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# Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



# Will Sinners Have A SECOND CHANCE?

## Is the Futuristic Theory Biblical?

WHAT is known as the "futurist" school of prophetic interpretation strongly insists that millions, both Jews and Gentiles, will continue to live on the earth and be saved after Jesus comes. Dr. H. A. Ironside, in his *Lectures on Revelation*, p. 259, says: "After the church has gone, there will not be a Christian left on the earth. Then it is that God is going to commence again to work among the Jews, and will send them out to preach the gospel of the kingdom to the ends of the earth."

The only difference between this and the old Russellism theory is that Russellism, or Jehovah's Witnesses, as they are now called, contends that those who have died in their sins through all ages of the past will be raised from the dead and share in this "second chance."

The advocates of this theory do not like the words, "second chance." To get around this, Ironside says, "Many who have never previously heard and rejected the gospel, will, in that day, open their hearts to the message and repent."—*Ibid.* But John, in speaking of Jesus as the light of the world, said, "That was the true Light, which lighteth every man that cometh into the world." John 1:9. Paul declares, "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11. Then as for the Jews, Jesus said, "They have Moses and the prophets; let them hear them." Luke 16:29. If these writings were "able" to make Timothy "wise unto salvation" (2 Timothy 3:15), they can do the same thing for every Jew

today. This proves it is unscriptural to claim, as do the "futurists" and Jehovah's Witnesses, that "they have never had a chance."

The Scriptures state just as plainly that no one will be saved who is living in his sins and unbelief when the Lord comes the second time. The decree of Revelation 22:11, 12 will then have gone forth—"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." This makes it very plain that when the Lord comes every man must remain as he is.

By ALLEN WALKER

The language of Jesus in Luke 17: 26-30 also proves there will be no "second chance" for sinners after He comes again. Speaking of those who were destroyed by the Flood, He said: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." Then He added, "Even thus shall it be in the day when the Son of man is revealed." Not one unsaved person survived the Flood to be saved after that event. The "flood came and destroyed them all," and, said Jesus, "even thus

shall it be in the day when the Son of man is revealed."

When the disciples inquired of Jesus as to the "sign of Thy coming, and of the end of the world," His first words were, "Take heed, that no man deceive you." Matthew 24:3, 4. Millions today are being constantly told over the radio and from the pulpit that there will be a "second chance" after the second coming of Christ for those who are living in their sins and unbelief. Satan has timed this deceptive teaching to be proclaimed to a lost world just now, so that Christ's coming will find them unprepared.



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FRONT COVER PHOTO BY H. M. LAMBERT



*It is very disappointing to miss a train or lose some golden opportunity through carelessness, but this frustration can never compare to the remorse of those who believed that there would be a second chance for sinners only to find that they were deceived.*

A. DEVANEY PHOTO

WHEN the Majesty of heaven appears—the “King of kings, and Lord of lords”—shouts of triumph and everlasting victory will burst from the lips of God’s redeemed. This will be the consummation of all their hopes. The inspiration that has motivated the lives of these many faithful followers of the Lord Jesus has been their earnest and staunch belief in the glorious promises of God’s Word which assured them of His second advent.

These who have triumphed over the slavery of sin count it their greatest joy and privilege to look heavenward to see for the first time the Glory of God. Transformed “like unto His glorious body” (Philippians 3:21), they behold

# Christ

with new eyes the face of their Saviour. Jesus is real to them. He died to save them—each one. Now He is coming, just as the prophets of old had written, to gather all who “have made a covenant with Me by sacrifice” (Psalm 50:5), coming, not as a Babe in Bethlehem as He did nearly two thousand years ago, but now as the Righteous Ruler of all mankind.

Truly He is the “Prince of Peace.” (Isaiah 9:6.) His return to this earth will bring *peace* for the first time since Adam and Eve yielded to the deception of the master deceiver of the human race. Said Isaiah, “Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever.” Isaiah 9:7.

Christ’s kingdom, based upon a foundation of love, will bring for the first time a true brotherhood of man. Human frailties will be absent, “affliction shall not rise up the second time.” Nahum 1:9.

Luke, the writer of the third gospel, declares that “He [Jesus] shall come in His own glory, and in His Father’s, and of the holy angels.” Luke 9:26. Do we as mortals have any conception of the glory of God the Father, His Son, Jesus Christ, and His angels—the joyful servants of the heavenly kingdom?



CLYDE PROVONSHA, ARTIST

# Is Coming in Glory

## He Will Bring Peace to the World

Go with me back to the Garden of Eden, where we find our first parents. On different occasions God came to their abode and talked with them. But after the tragic entrance of sin, recorded in Genesis 3:1-7, Adam and Eve were so ashamed, because of their nakedness, that they hid from God. “In the cool of the day” God walked again in the Garden and called to them, “Where art

By Fenton Edwin Froom

thou?” In their shame they stood before their Maker. The glory that had surrounded them had vanished because of their sin. Never again after this last solemn visit with God were they permitted to commune with Him face to face.

Centuries of time passed before God again showed His transcendent glory but not His face, to the children of men. When Israel was encamped before Mt.

Sinai, and all was in readiness, God came down on the mount. “And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly,” Exodus 19:18.

As we return to our text in Luke 9:26, we read that “He shall come in His own glory.” The glory of Jesus! A miniature preview of the second coming of Christ was witnessed by three of His disciples—Peter, James, and John. On the Mount of Transfiguration these disciples beheld Christ “transfigured before them: and His face did shine as the sun, and His raiment was white as the light.” Matthew 17:2.

Another evidence of the glory of the Son of God is recorded in the experience in Gethsemane. After our Lord had made the complete sacrifice on His

(Continued on page 16)

BACK in 1811 the United States Treasury received the sum of \$250 from a man who said that he had gotten the money unlawfully and thought that he ought to give it to the government and thus "clear my conscience."

That was the beginning of what the Treasury calls the "Conscience Fund." A report in *The New York Times* of February 9, 1947, stated that more than \$1,000,000 had dribbled into the Treasury from persons either troubled by conscience or acting on the advice of lawyers.

The largest amount received—a bundle containing \$30,000 in bills—had come with an unsigned note saying that the money had been stolen. Another unsigned note brought two cents from a conscience-stricken person who had stolen a pen point from a post office.

On March 2, 1941, the same paper reported from Denver, Colorado, that honesty had "triumphed after a twenty-nine-year battle, and a Denver druggist had received payment today of a two-cent debt with 150 per cent interest—in the form of a shiny nickel." That nickel accompanied a letter signed, "An American Citizen by Birth," from South Milford, Indiana. He had bought a two-cent stamp from a Denver druggist in September, 1912. When the druggist was offered a twenty dollar bill in pay-

By Robert Leo Odom

ment, he could not change it. The purchaser went away promising to pay the debt the next day. He said in his letter twenty-nine years later: "The debt has been on my conscience all these years."

Some of the money sent in to the Conscience Fund has come from men who have served in the nation's armed forces. An ex-sailor, who sent in \$50, said that he had stolen a case of whisky in Samoa. As he was now planning to enter the gospel ministry, he felt that he needed to make the matter right with the Government which he had robbed.

A soldier who had stolen thirty gallons of gasoline, five cans of K rations, and fifteen cakes of soap from army stores sent in \$20. A man who had "loafed for a week" while employed by the navy at Seattle, Washington, refunded \$70.

A former prisoner sent in \$15 to reimburse the Government for food that he had gotten without permission while he was in a Federal prison. He had "found God" and was "determined to go straight."

Is the

# CONSCIENCE

*a Safe Guide?*

How Is the Conscience "Seared with a Hot Iron?"

Many of the contributions have come from persons on their deathbeds, who wrote that they were afraid to die "with this on my conscience."

Doubtless you understand something of what these experiences mean, for every one of us at one time or another has heard that still, small voice of con-

science and say: "There it is!" It belongs to the realm of the heart and mind, and is something akin to the will, reason, imagination, judgment.

"Conscience," says one writer, "is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved." That is the



F. SHIELDS, ARTIST

*King Agrippa was greatly convicted when Paul addressed him, but he refused to respond favorably to the still, small voice that spoke to his conscience.*

science both reprove him for some misconduct and admonish him to make right the wrong.

Conscience is something mysterious. It is what gives you that guilty feeling when you do wrong. It is what gives you that sense of peace and joy when you do right, especially if you have had to do it against opposition. Conscience is not a tangible part of your body, something like your appendix, thyroid gland, epiglottis, or other anatomical part to which you can point your finger

best description of it that I have ever found.

The apostle Paul wrote: "I lie not, my conscience also bearing me witness in the Holy Ghost." Romans 9:1.

The Holy Spirit's voice is heard re-proving us through our conscience for having done wrong. It was He who was speaking to those who "were pricked in their heart" under the preaching of Peter. (Acts 2:37.) It is one of the offices of the Holy Spirit to do this to sinners. Christ said of Him: "He will con-

vince the world of sin, and of righteousness, and of judgment." John 16:8, margin. Thus He not only convicts us of wrongdoing when we sin, but also points out our duty of making the matter right, because we must account for all our deeds in the day of judgment.

