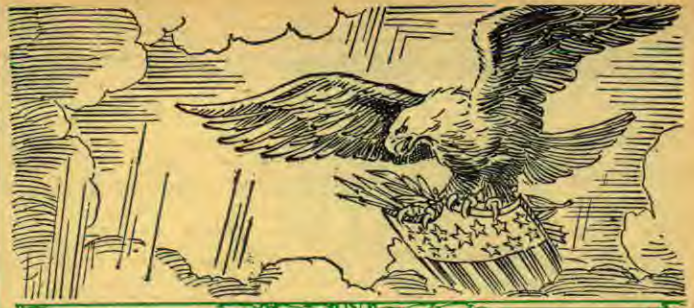
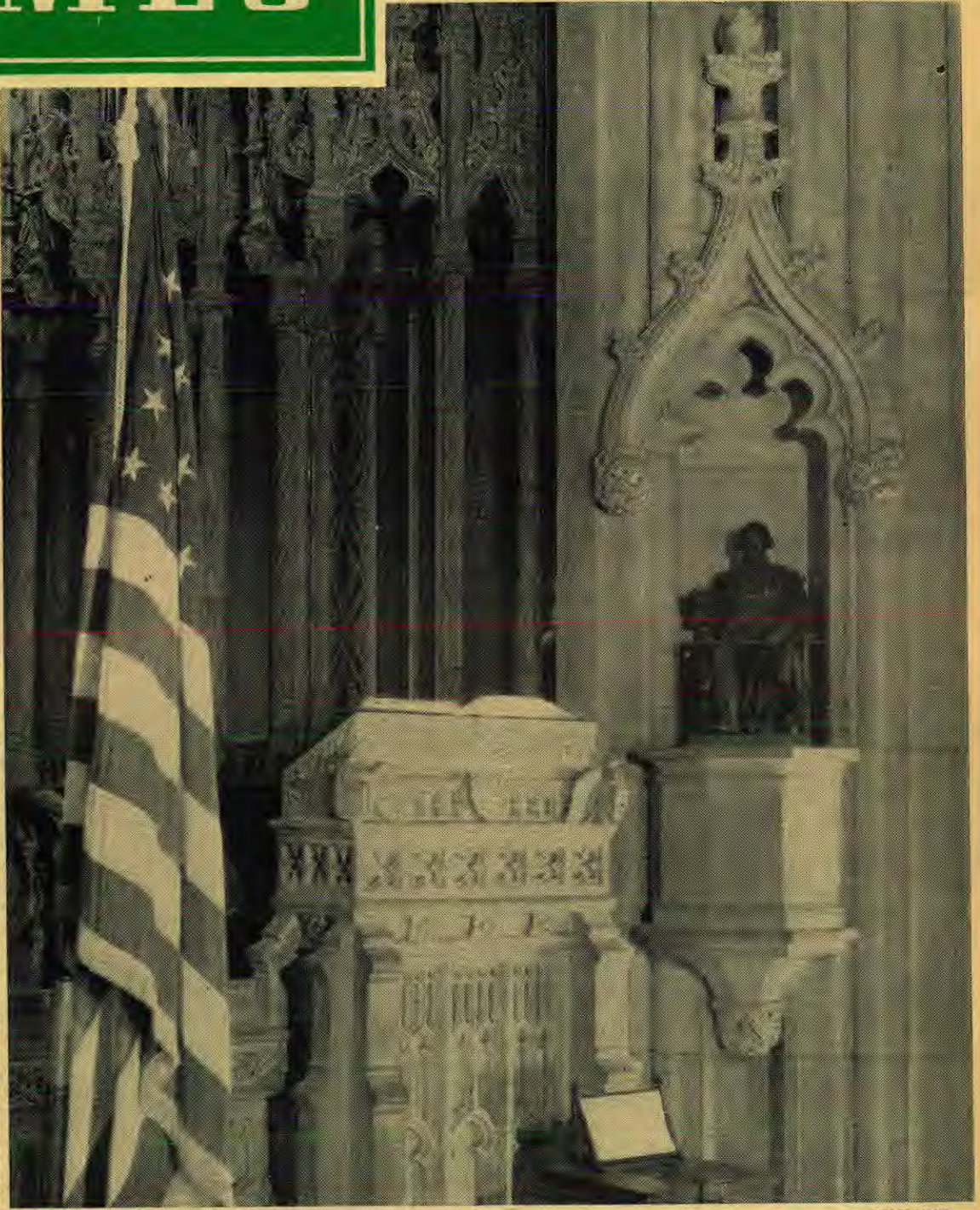


SIGNS OF THE TIMES



THE WORLD'S PROPHETIC WEEKLY



THREE LIONS

Vol. 76, No. 8

Don't Worry So!—See page 8

February 22, 1949

SIGNS OF THE TIMES

Editor Arthur S. Maxwell
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OUR COVER

As millions turn back the pages of history on February 22 to honor the memory of the first President of the United States, their minds turn anew to that dark moment in the winter of 1777-78 when at Valley Forge his army and his cause seemed so nearly lost. Here was every cause for worry,—cold, hunger, nakedness, disease,—but hope and courage prevailed. Today the beautiful Memorial Chapel erected on the site is a reminder to all of the spirit of sacrifice and heroic fortitude which gave this nation birth. We need this spirit today. More hope, less fear; more confidence, less worry; more faith, less doubt. See article on page 8.

CIRCULATION MANAGER H. K. CHRISTMAN

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CORRESPONDENCE

Priceless

DEAR SIR:

I should like to take this opportunity of thanking you for your (to me) priceless magazine. I enjoy every page, from cover to cover. It is full of hope, comfort, and joy. I have sent my copies to hospitals and friends in India and Germany, with the prayer that they will be passed on to bless many more with their gracious message. May your success continue until our dear Saviour comes.

Mrs. R. B. S.

Regina, Saskatchewan, Canada.

Cure for Care

DEAR SIR:

I wish to thank you very, very much, for the *Signs of the Times*. It is a paper no home should be without. It teaches, it gives light, it comforts, it gives clearer insight to all the loving-kindness and mercy of a never-failing Father. In one of them I came across the verses, "God Will Find a Way." I have read and studied it until I know it by heart, and also "Our Surest Stay." I can talk to Jesus when I wake up during the night by repeating all the beautiful verses from memory.

I read my Bible regularly. My health is much better. I feel stronger, too, and can meet cares and trials better.

Mrs. M. L. S.

Zastron, O. F. S., Africa.

Found at the Hospital

DEAR SIR:

We took my eighty-two-year-old dad to the hospital last night, and my husband found your November 30 issue on a chair in the lobby. As there were two copies alike, he brought one home, and we both have read it thoroughly. It's what we have been looking for. Please start us with the next issue if possible.

Mrs. F. F.

Downers Grove, Illinois.

