

JUNE FIFTEEN CENTS

Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



"Divine Television Illumines the Future" (See Page 6)

Flowers and Feelings

A NATURE CURE

"B R-R-R-R-R!" The telephone was ringing.

"Hello, Martha?"

"Yes, this is Martha."

"How are you today?"

"Oh, I'm ever so much better today. The new seed catalogues have come, and I had the best time looking them over."

"Oh, I got mine, too, and have my order all made out. Harold said I could get just what I wanted this year and I have ordered nine dollars' worth. You know, Martha, you can get a package of petunia seed for five cents. But the fine ones cost from twenty-five to fifty cents, and they are so much prettier! You do get what you pay for, and I am going to have some fine ones this year."

This was a new thought to me. I had planted a package of petunia seed nearly every year until last year, when my nerves were so bad I did not try to have flowers. I would get four or five packages of the most common flower seeds and plant them in some corner, and enjoy the blossoms when they came. Why not try some of the fancy kinds?

So I set about writing an order. My John would let me get what I wanted, I knew. So I spent all the spare time I had for nearly a week deciding what I would get—California Giants, Martha Washingtons, colossal blooms in shades

of rose, violet, and purest white. And then the snapdragons—they looked so pretty I would have to try some of them; dahlia-flowered zinnias, African marigolds, asters, pansies, and on down the list. My order was getting too long. I would have to leave some of them out.

The seeds came in about two weeks, and I examined each little brown packet with care. I must find some small boxes that I had saved. Where were they? At last they were located in the base-

By MARY CUTLER

ment. I planted the pansy, petunia, snapdragon, and aster seeds, and covered the soil with a damp cloth. After four or five days, I had to peek. Yes, the tiny green leaves were pushing their way up through the dirt. Off came the cloth and over to a window they went, but where the sun was not too hot. They must be watered just enough, but not too much. And then to watch them grow!

Time did not drag by so slowly now. My head did not throb quite so hard.

The snow melted, and soon the gardens were plowed. I planted the more hardy flower seeds in the garden and
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Working with flowers not only helps us to catch a glimpse of the beautiful character of the Creator, but it helps to refresh the body in a physical way.



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Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the measure of the man.

—Isaac Watts.

YOUR TOMORROW

What Are Your Plans for It?

TOMORROW! The day we never catch up with. The day that we usually mention the most. "Tomorrow," say we, "I'll do so and so, or this and that." Or it may be, "Tomorrow I'll go to this or that place." And so we keep on spending our tomorrows before we come to them or ever catch up with them. Some one has said, "Tomorrow never comes; we live in our todays."

There is a story in the Bible about a man who endeavored to live in his tomorrows so much that he really missed living and enjoying life as he might have had he lived in accordance with the laws of life. Perhaps you recall the story about that rich man who, through his carefulness in investments and industry, had managed to reap bountiful harvests from his large landholdings. His barns had shrunk in size in comparison with the bumper crops which his land had yielded. So he began thinking about his tomorrow in this wise: "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say unto my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12:16-19.

As we listen to the soliloquizing of this man about tomorrow, we can see no fault with his method of reasoning. Larger crops, greater increase of goods, would naturally call for larger storehouses in which to care for his increase. We of today would call him a successful, forward-looking, industrious businessman, a man of no mean influence in the community.

But the Bible picture is not complete with the words we have just quoted; there is more to the story, something that reveals the fault which lay in this man's reasoning. His thinking was evidently all about what he was going to do for himself, how he would personally bene-

Those who live in prosperous security need to direct their attention to the many suffering ones living in squalor and disease, and then remember the ruler whose soul was required of him because he selfishly accumulated without thought of those less fortunate than himself.



fit from the prosperity which had come to him. His ideas of tomorrow were in the terms of this life. Notice again his mood: "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The whole picture is one of self-interest, the seeking after the things of this life, "ease, drink, eat, and be merry." His tomorrow was based upon the elements of transitory things and self-enjoyment.

"But," some may say, "was he not

By Wesley Amundsen

entitled to a time of ease, drinking, eating, and pleasure? Is it not lawful for a man to enjoy the fruits of his labors in old age?" To which we would affirm that it certainly is lawful, so long as a man uses the God-given things of this world lawfully. No man who gets wealth is to forget the source of his ability to obtain legitimate riches. Israel had been admonished thus: "Lest . . . thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deuteronomy 8:12-18.

The rich man's tomorrow was reckoned as his own. It was of tomorrow that he thought, forgetting his today, and the yesterdays of God's blessings. Perhaps he did not take into account that

"a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. The words uttered by Bildad the Shuhite, in his discussion with Job, had possibly been quite forgotten in his labor for riches: "For we are but of yesterday, and know nothing, because our days upon earth are a shadow." Job 8:9.

The counsel of the prophet regarding the fall of Sodom was lost to him, he thought only of *his* tomorrow. "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her, . . . neither did she strengthen the hand of the poor and needy." Ezekiel 16:49.

The climax comes in the words which Jesus spoke regarding this parable: "God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Luke 12:20. That was to be his tomorrow—not the kind of tomorrow he had contemplated. His life had been spent in looking forward to the accumulation of things of this world in order that he might retire and take his ease. He had left God out of his reckoning. So Jesus added the moral: "So is he that layeth up treasure for himself, and is not rich toward God." Verse 21.

Many persons today are thinking of their tomorrows; possibly the vast ma-

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Those who break the laws of the land must pay the penalty in full, but those who have broken God's law may turn to Christ who, through His atoning sacrifice, saves them from the penalty.

★

To the sinner, the law's only purpose is to reveal his sin and his need of a Saviour, "for by the law is the knowledge of sin." Romans 3: 20. The writer James likens the law to a mirror, and as a mirror shows our physical self, so the law reveals our spiritual self. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." James 1: 23.

Supposing that while his mother is

A Saviour Needed

Law and Grace Are Inseparable

apostle Paul declares that the law is made for sinners. Then the law was made for a good many people, because "all have sinned, and come short of the glory of God." Romans 3: 23. That includes you; it includes everyone. The law was made for sinners that they

might know they were sinners in need of divine grace.

Such is the present purpose of the law, but it was not always so. Before sin entered the human family by Adam's transgression, the law had a different purpose. Instead of being a list of condemning statutes, it was a revelation of the righteous character of its Author. "The righteousness of God without the law is manifested, *being witnessed by the law and the prophets.*" Romans 3: 21.

Originally, the law was a positive description of the God of heaven. Adam, who was created in the image of God and without sin, was not in condemna-

tion; but by transgression, his character fell below the perfect standard, and Adam no longer measured up to the requirements of the law. The law that once was his way of life now revealed his shortcoming.

out of the house, Jimmy should get into the strawberry jam. Some of the red goodness gets smeared on his hands and face. Hoping to cover his deed, Jimmy goes to the washbowl and rinses his hands. He glances in the mirror and sees how smeared his face is. Can he take the mirror and cleanse his face? Not one whit! It only shows his dirty face. He must take water and wash with it.

Just so, the sinner cannot cleanse himself or make himself righteous by any striving to keep the law. The law does not cleanse from sin. Only the blood of Jesus Christ can do that. "The blood of Jesus Christ His Son cleanseth us from all sin," reads the last half of 1 John 1: 7.

Here, then, is the relationship of the grace of Jesus Christ to the law. The law shows a sinner to be a transgressor. It cannot cleanse him. It cannot save him. But it does show him that he needs a Saviour. It points him to Jesus Christ and His grace. It leads the way "unto Him that loved us, and washed us from our sins in His own blood." Revelation 1: 5.

But suppose Jimmy, as he sees his dirty face in the mirror, should become angered, and smash the mirror. He no longer could see his face and might persuade himself that he now is clean. But would he be? No! Neither does the claim that the law of God is abolished make a good man of a thief or a righteous man of a liar. Cleansing comes only through Jesus, and the fact that men still need cleansing is uncontrovertible proof that the law which judges sinners was not removed at Calvary.

A FEW YEARS ago I was living in a Southern state where it was necessary to pay poll tax to vote in the state elections. Having come from Colorado, this was a new experience for me. One day while talking with a friend, I complained about having to pay in order to vote.

This man looked at me and said, "Well, if there is one tax I don't mind paying, it's poll tax, for it helps care for the old folks." How different from my attitude! I grudgingly paid the tax to vote, but he paid his willingly. I fulfilled the letter of the law; he kept the spirit of it. *But we both paid the tax in order to vote.*

In our twentieth-century world, there are many people who say they are Christians living under the terms of the New Covenant, and are no longer bound to keep the letter of God's Ten-Commandment law; they say that they need only to keep the spirit of it. Just what does it mean to keep the spirit of the law?

The present purpose of God's law is shown in 1 Timothy 1:9 where the

By John W. Boyd

tion; but by transgression, his character fell below the perfect standard, and Adam no longer measured up to the requirements of the law. The law that once was his way of life now revealed his shortcoming.

The law says that you are a sinner, but Jesus came to save sinners. The law reveals that you need a Saviour, and Jesus Christ is that Saviour. The law shows that you are unrighteous, but Jesus will impart to you His own righteousness. That men nineteen centuries after Calvary still need a Saviour shows indisputably that the law still exists. Thank God for it! By it men can know they need a Saviour.

