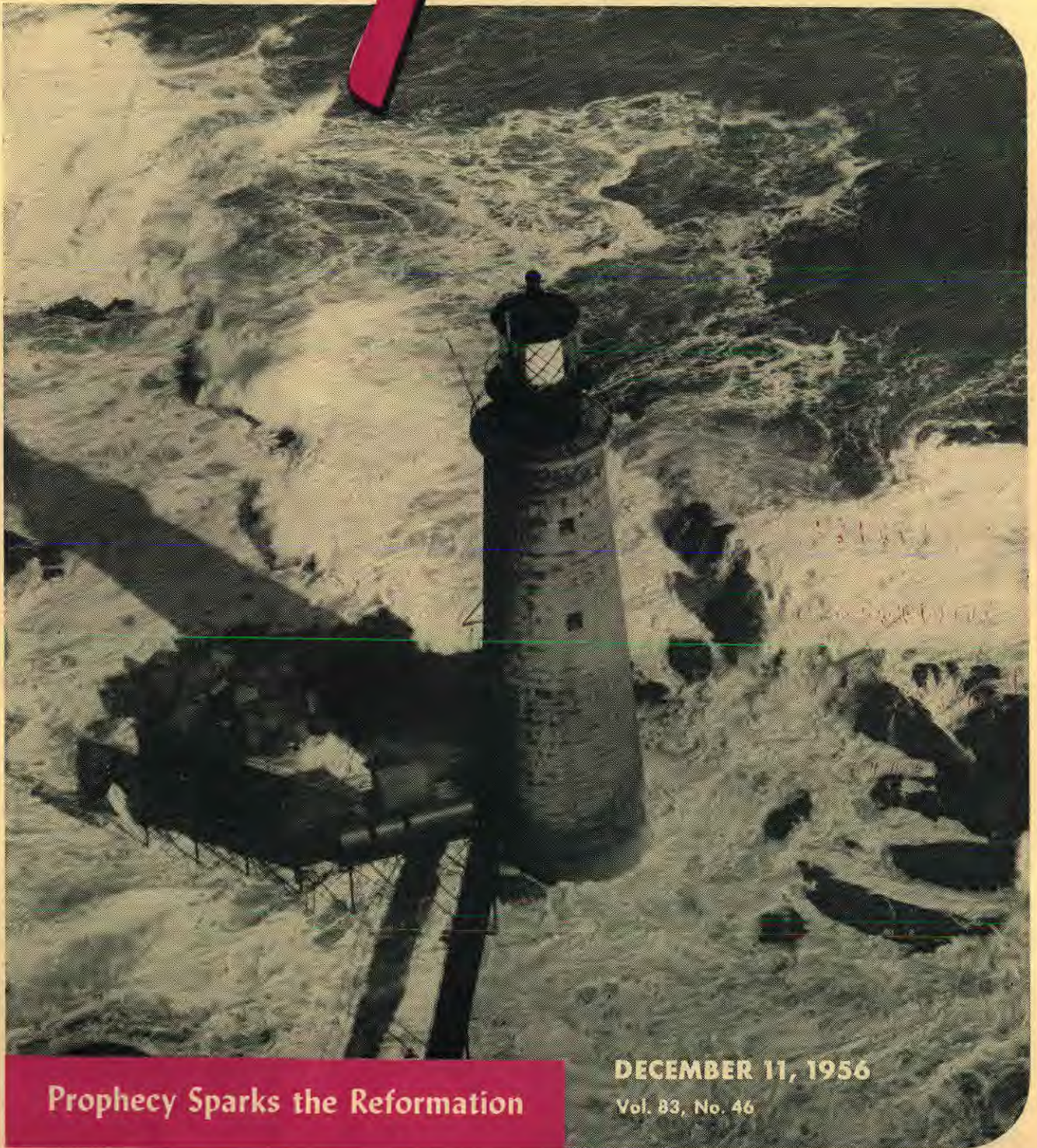


# *Signs* OF THE TIMES



Prophecy Sparks the Reformation

DECEMBER 11, 1956

Vol. 83, No. 46

DEVANEY



# Signs

of the TIMES

Dec. 11,  
1956

The World's Prophetic Weekly

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## Letters to the Editor

### Appreciation

DEAR SIR:

I find the articles by Leonard C. Lee very thought-arousing. They radiate human understanding that grips. The short articles on the back cover contain thoughts to clip for reference, too.

Berkeley, California.

B. R.

### If But One Choice

DEAR SIR:

I think that the *Signs of the Times* is far superior spiritually to any of the many religious magazines which come into our home each month. If I could have but one choice, it would be the *Signs*.

Madison, Wisconsin.

R. T. S.

### Every Issue Valued

DEAR SIR:

I do not know who subscribed for the *Signs of the Times* to be sent to me the past year, but I am very grateful and wish to express my sincere appreciation. I have read each issue with deep concern and have found every article very uplifting. I am enclosing a check to renew the subscription, and hope not to miss an issue.

Oroville, California.

Mrs. C. B.

### Spirit of Tolerance

DEAR SIR:

For many years an old schoolmate has sent me your publication. I am impressed with the deepening spiritual tone in all I read, with the spirit of tolerance in Religion in Action, in your editorials, and in fact, in all the paper.

I especially valued your contributions and reports from the Evanston World Conference. Where you differed, your truly Christlike spirit was a great blessing to many with whom I shared these issues.

Yours in a coming, triumphant Christ,

J. N. McC.

### A Preacher's Impression

DEAR SIR:

I am writing to tell you that I have not seen another religious periodical of the caliber of your publication. It is truly a great work, free from dogmatism and bigotry, an honor and credit to the Lord Jesus.

I have been particularly impressed with the weekly message on the last page of the paper. May I presume to suggest that you consider publishing these articles in book form.

Thank you for an inspirational, informative, and truly religious paper. I am not an Adventist, but have the utmost respect for them. Would that all Christians were as ardent!

Damascus, Maryland.

Rev. —.

### OUR COVER

The rays which shine from this lighthouse on the rocky Massachusetts coast have prevented many a ship from going aground on a dark night. Likewise the light which shines from Bible prophecy has brought hope and courage to millions amidst spiritual darkness. See, "Prophecy Sparks the Reformation," by C. Mervyn Maxwell, on page 10 of this issue.

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With its three legs half submerged, the wing boat developed by a German engineer races along the Elbe River at thirty miles per hour. The boat is driven by propellers on the front legs.



In the Peiping Machine Building School, which was established by the communist Chinese government to train skilled personnel for expanding industry, 1,887 men and 428 women study and work.



PHOTOS: UNITED PRESS

Reporters in New York talked over a direct wire to London September 25. The \$42,000,000 system, which joins the United States and Canada with Great Britain, took two years to complete.

## the flight of **TIME**



### Edge of the Abyss

ON NOVEMBER 5, 1956, mankind stood at the edge of the abyss, glanced over, and drew back in terror. I was walking down Broadway, New York, that evening, and suddenly caught sight of the screaming headline, "Russian Ultimatum."

"This is it," I thought. Then, looking up at the great skyscrapers all about me, I wondered how long they would be there.

Everybody seemed to have the same dire forebodings, from bellboys to taxi drivers and policemen.

Next day a New York *Times* correspondent wrote, "It would be difficult to exaggerate the extreme tension that gripped the United States Government between about six o'clock last night and one o'clock this afternoon."

