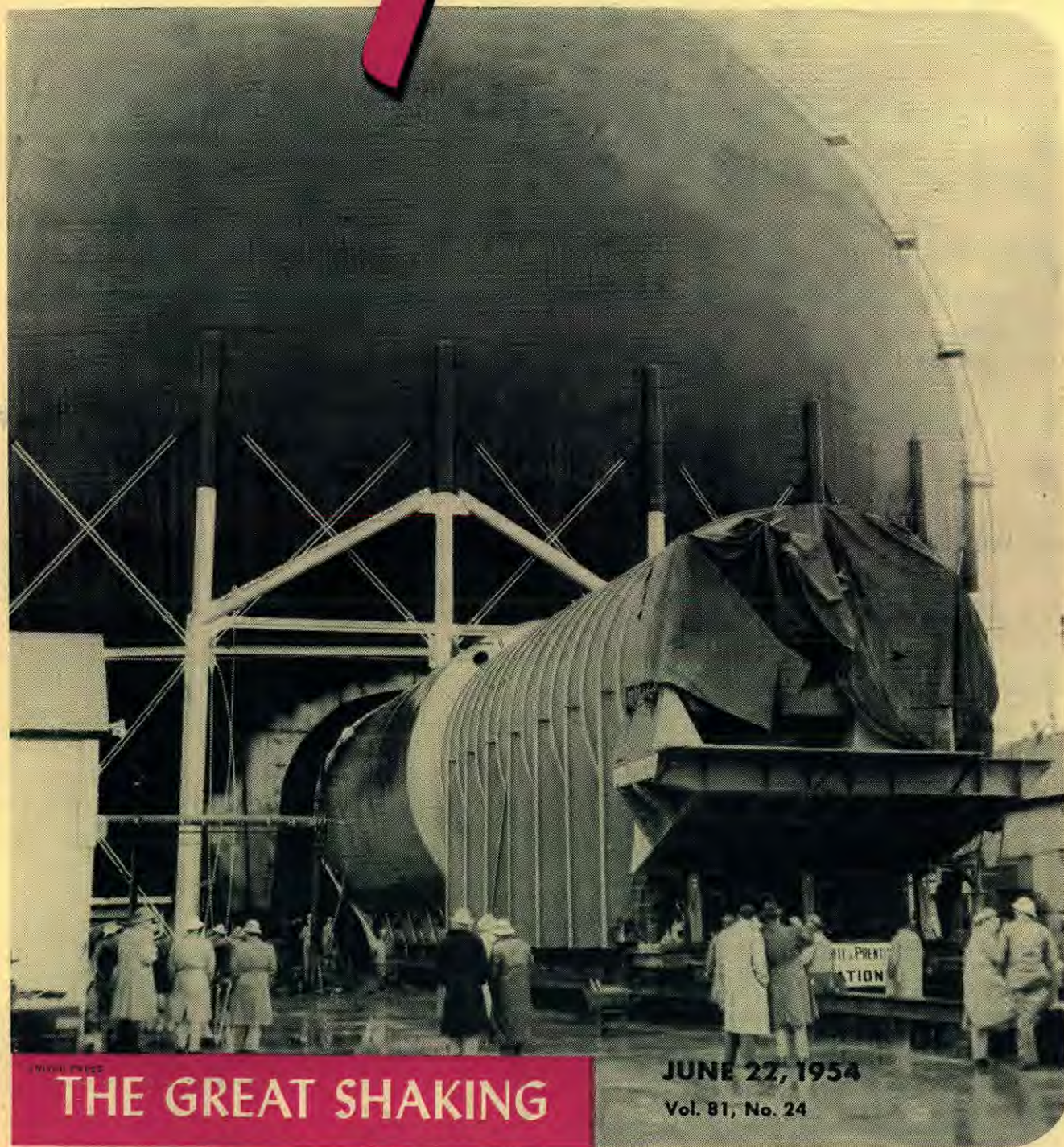


# *Signs* OF THE TIMES



THE GREAT SHAKING

JUNE 22, 1954

Vol. 81, No. 24



# Signs

of the TIMES

June 22  
1954

The World's Prophetic Weekly

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## LETTERS TO THE EDITOR

### Subscriber for Seventy Years!

DEAR SIR:

I was interested in the changes that you have made in the appearance of the *Signs of the Times* this year. I have been a subscriber for the paper for the last seventy years, and it gets better all the time. I am nearly eighty-five years old, and I think the *Signs* is the best religious paper we have.

W. C. W.  
*Hardesty, Oklahoma.*

### Cure for Discouragement

DEAR SIR:

The *Signs of the Times* is a real blessing in my home. Before I read my copy which came this morning, I felt discouraged and blue. Then I read "Decision for Christ," by Betty Stirling, and my courage and faith returned stronger than before. The paper is getting better all the time. I especially like the stories and poems. Of course, I like the entire magazine, because I can always renew my faith when I feel let down. But more than that, it is helping me to become a better Christian, which I so earnestly desire to be.

Z. L. R.  
*Fort Deposit, Alabama.*

### "Signs" World Extension Fund

DEAR SIR:

Some time ago in one of your issues I read that contributions are needed to furnish copies of the *Signs of the Times* in the faraway fields. I enclose \$100 for you to use in this good work.

I am a subscriber for the *Signs*. I know that God will bless your great work.

E. H.  
*Pennsylvania.*  
Many thanks!—Editor.

### Appreciation

DEAR SIR:

I wish to congratulate you on the cover of your paper. I think it is a great improvement. I enjoy the "Religion in Action" section, also the series, "Heroines of the Reformation."

Mrs. M. B.  
*West Sacramento, California.*

### Best Thing Ever

DEAR SIR:

About two years ago a friend gave me a subscription for the *Signs of the Times*, and also sent in my name for the Bible course. This year I just had to renew the *Signs*, as I would miss it now. I never destroy a single copy. Words cannot express my appreciation that God has led me to this Christian teaching. I will be baptized in a few weeks. It is the best thing ever to happen to me.

V. L. C.  
*Doty, Washington.*

### OUR COVER

An atomic reactor is rolled into the General Electric test sphere at West Milton, New York, in connection with experiments for the Atomic Energy Commission and the U.S. Navy. Scientists are freely discussing the possibility of the atomic destruction of the world, and this in turn has led to a revival of interest in eschatology on the part of religious people of all denominations. Never was there so much discussion about the second coming of Christ. See "The Great Shaking," by Harry W. Lowe, on page 3 of this issue.





DEVANEY

# The Great Shaking

by HARRY W. LOWE

**N**OT in many generations has there been such a revival of what the theologians call eschatology—teachings concerning the last things—as there is at the present time. To the scientists who freely discuss atomic destruction of the world, this may mean just plain annihilation. To Christians it means the end of this world by the return of Jesus Christ as “King of kings, and Lord of lords.” 1 Timothy 6:15.

Speaking at the International Congress on Prophecy, Calvary Baptist Church, New York City, November 9, 1952, Dr. John Bradbury, editor of the leading Baptist journal in the United States, *The Watchman-Examiner*, told a large assembly: “You are going to hear more of eschatology during the next ten years than about any other doctrine.” At the same meeting Dr. Wilbur Smith, the well-known Bible teacher, author, and preacher, pointed out that in 1914 the church was alive with the hope of Christ’s return, but was ridiculed by the world. Later, he continued, the church began to be less animated about it, but the world became full of discussion of the last things. During the last three years, however, things have changed, so that both the church and the world are full of these discussions now.