Great Comfort

DEAR SIR:

It has been on my heart for some time to write and tell you how very much my husband and I enjoy the wonderful little paper, *Signs of the Times*. We are getting it through the kindness of another. My husband has been totally disabled for five years, so we both get much comfort from your paper, for which we can hardly wait from one issue to another. We are hoping to someday be able to send a subscription to someone as God has sent it to us. We surely appreciate it.

Rockford, Illinois. MR. AND MRS. L. O. L.

Unknown Friend

DEAR SIR:

Words are inadequate to express my gratitude to the kind friend who has been sending me the *Signs of the Times*. The paper truly lives up to its name.

Mrs. H. R. B.

Durant, Oklahoma.

Best of All

DEAR SIR:

I consider the *Signs of the Times* the best of all religious magazines. Though I do not belong to your denomination, your teachings have definitely helped me to live a better life.

Bredasdorp, Cape, Africa. Mrs. F. B. P.



Scientists are now studying the superatomic bomb, designed to outrace radar, avoid anti-aircraft fire, and destroy more devastatingly than any other weapon, here pictured by "Mechanix Illustrated."

EDITORIAL

Is Life an Idiot's Tale?

MODERN science makes it impossible for intelligent people to believe that there is a God or that the universe or anything or anybody in it has purpose.

This is the conclusion of Professor W. T. Stace, who teaches philosophy at Princeton University, as set forth in an article in *The Atlantic Monthly* (September, 1948), which has challenged serious comment.

Accepting science as the basis of modern thinking and living, the professor reaches these conclusions: Our world is without plan or purpose. There are no moral standards except in man's changing mind. There is no meaning in life and no spiritual values for man to possess.

Such blunt statements are abhorrent to many people who have been straddling the fence between science and Christianity. They thought they could accept evolution and the theory that man is progressing upward, and at the same time believe in a personal God and the redemptive power of Jesus Christ. Such a compromise is impossible, says Professor Stace. These *scientific-Christian* people have dreamed of establishing the kingdom of God on earth through the upward development of the human race. Now science on which they leaned for this theory has swept

away their hopes with the discovery of atomic power. Where can these compromising Christians turn in their dilemma?

Professor Stace merely pushes scientificism to its logical but bleak end. When faith is crushed and man lives only by the facts which science can prove, there is no meaning in life. Professor Stace is correct in saying that when science is man's god, the world is "purposeless, senseless, meaningless." With the same logic, this student of philosophy continues: "We are not responsible for what we do because our glands control us, or because we are the products of environment or heredity.

Not moral self-control, but the doctor, the psychiatrist, the educationist, must save us from doing evil. Pills and injections in the future are to do what Christ and the prophets have failed to do."

Of course Professor Stace would not admit that man is in his present condition because he has refused to live the teachings of Jesus Christ and by faith accept the divine power which transforms human beings. If he would study the gospel of Jesus Christ in the light of man's need, he would see that it could solve every problem. But man in his own wisdom sets up the new god of science, expecting it to save him.

What is the future of man who trusts



An inspector checks the huge 82-ton all-steel disks which will form the magnetic heart of the University of Chicago's new atom-smashing machine.



KAMIKIZIAN, ACHE

A few of the half million Arabs rendered homeless and destitute as a result of the protracted strife in Palestine.

anything more than that, and I do not know anyone who does."

When we have accepted the Bible account that "the worlds were framed by the word of God," we are ready to trust our Father's power to keep us from sin in our daily life. Belief in God is "love going into action." If you have never quite taken God at His word, go forth under the open sky and behold the worlds He has created. Then put your deadening doubt aside forever and take the heavenly Father at His word. Life has a divine purpose, and God loves us and gave His Son to die that we might have life eternal. From your heart let this prayer come forth: "Lord, I give my life into Thy keeping. Take complete charge, as Thou hast promised."

M. L. N.

Back to Creation

FROM the day that Darwin's theory of evolution became generally accepted in scientific circles, as providing the answer to all questions concerning the origin of man and things, it has been customary for so-called "intellectuals" to heap scorn and ridicule upon the Bible story of creation. Anyone daring to maintain that the Bible record is correct has been laughed off as an ignorant, unscientific literalist.

Until recently the very suggestion that the world might have been created in six twenty-four-hour days was enough to provoke the confident evolutionist to ribald mirth. Utterly preposterous! he would exclaim. Doesn't the poor fellow know that every process of development described in Genesis as an act of creation must have occupied millions upon millions of years?

There was nothing the creationist could say but, "I believe the Bible; I believe in the power of God." Perhaps, too, he would quote Hebrews 11:3: "It is faith that enables us to see that the universe was created at the command of God, so that the world we see did not simply arise out of matter." (Good-speed.) But the reply of the evolutionist was: What is faith? Can faith be pitted against science?

Through the long period of controversy many Christians have steadfastly held to their faith in the Bible and the power of God. They have not been able to prove, scientifically, the correctness of their belief; but they have maintained that the creation story in Genesis, being a divine revelation, must be scientifically accurate and that, in God's good time, He would make this plain. They endured the scorn and ridicule with patience, confident that they could not be

(Continued on page 15)

in science? It is admittedly fearsome and horrible! First of all, the Princeton professor says: "We need courage. We need honesty." But previously he has admitted that moral standards are "wholly relative." So when we ask him, What is honesty? he must confess that it does not exist in his world. Man must face the bleak, purposeless universe as best he can. Professor Stace gives his blueprint for "scientific living," a feeble, unsatisfying thing, to be sure. He says: "To be genuinely civilized means to be able to walk straightly and to live honorably without the props and crutches of one or another of the childish dreams [religious faith] which have so far supported men. That such a life is likely to be ecstatically happy I will not claim." This educator has little faith in his plan, however, and ends his article with this hopeless picture of man's future: "If he cannot, he will probably sink back into the savagery and brutality from which he came, taking a humble place once more among the lower animals."

Is this the end to which man, created in the image of God, must come as a result of his sophistry and brilliant research? If so, then we must say with the bard that life—

is a tale

Told by an idiot, full of sound and fury,
Signifying nothing.

To Christians who believe in God, the Creator of the universe, science helps reveal the power and wisdom of the Designer. The giant telescopes make it possible for the astronomer to tell us that there are more than 200,000,000,000 stars in our own galaxy. Physicists in the laboratory discover the wonders of the

atom; they tell us about the protons and electrons that make up the atom's nucleus. To the man with spiritual faith these facts do not spell "purposeless universe," but, as the prophet Isaiah declares, they reveal the greatness of God, "for that He is strong in power; not one faileth." Isaiah 40:26.

Science is completely beyond its province when it attempts to answer "the why" of life. It helps man to know "the what" and "the how;" but "the why" must always be left to the realm of faith, and this is where the faith of the Christian is supreme. The man who compromises his faith in God by accepting science's theory of evolution will ultimately take the next step and deny a personal God, the origin of evil, and the need of the redemptive sacrifice of Jesus Christ. We must avoid the first compromise or we will be forced into the dark corner in which Professor Stace is trapped.

We need God desperately, and we must seek Him with all our hearts. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.

