

SIGNS OF THE *Times*



VOLUME 79, NO. 31 AUGUST 19, 1952

Dating the Fossils
The Christian and His God

ACME

SIGNS OF THE Times

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Vol. 79, No. 31

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CONTENTS

YOUR BIBLE QUESTIONS ANSWERED	2
DATING THE FOSSILS George McCready Price	3
NO WAY OUT Carlyle B. Haynes	5
OUR FAITHFUL GOD (POEM) Horatius Bonar	5
IN THE NEWS Donald W. McKay	6
IF ONLY I HAD TIME! Mary J. Vine	7
CHRIST'S LAST MESSAGE TO MEN Arthur S. Maxwell	8
MADE FOR MAN P. E. Quimby	10
GOOD FISHING (POEM) H. T. Smith	10
WHY DOES THE BIBLE LIVE? Ernest Lloyd	11
THE CHRISTIAN AND HIS GOD B. P. Hoffman	12
WHAT'S WRONG WITH THE WORLD? Elton A. Jones	15
TERMITES IN THE SOUL Leila Gilhousen	16

OUR COVER

Dr. J. Romero (left), of the Mexican Museum of Anthropology, and Dr. T. D. Stewart, Curator of Physical Anthropology of the Smithsonian Institution, examine the skull of the so-called Tepexpan Man, found in an "ice-age" swamp. According to Dr. Stewart, this man was not "an evolutionary primitive," but a true specimen of homo sapiens dating back, he estimates, "15,000" years. To check such guesses a new process has been introduced, known as "radiocarbon dating." Because of the vital importance of this innovation, both to evolutionists and creationists, we have asked Professor George McCready Price to discuss it in our columns. See "Dating the Fossils," on page 3 of this issue.

CIRCULATION MANAGER H. K. CHRISTMAN

Printed and published weekly (four issues a month) by the Pacific Press Publishing Association at Mountain View, California, U.S.A. Entered as second-class matter September 15, 1904, at the post office at Mountain View, California, under Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized September 18, 1918.

RATES in U. S. A.: Single copy, one year \$2.25
Clubs of five or more to one address, each 2.00
To Canada and other countries taking extra postage:
Single copy, one year (U. S. funds) \$2.75
Clubs of five or more to one address, each (U. S. funds) 2.25
Please make all checks and money orders payable to *Signs of the Times*, Mountain View, California.

In requesting change of address, please give both old and new addresses. No papers are sent except on paid subscriptions.

Your Bible Questions Answered

Paul's Conversion

There seem to be some contradictory details in the accounts of Paul's conversion. Acts 9:7 says that the men with Paul stood speechless and heard a voice. Chapter 22:9 says they did not hear the voice; and chapter 26:14 says they all fell to the earth. Please explain.

J. S.

The apparent contradiction is explained by the fact that the Greek word translated "voice" also means "sound." The men with Paul heard a sound, but did not understand the words spoken. Paul both heard and understood. The different grammatical construction in the Greek makes this clear. The Greek word translated "heard" governs two cases, the genitive and the accusative. With the genitive (as in chapter 9:7), the source of the sound or voice is indicated; with the accusative (as in chapter 22:9) the message that it conveyed. We have all heard listeners in an audience say, "I could not hear the speaker," meaning "I could not understand his words," although the sound of his voice was audible.

In Acts 9:4 it is related that Paul fell to the earth, while his companions remained standing (verse 7). Chapter 26:14 may be understood as telling what happened a moment later, when all of the company had fallen to the earth.

C. D. U.

Poor in Spirit

What is meant by "poor in spirit"? Matthew 5:3.

H. W.

One of the Modern English translations may help us to understand what is meant by "poor in spirit": "Blessed are those who feel their spiritual need, for the kingdom of heaven belongs to them." (Goodspeed.) This principle is taught in a number of Scriptures. For example, through the prophet Isaiah, God says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15. In Christ's lesson of the Pharisee and the publican it was the one who prayed "God be merciful to me a sinner" who was justified and not the man who was proud of his righteousness. Luke 18:10-14. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:17. Other scriptures that teach the same lesson are Isaiah 66:2 and James 2:5. C. D. U.

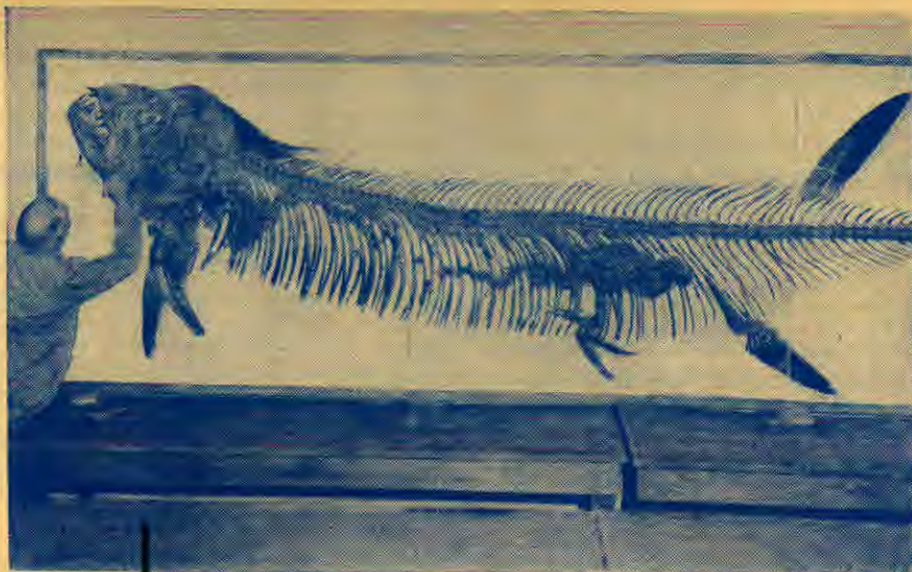
"Out of the World"

"For then must ye needs go out of the world." 1 Corinthians 5:10. What do you believe about this?

Mrs. E. E. R.

Corinth was a wicked city, and the Christians there could not avoid seeing and meeting people of the kinds named in verses 9 and 10. Wherever Christians are they find sinners. Not to come in contact with them would mean going "out of the world." Christ left His disciples in the world but prayed the Father to keep them from the evil. John 17:15-18. The attempt to get "out of the world" has led some to become hermits, but this is not Christ's purpose. He wants His followers, as long as they are in the world, to be lights to those in darkness (John 17:18; Matthew 5:14); but Christians will not be "conformed to this world" (Romans 12:2).

C. D. U.



This fifteen-foot fossil of a fish was found in Kansas. Inside the bony monster is the skeleton of a seven-foot fish which it had apparently swallowed just before disaster overtook it.

ACME

DATING THE FOSSILS

Is the Radiocarbon Method Reliable?

by GEORGE MCCREADY PRICE

WHenever the charcoal of an ancient campsite or a wooden utensil of the long ago is discovered, or a fossil bone or shell more or less remotely connected with human life, our natural curiosity prompts us to ask, How old is it? Hence archaeologists, geologists, and paleontologists (students of fossils) are constantly trying to find better methods of counting time. Those engaged in digging up the ancient cities of Mexico, Peru, or the Middle East realize that the best they can do does not give very precise or definite chronologies. The honest geologist admits that he has no means of translating into years or centuries the thicknesses which he measures or the strata he counts. The candid student of the fossils has to confess sadly that the so-called "extinct" animal bones which he may find associated with an arrowhead or a piece of carved ivory is not very reliable in telling how long ago this species of animal became "extinct," or what it was that put it out of existence.

