

Signs of the Times



True Culture see page 4

THE definiteness of Christ's coming is expressed emphatically in the words of the Lord Himself, when He said, "I will come again."

The Bible deals with facts. Its fundamental truths are clear and definite. They can be understood. The Lord does not want us to be left in a fog or mist regarding this vital truth of the second advent of Christ, neither does He want us to be filled with doubt concerning it. He wants us to see it in the light of His Word. To say that we believe in the coming of the Lord, is good, but not enough. We must not only know what we believe, but give reasons for believing it. What one thinks about the coming of Christ does not in any way change the words, "I will come again." These words are as reliable as the Bible, and as eternal as God.

Often very peculiar reasons are given for rejecting the doctrine of the second advent. Some say, "My parents did not believe in Christ's return, therefore I do not." But this does not alter the words, "I will come again." Others state that the church to which they belong does not teach this doctrine, hence they do not believe in the coming of Christ. Still others say that their minister is educated, he studies the Bible, but does not believe in the return of Christ. All of these reasons fail to change the promise, "I will come again." The remnant church can truly state as did the disciples of old, "We speak that we do know, and testify that we have seen." John 3:11.

The doctrine of Christ's second coming is not a new one; it dates back to the fall of man. (Genesis 3:15.) Patriarchs and prophets alike believed in it. God-fearing men in history down through the centuries not only believed in it, but taught it. Luther, Calvin, Knox, Wesley, Baxter, Moody, and scores of others were proponents of this vital truth. Christ's second coming has been the hope of the church through the ages. From the day our first parents turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to their lost Paradise. This doctrine has been, is, and ever will be one of the fundamental doctrines of the true church. This truth is embodied in the hymns of hope, it forms the climax of the creeds, and it is the sublime motive for evangelism and missionary activity.

The apostle Paul in speaking of the coming of Christ, says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The remnant church gladly accepts the words, "I will come again," and heartily sings:

"Lift up the trumpet, and loud let it ring:
Jesus is coming again!
Cheer up, ye pilgrims, be joyful and sing;
Jesus is coming again!"

There are some very definite reasons why God's people believe in the return of their Saviour. All of these cannot be given, but we trust that the following may convince us that the coming of the Lord is very definite.

Christ will come again because the Bible says so. That should settle it as far as we are concerned. We may fight this doctrine, make light of it, scoff at those who believe it, but all that might be done or said does not alter the promise in the Bible, "I will come again." This doctrine of the second advent is the very keynote of the Sacred Scriptures, and one never goes wrong by accepting the teachings of the Bible. It has been well said that "you cannot unthread the doctrine of the second coming of Christ out of the Bible and have a living word left, any

you believe in the second advent?" And Job gladly responds with the words, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

"David, you were called a man after God's own heart. You lived close to the Lord. You always confessed your sins when you committed them. Are you sure that the Lord is coming the second time?" David answers, "Our God shall come, and shall not keep silence." Psalm 50:3.

"Isaiah, you are rightly called the evangelist prophet of the Old Testament, for you deal in your writings with the life of Christ. You had a vision of His life, His character and His work. We ask you, Do you believe in the second coming of Christ?" The answer flashes back, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him." Isaiah 40:10.

"Paul, before you were converted, you hated Christ and persecuted the Christians. When you met Him on the way to Damascus you were converted. God separated you for special work among the Gentiles. Through

MORE CERTAIN

more than you can unthread the nerves out of your body and have a living organism left."

Let us interview some of the Bible writers concerning the second advent.

"Enoch, you walked with God more than three hundred years, and then were translated without seeing death. You surely are a type of the people of God who will never go down into the grave. Do you believe in the coming of the Lord?" Enoch answers, "Behold, the Lord cometh with ten thousands of His saints." Jude 14.

"Job, the most patient of all saints, you went through the fiery furnace and came out purified; you lost everything that you possessed. In spite of all your hardships and trials, you did not sin against God. Tell us, do

His grace you did a marvellous work. Is this work going to be in vain? Are you sure that you will receive a rich reward? Tell us of your faith and hope in the second coming of Christ." And through inspiration this mighty apostle answers, "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." 1 Thessalonians 4:16. And again he answers, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:7, 8.



The promise "I will come again" rests not upon the word of fallible man, but upon the Word of the infallible God.

THAN SUNRISE

"John, you say you are a brother and companion in tribulation. You were banished to the Isle of Patmos, and there had a revelation of God and of the closing scenes of the earth's history. Tell us, Do you believe in the second coming of Christ? Is He coming again?" John answers: "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

Surely these writers and many more that might be interviewed are all agreed that the second coming of Christ is very definite. If it were possible for us to call the angels from glory down to this world, and to ask them if they believed in the coming of Christ, they would all respond by saying, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Then, last of all, may we be so bold as to ask Christ Himself, the Author of the Bible, what He thinks of His second coming. He gives us the same promise which He made before He as-

cended: "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.

Christ's first advent is a definite proof of His second coming. We have the same authority for the second coming of Christ that we have for His birth, His death, and His resurrection. We might as well try to push over the Rock Gibraltar with our little finger as to try to prove with our feeble brain that the first advent of Christ is a myth. If you do not believe in His second coming, you must be able to prove that He did not come the first time. You cannot erase facts. His first advent is an unrefutable historical fact. In Hebrews 9:28, we read, "So Christ was once offered to bear the sins of many; and unto them that

look for Him shall He appear the second time without sin unto salvation." Notice how beautifully the apostle brings to our attention both the first and the second advent, showing that one is as definite as the other. "So Christ was once offered to bear the sins of many"—this is an historical fact. Once He was here; He was the Lamb that was slain from the foundation of the world. He was the offering which was made in our behalf for our sins. "And unto them that look for Him shall He appear the second time." This statement makes His coming definite. He will appear the second time. There can be no second time without the first time. Thus we must conclude that the first advent of Christ is a definite proof of His second coming.

Since the first advent of Jesus is an established fact, and since the first advent is a guarantee of His second coming, let us look forward to it with eager anticipation. In response to the words of the Lord, "Surely I come quickly," let us say, "Even so, come, Lord Jesus."

By
W. B. Ochs



HAROLD M. LAMBERT

The most important graduation day comes at the end of life when those who are successful are invited to enroll in the heavenly schools of higher learning.

cerning the source of true education: "With Him is wisdom and strength, He hath counsel and understanding," Job 12:13. Who is wiser than the Author of the universe? Who has more understanding than the Creator? What man or nation has framed laws greater or more beneficial than the laws of God? Any system of education that fails to take cognizance of the Source of knowledge and train its youth for eternity has written failure across its curriculum at the outset.

Again the wise man of the East advises, "Acquaint now thyself with Him," Job 22:21. When teachers train those in their charge to communicate with God, they are directing them in the way of true culture. Acquaintanceship with God must form the basis of all true character development. It matters not what line of learning may be pursued, whether medicine, botany, astronomy, history, geography, or what—the student's mind may always be directed to God, the Author of all sciences.

In the beginning Adam and Eve received their education through direct communication with God. However, when they sinned all this was changed. They could not now talk with God "face to face" as formerly. Their sin had separated them from Him—had created a gulf over which direct communication was impossible. To-day we have the Bible, a divinely given substitute for direct communication.

True Culture

SCHOOL days—the days of mental culture—are here again. These are days disliked by youth, but recognized by age as being the happiest and most advantageous times of life. Most adults would, if they could, turn the time clock of their lives back again to the days of the "little red schoolhouse." They would live again those days of the joyous springtime of life. They would, so they say, improve to the full the opportunities of early training.

While achievement generally comes in later life, the foundation of success is laid in early life. The plastic mind of youth learns its lessons more easily and retains them longer. Enduring impressions are made—character is formed for life. The twig, which will grow into a tree, is bent and shaped for time and eternity.

We submit, in the light of this, that nothing is or can be as important as

true education—education that will build and develop character that will stand the test of the judgment. Modern education is far removed in its nature from the "schools of the prophets" which flourished in Bible times. And it is far removed in its character from the schools established by the founders of early American colonies. In ancient times the law of God formed the basis of character development; but to-day only a small percentage of high-school youth are able to tell where the ten commandments are found in the Bible.

A great deal is said now-a-days about "higher education." But this so-called higher education has failed to make men Christians, or even to improve their moral character. Oftentimes men with high degrees of worldly education are avowed atheists or infidels. Education is not religion. Job had the right idea con-

David in his day understood the importance of the Word of God. Said the psalmist: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130. Again the same author says: "Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

Many take a short-range view of education. They entertain the idea that education should apply to this life only; when as a matter of fact this life should be regarded as only the beginning of things. All education

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By
Dallas Youngs

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The first gleam of light that reaches the repentant sinner comes from the cross.

Christian martyr, when he stood by and gave consent to the dastardly deed. The shining face of Stephen, as he preached his heartsearching defence before the Sanhedrin, and the prayer upon his lips as he fell before the cruel stones of his persecutors, must have haunted the apostle for the rest of his life. Often would he recall with tears that re-enactment of the cross of Christ in the noble death of the saintly Christian deacon, deepening his sense of the sacred obligation resting upon him, and kindling afresh his determination to be true to his gracious Master to the end.

How suggestive of the cross was that look of mingled pity, compassion and reproach that Jesus cast upon Peter when in a moment of weakness that apostle vehemently denied to the accusing maid that he knew anything of the Prisoner in Pilate's judgment hall. The cross he had failed to take up by his denial of Jesus he had to shoulder later under far more difficult conditions. In the very city of his

good man, laboriously seeking righteousness and spiritual satisfaction from his own poor efforts, but ineffective as a soul winner. From being a mere servant of righteousness he became conscious of a glorious sonship through an indwelling Christ, which thrilled him for service for the rest of his days.

The story is told, by the late C. Ensor Walters, of a young man who professed conversion at a Methodist Mission not long after he went to Blackpool for a holiday. While there he wrote home to his mother. "Blackpool," he told her, "is a wonderful place. If only I had been here before I was converted, I should have had the time of my life."

That certainly was not the language of a man who was glorying in the cross; rather was it the attitude of a man who was groaning under it. And that perhaps illustrates John Wesley's condition before his great heart-warming experience in the Aldersgate Street Mission, and the experience of many before and since who have sought salvation wholly by their own works of righteousness. When such are brought face to face with the claims of God's holy law, instead of responding with "delight," they ask, "Is it necessary to keep the Sabbath? Am I bound to give a tenth of my income for the service of God and man? Must I do this or that?"

Genuine love never asks such questions. Its attitude is rather:

"My gracious Lord, I own Thy right
To every service I can pay
And call it my supreme delight
To hear Thy dictates, and obey."