When a man has accepted the cleansing from sin so abundantly given through Jesus Christ and is freed from the condemnation of the law, what, then, is he to do? That question has only one answer: he must abide in Christ, for "without Me," Jesus says, "ye can do nothing." John 15: 5. Whether or not one is abiding in Christ can be discerned by the life of the individual. Note 1 John 2: 6: "He that saith he abideth in Him ought himself also so to walk even as He walked." And how did He walk? "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

After conversion, a true Christian's life should and *will* be in harmony with the law. Will he keep the commandments in order to be saved? No! But because he is saved, because he loves his Lord, "if ye love Me, keep My commandments." John 14:15. A Christian will have Christ in his heart. The righteousness of Christ is described by the law, and so with our Saviour in the heart, the law is naturally there.

The need of grace in order that we may obey was understood and taught by the great reformer, Martin Luther: He said, "The law of God and the will of man are two opposites, which, without the grace of God, cannot be made to meet." He made clear, in the following words, what the result of this grace would be: "But the grace of God makes righteousness to abound 'by Jesus Christ,' who leads us to love the Law."—*History of the Great Reformation*, J. H. Merle d'Aubigne. Philadelphia, 1843, p. 65, 9th edition.

God promises that His law will be in the heart of every New-Covenant Christian. Read Hebrews 8:10: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and will write them in their hearts: and I will be to them a God, and they shall be to Me a people." The only way you can have this experience is to have Christ in your heart, and then you will be able to exclaim, "I delight to do Thy will, O my God: yea, Thy law is within

my heart." Psalm 40: 8. Naturally, a person who is willingly violating any of the holy commands could not have Christ in his life, even if he claims he has.

With Christ in the heart, a person no longer wants to steal, to swear,—all these desires are changed even as Paul said, "Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2: 20.

To the Christian abiding in his Master, the law resumes its original duty of revealing the righteousness of its Maker, for the Christian's life is now in harmony with its precepts. The Christian is no longer condemned by the law, but by being "in Christ, he is a new creature: old things are passed away; behold,

all things are become new." 2 Corinthians 5:17. Being a "new creature," the righteousness of the law is manifest in his life by his obedience to and harmony with the law. This is keeping the law in the spirit. It is yielding willing obedience, and not grudging service prompted by fear.

Remember that both the man who paid the poll tax willingly, as well as I, who begrudged it, had to pay the tax in order to vote; and both he who strives to keep the letter of the law and he who keeps the spirit of it, must keep the law.

Keeping the letter of the law because of fear of penalty cannot merit salvation. He who has been cleansed by the blood of his Lord and who keeps the spirit of the law by the power of Christ will have eternal life. Determine today to have this reward.

Keep That Light Burning!

By C. L. Paddock



DURING a cold, blustery, winter storm, an emergency call came to a physician in a small town. He was asked to go out into the country some miles to see a very sick child. Blustery as it was, he could not say no. It was evening, and the fast-falling snow was driven by cold, biting winds. There were no fences, and his tracks were immediately covered by the whirling snow. There was danger that he might lose his way.

Seeing a light in the distance, he made his way to this farm home, and from there telephoned to the next home, asking them to keep their lights burning and to hang a lighted lantern on their porch. They gladly did this and got a message to the next neighbor to do the same. The message was passed along the eight miles the doctor must travel, and these lighted lanterns guided him through the darkness and the raging blizzard to the home where the sick child was waiting for him. The same lighted lanterns guided him safely back home again.

There is a storm raging today, and there are many who are in need of help. Some of the old paths have

been well-nigh covered up. Many of the markers which pointed out the way of the Christian have been obliterated. Standards of yesterday have been forsaken.

There was a time when church members did not dance. They did not play cards, or go to the theater. In many churches there was a ban on smoking and drinking. In some of the more conservative churches there were standards of dress. The clothing was plain, no jewelry was worn. But the paths of the modern church member and the worldling have been getting closer and closer together, until today they merge most of the time, and they walk along together.

In these days of unrest, want, suffering, calamity, distress, and uncertainty, millions have lost their way. A belief in Christ and a definite hope in His soon return will bring satisfaction, comfort, courage.

You and I can keep our lights burning, and throw some light on the road that runs by our door. By holding high the standards of the Christian church, by being like the Master, we may help some soul through the storm and back to his Father's house.

NOT LONG before the fateful night of Belshazzar's feast and the handwriting on the wall, Daniel, the prophet-statesman of Babylon, was given a remarkable vision. In panorama he beheld a "ram," a "goat," a "little horn," and then heard the announcement of a celestial visitor saying, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

An angel interpreter then explained to him that the ram was a representation of the Medo-Persian kingdom, the goat represented Greece, the little horn was shown as a symbol of the next great world empire, which was Rome; but the statement regarding the twenty-three hundred days was neither explained nor understood. (Daniel 8:20-27.)

At that time the city of Jerusalem lay in ruins, and Daniel, himself a captive, was most solicitous for the future of his homeland and nation. He studied the prophetic scrolls of Isaiah and Jeremiah, and humbly, earnestly prayed for light and understanding. His remarkable petition is recorded in the eighth chapter of Daniel, and ere it was finished, the angel messenger that he had "seen in the vision at the beginning" stood before him, and said:

"O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 9:22, 23.

The prophet's mind had been perplexed concerning the two thousand three hundred days of the previous vision; now the angel returns to give him "skill and understanding." Picking up the thread of conversation just where it had been so abruptly terminated, Gabriel continued:

"Seventy weeks [four hundred ninety years] are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Verse 24.

The word "determined," also translated "cut off," indicates that the seventy weeks are cut off from another period. The only other epoch of time under consideration was the twenty-three hundred days of the previous vision. Accordingly the seventy weeks were to be cut off from the longer span, and allotted as a probationary period to the Jews and

to their holy city, ancient Jerusalem.

Six important issues were involved:

(1) "To finish the transgression." In the rejection and crucifixion of the Mes-

siah, Israel's cup of iniquity would be filled to overflowing.

(2) "To make an end of sins." Jesus Christ would appear upon the earth "to

DIVINE TELEVISION ILLUMINES THE FUTURE

A Prophecy that Silences Infidels

By Roy F. Cottrell



Daniel's vision of the battle between the ram and the goat was climaxed by an unusual revelation illuminating present and future events of the greatest magnitude.

put away sin by the sacrifice of Himself."

(3) "To make reconciliation for iniquity." This was abundantly provided in Christ's sacrificial death upon Calvary.

(4) "To bring in everlasting righteousness." We are reconciled by His triumphant death, and saved by His spotless life. (Romans 5:10.)

(5) "To seal up the vision and prophecy." As every part of the prophecy of the seventy weeks was accurately fulfilled, the remainder which embraced the twenty-three hundred days was also sealed and certified as with the divine signet of authenticity.

(6) "To anoint the Most Holy." When the ancient tabernacle was erected, there was a special service of anointing and dedication, both for the sanctuary and for the priests. (Exodus 40: 9-15.) Even so in the fulfillment of this prophecy, which extended to the time of "Messiah the Prince," Jesus was anointed for service; and when the days of His earthly task were accomplished, "the more perfect tabernacle not made with hands" was consecrated to the ministry of our great High Priest. (Matthew 3:16, 17; Acts 10: 38; Hebrews 9:11, 24.)

The commencement of the twenty-three hundred days and the seventy weeks, is not left in uncertainty. Said the angel:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Verses 25-27.

Jerusalem had been destroyed by Nebuchadnezzar, the king of Babylon; but after the passing of that empire, there were three royal decrees issued by three Persian kings, to restore the Hebrew metropolis. Says the Scripture record:

"They builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14.

In this statement the three decrees are included in "the commandment" to rebuild. The last and most comprehensive

of these, authorizing the full restoration of civil and religious government in Jerusalem, was issued in the autumn of the seventh year of Artaxerxes, which the authentic records of Ptolemy place in the year 457 B. C.

Along with his chronology of world events and the reigns of ancient kings, the distinguished historian Ptolemy also compiled a record of solar and lunar eclipses. These observations have been carefully checked and verified by modern astronomers. Says the distinguished Dr. William Hales: "To the authenticity of these copies of Ptolemy's canon, the strongest testimony is given by their exact agreement throughout, with above twenty dates and computations of eclipses in Ptolemy's *Almagest*."—*A New Analysis of Chronology and Geography*, Vol. 1, p. 166.

The heavenly bodies, as "divinely appointed timekeepers," bear their testimony; and in the words of an eminent historian, "A foundation is laid for chronology sure as the stars." Thus the Bible, history, and astronomy, unite in establishing this monumental date, 457 B. C., as the commencement of both the four hundred ninety years and the twenty-three hundred years.

To form a chain that is unmistakably strong and flawless, the four hundred ninety years are in turn subdivided into shorter periods; for "unto Messiah the Prince" was to be "seven weeks" (forty-nine years), and "threescore and two weeks" (four hundred thirty-four years), leaving "one week" (seven years), in the midst of which Christ was to be "cut off" (crucified), and His death was to "cause the sacrifice and the oblation to cease." With our Lord's crucifixion, the Old Testament sacrifices and offerings that pointed forward to Him as the Lamb of God, had served their full time and purpose. The Levitical priesthood had also accomplished its mission, and would then give place to the priesthood of Christ.

