All scripture is given by inspiration" it means literally that all scripture is GOD BREATHED. It is quite true that human beings, men of old, wrote the Bible; but they were only the penmen, the stenographers, as it were, writing what God dictated by the Spirit. Listen to 2 Peter 1:21 where we are told that "holy men of God spake as they were moved by the Holy Ghost." They did not write their own ideas, nor did they set down the heathen philosophies of their day. They wrote exactly what the Spirit told them to write. And oftentimes they did not understand the meaning of that which they penned. Hear the apostle Paul exclaim: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

I have heard the book of Jonah called a "fish story," and other parts of the Good Book disparaged. But when Christ was upon earth He endorsed the experience of Jonah as genuine, and that should suffice. Time after time, Jesus during His ministry referred to, or quoted direct portions

of the Old Testament scriptures. He reproached the two disciples on the way to Emmaus because they did not believe what was written in the scriptures. He began at Moses and expounded to them the things there concerning Himself, showing that Christ must suffer and be put to death as it was written. Besides that, the apostolic writers of the New Testament continually made reference to, and quoted from, the Old Testament. They accepted it as the authoritative Word of God. They believed it to be inspired. In the light of this is it not to be considered a dangerous thing to salvation to "take out," as it were, any part or portion of sacred scripture?

QUESTION: I believe in the second coming of Christ, but I have heard it said that He is coming secretly and I have heard that He is coming openly. Will you tell us what the Bible says about it?

ANSWER: The New Testament speaks more about the second coming of Christ than any other subject. And it covers very thoroughly the manner of His coming. For instance, Revelation 1:7 says that "He cometh with clouds; and every eye shall see Him." There is nothing secret about that—"every eye shall see Him." The fact is that when the Lord's coming is rightly understood it is plainly seen how impossible it will be to be living here on the earth, and not see Jesus when He returns. Listen to Revelation 1:16, which is John's description of the appearance of Christ: "He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and HIS COUNTENANCE WAS AS THE SUN SHINETH IN HIS STRENGTH." That is to say, the countenance or face of Jesus was as bright and glorious as the sun shining in his strength on an unclouded day. It is said that if you were to hold your eyes open and gaze intently into the sun for only thirty seconds you would be blinded permanently.

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The sun is shining 93,000,000 miles away, and yet it transmits its light and glory over that great distance. How great and glorious is the face of our Saviour?

This is more readily understood when we remember that Jesus is the Creator of the sun. It must of necessity follow that the thing created is less glorious than the Creator. The Bible assures us that when Jesus comes it will be in His own glory, the glory of all the angels, and in the glory of the Father. When we add all this glory together we can understand that it will be impossible for Jesus to return and every eye *not* to see Him.

Jesus' own description of His return is in harmony with what we have given above. It is found in Matthew 24:27: "For as the lightning cometh out of the east, and shineth even unto the west; SO SHALL ALSO THE COMING OF THE SON OF MAN BE."

QUESTION: I read in 2 Corinthians 12:2 about the "third heaven." I thought there was but one heaven—please explain.

ANSWER: There are three heavens—the third is the dwelling place of God. Paul, in 2 Corinthians 12, speaks of being caught up to the third heaven, and he says that was Paradise. Revelation 2:7 tells us that the "tree of life" is located in the midst of the paradise of God. Then in addition to that we are told that the river of water of life proceeds out of the throne of God, and that the tree of life grows on both sides of the river. We must gather from a comparison of all these texts that the third heaven is the place where God dwells, and that is Paradise.

Bible students understand that the second heaven is the starry heavens of far distant space, and that the first heaven is the atmospheric heaven in which the birds fly. However, some understand the first heaven to embrace not only the atmosphere surrounding this earth, but also the entire solar system composed of the earth, sun, moon and the planets.

QUESTION: Are sanctification and regeneration the same thing? Are they the same experience?