When science evaluates all the material that it has been able to collect concerning man, it still must admit—if it is sincere—that it knows nothing about his creation except what is revealed in the Bible, and it knows nothing of his future except as it studies God's plan. Sir J. William Dawson, a scientist who maintains his faith in God, says: "I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know



Men Must Face the Judgment

by M. L. ANDREASEN

Why Angels Keep the Records

“THERE are so many unjust things in this world, that if there is a God in heaven He is in duty bound to have a judgment day when all this injustice can be corrected.”

This expression came as a result of a discussion with an individual who saw clearly the injustice on earth, but was not clear that it could ever be remedied. He did, however, admit that a judgment was necessary in view of conditions existing here.

We have noted before that the present life finds an adequate explanation only as it is considered part of a larger life, a life continuing in the hereafter. If this present life is given us that we may demonstrate how we will use life; if it is given that we may prove that we love life sufficiently to abide by the rules governing it; and if the right use of this life will bring a reward in a larger and fuller and more satisfying life—then the present life takes on meaning, and every moment becomes important. On the other hand, if we do not care for life; if we waste or misuse it; if we use it merely for selfish enjoyment, that larger life will not be given us. This life is a sample life, a trial life, a demonstration life. The way we live decides our future.

In God's plan, life is given for the development of character. Character is not created and can be developed only under test. God could and did create Adam perfect. But he did not create character—for, as noted, character cannot be created or transferred from one to another. It is an individual attainment.

Adam and Eve were tested; and in that lay their future. Had they resisted temptation, they would by that act have added resistance to their moral equipment, and this would have been character building. As it was, they yielded, and this was also the beginning of character development, but of the wrong kind.

Character is developed as the individual has the liberty to choose one thing or another. There must be no compulsion, as this nullifies the experiment. Freedom of will cannot be exercised in the pres-

ence of punishment or reward. Reward for good, and punishment for evil, must be far enough separated in time from the act involved so as not to influence it. To the extent that good is done for the reward, or evil avoided for fear of punishment, the thing done loses its moral value as a character-forming test.

The Bible makes the following observation: “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Ecclesiastes 8:11.

If justice were executed speedily, if someone stood over us with a lash, we would abstain from evil for fear of punishment. Under such conditions character could never be built. Time must elapse between the act and the result of the act, or no character could be developed.

This, however, often results in a man's not being punished for evil in this life to the extent he deserves. A libertine lives an immoral life. If he lives his natural span he will in time reap his just deserts. But one day he is killed in a brawl, long before he has reaped what he sowed. For him there must be a judgment. If not, then all those who in this life suffered more than he did for the same sins, should have some kind of remission if God is to treat all alike.

A man lives a good life, does the best he can, but poverty and sickness dog his steps, and he goes down to the grave without having received much reward for his godly life. He should be recompensed in the life to come.

A final judgment is a necessity if God is to be just, and if good is to be rewarded and evil punished. The judgment por-



Every human being will appear before the tribunal of God, where the record of his life will be reviewed and a verdict rendered.

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trayed in the Bible is somewhat different from that usually conducted by man. It is both unique and just.

Men ordinarily think of the judgment as a solemn assize, when God sends one man to glory, the other to hell. Such indeed is the final result; but before this is done, something else has taken place.

God, no doubt, could judge the world and the angels in a moment of time should He so desire. But He does not do it that way. Too many interests are at stake, and He is dealing with men and angels, which fact requires that as free moral agents certain procedures be followed.

Says Paul: "Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Corinthians 6:2, 3. To the disciples Christ said: "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew 19:28.

We do not understand that to mean that God Himself will not judge the world, for this is definitely stated. See Romans 2:16; Acts 17:31. But we do understand that in this judgment both angels and men will have a part to act—a vital part.

Daniel thus describes the judgment: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10. It will be noted that thousand thousands ministered unto God, while ten thousand times ten thousand stood before Him. We are also told that the books were opened, and John adds the information: "The dead were judged out of those things which were written in the books, according to their works." Revelation 20:12.

While some take the view that this is merely a pictorial illustration with no background of fact, we are inclined to believe that more than this is involved.

A neglected chapter in the book of Daniel throws an interesting sidelight on the work of the angels. In the fourth chapter is recorded the story of Nebuchadnezzar's dream about the great tree

which filled the whole earth. Nebuchadnezzar had been used by God to punish Israel, but gradually he had become filled with pride; and though God had previously spoken to him in dreams, he was getting out of hand. So God decided that drastic measures must be taken if Nebuchadnezzar was to be brought to acknowledge Him as supreme. Accordingly God, in the dream concerning a tree, told him that he would be cut down as the tree was cut down, unless he humbled himself before God. Daniel was the man chosen to interpret the dream, and in a moving appeal to the king he counseled him to repent and turn to God lest the threatened calamities come upon him. See Daniel 4:27.

The king did not repent, and suddenly the judgment of God came upon him. Bereft of his reason, he was driven out into the fields, there to live with the beasts until he should acknowledge the God of heaven. During the seven years of his exile his hairs grew "like eagles' feathers, and his nails like birds' claws." Verse 33.

At the end of these years Nebuchadnezzar said: "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. . . . At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment: and those that walk in pride He is able to abase." Verses 34-37.

This is the story. Now note how this result was brought about. When the decree was issued by God concerning the punishment that should come upon the king, the statement was made: "This matter is by the decree of the watchers, and the demand by the word of the holy ones." Verse 17.

The watchers and the holy ones are the angels. As they have had experience with the first sinner, Lucifer, they are vitally interested in the process of getting men ready for the kingdom of God. Speaking after the manner of men, we can easily understand that it must have caused some apprehension among them when it became clear that God was planning to take men to heaven—in other words, to introduce sinners, or those who

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Poliomyelitis

Of infantile paralysis victims in the United States, 50 per cent recover completely, 25 to 30 per cent show slight residual paralysis, 15 to 20 per cent show marked residual paralysis, and 5 to 10 per cent die, declare Howard A. Rusk, M.D., and Eugene J. Taylor of the Department of Rehabilitation and Physical Medicine, New York University College of Medicine.

Gift Parcels to Britain

Britons have received more than 50,000,000 gift food parcels from the United States and the British Dominions and colonies since 1940, reports the London correspondent of the New York "Times."

He says: "In 1947, 14,251,706 food parcels were received. Australia sent 3,329,631, the United States 3,227,631, Canada 2,544,538, and New Zealand, South Africa, and the colonies more than 1,000,000 each."

Cigarette Consumption

The Bureau of Agricultural Economics predicts that United States smokers are likely to puff their way to a new record in cigarette consumption this year. Total output in 1948 was nearly 385 billion cigarettes, 15 billion more than in 1947, and a new record. For 1949, production—and use—should "equal or exceed" this, say BAE's forecasters. That would be more than double the consumption level of 1939.

The BAE, in its Outlook Issue of "The Tobacco Situation," also predicts a large

demand for tobacco in export channels this year. Shipments of unmanufactured tobacco this year are expected to be about 450 million pounds, compared with 506 million pounds in 1948.