People are being stirred up to think, shaken out of their indifference. It is in-

conceivable that God should terminate history at a certain point of time, and bring fearful judgment upon men, without giving them opportunity to prepare for such an epochal event. If an event of such magnitude as the end of the world is a possibility in the near future, then none but the foolish can afford to ignore some investigation of so momentous an event.

It is obvious that any previous notice by God of this climactic event must be in the nature of prophecy. In the gospels of Matthew, Mark, and Luke there are about nine thousand nine hundred fifty lines of English text, of which some two thousand four hundred ninety deal with the prophetic utterances of Jesus. It has been said by good authority that about 25 per cent of all the Bible is prophecy, of which more than one half has been fulfilled already. To profess to believe in God, in Christ, and in the Bible, and at the same time to ignore prophecy, is illogical in modernist Christian men. Moreover, it deprives men of a guiding light in a stormy world.

In a powerful passage on the end of the world recorded in the Apocalypse there is an indication of God’s determination not to bring destruction upon the world without warning. All commentators agree that Revelation 6:14-17 applies to the second coming of Christ. Such language as “For the great day of His wrath is come; and who shall be

able to stand?” can scarcely be applied to any other event, to say nothing of the opening heavens and the dismay of wicked men, mentioned in the two previous verses.

Just prior to these events there are mentioned certain terrestrial and celestial disturbances which are apparent to all men. “And, lo, there was a great earthquake.” Verse 12. This is better translated: “And, lo, there was a great shaking.” In parallel Old Testament passages this becomes clearer. For instance, Haggai, chapter 2, verses 6 and 7, reads: “Yet once, it is a little while, and I will shake the heavens, and the earth,

## SECRET PLACE

by MARJORIE ALLEN ANDERSON

I’ve found a little Secret Place,  
A nook I call my own,  
Where I can go to gain new strength  
And talk to God—alone.

However busy I may be,  
I need to draw apart,  
To find composure for my soul  
And quiet for my heart.

No cottage is too small to have  
A niche imbued with grace;  
You’ll find the sweetest spot of all  
Your little Secret Place.



and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come."

This picture is not difficult to determine. Men are dissatisfied, and always will be, because they cast aside Jesus, "the Desire of all nations." Men will never be completely happy without God. When the Lord Jesus Christ comes, He will bring deliverance to those who serve Him, and judgment to those who have derided Him. But before He comes, God will by sundry events seek to shake indifferent men into preparing to meet Him in peace. If it requires earthquakes, celestial signs, commotions on earth, God will use such means to awaken men to be ready for the greatest event of the ages.

Jeronimo was born and raised in Roman Catholic Europe, but like so many who give up "the one true church," he became an atheist and thought he did not believe in God. One beautiful day he stood sunning himself outside his little store, a cigar in his mouth and arms akimbo. He was leaning leisurely against the wall as I approached.

I was about to greet him, expecting him to say, as he had said so often before, "God? God? Bah, there is no God!"

when suddenly there was a subterranean rumbling and the noisy streetcar stopped. The mule carts halted, and the animals shied in terror. Then the children shrieked and ran for home or mother. Women cried out to Mary and the saints. It was a severe earth tremor, the first really severe one I had experienced. What I remember above even my own consternation was Jeronimo. The cigar fell to the ground, his arms waved over his head, and, turning to run down the steps into his basement store, he cried, "O God, save us!"

Passing quickly after him, I was glad to sit down in his store to collect my thoughts and to let my heart flutter back to normal. After the crowd had gone, with a gleam in my eye and an arm on Jeronimo's shoulder, I said, "Jeronimo, my good friend. Didn't I hear you call on the God you don't believe in?" With a smile and a shrug of the shoulders, he said, "Well, yes, I guess I do believe in God after all."

We were holding a week of prayer in a church nearby. It was new and had never been filled before, but that night hundreds crowded in, and with them Jeronimo. In two weeks many of the visitors faded away; but many remained,

and some became permanent believers in the Lord Jesus Christ.

So it is with the world of men today. Wars, depressions, pestilences, earthquakes, shipwrecks, sicknesses, disappointments, calamities, may all look like Satanic attempts to destroy the men of God's creation, but God uses them to shake men into an awareness that some event of colossal magnitude is about to burst upon the world.

The chronology of Revelation, chapter 6, is clearly indicative that the time of Christ's coming will be marked by universal disturbances destined by God to prepare men for the final redemption so ardently longed for. Since the great earthquake of Lisbon in 1755, succeeded by other celestial signs, the world has lived in an era of shattering events unknown in previous history. By a thousand voices God is speaking to men today, seeking to save every man who can possibly be aroused from lethargy, indifference, and wickedness.

When the apostle Paul preached one of his greatest sermons he quoted Haggai 2:6 and gave it the interpretation we have used here. Comparing the thunders of Sinai with the shattering events of the last days, he said, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven: whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Hebrews 12:25-27.

It is difficult to see how God could state things more clearly and emphatically, or how men could fail to see that the minor disturbances so far experienced on earth will end in the major cataclysm which will terminate human history and establish the eternal kingdom of God. Time will merge into eternity, and man's today will give place to God's tomorrow.

Before calamity comes, God always speaks. When God speaks, wise men prepare for the dawning of the day of deliverance.

God's tomorrow is a day of gladness,  
And its joys shall never fade;  
No more weeping, no more sense of  
sadness,  
No more foes to make afraid.  
Every cloud will pass away  
At the dawning of that day.  
—A. H. Ackley.



## WHAT CHRIST'S COMING MEANS TO ME

by JOHN E. WEAVER

President, Pacific Union College

THE contemplation of Christ's coming floods my mind and heart with inexpressible joy and happiness. Perhaps the first and greatest thrill will be the meeting of loved ones and friends of yesteryear who have gone over the great divide before us. It will be a scene never to be forgotten to see families, long separated, united, with tears of joy mingling with happy shouts of greeting.

This scene suggests, too, that all suffering, sorrow, and disappointment will then be banished forever. The faces of friends and loved ones will not be as we saw them last, but will radiate life, health, and happiness.

The work, prayers, and dreams of all the years converge on the coming of Christ. What a grand consummation

it will be! All memories of disappointments and sorrows will be swept away, replaced with eternal gladness and contentment.

The coming of Christ suggests the opening of a new life of expectancy and high achievement. The failures and defeats of yesterday will be gone forever.

But the greatest blessing that Christ's coming can bring to me will undoubtedly be the joy of seeing Him face to face! Then I want to see the angels and my own guardian angel, who can answer many questions I have concerning his care of me.

The sight of Christ coming in power and great glory, with the saints caught up to meet their Lord in the air, will surely be the greatest event in our lives.



# AS A MAN THINKS...

by HAROLD SHRYOCK, M.D.