ANSWER: No, sanctification and regeneration are words that express different experiences. Regeneration means to be converted or to be born again. This is wrought by the power of the Holy Spirit by which man is made a "new creature."

Sanctification is a setting apart of a person or thing to God and His service. We think of one who is sanctified as being set apart from the world to God. This is a gradual proc-

ess that may embrace the entire life period. The "setting apart" comes every day as the truth of God is learned and obeyed. As God's will on one particular point is learned and obeyed to-day, then in that point you are sanctified. Jesus prayed: "Sanctify them through Thy truth: Thy word is truth." Peter gives us the process of it when he says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever." 2 Peter 3:18.

QUESTION: On what day was Christ crucified?

ANSWER: The Bible is clear on that. Luke 23:52-54 is to the point: "This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. AND THAT DAY WAS THE PREPARATION, and the Sabbath drew on." It was the day before the Sabbath, because the "Sabbath DREW on." According to the Biblical method of marking time the day ends at sunset and a new day begins. (See Leviticus 23:32 and Mark 1:32.) It is believed that Jesus was placed on the cross in the early forenoon and died sometime after mid-afternoon. Then just before the setting of the sun He was taken down from the cross and placed in Joseph's new tomb. After that was accomplished we are told further that "the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Verses 55, 56.

Apparently they had only enough time after returning home from the tomb to prepare the anointing spices and ointments—then the Sabbath was upon them, and they rested according to the commandment. Therefore the Sabbath being the seventh day of the week, Saturday, it must follow that Christ was crucified on Friday. If this needs further establishment it may be had in the fact that all Christian churches to-day observe "Good Friday."

QUESTION: What is the difference between crime and sin?

ANSWER: There may be a vast difference, and then again there may be no difference at all. A crime is essentially the breaking of the civil law; while sin is the transgression of the law of God, the ten commandments. Now a crime may be both the breaking of the civil law and the ten commandments, and such may be the case with sin.

A crime on the other hand may not

be sinful. It was a crime for the three young Hebrews of Daniel's time to refuse to bow down and worship the king's image, but it was not a sin. It was not a sin for Daniel to pray to his God, but it was a crime for him to do so (see Daniel 6). Christ died as a criminal, but not as a sinner; and such was the case with Paul and the host of martyrs.

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fire against the day of judgment and perdition of ungodly men. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness," or wherein the righteous dwell. Then the admonition follows: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:7-14.

The interval between death and the resurrection is spoken of in God's word as a sleep, as a period of complete unconsciousness. In speaking of Lazarus, who was dead and in his grave, Jesus said: "Our friend Lazarus *sleepeth*; but I go, that I may awake him out of sleep. . . . *Howbeit Jesus spake of His death.*" John 11:11-13. To Martha, Jesus said, "Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." Had not a special miracle been wrought, so that all might recognize Jesus as the resurrection and the life, Lazarus would have remained in that grave until the resurrection.

Referring to the mental state of the dead, we are told, "The living know that they shall die: but *the dead know not any thing*," and further it is stated that "their love, and their hatred, and their envy, is now perished; *neither have they any more a portion for ever in any thing that is done under the sun.*" Ecclesiastes 9:5, 6. If they know not anything and they have no portion in anything that is done under the sun, there can be no foundation for the doctrine of spiritualism.

Paul said: "I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope. . . . For the Lord Himself shall descend from heaven . . . and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:13-18.

THE SABBATH of the fourth commandment, the true Sabbath of Jesus, was the Christian Sabbath all through the days of the apostles. Devoted women who beheld the burial of Jesus "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. Shortly before His death, looking forward to the time of the destruction of Jerusalem, which occurred in 70 A.D., Jesus told His followers not to flee on the Sabbath. He said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20. History shows how carefully they followed His instruction, for although more than a million people perished in the siege and slaughter connected with the fall of the city, not one Christian was among them.