The cross of Christ stands for absolute love, absolute unselfishness, absolute honesty, and absolute purity, and is the only way to perfection of character. Hence the true follower of Christ must never lose sight of Him "who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of God."

So as we look steadfastly at Him who is "the pioneer and perfection of faith," constantly recounting His mercy and love, we are led into the paths of faith and hope and love, there to rejoice in a Saviour who saves to the uttermost, and loves us to the end.

The VIRTUE of the CROSS

STRONG believer though he was in the resurrection of Jesus and His second coming in glory, Paul knew the danger and futility of getting away from the cross of Christ as the centre of adjustment in Christian living and experience. "I determined," he wrote to the Corinthians, "not to know anything among you, save Jesus Christ, and Him crucified."

From the time of his conversion to Christ down to the end of his life, the apostle never failed to interpret every experience in the light of that cross. Throughout his life he often recalled experiences which illustrated and emphasized the meaning and the power of the cross of Christ. Indeed, he would use every possible means of reassuring himself of what Christ stood for, and hence of what he stood for as Christ's ambassador.

How often must he have recalled the circumstances on the road to Damascus which led him to make the great surrender. Three times these events are recorded in the book of the Acts, two of which are his own recapitulation of them before Felix and Agrippa. The powerful and lasting impression they left upon his mind is evident from his dramatic recital of them before those Roman officials. Never could he forget the death of the first

shameful denial he had to begin his evangelistic work of openly declaring Christ to his fellows, where at any moment he might catch sight of the mocking smile of that maid before whom he had made the denial. How often he would need to recall the grieved and compassionate look which Christ had cast upon him, lest his courage and faith should fail him again!

Nor throughout life would any of the apostles forget that central figure in the upper room, as He laid aside His garments and stooped with towel and basin to wash their feet—to do for them, in fact, what they, through pride and resentment, were unwilling to do for one another. By that act He was teaching them the way of the cross, the way of self-surrender, the way of preferring one another in love and honour. The memory of that act would serve as an effective safeguard for them against the dominion of self-glory.

It was a fresh vision of the cross, caught through hearing Luther's preface to the epistle to the Romans, read in the Aldersgate Street Mission, that fired the heart of John Wesley with the love of God and the consequent yearning for the salvation of souls.

Before that experience he was a

By
H. F. De'Ath

WE MARVEL at Christ's infinite pity and tenderness in dealing with wayward, yet repentant, sinners, and we stand aghast at His fearlessness in attacking pharisaical pride and bigotry. His open bouts with the Pharisees often left the disciples bewildered, and Christ generally sought retirement where He might talk over the issues with the disciples and pray for their encouragement. It was following a recital of woes upon the Pharisees that Jesus held what is

what Jesus taught. And certainly in His answer are disclosed many vital truths—truths which Christians everywhere should be glad to acknowledge, for they proceed from the lips of the One who Himself founded Christianity.

The signs first mentioned are of a general nature; namely, wars, famines, pestilences, and earthquakes. (Verses 6, 7.) These were applicable, in a limited way, to the days before the destruction of Jerusalem, but in a special

Following the destruction of the Holy City Jesus predicted a time of trouble for the church. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24: 21, 22.

This period of tribulation is the same as foretold by Daniel and other Bible writers which was to continue

Signs that were Seen

probably the most comforting, intimate and enlightening discourse with His disciples. Our considerations here are based upon that discourse as recorded in Matthew twenty-four.

When Christ denounced the hypocrisy of the Jewish leaders, He predicted the overthrow of the nation and the destruction of the city of Jerusalem. This was a part of His last public address, and was delivered within the court of the temple. His solemn utterances deeply impressed the disciples, yet they did not understand how such words could be fulfilled. On leaving the court, the disciples pressed close to the Master to show Him the durable structure of the buildings, but in reply Jesus said, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.

Climbing to the crest of Olivet, the Saviour sits overlooking Jerusalem with its magnificent temple building. Rays of light from the lowering sun playing upon the city present a picture of unsurpassed loveliness. It is with anxious heart, however, that the disciples gather privately around Jesus for further instruction. Two distinct questions crowd their minds. "Tell us," they ask, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Verse 3. In their way of thinking, the destruction of the city and the temple is such a calamity that it can be associated only with the end of the world. Jesus did not ignore their questions. He said, "Take heed that no man deceive you." With so many distorted theories abroad concerning this all-important subject, dare one hide his head under the sands of confusion? Can he find genuine security there?

It is clear that we may know just

sense they constitute signs of the end of the world. One might ask, "Have not these things always existed since evil began in the world? Then how may they be considered signs of Christ's coming?" We answer, in extent and frequency. It should be observed that the greatest calamity since the world began of each type mentioned, has occurred during the lifetime of most of us now living.

Beginning with the destruction of Jerusalem, Jesus covered in chronological order the outstanding signs of His coming. Said the Lord, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Luke 21:20. (See also Matthew 24:15, 16.)

The sight of the approaching army was the signal for the Christians to flee, but this they could not do unless God interposed. History records the fact that for some unknown reason the Roman army, after first making its appearance, withdrew, and did not return until six months later, when in 70 A. D. the city was finally besieged and utterly destroyed. Even the temple ground was ploughed like a field. Thus were the Saviour's words literally fulfilled.

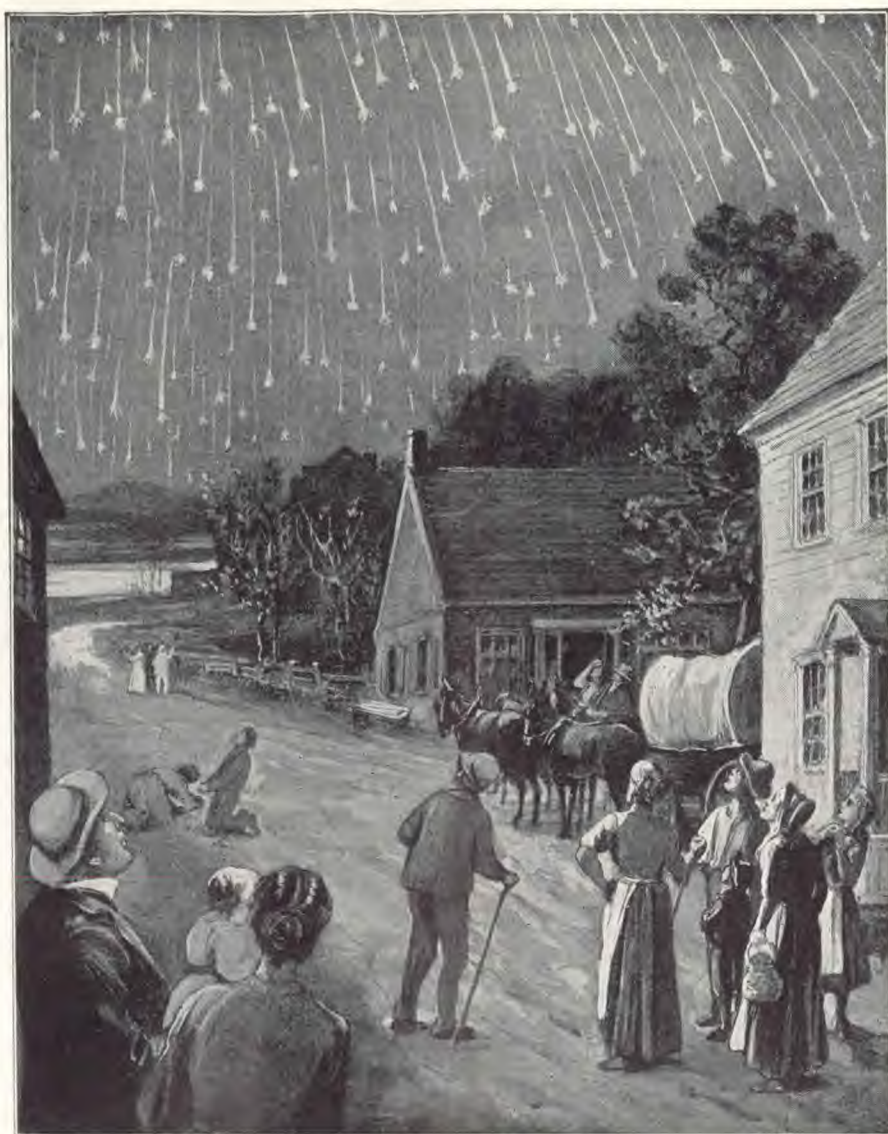
No Christian, however, according to Josephus, perished during the siege of the doomed city. God had given warning, and He provided a way of escape. Tenderly does the Lord regard those who do His will. Hear the words of the psalmist: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalm 103:13. Facing as we are to-day a far greater calamity—the end of the world—as symbolized in a small way by the destruction of Jerusalem, is it not comforting to know that He will never leave nor forsake His children?

for 1260 years. (Compare Daniel 7:25 and Revelation 12:7,14.) It is the time referred to in history as the Dark Ages, and according to Bible reckoning, began in 538 A. D. when the church of Rome vanquished the last Aryan tribe opposing its supremacy. It continued down through the 1260 years of papal supremacy to 1798 when Berthier, the French general, took the Pope prisoner, bringing to an end a time of persecution during which the most conservative historians declare that at least fifty million Christians were put to death.

"Immediately after the tribulation of those days," says Jesus, "shall the sun be darkened." Matthew 24:29. Persecution ended some twenty-five years before 1798. Jesus declared that the days of tribulation would be shortened. Several factors contribute to this end. We will mention only two: first, the discovery of the New World which became an asylum for the persecuted of Europe; second, the influence of the Protestant Reformation. In this short twenty-five-year period, or as Mark puts it, "In those days, after that tribulation" (Mark 13:24), between 1773 and 1798, we are to look for the sun to be darkened.

This remarkable prediction was fulfilled by the Dark Day of May 19, 1780. That the darkness was not caused by an eclipse is certain, for the moon had full only the night before. Note the historical references to this event:

"The nineteenth of May, 1780, was a remarkably dark day. Candles were lighted. . . . The birds were silent, and disappeared. The fowls retired to roost. It was the genuine opinion that the day of judgment was at hand."—President Dwight, in "Historical Collections."



The exactness of the prophet was seen on the night of November 13, 1833, when the stars fell in an arc from one point in the heavens—even as the green fruit of a tree flies away in an arc when the branch is violently shaken.

"The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—*Webster's Unabridged Dictionary*, Art. "The Dark Day," edition 1883.