**T**HE ability to indulge in imagination is one of the most fascinating phases of mental activity. When you say, "Suppose I were a millionaire," or, "Suppose I were a queen," you are thereby taking leave from reality and introducing a line of thought that makes you, temporarily, the master of every situation. When you indulge your imagination, there need be no disappointments. The imagination can be altered to suit any circumstance. Imagination can take you to distant continents. It can provide greater luxuries than can any fortune. It can bring you greater political power than has yet been known to mankind. It can bring you untold pleasures, thrills, excitement.

But you ask, "What is this imagination that permits me to direct my thoughts along any line of my own choosing?"

The imagination is just a part of everyday thinking and involves the same parts of the brain that other thinking involves. But imagination does not represent experience. It consists of a blend of ideas. It provides combinations of thought that are in perfect harmony with your preference of the moment, even though this be fantastic.

Imagination is a very convenient thing. It responds to your whims and provides whatever you desire. No one individual has a monopoly on imagination. Each one of us can take recourse to his imagination whenever he chooses.

When used correctly, the power of imagination is a great asset. For instance, the architect, as he plans a new building, must have an active imagination. Even before he makes a blueprint he must see "in his mind's eye" how the finished building will appear.

The composer of music hears a new melody in his imagination before he determines which key to strike in pro-

ducing his new composition. In fact, in any kind of creative work, imagination must precede the actual accomplishment.

The artist must be able to "see" a picture before he can put it on canvas. The finished picture is no surprise to him. He has simply used his brushes and paints to record what he has pictured in his mind.

Another important use of the imagination is in making decisions. Consider the young person who comes to the time in his experience that he must choose his life's work. Suppose a young man is not sure whether he would rather be an accountant or a teacher of mathematics. He asks, "How can I make such a wise decision that I will remain satisfied with the choice I have made?"

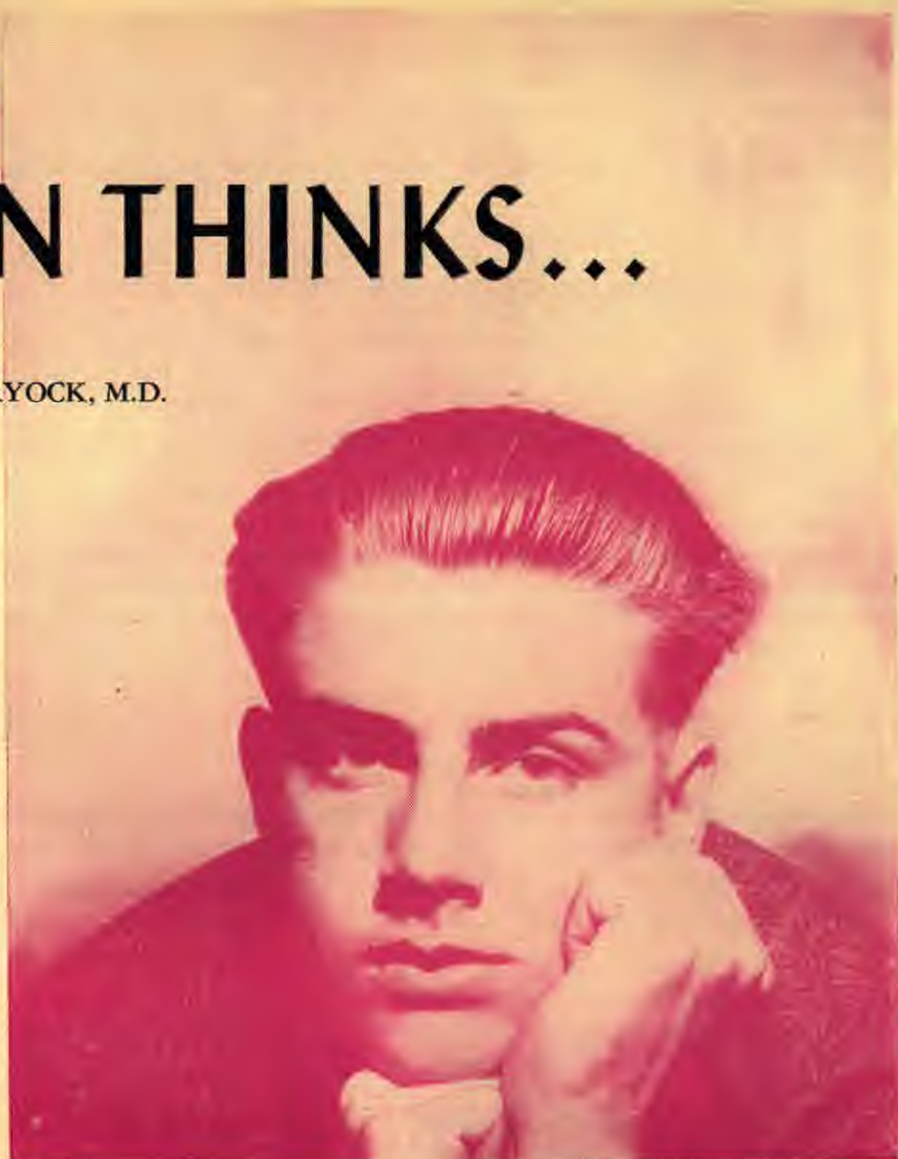
This young man should obtain all the information he can about accounting. He should make inquiry about the period of training necessary to profi-

ciency in accounting, the amount of responsibility an accountant must assume, the number of hours a day he works, the opportunities for advancement, the usual salary, and the availability of positions for accountants. He should become acquainted with at least one accountant and observe what satisfactions he obtains from his work.

He should then call on his imagination to furnish the many details which would enable him to fill out a fairly accurate mental picture of how it would seem to be an accountant. On examining this imaginary picture, he should ask, "How do I like it?"

He should do the same with respect to the teaching of mathematics. He should picture himself in a classroom with boys and girls as his students. Then he should ask himself the frank question, "How do I like myself in the role of a teacher of mathematics?"

On the strength of the pictures his





imagination provides, as accountant and as teacher of mathematics, the young man should be able to decide quite wisely which of the two lines is best for him.

We would make fewer mistakes if we took the time and spent the effort to use our imaginations more effectively in the making of major decisions. Many times, if we projected ourselves far enough into the future by using our imaginations, we would avoid those mistakes that cause later regrets. We would even avoid the mistakes that interfere with character development and endanger our eternal welfare.

But just as with all other good things, so with imagination—there are extremes to be avoided. Imagination can be harnessed to help us in many ways in our development of personality and character. It can also be allowed to run at loose ends and thus become a definite handicap.

Imagination is interesting. The combinations of thought which the imagination provides are sometimes so fascinating that it is fun just to sit and daydream. It is in connection with this habit of daydreaming that the possible

excesses in the use of the imagination come about.

You say, "What is wrong with daydreaming? It helps make life enjoyable." There is nothing fundamentally wrong with an occasional recourse to the imagination. The difficulty comes when you begin to find more pleasure in daydreaming than in facing life's realities. When you get to the place where you take special delight in daydreaming and allow time in your day's program for building air castles, then you are in danger of losing interest in real living. It is possible for daydreaming to take the place of actual accomplishment. When you get to the place where you derive greater satisfaction from the use of your imagination, you lose the incentive for making progress and for learning how to meet life's problems. You are in danger of reasoning, "Why should I work hard to make improvement when I can obtain easy satisfaction by sitting down alone and saying, 'Suppose—'?"