In exact accord with this timetable of divine prophecy, all these events occurred in order, and precisely on schedule. Forty-nine years after the decree of Artaxerxes, Jerusalem was fully restored. (see Nehemiah 13: 1-31, and *Prideaux's Connections*, Part 1, Book VI.) From that event, four hundred thirty-four years extend to the autumn of A. D. 27, when Jesus the Messiah was baptized in the river Jordan, and anointed with the Holy Spirit. Another period of three and one-half years points to "the midst of the week," the spring of A. D. 31, at which time Christ was lifted up on the cross. Even nature itself witnessed to the ful-

(Continued on page 17)

TERSE TOPICS

COMIC MAGAZINE DIET—

"Have you noticed how large a stock of comic magazines the drug-store, or corner store, is carrying? Today there are over 100 different comic magazines published in our country which sell 40,000,000 copies monthly to an estimated ninety per cent of the children. Our children know far more about 'Superman,' 'Tarzan,' 'Cosmo the Cat,' 'Captain Marvel,' and 'Senor Tamale' than they do about David, Abraham, Daniel, and Paul.

"A famous dietician has written a book, *You Are What You Eat*. Does the same principle apply to our minds? Do we become, psychologically, like what our minds feed upon? If so, woe be unto us and to our children. . . . Instead of a blessed diet of daily manna, think what our children, and the general public, get for daily consumption from the corrupt movies, the murder-packed 'soap-suds' dramas over the air, and the highly emotional comics. The cold fact is, we are raising a generation of juvenile neurasthenics, irresponsible brats—generally speaking. The breakdown of the home is being closely followed by the breakdown of society."—*Christian Victory*, January, 1948.

PERSECUTION IN SPAIN—

"Eyewitness accounts from refugees and letters that have evaded censorship tell the barbaric story of how General Francisco Franco has revived persecution of Protestants in its most vicious forms. So serious is the situation that some observers say that 'the coming months will see a struggle for survival for the few Spanish Protestants (30,000) still remaining. It is not that they are being killed, but economic reprisals are inflicted that make life miserable for the Protestants. Levying unjust fines is a favorite device.'"—*Christian Victory*, January, 1948.

AFTER DEATH -- THEN WHAT?

MUCH HAS been written and more has been spoken on the subject of "What happens to an individual after death." Job makes an age-old query in the fourteenth chapter of his book: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Verse 10. This question has perplexed men for centuries. There is only one reliable authority to which we can go for the answer. That is God's book—the Bible. God alone can see beyond the portals of the tomb. In His strength, Jesus, the Son of God, conquered the enemy death. (John 20: 10-17.) We must turn to His word and see what He says concerning man's destiny after leaving this vale of tears.

The psalmist, summing up the matter generally, says: "His breath goeth forth, he returneth to his earth; in that very day his *thoughts perish*." Psalm 146: 4. This text is plain enough. God in the beginning made man a living soul by breathing into his nostrils the breath of life. (Genesis 2: 7.) Under inspiration the psalmist tells us that when a man dies this breath of life is taken from him by the same God who gave it. He—his body (which God says, after all, is but dust. See Genesis 1: 26; 2: 7.)—"returneth to his earth; in that very day his *thoughts perish*." Psalm 146: 4. Evidently the psalmist did not subscribe to

any doctrine of consciousness after death.

In Ecclesiastes we read: "For the living know that they shall die: *but the dead know not anything*, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6. It is plain from these words that the Preacher agrees with the psalmist in teaching that man, after leaving this life, has no knowledge of things taking place in the life he has left behind.

In Psalm 6: 5 there is more food for thought: "For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" It has always been the writer's conception of heaven [borne out, I believe, by the Bible] that in that better land the redeemed shall praise the One who has saved them from the penalty of sin, and they shall sing

Heaven?

Hell?

Purgatory?

Asleep

or

Dust?

songs of praise and adoration to Him who has redeemed them. (See Revelation 14: 1-3.) It is evident that the psalmist knew nothing of men and women going immediately to heaven at death, for he says that in death there is "no remembrance of Thee, in the *grave* who shall give Thee thanks?"

The psalmist further refers to the grave as "the land of forgetfulness." (See Psalm 88: 12.) No longer do the cares and the burdens of this life rest heavily upon weary shoulders. The heartaches, the disappointments, the rebuffs, and all of life's frustrations fade into oblivion in "the land of forgetfulness."

The prophet Job, speaking of the dead, goes so far as to say that "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

God's word, in the following scripture, refers to death as an unconscious *sleep*: "Consider and hear me, O Lord, my

By Robert H. Pierson

God: lighten mine eyes, lest I sleep the *sleep of death*." Psalm 13: 3. In the New Testament record the words of Christ Himself corroborate the psalmist's thought. The Saviour had just been called by Mary and Martha to the bedside of their sick brother Lazarus. As Jesus walked along with His disciples they talked of the prospective scene before them. Let us listen to their conversation: "These things said He; and after that He saith unto them, Our friend Lazarus *sleepeth*; but I go, that I may awake him *out of sleep*. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead*." John 11: 11-14.

When we lie down to sleep at night, we have no knowledge of passing time, neither do the cares and the burdens of life weigh heavily upon us. Hours slip by as though they were but an instant, and we wake to see the light of another day. Jesus says that when the breath of life is taken from those who love Him they are as though they were asleep. One moment they close their eyes in rest, the next they are opened by the

(Continued on page 18)

According to the Bible, death is likened to sleeping, which would mean unconsciousness with no knowledge of passing time or events.



WHAT A TRANSFORMATION begins in one who becomes consecrated like Christ, what a forsaking of the world, what a drawing near to God, what a consciousness of heavenly things, and what deep satisfaction comes from such a consecration to serve God at any cost, come what may, as long as life shall last! And what a need there is today—in this atomic age with its overwhelming perplexities, with the end of civilization facing the world, with such momentous events continually taking place—for wholehearted consecration!

The great need for full consecration to God today might well be compared to the time after the Israelites in the wilderness had worshiped the golden calf. In calling them back to God Moses entreated, "Consecrate yourself today to the Lord, even every man." Exodus 32: 29. How widely found is the worship of mammon today!

How did the Saviour attain His own full consecration? We read about it in a prophecy that plainly refers to Him: "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. . . . Therefore have I set My face like a flint." Isaiah 50: 6, 7. How abundantly God responded to His fervent decision may be seen from the words of Paul, "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. Thus the mighty miracles of Christ were wrought by the indwelling Father, for the Saviour Himself said, "The Father that dwelleth in Me, He doeth the works." John 14:10. Even the very words of Jesus were given to Him to utter by the Father dwelling within Him, as seen from the further words of the Saviour, "Whatsoever I speak therefore, even as the Father said unto Me, so I speak." John 12: 50.

Many inquire, "How am I to consecrate myself fully to God?" They deeply desire to do so, and perhaps have tried and failed. For them the following earnest words have been written:

"You need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will

Christlike Consecration

A Great Need

By John W. Halliday

and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—*Steps to Christ*, p. 52.

In this way, by setting the will like a flint, as did Jesus, to live the life God wants us to live, to be fully consecrated to His service, the thoughts, words, and deeds will be under God's control and guidance, as were the Saviour's. And when one consecrates himself most fully to God in following Jesus, the wondrous result is, according to the promise of Jesus, that both the Father and the Son come into the heart and life of the one thus consecrated, to abide there: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." John 14: 23.

Jesus deeply longs for this decisive consecration to be made by all who are not consecrated to Him, for He pleads, "If any man will come after Me, let him *deny* himself, and take up his cross daily, and follow Me." Luke 9: 23. And, as the Good Shepherd, He goes out to seek for each lost sheep, giving His tender call in winsome, yearning tones, bending compassionately over the suffering ones, and gathering up into His tender arms those sorely stricken, letting the warmth of His own heart awaken them to life again.

"But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the
Lord passed through
Ere He found His sheep that was
lost."

Many a lost sheep today hears and heeds His tender call.



The daughter of a shepherd left her Highland home and went into the great city, where she descended into a life of degradation. After hearing about it, and remembering that his daughter had ever loved to hear him give the shepherd's call, he went to the city as he was, in his shepherd's garb and with his shepherd's staff, and went slowly from street to street repeating over and over the shepherd's call. But there was in it an added touch of tenderness that revealed the longing entreaty of the father to his lost daughter. At last, in one of the degraded parts of the city, his daughter heard the shepherd's call, recognized his appealing love, flung wide open the door, and rushed into his outstretched arms in a true consecration of herself to live as God would have her live.

Many other lost sheep today hear the tender Shepherd's call, listen to His winsome, appealing tones, and respond to His compassionate entreaty as they make up their minds to consecrate their lives to His service, the language of their consecration being:

"I must have the Saviour with me,
For I dare not walk alone;
I must feel His presence near me,
And His arm around me thrown.
Then my soul shall fear no ill,
Let Him lead me where He will,
I will go without a murmur,
And His footsteps follow still."

THE TRUMPETS were sounding in the streets of ancient Rome. It was the triumph day of the great Caesar, home from his victorious campaign. The long procession was marching to the temple of Jupiter for sacrifice and thanksgiving. Flags and banners waved in the crowded streets. The houses were decorated with garlands. A roar of cheers greeted the cavalcade as it came into sight. "Io triumphe! Io triumphe!" shouted the people.