Accordingly, new methods for reckoning the past are being thought of from time to time. A few years ago it became a practice to count the tree rings in old stumps or in pieces of fallen logs. Wonderful stories were based on the alleged

thousands of years thus recorded. But the *Encyclopaedia Britannica* truthfully says of the gigantic trees of California:

"The age of the trees has been greatly overestimated. A few years ago a full-sized tree was felled in Fresno County, California, and contiguous transverse sections have been set up, one in the Museum of Natural History at New York, the other (upper one) in the British Museum of Natural History at South Kensington; the annual rings of the latter section have been carefully counted and found to indicate an age 1,335 years."—Eleventh ed. art. "Sequoia."

This method of tree-ring counting may be reliable enough; but it does not help in informing us about the activities of human beings contemporary with the pyramids of Egypt, or Stonehenge in England. Even the long-accepted chronology of Egypt before the Hyksos kings is now seriously questioned; for Dr. I. Velikovsky, in his recent book *Ages in Chaos* (1952), declares that nearly six hundred years must be taken out of this chronology.

Persons who attempt to read world chronology from geological strata and their fossil contents have become notorious for their circular reasoning and pure guessing. I can only refer the interested

reader to some of the books on this subject issued by the publishers of this periodical. Even the obvious facts about the superposition of one stratum above another have been strangely misinterpreted for centuries. For while superposition does tell us the relative dates in the mere process of deposition, the lower first and the upper secondly, we now know that it is a gross mistake in logic to extend this relative chronology to the materials composing the beds, since the clay, the sand, or the gravel composing both may have been (and very probably were) in existence side by side contemporaneously before the currents brought them into a position of superposition. And what is true of the materials composing these successive beds is just as true of the fossils they may happen to contain. Thus even superposition does not tell us a single fact about the relative ages of the fossils in two successive beds, until we know from some other source of information that they were not contemporary.

Because of these uncertainties and others which could be mentioned, scientists have been keenly interested in watching the results of dating ancient organic objects by testing them for the radioactive carbon they contain. In the following sketch I shall have to assume some knowledge of chemistry on the part of my readers, otherwise it would need to grow into a book.

The first knowledge of radioactivity came in the last part of the nineteenth century. But in 1911 it was discovered that cosmic radiations are constantly coming to our earth, and soon it was learned that these radiations are constantly effecting changes in the gases composing our atmosphere. Without stopping here to explain how these changes are accomplished, it must suffice to state that radioactive forms of carbon are thus formed, this radiocarbon being named C^{14} , to distinguish it from ordinary carbon, which is called C^{12} , these numbers representing the atomic weights of the two carbon twins, or isotopes, as they are called. This newly formed radiocarbon is soon burned or oxidized. This process forms CO_2 , or carbon dioxide, in a radioactive form. When this gas is absorbed or assimilated by a plant, the plant becomes to this minute extent radioactive. When an animal eats the plant, the animal in turn becomes minutely radioactive.

In this way a store, or permanent reservoir, of radiocarbon is being continually built up, to a small extent in the plants and animals of the world, but to a much greater degree in the vast quantities of hydrocarbons, carbonates, and other forms in which this element is

compounded and stored in the ocean waters and the limestones, coal, and oils in the earth.

I have not seen an estimate of the relative proportion of radiocarbon to the more ordinary kind in the tissues of living plants and animals. But the picture which science now gives us is that all living things are to a certain extent radioactive, a constant equilibrium being maintained during life, each one constantly taking in some radiocarbon, and constantly losing some, as the radiations are given off. But when the animal or plant dies, what has been an equilibrium and a two-way process changes into a one-way process; for it ceases to absorb and thereafter can only give off these radiations, the latter following the regular cycle of this type of radioactivity.

Thus, since the rate at which C^{14} loses its intrinsic character is known, the length of time since death occurred can be ascertained by the proper tests, with a special constructed form of counter, for the radiations given off. The general or over-all picture looks simple enough; but almost unbelievable precautions and techniques are necessary to secure even the moderately accurate results which have been achieved.

By an expenditure of nearly \$35,000 and several years of work, a group of specially trained men have been testing several hundreds of samples sent in to them from various localities scattered widely over the earth. The detailed results of these tests have now been published by the University of Chicago Press, the title being "Radiocarbon Dating," and the author Willard F. Libby. Although much of the material had already been reported in various technical periodicals, as a book this is a pioneer work, and will probably be followed by others along similar lines.

As the method employed involves the complete destruction, by burning, of the object tested, so as to reduce it to a gas, and then the testing of the gas, great numbers of valuable objects necessarily cannot be tested by this method. As animal bones contain very small amounts of carbon, and as their porous nature makes alteration highly probable, no tests on bones are given. Even shells are rated very low as material for these tests, charcoal and well-preserved wood being rated best or highest. Enough of the material must be used to make 10-12 grams of elementary carbon, or the equivalent of about 24 liters of carbon-dioxide gas.

Samples of wood from tombs and coffins in Egypt are reported as showing ages of from 3,000 to 5,000 or 6,000 years, with probable errors of minus or plus

of 300 or 500 years and in one case of 700 years. The linen wraps of the Isaiah scroll from near the Dead Sea gave 1,917 years, with a probable error of 200 years. A sample from Stonehenge, England, gave 3,798 years, with a minus or plus error of 275. But specimens of peat and wood and many other materials from places in Europe, Mexico, and the United States are reported as showing ages of even greater antiquity, in some instances running to even 10,000 or 20,000 years.

A candid study of these results seems to indicate that for periods up to two or three thousand years, the results are usually fairly accurate. They may have some value for another thousand years or so; but it is clear that their reliability rapidly diminishes as we go back in time. And a good friend of mine, Dr. R. E. Hoen, formerly of the chemistry department of Pacific Union College, offers



Dinosaur skeleton on exhibit in the fossil house, Calgary Dinosaur Park, Canada.

an excellent reason why they are wholly unreliable for dates of any greater age.

The entire method is based on the assumption that all the forces and processes of nature have always been as we see them in our modern world. It is the same old uniformitarian philosophy with which we have become so familiar in geology, denying the world disaster described in the Bible as the Flood, and fulfilling the plain prediction concerning the skeptical philosophers of the last days, as spoken of by the apostle Peter in his second letter. These predicted uniformitarians of the last days would say, "Since the day our fathers fell asleep, things remain exactly as they were from the beginning of creation." 2 Peter 3:4, Moffatt.

As Dr. Hoen points out, the earth's atmosphere before the Flood must have

contained a very much higher percentage of carbon dioxide—one out of several proofs of this being the prodigious quantities of carbon now locked up in the coals, oils, and carbonates found in the rocks and the ocean. But the nitrogen (from which radiocarbon is produced) was probably the same as now; for very little nitrogen is locked away from modern use in fossil form, and the cosmic radiations were probably the same as at present. Hence with a much larger amount of ordinary carbon (C^{12}) in the air in the form of carbon dioxide before the Deluge, and with only the present amount of radiocarbon (C^{14}) being constantly produced, the relative proportion of the two kinds of carbon would be very different and in favor of the former or the ordinary kind, making the radiocarbon much less in proportion.

It follows inevitably from the conditions stated that the antediluvian plants (and the animals in a secondary way) would have in their tissues a much larger proportion of ordinary carbon (C^{12}) and a smaller proportion of radiocarbon (C^{14}); and thus when we examine them now in the fossil form they will seem much older than they actually are, since their ratio of radiocarbon will test out so much less.

To state the case another way: Many of the conditions in the world before the Deluge were the same as those today; but some positively were not. And to assume complete uniformity between the past and the present, as this radiocarbon dating does, after the fashion of Lyell and the uniformitarian geologists, is sure to lead to unreliable results, to the extent that the prediluvian conditions were different from those of our modern world. It is almost certain that the unreliable results will be in the direction of making all the relics from very ancient times appear much older than they are.