According to this reporter, "the tension was caused by the Soviet notes, which said Moscow was prepared to use force to 'crush the aggressors and restore peace' to the Middle East. The United States Government took the threat with deadly seriousness. While some officials, working through the night, were trying to estimate the chances of an early Soviet military move to back up the threat to intervene, others were evaluating how and where the Soviet forces would strike. . . . It goes without saying that the thought of nuclear war was urgently in many minds."

Rumors sped across the country that the Air Defense Command had been alerted, Naval exercises interrupted, and military leaves canceled.

"The air of tension took strange forms. At least one official was called out of bed at 4:00 a.m. and rushed to his office with a coat and trousers over his pajamas. Many officials never went to bed at all. Intelligence agencies were making desperate efforts to evaluate countless rumors of Soviet military movements."

So near did we all get to the edge of the abyss that night! That we were not swept over into the fearful inferno of nuclear war should be cause for deep thankfulness to God. And we would all do well to pray that His restraining hand may continue to grip the nations, for the edge is still not far away.

The events of early November should be a lesson to us all not to be deceived by outward appearances of peace. Until major trouble arose over the Suez Canal, millions had become convinced that all danger of a third world war was past. Newspapers and magazines were commenting glibly about the happy prospect of greatly improved relationships between the nations and the approach of universal brotherhood. By curious coincidence the November *Reader's Digest* carried an article entitled, "Why There Can't Be Another War."

Suddenly, while everybody was talking peace, the bottom dropped away from under this man-made New Jerusalem, leaving us all gazing into the abyss of World War III.





A replica of the seventeenth-century Pilgrim ship, the "Mayflower," was launched in September in England. The new ship will be exactly like its original, with the addition of a radio transmitter.



Airmen of the new West German Air Force unveiled the traditional Iron Cross on the fuselage of a German jet in September. The cross will mark all planes of the West German Air Force.

## Mixed Marriages

IN AN article entitled "How Successful Are Interfaith Marriages?" by Norman M. Lobsenz in the October *Redbook* there is food for thought for young people, their parents, and religious leaders.

The number of mixed marriages will probably surprise a great many people, but according to the author, "one out of every five marriages in the United States is made between persons of different faiths." This "means there are more than 300,000 interfaith marriages each year," and that "millions of children are growing up with a dual religious heritage."

Mr. Lobsenz adds that "these figures do not even include marriages between persons of different Protestant denominations," and he points out that such marriages may present almost as great a problem of adjustment as marriage between a Protestant and a Catholic or between a Christian and a Jew.

The reasons for the increasing number of mixed marriages are thus given by Mr. Lobsenz: "There is no mystery as to why interfaith marriage is a phenomenon of our times. Every development of recent years gives it impetus—the breakup of religious 'ghettos' where young people met only others of their own faith; wider social contacts, especially for women; the weakening of parental control over social life. Even the country's economic well-being seems to be a factor, for religious intermarriage occurs most often in middle- and upper-income families."

It is evident from a study of the article that interfaith marriages present some complex problems that a young couple in love could hardly be expected to anticipate. "The romantic haze" before becomes "the smog of confusion" after marriage.

Mr. Lobsenz's survey reveals that there are four basic patterns in homes founded on an interfaith marriage: husband and wife have their independent religious life; one joins the other's church, willingly or reluctantly; one or both of the marriage partners gradually give up all religious experience; or they compromise, each accepting part of the religion of the other. Certainly none of these conditions is ideal.

Because religion lies so close to the emotional as well as to the intellectual life, a common faith is a strong bond of union between husband and wife, and it can greatly increase the possibility of a happy marriage; or differing religious backgrounds can and often do create discord and tension and contribute to unhappiness. Surveys show that "the chances for success in marriage were eleven times greater if husband and wife agreed on religious matters;" and, on the other hand, "an interfaith marriage is two or three times as likely to end in divorce or separation as marriage between people of the same faith."

Some who enter into a mixed marriage thinking that their religious life can be easily reshaped find their dormant convictions stronger than they realized. This frequently occurs when the time comes to decide whether children are to be reared in the religion of the father or of the mother. Two courses lie before the parents: one will surrender his beliefs for the sake of preserving the marriage, or both will maintain their beliefs and risk a breakup of the marriage. The result in the lives of both parents and children is unfortunate, whichever course is followed.

The inspired instruction of the apostle Paul, "Be ye not unequally yoked together with unbelievers" (2 Corinthians 6:14), is also applicable to being yoked with a person of another religious faith. In marriage every obstacle to unity should be avoided, and there is no greater obstacle than disagreement in religious beliefs.

C. D. U.

Whether or not the present differences between the Great Powers will be temporarily patched up we cannot say. It is possible that the United Nations—or fear of atomic disaster—may hold the more headstrong leaders in check for a little while. But of one thing we can be sure: There will be no real, lasting peace on earth till Heaven intervenes in the affairs of men as predicted by the prophets of old.

Christ alone has the secret of enduring peace. Not until His return in glory will it come to our troubled world. This is why all lovers of peace should be praying with renewed fervency today, "Even so, come, Lord Jesus."

In these anxious days we may comfort our hearts with the promise that when men stand upon the edge of the abyss, when their hearts are filled with fear "for looking after those things which are coming on the earth," deliverance will come. For it will be then that they will "see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.

After that, as the prophet Isaiah foretold, "the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, . . . The Prince of Peace. Of the increase of His government and peace there shall be no end, . . . henceforth even forever." Isaiah 9:6, 7. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Revelation 21:4.

Come, happy day!

A. S. M.



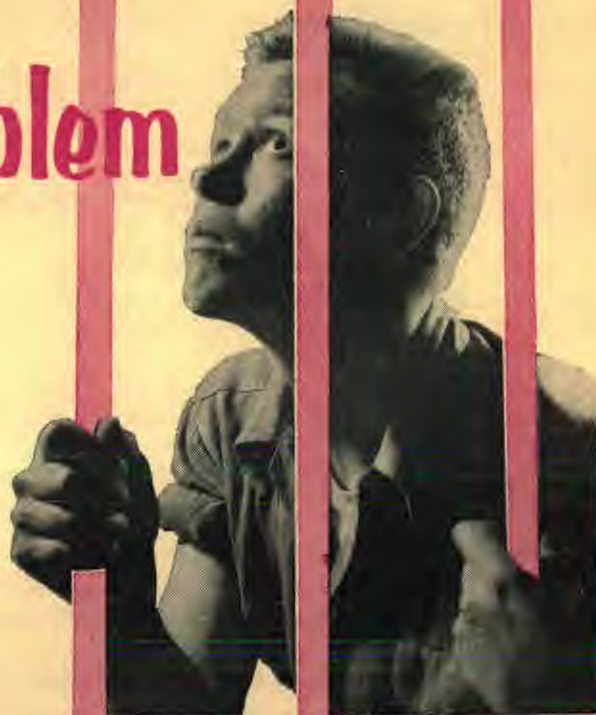
# God's Biggest Problem

## WHAT TO DO WITH INCORRIGIBLE SINNERS?

by ROY F. COTTRELL

**T**HE compassionate Christ came into the world to save "whosoever" would believe on Him. He testified, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Yet some will not be drawn to Him, and this presents a serious problem. How can a God of love deal with incorrigible sinners? Will He torture them eternally, as some assert, or by some means eliminate them from His universe?

The horror chambers of the nazis during World War II are unsparingly and universally denounced as brutal and barbarous. Yet some clergymen still persist in depicting the fearful sufferings of the lost in an eternally burning hell. This doctrine of everlasting punishment is still to be found in



DEVANEY

nearly all church creeds, though nowadays the subject is quite generally avoided.