Peter counsels us to live as people "having a good conscience." (1 Peter 3:16.) This can be done only when we do what we know is right. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. "My little children, let us love not in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 John 3:18-21.

That is what Paul refers to where he speaks of "holding the mystery of the faith in a pure conscience." 1 Timothy 3:9.

That old saying, "Let conscience be your guide," is not always safe counsel. The Scriptures speak of some people as having a "weak conscience." (1 Corinthians 8:12.) The original text speaks (literally) of persons with "the conscience having been weakened" who hence are easily influenced by the conduct of others in the church. (See verses 7-13.) Such weak brethren are those of little experience in the Christian way, whose grasp of the truths of the Christian faith is not as strong, and whose understanding of the principles involved in certain difficult matters is not as clear, as in the case of those who have been long in the way. Such a conscience needs to be strengthened by a deeper knowledge of the Sacred Word.

The Bible says of some that "even their mind and conscience is defiled." Titus 1:15. The Greek text literally reads "stained" or "spotted" rather than "defiled." The context shows that Paul refers to a class who "profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work void of judgment." Verse 16, margin. Feeling a sense of their duty to serve God, they make such a profession, but at the time they yield to their carnal inclinations and satisfy their sinful desires. In doing this they defile—violate—their conscience; and consequently they are void of judgment—their sense of right and wrong having been blunted by abusing their conscience.

By the grace of God there are hearts

"sprinkled from an evil conscience." (Hebrews 10:22.) This is accomplished by means of that spiritual cleansing which takes place when one who has been sinning against his conscience,

turns from his evil ways to serve God. Says the Lord: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the  
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## Are We Thankful?

By C. L. PADDOCK

DR. TORREY was speaking one night to a large audience, and in his discourse he told of a young man who, some years before, and at the risk of his own life, had rescued from the cold, icy waters of Lake Michigan nineteen drowning men and women.

As he reached the climax of his story, someone stood up in the audience and shouted to the speaker, "The hero of your story is in the audience tonight."

Dr. Torrey invited him to the platform and introduced him to the cheering throng. When asked what was the one thing about this whole experience which stood out in his mind, he said, "The one thing I cannot forget is that out of the entire nineteen, not one of them ever came to me, not one of them ever wrote to me, or in any way expressed appreciation or thankfulness." It is difficult to imagine people being so ungrateful, isn't it?

A soldier in General Patton's army was sent back to a rest camp after a strenuous period of service up on the firing line. When he got back to his outfit, he wrote General Patton a letter, thanking him for the rest and care he had received. It shocked the General, for it was the first letter of its kind he had received in thirty-five years of leadership in the army.

If someone pulled me out of Lake Michigan I think I would want to thank him, to keep in contact with him, to do something in return to show my appreciation for his having saved my life. I feel I could not forget it, that I would not be able to do enough to show my thanks. But maybe I wouldn't. It seems to be human nature to forget, to be unthankful. But our human nature can be overcome.

One day in passing through Samaria and Galilee, ten lepers beseeched the Master to have mercy on them. Jesus healed them of their leprosy, and went on His way. As He

journeyed, a man fell on his face in front of the Master, blocking his pathway. He was one of the ten who had been healed of leprosy. When he found that the disease was gone, he hurried after Jesus to express his thanks. Jesus was a bit surprised that only one of the ten had taken the trouble to come and express his appreciation. "Were there not ten cleansed?" He inquired, "But where are the nine?" (Luke 17:11-19.)

It would be folly for me to attempt to list the things for which we ought to be thankful. It would take books to list them all. It is a privilege to live under the Stars and Stripes, to be free men and women. We do a great deal of kicking about our government, but with all its imperfections it is still the best land in the world in which to live. Should we not thank God for the freedom, for the blessings which come to us in this land?

Many of us have had our feet taken from the miry clay and set upon the solid Rock, Christ Jesus. We have been rescued from the deep, dark waters of sin. We enjoy so many blessings because of the church, the Bible, and our religion. Are we thankful for these blessings?

There are physical comforts and blessings which come to us, which we enjoy day by day. We have plenty to eat and to wear. We have comfortable homes. And yet some of us do not take time even to express thanks for our food at mealtime.

I am glad that one day of the year has been set apart for expressing our thanks. That one day seems to have lost its significance to many. It does seem when we have had so much done for us, when we enjoy so many, many blessings every day of our lives, that we should take some time every day to express our thanks to those who make our lives so pleasant, and also to our heavenly Father, from whom all our blessings come.

# Restoring Original GOSPEL TRUTHS

## Opening the Fifth and Sixth Seals of Revelation

By CARLYLE B. HAYNES

**F**EARSOME and devastating was the apostasy depicted in the second, third, and fourth seals of Revelation, nevertheless God did not forget His people and His truth. The time now draws near when the faithfulness of the martyrs was to be seen in clear light, and the primitive truths of the gospel were to be carried to all the world in their simplicity, clearness, and beauty. This development is covered in the events of the fifth and sixth seals.

The Protestant Reformation of the sixteenth, seventeenth, and eighteenth centuries is the subject matter and time covered by the fifth seal.

The recovery of lost truths, the rejection of the counterfeit and acceptance of the true, the restoration of original doctrines and ordinances, the reinstatement of the proscribed Bible in its rightful place, the separation of the reformed church from the apostate church, and the clearing of the names and characters of the martyrs, are all set forth when the fifth seal is broken. This is the record:

"And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Revelation 6:9-11.

The altar underneath which John saw the souls of the martyrs was the altar where they

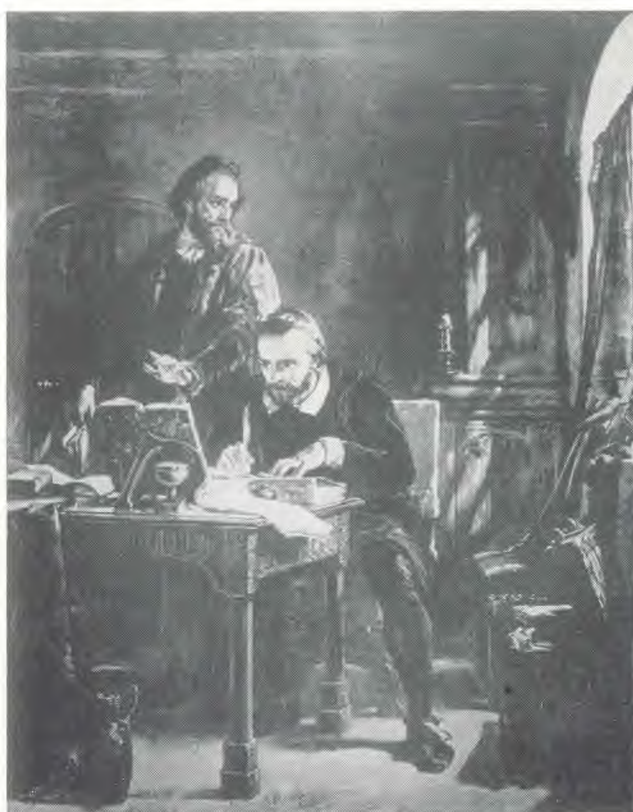
had been slain, the earth. The statement that he saw their souls means only that he saw the fact of their death demanded retribution. We must not understand that the righteous after death are engaged in spending their time calling for vengeance upon their enemies.

Under the fifth seal John saw that the death of the vast host of martyrs which had taken place during the persecutions occurring under the fourth seal called for punishment, and that the popular estimation in which they were held, that of heretics and rebels against God, needed to be changed. At this time the martyrs were resting in their graves awaiting the final settlement of their cases at the coming judgment. It is here that John sees them, "underneath the

altar," underneath the earth on which they had been sacrificed, in their graves. They had gone to their graves dishonored in the sight of men, discredited, disgraced, their reputation of the worst, looked upon as enemies of society and enemies of God, and considered as the offscouring of the earth. This record needed clearing. These martyrs, and the truth for which they died, needed to be set before the world in a different light. The time of their own reward had not yet come. That would be taken care of later by God Himself. But meanwhile they were not to be allowed to remain under the stigma which had been attached to them in the ignominy of their death. Their characters were to be cleared and set before the world in their true light. They were to be seen for what they were, the loyal, the true, the faithful servants of the Most High God.

Hence "white robes were given unto every one of them." They themselves remained in their graves, knowing nothing of the justification which came to them on earth. It was said to them "that they should rest yet for a little season." Others were to follow them in death and martyrdom, and were to be "killed as they were." But there was to be a revision of public opinion regarding them, a setting forth of their records in a different light, an increase of light and truth, and juster estimates of their stand for God. It was in this way that "white robes were given unto every one of them."