Heart Diseases

It is estimated that in the United States there are between 9,000,000 and 10,000,000 persons suffering from diseases of the heart and arteries, and, where surveys have been conducted, from .3 to 6 per cent of the childhood population and .6 to 1 per cent of the young adult population are found to be afflicted with rheumatic fever, the "American Journal of Public Health" reports.

"Of the 4,828,000 men between the ages of 18 and 37 rejected by Selective Service from November, 1941, to August, 1945, 317,000, or 6.6 per cent, were disqualified because of cardiovascular difficulties."

Polio Clues From Pigs

New clues for research on infantile paralysis may come from a disease which is taking a high toll of pigs in Europe, declares "Veterinary Medicine." "The virus that causes porcine virus encephalomyelitis in swine may be a relative of the human polio virus. This is suggested by Dr. Martin M. Kaplan, veterinary consultant to the Food and Agriculture Organization of the United Nations.

"Dr. Kaplan urged that scientists in this country study the swine disease both because of the possibility that it might reach this country and because of the similarity to polio virus."



COURTESY EGGERS, BROOKLYN MUSEUM

During His earthly ministry Christ spoke positively of the resurrection of the dead. His appearance to the disciples in the upper room, following His victory over the grave, proved His teaching.

LIFE AFTER DEATH

by W. A. FAGAL

MANKIND has always longed for a future life, but death seems so final, and a resurrection from the dead so impossible, that there have always been people who are frankly incredulous concerning life beyond the grave.

Jesus, however did not deal in parables when He spoke the promises of the resurrection. Listen to His positive words as found in John 11:25: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." Again: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

The apostle Paul wrote: "If in this life only we have hope in Christ, we are of all men most miserable." 1 Corinthians 15:19. Without the hope of the resurrection, without the hope of a future life, we would be indeed most miserable.

Every week my work leads me to talk with some who well know that their time on this earth is short. How discouraging is their outlook! How little life seems to hold for them! All is empty and dark excepting as they look ahead toward the bright, new day that God has promised for everyone who believes in Jesus Christ.

Two years ago New York City witnessed a tenement disaster. An icehouse collapsed, and as the weight of a wall fell, it cut through a large apartment building. Suddenly, in the dead of night, whole families and all their earthly goods were buried beneath piles of wreckage. The eyes of the city and of the nation at large were turned toward that mass of destruction. Rescue crews were rushed to the scene. Bulldozers and other great machines were quickly brought to the place of the disaster. Men and women worked feverishly digging in the ruins. What were they searching for? What was it they desired to save? They brought out many trinkets; many gifts, some gaily wrapped in preparation for the Christmas holiday; many things of value. They found some money, some clothing.

Is this all they were searching for? Of course not! All these goods and valuables paled into insignificance behind

the search for men and women who might be alive waiting for rescue efforts to release them from a horrible fate. As each man or woman or child was dug out of the ruins and rushed off to a near-by hospital, the news was flashed out to waiting throngs. Hearts rejoiced as each individual was rescued.

Is God different? Are our hearts filled with the milk of human kindness which God does not possess? What kind of God is He, anyway, and what kind of universe is this in which He has placed us? It could not be that creature could be more kind and loving and compassionate than Creator. It could not be that man would exercise more love toward his brother than the Father of us all would do.

The apostle Paul was correct when, writing to the Corinthian brethren, he said: "The things which are seen are temporal; but the things which are not seen are eternal." 2 Corinthians 4:18. It may seem as if the mountains and the oceans are the eternal things. Do we not speak of the eternal hills? Do we not talk of the endless beating of the waves upon the shore, and does it not seem as if human lives are here but for a moment? Ah, but the promise is that the things which are not seen, these lives of ours, will one day be eternal. God will someday make them incorruptible and immortal.

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Don't Worry So!

I SMELL the odor of burning brakes," my wife remarked as I stopped the car in the driveway. I thought I had always been careful to release the hand brake before starting the car, but this time I had forgotten. No wonder the car had been running so poorly! Surely I had wasted a great deal of gasoline because of the extra resistance.

So it is with human beings. As they move along life's highway, many are operating at low efficiency and are depriving themselves of the enjoyment of life because they consume so much nervous energy in needless worry.

Nervous energy is what makes life possible. To waste it by indulging in worry is fully as inconsistent as driving a car with the brakes on.

Worry not only robs life of a great deal of its joy, but it is one of the greatest causes of illness and fatigue. When a person squanders his nervous energy in worry, he so depletes his vital forces as to place himself at a disadvantage when threatened by disease. Worry is to blame for a great deal of the misery to which mankind is heir.

Worry depends on an unwillingness to accept life as it is, a refusal to accept present circumstances. The fact that a person worries indicates that he is not satisfied with life as he finds it.

A chronic worrier is somewhat like a person who, going to live in a foreign country, finds fault with the way things are done there. Finally he comes to realize that the only way for him to get along well is to accept things as they are. If the person who worries would do as well, his troubles would disappear and he would find life much more worth while.

Life is uncertain and often involves taking a risk. Hiding one's head in the sand does not remove this fact. Worrying because life is that way does not reduce the risk.

The person who, by worry, refuses to

accept the uncertainties of life does not remove them any more than refusing to accept a tax bill reduces the amount of the taxes.

In order to enjoy life, its uncertainties must be taken in stride. A person must cultivate a bit of the "So what!" attitude in order to be free from the tantalizing influence of worry.

There are many ways of classifying worry, but perhaps the simplest is to

by HAROLD SHRYOCK, M.D.

list the kinds of worry as follows: (1) Worry over things that can be helped; (2) Worry over things that "might have been" different; (3) Worry over things that cannot be helped.

The first kind of worry—worry over things that can be helped—is the easiest to combat. To correct this kind of worry, the individual must decide whether he is willing to go to the effort of altering the situation that causes him worry or whether he can become reconciled to leaving it as it is.

In the course of a certain automobile trip I decided to begin the drive early in the morning. I had taken the precaution of filling the gasoline tank the day before. But I started driving so early that I had nearly used up the supply of gasoline before the service stations in the small towns through which I was passing had opened for the day's business. Mile by mile, the gasoline gauge indicated less and less gasoline in the tank. Finally, the needle pointed almost to the zero point and I was forced to decide whether I would stop at some small town and wait for eight o'clock to come or whether I would take a

chance on continuing my journey with the hope of finding a service station that had opened at an earlier hour.

I could have become quite worried over the danger of running out of gasoline. Being willing to take a chance, however, I decided to continue on my way in the hope that I could yet find some "early bird" station operator. Even as the dial on the gasoline gauge reached the absolute zero mark, I still had no reason to worry, for I had already passed up my opportunity to wait until a station opened. I was still "game" enough to cling to the hope that the gauge did not register correctly and that there was, perhaps, a little more gasoline in the tank than the dial indicated.

Finally, as the car sputtered its last, I found myself near a farmhouse and was soon able to continue on my way by virtue of a gallon of the precious fluid which the friendly farmer provided.