Sensing the confusion which exists, a synod of bishops in a large denomination recently gave lengthy consideration to this thorny question, hoping to find a solution. But after much study the problem remained unsolved. "We are up against something which we cannot master with our wisdom," they finally confessed.

This gruesome teaching of an ever-burning hell is not only contrary to the teachings of Scripture; it is a libel upon the character of God. It is inconceivable that He who gave His Son to die for man would ever consign any of His children, however sinful, to such endless misery.

Whence, then, came this monstrous belief? In the early centuries of the Christian Era, when the church compromised with heathenism, borrowed its temples, shrines, and ceremonies, it also adopted the pagan concept of Hades. To employ the words of William E. Gladstone, this false belief "crept into the church by the back door."

To discover the truth, we turn to the Book of God, where many of the mysteries of life and death are revealed. There appears the definite statement, "The soul that sinneth, it shall die"—*not live in eternal torment*. By nature, man does not possess immortality. Only to those who obtain victory through Christ is the promise made, "I give unto them eternal life; and they shall never perish." Again, "The gift of God is eternal life," which gift will be conferred upon the righteous at the resurrection of the just. Accordingly, there will never be any immortal sinners.

The Bible also reveals that the wicked are not now being punished. The apostle Paul taught his hearers of a "judgment to come." Peter presented the same truth, saying, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

## A TIME FOR PRAYER

by HELEN ROGERS SMITH

Spontaneous, sudden prayers inspire and cheer,  
Bring transient strength, and courage briefly feed;  
But earnest daily prayer, planned, purposeful,  
Alone can satisfy the soul's deep need.

So keep a time for prayer within your day—  
A set and sacred time for God alone;  
A place of secret meeting, sweet and still,  
Where you can make your wants and weakness known.

There without fear the burdened heart is eased,  
There the long-hidden sin lies unconcealed;  
There without shame each failure is laid bare,  
Without dismay the cherished dream revealed.

Then, in that hallowed "time for prayer," reserve  
A listening time and let God speak to you.  
Clouds will recede, horizons brighter grow,  
And life reflect a radiance rich and new.



"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 2:9; 3:7.

The Scriptures define the nature of that punishment; and, contrary to popular theology, they inform us that the wicked are to receive their punishment upon this planet. Said Solomon, "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Proverbs 11:31. In love and mercy our heavenly Father warns that sin cannot go unpunished: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and . . . it shall leave them neither root nor branch." Malachi 4:1.

The unrepentant are not to be arbitrarily destroyed. God loves them and holds out before them every opportunity and inducement that divine grace and wisdom can provide. But when they fail to improve their God-given talents, refuse to respect the divine precepts, and demonstrate by their conduct here that heaven would not be a desirable place for them to live, God brings their sordid existence to an end.

But this punishment is not eternal life in misery, for we read: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." "The wages of sin is death." Revelation 21:8; Romans 6:23.

In numerous places the Bible compares the wicked to the most combustible substances and declares that they will be utterly consumed, reduced to smoke and ashes, and "be as though they had not been." Psalm 37:20; Malachi 4:3; Obadiah 16. John the Baptist, in his announcement regarding Christ, said, "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matthew 3:12.

Does "unquenchable fire" burn forever? At times a city fire department struggles vainly to control a fire. For a time it may be "unquenchable" but at last it burns itself out. In like manner, the Bible states that the ancient cities of Sodom and Gomorrah suffered "the vengeance of eternal fire;" and that God made them "an ensample unto those that after should live ungodly." But the "eternal fire" that consumed

these cities did not continue to burn on and on for ages. They were annihilated, blotted out of existence, and the waters of the Dead Sea are said to cover the place where they once stood. Such is the "everlasting destruction" which the Bible affirms will be the fate of the lost. Jude 7; 2 Peter 2:6; Lamentations 4:6; 2 Thessalonians 1:9.

The word "hell" in the Old Testament is from the Hebrew word Sheol. It is translated "hell" thirty-one times, and "grave" thirty-one times. Sheol is the exact synonym for the Greek Hades of the New Testament, which is translated ten times as "hell" and once as "grave." Neither of these terms signifies a place of punishment, but simply "the grave," or "the place of the dead."

The word Gehenna occurs twelve times in the original text, is each time translated "hell," and is but the Greek equivalent of the Hebrew Valley of Hinnom. This spot, outside the south wall of Jerusalem, was used as the public dumping grounds, or city incinerator. There, says the lexicographer Greenfield, "fires were kept burning" to destroy the city refuse; and the Saviour employed this as a parable, or object lesson, to illustrate the utter destruction of the wicked. See Mark 9:43-48.

Another word translated "hell" is Tartarus, meaning darkness. It occurs but once, the text referring to the time when

Satan and his angels revolted in heaven and God "cast them down to hell," literally to *darkness*. 2 Peter 2:4.

Thus a careful study of all the Bible references in which these terms are found gives no suggestion of a place of torment, or purgatory, or an eternally burning inferno for sinners.

But what of the phrase, "tormented with fire and brimstone?" In ancient times, trials were frequently conducted by subjecting the accused to torture, so that the word "torment" came also to denote "test," or "trial." The original meaning is, "tested with fire and brimstone." Says the word, "The fire shall try [test] every man's work of what sort it is." 1 Corinthians 3:13. The three Hebrews of old were tested in the fiery furnace and came forth unhurt, while the men who cast them into the flames were themselves consumed. Even so, the "everlasting burnings" of the judgment day destroy the wicked, who are but as chaff, but leave unharmed the men and women whose characters are as gold.

The expression concerning smoke that "ascendeth up for ever and ever" is sometimes misunderstood. We observe, however, that it is the physical nature of smoke to ascend. The smoke that issues from a million chimneys today does not return, but is apparently gone forever. God employs this forceful language to warn men against the inevitable consequences of disobedience. None of the wicked will be granted a second probation, but will be punished with everlasting destruction and so cease to exist.

The true Christian hope does not include a pagan Hades. No such foul blot will remain to mar the restored paradise of God. Our heavenly Father will do the only thing that a compassionate, all-wise, righteous Judge can do—He will permit the wicked to "be as though they had not been."

Christ died to rescue men from such a tragedy. He still ministers in the heavenly temple as our faithful High Priest, appealing to us in these words of loving invitation: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "Be thou faithful unto death, and I will give thee a crown of life. . . . He that overcometh shall not be hurt of the second death." Isaiah 1:18; 45:22; Revelation 2:10, 11.

## IN THE NEWS

by DONALD W. McKAY

### Juvenile Crimes in New York City

Juvenile delinquency, according to Police Commissioner Stephen P. Kennedy, in New York City rose at the "alarming" rate of 41.3 per cent in the first six months of this year, compared with the same period last year. In addition, 41.2 per cent of arrests for serious crimes involved persons less than twenty-one years old.

### Combat Helmet

The Army now has made it possible for GI's to talk to each other through their hats, says the New York Times. What they have is a combat helmet developed by the Signal Corps Engineering Laboratories at Fort Monmouth, New Jersey, to permit walkie-talkie communications. The helmet contains a two-way military radio that weighs only a pound. The set was made smaller than two packs of cigarettes by the use of transistors instead of bulky vacuum tubes.



**A**MONG my happiest and most sacred memories are the Sabbath days of my childhood in New England. Friday in our home was preparation day, when shoes were shined, baths taken, groceries bought, the house was cleaned, and all was made ready so that we could rest "the Sabbath day according to the commandment."