It was the Protestant Reformation which brought all this about. It was during that Reformation that the martyrs of the preceding centuries began to be seen in their true light. It was in the light of that Reformation that public opinion regarding their character was changed. It was because of that Reformation that justice was finally done to the faithfulness and loyalty of the "noble army of martyrs." The Protestant Reformation changed things in this world. It flooded the minds of men with new light, dispelling the darkness which had reigned there so long and so profoundly. With that darkness chased away, the martyrs could be seen to be what they really were, not the criminals their murderers charged them with being. The Protestant Reformation, therefore, was a vindication of the martyrs, clothing each one of  
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ALEXANDER JOHNSTON, ARTIST

Tyndale was an ardent reformer. We are indebted to him for the first English translation of the New Testament. He was arrested in 1535 and martyred sixteen months later.



PLOCKHORST. ARTIST

*Christ is the Good Shepherd who watches over His sheep with tender regard.*

HOW MANY who have lost the way, long to find Jesus again; to feel the warmth of His presence, the touch of His guiding hand; to know they are safe in His tender care and keeping once more; to realize that once again their feet are planted on the solid Rock of Ages; to know that whatever may befall them, He is at their side to give them the victory; and to have the wonderful hope of heaven deep down in the heart, the peace of God mantling the countenance, and a spring of never-failing joy within them day by day!

All this the dear Saviour Himself longs to restore to them, for with what longing He uttered the words: "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." Matthew 18:12-14.

Father love Me, because I lay down My life." Verse 17. Then as the lost sheep hear His voice speaking to their hearts, as they feel the warmth of Jesus' presence as He draws near to them, as they behold the tenderness of His love as He bends over them to rescue them from every snare of sin, and as they lift up their faces toward Him and let their cry of distress enter into His ears, with what joy He gathers them to Himself, taking them up into His arms and bearing them close to His heart back to God again, back to the Father's arms! And how wondrous is their rejoicing!

Many of His wandering sheep turn back to God through Jesus, as did the famous orator and editor, Henry W. Grady. Realizing that he had strayed away from God, he left his editorial rooms and went back home to his mother, to find again his Saviour and his God. "Mother, I've lost my religion," he said, "and I've come back to you where I first found God, that you might lead me to Him again." So she had him sit by her side again, as in his boyhood days, while she told him the story of Jesus and His love. She sang to him

So by His tender Spirit Jesus goes forth to search for His straying lambs and wandering sheep. But to find them it cost Him His life, so He declares, "I lay down My life for the sheep." John 10:15. Then as He realizes how deep and tender is the Father's love also for every straying lamb and every wandering sheep, He says, "Therefore doth My

again the sweet lullabies she had sung in his childhood days. And at last she led him to bed again and tucked him in as she used to do, and taught him to pray again by uniting with her, as he used to do, as she said, "Let's pray our little prayer, 'Now I lay me down to sleep.'" And as he prayed, and trusted in Jesus, and gave his heart to God again, once more heavenly peace sprang up in his heart with fullness of joy, so that in the morning, when he came down to breakfast, he said: "It's all right, mother. I'm back to God again. I feel as I did in my childhood."

Many who long to find Jesus again

## FINDING CHRIST AFRESH

The Saviour Longs to Restore the Wanderer

By JOHN W. HALLIDAY

would be helped by following the course taken by this famous man in a heartfelt confession of their lost and undone condition, as he did when he said, "I've lost my religion." This would help toward awakening a deeper desire to find the Saviour once more.

After wandering far from God, David cried out: "I acknowledge my transgressions: and my sin is ever before me." Psalm 51:3. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Verse 2.

Then how helpful it would be to go directly to God in prayer with the words, "I've come to Thee." Jesus Himself, before ascending the cross, went to His Father in prayer on the evening before, saying, "I come to Thee," and thus was strengthened to enter into Gethsemane. In earnest simplicity of heart some do thus go directly to God in prayer, acknowledging their wanderings, confessing their sins, and pleading for pardon and cleansing in the Saviour's name. And with what compassion their Heavenly Father bends from His glorious throne to hear and grant most abund-

(Continued on page 13)

ANY earnest Christians have been perplexed over the Sabbath question. They read in their Bibles that God commanded that the seventh day of the week should be remembered as the Sabbath day. (Exodus 20:8-11.) Yet the majority of the Christian world observes Sunday the first day of the week instead of Saturday the seventh.

In seeking for an explanation of why the Christian church has left off the observance of the seventh and commenced worshipping on the first day of the week instead, many have been told that Christ changed the day and that the early church kept Sunday in honor of the Saviour's resurrection.

If this is so, then certainly God must have recorded something about the change the early church was to make. Let us turn to God's Word for our authority.

Sunday is not mentioned in the Bible. However, the first day of the week, which we commonly refer to as Sunday and which the majority of the Christian world regard as the Christian Sabbath or the Lord's day, is mentioned just eight times—once in the Old Testament and seven times in the New. Let us examine each of these references carefully to see if there is evidence in any of them that God did in fact transfer the blessing which He placed upon the seventh day of the week at creation, to the first day which we now call Sunday?

In the first chapter of the Bible where the account of creation is recorded we read in the fifth verse the first reference to the first day of the week: "And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." In-

By ROBERT H. PIERSON

spiration here records the acts of creation performed on the first day in the same manner as each of the other five week days (Genesis 1:8, 13, 19, 23, 31) without any suggestion whatsoever that any sacredness should be attached to it.

From the Old Testament we go over to the Gospels for the next reference to the "first day." Matthew, in describing the scenes connected with his Master's death, burial, and resurrection, says this of the first day of the week: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28:1.

# Did the Apostolic the First Day

*Searching for the Truth on*

That the first day of the week was a different day entirely from that which God had set apart and sanctified, is quite evident from the very wording of the text: "In the *end of the Sabbath* as it began to dawn toward the first day of the week."

The only Sabbath that Matthew knew of, and which he states that the three women followers of Jesus had observed, was the day before the first day

of the week, or the seventh day which Jesus Himself had consistently honored during His earthly ministry. (John 15:10; Luke 4:16.)

The apostle Mark, describing the same event in his gospel, uses even clearer language to mark the difference



O. STEMLER, ARTIST

*The apostolic church was a Bible-studying church, and it accepted God's word as the only authority in religious matters.*

# Church Keep or the Seventh?

## An Important Bible Doctrine

between the first day of the week and the Sabbath: "When the Sabbath was past," the women, "early in the morning the first day of the week, . . . came unto the sepulcher." Mark 16:1, 2.

In the gospel according to Luke we have the different days mentioned as he records the events connected with the Saviour's death, burial, and resurrection. "And that day was the *preparation*, and the Sabbath drew on. And the women . . . returned, and prepared spices and ointments; and *rested the Sabbath day according to the commandment*. Now upon the first day of the week, very early in the morning, they came unto the sepulcher." Luke 23:54-56; 24:1.

In these scriptures the disciple speaks of the "preparation" day, the sixth day, as the day upon which Christ was crucified; "the Sabbath according to the commandment," which is the seventh day or Saturday, as the day on which Jesus rested both in His life and in His death; and the "first day of the week," or Sunday, as the day upon which Christ rose from the dead. It is impossible to use these texts to support Sunday observance, for the distinction between the "Sabbath" and the first day of the week is too clearly set forth.

The fifth mention of the first day of the week is in connection with the record of the same events as left for us by the beloved disciple John. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher," John 20:1. Here again, we find no command to reverence the first day of the week. We have merely an account of the women visiting our Lord's tomb and finding it empty.

In the nineteenth verse of this same chapter the first day of the week is mentioned as follows: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for

fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This is the only place in the Bible where it is recorded that Jesus met with His disciples on the first day of the week. Were they gathered here for a meeting to celebrate the resurrection? The wording of the text would explode such a theory. The disciples were assembled for "*fear of the Jews*." They were gathered in this room, behind barred doors, fearing for their very lives. They were not commemorating the resurrection for they did not yet believe that Christ had risen. Note the way Mark describes what was probably the same occasion: "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16:14. As we recall Thomas' unbelief, we can well appreciate the condition of doubt in which the disciples were on this occasion.

The one reference in all the Bible to a religious meeting on the first day of the week is found in Acts 20:7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Does this breaking of bread refer to the celebration of communion? Even if it should, it does not make the day on which it was partaken of a memorial to the *resurrection*, for the Bible clearly states that the communion service is a symbol of Christ's *suffering* and *death* (1 Corinthians 11:23-26), while *baptism* is the proper symbol of His *resurrection* (Romans 6). That the "breaking of bread" does not make a holy day is moreover plain from Acts 2:46 where we are told that the disciples broke bread *daily*.

It is also of interest, as we study this text, that the meeting which Paul was conducting was held at *night*. "Paul preached to them . . . and continued his speech until *midnight*." This, then, was

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## TERSE TOPICS

### CATHOLIC SUPERSTITION

—"Bottling Lourdes water for shipment abroad has developed into a brisk mail order business in this favorite resort of Catholic pilgrims. . . . At least 1,000 bottles are filled by pilgrims every day at the grotto. . . . In pre-war years, Lourdes water was shipped out in gallon jars every day to all parts of the world. . . . Lourdes, our readers will recall, is the location of the famous Roman Catholic shrine where pilgrims go to get healed. The water is supposed to have healing qualities."—*Christian Victory*, March, 1948.