Herschel, the great astronomer, says of it, "The Dark Day in North America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

Next, Jesus revealed that, "The moon shall not give her light." Another prophet speaks of it in these words, "The sun shall be turned into darkness, and the moon into blood." Acts 2:20. (See also Revelation 6:12.) The night after the Dark Day of May 19, 1780, the moon, though full, at first did not appear, but toward morning when it

could be seen, had the appearance of blood.

Speaking of the night referred to above, an eyewitness observed, "If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete."—*Our First Century*, by R. M. Devens, p. 94.

Jesus continues, "And the stars shall fall from heaven." This prediction has also been fulfilled. Attention is directed to the great meteoric shower of November 13, 1833. Here is how observers describe the spectacle: "The awful grandeur of the display on the night of the thirteenth of November, 1833, which made the stoutest heart stand in awe, and the most defiant infidel quake with fear, is never to be compared with the most brilliant fireworks."—*Iowa State Register*, July 12, 1889.

Professor Olmsted, of Yale College, a celebrated astronomer, observed: "The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west; and from the north coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance."

No meteoric shower before or since can be compared to this. The heavens were ablaze with falling stars, and men everywhere feared that the final day of earth's doom had arrived.

Now we have reached the last sign predicted by Jesus on this occasion. The next event follows, "And then shall appear the sign of the Son of man . . . coming in the clouds of heaven with power and great glory." Matthew 24:30. We can tell the approach of summer by the trees putting forth their leaves; so likewise, says Jesus, "When ye shall see all these things, know that He is near, even at the doors." Verse 33 (margin).

There follows immediately an astounding statement. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Verse 34. Probably none are living who observed the Dark Day of May 19, 1780, but there are still a few alive who saw the stars fall. As though some would doubt, Jesus quickly adds, "Heaven and earth shall pass away, but My words shall not pass away." Verse 35. The things of heaven—the sun, the moon, and the stars—though they have never failed in their appointed duty, are less to be relied upon than the words of Jesus.

Every sign predicted has been literally and strikingly fulfilled. The destruction of Jerusalem, followed by the period of tribulation, the darkening of the sun and the moon, and the falling of the stars, speak to us to-day in thunderous tones of our Lord's return.

Yes, we are living on the verge of eternity. Important events have taken and are taking place in the world to-day, but the greatest of all will soon climax history. The prophetic words of Christ allow no doubt that His glorious coming is near at hand. How important, then, that those who read these words make, without delay, that preparation of heart and life necessary in order to meet the Lord in peace that it may be well with us and that we may hear the "well done."

By
E. A. Crane



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

The Amazing Achievements of Man's Mind

"THE bride wore coal, air and water." Thus reads an advertisement currently appearing in our periodicals, calling attention to the wonders of modern industrial chemistry. Such are these wonders that a man might be dressed in clothes, eat food, and live in a house, all from materials which his grandfather would have not the remotest notion how to identify. With such a setting we might realize the great gap that has been put between our modern generation and its forebears. After jogging along in about the same old rut for nearly six thousand years, knowledge suddenly found itself accelerated, motorized, winged, and now—it seems—jet propelled. What does this mean?

Just the other day two missionaries left Canada for the interior of Africa. Within forty-eight hours they were within two hundred miles of their future mission station! Yet with primitive transportation such as they might easily have found there it might have taken them from eight to sixteen times as long to traverse the remaining distance.

A publicity-loving manufacturer not long ago set a new round-the-world speed record in a converted army bomber. The world was not much impressed by this, however, for men everywhere knew that exist-

ing machines have so far outstripped the speed of the ship used that it has already been pushed into the horse-and-buggy era. It seems hardly likely that propeller-driven aircraft will figure in future speed events at all.

During the telephone strike in the United States the writer, while on business in Oakland, California, attempted to make a long-distance call. Upon dialing the operator the response was a spoken message to the effect that the call could not be completed, because of the emergency, the monologue ending with the information that the message was transcribed. This was not particularly surprising, for apparatus is already in use which will not only give such information as the above, but will transcribe a message from the one calling in so that it can be played back by the owner of the receiving phone.

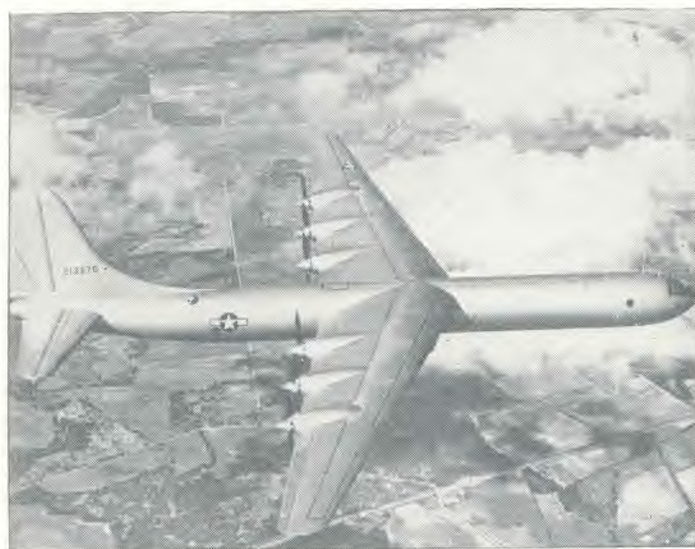
In fact, both the telephone and the telegraph may be on the way out so far as we know, as both are even now being superseded by television and radio. It takes real courage, or a foolhardy disregard of the possibilities, to limit the advancement of science and invention in the future. And it requires a real effort on the part of some of us to realize that we can remember with perfect clarity the first time we ever listened to a "wireless" set.

We might multiply instances of the wonders of modern science, but anyone can think of more than we could mention in this brief space. The important thing is not that these things are here, but *what is the significance of this marvellous advancement?*

To tell the sober truth, there is no real explanation that will account for the amazing strides made in science and invention during the past century and a half. That is, there is no explanation, so far as man is concerned. God has given us the only explanation that is valid, and that explanation is in Bible prophecy.

Over and over again the Bible speaks of a special time that is called "the time of the end." Bible prophecy leaps over centuries, even millenia, of human history with scarcely any comment, and then becomes very detailed about this special period of time.

During the time of the end Europe would be an armed and warring camp, says prophecy. (See Daniel 2.) Prevention of disease through modern medicine and bettered sanitation have so increased the



U. S. ARMY A. A. F. PHOTO

population of Europe that it has become impossible, humanly speaking, for Europe to keep the peace.

The twenty-fourth chapter of Matthew depicts the time of the end as a time when there will be "wars and rumours of wars," and the sixteenth chapter of Revelation speaks of the whole world being gathered into one place called "Armageddon," for the last battle of the world's history. In the days of Paul a world war would have been an impossibility. We have only to think of the ineffectual efforts of the Crusades to realize that only modern means of transportation have made world wars possible.

The significance of our modern era will be consummated in the climaxing events of the time of the end. This is the meaning of the quickening of men's minds as history rushes toward the day when God will write "30" at the bottom of its page.

This Startling Age of Atomic Power

JUST about the ultimate in comments on the atomic bomb was the announcement, the other day, by a coffin manufacturer that he now had to offer a model neatly lead lined so that it could be used for the burial of "highly radioactive" corpses, rendering them harmless to the living population. Thus one of the greatest achievements in the history of science—to be able not only to kill men in hordes but also to make their dead bodies highly dangerous to the rest of the race—now meets its answer at the hands of a coffin maker. Perhaps a cosmic-coffin maker had better be called in to solve the question of the disposal of the corpse of civilization unless some turn in the affairs of the world can be made.

We are reminded, too, in a recent speech by a member of the medical advisory board of the Atomic Energies Commission, that there is even yet a vast cloud of radioactive material floating over the earth in the stratosphere. The return of this material to the earth, he reminded his hearers, "would set up a series of radiation poisonings inconceivable to the mind." In the cloud of material there floats Nagasaki's steel mills, over 100,000 Japanese bodies, New Mexico sand, thousands of tons of warships, and an unknown quantity of radioactivated sea water. All these things were blown into the stratosphere by the explosion of five atomic bombs.

That this material is dangerous can be appreciated when one ponders the fact that dust particles from New Mexico which settled in Kansas were incorporated into pasteboard in Kansas paper mills. The pasteboard was made into cartons which were filled with X-ray film in Rochester, New York, with the result that complaints about fogged film reached the Eastman Company from all over the United States! It took the Eastman people many weeks to trace down the fact that it was the radioactivity of the dust from the first atomic bomb crater that caused the damage. And yet reputable scientists tell us that the bombs used thus far were only about ten per cent of their potential power; that there was so little explosive material in them that some scientists doubted that they would explode.

These things are not nice to think about, but we need to know them. They do not lessen the impres-

sion which the explosion over Hiroshima made upon our minds, but rather heighten it.

Indeed, the echoes of that explosion have not yet rumbled into silence. The latest issue of a national magazine reports the findings of United States and Japanese physicians on the after-effects of the atomic bomb on human beings. The report is that physiological effects of the bomb have not disappeared after eighteen months and that still more terrible effects may show up years in the future. Present observations included the presence of "keloid" scar tissue which scientists suspect may turn into cancer later on, and the fact that one-third of the Japanese men examined had been rendered sterile by the bomb. One of the greatest fears of the men of science is the possible effects of the bomb on yet-unborn human beings. What this effect may be may take generations to disclose.

And so we have the fruitage of materialistic science. A super-killer which kills by flame, by concussion, and by insidious creeping radiation sickness; which lets a man live, horribly burned, to recover and die of cancer years later; which not only kills a man but renders his corpse deadly to any who come into contact with it; a super-killer which lets other men live to transmit the seed of death and deformity to unborn generations! Small wonder that we are warned that the discovery of the bomb may be the harbinger of the end of humanity.

When Jesus was here on earth He forecast such times as these. "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11. That some of these cataclysmic events should be man-engineered may be a new thought to us; even so, they can be God-controlled. To those who are faithful to Him, God has promised protection: "He shall deliver thee . . . from the noisome pestilence. . . . Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." Psalm 91:3, 5, 6.

These editorials were written by R. E. Finney, Jr.—Ed.



U. S. ARMY A. A. F. PHOTO

THE Word of God foretells the restoration of the true Bible Sabbath. It will come to pass before the second coming of Christ. This is necessary in order to prepare the world for His coming. When this Sabbath reformation comes, Sunday is replaced by the Bible Sabbath, the seventh day of the week. Since in all ages of mankind God has required obedience to His moral law, the ten commandments, it is clear that when Christ appears in glory He cannot take with Him to heaven any of His professed followers who are disobeying God's commandments. God is enlightening the world beforehand concerning its duty to return to the keeping of the fourth commandment. Although the Sabbath reformation is rejected by the great majority, it extends to earth's remotest bounds and gathers out a goodly harvest of faithful Sabbath-keepers.