"What is the remedy," you ask, "when a person has allowed the habit of daydreaming to rob him of his zest for real living?" The remedy consists not so much in a determination to discontinue

daydreaming as it does in the real organization of one's way of life so that he keeps so busy doing real things that there is no time left for building air castles. The person who is tempted to spend too much time enjoying the fictions of his imagination should cultivate contact plans that force him to keep busy in practical things. By such a change of program he will soon derive satisfaction from the things he is doing rather than the things he is imagining. And, actually, it is much more fun to do things that are worth while than to sit and daydream.

Imagination is a very personal thing. You are the only human being who really knows the thoughts you think. You are the only one who knows what follows when you say, "I wish it were —" There are no limitations on the dreams you dream or the air castles you build except those which you may choose for yourself. You can dream what you please. No one but you will know what it is. Thus it is that imagination springs from your very soul. The thoughts you think when you indulge in fantasy constitute a truer index of your real character than any of the words you say. Words are intended for others to hear, but fantasy is yours alone. Therefore you can measure your own character by observing the kind of thoughts you think when you indulge your imagination.

If your daydreaming is wholesome and pure, then it must be that your character is the same. But if your secret thoughts are the kind that you would not want another to know,—the kind that make you ashamed,—then you have work to do in bringing your character to the degree of perfection that is necessary for successful Christian living. The Scriptures indicate that the Lord judges us, partly, by the use we make of our imaginations. David, when speaking to his son Solomon, indicated this: "And thou, Solomon my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." 1 Chronicles 28:9.

Furthermore, the Scriptures promise divine help to the person who finds that his powers of imagination are being misused. "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:5.



### South Africa's Population

The population of South Africa is 13,150,000, the Bureau of Census reports. There are 2,750,000 Europeans, 8,840,000 natives, 1,170,000 coloreds, and 388,000 others. In South African usage, a native is a locally born Negro and a colored person is neither Negro nor white.

### Taj Mahal Face Lift

The Taj Mahal, one of the seven wonders of the modern world, built in 1650 by Emperor Shah Jahan as a memorial to his beloved wife, is having a face lift. Skilled craftsmen, descendants of the men who put the decorative touches to this monument over 300 years ago, are patching up signs of age.

The foundations of the building have been found to go forty-four feet underground. Every brick used in the building was hand molded and well burnt. The restoration work, to cost at least \$84,000, is expected to take longer than the eighteen years spent on the original construction.

### Newspaper Circulation Rises

Daily newspaper circulation in the United States reached a new high of 54,048,953 copies daily in 1953, according to the N. W. Ayer and Sons *Directory of Newspapers and Periodicals*.

### Mental Disease Menace

"In Great Britain, 43 per cent of the hospital beds are now occupied by persons suffering from mental ill-health, and in this country the fraction is nearer 50 per cent," states Dr. W. C. Alvarez of the famed Mayo Clinic. Mental disease is the commonest disease today. "More draftees are rejected for this than for any other cause."

### Britain's Pensioners

About 4,200,000 of Britain's 50,000,000 population are drawing state retirement pensions, according to government figures. More than \$882,000,000 was paid out in 1952-1953, an increase of \$112,000,000 over the previous year.

D. A. W.



God's Gift of Freedom;  
the Greatest Decision of the Ages

# Power to Choose

by MARENUS H. JENSEN

THE greatest, most involved, and far-reaching decision ever made was made by the Creator Himself. This was to endow His creatures with the power of choice, the ability to make decisions by themselves and for themselves.

Had God chosen not to endow His creatures with the power of choice, not to create them free moral agents, there would have been no war in heaven and this world would not have fallen. It would not have been necessary for Christ to hang on Calvary's cross. Risk was there, and God knew it. He chose to make the sacrifice rather than to have a police state where His subjects would serve Him from dumb fear rather than intelligent love. He did not want the family in heaven or on earth made up of mere automatons. So man was created a living, thinking individual, with the power and liberty to make decisions. How lightly we regard this far-reaching, God-given attribute!

The power of choice places grave responsibilities on us, because it means so much to so many. Let us illustrate this by turning back the pages of American history. A great decision is about to be made. What form of government shall this new nation have? The question is discussed long and earnestly. The day comes when the decision is made. The people are to be free. They are granted freedom of thought, freedom of speech, freedom of worship.

For such freedom the hearts of men had cried out for centuries. People from many lands flocked by millions to the shores of America. The ties of mother country, of loved ones, of home, could not hold them. No sacrifice seemed too great. Men would be free.

By that great decision the course of history was changed. The lives of millions were made happier. A wave of progress was set in motion.

True, there were elements of danger in that decision, and the founding fathers knew it. Some men might choose to abuse their freedom, and did. A civil war was the result. But after the sorrow, suffering, and death this war entailed, the leaders still chose to be leaders of a free people.

We should be happy that God made the decision He did and created us individuals with the power to choose and make decisions.

(Continued on page 13)



BENDRAU

## COMPARISON

by DELLA ADAMS LEITNER

Before I knew God's love within my heart,  
I measured my success in terms of gain,  
Of wealth and fame and prestige as my part;  
The Spirit's call to truth was vague and vain.

Then came awakening through a mighty grief  
So overwhelming I was crushed and torn,  
With woe; and in despair I sought relief  
When in my soul a new ideal was born.

A voice within me stirred anew and pled  
For recognition of God's love and power.  
In humbleness I listened and was led,  
And, oh, the joy when I received His dower.

All that I cherished in the former days,  
Not all joys earth could offer, can compare  
With that deep peace which comforts all my days  
Through heart communion in the hour of prayer.



**T**HE Christian church is divided on the observance of a weekly day of worship. Most Christians observe Sunday, the first day of the week, as their day of rest. Others, however, believe sincerely that Saturday, the seventh day of the week, is the true Sabbath. The important question is not how many keep one day or the other, but, "What did Christ do and teach in regard to the Sabbath?" Truth can never be decided by majority vote. It must have its roots in a "thus saith the Lord." Truth has nothing to do with how many believe it, but must rest on undeniable basic facts.

Some may feel that this is an unimportant subject for serious thought on the part of Christians. After all, what difference does it make whether one observes one day or another? We reply that it makes just as much difference as it would to celebrate the happenings of July 4, 1776, on July 5. If there is to be meaning in *what* is done, there must be meaning in *how* it is done.

The Christian who reads his Bible cannot be ignorant of what God did at the close of creation week. The Scriptures plainly declare:

"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." Genesis 2:2, 3.

God set up the Sabbath as a holy institution for the good

port any racial institution with all its accumulated traditions. He had come to be the Saviour, not only of the Jews, but of all mankind. Everything that He did testified to this larger and wider aspect of His mission.

It was upon the keeping of the Sabbath that He was early challenged by the Pharisees. So far as they were concerned, God was the God of the Jews only. All His holy ordinances were for the Jews alone, and they were most meticulous in observing them. In doing so they often lost sight of the very institution itself, and thought chiefly of the purely human devices by which it was to be kept.

So it happened that on one Sabbath day as Christ was walking through a wheat field with His disciples the Pharisees noticed them plucking some ears of wheat and eating the kernels as they went along. In the scrupulous Sabbath code of the doctors of the law this was the same as threshing wheat on the Sabbath. Therefore Jesus and His disciples were breaking the Sabbath and should be rebuked. This the doctors did at once, saying, "Behold, why do they [the disciples] on the Sabbath day that which is not lawful?" Mark 2:24.