### A SIT-DOWN AGAINST WAR?

—"A world-wide sit-down strike against war by the peoples of the world to avert the terrors of a World War III is within the realm of reasonable belief," Dean Wesley A. Sturges of the Yale University Law School declared recently. Dean Sturges thinks that even 'the present captive peoples' of Soviet Russia might be organized in such a demonstration. 'The peoples of the earth still have it in their own several powers as human beings not to do many things, while their capacity to organize for positive doing may be speculative and remote,' he said."—*The Christian Century*, May 5, 1948.

### "A LITTLE CHILD SHALL LEAD"

—"Children—persons between the ages of seven and fifteen—today commit 56 per cent of the nation's crimes."—*The New York Times*, February 15, 1948.

### MORE SALOONS THAN CHURCHES

—"There is now in this country one saloon for every 300 people; two saloons for every church; and one saloon for every seventy-one homes."—*Shadow Over America*.

# The FETISH of the *Evolution*

## *The Geological "Ages" Theory, the Devil's Counterfeit of Creation*

**M**OST sacred of all the sacred cows, in the eyes of the evolutionists, is the theory of the long geological "ages," marked off by the differential dating of the fossils. Characteristic of each of the successive "ages" are certain kinds of fossils, termed "index fossils." And the long geological "ages" are classified into a definite succession by the kinds of fossils they contain.

As it works out in actual practice, a geologist might be blindfolded and taken out to an entirely new region, and if he found certain kinds of shell fish, or the bones of certain reptiles, or the teeth of a mastodon, he would without hesitation give the "age" of the rocks in which they had been found. It makes no difference whether the rocks are hard or soft, black shale or white limestone, neither does it make any difference what kinds of beds are above or below. When the "index" fossils are found, that settles the matter.

The theory of evolution is, and always has been, far more dependent upon this theory of the fossils having lived in a definite sequence, than on any other idea, almost more than on all other ideas combined. And today, when, as the late John Burroughs declared, Darwin has been shorn of his selection theories as completely as Samson was shorn of his locks, the main theory of evolution still stands strongly entrenched in the minds of hundreds of millions, due almost wholly to the supposed ability of geologists to differentially date the rocks according to the fossils they contain.

The essential idea about the geological "ages" is not their great length, for that is always considered very indefinite, very elastic. The prime idea is the exact serial order in which they follow one another, and this exactness of serial sequence is derived wholly from the theories about the fossils.

The theory of the geological "ages" does not have any other foundation than the supposed differential dating of the fossils, *and never did have*. Professedly

based on the infallible record of nature's own diary engraved in the rocks, these geological "ages" are simply the *devil's counterfeit of the six days of creation*. They are just an *anti-Genesis*, and the cleverest trick the devil could invent to counterfeit the record of a creation in six literal days. This has always been their essential nature, and always will be.

Anyone who has read my books attentively knows that my indictment of geological theories has been very largely directed against this evolutionary succession of the fossils. I have never denied that in many localities a definite sequence can be shown which is somewhat similar to the sequence in various other places. But I have always denied that this sequence holds all over the globe, and I have shown that other sequences are known in hundreds and even thousands of places. And I have supported these assertions by facts and arguments which have never been traversed or denied by any one.

Now some of the popularizers of modern science have been reading up

By **GEORGE McCREADY PRICE**

in the standard geological literature and have discovered that universally the geologists affirm this regular sequence of the fossils. And these writers ask:

Are these men not to be trusted? Are not these eminent scientific men perfectly honorable and truthful, and are they not accurate in reporting what they have found in the field, here and there and all over? And why should we not accept their conclusion? Then is it not clear that we must adapt our interpretation of the Bible to conform to the geological "day-age" theory?

But let us now see how many great systems or sets of rocks are recognized by geologists.

Sixteen, if the two subdivisions of such groups as the Carboniferous are treated



as of major rank, and if the three or four subdivisions of the Tertiary are also to be counted. They are to be read from the bottom upward, which is the true historical order, in the minds of geologists. And the total of these systems, or the total "geological column," as it is called, is estimated at about 500,000 feet, or let us say one hundred miles.

But is any such enormous thickness of fossil-bearing strata ever found in any one locality?

Of course not. A maximum of about three miles has been found in a few



A. DEVANEY

places; but the great majority of places around over the world have less than half of even this thickness, while over wide stretches of every continent the stratified beds are less than a mile in thickness.

Then how is the grand total of a hundred miles obtained?

That is very easy. It is computed in the library or the museum. The maximum for each "type locality" is added to all the others, and thus the total for the world is just a matter of simple arithmetic. And it is always the sequence of

the fossils in this grand total which geologists have in mind when they speak about the invariable sequence of the fossils. Also it is on this total as an outline, as a sort of historical spinal column or backbone, that the flesh and blood of the evolutionary theory has been constructed through the years.

I have never thought of denying that geologists frequently employ several objective or common-sense methods in tracing "equivalent" strata from one locality to another. Nor have I ever tried to evade the fact that in many places Paleozoic beds do occur below Mesozoic, and that in other places Mesozoic are found below Tertiary ones. But out of the sixteen systems mentioned above as composing the grand total of one hundred miles, it is seldom the case that more than *three or four* of them ever occur in one locality; usually only about *one* thick set is present or is well represented, the other two or three are present only as thin samples. In many localities we find only one of these sixteen systems, with it resting on the bottom or the primitive, as if it were just as old as any other elsewhere. And *frequently it may be number six or number ten, or even number twelve or number sixteen which is thus at the bottom, and occupies the entire beds to the top or the surface of the ground.*

Again, in scores or even hundreds of instances, one of the younger beds, let us say number twelve, is found directly upon one very much older, let us say number six or number ten, *with all the others missing*, though the two sets of beds are strictly *conformable*, and every physical evidence would indicate that the two beds must have followed one another in quick succession. Such examples are known among geologists as "deceptive conformities," meaning that the physical evidence is not to be trusted, for the fossil evidence proves them to be many "ages" apart.

Thus these numerous instances where "young" beds occur on the bottom covering wide areas, and the many examples of "deceptive conformities," with great blocks entirely missing, would seem to prove to any unbiased mind that the fossils cannot truthfully be said to occur always in the same relative order in all parts of the world.

Would it not be safe to say from merely these lines of evidence, that a very considerable amount of theory must be employed in assembling beds from distant localities, and constructing them into this formidable total of a hundred miles?

It has proved impossible to trace the

physical continuity of beds across any large mountain range. All stratified beds are *lenticular*, and thin out at the edges and disappear when traced any considerable distance, being replaced by others, or often interfingering with others. These stratigraphic details are often used in tracing one set of beds across a country, but always the fossils are treated as the supreme court of appeal, and no decision is allowed to stand which is contrary to the fossil evidence.

And how are these precious "index fossils" selected? For a full century now, the guiding star in all this work has been the noted (or *notorious*, if you prefer) "law of comparison," enunciated by Louis Agassiz, then little more than a boy, by which the geological sequence of any of the classes of animals—fishes, gastropods, trilobites, shell fish, etc., is to be established by comparison with the embryonic development of a modern individual of this class.

In that early day, slightly over a century ago, the geologists were anxiously looking for some key whereby the fossils from distant deposits could be arranged in their "true" historical order; and this hint of the brilliant young Swiss was eagerly accepted as solving the difficulty. It was only very much later that the results of this method were turned completely around, and made into Ernst Hæckel's recapitulation theory.

But at the time I am referring to, in the middle thirties of the nineteenth century, the students of the rocks and the fossils joyfully accepted the key given by Agassiz; so that from that time forward the final decision concerning the geological date of any deposit in China, in Alaska, in Patagonia, or in Tibet, was largely taken out of the hands of the field men, and rested with the paleontologists in their museums.

We can now answer the question raised above, How are these "guide fossils," or "index fossils," selected from the multiplied thousands of others, these others being considered unreliable or ambiguous in this matter of telling us the age of a set of beds? *They are selected by the paleontologists in the museums.* And of course, sooner or later some field man will be able to discover some sequence here or there which will correspond with the rules established by the men at the museum, thus establishing a "type locality," to which all subsequent investigators can be pointed, as the visible example of the true geological sequence for the particular fossil animals dealt with.

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INTERNATIONAL NEWS

Upon one of these two men will rest the responsibility of leading our great nation through troubled waters in the momentous years ahead. May God give the winner wisdom.



### We Hope It Was a Mistake

A prayer to "Venus" was published in the June 20, 1948, issue of the *Classmate*, which is the official Sunday school paper of the Methodist Church. We hope that this prayer was printed by mistake. It seems to us that it must have been a mistake. We can hardly believe that a Christian paper for Christian youth would knowingly and willingly publish a pagan prayer. Surely the ones who have the responsibility of publishing the *Classmate* must know that praying to Venus can never help us in any way.