As the hallowed hours of God's rest day drew near, we would gather in the living room for family worship. With mother at the piano, we would sing. Often the hymn would be, "O Day of Rest and Gladness." Another favorite was "Memories of Galilee." Then we would listen as father read a psalm or other selection from the Book. Our memory verse was reviewed, and once each three months we would recite in order the twelve verses for the preceding weeks. We three older boys would earn a quarter for our special quarterly

by RICHARD H. UTT

# the Sabbath **NO BURDEN TO ME**

mission offering by memorizing these verses. Then we would pray, each in his turn.

Sabbath morning, dressed in our best black satin short pants, our Dutch-cut hair looking a little less wind-blown than usual, we walked five blocks to a big, old-fashioned white church, where Sabbath school started at 9:30. Our kindergarten was held in a basement room. We sang children's songs like "The Boat on Galilee," "I Will Early Seek the Saviour," and the perennial "Jesus Loves Me." The ladies in charge would teach our Bible lesson with the aid of sand tables, with colored matchsticks representing the twelve apostles, Lazarus, Nicodemus, Ruth, Esther, Abraham, Gideon, and the many other heroes of Bible times. Our teachers gave us colored pictures on which to paste a sticker each week. Once we added stickers of the animals forming the parade into Noah's ark. Another time it was a picture of the Garden of Eden, Daniel in the lions' den, Baby Jesus in the manger, or Jesus blessing the children.

## Lonely Heart

by DELLA ADAMS  
LEITNER

Take your lonely heart to God;  
Know that He is near  
As companion, friend, and guide;  
Grief will disappear.

In the warmth and inner glow  
When you take His hand,  
Comes a comforting; you feel  
He will understand.

From all hurt, all loss, all pain,  
Love will give release.  
Take your lonely heart to God,  
Find your longed-for peace.

*The Day  
of the  
Lord Can  
Be a Day  
of Delight*



ROBERTS

After Sabbath school came the church service at eleven. We always stayed for this. We had been taught to sit still and quiet in church, and we did just that, most of the time, anyway. After the organ prelude four or more ministers and elders would enter, kneel for a moment, say "Amen," and rise to their feet. Then the congregation sang:

With reverence let the saints appear,  
And bow before the Lord;  
His high commands with reverence hear,  
And tremble at His word.

The sermon, of course, was the central part of the worship hour. At times we small fry would understand but little of what was said, but at other times we drank in every word, especially if some missionary spoke of his experiences in some far corner of the earth. Who can tell how much those sermons had to do with the fact that one of those pint-sized listeners, he who now writes these words, has been a foreign missionary for several years?

Sabbath dinner was a little more special than the dinners of the other six days, with blueberry dumplings or some other dessert. In the afternoon we would go for walks to George Hill, or along meandering Nashua River, with its banks lined with tall cattails, or by the back road to Clinton, where a little stream ran under the road. Sometimes we would take our dinner out into a meadow or among the pine-needle carpets of the woods. On these Sabbath afternoons we learned to know the delicate pink lady's slipper, the black-eyed Susan, the Indian pipe, the pussy willow, the jack-in-the-pulpit, and the wild violet. Often we would spot a Baltimore oriole, a scarlet tanager, or an owl. Along the creek we found turtles, grass snakes, and water skippers.

If it rained or snowed

(Continued on page 15)





YOUR RADIO DOCTOR TELLS YOU

# How to Stop Smoking

by CLIFFORD R. ANDERSON, M.D.

You Can Break the Habit  
if You Want To

SO YOUR doctor has advised you to give up smoking. That's fine! Why not begin right away? Once you have made up your mind, it's a good thing to get started. And don't stop until your problem is solved.

First it might be well to consider why you are now using tobacco. Smoking does not come naturally to human beings. It's not a normal function of the body. People have to *learn* to smoke.

Let's face the facts honestly. Smoking is a foolish habit. It is expensive in terms of money and sometimes in life itself. There is no question that thousands are dying every year because of this strange habit that has been foisted on the human race. Most of these people never really wanted to smoke in the first place. They merely have been conforming to the customs of society. Many of them have honestly tried to quit, but in most cases they have lacked the power to do so.

Perhaps you belong to that large group who smoke merely as a pastime. You are lucky if this is true, for in your case there may be little or no struggle ahead. Once you realize that you have been following a foolish practice that does not really appeal to you in the first place you are well on the way to solving your problem.

But, then, maybe you are one of those smokers to whom the prospect of giving up the "weed" presents a major crisis. Without fully realizing it before, you now know that you must make an important decision. You have become addicted to a drug called "nicotine." You have come to depend upon it to pep up your tired nerves. Maybe you never knew it before, but every cigarette you smoked left you a little weaker and less able to carry on. Of course it gave you a temporary lift. But there always followed a letdown, and this naturally called for another smoke.

## Tobacco Is a Killer

Doesn't it seem odd that a few tobacco leaves rolled up in a small paper tube, or packed down into the bowl of a pipe, could have such a profound effect on your life? Yet this is true. Not in your case alone, but also in millions of others.

Many smokers are neurotics, and for them tobacco provides a way of escape. They crave it not for the social habit alone, but also for the effect which nicotine and other powerful drugs have upon their system. Their nerves are tense. Perhaps they have some urgent decision to make. They feel the



need for some drug to give them a momentary lift. The immediate effect is so all-important to them. They must have it now! They would rather not think too much about the long-range effects on the body. That is something they can put off for later consideration, which, unfortunately, rarely comes.

And so they keep on smoking, lighting one cigarette after another. They become more and more dependent upon the weed which is wrecking their health and shortening their life. They started to smoke because of a mistaken idea that smoking is a socially accepted custom. And now they feel that they cannot stop. But they can, if they really want to.

Being a nonsmoker offers many more advantages than does being a smoker. The man who stops smoking does something wonderful for his health. His digestion begins to improve almost immediately. In most cases his blood pressure returns to normal. There is far less danger of his going blind. The condition of his blood vessels improves, and his heart works much more efficiently. He is much less likely to develop ulcers of the stomach, and the likelihood of his developing cancer of the lung is almost nil. All of these advantages add up to a rather imposing score. They certainly make it well worth all the effort needed to conquer the craving for tobacco.

## How to Help Yourself

How can a person stop smoking? No one gets very far by trying to taper off. The only successful way is to *stop!* There are several ways of doing this. First, until you have successfully broken the habit, stay away from smokers as much as possible. Thus you will avoid the temptation. Second, become an ardent campaigner against the use of tobacco in any form. This will strengthen your resolve never to use the stuff again. Such an attitude is most important, especially during the first



few weeks. Some of your friends who smoke may think you are a nuisance, but in the end you may be able to help them, too.

Then, do all you can to eliminate the nicotine that has accumulated in your body. Take one or two hot baths every day, followed by a stimulating cold shower. This will help you physically and will also strengthen your will to succeed. Take deep breathing exercises out in the open air several times each day. You might also try using some mild cathartic, such as milk of magnesia or, if necessary, Epsom salts. The sooner the nicotine is out of your body the better you will feel.

### *Diet Can Help You*

Your diet should include large quantities of fresh fruits. Take plenty of oranges, apples, pears, peaches, and grapes. These fruits are an excellent antidote against the poisons of tobacco. Dried fruits, such as dates, figs, raisins, and prunes should also be used freely. In fact, if you ate nothing but fruits and vegetables for the next few weeks, you probably would solve your problem much more quickly.

Until now you have often depended upon nicotine to raise your blood-sugar level. For this reason it might be well for you to have frequent small meals for the next few weeks. This will enable your body to maintain a normal blood-sugar level. It will also help to calm your nerves. Whatever you do, don't go hungry for long. By keeping your blood sugar high you can strengthen your resolve not to smoke.