After answering them by relating certain experiences of the past, Jesus said, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Verses 27, 28.

Christ here uttered two great truths regarding the seventh-day Sabbath that should never be forgotten:

1. The Sabbath was made for man, not for the Jews

### *Which Day Did He Keep?*

by FREDERICK LEE

# Christ and the Sabbath

of the human race. It was intended to keep man close to his Creator. Later, when men had well-nigh forgotten this sacred day, God reminded them of it when He promulgated the Ten Commandments upon Mount Sinai. Therein He said:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

How did Jesus personally relate Himself to the fourth commandment and the keeping of the seventh-day Sabbath? Did He keep it merely as a custom of the Jews, soon to be discarded, or as a holy institution, set aside for observance by the whole human race?

Christ cleared up this question at the very outset of His ministry. He made it plain that He had not come to sup-

only. In fact, it was made long before there was a Jew.

2. The Son of man, Jesus Christ Himself, is Lord of the Sabbath. He was the one who instituted the Sabbath for man at the beginning of this world.

One of the works Christ came to do was to clear mankind's holy day from the useless traditions that the Jews had attached to it. When God handed the two tables of commandments to Israel on Mount Sinai, He was reminding them of moral requirements that had been in force since the beginning. It was His purpose that Israel should be His agents in disseminating this information to all mankind. This they neglected to do and set about burying this treasure in a heap of human ceremony and tradition.

When Christ began to teach reform in regard to Sabbathkeeping, it was then that the Jewish leaders began making plans for His destruction. Again and again He clashed with them on Sabbathkeeping. This was not because He had no regard for the Sabbath and desired to discard it, but because He wanted to purify it of its human elements and reveal it in all its original beauty as a memorial of the power of God to create and to restore.





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By attending divine worship at the beginning of His ministry, Jesus gave an example of Sabbathkeeping.

One Sabbath day, seeing a man with a withered hand in the synagogue and thinking to accuse Him, Jesus' enemies asked, "Is it lawful to heal on the Sabbath days?" To this He replied, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

After Jesus had healed the man the record states, "The Pharisees went out, and held a council against Him, how they might destroy Him." Matthew 12:10-12, 14.

Again it was on the Sabbath day that He healed the paralytic man beside the pool of Bethesda. As the man was walking away fully restored, the Jews spoke

to him and said, "It is the Sabbath day: it is not lawful for thee to carry thy bed." The man answered them, "He that made me whole, the same said unto me, Take up thy bed, and walk." The Scripture then states, "Therefore the Jews sought the more to kill him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God." John 5:10-12, 18.

Did Christ break the Sabbath day? Our reply can only be an emphatic No! How could the One who made the day holy desecrate it? The Pharisees hated Him because He broke down their traditions in regard to the Sabbath. Jesus loved the Sabbath. He regarded it as an institution for the good of all mankind. He did not come to do away with the Sabbath, but to lead men to keep it, not

merely as a day of physical rest, but, as a day of spiritual rest and contact with God, even as God ordained it to be. The Jews were thinking only of the physical aspects of Sabbathkeeping. Christ, while regarding the physical part of Sabbathkeeping, desired to lift its observance into a spiritual realm wherein man not only would cease his labors, but would spend the time in thinking upon the things of God and eternity.

Jesus made it plain that He did not come to make a change in the day of worship. At the beginning of His ministry, as He was promulgating the principles upon which He was to found His kingdom, He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

During His lifetime Christ did not disregard the keeping of the Sabbath, for upon that day He was found in the synagogue. He set an example in Sabbathkeeping at the very outset of His ministry. We are told: "And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. In that same chapter we read that He "came down to Capernaum, a city of Galilee, and taught them on the Sabbath days." Verse 31.

There is no place in the gospel record where Christ indicated that the Sabbath, which He had been keeping all during His life, would be changed to another day after He departed from this earth. In fact, He left on record a statement which indicates that He had no such thought whatever and that He wished His disciples to continue to have reverent regard for this same Sabbath day in the years to come.

In His prophecy regarding the destruction of Jerusalem as a judgment which would come upon the Jews, He said, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matthew 24:20.

This prophecy was not fulfilled until forty years after His resurrection. Jesus, as a prophet, must have known this. Still He admonished the disciples to

(Continued on page 13)

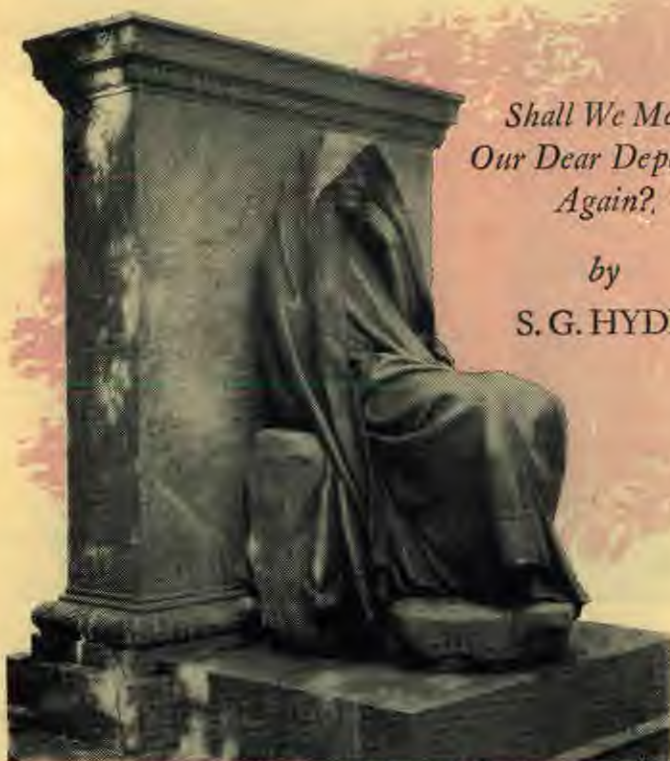


**T**HERE'S something about death that is overwhelming in its disaster, something that makes man feel his utter helplessness. For a long time now, death has been exacting its toll and cruelly trespassing upon the homes and hearths of the human family, tearing asunder the ties of love and friendship, creating universal sorrow and oceans of tears from the brokenhearted.

No wonder, then, that the Old Testament prophet rejoices in being able to sound a note of hope as he contemplates God's purpose to deal a deathblow to death itself through the plan of redemption centered in His Son. Let us note his words: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." Isaiah 25:8.

Death "swallowed up"! What cheering news; what a glorious prospect! But to provide such a prospect it was necessary for the Son of God Himself to die. "God so

# Beyond Death's Sorrows



*Shall We Meet  
Our Dear Departed  
Again?*

*by*  
S. G. HYDE

## BENEATH HIS HAND

*by* HAZEL HARTWELL SIMON

If God has hid my work today  
Beneath His hand, where few can see,  
I know it is His hand, and say,  
"I'm glad the Lord is near to me!"

I love that Hand that hovers near,  
Though it may hide this work of mine;  
I know that He can see me toil,  
I have His smile, so why repine?