Perhaps this prayer was printed because of its poetic beauty, but we still cannot understand how a Christian publication can place before its young readers a direct appeal to Venus, "Hear my prayer!" If this is the result of the infiltration of modernism into Christian ranks, we are grieved. How much better it would have been to print a prayer to the Lord Jesus Christ. Jesus declared: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.

The pagans were worshipers of Venus, Neptune, the Sun, and other created works of the true God, but should Christians worship these things? Paul condemned the pagans of his day for worshipping the creatures that God created rather than the Creator. He plainly stated of these people that they "changed

the truth of God into a lie, and worshiped and served the creature more than the Creator." Romans 1:25. Surely we do not want to do this today. We truly hope that the *Classmate* did not mean to print the prayer to "Venus."



INTERNATIONAL NEWS

Thousands were left dead and homeless after the devastating earthquake in Fukui, Japan, June 28, 1948. Earthquakes are increasing as the Bible prophesied. We wonder where the next one will strike?



### Trembling From Old Age

OUR SINFUL WORLD is getting old, and is tottering along in a very uncertain way. When aged persons draw near to the end of life, they usually shake and tremble. It is quite indicative of the end of the life of our sinful world to witness the increase of earthquakes.

It was only a short time ago that Fukui, Japan, was violently shaken. It is reported that four separate quakes occurred within three days in the last part of June of this year. In *Science News Letter*, July 10, 1948, it says that "the quakes began Sunday, June 27, with shocks south of the Alaska peninsula and under the Gulf of Mexico off the Guatemalan coast. A disastrous shock struck Japan June 28 and the region of the Samoan Islands was shaken the following day." Thousands were killed and injured in the Japanese earthquake. The shock in Samoa was equally as great, but was not in a thickly populated area. In fact, the center of the Fukui, Japan, quake was in Wakasa Bay, and therefore was not so

destructive as it might have been had it struck the mainland. As it was, Fukui was left a ruined city.

Earthquakes are becoming more frequent and more destructive. It is an indication that the end is near. The fearful thing is that we know not where the next shock will occur. It could strike one of our large cities. This would be a tragedy. Some would greatly discount the possibility of such an occurrence, but where do we have the assurance that such might not be the case? As we near the end, we can expect greater shocks, and in places where they are least expected. Jesus prophesied: "There shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24: 7. It is indicated here that these things will strike in wicked places. Surely the cities are becoming like Sodom and Gomorrah for wickedness.

The Bible prophesies that there will be a final earthquake before Christ comes, and that it will be the earthquake of all earthquakes. It will level not one city, but all. Here is the account of this world-shaking event: "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And the cities of the nations fell." Revelation 16:18, 19.

While this is a terrorizing thought to those who are without God, to the Christian it holds no fear, for God has promised to protect His own. When a certain city was violently shaken some years ago, and buildings were toppling, many terror-stricken people were amazed at the calm of an old Christian woman who stood in the midst of the destruction unafraid. When she was asked: "Aren't you afraid?" she answered: "Why, no." And then she added: "I rejoice to know that I serve a mighty God who is able to shake the world."

### **Finding Christ Afresh**

(Continued from page 7)

antly their longing desires as they plead:

"I need His cleansing blood I know,  
Now I'm coming home;  
O wash me whiter than the snow;  
Lord, I'm coming home."

Then they add consecration and faith to their prayers as they claim and trust in the saving promises of God's Word and promise to be true to Him again:

"I'm tired of sin and straying, Lord,  
Now I'm coming home;  
I'll trust Thy love, believe Thy word;  
Lord, I'm coming home."

How promptly and abundantly God answers such prayers by bestowing the unspeakable peace of forgiveness.

## **May the Lord Come Quickly!**

"AN ATOMIC SUPERBOMB, a thousand times as violent as the present plutonium bombs, is definitely within the realm of possibility." So says the *Science News Letter*, of July 17, 1948. This new bomb would be made principally from the double-weight variety of the lightest chemical element, hydrogen. This isotope is called deuterium.

The questions that arise in respect to the development of this superbomb are: Would the scientists be willing to fashion this new and more dangerous weapon? Would the government devote the money and facilities for its development? Will some other nation get it first?

With the possibility of an atom bomb one thousand times more violent, we have the certainty of improved and much more destructive fire-power from the weapons we already have. The following report gives us some idea as to what is going on in the preparation for air combat: "Eight 140-pound rockets added to the six machine guns with which the plane is already equipped make the 600-mile-per-hour Air Force Thunderjet an unusually formidable combat weapon, recent tests in Aberdeen, Md., at the Army's proving grounds, prove." —*Science News Letter*, June 26, 1948.

The tense situation that exists between this country and Russia makes the news of weapons of increased destructive capacity more forbidding. The fact that the United States and Russia are setting their war industries into high gear in an all-out armament race with a view toward eventual combat makes us shudder.

The United States and Russia are parading their strength in an effort to intimidate each other. United States military strength, however, is rather small at present. We have dispatched flying fortresses and jet fighter planes to Europe in recent months. We mus-

tered all our air strength for an impressive demonstration before President Truman at the New York International Airport on July 31. The Russians have carried on war games near Berlin with a mechanized army 350,000 strong and huge fleets of modern planes.

All indications point to actual war unless there is a radical change from the present course. We dread to think of the results of total warfare between the world's two greatest powers. In terms of human casualties, destructiveness to cities, and huge financial costs, the prospects seem staggering. In respect to moral degeneracy, which always accompanies war, we would expect the nations to ruthlessly stoop to the lowest depths of bestiality. It is believed that there would be a greater fury and a bent toward excessive destruction of life and property than that which accompanied World War II. It brings sorrow to our hearts to think that millions of youth would plunge to their death unprepared to face eternity.

These and many more reasons are the factors which make us say, "May the Lord come quickly!" If Christ does not come soon, man will truly get himself into an inextricable situation, if he is not there already. In the Bible description of our time, it says: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18. In this time when the nations are angry, the Lord says that He will destroy them which destroy the earth. He will put an end to war and the warmongers who delight in destroying the earth. May He come quickly, so that wars will cease and peace will reign eternal.



# AS A NATIONAL BEVERAGE

It Is Becoming the Popular Drink of America

By D. H. KRESS, M. D.

BEER has become our national beverage. About ten years ago when I made my first visit to Florida, I found many places along the highway, where orange juice, grapefruit juice, and other fruit beverages were advertised. This to me was one of the attractions of the South.

A change has taken place. Seldom now do we find places where these health beverages may be obtained. Beer has taken their place. Not merely is beer sold at these stands, but it has become a popular beverage in restaurants and is served as a health beverage in many homes. There was a time when beer was sold only in saloons, now it is sold in drugstores, grocery stores, etc.

It may come as a surprise to many to learn that beer, instead of being a health beverage, is of all alcoholic beverages the most harmful.

The combined experience of both American and Canadian life insurance companies has revealed that the mortality is greater among brewers of beer and their employees than it is among distillers. The president of the Sun Life Insurance Company, said: "I can think of no explanation except that so-called strictly moderate beer drinking is more injurious than similar spirit drinking."

This is no new revelation. Dr. Von Bunge, a German authority said years ago: "Of all alcoholic drinks, beer is the most injurious."

The Life Extension Institute published a report of actuaries of forty-three American life insurance companies, showing the increase in twenty-five years in the mortality rate of moderate users of alcohol. The report stated that very moderate users increased their death rate by 18 per cent over the normal rate; moderate users with occasional excess, by 50 per cent; and those who drank more than two glasses of beer daily increased their death rate by 86 per cent.

Because beer increases body weight and produces a feeling of strength, there

was a time when physicians in Great Britain recommended its use to the emaciated and weak. That day is in the past. They never do it now—they know better. Beer is no longer found in the hospitals or by the bedside of the sick. Dr. Saleeby, a noted British physician, says, "Beer is a devitalized, devitaminized, drugged, decayed, impoverished 'food' and is nothing under the sun but poisoned water."

For many years beer was the favorite drink in Great Britain. The prices of the stronger drinks were kept up by special taxation to encourage the use of beer. Beer was regarded as a harmless health beverage. Bootlegging of the stronger alcohol beverages naturally became common. Finally, it was considered expedient to reduce the taxation on the stronger alcohol beverages, and thus put the bootlegger out of business. Accordingly, in the year 1825, the duty on strong drinks was reduced from twelve shillings a gallon to seven shillings. This increased the use of whisky.

We are informed that "the thirst for the new liquid sped with the rapidity of lightning." Then to counteract the growing use of whisky,

an act was passed in 1830 allowing beer to be sold without license. This was regarded as the crowning act to discourage the use of whisky and to do away with bootlegging. The Duke of Wellington affirmed he was "sure the measure would be attended with the most beneficial consequences." He proclaimed it "a greater achievement than any of his military victories." The results, however, were disappointing; for it increased drunkenness and debauchery still further. The English press, which had



The attractive advertising of the liquor interests is entering homes through the medium of popular magazines and it having its influence on the youth.

avored the bill, changed its attitude by condemning it. The *London Globe* declared: "The injury done by the beer act to the peace and order of the rural neighborhood, not to mention domestic happiness, industry, and economy, has been proved by witnesses from every class of society to have exceeded the evils of any single act of internal administration passed within the memory of man."