Then, because you have been accustomed to having something in your mouth so much of the time, try taking a little hard candy now and then. Don't attempt to lose weight while you are trying to break the tobacco habit. You can lose those extra pounds later. First you must overcome nicotine addiction.

There are other changes in your diet that you should make. Avoid taking any highly seasoned foods or stimulating drinks. They spoil your appetite for normal foods, and blunt your keen sensibilities for the better things that build up the body. It would be well to omit from your diet all such things as pepper, mustard, and other hot condiments. You will be surprised at the wonderful flavors you will begin to discover in the different foods.

Be sure to take plenty of exercise in the open air. Keep your mind occupied with constructive thoughts. Keep your hands busy at some useful occupation.

### *Divine Help*

Get rid of every bit of tobacco you possess, and determine by God's help never to buy any again. Eat sparingly and regularly, choosing a diet that will build up your body and keep your mind clear. Commit yourself to God every day and every hour. Ask especially for divine help when tempted. Never falter for one moment in your determination to master this body- and soul-destroying habit. This is a difficult thing to do, but it is well worth all the effort.

And the reward? No more smoker's throat. No more bronchial cough. No more palpitation of the heart. No more shattered nerves. But rather a quiet, steady pulse, a sweet breath, a relaxed body, and a mind in control of itself.

And what does all this add up to? Simply this. You will enjoy a longer, happier, healthier life, radiant with the realization of moral and intellectual power. No longer a slave, under the blessing of God you are now master of yourself. Truly life holds no more exhilarating satisfaction than this.

## I HAVE A QUESTION, DOCTOR--

### *Your Health Questions Answered*

#### by "YOUR RADIO DOCTOR"

#### ALBUMIN

**Q.** "What is albumin? I have albumin in the urine. Is this serious?"

**A.** Albumin is one of the protein substances that are normally present in the blood. It is something like the white of an egg. When it is present in the urine it often means that some damage has occurred to the kidneys. This might be due to certain infections, or to industrial poisons, or perhaps to other injuries. In a few rare cases it may sometimes occur in people who are otherwise normal. Whether it is serious in your case or not depends on how long this condition has been going on, how much albumin you are losing, and whether your kidneys have been damaged by some serious disease. Your family doctor will know how to advise you on this.

#### HEADACHES

**Q.** "I seem to have a perpetual headache all the time. My head aches most in the upper right-hand side, and also at the base of the skull on the left side. This causes my ears to hurt, and there is constant pressure in them."

**A.** You may have two different kinds of headache. The first one may be a vascular headache, possibly due to some type of nervous strain. The second may be due to a sinus infection, with involvement of the middle ear. You should have a thorough examination by a well-trained ear, nose, and throat specialist. Some of your trouble could be due to an allergy. You should have your eyes checked as well. Try to relax and get plenty of quiet, restful sleep. This is always good therapy for any headache.

#### MOLES

**Q.** "I have had a mole on my arm since I was a baby. Now it is beginning to grow and spread. Could this be dangerous?"

**A.** Yes, it could, especially if you have knocked it or injured it recently. You should see a skin specialist or a good surgeon at once. You may not have anything to worry about. But if the mole is growing rapidly, it might indicate trouble. Most moles are perfectly harmless, even when they seem to be growing larger. But it never pays to take chances. If you are in doubt, see someone who is competent to give you an expert opinion.

#### DIABETES

**Q.** "How can I tell whether I have diabetes? Are there any outward signs that might indicate this?"

**A.** Yes, there are some signs that might be readily visible to an experienced doctor. If you are suffering from excessive thirst and find yourself drinking much more frequently than usual, or if you have a hearty appetite and perhaps losing weight, you might have diabetes. But the simplest test is to have a complete urinalysis. Your doctor may want to test your blood sugar, and perhaps even give you a glucose tolerance test. Such tests are far more accurate than any outward signs. Everyone should have a urine test for diabetes at least once each year. Many people are suffering from mild diabetes right now and don't know it. Some of them are trying all kinds of food fads because they feel tired. A urine test is more accurate, and far less expensive.





# PROPHECY SPARKS THE *Reformation*

by C. MERVYN MAXWELL

**T**HE Protestant Reformation was based on a two-fold discovery: "Christ and His salvation, and antichrist and his damnation." The first was doctrinal, the second, prophetic.

With these two teachings firmly rooted in his heart, Martin Luther had sufficient courage to oppose the supreme earthly authority of his day. He was convinced, as a result of studying the prophecies, that the pope should be opposed as the man of sin, the very antichrist predicted in the Bible.

When Luther nailed his ninety-five theses to the door of the Castle Church in Wittenberg on the evening before All Saints' Day, 1517, he considered himself a loyal Catholic, interested only in cleansing the church of abuses. His burden was to oppose the selling of indulgences. People were attaining a sense of peace with God on a financial basis without genuine sorrow. Luther was persuaded that only God—not the

church—could forgive sins. His hope in publishing his propositions was that churchmen would rediscover Christ and His salvation.

But his attitude was not accepted kindly by the church. The pope was angry. Luther was disappointed and disillusioned. He found it hard to believe that the pope, who claimed to be Christ's vicar, would oppose the teaching of Christ's free salvation.

Seriously perplexed, Luther was driven to a deeper study of the Bible. There, in such prophecies as 2 Thessalonians 2, he rediscovered what the Waldenses, Wycliffe, and others had found; that the church could err, that there was actually predicted a "falling away" from truth, and that ultimately the man of sin, the antichrist, was to appear within the church. A year later one of Luther's friends received from him this earnest request: "Judge whether I am right in my divination when I assert, that that true Antichrist mentioned by St. Paul reigns in the court of Rome."<sup>1</sup>

Luther continued to study. In the spring of 1519 he wrote, "I am sifting the pontifical decretals; . . . to whisper to you the truth, I am not determined whether the Pope be Antichrist himself or only his apostle, so cruelly is Christ (which is the truth) corrupted and crucified by him in his decretals."<sup>2</sup>

By February, 1520, his mind was almost made up: "I am practically cornered, and can hardly doubt any more, that the Pope is really the Antichrist."<sup>3</sup>

Then, by late summer and fall of that same year, his doubts were all gone. In his famous tract, "On the Babylonian Captivity of the Church," citing such prophecies as Daniel 8 and 2 Thessalonians 2, he wrote, "The papacy is in truth nothing else than the kingdom of Babylon and of very Antichrist. For who is the man of sin and the son of perdition, but he who by his teaching and his ordinances increases the sin and perdition of souls in the Church; while he yet sits in the Church as if he were God? All these conditions have now for many ages been fulfilled by the papal tyranny."<sup>4</sup>

It was Luther's conclusions concerning the prophecies, as well as his convictions regarding salvation by grace, which he had in mind when at the Diet of Worms he said, "Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the word of God. I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me. Amen."<sup>5</sup>

Luther's conclusions were based on a wide study of prophecy. On the four beasts of Daniel 7 he took his stand with

## NOTE

This series is based on material contained in the monumental four-volume set, *The Prophetic Faith of Our Fathers*, by LeRoy Edwin Froom. Requiring over twenty years of time, twenty thousand miles of travel, and the willing co-operation of numerous librarians and scholars in Europe and America, this work has evoked the praise of hundreds of leading churchmen and university professors.



the teachers of the early church. "The first kingdom is the Assyrian or Babylonian kingdom," he wrote; "the second, the Medo-Persian; the third, the great kingdom of Alexander and the Greeks; and the fourth, the Roman Empire. In this *the whole world agrees*, and history supports it fully in detail."<sup>6</sup> Then he went on to describe the division of the Roman Empire and the coming kingdom of Christ.