Perhaps He likes it better so,  
For me to work for Him alone;  
Not to be seen or praised by all,  
Not to be gazed upon or shown.

For Him my task is glorified,  
The simple thing that no one sees!  
And I am happy—Oh, I am!  
If aught I do His eye can please!

loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The incarnate God, even Jesus, was ready to be subject to the power of death. But with a difference. He went down into the grave to break the power of death.

"Forasmuch then as the children [mankind] are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

In the same chapter we read: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."

Marvelous condescension! What love must have possessed His heart that He should offer Himself thus for you and me!

When we think of the promised day when death will be "swallowed up," we should rejoice that our Saviour was ready to go to such depths to deliver us, who all our lives are subject to the bondage of death.

By His glorious resurrection came victory over death. Cried the apostle Paul, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man [the Man Christ Jesus] came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:55, 57, 20-22.

Here, then, we have the answer to our question. We shall meet our dear departed again. The resurrection will make that possible. And this grand truth that "death is not the end" is affirmed often within the pages of God's word. Jesus Himself declared it in the words found in John 5:28, 29. "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."

Isaiah declared it in Isaiah 26:19: "Thy dead shall live."

Meeting our loved ones again is one of the thrilling experiences for us to anticipate. Yet so many doubt God's promise and purpose, and refuse to accept, by faith, all that God has planned. But as Paul says in verse 19, "If in this life *only* we have hope in Christ, we are of all men most miserable." We must hope in the ultimate provision, the day of glorious reunion, for "If the dead rise not . . .



then they also which are fallen asleep in Christ are perished." Verses 16-18.

Death is our heritage. We cannot escape it. "Death passed upon all men," said Paul, "for that all have sinned." Romans 5:12. We live under the shadow of death from the day of our birth. But, by the grace of God, today we can live under the triumph over death provided by Jesus.

Jesus came to save men, not to destroy them; He came "that they might have life, and that they might have it more abundantly." "Come unto Me," He said, "all ye that labor and are heavy-laden, and I will give you rest." All of us are heavy-laden. Sin and death see to that. That is why He invites us to come to Him, the great Life-giver, the great Life-sustainer.

Have you come to Him? So many have never really taken that important step. Not that they do not want Him, or desire to reject Him. It is just that the act of faith in coming to Him has been neglected.

In the words of that lovely song:

Will you take Jesus today?

He offers pardon and peace to all.

Will you take Jesus today?

"Today if ye will hear His voice, harden not your hearts." Why not say, "I will take Jesus today!"

If you will take Jesus—remember that "he that hath the Son *hath life*." In coming to Him you will find rest and peace, and hope for the future.

What a loving plan is His that those severed from us by the cruel hand of death shall be restored to us and share in a final glorious reunion! If you desire it, you may meet those dear ones who "fought a good fight" and "kept the faith."

Then there will be no more death to sever the friendships of the redeemed. For the enemy of man, the "last enemy," shall be destroyed. "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Then it will be that "God shall wipe away all tears from their eyes," for the cause of tears will have been removed. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it." Isaiah 25:8.

May God's love and mercy be accepted by each one of us so that the joys of eternity may be ours, that we may meet our dear departed and never part again.



## CHRIST'S GLORIOUS RETURN

Does the Bible teach a literal or a spiritual return of Christ? M. B. T.

By the Comforter, or Holy Spirit, Christ has been in the world with His followers ever since His ascension. John 16:7-14; Matthew 28:20. This, however, in no way contradicts His teaching that He will return personally in glory. His own promise was, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

The disciples who were with Jesus on the Mount of Olives at the time of His ascension actually saw Him ascend to heaven. "While they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel." That His second coming will be visible like His ascension, the two messengers assured the wondering disciples, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

That His second coming will be as real and literal as His first coming, but far more glorious, Christ told His disciples a number of times before His death. "For the Son of man shall come in the glory of His Father with His angels." Matthew 16:27. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30. "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31.

Many years afterward He inspired His apostle John to declare, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7.

His coming will be not only visible but audible, for it will be His own voice that calls the righteous dead from their tombs. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. It will be an indescribably glorious occasion when the living saints and those who have slept in the tomb rise "to meet the Lord in the air."

Foresceing that some would deny His literal coming and teach a secret return or try to spiritualize it, Christ gave the following warning: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:23-27.

Those who have been waiting and watching and preparing for His coming will meet Him with joy, but sinners will cry out "to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:16. That will be a very "literal" experience. C. D. U.

## COMMUNICATE

What does the word "communicate" mean in Galatians 6:6? N. P.

The verse reads: "Let him that is taught in the word communicate unto him that teacheth in all good things." This means that those who hear the preaching of God's word should give of their "good things"—their possessions and resources—to support the minister in his work of preaching the gospel. The rendering in the new Revised Standard Version helps to make the meaning clear: "Let him who is taught the word share all good things with him who teaches."

Paul states this principle more fully in 1 Corinthians 9:7-14. C. D. U.



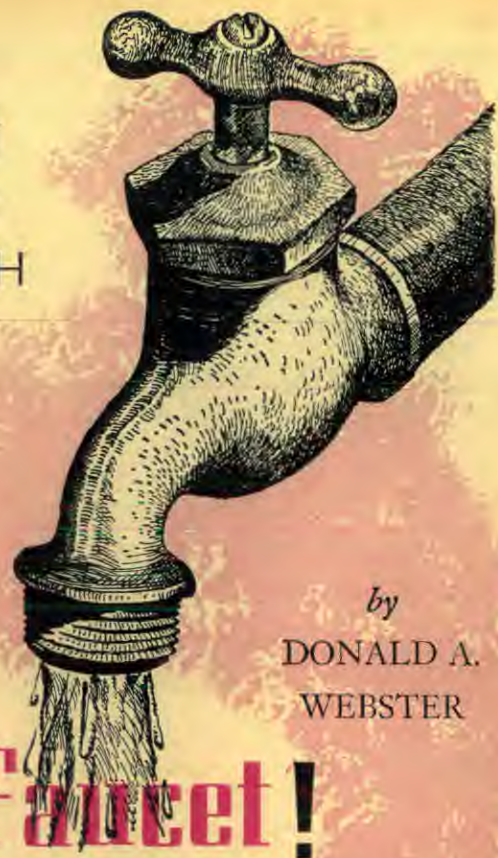
**A**MERICANS are discovering that alcohol does not pay, but it costs! According to the New York Times, it costs that city upward of \$200,000,000 a year to care for its 300,000 alcoholics, not including a toll of \$50,000,000 in lost wages and another \$13,000,000 in home relief.

"One of every twenty-four Californians is classed as an intemperate drinker," says the San Francisco Chronicle. "There are nearly 500,000 of them in the state, including 125,000 labeled as chronic alcoholics."

"The prevalence of alcoholism in California has increased by 25 to 35 per cent in the past decade, on the basis of the increased rate of alcoholic commitments and the increased rate of deaths due to alcoholic cirrhosis of the liver."

With these shocking facts before him, Dr. Walter Rappaport, state director of mental hygiene, says, "Research is what we need because . . . most of us are ignorant as to what is the cause of alcoholism. Undoubtedly when we find the cause we will find not one but many, and the problem would have to be first assayed and evaluated, and then

JUST  
FOR  
YOUTH



by  
DONALD A.  
WEBSTER

## Turn Off the Faucet!

attacked according to the particular cause in the cases at hand."