Many think that by keeping Sunday, the first day of the week, they are honouring their Lord and Saviour because of His resurrection on that day. The Scriptures plainly show, however, that His resurrection was a work accomplished by God Himself. Over and over this fact is plainly stated in the New Testament. The following passages make this clear: "Jesus of Nazareth, . . . whom God hath raised up." Acts 2:22, 24. "This Jesus hath God raised up, whereof we all are witnesses." Verse 32. "Ye denied the Holy One . . . and killed the Prince of life, whom God hath raised from the dead." Acts 3:14, 15. "God, having raised up His Son Jesus, sent Him to bless you." Verse 26. And Paul shows that the glory or honour of Christ's resurrection belongs to God, for he declares, "Christ was raised up from the dead by the glory of the Father." Romans 6:4. How clearly these scriptures prove that the honour and glory of the resurrection of Christ belong to the Father, for whose glory and honour His commandment Sabbath has been appointed!

The Saviour Himself honoured His Father for all the mighty works wrought through Him, saying, "The Father that dwelleth in Me, He doeth the works." John 14:10. He said again, "I honour My Father, and ye do dishonour Me. And I seek not Mine own glory." "I receive not honour from men." John 8:49, 50; 5:41. How well He knew that it would be His Father who would raise Him from the dead is seen from His prophecy, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Luke 9:22. He even foresaid to the Father in prophecy through David, "Thou wilt not leave

JESUS

and the

CREATION

SABBATH

By John A. Halliday

My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Psalm 16:10. Apostolic believers therefore rejoicingly honoured and glorified God the Father on His sacred Sabbath, the true Sabbath of Jesus, for His wonderful sacrifice of His beloved Son and His raising of Him from the dead.

The Sabbath in the Life and Teaching of Paul

Paul was the apostle to the Gentiles, and was called to this special service in a miraculous way by Jesus from heaven. (Acts 9:1-15.) When on his first missionary journey in a Gentile land, after reaching Antioch in Pisidia, he "went into the synagogue on the Sabbath day." Acts 13:14. After the close of the meeting, "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Verse 42. What a splendid opportunity Paul had to explain any change of the day of rest or worship, and to tell them to come on the morrow, the first day of the week. But he did not do so because no change had been made. So "the next Sabbath day came almost the whole city together to hear the word of God." Verse 44. Another example of Paul's observance of the Sabbath is the following, which took

place at Philippi, and is thus recorded: "On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16:13.

Paul's manner, or custom, concerning the Sabbath is pointed out in connection with his labours at Thessalonica: "Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. This incident is of special importance, as it reveals the custom of Paul, like that of Jesus, of attending worship on the Sabbath in the synagogue. Yet another instance of Paul's custom occurred at Corinth, where for a time "he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4. Opposers and blasphemers arose, and Paul left the synagogue and met with the new believers. Just how long he laboured in the synagogue is not stated, although he remained in Corinth "a year and six months." Verse 11.

No wonder Paul was thus faithful in the observance of the Sabbath, the seventh day of the week, for he states very positively that Christian believers establish God's law by their faith: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.



Amidst the glories of sinless Eden Jesus established the Sabbath as a memorial of the wonderful work of creation.

And Paul remained firmly established in keeping the Sabbath according to the commandment, for he wrote shortly before his death, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Timothy 4:7.

The Seventh Day the Sabbath at the First General Council

The first general council of Christian believers was held in 52 A.D., and James, who presided, said, "Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Acts 15:21. The only Sabbath day on which Moses was read regularly every week was the seventh day of the week. James says that Moses was read "every Sabbath day." Then "every Sabbath day" was every seventh day. There was, therefore, no other Sabbath day known to the general body of Christian believers about twenty years after the resurrection of Christ, than the seventh-day Sabbath.