The Commandments of God and the Faith of Jesus

The divinely given standard around which God's children on earth are to gather in the great Sabbath reformation, is found in the following scripture: "Here is the patience of the saints: here are they that keep *the commandments of God, and the faith of Jesus*. . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. . . . And the earth was reaped." Revelation 14:12-16.

Concerning Christ's coming we read: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

God has said in infinite mercy, "Have I any pleasure at all that the wicked should die? . . . and not that he should return from his ways, and live?" "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." Ezekiel 18:23, 32. In the light of the saving love of God and the compassionate love of Jesus, it is clear that God will never let the world come to its end without sending its inhabitants a solemn warning message that will include a reformation in Sabbath keeping, inasmuch as nearly the

whole Christian world to-day is transgressing His Sabbath commandment.

Faithful Sabbath-keepers keep all ten of God's commandments. They realize the truth of the scripture, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. They keep the Sabbath commandment by faith in Jesus, who gives them power to obey and to keep the Sabbath with joy. It is easy for Him to do this and to guide them financially because He made the worlds, and to Him as their Redeemer "all power" is given "in heaven and in earth." Matthew 28:18-20. This power is His till "the end of the world." The prospect of the redeemed is a glorious one. They know that the promise of Jesus will soon be fulfilled to them: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . . . I Jesus have sent Mine angel to testify

joyful in My house of prayer." Isaiah 56:1-7. These words apply in the Christian age, especially near its close, in harmony with the words, "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to Him, beside those that are gathered unto Him." Verse 8. Here is foretold the gathering of the Gentiles by the gospel. The blessing is pronounced upon those who will honour the Bible Sabbath. This prophecy applies in the Christian Era, particularly near its close, in harmony with the words, "My salvation is near to come." The time looked forward to in these words is the final work of salvation at the second coming of Christ, who will then reward His faithful followers, for Isaiah says in a later chapter, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isaiah 62:11.

The prophecy of Sabbath reform,

TURN AWAY

unto you these things." Revelation 22:14-16.

Lest even one should fail to see clearly the importance of keeping the restored Sabbath, a direct prophecy of Sabbath reform to come in these days was given through the prophet Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger that join themselves to the Lord, to serve Him, and to love the

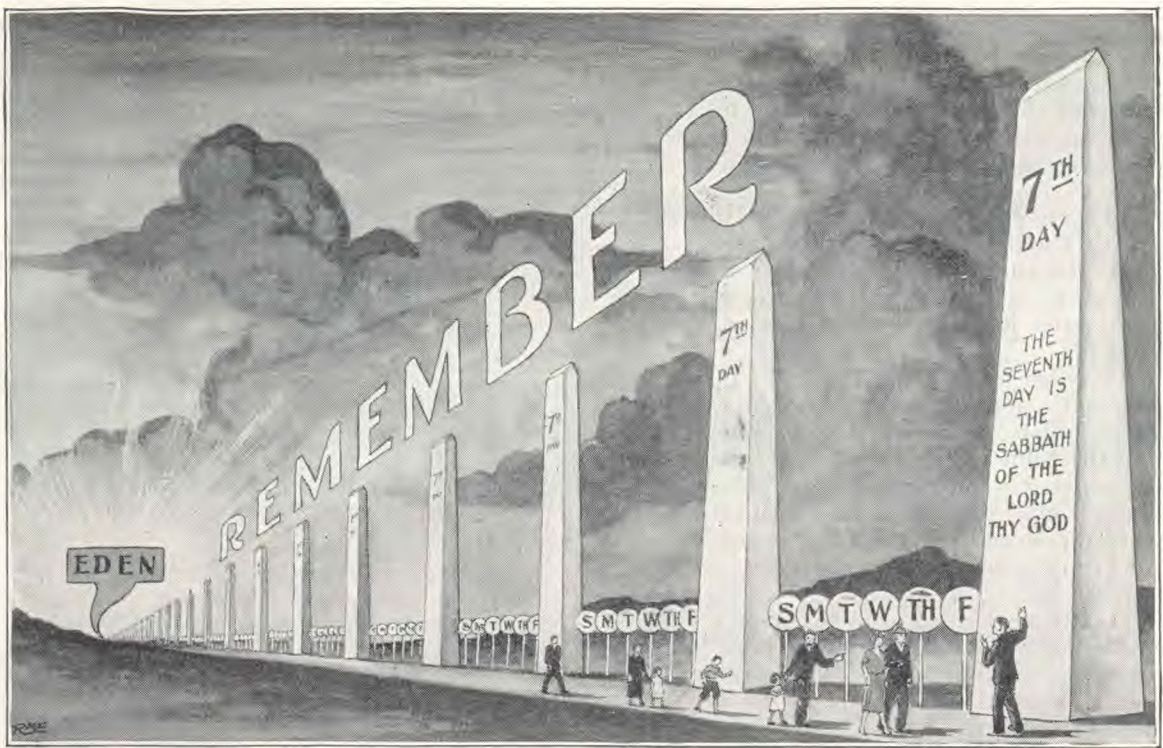
the restoration of the true Sabbath, applies with special force to God's professed people who have not been keeping the Sabbath, for He calls them "My people." Thus Isaiah prophesied again in calling for a return to true Sabbath keeping: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, . . . their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God." Isaiah 58:1, 2. The prophet points out the very ordinance they have forsaken as he urges the needed reform: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The *repairer* of the breach. The *restorer* of paths to dwell in. If thou turn away thy foot from the *Sabbath*, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee." Verses 12-14.

By

John W. Halliday

name of the Lord, to be His servants, every one that *keepeth* the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them

Within the Sabbath commandment itself God has thrown in an extra caution to us in the word "remember." Remember—do not forget the memorial of creation.



THY FOOT

When the Sabbath was changed by the Roman Catholic Church a breach was made in the law of God. But that divine institution is to be restored—the Sabbath is to be observed fully by the remnant church. Even during the Dark Ages in secret places there were faithful believers who continued to honour the Bible Sabbath. During the Reformation, and since then as well, there have always been some in every generation who have maintained its observance, although at times in the midst of reproach and persecution. Those who in the past have died in faith while serving the Lord have been accepted of Him. Of them it may be said, as Paul declared in his day, "The times of this ignorance God winked at." But to-day as far as the knowledge of the truth concerning the Sabbath has extended it is just as obligatory as it was in the days of Paul, who wrote, "God . . . now commandeth all men everywhere to repent." Acts 17:30.

The Blessing of Sabbath Keeping

Many are the rich blessings that attend the keeping of the restored Sabbath. God opens up the way before

His faithful ones, that they are able to provide for their daily needs. Since they keep not only the fourth commandment but the other nine commandments as well, they experience the fulfilment of God's abundant promises to those who keep all of them: "Blessed shalt thou be in the city, and blessed shalt thou be in the field. . . . Blessed shall be thy basket and thy store. . . . The Lord shall establish thee an holy people unto Himself, . . . if thou shalt keep the commandments of the Lord thy God." Deuteronomy 28:3-9. "The peace of God, which passeth all understanding," keeps their "hearts and minds

Said Jesus:

"The Son of Man is Lord also of the Sabbath." Mark 2:28.

through Christ Jesus." Philippians 4:7. And the refreshing of body, mind, and spirit that comes from worshipping God on His true Sabbath day is so full and satisfying that they press

gladly on their heavenward way. Jesus is their constant companion and helper.

Jesus cannot accept the substitution of the first day of the week in honour of His resurrection, because it is not the creation Sabbath—only one of "the six working days." Ezekiel 46:1. He cannot accept the keeping of the first day of the week as a day set apart or made holy by believers, because they are commanded to keep the seventh day. He cannot accept the keeping of two days, because the Sabbath commandment expressly declares, "Six days shalt thou labour." Exodus 20:9.

There are many who understand the obligation of Sabbath keeping and long to experience its blessings, but are timid and fearful. They need not be, for if they will receive Jesus fully they will experience abundantly all the blessings of courage, power, victory, peace and joy. They receive all as they receive Him by faith, for the Scriptures declare: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. Jesus also said: "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

How great is the longing of Jesus to have the needy come to Him and receive every blessing. He pleads: "If any man thirst, let him come unto Me, and drink." John 7:37.

SOME time ago an old man living in New Jersey discovered nearly a thousand dollars in bank notes scattered through a family Bible. In 1874 an aunt of this man had died, and one clause of her will read as follows:

"To my beloved nephew, Stephen Marsh, I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just and lawful debts are paid."

The cash to the woman's credit in the bank amounted to only a few hundred dollars. This was soon spent, and the Bible was laid on a shelf, unappreciated and unopened. The nephew eked out a bare existence on a small pension from the government. For forty years he lived a poverty-stricken life.

Finally, he decided to go to his son's home to spend his few remaining years. In packing his trunk for the journey, he had occasion to take down the old family Bible left him by the long-departed aunt. It was the Bible she had pleaded with him to read, but for which he had had no time or use. But lo, scattered here and there throughout its pages, he found fifty hundred-dollar bills—\$5,000! All these forty years these bills had been in his Bible on the shelf, while he had lived in want and distress! If he had only opened that Bible years ago, he might have been using and enjoying this money all along!

There are probably no hundred-dollar bills hidden away in your Bible, but there are treasures within its covers which no amount of money can buy. In this Book of books the riches of God's love and grace and wisdom are made known. All that the child of God needs spiritually is found in its pages. And yet these riches, put at our disposal by a loving Father, are unknown, unused, and unappreciated. Instead of being enjoyed and used—and in their using multiplied—they are neglected. Many of God's people are dragging along in a spiritually impoverished state, when they might have all their needs supplied, and be constantly increasing in the knowledge of God.

Is it not high time for us to neglect no longer "the Bible and all it contains"? Why should we live in spiritual poverty when the abundance of the riches of the Holy Scriptures is at hand, unclaimed? Shall we not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you and for me?

Let us hear the old Book tell in its own language what it will do for you and me.

It will tell us what is truth. Jesus



"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." Psalm 119:9. The Bible, when read and heeded, provides security for the young from the corruptions of the world.

declared: "If ye continue in My Word, . . . ye shall know the truth, and the truth shall make you free." John 8:31, 32.

It will make us wise unto salvation. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

It will give us faith. "So then faith cometh by hearing, and hearing by the Word of God." Romans 10:17.

It will guide us in the right way. "Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

It will give us light and understanding. "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130.

It will impart spiritual life and re-

generate us into new creatures in Christ Jesus. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1:23. "Of His own will begat He us by the word of truth." James 1:18.