And the believer in the Bible has this in addition to say: In the very same prophecy of Peter quoted above is the additional statement that these mockers of the last days, who declare that "things remain exactly as they were from the beginning of creation," act thus because "they willfully ignore the fact" that that ancient world "was deluged and destroyed" by the direct decree of God. 2 Peter 3:4-7, Moffatt.

No method of scientific work can be safe or reliable which willfully ignores the positive and unambiguous statements of the Bible. But the believer in the Bible gains much satisfaction that he is on the right side, the ultimately victorious side, when he lines up with the facts given in the prophecies concerning the last days.



NO WAY OUT

exit, no way out. Caught. Trapped. Humanity like a rat caught in a trap. Frantically men dart here and there, trying everything, exploring every possibility, but finding no way out.

Today we see men, great men, the wisest of men, the statesmen of the world, looking here, looking there, trying this, trying that, searching everywhere for a solution of the world's terrible predicament, becoming frenzied in their efforts to avoid the inevitable conclusion—but finding no way out.

The wisdom of the wisest, the strength of the strongest, have not been, are not now, sufficient to deliver the world.

History's Dead End Street

by CARLYLE B. HAYNES

THE world has moved into that time foretold by the greatest of all the prophets nineteen centuries ago. As Christ foresaw its meaningful events He described them to His questioning disciples with a precision which affords a convincing demonstration of His divine foreknowledge.

Asked by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" (Matthew 24:3), Jesus said: "There shall be . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

If I were asked to name the outstanding characteristic of the times in which we live, that devastating thing which affects every family, every group, every enterprise, every nation, and the whole world of men, I would say it was *uncertainty*.

A half century ago there were elements of stability in human institutions and relationships, elements that could be depended upon; but not now. During our lifetime we have witnessed enormous changes. We have passed through experiences which have undermined confidence far more than we realize.

We have seen long-established governments crash into oblivion. We have seen whole nations turn away from basic principles of liberty which we thought secure. We have seen great financial in-

stitutions topple and fall. We have seen the economic principles which have undergirded the structure of civilization cast aside. We have seen dynasties come to an end, and kings go into exile, or abdicate.

Our confidence in all human institutions has been shaken immeasurably. Today nothing seems secure. There is an undercurrent of uneasiness, doubt, suspicion, distrust, fear. It poisons all human relationships, and affects detrimentally every aspect of human life. Clearly our time is the time to which our Lord looked forward when He said that men's hearts would fail them for fear, "and for looking after those things which are coming on the earth."

Look now at another word in this inspired description of our times. It is not only "distress of nations;" it is "distress of nations" with something added—"perplexity."

This is a word which is found in no other place in the New Testament, a word used by no other person than by our Lord. Moreover, the Greek word translated *perplexity* is nowhere else employed in the New Testament. This word is *aporia*. And it literally means, so lexicographers tell us, "without a passage out."

Distress of nations "without a passage out." What a picture that brings up! World distress, with no solution, no way out! The end of the way—and a dead end. No

We have arrived at the end time of all the inspired prophecies, what the ancient prophets referred to as "the time of the end" and "the last days." As our Lord foretold, there is perplexity, distress, uncertainty, confusion, instability, fear, and foreboding—and *no way out*.

It is the future, and what it holds of unknown terror, which is said to cause men's hearts to fail them for fear. And significantly our Lord adds, as one of the dread factors of that uneasiness, "for the powers of heaven shall be shaken." The discovery and use of atomic energy, truly the very power of the heavens, is one of the chief causes which fill the minds and hearts of thinking men with dire dread and foreboding. We have been living now under this worst form of the "war of nerves" for years.

Such a condition affects the people of the world in very definite ways. Men

OUR FAITHFUL GOD

Shall He, beneath whose everlasting wing
We have sought shelter, e'er forget us? Yes,
When the neglectful sea forgets its tides,
Or skies grow weary of their glorious stars,
Or the sun trips in midair and rushes off
Into the distance of oblivious space—
Then we may be forgotten; nay, not then,
Not even then; let all the universe
Break loose or crumble into ancient dust,
There still remains the constant love of God;
No flux or tide in that eternal love;
Always the same—a calm, unchanging sea,
Which never knew a shipwreck or a storm.

—Horatius Bonar.

become restless and uneasy under uncertainty. Their nerves become jittery and unstrung. They become suspicious, distrustful, every man afraid of his brother. Tempers become frayed and unreliable, patience wears out, the mind is under a desperate strain.

Under such circumstances nothing is seen in a clear light. Everything becomes distorted and warped. Judgment is twisted and unsound. Unsafe decisions are made. Finally something snaps, and desperation takes the place of calm, considered judgment. And then—tragedy.

That is the state of the world today. And it was foreseen and described by our Lord nineteen centuries ago.

During recent years the people of the globe have been subjected to severe nervous, mental, and psychological strains and pressures. War is not declared but threatened. The result is a state of tension, an agonized, prolonged suspense.

In one form or another this sort of

thing, which has been christened "the war of nerves," has hung over men for years. As a consequence the world has become definitely neurotic, and statesmen have found no way out.

All phases of life today are similarly affected. There has been an ominous increase in nervous and mental diseases. This has greatly enlarged the need for the care and relief of those who are mentally ill. There has been an enormous increase in the consumption of alcoholic liquor, presumably as an escape procedure from the pressure and strain of world conditions.

A tide of restlessness has moved in on men everywhere. Uncertainties and forebodings have multiplied among all classes. These fester in homes where nerves are raw, in industry where quarrels are rife, in government where bickering is the essence, instead of the spice, of international relationships. It is a sorry picture all around.



Liquor Sales

State taxes on liquor brought in \$468,000,000 last year—more than 5 per cent of state revenue from all taxes. But some state tax officials fear the take won't be nearly as large this year. Massachusetts Tax Commissioner Henry Long says he has looked for a \$2,000,000 drop in liquor-tax collections in his state this year, "but the way the decline is accelerating I think it might hit \$3,000,000." Massachusetts took in \$23,000,000 in liquor taxes last year, about 8 per cent of its total tax collections.

Lowest U. S. Death Rate

The United States made marked progress in its war against disease last year, registering the lowest death rate in the nation's history and making new inroads against the chief causes of death—cancer and heart disease. The U. S. Public Health Service in its latest annual report says that the average life expectancy of Americans at birth now is sixty-eight years. It was only forty-seven at the turn of the century.

Noisy Whales

The United States Navy SOFAR station in Hawaii, which listens to underwater sounds at an ocean depth of 2,100 feet, has heard each spring for the last four years amazing whoops, wails, grunts, and snores. The period during which the sounds are heard usually coincides with the time of year in which humpback whales are in the

area in large numbers. That the sounds are probably made by whales is the opinion expressed by Dr. O. W. Schreiber of the United States Navy Electronics Laboratory in San Diego, California.

Scotsmen Really Thrifty

The Scottish Savings Committee quotes statistics to prove it is true what people have long been saying about the Scots, according to the *Wall Street Journal*. The average Scotsman saved more than twice as much money during the year ended March 31 as the typical United Kingdom resident—\$53.48 compared with \$25.92. The committee observed that the Aberdeen Scots were the thriftiest of all, banking on the average \$120 during the year in gross new savings.

Catholic School Enrollment

Roman Catholic schools and colleges in the United States have an enrollment of 4,000,000 students, representing an increase of more than 35 per cent in the last ten years, according to a nationwide study of Catholic education by the *New York Times*.

For the first time Catholic elementary schools have 3,000,000 students and their secondary schools above 600,000. Catholic-supported institutions of higher learning have combined enrollments of 350,000.

Catholics are in the midst of an expansion program that will cost \$250,000,000.

Thus we have come to be confronted with a medical problem of staggering proportions. The prevailing uncertainties and fears, and constantly recurring alarms, have made us sick, notwithstanding the advances made in the medical sciences and healing arts, and in the treatment of organic diseases.