First came the magistrates and the Senate. Then followed the trumpeters with their instruments. The spoils of battle came next—the banners of the enemy, statues, furnishings, and other precious things from the scene of victory. Then came the sacrifices, then the prisoners.

All these were greeted with murmurs of interest, but the attention of all was centered on him who followed, robed in purple and gold, and holding the laurel branch and the ivory scepter—the great general himself. He it was whose skill and daring had made this possible. No wonder the soldiers who followed shouted aloud: "Io triumphe!"

Yet those honors had cost the vanquished people's blood and tears and sorrow. No triumph was given to any general who had slain less than five thousand of the "enemy."

Near at hand is the triumph-day of Jesus Christ, the Prince of Peace. The gentle Man of Nazareth is to be exalted as "Prince of Peace," "King of Kings," "Lord of the Land of Eternal Youth." His will be a triumph of love, not of the sword.

The news of His coming is being carried to every land. It is sounding from the coral reefs of the New Hebrides; it is spoken in the jungles of the Amazon. In the east and the west, from Alaska to Tierra del Fuego, from Hammerfest to New Zealand, they are telling the news that He is coming in the clouds of heaven with power and great glory.

Not to some secret place. No!

Not to some spot in the desert. No!

No—as the lightning comes out of the east and shines over to the west—seen by everyone—so shall be the coming of the Great King. (Matthew 24: 26, 27.)

Not in mystery or in silence—No! "The Lord Himself shall descend from heaven with a shout . . . with the trump of God." 1 Thessalonians 4:16. What a summons! What a "reveille!"

What an awakening for the unprepared! What wailing and fear for those who have refused His rule! The brightness of His appearing will bring death to the sinner. All nature will quake as

its Lord draws near. The heavens will depart as a scroll. The waters of the sea will roar and be troubled. The earth will shake with the swelling thereof. (Revelation 6: 14, 15.)

How blessed are His sure promises for that great hour! "God is our refuge and strength, a very present help. . . . Therefore will not we fear," come the words of holy trust from the children of God, often so timid and fearful before. Psalm 46: 1-2. "This is our God. . . . He will save us," they whisper, Isaiah 25: 9.

God does not pass by even the weakest who has trusted in Him. Though the earth be turned upside down, His pitying eye is upon the lambs of His flock.

"He shall send His angels with a great sound of a trumpet." Matthew 24: 31. They will gather His chosen ones from every land.

His voice will give life to the dead. "Awake and sing, ye that dwell in the dust!" will peal forth the voice of Christ the Life-giver. Isaiah 26:19.

And death will not be able to keep his prey when that voice sounds. From the heavens above will come the Man with the gift of life, and the sleeping children of God will arise—a mighty multitude. Black and white, yellow and brown, the sleeping saints will arise.

Yes, the earth will heave and the graves will crack open. The long-closed vaults will open. They will yield again those treasures which weeping friends committed to them. And the wide sea will give up its dead also.

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." 1 Thessalonians 4: 17.

What a triumph-day for the children of God!

In this vast multitude will be many who have died in ignominy and shame, who suffered death

rather than deny their Lord. But we will see them in their radiant glory. Gathered by the angels from the four corners of the earth—from every nation, of every century—their faces will shine with the joy of heaven. What a story they will be able to unfold!

Here will be the noble young men and women of Rome who were thrown to the wild beasts of the arena for their faith in Christ; here also will be the once-hunted Waldenses. Here will be those who suffered hunger and thirst for

World

THE COMING

By A

Many are clamoring for a world government



their beloved Lord. Here, also, will be they whose tortured frames endured the dungeon and the rack for His truth's sake, the dusky saints of Africa, the martyr boys of Uganda, the murdered Christians of Madagascar, the loyal men of China. (Jeremiah 31:16.)

Never before has the earth seen a triumphal procession so stupendous!

Here will be the faithful mothers of the twentieth century, who, in the seclusion of their homes labored patiently and cheerfully, bringing up their children

to be loyal to God and helpful to their fellow men.

And here will be those who bore a good witness by the loom and the forge and the press; down in the mines, in the cotton fields, in the factories, in the offices. These lived for God and their neighbors in the swift days of earth's last century. They were loyal to God at all costs. They trusted His love. They lived His life.

But how changed will be all these forms! The poor garments of earth will be gone; the shining robe of light will be returned to man. As it was in Eden, the glow of radiant health will be seen upon the countenance; the elasticity of youth will be restored; the mind will have a new vitality. (Philippians 3: 21.)

The beauty of the Lord God will be upon this glorious company. (Psalm 90:17.) When Jesus appears they will become like Him. (1 John 3: 2.) Fulfilled will be all earthly longings as the dead awake in His likeness. Unspeakable rapture will fill every mind.

Yes, at His coming Jesus will bestow the gift of eternal youth. To those who have chosen the principles of His kingdom—loyalty and love to God; loyalty and love to man—to these God can safely give this precious boon.

Oh, the gladness of that wonderful transformation! Endowed with new and wonderful powers—new powers of speech, new powers of song, new strength of body and intellect—no wonder the heavens will ring with the notes of gratitude and praise. (Acts 3: 21).

What a change! Here will be those who once were blind. They will rejoice in perfect sight. The deaf will listen to the voice of friends. The dumb will shout for very joy. (Isaiah 35: 6.)

"Come, ye blessed of My Father," sounds the voice of Christ the Lord. Matthew 25: 34. All eyes

will be turned to the heavenly Leader, the One who made this possible. To Him belongs the glory for this great gathering of the redeemed. Inexpressible love for them will be seen in His countenance. He will see of the cruel travail of His soul and be satisfied. (Isaiah 53: 11.)

We will listen to heavenly strains of music! The children of earth will break forth into songs of rejoicing and praise. The music of heaven will awake from angel harps, and blend with the voices of the redeemed in one great harmony.

"Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb," the joyful notes will proclaim. Revelation 5:13.

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ"—the great anthem swells upward.

"And He shall reign forever and ever," comes the exultant response of the redeemed. Revelation 11:15.

Soon He will appear in those clouds of heaven; that bright day will not long be delayed. Signs all show that Christ is coming again. Let us not be found wanting then.

Now is "the day of loving welcome." To as many as receive Him, to them He gives the right to become "the sons of God." John 1:12.

Adapted from *The World's Quest for Eternal Youth*.

Flowers and Feelings

(Continued from page 2)

transplanted the petunia, pansy, aster, and snapdragon seedlings.

About a week later I arose one morning and started the breakfast cereal to cooking as usual. Looking out of the window, I noticed that it had rained during the night. "I wonder how my garden looks," I mused. As I passed through the doorway, I noticed a spot of color. Yes, there was a petunia in bloom, and a Martha Washington. And there were buds on some of the California Giants.

Every morning I hurried to get dressed, so I could go out to see if any new flowers had bloomed. Nearly every morning I was rewarded with something new. So it went all summer. When the zinnias and marigolds were in bloom, and the petunias covered with blossoms of every hue, my garden was like a huge bouquet. My head did not ache. I could sleep all night, for I was bone weary from my labor of love. My appetite came back as I worked, and I forgot to take my medicine. I did not need it.

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be Christ's.





"Turkey Lives on Borrowed Time"

The *Saturday Evening Post*, of February 28, 1948, featured an article entitled, "Turkey Lives on Borrowed Time." Some of the thoughts given in this article are well worth our consideration. Among other things, it describes the depressed state of the people of Turkey, who feel that they are facing doom as a nation. They are in "spitting distance of the Iron Curtain," and "command the narrow ditch which separates Europe from Asia," and they feel that they will be consumed in the next world conflict. They are in between, so to speak, the two warring factions of the world. The writer of this article says of his sojourn in Turkey that "you can't help feeling that you are in a besieged fortress."

While the Ottoman Empire was once a mighty power in the world, it is now a shriveled-up nation by comparison. It is waiting to be devoured. The thing that amazes the writer of the above-mentioned article, is that Russia has permitted Turkey to remain this long. It is the only outstanding exposed spot on the Russian border. It is Russia's weak flank. But he feels that if World War III does come, Turkey will be the first obstacle to be eliminated.

The Turks themselves, according to

the author of this article, "far from being reassured by America's bustling interest in their independence, they are prepared for the worst." The writer continues with the following striking facts: "In this electric atmosphere, everything here is on a short-term basis, as though the people felt they were living on borrowed time. . . . Destiny has made Istanbul the gatekeeper between Europe and Asia. Every so often its people have had to pay the price for the privilege of guarding the world's most strategic crossroads. . . . Today the people of this great metropolis, which has been taken and retaken, sacked, burned, and pillaged innumerable times, are watching the clouds gather overhead."



Worm Eaten World

ENEMIES that are rarely seen by most men are the lowly worms. They are not spectacular, and do not cause dramatic epidemics. They usually do not cause serious trouble or any particularly noticeable ill health in individuals; but still they are insidiously eating their way into the tissues of vast numbers of people.

"Dr. Norman R. Stoll, parasitologist of the Rockefeller Institute for Medical Research, recently revealed the shocking



This is William Edward Lutz, an ex-Marine who claims that he has been named Moslem Grand Mufti of Western U. S. He is facing Mecca in one of his five daily prayers.

prevalence of worm parasites. He estimated that one form or another of worm infections is now afflicting 2,140,000,000 human [beings]—or every man, woman, and child in the world. In the United States alone there are millions of people suffering from the deadly worm infestation known as trichinosis."—*Everybody's Digest*, January, 1948.