Even though this was an ordinary experience, it serves to indicate the uselessness of worry. Had I really been concerned over the danger of being stranded without gasoline, I should have waited for a service station to open. Having decided to take a chance otherwise, indulging in worry would have been a foolish way of criticizing myself. Worry would not have reduced the risk of the chance I had chosen to take.

I can remember how I used to worry when I was a student in high school, hoping to "get by" an entire recitation period without having to answer a question. Here again was a tendency to worry over something that could have been helped. The way to have avoided such worry would have been to prepare my lessons so thoroughly that I would have welcomed the opportunity to recite.

The second kind of worry is the worry over decisions that are already in the past. When a person begins to brood and worry because circumstances "might have been" different than they are, he

is admitting that he is not willing to accept life as it is. The healthy way to relate oneself to past decisions is simply to recognize that when an important decision is made, it is made for good.

Many times the happiness of a family circle is marred because husband or wife foolishly indulges in worry over the supposed misfortunes and injustices which have resulted from his particular choice of a life companion. Actually, his decision to marry whom he did is a thing of the past, and his greatest claim on happiness now consists in developing a frame of mind by which he recognizes this decision as final. Once he accepts this philosophy and sets about to look for desirable traits in his spouse, rather than to bemoan his misfortune, he finds that life holds many charms of which he had not been aware.

Some people spend so much effort in worrying over their choice of lifework that they fail to make the success that would otherwise be possible. The school-teacher who worries because she did not choose, ten years earlier, to take the nurses course, is virtually crying over spilled milk. Her nervous energy should not be spent in worry over this circumstance, but rather in an effort to use her present training in the best interests of the community she serves. With this loftier motive, it makes little difference whether she has been trained as a nurse or as a teacher—she will still obtain the satisfaction that comes from rendering a needed service.

The third kind of worry pertains to the things that are beyond one's control. It seems foolish that a person would waste his nervous energy in worrying

lest a hailstorm might ruin his wheat crop. But some human beings are so constituted that they worry over such matters. It is as though a person groping in the dark were to worry lest he stub his toe against a chair that isn't there.

Some parents worry because their daughter married a man that they consider to be less than her equal. Granting that such a circumstance may be unfortunate, the correction is now beyond the parents' control. Their duty consists not of worrying, but of relating themselves to the circumstance in such a matter-of-fact way that they make themselves available to render such encouragement and service as good parents can.

There are persons who worry, when riding in an airplane, lest the pilot may make some fatal mistake. It is conceivable, of course, that the pilot, being human, may make a false move which would result in disaster. To dwell on such a remote possibility, however, is to rob the journey of most of its pleasure.

The attitude of mind which makes a trip most enjoyable is a recognition that the pilot has already proved himself to be skillful and reliable. Placing absolute confidence in him for the duration of the trip brings maximum enjoyment. If the human tendency to worry still forces itself to the front, the passenger does well to watch for evidences of the pilot's good judgment and caution. Watching for such evidences places the emphasis where it should be and minimizes the tendency to worry.

In the final analysis the individual who is a sincere Christian has access to the most satisfactory remedy for a tendency to worry. As part of his fundamental belief the Christian recognizes that the Lord, in His goodness, exercises control over life's uncertainties. His faith in Providence enables him to accept, without reservation, the promise: "All things work together for good to them that love God." Romans 8:28. He also accepts the offer: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3.

But the Christian will not adopt a spineless, passive attitude toward the circumstances that surround him. He recognizes that he, as a morally responsible individual, must use his own energies and mentality in doing his part to make life worth living. This positive approach to life's problems is advocated in Philippians 4:6: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Timothy 1:7.



Worry not only robs life of a great deal of its joy, but it is one of the greatest causes of illness and fatigue.

Mainspring of the Reformation

*How Pre-Reformation
Heroes Based Their
Fearless Witness for
Truth on the Prophecies of Daniel and
the Revelation*

by
LE ROY E.
FROOM

Author of "The Prophetic
Faith of Our Fathers"



John Wycliffe, known as "The Morning Star of the Reformation," here courageously presents his beliefs to a group of friars.

THE somber night of the Middle Ages was softened by the humble light of various groups of devout scholars before the full glow of the Protestant Reformation appeared.

One such group appeared in Italy—particularly centering around the poets Dante and Petrarch. Dante's *Divine Comedy* may be likened to the dirge of a departing age. This classic is a portrayal of ecclesiastical corruption which he described in the vivid symbolism of Bible prophecy; a terrific indictment of the departures of the church from the primitive faith. In a similar manner Petrarch declared that the papacy had fulfilled the prophetic terms and specifications of the great apostasy foretold in Holy Writ.

Another cluster of scholars appeared in Bohemia, prominent among which was John Milicz, precursor of the Bohemian Reformation. It was he who posted a placard on old St. Peter's church in Rome, in 1367, reading: "The antichrist is come; he has his seat in the church." Milicz was soon followed by Matthias of Janow, the Wycliffe of the Bohemian Reformation, who made a complete break with Rome over the identification of the antichrist. He based

his contention on the prophecies of Daniel and of John the revelator. There were others in the group that was finally succeeded by Huss and Jerome of Prague.

Then the brilliant "Morning Star of the Reformation" came into view in England, shortly before the dawn of the Reformation. John Wycliffe was born about the time of Dante's death. An Oxford graduate and brilliant teacher, Wycliffe became a spiritual and intellectual giant in his country. Courageously he exposed the errors and abominations of the church. When summoned to London to give account of his disturbing teachings, he was the recipient of five papal bulls from Gregory XI, which condemned his positions.

It was, however, the Western Schism that drove Wycliffe from the church of Rome. He could not condone the specter of two popes, each claiming to be the sole head of the church, each labeling the other "antichrist," and each seeking the destruction of the other. The Reformer came to see the prophetic significance of Rome, and quickly threw off his allegiance to that ecclesiastical power. He was impelled to class both popes alike, as the "two halves of Antichrist, making up the perfect man of sin between them."

Wycliffe's appeal to Scripture challenged the papal authority. His translation of the Holy Bible into vernacular English, in 1382, revealed the prophesied character of the power that sought to overwhelm him. Antichrist was quickly and surely identified on the basis of the symbols of the Bible prophecies—the little horn of Daniel, the man of sin of Paul, and the polluted woman of Revelation 17.

It was about 1386 that Wycliffe's *De Veritate Sacrae Scripturae* (On the Truth of Sacred Scripture) was brought forth. Here he boldly named the four empires of prophecy of the metallic man of Daniel 2 as representing Babylonia, Medo-Persia, Greece, Rome, and the modern divisions, or nations, that followed Rome's breakup.