We see the same devastating effects in many fields of activity. It is apparent in art. Art critics whose tastes to many seem psychotic or even mad, are willing to acclaim a polychromatic atrocity as a creation of a new type of the painter's art, when men who have retained their sanity see in it only the wild and uncontrolled expressions in color of mental and nervous imbalance.

In music the same results are apparent. Consider what is called music today, the abominable concatenation of sounds that afflict humanity over the radio, the nerve-shattering atrocities which offend good taste and torture our intelligence in restaurants and hotels. Consider the incredible popular interest in, and demand for, "hot" tunes and "whacky" rhymes.

All life is affected in the same way. There seems to be no serenity of spirit anywhere. Calm, safe, reliable judgment has gone. Everything moves with speed and drive. No one takes time for meditation and the cultivation of the deep things of soul and spirit.

That is the way the world is traveling in this end time of history—the direct course to ruin and disaster.

Paul adds his inspired testimony to that of his Lord when he writes:

"This know also, that in the last days perilous [grievous] times shall come." 2 Timothy 3:1.

The "last days" are here. And they are indeed grievous times.

But God's people who are in the world, surrounded by the same conditions, and influenced by the same developments as the world about them—what about them? Are they affected by the prevailing uncertainty and foreboding as others?

Are you disturbed and disquieted by what is taking place? Are you uneasy and fearful lest God has lost control? Do you think the things taking place in the world have surprised God and impaired His sovereignty? Did He know such things were coming? Is there still such a thing as providential supervision of our lives and the affairs of nations?

Or is everything out of control and just crashing into disaster and ruin for all humanity, Christians and worldlings alike?

These are the things we shall seek to look into in the articles to come.

IF ONLY I HAD

TIME!



GALLOWAY

The Heart Cry of a Busy Woman

by MARY J. VINE

Many pretty things that might otherwise titivate her home are buried in the depths of this trunk and that. Maybe they will titivate other homes someday. For the present they take too much dusting. Her floors—if clean—are not so shiny as they could be, and they are often littered. A ring of the doorbell and there is more often than not a frantic scramble to make ready at least one comfortable chair. But what would you do, when chairs and tables alike have become just anything you like to name in the realms of phantasy, from prison walls to post-office grilles, from shop counters to garages and hospital beds? By all the means she can, she feels she must hold on to those few precious things, companionship and time to read.

"Time," she cries, "if only I had time!" I can sympathize with her, for I know her well. We sleep, eat, and think together, she and I. I have known her a long time.

But there are not many of us who cannot sympathize, are there? There is so much that most of us would like to do, but it has perforce to remain undone.

What beautiful cooks we would be—if only we had time.

What a lot of sewing we would accomplish—if only we had time.

What letters we would write—

What church work we would do—
How helpfully neighborly we would be—

If only we had time!

One blessed thing about the lack of it—it does infinitely increase one's pleasure in the precious moments that one can wrest from the clamoring duties of

(Continued on page 14)

OF ONE thing I am quite sure. When I come to the end of this day there will be many things that I want to do that will still remain undone.

There was a woman once who ridiculed the assertion that a woman's work is never done. Just a matter of organization and the application of a spot of common sense, she said to herself, and in her dreams she visualized how it would be. A phrase fastened itself in her memory. Myrtle Reed had used it in "The Master's Violin." Describing Aunt Peace's home, "there was about it," she wrote, "an exquisite cleanliness which was not merely a lack of dust and dirt, but a positive quality." That was how her home should be, she determined, "exquisitely clean," always in apple-pie order.

She thought with satisfaction of the shining floors and furniture, the warmly gleaming brass. How she would shine and polish!

She would sew, too, for she was not unhandy with her fingers; and as the dream developed, they fitted very nicely

into that "exquisite" background, a happy family of neatly clothed, well-cared-for children and a well-groomed, contented husband. Not his the frantic search for socks that had no holes, the sickening discovery that his Sabbath shirt was still without buttons. In her tranquil, well-ordered days she would have time for everything and to spare. She would do her work and still have time to be a good companion, and to read, and pursue a hobby.

She knows differently now.

It was an illusion.

With the gradual arrival of a not-so-small family, and having no kindly Abigail to make up for her deficiencies, she has discovered that there are very decided limits to what one pair of hands can do; and it's just a question of getting it clear in the mind what should come first, what *is* important and what is *not*.

It didn't take very long for the brass to disappear, some here, some there. She occasionally covets it when she sees it gleaming on other walls, but it doesn't take long to remember again, the awful, dingy cloudiness of unpolished brass.



Christ's Last Message to Men

by ARTHUR S. MAXWELL

HAVING revealed to His faithful servant the trouble ahead of His followers, and having named the dragon-inspired powers primarily responsible for their persecution, Christ begins to unveil His plan for bringing the centuries of conflict and suffering to a close.

Suddenly the scene changes and John sees an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Revelation 14:6.

After his vision of the great red dragon, the hideous leopard beast, and the two-horned creature that spoke—and acted—like a dragon, this must have been a most welcome sight. An angel bearing the "everlasting gospel" to all mankind was indeed in striking contrast to the evil, persecuting powers on which his attention had just been riveted.

As John watches, he hears this glorious being cry with a loud voice, "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." Verse 7.

The time when this message is to be given to the world is made clear by the reference to "the hour of His judgment." This could only apply after the close of the 2300-year time period of Daniel 8:14, which, as readers of *God and the Future* will recall, ended in 1844 with the beginning of the cleansing of the heavenly sanctuary. Then it was that "the judgment was set, and the books were opened," as pictured in Daniel 7:10. Then it was that the great investigation began in the courts of glory to determine who among the children of men shall become citizens of God's eternal kingdom. Not that God Himself needs to augment His knowledge of any individual case, but in order that, when final rewards and punishments are given, the whole universe shall be compelled to admit that the judgments of God are "true and righteous altogether." Psalm 19:9.

It is of the highest significance that in 1844, exactly at the time predicted, a body of people began to proclaim the very message of the angel of Revelation 14:6. This small group formed the nucleus of the great second advent movement which has since gone into all the world proclaiming in a loud voice—by radio, television, pulpit, and printing press—the truly tremendous tidings, "The hour of His judgment is come"!

Together with this message it has carried the urgent appeal to "every nation, and kindred, and tongue, and people" to "worship Him that made heaven, and earth." With great earnestness and zeal it has called upon men and women everywhere to return to God and give their hearts to Him before it is everlastingly too late.

Everywhere in its onward march to the ends of the earth

this movement has sought to uplift Christ as Creator and Redeemer, calling people to forsake all self-seeking and self-sufficiency, all the idols they have so blindly worshiped, and acknowledge Him as both Lord and God.

Everywhere it has called men and women back to the Bible, back to the Ten Commandments, back to the holy Sabbath, until today, scattered in all the larger countries of the world, and many of the islands of the sea, there are nearly a million people, speaking more than seven hundred languages, who "keep the commandments of God, and the faith of Jesus,"





The three angels of Revelation 14 fly in the midst of heaven with the "everlasting gospel" for mankind.

and are waiting eagerly, expectantly, for the day of His glorious appearing.

Returning to John on Patmos, we note that a second angel follows the first, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

The name Babel, from which Babylon is derived, connotes confusion, and the use of the term here suggests the state of the religious world in these last days. Some have applied it exclusively to the papacy, but both within and without the Roman communion multitudes are confused with false doctrines, false traditions and foolish superstitions, all of which have no part in the true religion of Jesus. Even organizations which have had access to the Bible, and should know better, have fallen from their high ideals and standards of earlier years, and disappointed Christ by their spiritual lethargy and carelessness. To one and all comes the urgent, challenging call of the Master, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

All who hear this call and know themselves to be yet in Babylon, would do well to consider their position and the earnest warning of the Lord. This is the time for all the honest in heart, all who truly desire to please God and do

the right, to leave Babylon and unite with the faithful, commandment-keeping, Christ-honoring remnant now giving Christ's last message to men.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive His mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14:9-11.