A good seed contains the germ of life, and when cast into the soil of earth at the proper season, under the influence of sunshine and showers, it germinates and springs up to reproduce itself in kind. In the same way the words of the Bible, if received into the mind and heart to be believed and obeyed, germinate, and spiritual life is the result, reproducing its kind; and that believing soul is made a partaker of the divine nature. (2 Peter 1:4.) "He is a new creature [creation]; old things are passed away; behold, all

QUICK *and* POWERFUL

*The Bible in itself has power to change and transform lives
because it is by inspiration—it is God's own Word.*

things are become new." 2 Corinthians 5:17.

"The Word of God is quick, and powerful." Hebrews 4:12. Jesus said, "The words that I speak unto you, they are spirit, and they are life." John 6:63.

The power and life of the Almighty lie hidden in the words of the Sacred Record. They are God-breathed; and that power and life will be manifest in the case of every one who will receive them with meekness to believe them and submit to their requirements. All the books men have written cannot do this. But it has been demonstrated a million times that when the Bible is truly received into a prepared heart, that Word becomes truly a seed, spiritual and incorruptible in nature, which, when quickened by the Spirit of God, becomes the life germ of a new creature, a son of God.

Thank God for this wondrous Word! Think of it! When by faith we receive the Word of God from our Bibles, we receive the very life and character of God. When received into the soul by faith, this seed of the Word will bring forth in us a life after the similitude of the character and life of God.

It will make our lives clean. "Now ye are clean through the word which I have spoken unto you." John 15:3. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." Psalm 119:9.

Wherever the Bible is received, believed, obeyed, it proves itself to be efficacious in the transformation of character. It makes the drunkard sober, the profligate pure, the thief honest, the filthy clean, and the savage gentle. It demonstrates itself as "the grand stimulus, the constraining force, that quickens the physical, mental, and spiritual powers, and directs the life into right channels."

It will make us happy. "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of my heart; for I am called by Thy name, O Lord God of hosts." Jeremiah 15:16.

One infallible rule for happiness is,

Do what the Bible says. "If ye know these things, happy are ye if ye do them." John 13:17.

It will enable us to resist temptation and to have the victory over the devil. "Concerning the works of men, by the word of Thy lips I have kept me from the paths of the destroyer." Psalm 17:4. "Because thou hast kept the word of My patience, 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.

When Jesus dwelt here in our sinful flesh, He showed us how we could be overcomers. By what means did He overcome in the conflict with Satan? By the Word of God. When Satan assailed Christ with three of his strongest temptations, Jesus conquered by holding fast to the Word of God. (Luke 4:1-13.) He met each temptation with specific, appropriate scripture. Thrice He met Satan with the words, "It is written."

It was only by the Word of God that He could resist temptation. It is only by the Word of God that we can resist temptation and sin. When assailed by temptation we are not to falter in the weakness of self, or succumb to trying circumstances, but we are to stand victorious through the power of the Word of God abiding in our hearts.

The psalmist points out how we can have victory over sin. "Thy Word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11.

It is of no avail to have the Book in the house on the shelf or table, if it is not taken into the heart. But when it is received into the heart, the Word of God is assimilated into the life of him who received it, and henceforth becomes a part of himself. It has been well said that this Book will keep you from sin, or sin will keep you from this Book.

Among the millions of books which have been written, the Bible stands

out as the Book of books. It has done, is doing, and will continue to do for men and women certain essential, desirable things that all the books men have written cannot do.

It will feed and nourish our souls, that we may grow up in Christ.

"He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:2.

The Bible is our spiritual food, the bread of life. Everybody knows that food of the best quality, and in the greatest abundance, imparts no nourishment while it remains in the pantry or on the table. It must be eaten, digested, and assimilated. Everyone also knows that to be well and strong we must partake of food regularly. So it is in the spiritual realm.

God is no respecter of persons. What the Bible has done for others, it can do and will do for you and me, when we rightly receive and use it. The Bible has not failed. It never can fail. "Heaven and earth," says Jesus, "shall pass away; but My words shall not pass away." In the rush and press of daily duties or pleasures, men have failed to apply the heavenly medicine of the Scripture according to directions; hence its value has not been realized in their lives.

If you would obtain all these listed benefits and good things from your Bible, you must believe and act upon

it as you read. The Bible is the living Word of the living God. It does work effectually in all who believe. (1 Thessalonians 2:13.) It has life in it like a good seed that will grow and produce results when received into the good soil of an honest, believing, obedient heart. When you believe and act upon your Bible, nothing in all the world will prevent its bringing you these desirable benefits.

By
John L. Shuler

MODERN man must have a true understanding of himself, in relation to God and the universe, before he can appreciate the true meaning of life. He must see himself as a part of God's created works. Like David of old, he must become aware that there is a creative power above and beyond the limited experience of this world.

When David beheld himself as a part of the created works of God, he asked, "What is man, that Thou art mindful of him?" (Psalm 8:4), implying that the great God of the uni-

verse that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture." Psalm 100:3. "In Him we live, and move, and have our being." Acts 17:28. "In the beginning" when "God created the heaven and the earth" (Genesis 1:1), He said, "Let us make man." Genesis 1:26. "So God created man . . . of the dust of the ground." Genesis 1:27; 2:7. This was an act of God, and man cannot escape the fact that he is a part of God's created works. Man did not just happen, nor did he make him-

self. Someone quickly found one elsewhere and read the passage in the hearing of everyone. The great divine tried to speak, but could not. He hesitated a moment, arose from his chair and dismissed the meeting. This poor man tried to build his theology upon science falsely so-called and philosophic theorizing instead of upon faith in God.

A quarter of a century has passed since that incident happened. During the intervening years, world-shaking events have brought a radical change in both philosophy and theology. Al-

MAN--- A Creature of God

verse must have had some special consideration for man in giving him the place which he occupied: "For Thou hast made him a little lower than the angels." Psalm 8:5.

In this address, David was not talking to Mars or Jupiter, nor to the moon. He was addressing the One who is enthroned above all created works. "Thou" lifted David's mind outside of himself, to the Source of life: "For with Thee is the fountain of life: in Thy light shall we see light." Psalm 36:9. "Thou" was addressed to One who was different from the gods of the world: "Among the gods there is none like unto Thee, O Lord; neither are there any works like unto Thy works." Psalm 86:8. "For all the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. On another occasion David said: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Psalm 121:1, 2. It was the Lord, the Creator of heaven and earth, before whom David stood. We, too, must

self. His nature is altogether too complicated and his existence too involved to make chance or self-creation responsible for such a complex and wonderful being as "Homo sapiens."

Therefore faith in God as the Creator is prerequisite to the true understanding of man's creatureliness. It is fundamental in Christian religion. Jesus Himself said: "Have faith in God." Mark 11:22. In Hebrews 11:6 we are told: "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." And in the third verse of the same chapter we read: "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."

One time a group of college seniors received a special invitation to attend some lectures given by a well-known doctor of divinity. His subject was "God and the Universe." It was at the time when it was philosophically fashionable to credit evolution based on the teaching of man's inherent goodness as the logical theory explaining man's existence upon earth. The noted divine spent three evenings attempting to divide up God, and to build up man's goodness to the point where the "spark of the divine" was all-sufficient in the complete and harmonious development of man. He cut his third lecture short to allow time for questions. The first few questions were easily answered. Then came this one: "Please explain Hebrews 11:3." The doctor had forgotten the contents of this verse. He called for a Bible. There was none in the

most a complete transition has taken place in theological teaching. Christian leaders to-day—those worthy of the name—have learned the true meaning of faith. Persecution during the past twenty years has shaken off much that was once fashionable. To-day we have learned to return to the basic Christian affirmation in order to discover a living philosophy of life, one that will bring happiness and make our existence on this planet worth while.

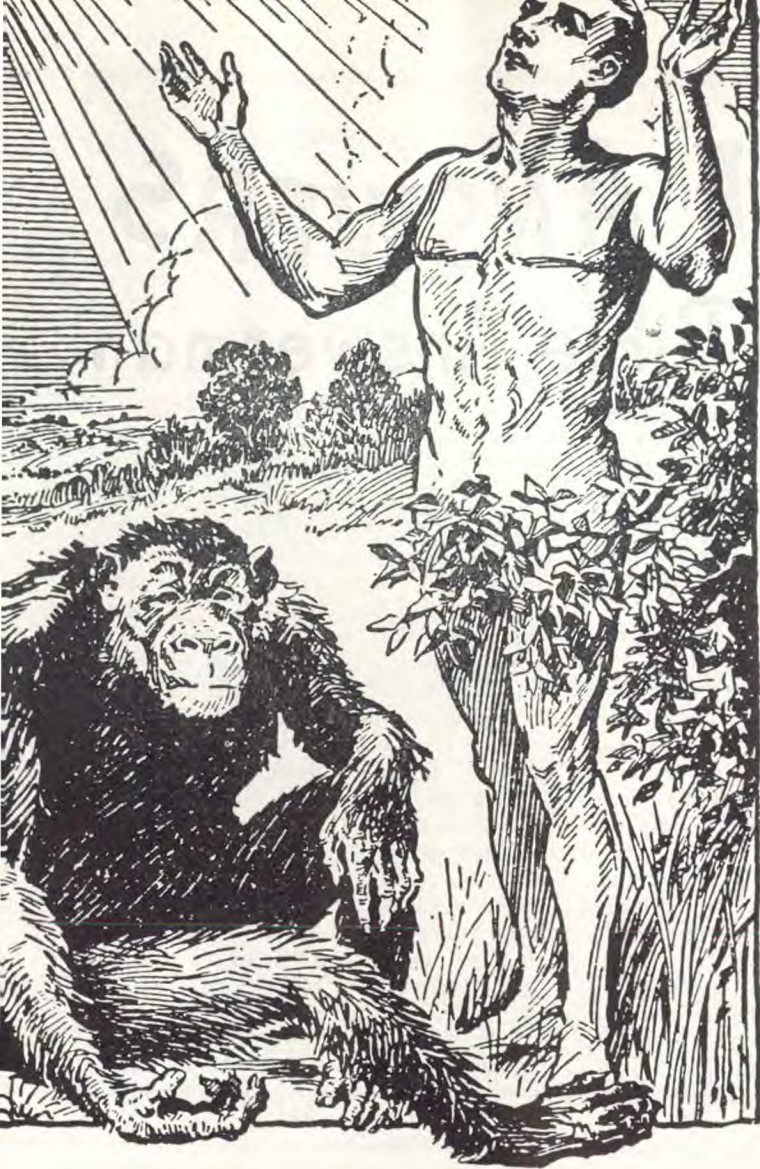
The Biblical account of creation gives man considerable attention. It states: "So God created man in His own image, in the image of God created He him; male and female created He them." Genesis 1:27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7. So runs the simple record of man's origin in the world. It is the most simple and sublime record in existence. It is far from legendary. The Author of this statement is the same One who "spake, and it was done; . . . commanded, and it stood fast." Psalm 33:9.