The *Liverpool Mail* said: "A more pernicious concession to popular opinion, and so prejudicial to public morals in the rural districts, in villages, hamlets, and roadsides of England, never was made by the blind senators of a bad government in the worst times." A committee for the Lower House of Convocation of the Province of Canterbury reported: "This measure, though introduced in 1830 for the avowed purpose of repressing intemperance by counteracting the temptation to excessive drinking of ardent spirits, has been abundantly proved not only to have failed of its benevolent purpose, but to have served throughout the country to multiply and intensify the very evils it was intended to remove."

Will history be repeated? An effort on the part of brewers is being made by advertising over the radio and through cleverly written articles to bring this about.

Editorials which have appeared in the liquor industry's trade papers, and addresses at conventions, state frankly this is their objective. They said: "We don't want people to drink more beer; we want more people to drink beer." They said: "The habit of beer drinking must be built up." The aim is to "Appeal to the coming generation," and "Make youth liquor conscious!"

The *American Brewer*, the brewers' chief organ, in an editorial recently stated:

"The main objective of the wise brewer today is to win new customers. There are still millions of persons in these United States who are not regular beer users. They offer the greatest opportunity for profits. A new campaign for beer has been directed toward the women's market."

The secretary of the American Brewers' Association made the statement, which appeared in *Brewers' Journal*: "The time is at hand, so it appears to me, to begin a concentrated campaign to sell beer to the housewives. Why not enlist the brewers of the nation in a campaign to place beer in its rightful place, alongside the bread and other foodstuffs in the pantry of the home? After all, it is the housewife who holds



## What Is Your HEALTH PROBLEM?

The answers to health questions are supplied to the readers of OUR TIMES by Owen S. Parrett, M. D. Address your queries to him in care of this magazine.

*What is the quickest way to relieve pain in the case of sprains?—F.E.*

In the case of sprains we have a wonderful remedy in the use of alternate hot and cold applications, using either a hot and cold water bath or the application of hot fomentations and cold compresses. Use the hot for about

a minute or less and the cold about a quarter as long, then repeat and keep up the treatment for twenty minutes or longer. The late Lieutenant Colonel Jones of Liverpool, who had charge of bone and joint injuries in the British army during World War I, recommended this as the best treatment he had ever known for this class of cases.

the family purse strings, and once you sell her the idea that beer is a necessity to American family life, you have gone the whole distance in defeating those now active in bringing Prohibition once again upon our country. To my mind there is one great way to halt its march forevermore, and that is to sell beer and all it means to the housewife and through her to the family."

Blind senators of the past, influenced by the brewers, did just what senators and congressmen of today are being influenced to do.

This effort on the part of the beer elements has had very little opposition, and as a result the history of England is being repeated and beer has become our national beverage, and the same result will be sure to follow as that which occurred in other nations.

It is not surprising that drinking among women has greatly increased, and with it the evils which are always associated with it.

In the *Chicago Sun* of February 6, 1945, W. A. S. Douglas says: "Returning to Chicago after almost a year's absence, we regret to report a tremendous increase in drinking by women." The *Arkansas Democrat*, dated February 16, 1945, says: "Numbers of married women remove their wedding rings and attend cocktail bars with a view of encountering men to buy drinks for them and give them an evening's pleasure of drinking and dancing."

An editorial in the *Los Angeles Times* tells of the shocking conditions of female patronage of the saloons, cocktail bars, and night clubs in that city. Says the *Times*:

"One need not visit battlefields or devastated regions to see the ravages of war upon human beings. It needs only a casual glance into the dim, noisy, crowded saloons that have sprung up thickly in all American towns and cities

to realize what havoc war has played with moral fiber, with social decorum.

"The majority of customers are women, many of whom are unescorted. The talk is excessively free and shockingly prurient. Young girls who should be in school and married women who should be at home accept too many drinks from utter strangers. Every decent restraint and convention is either relaxed or hooted down.

"It is obviously wrong for women to frequent saloons, especially when alone. It is wrong for them to drink with strangers, to engage in lascivious talk, make hasty or questionable connections. Women know this, and men also know it, and both despise each other for it. Their own sense of self-respect should keep women out of saloons.

"But if appeals to virtue and propriety are not sufficient or effective, then the community should act to protect its mothers and daughters from their own folly by making illegal their presence in public drinking places."

The greatest harm resulting from the use of beer is its effect upon the spiritual life. The brain, as is well known, is the only medium through which God can communicate with man. Beer in a special way affects first this most delicate and highly developed mechanism, the brain. Even in small doses it makes it more difficult for the one under its influence to discern between right and wrong. Beer is one of the greatest enemies of the gospel of Christ. The two are antagonistic. The beer saloon and the church have always been opposites. Beer has done much to neutralize the influence of the church and the gospel of Christ. Taken from any and every standpoint, it is a mocker and a deceiver. No man can afford to depend on beer as a beverage, no matter what his condition may be, for it makes promises

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## *Christ Is Coming in Glory* (Continued from page 3)

knees, alone, while His disciples slept, the angry mob came to seize Him. After Judas had betrayed his Lord, one more flash of divine glory was shown to these evil men, that they might know they were preparing to crucify the Son of God. The light of His glory was so bright that every man was stricken down to the ground. (John 18:4-6.)

Our King will also come in the glory "of the holy angels." The many instances of glory shown to us by the angels are thrilling stories. Jacob had the unusual experience of seeing the angels of God ascending and descending the ladder to heaven. (Genesis 28:11, 12.) How encouraged we should be to know that we have direct contact constantly with heaven through these "ministering spirits." (Hebrew 1:14.)

The angel of God was commissioned to announce the birth of Christ to the shepherds, "and the glory of the Lord shone round about them: and they were sore afraid." Luke 2:9. Then, "suddenly there was . . . a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Verses 13, 14.

When Christ lay in the tomb, an angel was sent from heaven to roll away the stone. "His countenance was like lightning, and his raiment as snow: and for fear of him the keepers did shake, and became as dead men." Matthew 28: 3, 4. If men fell down because of the glory of one angelic being, what will those who know not God do in that final day when Christ comes in the glory of His Father, His own glory, and the glory of the angels?

The coming of Christ should mean more to us than ever as we try to imagine the picture of the dazzling splendor of all the heavenly beings.

When Jesus was here He gave to all men (in John 14:1-3) the most complete promise of His second advent ever uttered from His lips. He was predicting the fulfillment of the words of Paul, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. In clarion tones that ring down through the centuries we hear His words: "I will come again." The first time, He came to be "treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteous-

ness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."—E. G. White, *The Desire of Ages*, page 25.

But the second time He comes the scene will be vastly different—Not as a weak Babe but a strong and powerful God of all mankind. When Jesus returned to heaven, leaving His disciples on the Mount of Olives, He sent back two of His angelic entourage to encourage these men in their hour of loss and sorrow. They said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

"I will come again," and "this same Jesus." These two promises, predominantly, have buoyed up the courage and faith of many a Christian during these long nineteen hundred years. No one else can take Jesus' place. He is the hope of millions who have died with His name on their lips. The faith of martyrs has been upheld by these words. Many who lived a slow, dying death, on beds of pain, received the courage to press on because of these words of Jesus, "I will come again." The clouds of gray become beautiful blue, tinted with gold, because of the name of Jesus.

Many of the angels will hurry swiftly to a forsaken plot, to some distant battlefield, to the islands of the sea, hither and yon to their appointed stations. As the heavenly retinue approaches this old scarred earth, something happens. "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." 1 Thessalonians 4:16, 17.

The righteous dead come forth, called by the golden voice of Jesus Himself, and now with immortal bodies they see their guardian angels waiting for them. What a glorious reunion as those who have died in Christ come forth from the tomb! They will join the righteous living, who have been faithful to the end, and they shall be caught up together with Jesus their Saviour. What a ministry the angels have to play in the all-inclusive plan of salvation!

Christ's first coming was heralded by the angels. But this time when the Saviour of all the saints comes, He will bring with Him all His heavenly hosts. Picture with me that grand and awful

time when Christ shall appear in the clouds of heaven with all the glory of His Father, His own glory, and the glory of the angels. It is almost too wonderful to behold. It is too sublime for our finite minds to conceive. But, it is a reality! You and I will be witnesses of the greatest pageantry of all time. The most magnificent production of all the geniuses of all ages will sink into nothingness as compared with the glory of Christ's return. Its grandeur will be overwhelming.

## *Is the Conscience a Safe Guide?* (Continued from page 5)

stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36:26, 27.

Another class is described by Paul as having "their conscience seared with a hot iron." 1 Timothy 4:2. When one's fingers have been seared by a hot iron, their delicate sense of touch has been practically destroyed. Some people have abused their conscience until they can no longer feel it. They have become insensible to its voice. They have grieved away the Holy Spirit by persisting in wrongdoing until their hearts have become hardened by the deceitfulness of sin. They are hopelessly lost. Heaven can do no more to save them.