As for the "year-day" principle set forth by the early church and developed later by Joachim and Villanova, he said, "All teachers are in harmony that . . . a week encompasses seven years."<sup>7</sup>

Despite all that Luther said about antichrist, his chief article of faith was the second coming of Christ. "We find in Daniel," he declared, "that all the dreams and visions, how fearful they might be, end always in joy and gladness with the coming of Christ and His kingdom, yea, for that chief article of faith, the coming of Christ, these visions were given, explained, and recorded."<sup>8</sup>

Perhaps one of the most significant facts in this connection is that when Luther was ready to start the translation of the Old Testament, he decided to begin, not with Genesis but with Daniel, the chief Old Testament book of prophecy. He felt it was the most important and wrote, "Therefore we bid that all earnest Christians read the book of Daniel."<sup>9</sup> In these interpretations of prophecy, the *Signs of the Times* stands for the most part beside the mighty Luther.

As might have been expected, the great men who were associated with Luther, and who succeeded him, held views similar to his. We find Melancthon, Amsdorf, Johann Funck, and George Migrinus ardent and thoroughgoing students of prophecy. Heinrich Bullinger of Zurich, a leader in the Swiss branch of the Reformation, was so great an expositor that the archbishop of Canterbury had Bullinger's books translated into English and made them required reading for his ministers.

Bullinger identified antichrist and the little horn as the Roman Catholic Church, "which kingdom has arisen from small beginnings."<sup>10</sup> Regarding the year-day principle, he said that the seventy weeks of Daniel 9 were four hundred and ninety years, beginning with the seventh year of Artaxerxes; and, as for the second coming of Christ, he said, "At the second time he shall come gloriously to judgment . . . in his visible and very human body, to be

seen of all flesh . . . and being attended on by all the angels."<sup>11</sup>

In Scotland John Knox turned a whole nation from superstition and darkness toward God's holy light of truth. In his very first sermon, this founder of the Scottish Presbyterian Church preached on prophecy. A contemporary writer stated, "In the beginning of his Sermon, he shewed the great love of God towards his Church. . . . And made a short discourse of the four Empires, The *Babylonian*, The *Persian*, That of the *Greeks*, And the fourth of the *Romans*." He then proceeded to indict the papacy as the little horn and the harlot of Revelation. "If these and many other [claims], easie to be showne in his own *Cannon-Law*, be not great and blasphemous words, and such as never mortall men spake before," he concluded, "let the world judge."<sup>12</sup>

Thus in no small part it was the understanding of prophecy that gave impetus

and meaning to the Reformation, and brought courage to millions of martyrs who gave their lives for their faith.

<sup>1</sup> "Dr. Martin Luthers Sämmtliche Schriften," edited by Johann Georg Walch, vol. 15, col. 2430; translated in Waddington, "History of the Reformation," vol. 1, p. 201. Cited in LeRoy Edwin Froom, "The Prophetic Faith of Our Fathers," vol. 2, p. 253.

<sup>2</sup> Luther, "Schriften," vol. 21a, col. 156; translated in Waddington, op. cit. Cited in Froom, op. cit., p. 254.

<sup>3</sup> Translated from Luther, "Schriften," vol. 21a, col. 234. Cited in Froom, op. cit., p. 255.

<sup>4</sup> Luther, "First Principles," pp. 196, 197 ("Schriften," vol. 19, cols. 70, 71). Cited in Froom, op. cit., p. 257.

<sup>5</sup> Roland H. Bainton, "Here I Stand, a Life of Martin Luther," page 185. Abingdon-Cokesbury Press, New York and Nashville, 1950.

<sup>6</sup> Translated from Luther, "Schriften," vol. 6, cols. 898-900. Cited in Froom, op. cit., pp. 267, 268. (Italics supplied.)

<sup>7</sup> Ibid., col. 906. Cited in Froom, op. cit., p. 270.

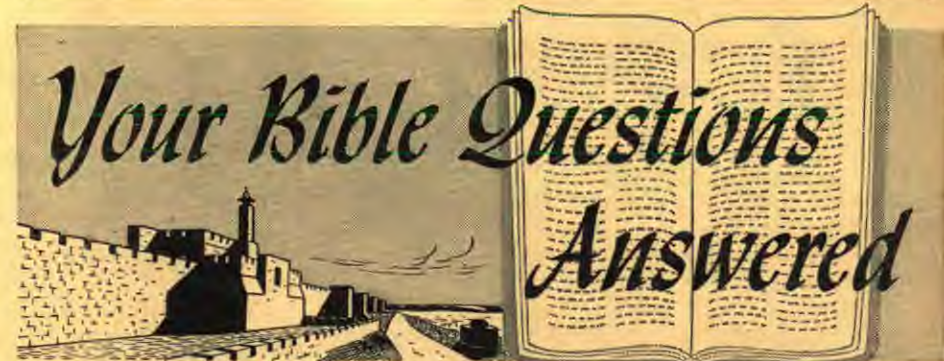
<sup>8</sup> Ibid., cols. 942, 943. Cited in Froom, op. cit., p. 273.

<sup>9</sup> Ibid.

<sup>10</sup> Translated from Bullinger, "Daniel Sapientissimus Dei Prophetas," ch. 7, fol. 78v. Cited in Froom, op. cit., p. 344.

<sup>11</sup> Bullinger, "Decades," decade 1, sermon 8, p. 152. Cited in Froom, loc. cit.

<sup>12</sup> Knox, "The Historie of the Reformation of Religion Within the Realm of Scotland," b. 1, pp. 75-77. Cited in Froom, op. cit., pp. 452, 453.



## GOSPEL PREACHED TO THE DEAD

Please explain 1 Peter 4:6. Does it mean that the dead are in heaven in the Spirit? T. S. T.

The verse reads as follows: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." This scripture does not teach, as some understand it, that dead people heard the gospel preached, but that to some who were dead at the time Peter wrote, the gospel had been preached while they were alive. The gospel was preached to the people who lived before the Flood. 1 Peter 3:19, 20; 2 Peter 2:5. To Abraham. Galatians 3:8. To the Israelites. Hebrews 4:2. As these people had the opportunity to hear the gospel while they were living, so the living now have the opportunity to hear it.

In 1 Peter 4:5 Peter speaks of "Him that is ready to judge the quick [the living] and the dead." "For this cause" in verse 6 continues the thought of verse 5. Peter argues that those who will be living at the judgment will have no advantage over the dead who will be raised. The dead who

heard the gospel preached while they were alive will be judged "according to men in the flesh"—the same way that God will judge those who are alive at Christ's coming. In other words, Christians who have died before Christ's coming will stand before Him in the resurrection and in the judgment on an exact equality with those who are then living.

That Peter is thinking of the judgment is clear from the next verse: "But the end of all things is at hand." Paul also associates the judgment with the second coming of Christ: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the word." 2 Timothy 4:1, 2.

Since the dead will be judged the same as the living and the judgment of both is still future, the dead are not now alive in heaven or anywhere else.

Nothing would be gained by preaching the gospel to dead people. "For the grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth." Isaiah 38:18.

C. D. T.



**J**EREMIAH was the author of the greater portion of the book which bears his name, although the writing was done by his faithful scribe, Baruch, who was doubtless an educated man.