This report almost makes one wonder if man has not become a glorified meal ticket for worms. We also wonder what we can do to stop the increase of worms when we understand that a single female round worm contains about twenty-seven million eggs and releases just two hundred thousand daily into the digestive tract. It is small wonder that Dr. Stoll calls this earth "this wormy world."

According to this doctor, one of the most common parasitic worms is the trichina worm. This worm gets into the body by way of infected pork. Its most common conveyor is sausage and raw spiced ham. He also maintains that in certain parts of the United States, seventy-five per cent of the hogs are infected and that "U. S. Inspected and Passed" does not mean that there are no trichina worms. Trichina worms cannot always be discovered even in microscopic examination.

Tapeworm is another parasite that evidently believes that human beings exist only to supply him his necessary food.

Floods have raged once again in spite of man-made controls. This view of Shelbyville, Tennessee, shows a little of the destruction that struck the South as a result of thawing snow and heavy rains.



Dr. Stoll informs us that pork is the outstanding conveyor of this parasite. There are also beef and fish tapeworms. Fish tapeworms are common among people who eat large quantities of freshwater fish.

The hookworm is the wisest in the ways of man. This parasite causes more suffering and death than perhaps any other organism. It does not produce rapid and drastic symptoms, but slowly and insidiously saps the health of its host. Hookworm eggs hatch in the soil where they are deposited with human waste. That is why outhouses are so dangerous. The hookworms wait patiently for someone with bare feet to come along so that they can bore through the skin. The heat from the foot frenzies them, and they work like demons to bore in. Once they get into the intestines, they live happily and enjoy chewing off chunks of the inner lining.

Returned service men have brought back some new species of worms from the Pacific Islands that have not gained much ground as yet. The filaria worm is the one that causes great concern, for it produces the dread disease called elephantiasis.

Several kinds of drugs are used with varying success in the battle against worm parasites. Methods of sanitation are devised for combatting these killers. But one of the greatest carriers of these parasites is meat, and no inspection exposes them. It is plain to be seen that this is a real problem. Undoubtedly the vegetarian has much in his favor on the health side when we consider the true facts about meat and parasitic worms.



"As in the Days of Noah"

A SHORT time ago the public was shocked by a story that appeared in the newspapers telling about a twelve-year-old boy killing a playmate who was only seven years old. The murdered boy was Lonnie Fellick of Chicago. The youngsters had been participating in immoralities before the killing. Police and Juvenile authorities said that they had known for months of immorality and perversion—abominable conditions—in the grade school that the boys attended. But, they confessed, they had not been able to stamp it out.

This is just a small glimpse into the picture of moral rot that is eating its way into our social fabric. Think of little boys and girls in the grade schools contaminated with the epidemic of immorality and vice that is sweeping the world.

(Continued on page 19)

Is This 1948 or 1938?

IT LOOKS as though history is repeating itself once again. Militarily speaking, the world in 1948 seems to be just about where it was in 1938. The alignments of the nations are somewhat different, but the problem is the same. The threat in 1938 was Nazism, but now it is Communism. Instead of the insignia of the swastika going up over governments in the path of expansionism, it is the hammer and the sickle.

We can still remember Neville Chamberlain, his umbrella, and his policy of appeasement. We find it impossible to forget the Munich Accord of September 29, 1938. We recall the feelings of despair that came over us as the Nazi blitzkrieg swept over Czechoslovakia, Austria, and Poland. We are beginning to experience the same dread feelings again as reports of Communist advances reach us at ever-shortening intervals. We well remember how similar advances by Nazism ended in a world conflict; when in 1939 the British scrapped their policy of appeasement, and on the third of September went to war with the Reich. Practically the entire world was soon involved in a great conflagration of destruction.

History has repeated itself in the preliminary phases that lead up to actual conflict. Will the final phases follow along? We are being told by militarists and political commentators that they will follow. It is reported with great positiveness that the present "cold war" will finally develop into a shooting war. The New York World Telegram, of February 28, says that "we are closer to war than we were at Munich."

The great colossus of the East—the Russian Bear—seems to have a timetable. There seems to be a plan just as there was a plan for the German conquests which were guided by what was outlined in *Mein Kampf*. But can a plan for world domination succeed? It did not succeed under Hitler, or Napoleon. Why did they not succeed? I am inclined to believe that they both failed for the same reason. This reason is given in *The Historians' History of the World*, vol. 12, pp. 631, 632, as follows: "Was it

possible that Napoleon should gain this battle? [Waterloo.] We answer No. Why? Because of Wellington? Because of Blucher? No. Because of God. Bonaparte victor at Waterloo—that was no longer according to the law of the nineteenth century. Another series of events was preparing, wherein Napoleon had no further place. The too great heaviness of this man in human destiny troubled the balance. The moment was come for the incorruptible supreme equity to take counsel. Doubtless the principles and the elements whereon depend the regular gravity of the moral, as of the material order, complained. The blood that smoked, the overplus of the graveyards, the mothers in tears, these are redoubtable pleaders. When the earth suffers a surcharge, there rise mysterious groanings in the dark, which even the very abyss understands. Napoleon had been denounced in the Infinite and his downfall was resolved. He bothered God. Waterloo is not a battle; it is the universe changing front." Napoleon recognized that he was stopped by a power much greater than all the military might of the world, for when he was taken as a prisoner to the Island of Saint Helena he exclaimed: "God Almighty has been too much for me!"

God was too much for Kaiser Wilhelm and Hitler, and will be too much for Stalin or any other aspiring world dictator. Even though the Communist timetable calls for the subjugation of Finland, Italy, France, Greece, and Turkey, a point and a time will be reached, when God will say: "Thus far shalt thou go and no further." We must not forget that God's hand is on the lever of circumstances, and that He "removeth kings, and setteth up kings." Daniel 2: 21.

For the comfort of those who fear that Communism will overrun the world, and eventually dictate to all nations from Moscow, we have the assurance from God that "they [the nations] shall not cleave one to another, even as iron is not mixed with clay." Daniel 2: 43. The nations cannot be welded into one government under Stalin or any other man. God

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My Comfort IN AFFLICTION

A Scripture Sermon

By Harvey Hansen

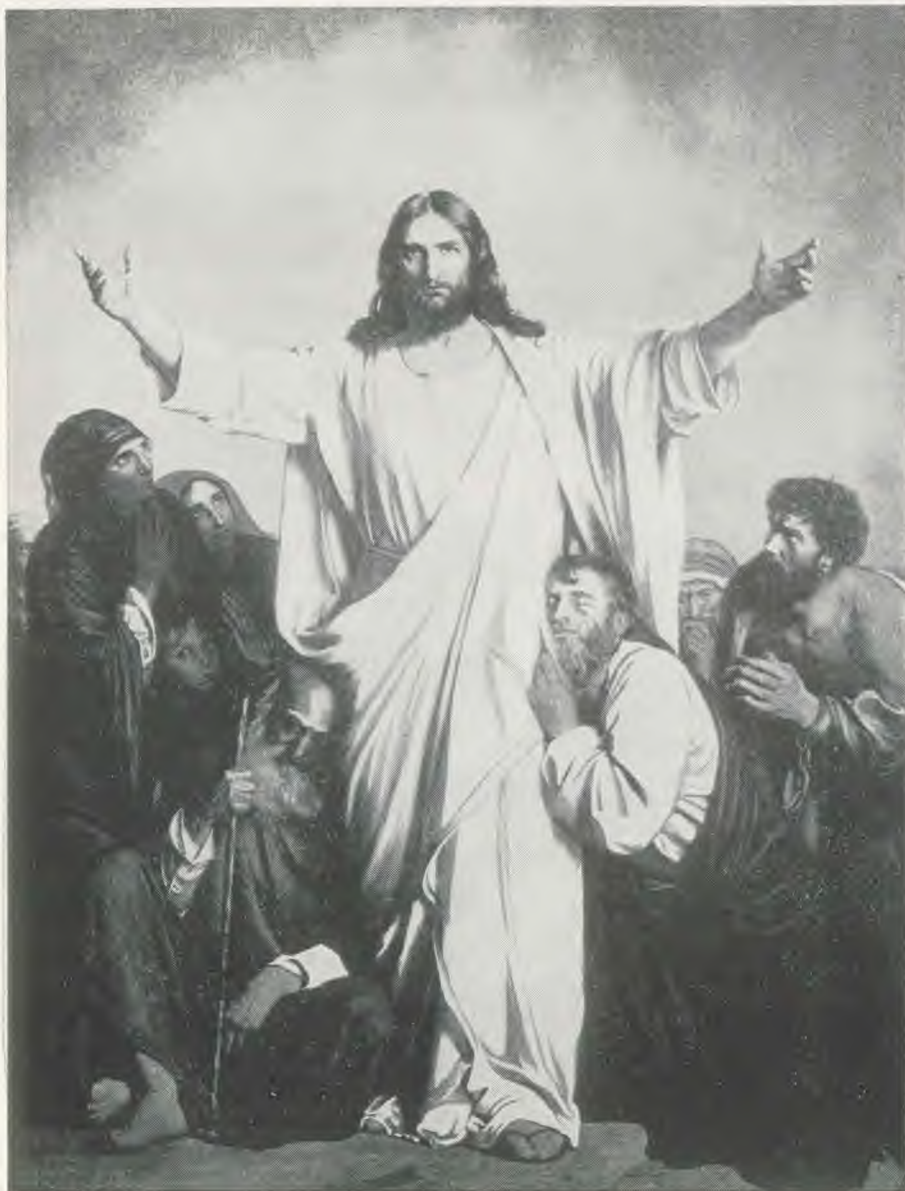
IF A MAN SUFFER as a Christian, let him not be ashamed; but let him glorify God in this name.¹

"For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.² Because to you it hath been granted in the behalf of Christ, not only to believe on Him, but also to suffer in His behalf.³

"For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps.⁴ For it became Him, for whom

are all things, and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through sufferings—even . . . the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name.⁵

There is life and healing in the words of Christ who invites all to come unto Him for rest and restoration.