Reading this strong denunciation of evildoers, it is necessary to keep in mind that this, too, was part of Christ's revelation to the apostle John. It was the loving Saviour Himself who caused this solemn warning to be recorded in the Bible.

This third angel's message is indeed an integral part of Christ's last admonition and appeal to the people of the world. It is the final phase of His three-fold call to the last generation of men to turn from their wickedness and live.

From this message we learn anew how deeply offensive is sin in the sight of

God, and with what loathing He regards those persecuting powers which bring suffering and sorrow to His loyal and faithful followers.

No attempt is made here to minimize the results of transgression, nor is there any suggestion that God is going to overlook the evil which men have done and take everybody, regardless of their record, into His kingdom. Plain as words can make it is the fact that God is going to punish sinners; not only the ringleaders in crime, but also their foolish, misguided followers who, having rejected every divine invitation to repentance, persist in their rebellious and wicked ways.

Equally clear is the fact that in this hour of God's judgment, while the great separation proceeds in the courts above, another separation takes place on earth. A line of cleavage will appear between those possessing the seal of God and those who have the mark of the beast.

Those with the seal of God will be recognizable by reason of their Christian deportment, the piety and godliness of their lives. God's love, peace, and holiness will shine from their countenances and be revealed in their kind and gracious ministry to their fellow men. They will be known, too, by their respect for the laws of God and will be conspicuous by their observance of the seventh-day Sabbath of the fourth commandment.

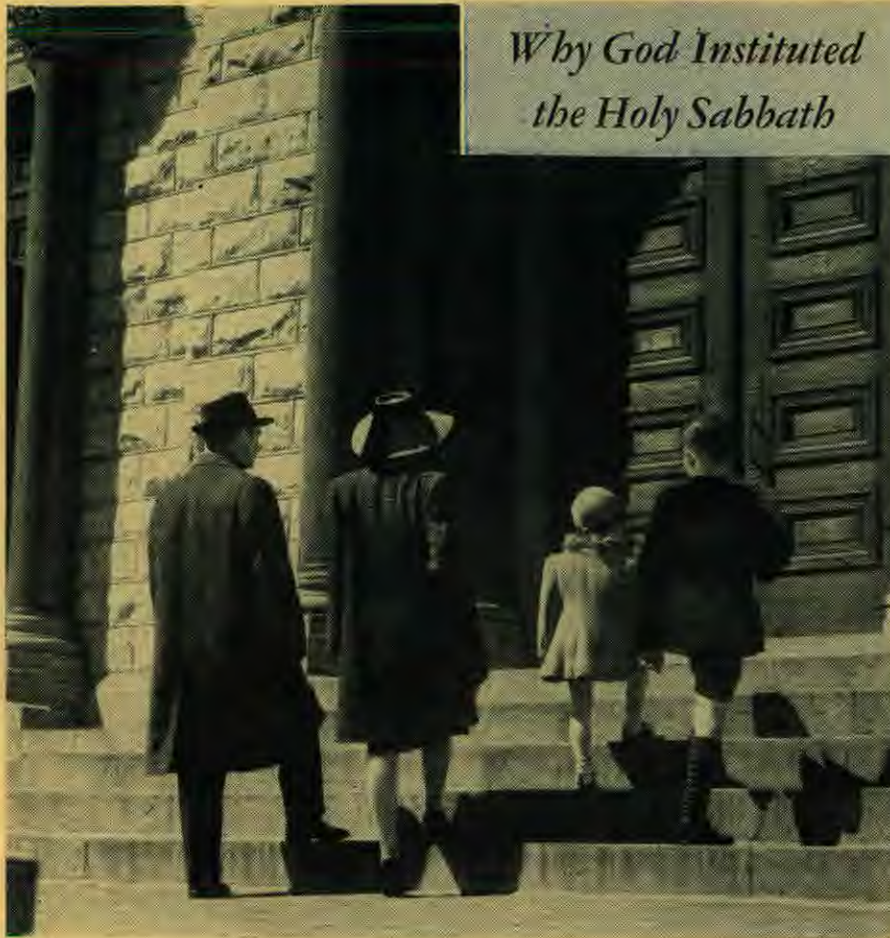
Those having the mark of the beast will reveal by their lives that they belong not to Christ, but to Satan. Their selfishness, greed, cruelty, and intolerance will make plain to all where their allegiance lies. Their complete indifference to the claims of God upon them will be manifested by their lawless behavior and, if they keep any day at all, it will be the one that the great apostasy has for centuries claimed as the mark and sign of its authority.

Because of their harsh and evil spirit, because they deny the Lord that bought them, and give their loyalty to His enemies, judgment will finally fall upon them. They shall "drink of the wine of the wrath of God," and ultimately "be tormented with fire and brimstone." There is an awful price to pay for rebellion against God.

It is well to notice the similarity between this part of the third angel's message and Isaiah 34:8-10: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke

(Continued on page 13)

Why God Instituted the Holy Sabbath



ROBERTS

MADE FOR MAN

by P. E. QUIMBY

MAN was created as a spiritual being and God intended that he should develop the esthetic and spiritual phases of his nature. He was to crave the inspiring, lofty association of the divine. He was to meditate upon and study into all the secrets of the world in which God had placed him.

The sum of these spiritual interests and activities were to develop his character in all lines which God had ordained. They were to make him what God intended him to be. But he had to have time to pursue these interests. He had to have time to commune with his Creator. Hence God gave him the Sabbath.

Without the Sabbath man would have had a continual round of physical and mental labor, and been concerned solely with his material needs. But, observing the Sabbath, with its elevating, spiritual interpretation of life, man is changed and ennobled.

God refers to the Sabbath as "My holy day." Isaiah 58:13. It is as specific a part

of time as the most holy place was a specific part of the tabernacle Moses built in the wilderness. As no other tent among the thousands in which Israel lived could be substituted for the most holy place, so no other part of time can be substituted for the holy time of the Sabbath. As the holy atmosphere of the most holy place could not be transferred to any other tent in Israel, so the sacredness of the Sabbath cannot be transferred to any other section of time in the weekly cycle.

As Adam and Eve were created on the sixth day of creation week, or Friday, the very first sunset they saw introduced to them the sacred hours of the first Sabbath day this planet had ever experienced. Doubtless, throughout their lives, the beauty and glory of every sunset reminded them of that first one that brought to them the sacred hours of that first holy Sabbath day, and reminded them of the coming Sabbath at the end of the week.

The sacred record of that distant day reads in Genesis 2:2, 3, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." By virtue of these three acts of blessing, sanctifying, and resting, God made the Sabbath day. Let us note, however, that the act of creating the Sabbath day was entirely different from the acts of creation that God performed on the other six days. On the first day He said, "Let there be light." On the second, "Let there be a firmament in the midst of the waters." On the third, "Let the waters under the heaven be gathered together unto one place." On the fourth, "Let there be lights in the firmament of the heaven." On the fifth, "Let the waters bring forth abundantly, . . . and fowl that may fly above the earth." On the sixth, "Let the earth bring forth the living creature after his kind," also, "Let us make man in Our image."

Throughout God's activities of the entire six days His creation was by fiat. The psalmist says, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

The creation of the Sabbath, however, was of a different order. He did not create it by fiat. Instead He rested twenty-four hours; He blessed those twenty-

GOOD FISHING

by H. T. SMITH

Some fish with a net,
some fish with a hook,
Some fish in the ocean,
some fish in the brook.
Don't censure the method,
be it hook or a net,
The thing most important
is the fish that we get.