Some have thought that Revelation 1:10 refers to the first day of the week, but the very opposite is the truth. The verse reads as follows: "I was in the Spirit on the Lord's day, and heard behind me a loud voice, as of a trumpet." John heard the words, "I am Alpha and Omega." When he

turned to see the speaker he saw "One like unto the Son of man." Verses 11, 13. Jesus thus honoured by His presence the day John calls "the Lord's day." In Mark 2:28 the Saviour says, "The Son of man is Lord also of the Sabbath." So the Sabbath, the seventh day, is the Lord's day, according to Jesus, and is the day of which He also is the Lord.

We read in the Sabbath commandment very plainly, "But the seventh day is the Sabbath of the Lord . . . : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Again we read: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, . . . then shalt thou delight thyself in the Lord." Isaiah 58:13, 14. We see from these scriptures that "the Sabbath," "the seventh day," is "the holy of the Lord," the day that He, "the Lord," calls "My holy day." In all truth, therefore, the seventh-day Sabbath is the true Lord's day.

It was thus on the Sabbath, the seventh day of the week, God's holy day, that the Saviour so mindfully began unfolding to the beloved John,

then exiled on the rocky Isle of Patmos, the sublime book of Revelation, with its warnings to the wicked and its wonders of the world to come. What an assurance of the rich blessing of Jesus rests on those who keep the seventh day, the Bible Sabbath, the true Sabbath of Jesus!

Doing the Will of God with Jesus in the Heart

How vast is the importance of the Sabbath, as God commands, "Remember the Sabbath day, to keep it holy." Exodus 20:8. The Sabbath day is holy. We can keep only it holy. To keep it holy we must be holy. Thus the keeping of the Sabbath is a matter of holiness, of worship, and of eternal life or death. To the followers of Christ who have not known before of the Sabbath, its keeping brings greater nearness to God and to Christ. It is only a step for them. Who will take it? To unbelievers also the keeping of the Sabbath is a matter of holiness and true worship, and in accepting Jesus as their Saviour by faith they accept His holiness of life, with the keeping of His true Sabbath, the Sabbath according to the commandment.

We can do the will of God with Jesus dwelling in our hearts by faith. He said, "My meat is to do the will of Him that sent Me." John 4:34. He accepted His cross in awful Gethsemane for our sake with the words, "Thy will be done." Matthew 26:42. He tells us also to pray the very same words, "Thy will be done." Matthew 6:10. He says also, "Whosoever doth not bear his cross, and come after Me, cannot be My disciple." Luke 14:27. So with what depth of unspeakably compassionate love He most tenderly entreats, "Come, take up the cross, and follow Me." Mark 10:21. Jesus is our Pattern and Helper. As He bore His cross in doing His Father's will, we also can bear ours with Him dwelling in us. Let us fix our eyes on Him for He said, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Then behold your dying Saviour as you say from your inmost heart:

"On a hill far away stood an old rugged cross,

The emblem of suffering and shame,
And I love that old cross where the dearest and best

For a world of lost sinners was slain."

"Who is on the Lord's side?" cried Moses in a crisis. Exodus 32:26. Can you, dear reader, say these words that follow? "I am on the Lord's side. With Jesus as my Helper, I will be faithful in doing God's will and in keeping His true Sabbath day. Clinging to Jesus, I will cherish His old rugged cross and the victory He won for me there."

Death from Eden

By

Upton R. Pearce

IN SOME respects, a pleasing and yet a most deceptive and dangerous doctrine, is the one received by Eve in the garden of Eden, and now almost universally believed by Christian people;—that man, by nature, is immortal and cannot die; that he must live on forever whether he chooses to or not. Out of it, in an effort to reconcile and harmonize some of the complications it presents, has come the belief in eternal torment in a burning hell, purgatory, a second probation after death, transmigration of the soul, and that most fascinating of all beliefs—*spiritualism*, and communion with departed spirits.