Wycliffe struck at the concept of a still future antichrist, and proved his contentions from the prophecy of Daniel 7. He presents in the book referred to this vivid picture of the little horn:

"Why is it necessary in unbelief to look for another Antichrist? Hence in the seventh chapter of Daniel Antichrist is forcefully described by a horn arising in the time of the fourth kingdom. For it grew from [among] our powerful ones,

more horrible, more cruel, and more greedy, because by reckoning the pagans and our Christians by name, a lesser [greater(?)] struggle for the temporals is not recorded in any preceding time. Therefore the ten horns are the whole of our temporal rulers, and the horn has arisen from the ten horns, having eyes and a mouth speaking great things against the Lofty One, and wearing out the saints of the Most High, and thinking that he is able to change time and laws."—Page 268.

Wycliffe named the little horn in these words: "For so our clergy foresee the lord pope."—*Ibid.*, page 268. The time of its sway, he saw, would involve centuries, though he was not clear on the time phase.

These positions were, of course, promptly condemned as heresy at the smaller council at Oxford, in 1408, and at the large general Council of Constance, in 1415. This action called for Wycliffe's moldering bones to be exhumed and burned. In 1428 the ashes were cast into the near-by rivulet, the Swift, from which they were conveyed to the Avon, the Severn, and the sea—an unwitting emblem of the dispersion of Wycliffe's doctrines throughout the world. Verily, he was a brilliant star glowing in the dawn of the late Middle Ages.

Wycliffe, it should be added, was supported by other remarkable characters in Britain—including Walter Brute, Lord Cobham, and John Purvey. These stalwarts picked up the torch of prophetic interpretation that Wycliffe was forced to lay down, and carried it forward. Brute wrote an exposition that was amazing for his times, far surpassing Wycliffe and using the prophecies with powerful effect. Lord Cobham (also called Sir John Oldcastle) was actually burned at the stake in 1417 for maintaining that the Roman pontiff was the antichrist of prophecy. And John Purvey produced the first Protestant commentary on the prophecies in 1390.

Then came relentless suppression of the Lollards, as Wycliffe's followers were called. Finally in 1399, Henry IV threatened with death all who taught or held anything contrary to the Catholic faith. Under this provision William Sawtre was burned alive at St. Paul's Cross in 1401. Other victims followed. Stalwart characters and heroic deeds were to be found at the dawn of the great Reformation.

HAPPINESS may fly away, pleasure pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails, and the love of Him is never rejected.—*Froude.*



The Light That Goes Out

by WILLARD B. JOHNSON

IT is an axiom old, but true, that we do not miss the water until the well goes dry. It is not until the sun dips below the evening horizon that we miss its daily gift of light.

That which is true in the world of nature is true also in spiritual matters. Man accepts the privilege of worship, for instance, as a matter of course. He feels that it is to be taken or let alone, depending on personal choice. Then someday, as history reveals all too sadly, the privilege of worship is taken from him. He remembers with regret the times when he could have retired to the chamber of worship and there have been made aware of the beauty to be found in the Christian life.

Concerning Jesus, the Bible says: "Who went about doing good, and healing all that were oppressed of the devil." Acts 10:38. He restored the blind, the lame, the dumb, the dead. He fed the hungry and soothed the sorrowing. It was not until He was taken off the cross and placed in Joseph's tomb that the great loss began to be felt. One writer says: "The sufferers who had come to be healed by the Saviour sank under their disappointment. The streets were filled with mourning. The sick were dying for want of the healing touch of Jesus. Physicians were consulted in vain; there was no skill like that of Him who lay in Joseph's tomb. The mourning cries of the suffering ones brought home to thousands of minds the conviction that a great light had gone out of the world."

When Jesus goes out of the life, it is as though a great light had gone out.

Not always will conscience respond to the Holy Spirit. All those who minister to the spiritual welfare of men know too well that a time comes when a man can no longer find a Saviour. For him the Light of the world goes out. One evangelist tells this story of one such experience. "We had been holding a revival

meeting in —. There had been a good attendance of quiet, sober people. Each night a man came with his wife but when the preaching began he left the hall. I went to him to see if there was something that could be done. It is not possible to put into print the despair that was in his voice. "No," he said, "there is nothing that can be done; I am a lost man. Several years ago there was a revival meeting such as this. Each night I attended. The last night the preacher invited us to Christ. If someone had taken my arm to urge me to take that step, the impression that this was my hour would not have been stronger. I took hold of the seat and refused to go to the altar. Since that night I have never wanted to surrender. I can't want to surrender. There are no words to describe my feelings, for I am certain I am a lost man."

The Spirit of God can only impress us in one way—through our conscience. If we refuse to heed His appeal, sometime our light will go out. There will be a hunger for the better things of God that we cannot satisfy. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12.

Have you in your quiet hours felt that there was something that the Lord would have you to do? I pray you, don't say No. It may be the light of heaven shining upon your path. "If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." John 11:9, 10.

Work "while it is day," said the Savior, for "the night cometh, when no man can work."

G

OOD evening, Pastor and Mrs. Flynn," said Mrs. Saunders, the hostess of the Bible study group that met each Wednesday night at her home. "We are all present this evening, and as we have been waiting a few minutes we have been discussing a certain topic. I wonder if you could guess what."

"That's hard to say," smiled Pastor Flynn; "something about religion, I would guess."

"We have been talking about Satan and where he came from, and I hope that some night you will give us something authoritative from the Bible about him."

"Well, this is a coincidence," said Mrs. Flynn. "That is the subject Mr. Flynn planned for tonight."

"In that case I can assure you of a very attentive audience," declared Mrs. Saunders, as she led the way into the living room.

"Mrs. Saunders tells me that you have unknowingly been giving the subject of the evening a prediscussion," smiled Pastor Flynn as he took his place to begin the Bible study. "I have chosen as our topic this evening the beginning and end of Satan, which is, in fact, the beginning and end of sin, for Satan or the devil was the first sinner.

"Satan was once a loyal angel in heaven itself. At that time he was pure and holy, and he enjoyed much honor and glory. At that time he was obedient to the law of God and found pleasure in doing God's will. However, the time came when he became dissatisfied with his position and began to exalt himself. He became proud and coveted the position and honor that were bestowed upon Christ. He became more determined as he went on in his rebellion, and endeavored to persuade other angels to join him and champion his cause, intent on overthrowing the government of God or setting up a rival government. By deception and misrepresentation he succeeded in getting one third of the angels to join him in his rebellion.

"To start our study tonight I would propound this question: Upon whom did Jesus place the responsibility of sin?"

"The answer is found in John 8:44: 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.'

"He that committeth sin is of the

devil; for *the devil sinneth from the beginning.*' 1 John 3:8.

"You have been discussing the problem of the origin of sin. Here Jesus puts His finger upon it. It began with the being whom we now call Satan and the devil, but at that time he was called 'Lucifer, son of the morning!' Isaiah 14:12. One commentator puts it: 'As soon as he had obtained power over the human race, he not only prompted them to hate and slay one another, but, the more boldly to defy the authority of God, he made the violation of the sixth commandment a part of their religion. By perverted conceptions of divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of their deities.'—*Patriarchs and Prophets*, page 337, by Ellen G. White."

"Why did God make the devil, anyway?" asked Mr. Hoover.