Some fish with a sermon,
some fish with a song,
Some fish on the highway,
some fish in the throng,
Some fish with a prayer
that touches the soul,
And turneth the wanderer
back to the fold.

Don't censure those fishing,
unless you can show
A way that is better,
and ready to go.
For words are so useless,
a critic so cheap,
They'll have little value
when Jesus they meet.

four hours; and He sanctified those twenty-four hours in order to make the Sabbath day. Making the Sabbath occupied all the time from that first sunset, Friday night, till sunset, Sabbath night. We may conclude, therefore, that if it took twenty-four hours to make the Sabbath, it takes the same amount of time to keep it.

The creation of the Sabbath was an essential, integral part of God's creation activities during that first week of time on this planet. It comprised one-seventh part of creation week. The making of the Sabbath was just as much a part of creation as was the creation of light, the dry land, the beasts, or man. The completing act was the creation of the Sabbath day. Hence the Sabbath day is just as lasting as that which was created on any other day. Just as man is continually blessed with light, air, and other blessings of creation week, so he is blessed with the continuance of the holy Sabbath day. Its spiritual gifts to man are just as essential to him and his present and eternal good as the material things which God created on the other six days.

If one believes in creation, he must of necessity believe in the seventh-day Sabbath, because the Sabbath was one seventh of creation, and an inseparable part of it.

The Sabbath day had a Godward and a manward significance. God knew the vital importance of placing in man's program a memorial of his beginnings. Hence the Sabbath day was a memorial of God's creation work, a perpetual reminder to man of his lofty and holy creation. He states, "Verily My Sabbaths ye shall keep: . . . that ye may know that I am the Lord that doth sanctify you." Exodus 31:13.

As stated above, the Sabbath was an integral part of the entire scheme of creation. It was the capstone, as it were, the climax, of God's creation work. It was as unchangeable as any other act of creation week.

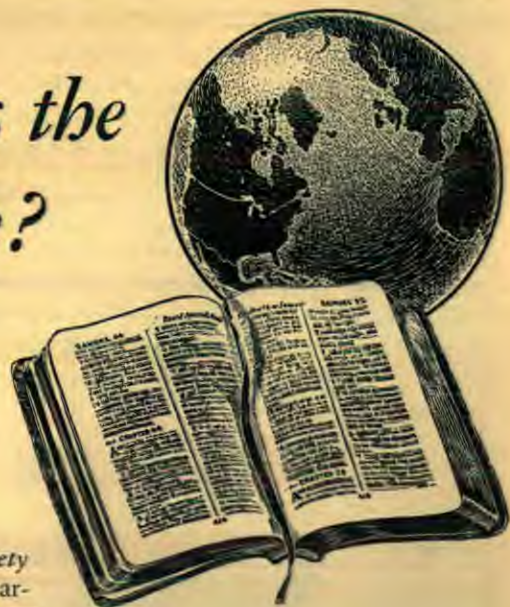
The Fourth of July affords an illustration of the importance of the Sabbath. Independence Day is the memorial of great historic events. It came as a climax of a series of events. This memorial of the American Revolution is as unchangeable as the facts of history are unchangeable. In order to change the Fourth of July as Independence Day it would be necessary to blot out the entire history of the Revolution. It would be necessary to expunge from the pages of history all the events connected with it. Indeed, the entire series of Revolutionary events would have to occur all over again in order to change that date. The same

would be true with July 14 in France, the memorial of the Fall of the Bastille, which, in French history, occupied such a vital relation to their developing concepts of freedom. Again, in China, the same would be true concerning the "Double Ten," the tenth day of October, their Independence Day, a day which

was the culmination of over one hundred years of history. These commemorative days are as unchangeable as the events to which they are related and of which they form a part. In like manner the Sabbath, being a part of the series of events of creation week, is also immovable and unchangeable.

Why Does the Bible Live?

by ERNEST LLOYD



IN A recent issue of the *Bible Society Record* appears this impressive paragraph: "Always moving from language to language with a facility and faithfulness unmatched in all the history of literature, the Bible . . . through the labors of devoted linguists and missionaries speaks today in the tongues of the peoples of the Orient, the Americas, Africa, and the islands of the sea at a rate that in recent decades has mounted to an average of one new language almost every month."

Such a statement could not be made regarding any other book ever published. The Bible is still the leading book of the world, being printed in *more than eleven hundred* languages and dialects of earth, and going out from its publishing houses by the millions. How is the wonderful vitality of this Book to be explained? Only by its divine authorship. It lives because there is divine power revealed in it and attached to it. It is truly alive, meeting the present-day needs of men, women, and youth in every land.

There are many books, old and new, which have no life in them. They were stillborn. Their authors expended a world of effort and pains upon them, but their books transmit no blessing or inspiration to the readers.

A living book is one that lifts and inspires. It charms the mind and heart. The reader comes to feel that it was written for him. He wishes to respond to its ideas, its challenges, and its appeals. In this sense the Bible is the most alive of all books.

Today's newspaper may be a living thing, but the day after tomorrow it is as dead as the scorched and empty shell of a skyrocket. The Bible, on the other hand, after long centuries of testing and trial, is not only living, but is powerful. Its divinely given messages grip and change the lives of men and women, lifting them from the sordid and the mean to a high plane of thinking and being and doing, thus making them a genuine blessing to humanity.

The enemies of the Bible have never been able to destroy it, because God's Spirit of life and power resides in it. It contains His living Word. Its truths are as essential to man's spiritual life as the sunshine is to man's physical life. It lives because it reveals the living and loving God, the Creator and Father of us all, and His beloved Son, the Saviour of sinners. It reveals to man his great need of salvation and tells him how the Lord Jesus Christ supplies that need.

The apostle Peter prophesied that the word of God "liveth and abideth forever." Why does the Bible live? It is God's Book for mankind, and He preserves it. Other books, some of them great books, die after a certain time; but the Bible lives on. Where are the books of the ancient great? Where are the writings of five hundred years ago, or of one hundred years ago? Most of them

(Continued on page 14)



The Christian and His God

*"Absolute Power
With Absolute Goodness"*

by B. P. HOFFMAN

THE existence of God, which is postulated in that first tremendous declaration in the Bible, "In the beginning God created," and which is progressively revealed in all the Scriptures, and exhibited in the earthly life of Jesus Christ, is made the object of the initial affirmation of personal belief in the confessions of each of the three great branches of Christianity, the Protestant, the Western or Roman Catholic, and the Eastern or Greek Catholic: "I believe in one God the Father Almighty; Maker of heaven and earth."

Significantly, in the creeds, as in most of the Scriptures, no labored attempt is made to prove God's existence. The most fruitful Christian evangelism has always been not elaborate argument to convince people that God exists, but sincere testimony to His goodness and His power to save borne by those who have known and experienced God. The burden of proving God's existence has never been placed upon the Christian, but God does invite His children to taste and see that He is good and to prove Him if He will not respond to their approaches with largeness of blessing. See Psalm 34:8; Malachi 3:10; 1 Peter 2:3; Psalm 46:10. Actual knowledge of God always has been and still remains "exclusively the fruit of personal faith in God."

In the language of the Dutch theo-

logian Van Oosterzee, "from the incomprehensibility of the Divine Essence, it by no means follows that He is absolutely beyond the sphere of our knowledge. The sanctuary of the knowledge of God is for man on earth just as little closed, as without limit accessible. Only here the distinction must be clearly made between a *complete* and sufficiently *pure* knowledge of God: and never must it be forgotten that, as the sun by its own light, so God can be known and contemplated by the eye of faith, solely in the light of His own revelation."—*Christian Dogmatics*, page 234.