The opening statement declares that Jeremiah was "the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin." This place is near Jerusalem, and according to Joshua 21:18 it was one of the towns given to the priestly descendants of Aaron. Hilkiah was the high priest who discovered "the book of the covenant" in the temple, which was used as the basis of the reformation that followed. See 2 Kings 22 and 23. Jeremiah's position as a priest, and his close relation to the high priest, doubtless account for the respect and protection of the princes who several times saved his life.

# JEREMIAH:

## THE WEeping PROPHEt

Statements in the introduction indicate that Jeremiah was very young when called to the prophetic office, and that he sought to be excused on the ground of his youth. But when his decision was overruled by God, he accepted the assignment and performed his difficult task with commendable courage. He fearlessly delivered the messages of Jehovah to a perverse and stubborn people in the face of ridicule and threatened death.

Five kings occupied the throne of Judah during his ministry: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. All of them were wicked, with the exception of Josiah. To each of them Jeremiah gave messages of warning and reproof.

Jeremiah began his prophetic work in the thirteenth year of Josiah, who ascended the throne of Judah at the early age of eight years, and who "did that which was right in the sight of the Lord." See 2 Kings 23:1-25. Jeremiah continued his mission for more than forty years and lived to see most of his predictions fulfilled. He was the prophet of the decline and fall of the Hebrew na-

tion, and has been called "the evening star of the declining day of prophecy," because, soon after, the prophetic gift was withdrawn until the coming of John the Baptist.

by TAYLOR G. BUNCH

The authorship and canonicity of the book of Jeremiah have been established by the testimony of ancient writers and several quotations in the New Testament. His writings are referred to by Daniel and other Old Testament prophets, by the author of the Maccabees, and by Philo and Josephus, who never questioned that Jeremiah was the author. Jesus and the apostles freely quoted his writings as a part of Scripture.

Josiah came to the throne in a time of great apostasy. "The idolatrous priests" who had been appointed and ordained by the wicked predecessors of Josiah were burning "incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven," even within the sacred precincts of the tem-



THREE LIONS

Jeremiah had the sorrow of seeing Jerusalem destroyed and her people led into captivity.

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ple. Under order of King Josiah the temple was cleansed, the sanctuary service re-established, and the greatest Passover service held since the time of the judges. "Moreover the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord." 2 Kings 23:24.

The reformation, however, was short-lived. Idolatry, suppressed by royal decree rather than genuine repentance, reappeared soon after the death of Josiah. Jehoahaz reigned only three months and was followed by Jehoiakim, in the beginning of whose reign the persecutions of the prophet began. Jeremiah was brought before the authorities by "the priests and the prophets." They urged capital punishment upon the disturber of Israel who had predicted evil on the temple and city of Jerusalem. Intervention of friends reduced the sentence from death to imprisonment.

In the fourth year of Jehoiakim, Jeremiah was divinely commanded to write his predictions in a roll and to read them to the people. Because he was in custody, he sent Baruch to read the message on the occasion of a religious festival. Baruch was summoned to appear before the princes to tell where he had got the book. They urged him to go into hiding while they presented the matter to the king. After reading three or four pages from the scroll, the king cut the roll



"with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed." He then gave orders that Jeremiah and Baruch be apprehended and punished. Again intervention of friends brought deliverance, and in obedience to the command of God the prophet rewrote the words of the destroyed roll and "added besides unto them many like words." It is believed that this enlarged scroll constitutes the book of Jeremiah.

During the short reign of Jehoiachin, Jeremiah continued to give his warnings, though without apparent results. In the last years of Jehoiachin's reign, or early in the reign of Zedekiah, the prophet was cast into prison by Pashur, the "chief governor in the house of the Lord." Later Jeremiah was liberated, only to be confined again. This time he was delivered by Nebuchadnezzar, who ordered his general to rescue and protect the prophet and even to follow his counsel. Jeremiah was given his choice either to accompany the captives to Babylon, where he doubtless would have been shown great honors at the royal court, or to remain with the remnant in Palestine. He chose the latter, with the hope of helping his beloved people, who were now like sheep without a shepherd.

Gedaliah, who was appointed governor of Judea by Nebuchadnezzar, was soon assassinated by the rebellious Jews, and to escape the wrath of the Babylonian monarch they fled into Egypt and carried Jeremiah with them. Because he urged the Jews to submit to the authority of the king of Babylon, and predicted the disastrous results of their revolt, he was further persecuted and, according to tradition, was stoned to death by his own countrymen, whom he loved even unto death.

Jeremiah possessed a sensitive nature, and the calamities soon to be visited upon his beloved city and nation stirred him mightily. He bewailed the doom of his nation with bitter lamentations indicative of great mental anguish. Like Job, he even wished that he had never been born and gladly would have surrendered his prophetic office if the Lord would have relieved him of the responsibility.

He was also deeply spiritual. One writer calls him "the poet of the heart" because of his pathetic appeals to the hearts of the people. Alexander Whyte, in his *Bible Characters*, declared that "Jeremiah was far and away the most spiritually minded of all the prophets,"

and that his is "second only to the Psalms as the most spiritual book of the Old Testament."

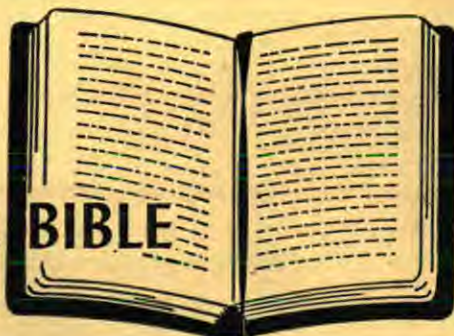
Jeremiah's sympathetic nature made it difficult for him always to be predicting "the sword, the famine, and the pestilence," and the final destruction of the city and temple which he called the "glorious high throne" and "the place of our sanctuary." His eloquent denunciations of the false shepherds of the people are akin to those of Christ against the scribes and Pharisees as recorded in the twenty-third chapter of Matthew. Jeremiah was likewise a type of Christ in his weeping over Jerusalem because her people knew not the time of their visitation. Jesus virtually re-echoed the message of Jeremiah when, through

blinding tears, He cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:37, 38.

Jeremiah is known as "the weeping prophet." "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" and "my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears" are sample expressions of grief that have earned

(Continued on page 15)

## STUDY YOUR BIBLE



BY ROBERT H. PIERSON

BRIEF BIBLE STUDIES FOR BUSY PEOPLE

### 46: God's True Church

#### I. MEMORY GEM

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

#### II. INTRODUCTION

Christ and His true church have always been the object of Satan's wrath. The evil one sought to destroy Christ at His birth and later so persecuted the members of His church that they were forced to live in hiding for centuries. At last, however, the true church emerged to carry on its appointed task of giving Christ's special message to the world in preparation for His second advent.

#### III. BIBLE STUDY

*To what is God's true church compared in Scripture?*

"I have likened the daughter of Zion to a comely and delicate woman." Jeremiah 6:2.

*Who is the head of God's true church?*

"Christ is the head of the church." Ephesians 5:23.

*How does Christ emphasize the need of keeping pure doctrine in His church?*

"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread." "Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees." Matthew 16:6, 7, 12.

*With whom will all the doctrines of God's true church agree?*

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6.

*What two outstanding characteristics will mark the remnant of the true church?*

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

*How many of the Ten Commandments does this include?*



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"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

*What is "the testimony of Jesus"?*

"The testimony of Jesus is the spirit of prophecy." Revelation 19:10.

*What world-wide program will God's people sponsor in the last days?*

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

*What great message will the remnant church proclaim to all the world?*

"And I saw another angel fly 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, saying 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." Revelation 14:6, 7.

*What will this message exhort men and women to do?*

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16.