If man possesses a nature which is immortal, and must live on forever, it follows that if he fails to avail himself, while here on earth, of the plan of salvation, and there is no second probation, his punishment must continue forever. And if a burning hell is the abode of the wicked, it means eternal torture in a burning hell. Since it is impossible to reconcile this with the thought of a God of love, the conclusion is reached that there must be a probationary period hereafter, and that eventually all will be saved, or that there exists an intermediate place somewhere, where the souls of men are temporarily detained and made fit for Paradise—through mass by the priest when aided by the aims and prayers of the living.

The most alluring of all the doctrines that have grown out of the belief in natural immortality is that of spiritualism. It is held that all, both good and bad, go to heaven at death. The conclusion follows, if our departed friends are alive and conscious, and are still interested in their friends, and the events taking place on earth, surely they must be able to communicate with the living. This is *spiritualism*, and the one who really believes in natural immortality cannot well avoid being led away by this way of thinking.

The belief in natural immortality dates back through heathenism to the father of lies—the devil. God said to the happy pair in their Eden home, if you disobey and sin, "ye shall surely die." Satan said, "Ye shall not surely die; ye shall be as gods." What was termed death by God, Satan affirmed

was really the entrance into a larger, a more exalted, and a more desirable existence. He intimated that there was no such thing as death. This was the first lesson given to the human family on the immortality of the soul, which is now being voiced from Christian pulpits and especially at funeral services everywhere.

Immortality and eternal life are not possessed naturally. God only has immortality. 1 Timothy 6:15, 16. We are admonished to *seek for immortality*, in the following words: God "will render to every man according to

**Only by careful seeking
may man win back the
lost heritage.**

his deeds: to them who by patient continuance in well doing *seek for . . . immortality, eternal life.*" Romans 2:6, 7. Why should we be admonished to seek for immortality if we already possess it? Here it is clearly stated that eternal life is a gift conferred only upon those who *seek for immortality*. Expressed in another way, "The gift of God is eternal life through Jesus Christ our Lord." This gift comes through Jesus Christ to believers only. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him *should not perish, but have everlasting life.*" John 3:16.

Disobedience at the beginning shut mankind away from the only tree that was capable of perpetuating life. Death was therefore inevitable and unavoidable. "In Adam all die." "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This death would have been eternal, had not a plan been instituted to release man from it. Christ came to seek and

to save that which was lost through the sin of Adam. The assurance comes, "As in Adam all die, even so in Christ shall all be made alive."

It was impossible for death, or the grave, to hold a sinless being, hence Christ came forth from the grave a conqueror. By so doing, He, as man's representative, unlocked man's prison house, and declares, "I am He that liveth, and *was dead*; and, behold, I am alive for evermore, . . . and have the keys of hell [*the grave*] and of death." Revelation 1:18. Through the resurrection of Christ, the grave has been unlocked for every human being. The hope of living again is dependent upon, and centres in, Christ's resurrection. Paul said, "Now is Christ risen from the dead, and *become the first-fruits of them that slept*. For since by man came death, by Man came also the resurrection of the dead." He added: "If Christ be not raised, . . . then they also which are fallen asleep in Christ are perished."

The resurrection is the only hope of a future existence. Paul preached the resurrection of Christ as the only hope of the resurrection of mankind. He said: "Of the hope and resurrection of the dead I am called in question." Acts 23:6. When brought before Agrippa, he said, "Now I stand and am judged for the *hope* of the promise made of God unto our fathers. . . . Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26:6-8.

While through the resurrection of Christ all are released from the death for which they are not responsible, only the dead in Christ, whose lives are worthy of perpetuation, will be granted the gift of eternal life. While Adam's sin shut the human family away from the tree of life, through Christ the righteous will again be permitted to have access to the tree which is capable of perpetuating life. So we read: "Blessed are they that do His commandments, that they may *have right to the tree of life.*" To the rich young ruler who came to Jesus and said: "Good Master, what good thing shall I do, that I may have eternal life?" Jesus replied: "If thou wilt enter into life, keep the commandments."