This account explains not only man's origin, but also his status. Man was created "in the image of God," and was given "the breath of life." David said: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Psalm 8:5. These appellations have often caused man to assume that he was endowed with divine goodness which, if given sufficient time and nurture, would ultimately reach perfection in a measure equal with God. Man's cultural progress in the nineteenth century led him to believe that

By
H. L. Rudy

come face to face with our Creator in order that we might fear "and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

Man is a part of creation: "Know



The hypothesis that man evolved from the beast may flatter his vanity—but the truth is that man to-day does not have as great mental and physical powers as did the noble Adam.

in a very short time human society would reach the point where wars, in fact all evil, would be forever banished from the earth. However, the wars of the past thirty years have forever disproved that theory. On the contrary man's cruelty to his fellow creatures has increased in the same proportion as his possession of power has increased. In other words, the human heart is still the same wicked thing that it was all through the ages. The so-called "spark of the divine" is discovered to be something entirely different from the "image of God" recorded in Genesis.

This discovery does not change the record of man's creation. On the contrary, it clears the way for the study of that record in sincerity and without bias.

When God created man in His own image and breathed the breath of life into him, He set him above all living things of the earth. He set him above the beasts of the field and crowned him with glory and honour. This gives man the capacity to transcend himself in

spirit, to search for God, who transcends the world. Man is endowed with a reasoning power that enables him to study and know his own heart, at least to a certain extent, and to reflect upon his spiritual relationship to his Maker. This is the capacity which distinguishes man from beasts. It is this endowment which makes it possible for man under certain conditions to enjoy the society of God and of heaven.

Man came forth from the hand of the Creator a unity of godlikeness and creatureliness. As a child of nature man was a finite being in body and spirit. As such he was involved in the contingencies and necessities of the natural world. He was clothed in weakness, and his existence depended upon the assistance of a higher power.

So God blessed Adam and Eve and said to them: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28. "The Lord God planted a garden

eastward in Eden; and there He put the man whom He had formed." Genesis 2:8.

Perfect harmony existed between God and man: "God saw everything that He had made, and, behold, it was very good." Genesis 1:31. God was so pleased with man in the beginning that He has never been able to forget the original beauty and harmony of creation. When Job argued man's vanity, God could not refrain from revealing his original state to this poor suffering creature who had lost his earthly possessions and was now despairing of his very life. "Then the Lord answered Job. . . . Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:1-7.

Man was among those joyful worshippers back there in the beginning. He has wandered far from home since that first Sabbath after creation. In the New Testament, special reference is made to the words of David in the eighth psalm. Only here the thought is added: "But now we see not yet all things put under him. But we see Jesus." Hebrews 2:8, 9.

Since man's appearance in history a change has taken place in his relation to God and the works of creation. He has lost his original status and in his place has appeared the Man Christ Jesus. The moral catastrophe that befell the human family and the world soon after creation became the concern of God and His beloved Son. God was not willing that man, whom He had created in His image, should forever remain in a state separated from the family of heaven. Therefore, "we see Jesus" taking man's place in order to seek and to save that which was lost.

The wild guesses of evolutionists are in sharp contrast to the plain declarations of God's Word.

Now it is incumbent upon all who would be saved to avail themselves of that salvation, through Christ Jesus, that God has provided at such infinite cost. It is human nature to neglect spiritual things. But let us remember the words of Jesus that "Now is the day of salvation."



BIBLE ANSWERS

by your Bible Answerman

Send your Bible and religious questions to "The Bible Answerman"
Box 398, Oshawa, Ontario.

Dear Bible Answerman: I have often wondered what heaven is like. Will you tell your readers what the Bible says about it?

THE Bible does not tell us as much about it as we wish it did. But it does tell us some things—enough to make us desire it. Jesus said when He was here, "In My Father's house are many mansions." He promised just before He left that He was going to prepare these mansions for us and then He would come again to take the redeemed to heaven.

Heaven is not a state or a condition—it is a place. It is the place where the Father resides and where Jesus is at present. The Bible tells us that God's throne is in the heavens, and the earth is His footstool. It is the place to which Jesus went at the time of His ascension. It is the place to which Enoch and Elijah were taken at the time of their translation, and Moses at the time of his resurrection. It is the place where millions upon millions of angels dwell who are as real as any person reading this page. Some of these angels were sent to earth with a song at the time of the birth of Jesus. Suddenly, on the moonlit hills of Judea, there came to the shepherds music more sweet and significant than any that had ever before fallen on the ears of man:

"On earth, peace, good will toward men . . . for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:14, 11.

We are told that heaven contains a city, the New Jerusalem, the capital city of God, which is more glorious than any of earth. The richest palaces of man are but dungeons in comparison with the mansions of the eternal city. In heaven rare jewels and precious stones are so plentiful that they are used as a foundation for the city itself. Think of travelling 1,500 miles around the city with its beautiful walls of emerald, topaz, amethyst, jasper and sapphire. The gates are of

pearl; and gold—the streets are paved with it.

The city, which is 375 miles square, is so vast that it has its own river—"the river of life." On the banks of this notable river grows an even more notable fruit tree—"the tree of life." This is the tree that God protected with an angel in the garden of Eden after sin entered. It was God's purpose that man should not eat of it and thus immortalize sin. It was taken from the earth and transplanted to the shores of the river of life in Paradise. It was taken from the human race at the entrance of sin, but it is given to the redeemed when they get to heaven.

"There shall be no more curse." The long night of earth's sin is as a bad dream that is past and forgotten, and only the impression of its unpleasantness remains. Health instead of disease will be contagious. Cancer, tuberculosis, rheumatism, arthritis, blindness, tears, heartaches and headaches are gone—gone forever and ever. No poverty, no sickness, no death! We'll never watch the undertaker close the lid of the casket of a

loved one. There will be no floods—the "river of life" will never overflow its banks. In heaven we will have fruit without a blemish, gardens without weeds, and pastures without thistles. Night will be swallowed up in eternal day, for it is written, "There shall be no night there."

Heaven is so wonderful that the limitations of human comprehension will not permit God to reveal its true glorious state. It is the land of "corn and wine"—altogether desirable. When we behold it we will agree that any present sacrifices are "poor pay" for such a place and such a future.

Dear Mr. Answerman: How many names does Jesus have, and why is it necessary for Him to have more than one or possibly two?

It is said that there are 256 names that apply to Jesus. The reason for this is that in olden times (and under some circumstances at present) the name meant something. All family names have their origin in something that at some time in the past meant something. All Bible names have meaning and significance. Indians still use names with meanings. We see the tendency extant in nicknames. A nickname is invariably given that is descriptive of some trait or peculiarity of the individual, and is often more nearly right than the given name itself.

This is the case of all the 256 names that the Bible gives to Jesus. Each name is descriptive of one of the Saviour's traits of character. Isaiah uses these descriptive words: "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

How strikingly true of Jesus is each of these! Literally millions from Isaiah's day to now have called the name of Jesus, "Wonderful." Millions of others in times of sorrow and trial have found Him to be a true "Coun-



seller." And as the "Prince of Peace" He has brought peace to troubled hearts through the ages. Likewise He is called the "Shepherd," signifying His care of His people. He is called "Emmanuel," which means "God with us." (The margin says, "Saviour." Matthew 1:23.) So we might go on through the 256 names of Jesus. And as we do we will recognize that each one is fitting and descriptive.

Dear Bible Answerman: I read in the Bible that God commands us not to kill, and yet it says that God told Abraham to offer Isaac as a burnt offering. How can this be explained?

It is certainly true that God commands us not to kill. The sixth commandment says, "Thou shalt not kill." It has never been God's will that one person should take the life of another. The Bible defines it as sin, and the wages of sin is death.

Some people have been bewildered by the story of God's command to offer Isaac as a burnt offering. However, we should keep in mind that God knows the "end from the beginning," and it was far from His intentions that the act should be consummated. God was testing Abraham to see whether or not he would obey Him. God tested Adam and Eve many centuries before in the garden of Eden to see if they would render to Him a complete obedience. Unfortunately, they did not endure the test, and so lost their home and their lives.

Now it came to pass about two thousand years after creation that God chose Abraham to represent Him here in the earth. But before Abraham could become the "father of the faithful," he must be tested. The point upon which God chose to test him was the point of his greatest affection—his love for Isaac. It was God's purpose to see whether Abraham loved Isaac more than he loved God, or whether he loved God more than he did his son. It was a test of faith. Had Abraham loved Isaac more than God he would not have started on the three days' journey to Mt. Moriah. He would not have built an altar; nor would he have placed Isaac upon the altar. By doing this Abraham proved his love for God and his faith in God. He could not understand why God commanded that the "son of the promise" should be put to death, but he believed that God was able to raise Isaac even from the dead if need be.

It should be kept in mind that it was not actually God's purpose that Isaac should be put to death. God has never commanded human sacrifices. It was the Lord's purpose to

test the father rather than require the life of the son.

Dear Mr. Answerman: Do you think it is right to have bingo parties and ice-cream socials and so on for church benefit?

If God's plan of church finance were followed it would never be considered necessary to resort to such methods of church support. You may be sure that in a matter so important as the financing of His world-wide work God has a plan—a good plan. God's plan is not an appeal to the gambling urge—neither is it an appeal to the appetite. God's plan rests squarely upon our love for Him and His truth. It tests our liberality and determines our willingness to obey.

God has commanded the payment of the tithe, that is the tenth of our income or our increase. Listen to Leviticus 27:30, 32: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

God is a most liberal landlord. He owns the earth and all that is in it. He owns, He says, the gold and silver and the cattle on a thousand hills. It is all His by reason of creation. In addition to that, the human creation also belongs to God both by reason of its authorship and by reason of redemption. God provides the soil, the sunshine and the rain. He gives us strength with which to work—yet asks only ten per cent in rent, as it were. How could He be more liberal? As a cartoon I once saw represented it, a farmer had a pile of nine large potatoes on the table before him, and off to one side one large potato. The caption read, "Nine potatoes for Sam Brown and one potato for the Lord. Could any man be mean enough to give less?"