*In how many churches are honest-hearted Christians found today?*

"Other sheep I have, which are not of this fold." John 10:16.

*What will these persons hear?*

"They shall hear My voice." John 10:16.  
"Everyone that is of the truth heareth My voice." John 18:37.

*What will the Saviour's voice say to them?*

"Come out of her, My people." Revelation 18:4.

*What will result when Jesus comes for His church?*

"There shall be one fold, and one shepherd." John 10:16.

## IV. CONCLUSION

God's true church will acknowledge Christ as its true head. It will be a church with pure doctrine. It will incur the wrath of Satan because it is a commandment-keeping church. Its message will call men and women out from other folds and prepare them for the second advent of Jesus.

## V. PERSONAL APPLICATION

Am I in God's true church? Does the church to which I belong measure up to God's requirements of His true church? Am I willing to follow the True Shepherd?



## Sabbath No Burden

(Continued from page 7)

on Sabbath afternoon, or if someone in the family was sick, we would stay home and listen to stories from *Hurlbut's Story of the Bible*, *Bedtime Stories*, *The Story of Esther*, or *The Story of Joseph*.

Thus the hours of the Sabbath day passed quickly and pleasantly. For us the Sabbath was a "delight, the holy of the Lord, honorable." Isaiah 58:13. Each Sabbath was a day observed in honor of the Creator of all things, and the Re-creator of human lives through the new-birth experience. We learned to know our Saviour better in the morning through the book of Scriptures, and in the afternoon through the book of nature. Really, we never found God at all, for we never lost Him. When the Sabbath rest is observed in a positive, wholesome way, says the prophet, "Then shalt thou delight thyself in the Lord."

As I grew older I learned to my surprise that some people consider Sabbath observance to be a heavy burden, an intolerable yoke, a reversion to the customs of the Pharisees. This can be avoided by making Jesus, not the Pharisees, our example in Sabbathkeeping. Jesus always exalted His Father's commandments, but He never heeded the Pharisees' traditions, and we may do the same. The Sabbath is to be a delight, a special appointment with our Saviour, the Lord of the Sabbath.

Now, a generation later, our children, aged four and six, often ask, "How many days till Sabbath?" Not because they know much about Bible doctrines as such, or because they are trying to be saved by the works of the law, but simply because it is a delight to them, and they hope it will come soon.

Then, too, we keep the Sabbath because, among other reasons, we expect if faithful to continue this happy habit forever. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

With hundreds of thousands of others the world around, we have found the Sabbath to be, not a legalistic requirement, but a delight, a day of special fellowship with heaven. Won't you join us?

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## Jeremiah

(Continued from page 18)

him this title. His retiring and sensitive disposition inclined him to shrink from the task he had been given, yet he was not intimidated by insults, reproaches, persecutions, or threatened martyrdom.


Because of his stand for principle, Jeremiah was a lonely man. In some respects his was the most difficult task ever assigned to a prophet. In his loneliness he cried out, "Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men." Jeremiah 9:2. One is reminded of the prayer of David in his distress, "Oh that I had wings like a dove! for then would I fly away, and be at rest." Psalm 55:6. But Jeremiah did not flee from his thankless task. Gripped by the consciousness of a divine call, he steadfastly pursued his course to the end.

Jeremiah was also a prophet of faith and hope. He looked beyond the

gloomy prospect of the near future to a brighter day. He predicted the coming of the Messiah as "the Branch," the King on David's throne, and "the Lord our Righteousness." His description of the new covenant recorded in chapter 31:31-34, and virtually quoted in Hebrews 8:6-12, is one of the most beautiful portrayals of the gospel in all the Scriptures. The law of God written in the heart and mind alone could save Israel from impending doom. Set forms and legalistic ceremonies could not avert the wrath to come, nor can they save us now from the coming day of wrath and indignation.

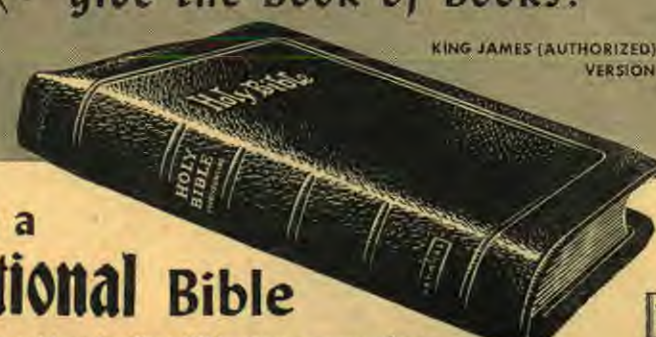
Jeremiah's faith in the ultimate fulfillment of God's eternal purpose for His people, and his confidence in divine leadership, are like rays of light in the darkness. The Messianic hope is the star of promise in all the writings of the Old Testament.

Modern Israel's star of hope is the second advent of our Lord, and that great event "is near, even at the doors."




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"THOU ART: . . . THOU SHALT BE."

**W**HEN Andrew brought Peter to Christ, the Lord looked Peter straight in the eye and, with prophetic vision, said, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone." John 1:42.

We can imagine Peter's startled emotions as he heard this Stranger read, in short, his life. Not only had Christ told him his name and who his father was, but also what he would be. "Thou art: . . . thou shalt be."

The Lord did not have a very promising prospect with whom to work. Peter was a rough, uncouth fisherman. Judged by appearance and temperament, he had a long road to travel. By nature he was fiery, fickle, and faulty. He was always the first to speak—often without too much thought as to what he was saying.

No doubt some who knew Peter with all his weaknesses, when told of what Christ had promised to do for him, shook their heads and said, "Not a chance—we know Peter too well." We can believe this because we have heard people in our day talk like this when some poor, unfortunate, sin-buffed soul has turned to God and, with new hope in his heart and a new vision of life before him, dared to say what, under God, he hoped to be.

But Christ took this hasty, hotheaded fisherman and made him a powerful preacher. He transformed this rash, impetuous disciple into a pillar of His church. He bestowed upon him the gift of prophecy. He gave him the gift of healing. He committed to him the honored privilege, under the inspiration of the Holy Spirit, of writing a portion of the Bible. His weak points became as firm and fine as the texture of granite. All this and more were contained in the promise, "Thou shalt be."

This is a challenging promise. Behind it are all the power and resources of God. It places at man's disposal the help which enables him to be just what God wants him to be. Here is offered grace sufficient to change man's weakest points into towers of strength.

These words spoken to Peter are for all who come to Christ. He takes all just as He finds them. Regardless of how poor and feeble the offering, He immediately begins to transform it into what it shall be. He creates in man a new heart.

God's promise to transform man is contingent on man's consent and co-operation. Just what we shall be, just how high in God's scale we shall climb, depends to a great extent upon ourselves. God's ideal will become a reality only as we consent to let Him have His way in our lives.

It is impossible for you to bridge the chasm between what "thou art" and what "thou shalt be." Only Christ can span this gulf. When Christ comes into a man's life, He supplies the power by which he can be transformed and changed into a new creation.

We must first see ourselves as we are. We must recognize our lost, undone condition and feel our need of divine help. When we see and acknowledge what we are, Christ will begin the process of making us into what we shall be.

The transformation in Peter's life was almost unbelievable. This man, who was so faulty and fickle and as unstable as water, became firm as a rock.

But there should be nothing unbelievable about the change made in Peter's life, for it is exactly what God does for everyone who comes to Him.

He knows what "thou art" and sees what "thou shalt be." Give Him a chance to work out His plans for you.

God's Plans

for You

by M. L. RICE