"Therefore let us also . . . run with patience the race that is set before us, looking unto Jesus the Author and Perfector of our faith, who . . . hath sat down at the right hand of

the throne of God—if so be that we suffer with Him, that we may be also glorified with Him.⁶

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth; . . . but He for our profit, that we may be partakers of His holiness.⁷

"He delivereth the afflicted by their affliction, and openeth their ear in oppression.⁸ He maketh sore, and bindeth up; He woundeth, and His hands make whole.⁹ A bruised reed will He not break, and a dimly burning wick will He not quench: He will bring forth justice in truth.¹²

"Lo, all these things doth God work, twice, yea thrice, with a man, to bring back his soul from the pit, that he may be enlightened with the light of the living.¹³ Afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.¹⁴

"Therefore despise not thou the chastening of the Almighty.¹⁵ But inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of His glory also ye may rejoice with exceeding joy.¹⁶

"Count it all joy, . . . knowing that the proving of your faith worketh patience. And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.¹⁷ For ye have need of patience, that, having done the will of God, ye may receive the promise.¹⁸ And this is the promise which He promised us, even the life eternal.¹⁹

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your anxiety upon Him, because He careth for you. . . . And the God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, establish, strengthen you.²⁰

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. . . . I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.²¹ Because he hath set his love upon Me, therefore will I

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The HAND of GOD IN NATURE

Consider the Birds

AS A LAD the writer saw about him the still-active remnant of colonial economy. The flax hackle stood in the barn, womenfolk sat busy at the hand loom weaving, crude kerosene lamps gleamed yellowly in the night. On the farm, the men cradled wheat, made molasses from the cane before frost, and split rails as their forefathers had done. Teams of oxen slowly navigated the dusty roads. Today a new super highway bisects the old farm, diesel tractor-trailer vans speed where once the oxen plodded. A combine reaps and threshes the harvest, the same womenfolk now wear rayon and nylon, the gift of chemistry; where once the golden eagle was the largest heavier-than-air craft to dominate the rural skies, the airliner now plies its daily schedule unnoticed.

All these changes have occurred in less than fifty years. Truly spoke the prophet Daniel: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4. Along with this flood of technological advances the development of spiritual truth has kept pace, and today the findings of the biologist, geologist, botanist, and zoologist constitute an eloquent witness to the work of the hand and mind of the Creator when illuminated by the Spirit of truth.

The mathematics of chemistry and astronomy, the inheritance factors studied by the geneticist, all point unerringly to the Infinite Mind which conceived and created the material and spiritual world about us. Today a world-wide movement is arresting man's attention, and bidding him to "worship Him that made the heaven and the earth and sea and fountains of waters." Revelation 14: 7, A. R. V. The purpose of these articles

The mother bird feeds her baby robins who will grow up and enhance the beauty of God's creation by their graceful form, color, and song.



is to substantiate in a small way the above message by revealing those things in nature which will inspire faith in the word of God in this age of skepticism: to present the natural sciences in a manner to show the Supreme Intelligence which must have planned the astounding interrelation and correlation abundant in all creation.

Mankind will one day awake from

By R. N. Montgomery

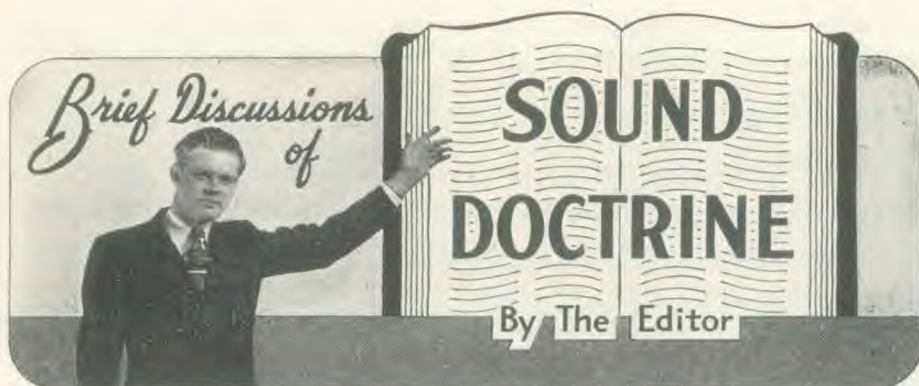
This article is the first in a series on nature. The author has spent years studying birds, flowers, trees, and other nature subjects, and has discovered many unusual things. It is his plan to present these nature stories in a way that will make them interesting, practical, and educational. Above all, the reader will be shown the hand of God in directing the things of His creation.

his pseudo-scientific sleepwalking to find himself face to face with the judgment, and the overwhelming mental shock that many of his best-loved and most widely accepted scientific ideologies are based upon premises as basically unsound as the idea of spontaneous generation.

Let us turn first to the birds for this evidence of the hand of the Creator as shown in His works. Before nesting

many birds engage in extensive land cruising in order to select the best possible location, as the situation of the nest will determine the amount of time and labor necessary to feed a hungry family. Once this homestead is selected, the bird will begin to exercise police power to forbid trespassing on this selected nesting and foraging ground, and will fight intruders to establish its boundaries, and in turn will respect the homesteads of other fellow birds. The establishment of a feeding range is of prime importance during the nesting period, but it is abandoned soon after the young can forage for themselves. The necessity of warning other nest builders from a chosen location is evident when we realize that too many nests in a crowded locality means harder work for the parents of nestlings, who require a tremendous amount of food. A male bluebird will pioneer the way, select a homestead, and spend the time while waiting for its mate to arrive by establishing claim by fighting intruders, selecting a nesting site, and, in general, letting all other feathered folk know that he considers that particular spot his property for the season. It is evident that these rights are acknowledged by others, for if a bird is caught intruding on the domain of another it will in most cases flee without defense.

Wrens, having no fences to mark boundaries, follow the bird homestead-
(Continued on page 19)



IS THERE A GOD? A more profound question has never been asked than this one. But it is a question that has been raised by a number of men. Atheists, agnostics, and materialists express doubt as to the existence of God. In fact, the atheist comes right out and says that there is no God. It would hardly do to pass by such a statement by simply saying that it is not true. The unbelievers are becoming more audacious in their utterances, and consequently they must be answered.

Because these unbelievers have never seen God, they believe that He does not exist. This is about as consistent as a blind man saying that there is no sun because he has never seen it; or a deaf person contending that there is no sound because he has never heard it. A man of more profound wisdom than the atheists of our day has declared that "the invisible things of Him [God] since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they [who believe not] may be without excuse." Romans 1: 20, A. R. V.

The vast majority of mankind, both heathen and Christian, believe in the existence of a Supreme Being. In many cases they, as Paul tells us, have "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Romans 1: 23. But though they may be debased in their practices, still there lies the deep-seated conviction that there is a Superhuman Power that they must worship for the sake of their own welfare and happiness. One may travel the world over and hardly find a city, a town, or a group of people who do not have a temple, a shrine, a God. If it is a matter of counting votes, there is no question but that the believers in a Supreme Being are overwhelmingly in the majority.

The agnostic refuses to believe in God because he says that he cannot tell whether there is a God or not. He

contends that things cannot be adequately known unless they are fully known.

If one cannot tell whether there is a God or not, how can one be sure that there is any such thing as morality? The distinction made between right and wrong may be entirely baseless. Of course, one may keep this up purely as a safety measure in order to be sure of being on the winning side just in case there is a God. But morality cannot long rest on uncertainties. It would soon break down if there were not a definite consciousness of God.

The next doubter of the existence of God is the materialist. He boasts that he does not need a God, and that he can run the universe without one. In *The Fundamentals*, vol. VI, pp. 28, 29, it says: "Only grant him [the materialist] to begin with an ocean of atoms and a force to set them in motion and he will forthwith explain the mystery of creation. If we have what he calls a scientific imagination, he will let us see the whole process,—the molecules or atoms circling and whirling, dancing and skipping, combining and dividing, advancing and retiring, selecting partners and forming groups, closing in their ranks and opening them out again, building up space-filling masses, growing hotter and hotter as they wheel through space, whirling swifter and swifter, till through sheer velocity they swell and burst, after which they break up into fragments and cool down into a complete planetary system."

It seems to be in order to ask, "Who is the prime mover in the elaborate processes mentioned above?" Also, "Who manufactured the atoms and molecules involved?" It is very unlikely that they manufactured themselves. Again we might ask, "Who caused these atoms and electrons to attract and repel one another and form combinations?"