"A lot of people wonder about that," said Pastor Flynn. "The answer is that God did not make the devil. The being that God made was a pure and perfect one, and Lucifer made himself the devil. There are lots of drunkards, but God never made a man a drunkard. God made him upright, He says, but man sometimes makes himself a drunkard. I am going to read Ezekiel 28:15, which directly answers the question: 'Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.'

"From the same author from whom I quoted a moment ago I read this: 'Sin originated with him who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled.'—*The Great Controversy*, pages 493, 494, by Ellen G. White."

"What was the result of the rebellion in heaven?" inquired Miss Clement with deep interest.

"That is the next step in our study, and Revelation 12:7-9 gives us the answer: 'There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.'

"We have become accustomed to reading in our newspapers about war in Europe or Asia, but this is news about war in heaven, the place that we all think of as one of perfect peace.

SEEKERS AFTER TRUTH

by DALLAS YOUNGS



Pastor Flynn's
Bible Studies

The Beginning and End of Satan

Michael, that is, Christ, with the two thirds of the angels that remained loyal, made war against the devil and his followers and cast them out of heaven."

"This is most interesting history," observed Mr. Pierson. "My question is this: If Satan and the rebellious angels were cast out of heaven, what have they been doing ever since?"

"That is a good question, Mr. Pierson," replied Pastor Flynn, "and the Bible has the answer for it in Genesis 3:1-5: 'Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent,

We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

"As soon as Satan came to this earth, he began to plan to gain dominion of it. At the time of creation God had given this dominion to Adam. That is to say, God had made Adam ruler of the world. Satan, using the serpent as a medium, induced Adam and his wife to disobey the command of God; and when this happened, the dominion changed hands. The crown of the world passed from the head of Adam to the head of Satan.

"Thus the rebellion begun in heaven was transferred to this earth, and every person who has ever lived here from that time to this has been on one side or the other in the great rebellion. All of us are either on God's side against Satan, or on Satan's side against God. There can be no neutral ground. The rebellion is still going on, and it is vital to our eternal welfare that we choose the right side.

"In Job 1:7 we are told of an occasion when God asked Satan what he was doing. Satan replied as follows: 'From going to and fro in the earth, and from walking up and down in it.' The devil and his angels are everywhere. They are right here. They incite wars, murders, suicides, and crime of every grade and degree. Peter gives us some timely admonition: 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' 1 Peter 5:8.

"We see hideous pictures of the devil in which he is depicted as a monster with hoofs, a tail, and a pitchfork. People laugh and are inclined to think that there is no such thing. Satan does not look like that. Other people think that he is a myth and not a personal being. However, Jesus spoke of him and treated him as a personal being. Referring to the time when Satan was cast out of heaven, Jesus said: 'I beheld Satan as lightning fall from heaven.' Luke 10:18.

"We can easily see the objective that Satan has in getting people to believe that he does not exist. A favorite military strategy is to make the enemy believe that you are not around, then overcome him by surprise attack. The devil is a master strategist. He has had some six thousand years of experience

in deceiving and leading people astray."

"The question I should like to ask, Pastor Flynn, is this," said Mrs. Ryan, "What was there about Adam and Eve eating the forbidden fruit in the Garden of Eden that was so important? It doesn't look to me like a very serious matter."

"At first thought it wouldn't seem to be, Mrs. Ryan," Pastor Flynn replied, "but the fact of the matter is, it was disobedience, or sin, and it fathered every sin that has been committed in the world from that time to this. Suppose I read a few passages from the Bible: 'Then when *lust* hath conceived, it bringeth forth *sin*: and sin, when it is finished, bringeth forth *death*.' James 1:15. 'Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law*.' 1 John 3:4. 'The wages of sin is death.' Romans 6:23.

"Sin is such a terrible and awful thing in the sight of God that the sinner must die. The Bible tells us that 'without shedding of blood is no remission.' Hebrews 9:22. It is so heinous that there is relief from it only through the shedding of the blood of God's only-begotten Son.

"The *Westminster Confession* defines sin in these words: 'Sin is any want of conformity unto or transgression of the law of God. The law of God is the Ten Commandments; therefore, lying, swearing, stealing, killing, idolatry, or in fact the breaking of any one of the commandments, is sin.' In this connection read James 2:10, 11."

"It all seems clear to me so far," said Mr. Saunders; "but the thing I have been waiting all evening to find out is this: What is going to be the end of Satan and his followers?"

"We can be assured of the fact that God is not going to allow sin to go on forever," replied Pastor Flynn. "It is His plan to purge the universe of every trace of sin, after which it will never recur. Speaking of Satan, under the figure of the king of Tyrus, God tells us of his end: 'Thou hast defiled thy

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The Editor

SIGNS OF THE TIMES
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sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.' Ezekiel 28:18, 19.

"The devil that deceived them was cast into the lake of fire and brimstone.' Revelation 20:10.

"Here is a reference that tells us what happens to Satan's human followers: 'Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.' Malachi 4:1-3.

"The fire and brimstone spoken of in Revelation 20:10 that burns up Satan and his followers purifies the earth of all sin and corruption. When this is done, God recreates the earth and causes it to blossom like the rose, and restores it to its original Garden of Eden state. The promise is that He will make 'new heavens and a new earth, wherein dwelleth righteousness.' 2 Peter 3:13."

"It is the popular teaching that God is a God of love; if that is true, I don't see how God can destroy people with fire and brimstone," said Mr. Hoover.

"But, Mr. Hoover," said Pastor Flynn, "you know how it is said that one rotten apple will spoil the whole barrel. It is better to throw out the rotten apple than to have it cause the loss of all, and that is the way it is with the wicked. Moreover the destruction of the wicked in the lake of fire brings God no pleasure. He says so in Ezekiel 18:32: 'I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.'

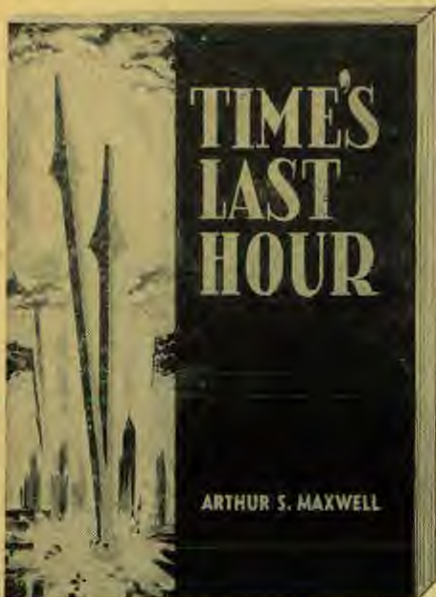
"Surely God has proved by the gift of Jesus that He wants people to be saved. During the reign of sin He has employed every ministering agency of heaven to save sinners. Moreover we read: 'The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.' Revelation 22:17."

LABOR to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

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The Judgment

(Continued from page 6)

had been sinners, into the celestial abodes. They knew the course of Lucifer's career. Was it safe to take millions of men to heaven and be absolutely certain that not one of them would ever sin again? Was not God running a terrific risk in attempting such a thing?