"To prove the existence of God would thus, properly speaking, be to bring forward the ground for God's existence. But precisely because He is the most perfect, absolute Being, God has the ground of His existence not outside of or above Him, but in Himself alone; He is, because He is, and cannot possibly not be."—*Ibid.*, p. 240. God's identification of Himself to Moses as "I am that I am" has variably been rendered also "I am who am" and "I am, because I am." Exodus 3:14; see A.R.V., margin.

In this present confused world, the greatest threat to the traditional belief in God is not in the folly of denying His existence, but in the current notions concerning Him. Even among professed

Christians considerable vagueness prevails in the ideas entertained as to what God is.

It might be doubted whether many are as muddled as the candid elder who, in answer to a question, is reported to have confessed that to him God was merely a "vague, oblong blur." But to thousands today, if God is more than that, He is at most a pervading Force, or an impersonal Principle of law and order behind the world of nature and the course of evolution. To the Christian who derives his concept of God from the revelation which God is found to have made of Himself in the Holy Scriptures, as well as from the study of God's power in the natural world, He is infinitely more than merely a controlling influence in the universe. The true Christian knows his God and has fellowship with Him as a personal Being. 1 Corinthians 1:9; 1 John 1:1-3. He finds it most natural and reasonable to believe that his Creator, who has endowed him with the quality or state of being a person, of having a personality, a personal existence and identity, should Himself also no less be possessed of as real and definite personality. "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" Psalm 94:9.

In the first thirty-four verses of the

Bible no less than forty-six times direct acts and volitions are predicated of God, and throughout all the Scriptures He is shown to sustain that same conscious personal relationship to His creatures, ever concerning Himself in their behalf, a God "who worketh for him that waiteth for Him." Isaiah 64:4, A.R.V. To quote again from Van Oosterzee: "Our whole personality is an enigma, which finds its solution only in belief in a Being who is Himself absolute Personality. . . . Our heart cries out for a Person, an absolutely perfect I, to whom it can unreservedly resign itself; and it is contrary to all analogy that an aspiration so old, so universal, and so powerful, should be able to exist without an object entirely adequate to it." *Ibid.*, p. 242.

Disconcerting as have been the disclosures by atomic fission of some of the powers resident in the natural world, most comforting to the Christian is the assurance of the word of God: "God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy: for Thou renderest to every man according to his work." Psalm 62:11, 12. Knowledge of such power as today is being prepared for the use of man is alarming. Power alone is not something to be worshiped, much less to be loved. It is the union of absolute power with absolute goodness in a Personality that calls forth sincere worship, devotion, and trust by the child of God. It is the revelation of this Deity in the person of His Son as not only Creator, but as "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6) that awakens love in our hearts which is indeed a sharing of the very nature of God. We "have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . . And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:2-5. We thus have boldness to call Him, "Abba, Father" (Romans 8:15), and to claim all His "exceeding great and precious promises" by which we "might be partakers of the divine nature." 2 Peter 1:4.

These are spiritual verities that are far too much unknown in a world that has largely accepted the doctrine of materialism which today, under various guises, is waging war on the belief in God. The false premise of materialism is that nothing is real which cannot be measured, investigated, or demonstrated by some instrument or method of physical science. Hints of some of the discoveries lately being made in research laboratories suggest that science is even

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now coming to recognize that ultimate reality is not concerned with matter alone as has been supposed. Many a real scientist has been led to enlarge the horizon of his vision sufficiently to acknowledge that beauty, goodness, truth, and the things of the Spirit possess no less reality than stuff that can be touched or handled.

By faith alone can be known some of the greatest and most vital truths that could never be ascertained by mere physical science. Writes John, "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world. . . . We love Him, because He first loved us." 1 John 4:12-19.

God has not left Himself without witness. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1:20. Not the least of His important witnesses is the universal human longing for God. As expressed by St. Augustine, "Thou hast made us Thyself and our hearts are restless till they find their rest in Thee."

In this day when men of science, education, and government are exhausting every resource to try to solve the prob-

lems and co-ordinate the baffling complexities of the world in which we live, God's program for and through His children is the preaching of the gospel of the kingdom by which all nations of men may find the One omniscient, adequate for belief, the One omnipotent in whom to trust, the One omnipresent for personal fellowship—one Father to love, one Redeemer-Friend through whom to draw grace to help for every need.

Christ's Last Message

(Continued from page 9)

thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it for ever and ever."

This Old Testament passage helps us to understand the use of the term "for ever and ever" in Revelation 14:11. The torment of the wicked does not last eternally. Just as the people of Edom (against whom the prophecy of Isaiah 34 was primarily directed) are not still enduring the fire that consumed them, so will it be with the wicked. The fires will go out when there is nothing more to burn. That this is God's intention is evident from the fact that after the great conflagration that consumes the wicked He will make "new heavens and a new earth" where sin shall not be remembered nor come to mind. 2 Peter 3:13; Isaiah 65:17.

Most important for us is the fact that the hour of decision has come. We have to make up our minds on which side we intend to stand in the closing crisis of the ages. Are we going to give our allegiance to Christ or Satan? Shall we

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choose to have the seal of God or the mark of the beast?

Today Christ's last threefold message to man is being given to the world. It comes to you now. What will you do with it?

There is not long to make up your mind. Immediately after the three angels have passed by, their task accomplished, John says, "I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap: for the harvest of the earth is ripe." Revelation 14:14, 15.

This is a picture of the coming of Jesus, the second advent of our blessed Lord. How wonderful that He should have shown it to John so many centuries ago! With what satisfaction He must have revealed to His faithful servant that, after all the trials and persecution of His people, He would come at last to save them!

Yes, and in that day not one of His faithful saints will be forgotten. Not one grain of the precious wheat for which He gave His all shall be lost in the day of the great reaping: all will be carried in triumph to the heavenly garner. As the prophet Daniel said, "The saints of the Most High shall take the kingdom." John sees them at last upon the "sea of glass," all suffering ended, all sorrows past, triumphantly singing "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Revelation 15:3.

Dawn, happy day!

Why Does the Bible Live?

(Continued from page 11)

are gone forever. No book authored by modern man, with all of his enlightenment, is comparable to the Bible. Orators, prose writers, and poets borrow ideas liberally from the Book of books, for it is the Book that lends to all and borrows from none.

It is not enough, however, that we admire the Bible as the greatest piece of literature extant, as the world's best seller, as the miracle book of the ages. We need in these times of confusion to open the Book for ourselves, individually, and read again the messages of the prophets who wrote under the guiding hand of God regarding the course of empires, of the shape of things to come, and of the very times in which we now

live. And we each need for our daily guidance and sustenance the light of truth, and "the bread which came down from heaven"—the life-giving words of our Lord Jesus Himself, as recorded for us in the New Testament. Blessed are they who seek for the comfort, peace, and strength which are to be found in the daily reading of God's Holy Word.

"Thy word have I hid in mine heart, that I might not sin against Thee."

If Only I Had Time!

(Continued from page 7)

the day; and whether obvious or not, it *is* true, there actually is always time enough, if we will only use it aright.

There might be some divergence of opinion about that. In a certain radio program a man was bitterly critical of housewives who chatted over the garden fence. Days later, in the same program, a lady doctor spoke of those selfsame little gossips as being a good refresher, enabling the housewife to come back to her chores with more enthusiasm.

One thing is certain. This day and every day we need to take some little time off for the thing that matters above all others, both with the family and by ourselves; and if something has to go to enable us to do so, we must let it go. Maybe we'll need to get up a bit earlier to get the word of prayer in before the children go to school—let's get up. Just so long as we hang on to the *first* things we shall find in the end that we have forfeited nothing, but rather made great gain.

"O Lord," prayed Lord Ashley before he charged at the battle of Edge Hill, "Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me."