While I lay in a hospital in San Juan, Puerto Rico, after a surgical operation some years ago, a newspaper reporter occupied the bed next to mine in the ward. He was suffering terribly from one heart attack after another, and he knew that his end was near. In moments of respite from his suffering, the man loved to call to memory those "good old days" when he was strong and went from country to country satisfying every carnal desire. I tried in vain to turn his thoughts to better things. One day I said to him, "Friend, don't you have any concern now for your soul, seeing that you haven't many more days to go?"

He replied soberly: "There was a time when I felt a desire to live right. I knew that I ought to change my way of living and obey God. But I did not do it, and now that desire is gone, and I do not wish to recall it."

It was keenly painful to hear such a calm, deliberate confession. And when the next paroxysm of pain seized him, and the old newsman writhed and gasped in the throes of suffering from his dying heart, I could hardly stand the sight.

"My Spirit shall not always strive with man," says the Lord. Genesis 6:3. This is not because He ceases to love the sinner and would do no more to save him. It is because sin produces a deadening effect on the conscience of the one who persists in wrongdoing. Neglect the performance of some known duty once, or once do something wrong that you know is wrong, and it will be easier to do it again. One may continue in doing evil until he has no more compunction of conscience after a sin has been committed. Thus his heart can become hardened and his case hopeless. For this reason the Lord counsels that we "exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." Hebrews 3:13.

"The heart is deceitful above all things, and desperately wicked," says an ancient prophet. Jeremiah 17:9. The heart is tricky. Many a person has said to himself, in practice if not in words: "I will do this now, or for a while longer, although I know that I ought not to do it; but later I will quit and do right. But just now I wish to have my way." In so doing they often lose their souls. When Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a more convenient season, I will call for thee." Acts 24:25. That more convenient time to change never came to that wicked Roman judge. He found it still easier thereafter to stifle the convictions of conscience, to resist the pleadings of God's Spirit, and to go on in the way of sin.

When King Agrippa heard the apostle's appeal, he said to Paul: "Almost thou persuadest me to be a Christian." Acts 26:28. "Almost"—what a word! As he weighed his soul in the balance of conscience, the wicked king virtually said: "I know what I ought to do, but I am not quite ready to do it."

A railway conductor came frequently to meetings that I held in Georgia years ago. As I spoke evening after evening, and the truth pressed close to the hearts of the congregation, this man would arise and leave. I would silently ask myself if I had said anything that could have offended him and caused him to go out.

Then one Friday afternoon I went into a barbershop for a haircut. I did not recognize the man in the first chair, because his face was covered with lather and hot towels. But he recognized my voice at once, and soon he began to talk to me.

After commenting on the meetings and saying that he had found them very instructive, the conductor made this astonishing statement:

"Mr. Odom, I know that you have been telling us the truth—truth as clear as anybody can make it. I have come to your meetings night after night. Each time I felt a deep conviction that I ought to change my way of living. And every time I felt that way, I got up and walked out in order not to yield to my convictions. I am not quite ready to quit doing some of the things I like to do. Some day I will change and do what is right."

That man made that statement in the presence of several men. On the following Friday—just one week later—the rain was falling in a veritable downpour in that town while that railway conductor was being laid under six feet of dirt. He had been injured in a wreck, and pneumonia had quickly snuffed out his life. It seemed that day as if the heavens were raining tears for him—a man who had violated his conscience until it was too late.

Others live for many years after their probation has closed. They have grieved away the Spirit of God. Like Pharaoh of old, they have hardened their hearts against the voice of conscience until they no more feel any compunction of conscience for their wrongdoing. They live on in their ungodly ways until they are taken by death.

It is rejection of the truth and persistence in disobeying God that results in the unpardonable sin—the sin against the Holy Spirit. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Hebrews 10:26-29.

### ***Did the Apostolic Church Keep the First Day or the Seventh?***

*(Continued from page 9)*

upon the dark portion of the first day of the week. In the Bible reckoning of time, the dark part of the day precedes the light part. In the account of creation the inspired writer states, "The evening and the morning were the first day," "the evening and the morning were the second day," etc. (Genesis 1:5, 8, 13, 19, 23, 31), making it clear that the evening came before the morning. In Leviticus 23:32 we find a confirmation of this measurement of the days for it was "from even unto even," that Israel was commanded to "celebrate

your Sabbath." Moses further informs us when "even" is, "*at the going down of the sun.*" Deuteronomy 16:6.

According to the Bible reckoning, then, the new day begins with the setting of the sun and continues until the heavenly orb sinks below the horizon the following day, thus making the dark portion of the day or the night precede the light part.

This being true, Paul, having held his meeting during the dark portion of the first day of the week, preached to the people on what we now call Saturday night. Luke then proceeds to relate how the apostle arose the next morning and traveled all day—the light part of the first day which we call Sunday. He certainly would not have chosen this day for his long journey if the church had been in the habit of keeping Sunday holy.

We now turn our attention to the only remaining place in Scripture where the first day of the week is referred to: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Corinthians 16:2.

It has been assumed by many that this refers to the regular weekly offering to be taken up in gatherings worshipping on Sunday in honor of the Lord's resurrection on that day. That this is not the case is clearly set forth by Paul in the first verse of the same chapter: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye." This collection was one which Paul made in behalf of the poor members in Jerusalem. Here the apostle was telling the people that on the first day of each week they should reckon how "God hath prospered" them and accordingly "lay by him in store" an offering which Paul would take to Jerusalem.

This was not to be a public collection as supposed by many. Thirteen different translations give the meaning of the clause "let every one of you lay by him in store" as referring not to a public collection, but rather to one that should be made in the privacy of the donor's own home.

We have now studied carefully every Bible reference to the first day of the week. In no instance do we find any command for its observance, nor any punishment pronounced upon those who should fail to observe it. Not a single hint of sanctity occurs in any of the references. Can we, therefore, use any of these texts to countermand the words of the living God?

## Restoring Original Gospel Truths (Continued from page 6)

them with a "white robe." As Moore sang:

"Martyrs! who left for our reaping  
Truths you had sown in your blood."

Protestantism was a return to, and a restoration of, primitive Christianity. Catholicism had brought in foreign and heathen elements and thus corrupted and perverted the faith of the church, so that the religion established by Christ had been obscured and lost. This mixture of corrupt Christian doctrines with pagan teachings and practices had been substituted for genuine Christianity. Now Protestantism threw aside the encrustations of centuries, rediscovered the original truth of the gospel, abandoned the falsehoods and frauds of the fallen church, and set forth "the Bible and the Bible only" as the sole source of truth for the church.

If the great principles upon which the Reformation was started had been maintained steadily, all truth would by now have been restored, and the churches of Christ would not now be in their present deplorable condition. Instead of this, however, multitudes have been content to array themselves under the banner of some inadequate creed, which, though it may contain some truth, contains but a small part of that which the Lord has to reveal to His people. From the beginning of the Reformation God has had more truth and light to reveal to men than men placed in the creeds which they formed out of the teachings of Luther, of Knox, of Calvin, of Wesley. God did not reveal all He had to disclose to the world to these men or their followers, for He allows light to shine only as His servants can bear it. And for men to gather into a creed the teachings of the great Reformers, and take the position that they can believe only what such creeds contain, is for them to shut themselves out from all the additional light and truth which God yet has to reveal to the world, but which are not contained in their creeds.

The time was drawing near when the message of the Lord's return was due. Connected with the announcement of His second coming was the purpose of God to have proclaimed all the truths which had been perverted during the Dark Ages. The very fullness of the original gospel was once more to go to men in a great final proclamation of truth, to "make ready a people prepared for the Lord." Together with other neglected teachings the seventh-day Sabbath was to be restored, and the false observ-

ance of Sunday given up as all the other errors of Rome had been. The time was drawing near for all this to be accomplished, as the next seal reveals, and the Protestant churches were not ready for their great opportunity.

The signs of the Lord's return, the events which immediately precede that glorious occasion up to, but not including, the actual day of His coming, constitute the subject matter and the time of the sixth seal.

By the time when the events of this seal were to receive their fulfillment, all occasion for or need of using symbols to express the thought of the Revelator had passed, and therefore, the events of the sixth seal are described in literal terms. During the supremacy of pagan and papal Rome over the church of God, and all the time during which there was danger that a literal description in this prophecy might bring greater hardship and suffering on the people of God, the

casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:12-17.

The time of the opening of the sixth seal is most definitely marked by a great earthquake. This we would naturally look for during the eighteenth century, for the fifth seal has covered the time of the Protestant Reformation. It was in the middle of this century that one of the world's greatest and most disastrous earthquakes occurred, the earthquake of Lisbon, on November 1, 1755, and this marked the time of the opening of the sixth seal. Up to that time, so far as human records go, there had not been before such a gigantic shaking of the earth as this quake gave it.

The Lisbon earthquake was, therefore, the first of the events covered by the sixth seal, the beginning of those happenings which are to be recognized as signs of the return of our Lord.