The one big question that the materialist has never been able to answer, and which proves his undoing is, "Where did life come from to begin with?" It

had to have an origin. The materialist always begins his story with life in some form, because he has to. He cannot develop his theories without something to start with. But where did life originate? The simple answer without need of stretching the imagination is—from God.

And now we must briefly consider another type of individual that the Bible classifies as a fool. This is the person who says in his heart that there is no God. He doesn't really think this intellectually, but he feels that it is a release from moral responsibility.

Next we turn to the Christian. When he surveys the marvelous universe he sees marks of wisdom, power, and goodness. He beholds the stellar firmament with its innumerable stars in perfect disposition, order, and balance. He is convinced that the millions of shining suns and systems have been created, and are upheld by a Divine Power. He sees the constancy of nature's laws in their large variety of forms. He perceives the adjustments of organs to environment. All these things, he is convinced, are not the result of chance. He knows that designs never work out of themselves, but that there must be a designer. He knows too, that one kind of life has never been able to transmute itself spontaneously or artificially into another. He is convinced that all things exist because of an infinitely powerful, wise, and good Supreme Intelligence. He is impelled to exclaim: "O Lord, how manifold are Thy works! In wisdom hast Thou made them all." Psalm 104: 24.

One of the most convincing evidences to the Christian that there is a God is the fact that his life has been radically changed as the result of accepting Christ, the Son of God, as his Lord and Saviour. There has been a moral transformation from incontinence, fierceness, licentiousness, dishonesty, and so forth, to gentleness, holiness, purity, and integrity. In conversion "the Christian encounters a whole series or group of phenomena which to him are inexplicable, if there is no God. Conscious of a change partly intellectual but mainly moral and spiritual, a change so complete as to amount to an inward revolution, what Scripture calls a new birth or a new creation, he cannot trace it to education or to environment, to philosophical reflection or to prudential considerations. The only reasonable account he can furnish of it is that he has been laid hold of by an unseen but Superhuman Power, so that he feels constrained to say like Paul: 'By the grace of God I am what I am.'"—*The Fundamentals*, vol. VI, p. 35, 36.

Divine Television Illumines the Future

(Continued from page 7)

fillment: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matthew 27: 51.

This miracle signified that the shadowy ritual of the temple service had been superseded by the sacrifice and ministry of God's own Son.

A final interval of three and one-half years completed the four-hundred-ninety-year period. At that time a majority of the Jewish leaders decisively repudiated the gospel; Stephen, the first Christian martyr, was put to death by mob violence, and a relentless persecution drove the Christian disciples forth from Jerusalem to many lands. And "they that were scattered abroad went everywhere preaching the word." Acts 8: 4. Gentiles in Samaria surrendered their hearts to Christ, the Ethiopian on the road to Gaza received the gospel, Cornelius and his household were baptized, and the story of the Crucified began its triumphant march to the "utmost parts of the earth."

The four hundred ninety years of grace allotted to the Hebrew nation terminated in A. D. 34. Of the entire period of two thousand three hundred years, there then remained eighteen hundred ten years ($2300-490=1810$), which would extend to A. D. 1844 ($34+1810=1844$), the time designated in the far-reaching prophecy, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." At every prophetic milestone along the way, "when the fullness of the time was come," every feature and detail of the forecast was literally fulfilled. Here is the imprint of God's wondrous foreknowledge. "The vision and prophecy" bears the seal and signet of divine authenticity; and as surely as the Lamb of Calvary was sacrificed *on time*, in the middle of the seventieth week, so surely did the cleansing of the heavenly sanctuary begin at *the time appointed*, in the year 1844.

These predictions given through the prophet Daniel could not possibly refer to the earthly sanctuary, for throughout the fifteen centuries of its existence, it was cleansed each year. The Bible reveals that our great High Priest never ministered in any tabernacle or temple built by human hands (Hebrews 9: 24); and further, the temple at Jerusalem was finally destroyed by the Romans in A. D. 70, nearly eighteen centuries before the time of fulfillment.

As observed in a previous article, the

sanctuary service of ancient Israel was but a miniature model of the heavenly service. Christ, after finishing His life-work upon earth, ascended to the heavenly sanctuary as our High Priest (Hebrews 4:14-16) to minister for more than eighteen hundred years in the first or "holy" apartment; but in A. D. 1844, the certified date of prophetic fulfillment, He passed beyond the second veil into "the holy of holies" to cleanse the sanctuary above, and to finish His work as our Judge-Advocate in the supreme tribunal of heaven.

While this task is being accomplished above, a divine appeal is presented to men and women of this generation, "Prepare to meet thy God." Amos 4:12. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

Is This 1948 or 1938?

(Continued from page 13)

has decreed that they will never "cleave one to another." It is impossible to make iron and clay adhere. Even so, the man-

led governments of earth will not adhere. The next great world Ruler will be Christ. He will break the power of wicked men and establish His kingdom of peace and glory. God assures His children that "in the days of these kings [present nations of earth] shall the God of heaven set up a kingdom, which shall never be destroyed, and . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44.

History may repeat itself, and we may go plunging into another world conflict, but Christians can know that we are living in the period of world history when wars will soon be brought to an end by the establishing of a kingdom that shall never be destroyed. Who knows? Perhaps the present events are leading up to an early climax in the world's history. The present flood tide that is sweeping the world toward a mighty conflict might very well end in the manifestation of God in person to destroy the kingdoms of earth, and set up His kingdom as He has revealed in the prophecy. We would do well to prepare now—in 1948—for the unusual changes about to take place in our world.



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Your Tomorrow

(Continued from page 3)

majority of people are doing just this. They live without God and have no thought of what His plans for them might be—tomorrow. There can be no successful living without God, either today or tomorrow. True, we may do without Him now, today; but when tomorrow comes, our experience will be like that of the man who was not rich toward God.

It has been said that we "ought to say, If the Lord will, we shall live, and do this, or that." James 4:15.

There is another aspect of tomorrow which we ought to consider. God's tomorrow will be to all the world either a day of sorrow, or a day of great rejoicing. Life and death will both come in one day—life for those who are obedient to God's commandments and who plan for tomorrow in harmony with His ideals. Eternal life or eternal death are today the choice of the world, and we are free to make the choice. "Rich toward God," means accepting His riches of righteousness through Christ. The eternal riches of Christ are greater than the transitory riches of this world. Eternity with Christ awaits those who choose to follow God's plans for tomorrow—an eternity of life with Christ and the heavenly beings in a world above all worlds. There, with the angels which have never sinned, and the unfallen beings of other worlds, we shall be able to pursue every legitimate plan which we have not had opportunity of developing in this world. God's tomorrow for His people will be the most glorious ever known. But we cannot now understand fully all that is comprehended in these words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

God's tomorrow of death for those that love Him not, those who are not "rich toward God," will be that death which permits of no awakening. It is the second death spoken of by John in Revelation 20—that death which was originally prepared for the "devil and his angels" (Matthew 25:41), actually "reserved" for them (2 Peter 2:4).

The choice is ours. Tomorrow can be the most glorious event, one which shall continue on throughout the ages, a never-ending tomorrow in which we need make no plans for social security or other preparations for the future. God's tomorrow is so much greater than our puny thoughts of it that we should let Him plan it for us. Listen to the voice of God as He presents the oppor-

tunity to us: "I have set before you life and death, . . . choose life, that both thou and thy seed may live." Deuteronomy 30:19.

How about tomorrow, what are your plans for it?

"God's tomorrow is a day of gladness,
And its joys shall never fade;
No more weeping, no more sense of sadness,
No more foes to make afraid.

"God's tomorrow is a day of greeting;
We shall see the Saviour's face;
And our longing hearts await the meeting
In that holy, happy place.

"God's tomorrow is a day of glory;
We shall wear a crown of life;
Sing thro' countless years love's old,
old story,
Free forever from all strife." *

What about it! Have you accepted God's plans for your tomorrow? If you have, God will make it ready for you. If you have not, then won't you let Him plan for you today, in His tomorrow?

After Death--Then What?

(Continued from page 8)

voice of the great Life-giver on the resurrection morning.

The great apostle to the Gentiles also speaks of death as being a "sleep" in 1 Thessalonians 4:13: "But 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."

David is referred to in the Bible as being a man after God's own heart. (1 Samuel 13:14; Acts 13:22.) Surely then if his way so pleased the Lord that he merited such a title, he would be worthy of a place in heaven as soon as any one. If righteous individuals do go to heaven as soon as they die, then most certainly David would be there now. But what do the Scriptures say? "For David, after he had served his own generation by the will of God, *fell on sleep*, and was laid unto his fathers, and saw corruption." Acts 13:36. "For David is not ascended into the heavens." Acts 2:34. Instead of going directly to heaven, this man, after God's own heart, *fell asleep in death* and was "buried, and his sepulcher is with us unto this day." Acts 2:29. This report from the book of Acts is hardly in harmony with the popular conception of what happens to a

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person when he dies, but it is quite in agreement with the teachings of other Bible writers on the subject.

As Job further describes the journey across the river of death he holds out the hope of a time of resurrection when "the heavens be no more." (See Job 14:12.) The prophet himself looked forward with anticipation to that glad reunion day: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25-26.