While all will be released from the grave, there will be two separate and distinct resurrections. Paul said: "There shall be a resurrection . . . both of *the just* and *unjust*," and Jesus said, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "Every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." Referring to the resurrection of those who are Christ's at His coming, Paul said: "The dead in Christ *shall rise first*." This is the first resurrection. John said: "Blessed and holy is he that hath part in *the first resurrection*; on such the second death hath no power." The righteous alone are raised at the second advent of Christ, and of the others it is said, "the rest of the dead lived not again until the thousand years were finished." Revelation 20:5.

It is stated very clearly here that there is an interval of one thousand years between the resurrection of the just and the resurrection of the unjust. The righteous are raised at Christ's coming, and reign in heaven with Him during this interval of a thousand years. At the end of the thousand years the wicked are raised. To the entire universe and to themselves, it will be clear that their lives are not worthy of perpetuation. They will then reap the wages of *their own sins, which is death*. This death is eternal. For this death they alone will be responsible. From this death, known as the second death, there is held out no hope of a resurrection. Those who die *in* their sins, will die *for* their sins. He that "committeth iniquity, and dieth *in* them; for his iniquity that he hath done shall he die." Ezekiel 18:26. "Sin, when it is finished, bringeth forth death." While "the wages of sin is death," "the gift of God is eternal life through Jesus Christ our Lord."

The time is coming when all traces of sin and its results will be forever removed from the universe of God. The world itself—the lost sheep—will be restored and inhabited by the redeemed. God's original purpose in the creation of this world will be carried out. Man, made at the beginning in God's own image and after His likeness, will with the restored image dwell upon this earth forever.

The psalmist said: "Evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Referring to the wicked, he



In Gethsemane and on the cross Jesus gained for believers the immortality Adam and Eve lost in Eden.

says, "The wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." Again he says, "The wicked shall perish, and the enemies of the Lord shall . . . consume; into smoke shall they consume away." Psalm 37:20. Stronger language could not be employed than this to show the end of the wicked. "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord

of hosts, that it shall leave them neither root nor branch." Malachi 4: 1. If there is left neither *root nor branch*, it will be impossible for sin with its misery and suffering to rise the second time. Again we read, "The seed of the wicked shall be cut off." No root, no branch, no seed will be left to perpetuate sin. "The righteous shall inherit the land, and dwell therein forever." Psalm 37:28, 29.

Referring to this same time, Peter said: "The heavens and the earth, which are now . . . are . . . reserved unto

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A Vision **OF THE KING**

7WENTY-ODD years ago, with the Holy Spirit as my Guide, I entered at the portico of Genesis and walked down the art gallery of the Old Testament, where on the wall hung the pictures of Enoch, Noah, Jacob, Abraham, Elijah, David, Daniel and other famous prophets of old.

"Then I passed into the music room of the Psalms, where the Spirit swept the keyboard of my nature and brought forth melody from the dirge-like wail of the Weeping Prophet, Jeremiah, to the grand exultant strains of the Twenty-fourth Psalm; and where every reed and pipe in God's great organ of Nature seemed to respond to the tuneful harp of David, the sweet singer of Israel who played for King Saul in his melancholy moods.

"Next I passed into the business office of Proverbs, then into the chapel of Ecclesiastes where the voice of the preacher was heard; then over into the conservatory of the Song of Songs where the Lily of the Valley and the Rose of Sharon with their sweet-scented spices filled and perfumed my life.

"Then I stepped into the prophetic room and saw the telescopes of various sizes, some pointing to far-off stars, but all concentrated upon the bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation, while the shepherds guarded their flocks by night.

"From there I passed into the audience room and caught a vision of the King's glory, from the standpoints of Matthew, Mark, Luke and John; then into the Acts where the Holy Spirit was doing His work in the formation of the infant church.

"And last I stepped into the Throne room of the Revelation. There all towered into glittering peaks, and I got a vision of the King sitting upon His throne in all His glory. Then I bowed my head and said, 'All hail the power of Jesus' name.'"