The tithing plan is fair to all. It is a percentage of the increase. If the

increase is large, then the tithe is correspondingly large. If the increase is small, the tithe is correspondingly small. If there is no increase at all, then there is no tithe to be paid. The man who pays thousands of dollars tithe and the child who pays a penny on a dime earned are both tithe payers—both obedient to the Lord's instructions.

There is great blessing to a church or to an individual who obeys God in the matter of the tithe. The church that follows God's plan will grow in grace—spirituality will increase. But the church that attempts to finance its programme by bingo, carnivals, sports, raffles, socials or by any other worldly appeal will find that God's spiritual blessing will fly out the window.

There is great blessing to the individual—in fact God issues a challenge to try Him and see if He will not bless. Here are His own words in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Dear Bible Answerman: Do you think there is any relationship between the increase of divorce and the use of alcoholic liquors?

Between the years of 1887 and 1906 the rate of divorce was one to every thirteen marriages. To-day the rate is one to four and in some places much higher. In Los Angeles, we are told, there are as many divorces as there are marriages. According to divorce courts, liquor is at the bottom of 90 per cent of all divorces. Liquor is the world's greatest trouble maker. More than 700,000 boys and girls come from broken homes where liquor was a contributing cause. Judge Lawrence Speckman of Louisville, Ky., who granted 2,070 divorces in the year 1944, in stating the true reason for marital trouble says: "It's always liquor, liquor, liquor. Not one case in a hundred is filed with drunkenness as the ground for divorce, but that is the real reason in 90 per cent of the suits filed."

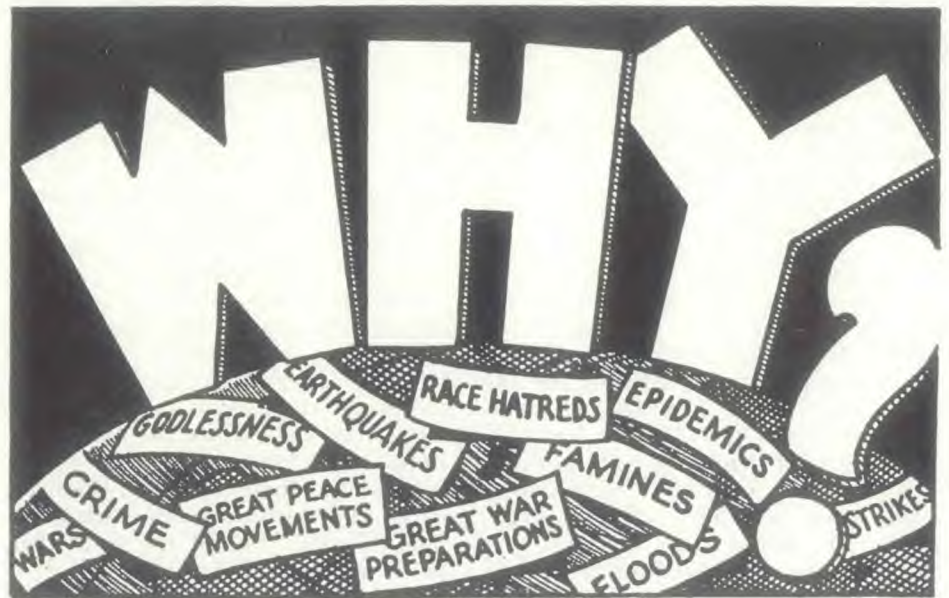
In the light of the above as well as from what the Bible says, we know that liquor and divorce go hand in hand. How timely for to-day is the advice of Proverbs 20:1: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." And also Proverbs 23:29: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?"



WHAT of TO-MORROW?

By

Greg C. Robinson



The answer to these burning questions may be discovered in the fact that the world is in the Saturday night of its history.

THIS is the unspoken question in the mind of every thoughtful person these days. What will the morrow bring forth for this troubled, old world? Are you prepared to meet whatever may happen in your own life? Do you look forward with fear to the future—troubled over that which may be injected into your experience?

These are days of sudden and rapid changes, when almost anything unexpected may occur. Overnight upsets of the established order of things have been seen so frequently of late that we have almost formed the habit of listening or looking for such occurrences when we turn on the radio or pick up the daily paper. We have become so accustomed to these surprises that they almost cease to surprise us.

However, despite all this, there is deep in our minds the haunting question: What next? Though a man may say "we should worry," when the crisis comes that careless, indifferent attitude changes, and anxiety takes its place. Then it is found that human devisings are as broken reeds.

The people of Finland put their trust in treaty promises; they kept their treaty obligations. But when the crisis came they found those treaty agreements but empty words, not worth the paper on which they were written. Poland put her trust in promised help that never came. Only a brutally despoiled and scattered remnant of a once united and happy people remains to witness to the futility of putting implicit faith in the

promises of any nation. If the occasion serves, treaty agreements are scrapped without any qualms of conscience. It is an unpraiseworthy characteristic of these last days.

All this sounds a clarion warning to every thoughtful person, that the world has entered into those days of trouble and distress of which Christ spoke in Luke 21:25, 26, when there would be "distress of nations, with perplexity" and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." These are the "perilous times" of which Paul wrote in 2 Timothy 3:1-5, when covetousness, trucebreaking (or treaty-breaking), false accusing, and fierceness or brutality, were to be manifested in a marked degree. These characteristics are to be found in leaders of nations to-day, as even casual observation will witness.

These conditions and many others reveal that we have entered into that period of time which the Scriptures designate as "the last days," at the end of which "the Son of man is revealed," "coming in the clouds of heaven with power and great glory." Luke 17:30; Matthew 24:30. At that time He will require a strict accounting by every person for the use of the talents committed into his hands. Fast occurring events testify that that time is not far

off. The world is fast approaching the great climax of Armageddon, that last battle to which human armies will be marshalled by "the spirits of devils." Revelation 16:13-16. The nations are taking their places for the last act in the last-day drama.

Reader, this is a personal question, but it should be asked, Are you ready to meet the "King of kings" in peace when He comes? Are you ready to render an account of your stewardship of the "talents" He has committed to you? To-morrow may bring the end of your part in this life. Are you ready for that event? There is no promise of a "second chance" after death. Whatever preparation you make to meet the Judge of all the earth must be made in this life.

If you are prepared to meet your God in peace, you need not worry about that which to-morrow may bring. He will make all things to work together for your good, and will provide for all your needs. (Romans 8:28; Philippians 4:9.) He has promised that He will never desert you. (Hebrews 13:5.) His promises are sure to all who do their part in the divine-human bargain. You can wholly depend upon God to be true. (2 Corinthians 1:20.)

Will you not commit your all into His hands and trust Him now?

SIGNS of the TIMES

Science *and* Salvation

By

W. L. Emmerson



HAROLD M. LAMBERT

Only in the generation now living have giant factories produced the amenities of life. What light does the Bible throw on this significant development?

IT WOULD seem to be a parable of our time that the aged Henry Ford who recently passed away should die in darkness and almost alone in his house at Dearborn, Michigan, because a storm had caused the failure of the electric light, broken the telephone wires, and rendered impassable all approaches by road.

Mr. Ford was one of the technologists who brought into being the vast mass-production civilization of our time, and it was his conviction that as the economic life of the world became more and more highly organized, its standard of living would rise inevitably to unimagined heights. Yet, in his last extremity, the amenities of the way of life which he helped to create were denied him.

Now is not that precisely the state in which the whole world finds itself to-day? The twentieth-century prophets of progress, in their arrogant confidence, pinned their faith to the new science and were sure that, with no other aid, they could eliminate all human ills and create universal prosperity and happiness. And for a time it seemed that their dream might be realized. Amenities were multiplied, wealth was vastly increased, communications made the whole world one.

Then, when Utopia was almost realized, the "storm" came in the shape of two world wars. Science and invention, which were to have made human life a thing of beauty and a joy forever, were diverted to the creation of horrid instruments of de-

struction, and to-day mankind, denied their beneficent aid, lies bleeding to death in the darkness and storm.

It was Henry Ford who gave utterance to the remark, "History is bunk," by which he meant that man had nothing to learn from the past, but had it in himself to conquer his environment and control his destiny.

History is not "bunk." It is the record of the fall of man in alienation from God and the degeneration of a world which to a degree has been forsaken by its Creator. It teaches us that there is no escape from world destruction unless man returns to his Maker and unless God steps in to make anew that which sin has so sadly marred.

Because the people of the antediluvian world were "willingly ignorant" of their need of the Creator they perished in the overflowing waters of the flood.

And, warns the apostle Peter, "the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment" (2 Peter 3:7) of the "willingly ignorant" of earth's last age.

Soon the atoms which man has failed to split in his greed for power and dominance, God will split in judgment, and "the heavens shall pass away with a great noise, and the

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Verse 10.

In that day the "willingly ignorant" will perish in the dissolution of a world from which they have tried to banish God; but those whose trust is still in Him will have their faith rewarded in the "new heavens" and the "new earth, wherein dwelleth righteousness." Verse 13.

Wherefore, pleads the apostle, seeing "that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" Verse 11.

If we are wise we will heed his own answer: "Be diligent that ye may be found of Him in peace, without spot, and blameless." Verse 14.

Signs multiply at every hand showing that the day of the Lord is at hand. Since our salvation is the most vital thing to us, it is imperative that we take heed to those signs—discerning the Lord's coming and the judgment. Over and over Jesus impressed upon us the necessity of "watching" and being ready to meet that inevitable day. In order to meet successfully any earthly event it is necessary that we make preparation, and this is even more true of eternal things. Reader, prepare to-day for the eternal to-morrow.