The apostle Paul gives us a vivid account of the glorious resurrection morning when those who have been asleep in Christ shall be called forth from their dusty beds to reign eternally with their Redeemer.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: 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 4:14-18.

To the dead in Christ the grave is not the end. With Job they rest in the certain hope of a coming Life-giver, who one day soon will proclaim in triumph: "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." Isaiah 26:19.

My Comfort in Affliction

(Continued from page 14)

deliver him: I will set him on high, because he hath known My name.²²

"And My people shall be satisfied with My goodness. . . . It shall come to pass that, like as I have watched over them to pluck up and to break down and to overthrow and to destroy and to afflict, so will I watch over them to build and to plant, saith Jehovah.²³

"I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.²⁴ They shall not labor in vain, nor bring forth for calamity. . . . They shall not hurt nor destroy in all My holy mountain, saith Jehovah. For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing. . . . And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; . . . and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."²⁵

"God Himself shall be with them, and be their God: and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning nor crying, nor pain, any more: . . . And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. And . . . the Lord God shall give them light: and they shall reign forever and ever."²⁶

"Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through Him that loved us."²⁷

The order in which texts, or parts thereof, were used is as follows: ¹1 Peter 4:16. ²3:17. ³Philippians 1:29. ⁴1 Peter 2:21. ⁵Hebrews 2:10. ⁶Philippians 2:8, 9. ⁷Hebrews 12:1, 2. ⁸Romans 8:17. ⁹Hebrews 12:6, 10. ¹⁰Job 36:15. ¹¹5:18. ¹²Isaiah 42:3. ¹³Job 33:29, 30. ¹⁴Hebrews 12:11. ¹⁵Job 5:17. ¹⁶1 Peter 4:13. ¹⁷James 1:2-4. ¹⁸Hebrews 10:36. ¹⁹1 John 2:25. ²⁰1 Peter 5:6, 7, 10. ²¹Isaiah 57:15, 18. ²²Psalms 91:14. ²³Jeremiah 31:14, 28. ²⁴Jeremiah 31:13. ²⁵Isaiah 65:23, 25; 65:17; 35:5, 6, 8, 10. ²⁶Revelation 21:3, 4; 22:3-5. ²⁷Romans 8:35, 37. All texts are from the American Standard Version.

"As in the Days of Noah"

(Continued from page 13)

Who is to blame for this situation? Of course the devil is accused of being the source of it all. But the accusation can be carried further. What about the writers and publishers of popular novels that emphasize sex? What about the producers of the lewd movies? The youth are given a false concept of life through these instrumentalities. In many cases the concept is entirely perverted by them. Sex perversion is rapidly increasing, and the boys and girls are the ones most affected by this condition. A great increase in broken marriages and divorce is also sweeping the land. This is largely the result of the wrong concept of marriage. A large number of young people base

their opinions of courtship and marriage on what they see in the movies and read in the popular novels.

It is time that Christian parents wake up! Or are they also guilty of participating in these questionable things? We cannot expect much of the sons and daughters until the mothers and fathers uphold the right standards. Parents ought to want to protect their children against evil and shelter them from the abominable vices that will, if they take hold of them, doom their souls.

A most shocking article appears in the February issue of *The Atlantic Monthly*, entitled, "This Thing Called Love." It frankly reveals the type of material that appears in the "best seller" novels. This revelation is so embarrassing, one wonders if what is said can be true. Granting that it is, how can a Christian nation desire such evil. Among the thoughts contained in this article that are clean enough to repeat, are the following: "Adultery is so taken for granted that the authors are put to it to make it in any way interesting." They therefore spice their stories with sexual brutalities, revulsions, and shameful acts. Sexual freedom is taken for granted. "The advertisements tell us that these stories are intended for 'red-blooded' or 'hot-blooded' people, such as are likely to be more concerned with action than speech." The article concludes with the statement that "it's absurd, but it is sad and disturbing that these frustrate and vindictive imaginings are so greatly . . . in demand." Millions of these "best sellers" are read with more than ordinary interest. Young girls and boys drink them in. And then we wonder why sex perversion increases.

The Lord God is longsuffering, and we should be thankful that He is. But His judgments cannot long be withheld. The world is rapidly becoming ripe for destruction. The standards of God are laughed at as they were in the days of Noah. Is it not possible for men to see and realize what their disregard for truth and righteousness leads to? There are some who feel that it may take atomic bombs to sober America, but there is serious doubt that this would help. What men need is a clearer vision of Christ. They need to have their hearts broken by His great sacrifice and love. We have already had terrible wars, but that has not brought us to God. Fear will never do it. Nothing can change the hearts of men but the love of Jesus.

"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grow
strangely dim
In the light of His glory and grace."

The Hand of God in Nature

(Continued from page 15)

ing laws and build trial nests on the area selected, spending much time in singing from point to point around the boundaries of each little kingdom. This bold singing serves the same purpose for the bird as posting no-hunting and no-trespassing signs by the human owner of an area. The size of the area sung over and patrolled is determined by the scarcity or plentitude of food, number of young, and the general nature of the area. This early settling of line-fence disputes allows the bird to be free to hunt for food without undue molestation during the nesting season. The careful exploration done before the nestlings are hatched enables the bird to become thoroughly familiar with all the sources of food and water, the best possible defense areas, hiding places, and perching posts, and in this way it saves many miles of flight, much wasted energy, and shows ample evidence that birds do a much more thorough job of selecting a homesite than do many human beings.

With no more than beak, feet, and instinct as tools, its own body for a mold, the average bird will, without benefit of a single lesson, construct a perfect nest which will withstand the wear and tear of a turbulent family, and if unmolested the nest will be in fair shape two or three years later. The robin cannot know, for instance, that it has a body temperature of 105 degrees which helps dry out the clay in the nest rapidly, and know, also, to bend the other fibrous nest material into shape while wet. It cannot know that clay or mud will harden sufficiently to act as a suitable binder and cement. No instructor ever told the mother bird to turn the eggs daily, which it does.

What infinite wisdom has been exercised to implant in the species a pattern of instinct leading the bird unerringly to select just the right material to use and to use it properly. If all nests were alike, we might assume that skill could be acquired, possibly by observation, but millions of birds build perfect nests having never seen the construction of a single one before—nests so distinctive in design as to be readily recognizable. Hence we are faced with the fact that at creation each kind was endowed with a basic instinctive pattern of life which was complete and required no major amending, and that the nest of each species constructed in Eden was identical with that swaying on some twentieth-century bough today.

The Swan and the Crane

By EDNA ATKIN PEPPER

Choosing Between Snails and Heaven

A SMALL boy sat wriggling on a church bench. From time to time a few words of the sermon penetrated his dream of freedom, and he made angry, mental retorts to the speaker.

"Don't want to go to heaven. Too much sitting in church here on earth to suit me. Don't want to rest. Don't want to sit on a pink cloud and play a harp. Don't want to play a harp. Want to play ball."

Do you share with this small boy this out-of-date conception of the future life of the saved? Surely he would have been interested had the clergyman read to him from Zechariah 8: 5: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Does your boy know that he may look forward to a happy life of activity, of joyous play in the earth made new? Does that studious daughter realize the attractions in store for her? "Every faculty will be developed, every capacity increased. The acquirements of knowledge will not weary the mind or exhaust the energies."—"The Great Controversy," p. 677.

Do you fear the time will come when you will become satiate with the pleasures of that beautiful existence? Do you imagine there must be a dearth of interest where all things are already perfect? Listen: "There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized."—"Ibid."

Alexander the Great sat down and wept because there were no more worlds to conquer, but you need not fear a similar calamity. "And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."—"Ibid."

Our Father has foreseen that it would be for our best good to omit a wealth of detail about our activities in the earth restored to its original beauty and perfection. He might have given us minute particulars regarding our future lives. Instead, He has called to us from His great heart of love, assuring us that we shall have the desires of our hearts. (Psalm 37: 4.) Even today, happiness "consisteth

not in the abundance of the things which he [man] possesseth." Luke 12: 15. True happiness is found only as we spend ourselves in loving service for others.

We are not to be satisfied with the fleeting pleasures of this mundane existence. Suppose a crane followed the curve of the seashore and applied himself with diligence to the pleasant task of eating snails. And suppose a swan flew down from heaven and began describing the beauties and attractions of Paradise. And what if the crane was so occupied with his snails that he paid scant attention to the swan and went right on with his meal, but that the swan, full of enthusiasm, and out of his personal experience waxed eloquent on the joys of the celestial city, until at last the crane paused long enough to inquire briefly: "Any snails in heaven?"

"No," we will suppose the swan replied. "But who would want snails in heaven?"

To which the crane might have given the tranquil and terse reply: "Then keep your heaven, and I will keep my snails."

Will you, also, refuse unending happiness because you cannot comprehend that your Father has prepared delights far surpassing the modest joys of earth? Were you able to understand, you would not be finite, but infinite as God Himself.

But do not come to Him for the pleasures He waits to shower upon you; do not come to escape the judgments to be meted out to the wicked. There is but one way to come. Respond to the warmth of love that surrounds you now, giving you every good thing you possess, protecting your life from the Evil One and hastening to empty heaven to come to your rescue at your weakest call for help!

"Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jeremiah 31: 3. Then you will never care to stray, and in the gratitude of your heart you will be led to exclaim: "Thou wilt show me the path of life; in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore." Psalm 16: 11.