Praise God, He doesn't forget us, even if we do forget Him! But what a lot we lose, ourselves, by our neglect!

In Francis Gay's Friendship Book for 1952 I came across this the other day:

"Will you be opening your Bible to-day?"

"You can leave your Bible, if you have one, unopened for years, and the Book will be none the worse. But depend upon it, you will suffer."

"God speaks to you through its inspired pages. When you read, there comes to you the truth that makes you free, the love that touches your heart and gives you comfort, the awareness of things spiritual that redeems your humdrum life from the commonplace and gives you strength to keep on serenely in these hard days."

"Why not open your Bible and share your busy day with God?"

ELTON A. JONES



WHAT'S WRONG

WITH THE WORLD?

Could It Be Selfishness?

ONE day not long ago I was talking with a businessman, and, as conversations have a way of doing, ours veered from strictly business to other matters of interest.

My acquaintance spoke with some concern over the unsettled state of affairs in general, of the decadence of morals in high places, and then asked, "What is the matter with the world, anyway?"

I thought a moment and answered, "Well, if we could subtract selfishness from the world it would help a lot."

After a brief pause he replied with more feeling than grammar, "I guess if we did that we wouldn't have no more world."

After all, he was not far wrong. The trouble with this world is selfishness, and selfishness can be described in one three-letter word, S-I-N. In fact, all sin began with an act based on selfishness, for Lucifer was jealous of his divine Commander and selfishly aspired to His high office.

But let us bring the matter down to earth. Most of us can remember Adolph Hitler, the self-appointed savior of his people. He had an exalted ego. To carry out his program he plunged the world into the second world war. The result, as everyone knows, was not at all what he intended it to be. He did not emerge a modern Caesar with the world at his feet. The people he was to save were disillusioned. Millions were sacrificed on the altar of his selfishness.

Another example of magnified selfishness was Mussolini. After all his extravagant promises, he eventually came to an ignominious end. The story is too well known to repeat.

On the other side of the picture one thinks of David Livingstone, who devoted his life to helping the people of Africa. They did not know they were in need of help, so they did not invite him. But he knew they needed someone

to help them, and he decided that he would be the man.

With the name of Livingstone may be put another—Stanley. For long months he searched for Dr. Livingstone and finally found him. His arduous journey was prompted by love and unselfishness. The names of Livingstone and Stanley will be remembered long after those of Hitler and Mussolini are forgotten.

Once there lived a woman who though one of the richest in the world, lived in self-imposed squalor and dressed shabbily to match her surroundings. She was not happy, though she wielded great power. She was not satisfied, though she had millions. Her name? Hetty Green.

In contrast there was another, an Englishwoman. During the Crimean war she caught a vision of self-effacing service; so she became a nurse. By sheer force of will and personality she beat down the stubborn gates of military precedent and began her healing ministry among the suffering, ill-cared-for soldiers.

She never received much money, but she had something far more satisfying and lasting, the affection of the hosts of those whom she helped. Today she is known to millions, while Hetty Green is largely forgotten. In honor of her

selfless living every nurse today pledges herself to the same high ideals. Her name? Florence Nightingale.

It would not be too much to say that she was the prototype of the fine personnel found in the nursing profession today, particularly among those whom we call Christian nurses. She is an exemplar of the principle: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matthew 23:12.

When man exalts himself he usually does a poor job of it. Sooner or later he comes to nothing. When God exalts a man he stays exalted. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Peter 5:6.

Just before Messiah came, a man was called to be His forerunner—John the Baptist. He was a truly great preacher. Yet he said on one occasion, "He must increase, but I must decrease." John 3:30.

Not long before John's death, Jesus said of him, "What went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. . . . For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist." Luke 7:26-28. This is the divine estimate of one who was free from selfishness—who could gladly say, "I must decrease."

If we could take selfishness out of international conferences, they would move with incredible smoothness. Subtract selfishness from individuals in all positions in all governments and what a wholesome change would promptly be seen! Think what neighborhoods would soon be if no resident had any selfishness about him! A family without selfishness would be notably happy, free from friction, and harmonious.

That is just what heaven will be, for there is no room for selfishness in that fair land. Why not have a sample of heaven here? The candidates for citizenship there will uproot all selfishness here and enjoy the blessings and benefits of it here and hereafter.

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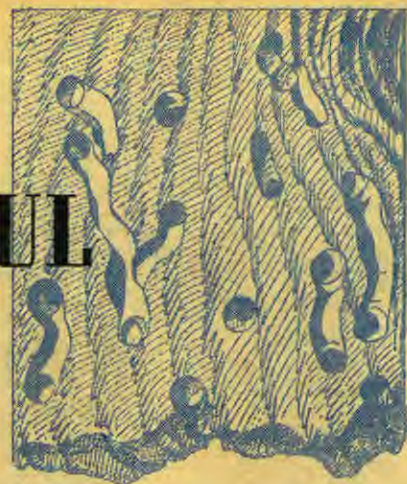
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TERMITES IN THE SOUL



by LEILA GILHOUSEN



A MAN bought a home for his family in the suburbs of a city. It was an old house which he thought could be remodeled at small cost.

After a good paint job on the exterior, a new white fence, and a few changes in the interior, the house wasn't bad looking. Folks in the neighborhood admired it as they passed by. "What a nice-looking home the new owners have made of it," they commented.

The floor squeaked in certain spots when walked on, but the man thought he would repair these places when he found the time.

One day he noticed a peculiar narrow, zigzag spacing like an uneven knife-cut along the floor at one end of his kitchen. Thinking it was an old board he could replace with a new one someday, he did not give it serious thought.

Days later he was surprised to see a tiny mound of earth in one corner of his

living-room floor. He tried removing it with a dustpan. Immediately the mound became alive with crawling insects.

Termites! His alarm caused him to soak the corner of the floor with an insect poison, and he hoped he had killed all the intruders.

Weeks went by. One night he became aware of a faint scratching sound in the walls of his bedroom. This queer noise continued at intervals for several nights until he decided to tear back part of one wall to investigate.

What a discovery! Hundreds of dry mud tunnels were clinging to the strips of wood and paper between the walls. Wildly moving "white ants" hurried from the light as he gazed at the sickening sight. Had the termites gone so far as to ruin the walls of his house? Then he thought of the foundations and recalled the zigzag cut in his kitchen floor. His heart sank.

There was only one thing to do. He called in an insect exterminator who knew his business. Great harm had been done, but a lot of hard work, tearing down and rebuilding, saved his house from further harm.

Not only old houses can become infested with woodworms. Our souls can likewise become infested with termites of sin. How can we know when this is going on within? Are there any outward indications?

Others may not be aware of the pretentious shell of our Christian profession. No one may suspect the weakening within us. But we know by looking within ourselves.

Are we conscious of wrong habits gaining a strengthening hold? Do we put forth no great effort to withstand temptations? Are we praying less now than we did a year ago? Are we inclined to avoid meeting with others where God's word is studied and the voice of prayer is heard? Do we incur debts we cannot pay within the allotted time? Do we hoard our means to the exclusion of others' needs? Do we find that criticism of others is becoming our hobby? Are we studying our Bibles very little, or not at all? Do we wish to put off the day of Jesus' return?

Should our sins be exposed to the gaze of others, we need not feel that restoration is impossible. There is but one thing to do: Call upon the Master for help. He knows His business. He can save us to the uttermost. God will rid us of these termites in our souls. We may be aware of the gnawing of guilt, but we must let God eradicate our sins or our spiritual house will crumble.

Even though much harm has already been done, He can "restore . . . the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm." Joel 2:25. By His Holy Spirit He can renew our lives completely and save us from eternal destruction.



An attractive exterior may sometimes cover the hidden damage done by termites.

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