God had foreseen all this, so He gave angels the work of keeping record of the lives of men, and when men at last enter the heavenly courts, they will be admitted on the testimony of angels according to what is written in the books. The angels vouch for men. They have been with them; they have seen them tested; and they know that these men will die rather than sin. Because of this no question will ever come into their minds in regard to humans and their right to glory. The angels have followed them all the way through. They can vouch for them.

Angels have been given jurisdiction over men up to a certain point. They are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." Hebrews 1:14. Such "angels do always behold the face of My Father which is in heaven." Matthew 18:10. So when Nebuchadnezzar went wrong, angels were called into council to decide what should be done to save him.

This council of angels decided upon the course to be taken; and the punishment meted out to Nebuchadnezzar was "by the decree of the watchers, and the demand by the word of the holy ones." Daniel 4:17. This decision was later taken to God for ratification, and was then carried out. Verse 24.

This gives us a picture of the inner workings of the kingdom of heaven. The angels are not automatons, or statues, or negligible attendants. They have a work to do, and they do it. This also gives a hint of what God has in store for man, for man also has a judgment work to do. "Do ye not know that the saints shall judge the world?" 1 Corinthians 6:2.

The fact of judgment is a sobering thought. Someday we will all have to appear before the judgment seat of Christ to give an account of the deeds done in the body. 2 Corinthians 5:10. God will then "bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. It would be well for all to have an advocate at that time. Such a One is available, and He will take our case and carry it through successfully.

God keeps an account with men and with nations. It is only just that men

should be held accountable for their actions, especially as they affect others. As this cannot always be done in this world, there will be, there must be, a judgment in the hereafter. There all the hidden things will be brought to light, and all secret sins revealed. How blessed is the thought that during this probationary time we may have all sins blotted out, nevermore to come to mind. This is the promise of the gospel. Let us so live that our "sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you." Acts 3:19, 20.

Life After Death

(Continued from page 7)

Thank God for the assurance of a resurrection. Thank God that this present existence is not all that He has planned for us. The future holds something indescribably bright. Job asked: "If a man die, shall he live again?" and answered: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14:14, 15. Thousands of men and women have died in the knowledge of that faith, walking bravely into the darkest night, believing that light awaited them at their journey's end.

Their hope was not in vain. Wrote the apostle Paul: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." 1 Corinthians 15:51, 52, 42, 43.

May we who are endeavoring to follow Christ day by day look forward in simple trust and faith to the day when He will come again. Even if some are standing at the entrance of "the valley of the shadow," look forward with the simple assurance of Hosea 13:14: "I will ransom them from the power of the grave; I will redeem them from death." May God keep us faithful until the Master comes again.

LIFE affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed, kindness.—Bowes.

Back to Creation

(Continued from page 4)

wrong and hoping against hope that someday some scientist would both find the truth and have the courage to admit it.

Today the faith of the champions of creation is vindicated. In a recent issue of the highly technical *Physical Review*, two Johns Hopkins physicists, as a result of their research into nuclear science, have declared it to be their conviction that creation, instead of occupying millions of years, or even six literal days, could have been accomplished in three hours!

Quoting from *This World* of November 28, 1948: "Dr. R. A. Alpher and Dr. R. Herman, basing their figures on the lifespan of the neutron, the abundance of certain elements, concluded that at the moment of explosion (the Bible says: 'Let there be light') there were no elements, only separate particles. From that moment, they decided, it took from one thousand to ten thousand seconds for the protons, neutrons, and electrons to group themselves together into the known natural elements. From those elements were formed the earth, sun, stars, and galaxies."

Whether or not God employed the mysterious processes of nuclear fission when "He spake, and it was done" (Psalm 33:6, 9), we shall not know until He sees fit to reveal all the secrets of the universe; but at least we can take comfort from the fact that scientists of repute have at last admitted that a sudden creation was not only possible but probable and, by deduction, that the long eons of evolution were not only unnecessary, but actually absurd.

As a result of this new discovery it would appear that it is the evolutionists, not the creationists, who have been "unscientific" all along!

And now, with renewed confidence and courage, we may proclaim God's final message to the world: "Fear God,

and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

A. S. M.

Famine Relief Fund

WE are glad to announce that since the list of donors to our Famine Relief Fund was last printed in the *Signs of the Times*, the sum of \$446.00 has been received. Recent donors, to whom we send warm thanks, are as follows:

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THE life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. —E. G. White.

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THE FATHER'S LOVE

by JOHN W. HALLIDAY

HOW strong and true and enduring is a father's love for his children. It is a reflection of the love of the heavenly Father, of whom we read in the Scriptures: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalm 103:13.

The only son of a farmer, while attending college, fell under evil influences and contracted gambling debts. In order to get means to pay them, he committed forgery, for which he was arrested, tried, convicted, and sentenced. Escaping on the way to prison, he fled into the Far West.

The father, who dearly loved his son, toiled on until at last he was able to pay off the forged note. He also appealed to the governor of the state for pardon for his son, which was kindly granted. He then gathered together a sum of money, and putting it into the hands of the former deputy from whom his son had escaped, sent him to find the son who was still so dear to him.

So the messenger of mercy, bearing the governor's pardon and an appealing letter from the father went forth on his search. At last he found the son in a San Francisco gambling resort. Recognition by the young man was instantaneous, and, thinking that he had been hunted down only to be taken back to suffer increased punishment, he struck him down. But the messenger in falling gripped him, and he held on until he had delivered his message:

"Stop, John! I have not come to arrest you, but to put into your

hands the governor's pardon, and to take you home to your father, who sent me to find you."

Believing him, the young man stopped, took the pardon, read it, then tore it in pieces and flung the fragments to the floor as he said with bitterness:

"I do not care for his pardon—it may set me free, but it cannot restore my ruined character. I will not go home to face my father's anger, and live as an outcast in the community where I was born."

"But, John," said the messenger, "that is not all; I have a letter from your father which he bade me put into your hands; here it is."

The son accepted it: Out fell the cancelled note and the bank cashier's receipt for full payment. The letter read as follows:

"MY DEAR BOY:

"The miserable debt is paid; the governor has pardoned you. Your old father has never ceased to love and long for you, and freely forgives you. Come home to me."

For a few moments the son gazed upon his father's letter of reconciliation and love. Then for the first time in years his heart was touched with repentance, and he wept over the past. Reaching out his hand to the messenger of reconciliation, he

said: "I will go back with you. Take me to my father!"

So also is it with some whom the heavenly Father has followed so tenderly, so long, and so far. Yielding at last to His fervent appeal, "My son, give Me thine heart," "return unto Me" (Proverbs 23:26; Malachi 3:7), they say with fixed resolution: "I will go back to my Father!"

If you have wandered away from Him, won't you come back today?

The modern prodigal son, like the one in the Bible parable, found love, understanding, and forgiveness in the heart of his father who awaited his return.



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