The newspaper report gave three causes of alcoholism—beer, wine, and distilled spirits. "Californians drank 184,657,000 gallons of beer last year, 24,000,000 gallons of wine, and 19,572,000 gallons of distilled spirits."

Admittedly, there are many reasons why people drink, such as infantilism, an oversensitive nervous system, feelings of fear and guilt, and social pressure. But these reasons for drinking do not constitute the causes of alcoholism. Remove the one and only cause, alcohol, and the effect, alcoholism, will be nonexistent.

Unfortunately, too many Americans today do not recognize alcohol as the cause of alcoholism. They, like Dr. Rappaport, cannot see the forest for the trees. And the results of this blindness are tragic. According to the Yale School of Alcoholic Studies, "alcoholics in America are increasing at the rate of more than 50,000 per year." Add to this the number of people who are killed in traffic accidents, who die from diseases and who are confined to mental institutions as a result of liquor, and you have a partial picture of the tragic results of public indifference to the liquor problem.

More tragic than ever is the fact that youth have been trapped in the snare of alcohol. Approximately 65 per cent of

all alcohol addicts began drinking between the ages of fourteen and nineteen years.

Dr. Matthew N. Chappell, psychology head at Nassau County's Hofstra College, Long Island, as reported in *Better Homes and Gardens* of March, 1954, questioned 1,000 students between the ages of fourteen and eighteen in a series of group interviews at twenty-nine of Nassau's thirty-one public and private high schools.

Seventeen per cent of the students reported that they started drinking before the age of eleven. By the age of fourteen, 79 per cent were drinking, and by the age of sixteen, 90 per cent. Nineteen of the students interviewed had already become excessive drinkers.

Almost 75 per cent of these students took their first drinks at home with parental blessing. Ninety-five per cent of the parents themselves drink. And 93 per cent keep stocks of alcoholic beverages in the home.

Fifteen per cent of the students reported committing antisocial acts or getting into trouble after drinking. They mentioned fights, accidents, destroying property, speeding, etc. One tenth admitted carrying false proofs of age. And ten students revealed having done things after drinking which they would not have done otherwise.

No sooner had this study been made public, according to the magazine report, than "the students started making surveys of their own. In one village, the social-study pupils interviewed 3,000 other students and came up with a report challenging their parents to organize adequate youth centers 'or risk the consequences: sex parties, drunkenness, vandalism, and crime.' Nine out of ten of the high-school students questioned in this survey expressed the opinion that 'our parents will let us down again.' In the words of a sixteen-year-old girl, 'They think it's more important to play bridge and watch TV than to set up a good recreational program for us.'"

These figures are frightening. Yet people continue to condone liquor and search frantically for a mythical cause of alcoholism which is never found. In the meantime, thousands of young people have taken and are taking the first steps toward alcoholism.

"Alcohol decontrols that part of the brain on which he depends for control," according to P. E. Selby, business executive of many years. "The first drink, therefore, is in effect the main step from the freedom of the abstainer to the slavery of the drinker."

The complacent attitude of many people toward the liquor traffic reminds me of a story told by Sam Morris. A man



was about to eat his breakfast one morning when a drop of water fell through the ceiling, and then broke into a stream.

"Husband," called his wife. "Did you turn off the water faucet in the bathroom?"

"Wife," he replied. "I forgot!" At that he dashed upstairs as fast as he could go. When he reached the bathroom, he found the faucet wide open. The tub was overflowing, and the water was spreading over the floor.

He rushed in, grabbed a mop, and started mopping, never turning off the faucet! He mopped and sweated, sweated and squeezed, squeezed and mopped, but the water kept overflowing onto the floor.

Why didn't he turn off the faucet?

California and New York could set up rehabilitation programs for their alcoholics; they could start educating their youth in moderation, but unless they turn off the faucet, thus cutting off the supply, they will be mopping until doomsday.

Total abstinence is the only solution. "God never made a human being who needed alcohol to stimulate his brain or to feed his body," said William Jennings Bryan. "I believe that the two greatest reforms for which the world waits today is the abolition of war everywhere, and driving of intoxicating drinks from off the earth."

Again, Dr. Andrew C. Ivy, vice president of the University of Illinois, says, "The only scientific, the only true educational approach, to accomplish the objectives which those interested in alcohol education would like to achieve is to teach total abstinence."

Some say that all we need to do is to educate the youth regarding the evil effects of alcohol. This is indeed necessary, but woefully insufficient. For, as one writer has put it, "Proving to the average person that alcohol is injurious to the body is no deterrent; he is more interested in his social acceptance than in his longevity."

To educate is not enough. We must curb the sale of alcoholic beverages. Less alcohol will mean less alcoholism; and no alcohol, no alcoholism. This must be the burden of every conscientious citizen.

Alcoholism is a sin. The Bible says, "Nor thieves, nor covetous, nor drunkards, . . . shall inherit the kingdom of God." We ourselves may not be guilty of alcoholism. But, as Christian people, we are our brother's keeper.

Our first job, therefore, is to turn off the faucet. Then we can mop up the floor successfully.



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## Christ and the Sabbath

(Continued from page 9)

pray that they would not be forced to desecrate the Sabbath by having to flee from the city on that holy day.

Furthermore, if Jesus had in any way belittled the Sabbath or had indicated that it was to be disregarded in the future, His disciples would have known of this and would have acted accordingly. But we are told that after Christ had been taken down from the cross, and laid in the sepulcher, those who stood by Him until the last returned to their places of abode "and rested the Sabbath day according to the commandment." Luke 23:53-56.

This commandment was none other than the fourth, which designates the seventh day as the holy Sabbath of the Lord. There is no Biblical record that states that the disciples and Christ's followers in apostolic times ever observed any other day.

If we would follow Christ in all His ways, we must remember His Sabbath day to keep it holy. If you are not doing so now, dear reader, will you not seek by Christ's power to bring your life into conformity with His will in this regard? A wonderful blessing awaits you if you do this.

## Power to Choose

(Continued from page 7)

Since we have this power, it is God's wish that we use it aright. But He will not force us to use it aright. Our decisions in matters of right and wrong are

to be made solely by our own volition. We, and we alone, are responsible.

While God will not force us to make right decisions, even though eternal life or eternal death are at stake, He can and does point out the result of our decisions, and pleads with us to choose aright. But the decision is ours. We decide which road we will take.

The Bible is full of earnest appeals to men to choose right. Let us note but a few: "Choose you this day whom ye will serve." Joshua 24:15. "This is the way, walk ye in it." Isaiah 30:21. "Seek ye first the kingdom of God." Matthew 6:33. "Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.

We can choose to heed these warnings and invitations, or we can choose to go our own way. Our happiness here and our eternal destiny will depend on our decisions.

WHAT a tremendous expression of God's insight into, His familiarity with, and the universality of His knowledge of, every throb and fluctuation of the wickedness of the human soul! It is anatomized, dissected, laid open, and God looks upon it, and He sees the whole of it perfectly. And it is in view of this knowledge of God of the intensity and the interiority of our moral unworth and sinfulness that we have this exhortation: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—Beecher.