### *The Dark Day*

The second event under this seal is described thus: "The sun became black as sackcloth of hair, and the moon became as blood."

Twenty-five years after the Lisbon earthquake this second sign was fulfilled in the remarkable Dark Day of May 19, 1780. On that day and the following night there was such a darkness as men had not known before, "since," as one writer in the *Boston Gazette and Country Journal*, of May 29, 1780, puts it, "the children of Israel left the house of bondage."

### *The Falling of the Stars*

The third sign to take place under the sixth seal is described as follows: "The stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind."

Fifty-three years after the Dark Day, this third sign met its fulfillment in the great meteoric shower of November 13, 1833.

The fourth event mentioned as taking place under the sixth seal is, "The heaven was removed as a scroll when it is



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*The falling of the stars on November 13, 1833, was an event prophesied under the sixth seal of Revelation.*

descriptions given were placed in symbolic language, in order that those described in the prophecy might not use it against the people of God.

The account of the opening of the sixth seal, and the events that follow, are thus given:

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree

rolled up; and every mountain and island were moved out of their places."

This event has not yet taken place. It is still in the future. It will take place when Jehovah shall "utter His voice." Then it is that "the heavens and the earth shall shake." Joel 3:16.

This time has not yet come. This sixth seal, then, covers our present generation as well as all the time since the Lisbon earthquake. We are now standing between verses thirteen and fourteen of the sixth chapter of Revelation. The earthquake of Lisbon, the Dark Day, the falling of the stars are all past. The removing of the heavens and the shaking of the earth are in the future. We stand between the two, between the last of the signs of Christ's coming and His actual appearance. We are on the verge of world-shaking events.

What a sense of solemnity comes to us as we realize our position! Stretching back to the beginning of the Christian era, back to John on Patmos, every particular, every detail, every prediction, of this prophecy has been precisely fulfilled. Not one word has failed.

And now we stand at the end of the centuries of human history. There are no more to come. We stand awaiting the sound of Jehovah's voice which will shake the earth to its foundations. This is in the future. It is in the *near* future. It is in the immediate future. There is nothing more of this prophecy to be fulfilled before the earth reels and rocks before the wrath of God.

But the church, which has been the subject of this prophecy from the beginning, what of it? The church will see in the events of this period the harbingers of her coming Lord. The church will be using these fulfilling prophecies as the basis of a great world-wide warning message of the end. The church will be about its business of witnessing to the truth. The church will be carrying forward to completion its divine program of salvation. Turning now from the signs covered under the sixth seal we must study the work and experience of the church during this time. For there is more instruction regarding the time of the sixth seal than is contained in the verses already considered.

### ***The Fetish of the Evolutionists***

*(Continued from page 11)*

And from the establishment of this method dates the custom, now so universally followed, of the field worker boxing up some of the best specimens he has found, and sending them to headquarters, to be passed upon by the judges

there located. And in case of any serious difficulty in settling on the exact "age" of a set of beds by this method, there is always the standing committee on such questions at the Washington Geological Survey, which has been in continuous session for some three quarters of a century.

And then to complete the beautiful circle of reasoning and of deceiving the public, the modern evolutionists "prove" that their theory of organic development repeats or recapitulates the geological history as found in the rocks. As in the old Hindoo fable, the serpent is eternally chasing its tail.

The plain unvarnished fact is that this entire subject of classifying the fossils into successive "ages" for the world as a whole is rotten with artificiality and subjectivity. No method of correlating the strata on opposite sides of an ocean or even a mountain range, or any two widely distant localities, has ever been suggested by anyone anywhere or at any time, except by means of the scheme of "index fossils."

But with the fossils alone determining the "age" of every set of beds, one might suppose that occasionally beds might be found occurring in the exact reverse of the standard order. Have any such instances been discovered?

Plenty of them. They are found in all parts of the world which have been well explored geologically. But with the settled conviction strong in their souls as to the sequence in which the rocks (or fossils) *must* have been deposited in the long ago, geologists have always, sooner or later, been able to invent a method of explaining away the perplexing evidence.

Examples of this sort were discovered in the Alps about three quarters of a century ago; and since then they have been reported in a steady stream from all parts of the world. Such instances are now usually called "low-angle faults," or "Thrust faults;" for the theory is that the "old" rocks on top of "younger" must have been pushed there by some mechanical force, and the two sets of beds are usually so horizontal over miles and miles of territory, and look so perfectly like any normal stratigraphic sequence, that drastic theoretical suppositions have to be imagined to "explain" the situation. For, as Albert Heim of the University of Geneva wrote to me forty years ago, geologists are firmly convinced that "the most incredible mechanical explanation is more probable than that the evolution of organic nature should have been inverted in one country as compared with another."

Nobody has ever explained the mechanical method by which a comparatively thin set of rocks could be pushed across a tract of country for a score or more of miles, the push coming from behind at a distance of this many miles away. Where and how could such a force be applied?

In summary of the foregoing, the fact needs to be stressed that the theory of geological "ages," founded entirely on the differential dating of the fossils, is not only the most sacred of all the sacred cows of the evolutionists, but it is also plainly and positively *an anti-Genesis*. This anti-Genesis character of the idea may be proved in three ways: (a) by the history of the beginning of the theory under Baron Cuvier and Louis Agassiz; (b) by the logic of the case, when these geological "ages" are compared with the six days of the first chapter of Genesis; and (c) by the entire subsequent history of the way in which these "ages" have ever since been used to "prove" that the days of creation were long periods of time.

The plain fact is that there are certain wide areas of scientific research on which the great Jehovah has long maintained a notice reading, NO TRESPASSING! One of these areas takes in the entire subject of origins. The divine record is that when God had completed the work of creation, He ceased, or rested, as a lawyer rests his case when it is finished. Then the Creator established the Sabbath as an everlasting memorial of the fact that God's creation is an absolutely finished work, and that nothing like it is now going on. Accordingly, we have this divine reason why scientists cannot, by any objective study of the present conditions of nature and of them alone, obtain any clue as to how creation itself was accomplished.

### ***Beer as a National Beverage***

*(Continued from page 15)*

which it never fulfills. It is a deceiver, whether in large or small doses.

The voice of history comes down along the lines of our times, warning every one to beware of touching, tasting, or handling that which will contaminate the morals, deaden spiritual life, and bring confusion in regard to the difference between the sacred and the common.

Germany's ruin and degradation may be attributed chiefly to her national beverage and to social drinking—not infrequently these social gatherings ended in drunken debauchery.



COURTESY CANADIAN PACIFIC RAILWAY

# *Meditation in the Evening*

Sweet Communion with Self and God

**E**VENING is the little while between day's work and night's rest; the quiet time when nature slows down, and people should do likewise.

So, you are invited to close your desk; to put away your tools; to leave your business, your vocation, your household duties, and go then into the biggest bit of outdoors you can find.

In towns seek an unlighted, tree-lined street, a quiet park, a mirrorlike lagoon. In the country find a seldom-traveled road, a woodland path, a streamside trail, an empty stretch of lake shore, an unplanted meadow, a hill, high and treeless. Go any place where you can be by yourself.

In such out-of-the-way places, the setting sun, throughout most of the seasons, leaves a comfortable warmth in the evening air that frequently is still and weighted with pleasing odors. The subdued light of dusk softens all sharp lines and rough edges; it seems to fuse objects together. Human sounds and activity are not much in evidence, if at all; and the sounds of nature are few and mellow. The mood stirs in you a pleasant kind of loneliness. It subdues the hurry-hurry tension of any day's busy rush. It opens the way perfectly for refreshing the mind and the heart. The time, the place, the feeling, all are just right for that prayerful meditation you as a Christian so often need.

It was in the eventide that Isaac went out in the field to meditate. (Genesis 24:63.) It was in the night watches that David meditated with joyful praise on God, (Psalm 63:5, 6.) He said, "I call to remembrance

my song in the night; I commune with mine own heart: and my spirit made diligent search." Psalm 77:6. "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons." Psalm 16:7. "In the night His song shall be with me, and my prayer unto the God of my life." Psalm 42:8. "I have remembered Thy name, O Lord, in the night, and have kept Thy law." Psalm 119:55.

"When even was come" Jesus often went away from the crowded places. Then, He came apart from the multitude, even the Twelve. "And when He had sent them away, He departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and He alone on the land." Mark 6:46, 47.

There alone, He renewed His spirit. There, alone, He talked with the Father. There He cast away anxiety and acquired strength to meet all coming trials. Before the greatest trial of all, His persecutors found Him in a garden in the night.

So, in the quiet places at evening, as well as at night, forget the cares and trivialities of life. Let the thoughts be thoughts of things that are true, honest, just, pure, lovely, of good report, virtuous, praiseworthy. (Philippians 4:8.) Meditate also on all God's works and all God's doings. (Psalm 77:12.) See the knowledge He showeth night unto night. (Psalm 19:2.) Hear the song that He gives then. (Job 35:10.)

In the evening examine your heart, and let Him try it. He can calm every sea of trouble therein with His peace that passeth understanding.

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By HARVEY HANSEN

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