# Jimmy Is All Boy



STANLEY HALL

*but . . . . .*

playing with matches is dangerous. In fact, mother had warned him not to handle them.

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# Why You Need the Bible

by HARVEY HANSEN

**Y**OU need the Bible—

For *Joy*: "These things," said Jesus, "have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15:11. The Bible records Jesus' words.

For *Peace of Mind*: The Bible is the great doubt dissolver. By it you are enabled to trust and stay the mind on Him who gives the peace "which passeth all understanding." Philippians 4:7.

For *Faith*: The Bible is the foundation of faith. "Faith cometh by hearing, and hearing by the word of God." Romans 10:17.

For *Hope*: The Bible gives abundant reason for hope. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4.

For *Charity, or Love*: This greatest of all abiding qualities, without which you are nothing (1 Corinthians 13), also comes by the word of God. Jesus said, "If ye keep My commandments, ye shall abide in My love." John 15:10.

For *Comfort*: The Author says, "Let not your heart be troubled." "Come unto Me. . . . Learn of Me; . . . and ye shall find rest unto your souls." John 14:1; Matthew 11:28, 29.

For *Health*: God's words, which we find in the Bible, "are life unto those that find them, and health to all their flesh." Proverbs 4:22. Therein is the "saving health among all nations." Psalm 67:2. If His word abides in you, and you in Him, you may even pray the prayer of faith that shall save the sick. John 15:7; James 5:15.

For *Satisfaction and Security*: The Bible imparts to us the wisdom, the good understanding, that constitute the fear of the Lord. "And he that hath it shall abide satisfied; he shall not be visited with evil." Proverbs 19:23.

For *Gain*: The Bible tells of the true riches. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matthew 16:26. It also tells us how to lay up treasure in heaven. Luke 18:22.

For *Wisdom*: "Whence then cometh wisdom? and where is the place of understanding?" Job 28:20. The psalmist shows that the way and the place thereof are God's commandments, His testimonies, and His precepts. Psalm 119:98-100.

There is another kind of wisdom that comes from the Bible, too. In it God shows what the former things be, and declares things to come, and the things which shall be hereafter. Isaiah 41:22; 42:9. In His word is the "more sure word

## NOTICE

In harmony with our policy of printing four issues a month, no paper will be published on June 29. Our next issue will be dated July 6.

of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

"Things not seen" are not perceived by the senses or by the instruments of science. As Paul says, "But the natural man receiveth not the things of the Spirit of God: . . . because they are spiritually discerned." 1 Corinthians 2:14. Nor do you learn spiritual things from the wisdom of the world, not even moral philosophies.

For *Protection Against Deception*: There are false christs, false apostles, false prophets, false witnesses, false teach-

ers, and false brethren. The Bible shows us how to avoid strange doctrines, and commandments and traditions of men; feigned words, fair speeches, and cunningly devised fables; heresies, lies in hypocrisy, and perverse things. Matthew 24:24; 2 Corinthians 11:13; 1 John 4:1; Psalm 27:12; 2 Peter 2:1, 3; Galatians 2:4.

For *Protection From Sin*: "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11. By this means you can find "a way to escape" from temptation. 1 Corinthians 10:13. If you keep His word, you have His promise, "I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Revelation 3:10.

For *Spiritual Rebirth*: "Except a man be born again, he cannot see the kingdom of God." John 3:3. In obeying the truth as revealed in God's word, your soul is purified. 1 Peter 1:22. God will answer your prayer, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

For *Spiritual Growth*: It is the milk, the bread, the water, the meat, and the drink indeed, by which only you can grow "unto the measure of the stature of the fullness of Christ." 1 Peter 2:2; Hebrews 5:12-14; Ephesians 4:13.

For *Fruit Bearing*: "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Colossians 1:5, 6.

For *Salvation*: Through faith the Holy Scriptures "are able to make thee wise unto salvation." 2 Timothy 3:15. "Christ . . . hath brought life and immortality to light through the gospel." 2 Timothy 1:10. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

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# "ALL THESE THINGS"

**S**EEK ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33.

This promise, so beautiful and precious, ranks high among the misunderstood and misapplied texts of the Bible. It is so sweeping and all inclusive in its scope. It is so obviously present and mundane in its application. It does, in all truth, seem to be just what many regard it to be—an open door to fame and power, a blank check on the material treasures of earth, a lifelong endorsement of leisure and pleasure.

With a single leap our thoughts go back over the centuries to such men as Abraham, Joseph, Daniel, and Job. We know these were men of sublime faithfulness. We know also that God entrusted them with great fame, power, and material treasure. From these two facts we draw the hasty conclusion that similar faithfulness today must inevitably lead to similar greatness.

Was this Christ's meaning when He uttered these words? If not, what did He mean?

A partial answer is found in the thirty-first verse. Here "all these things" is revealed to be food, drink, clothing—in a sense of personal, individual requirement. In other words, the necessary things of life; the things we must have to keep on living.

Significantly, the Master leaves these terms without qualification. He mentions food, but He does not say how much food or what kind of food. He mentions drink, but He does not say how much drink or what kind of drink. He mentions clothing, but He does not say how much clothing or what kind of clothing. It is on these two points—kind and quantity—that so many go astray.

If these words do not mean riches, fame, power, leisure, pleasure, what do they mean? The apostle Paul gives the full answer. "But my God shall supply all your *need* accord-

ing to His riches in glory by Christ Jesus." Philippians 4:19.

It is *need*, and not *want* or *desire* that determines the promise. All the food we *need*, not all we *want*. All the drink we *need*, not all we *want*. All the clothes we *need*, not all we *want*.

The apostle goes even farther in establishing this point. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Corinthians 9:8.

What does sufficiency mean? *Enough!* That is all. No more. Only that. Sufficient food to nourish life. Sufficient drink to sustain life. Sufficient clothing for our physical requirements. That is what is promised. That is all that is promised, though much more is often given. Furthermore, even this promise of sufficiency is conditional—that we may *abound unto every good work*.

Actually, this human and quite understandable willingness to read expensive automobiles, high-salaried and influential jobs, eight-figure bank accounts, mansions on the hill, and idyllic meanderings in far away lands into this text, is but a refined and deadly form of selfishness. It puts a cost tag on godliness—assumes that if we are willing to pay the price we may properly demand the reward. Somehow it smacks of a sordid and grudging condescension to shoulder the cross and bend the knee for the sake of the reward.

All this, of course, is entirely beside the point. It is both inconsistent and illogical that God should concern Himself first of all with the material abundance of His children. His kingdom now, as in the days of His earthly ministry, is not of this world. It is first of all spiritual, then glorious. Obviously and of necessity God is and should be more concerned with our moral regeneration than with our material enrichment. It is vastly more important that we become saints than that we become millionaires. Our discernment of sin, our attitude toward sin, our victory over sin—these things far outrank the figures in our bank books, the appointments of our homes, our standing in the community. Indeed, experience has demonstrated that such things are often fatal to spiritual development.

To be saved ourselves and to save others—to come to the light ourselves and then to take the light of the gospel wherever there is a land, a home, a heart that is held by the powers of darkness—are the basic needs and objectives of life. When such activity becomes the sole channel of our energies, every resource of heaven will be poured out for our use.



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