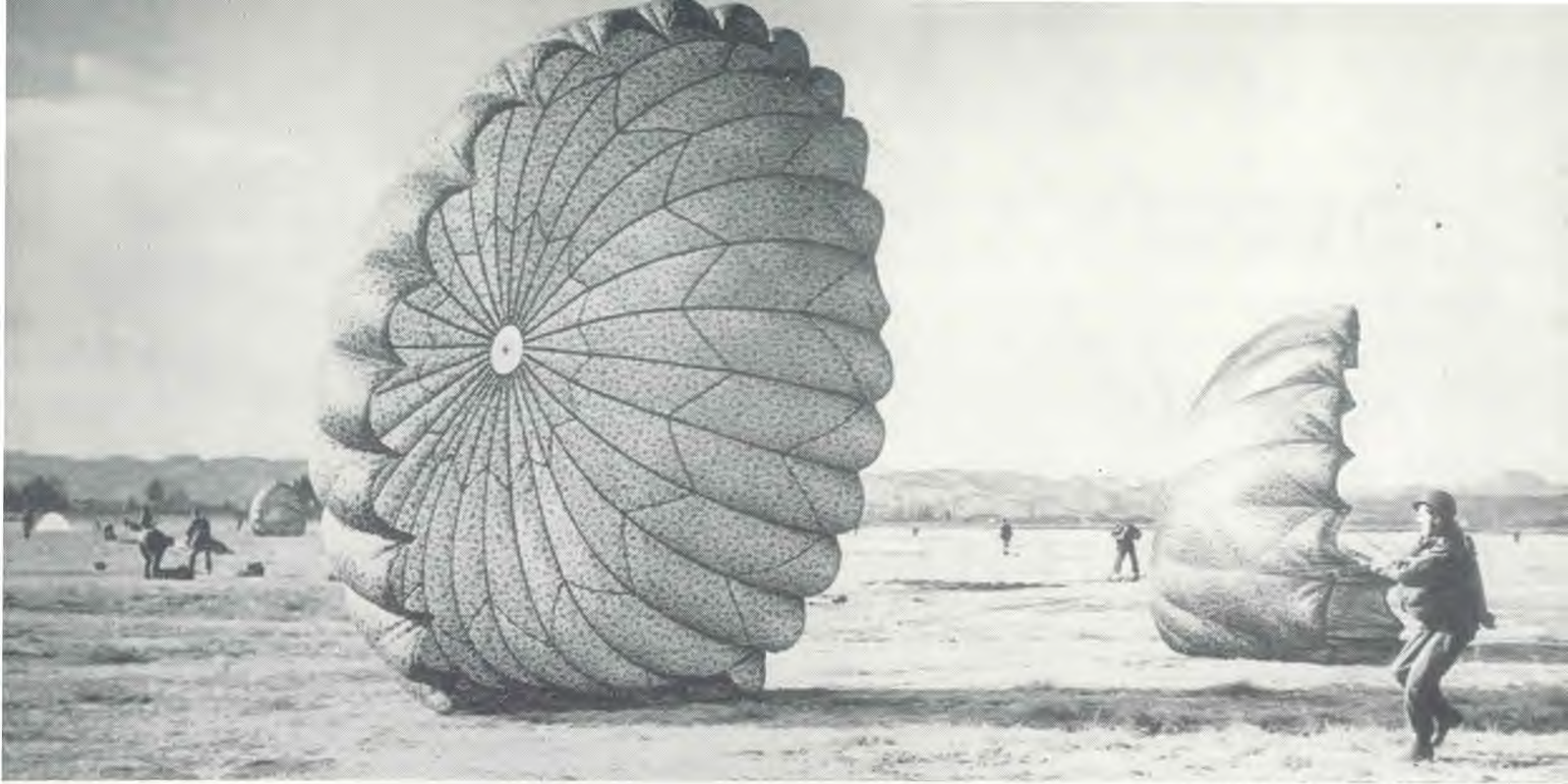


PHOTO BY U. S. ARMY SIGNAL CORPS

The destructive innovations of the last two great wars give us freedom to presage that the next conflict will bring even greater horrors. What of "this hour" and what of the "hour to come"?

THIS HOUR

TO THE disciples of Christ, a sign was given by which they might know when the desolation of the city in which they dwelt was near. Jesus said: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." Luke 21:20, 21.

Heeded the Prophecy

Because of heeding this prophecy, not one of the true believers perished in the destruction of Jerusalem. All dwelt safely in the hills when the city met its terrible doom. But by war, famine and pestilence, the unbelievers miserably perished.

It is said that Cestius, a Roman general, came with his army and surrounded the city wall. The people, because of a lack of food—for all food supplies from without had been shut off—were on the point of surrendering; when, for some unknown cause, Cestius withdrew his army, and fled as though he were pursued by an enemy. The Jews were encouraged to follow him, and were victorious. When the gates of the city were thus thrown open, the opportunity had arrived

for the Christians to make their escape. This they did by fleeing to the mountains.

The disciples had predicted that the city would be destroyed. Many of the inhabitants felt serious, and were inclined to believe that there were troublous times ahead. When Cestius, with his army, surrounded the city, and their food supply was cut off, and they were beginning to experience suffering from famine and from pestilence, the predictions made concerning the city came vividly before them.

False Security

But as the pursuers returned with shouts of victory, all fear was banished. They now felt unusually secure, and predicted peace. For over a year, Jerusalem was unmolested, and enjoyed a degree of prosperity never

experienced before. No doubt the inhabitants referred to the alarmists, who had fled to the hills, in a depreciatory manner. Possibly the disciples themselves, then in the hills, sometimes felt that they had made a mistake. They had presented the Master's prediction of the overthrow of Jerusalem, but Jerusalem had for more than a year enjoyed apparent peace.

A little over a year, however, after Cestius had besieged the city, Titus, without warning, attacked Jerusalem with an army. The city was taken; the beautiful temple was destroyed by fire; and the people miserably perished by the sword, famine, and pestilence. More than a million of Jerusalem's inhabitants are said to have perished.

"If Thou Hadst Known"

It was to this event Jesus referred when, forty years before, "He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee

By
Upton R. Pearce

SIGNS of the TIMES

in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

By the rejection of God's overtures of mercy, the Jews had cast aside His protecting care, and Satan then ruled according to his will. The restraining influence of the Spirit of God, which alone makes life on this earth possible, was removed from the despisers of His mercy. Men and women inspired with a power from beneath carried out the impulses of their carnal natures.

Destroyed Themselves

They fell by their own iniquity. They were left to reap the results of their own transgressions. The prophet, in referring to this time, said, "O Israel, thou hast destroyed thyself"; and Jesus, looking forward to this time, exclaimed, "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!" Matthew 23:37.

The Saviour's prophecy concerning Jerusalem's visitation is to have another fulfilment; for it has a double application. "In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law."

No Peace

As the Spirit of God was finally withdrawn from the impenitent then, so will it be withdrawn from the despisers of God's mercy shortly before the second coming of Christ. Iniquity will abound. "Mischief shall come upon mischief, and rumour shall be upon rumour; then [too late] shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Ezekiel 7:26.

"Destruction cometh; and they shall seek peace, and there shall be none." Verse 25. How vividly are these words being fulfilled! Destruction is everywhere. The people desire peace. Overtures of peace are made, but none is found to be satisfactory. All are rejected. The prophet declared, "There shall be none."

In answer to the question, "When shall these things be [the overthrow of Jerusalem]? and what shall be the sign of Thy coming, and of the end of the world?" Jesus said, "Take heed that no man deceive you." He then made known some signs which would show when His second coming was near at hand. He said, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

"All these," He added, "are the beginning of sorrows." Matthew 24:3-8. "When these things begin to come to pass," we are not encouraged to look for a time of peace; but instead of that, He said, "Then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The Uplook

The outlook, as far as this world is concerned, is not promising. The uplook alone is good. It alone offers hope to minds that are confused, and to those whose hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

No Tea --- No Coffee

By Daniel H. Kress, M.D.

SINCE coffee and tea are so universally used, it does not seem out of place to inquire whether they are beneficial or injurious. We are aware that the first effect of tea and coffee is *stimulation*. The tired, worn-out mother, feeling the need of something to spur her on, or the society woman who feels the need of maintaining a feeling of fitness in entertaining her friends, having made the discovery that a cup of tea or coffee serves this purpose, naturally resorts to their use. They contain no nourishment and impart no strength. They answer the same purpose that the whip does to a tired horse that needs rest and building up, not whipping up. The whip is a poor thing to depend upon to keep a tired horse in trim, and yet that is what these women are doing when they depend upon that delusive cup day by day to keep fit. Dependence is placed on the cup of tea or coffee to keep up a feeling of fitness and brilliancy, until nervous exhaustion reaches the point where medical advice and possibly a stay at some medical institution for rest and treatment are necessary. This is one reason why nervous exhaustion

Tea and coffee contain in themselves no nutritive value. They do contain, however, the deceptive sedative caffeine. Milk on the other hand is rich in body-building elements.



H. ARMSTRONG ROBERTS

is becoming so extremely common in countries where dependence is placed on these beverages.

The first effect, a feeling of exhilaration, is purely a drug effect. Caffeine excites the heart and the brain. The intellect is aroused, and the imagination for the time becomes more vivid. There is a general feeling of well-being and fitness. This is merely a temporary state of nervous excitement, the effect of which soon wears off, leaving the addict depleted.

Tired nerves need rest and quiet, not stimulation. Nature needs time to recuperate her exhausted energies. When her forces are goaded on by the continued use of stimulants, in time it becomes increasingly difficult to rouse the energies to the desired point. The demand for stimulation becomes more pronounced, and stronger stimulants are resorted to.

It will be seen from the following quotations that tea and coffee are far from being the harmless beverages that they are represented to be. A report given out by the New York Life Extension Institute states that "out of 16,552 men examined by the Institute, excessive use of alcohol was considered to be responsible for *seven per cent* of the physical impairment, while coffee and tea were assigned as a cause of *forty per cent*."

In his new book, "How to Make the Periodic Examination," Dr. Eugene Lyman Fisk of this institute says: "Coffee is essentially a drug; that is, in itself it has no food value or nourishing principles. Its effects are mainly due to an alkaloid, caffeine, which is used in medicine as a nerve and heart stimulant, although its use is being much restricted because of its uncertain effects. In this," he says, "it resembles tobacco." He adds: "When mentally fatigued, rest and sleep are the remedy, not stimulants. Anything that merely masks fatigue is, in the long run, fraught with a certain risk." "There can be no doubt," he said, "that tea and coffee are distinctly harmful, even in moderate amounts, to individuals suffering from dyspepsia, sleeplessness, nervousness, heart affection, and to those who have inherited a tendency to nervous and mental irritability. Many suffering from acid dyspepsia, insomnia, and nervousness secure complete relief after giving up tea and coffee."

Doctor Beck of Leipzig, referring to Germany, said: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee. The digestive organs of confirmed coffee drinkers are in a state of chronic derangement, which reacts upon the brain, producing fretful and lachrymose moods."

Doctor Harvey W. Wiley said: "This country is full of tea and coffee drunkards. Caffeine has a direct tendency to create Bright's disease. Caffeine is the essential alkaloid of coffee, as theine is of tea. *Both are dangerous and detrimental drugs.*"

Several years ago, in Australia, I was driven to the station in a cab. The horse stumbled along in a lifeless way, with head down. Fearing I would be late to the train, I said to the driver, "What is the matter with your horse?"

He replied: "I have been taken in on him. Three days ago, when I purchased him, he was a spirited animal. He stepped along with his head up and needed no urging. I later discovered he had been drugged, and two days after my purchase he was in the condition you see him in to-day."

Caffeine is dispensed freely at the soda fountain in cola drinks, in not less than a score of popular, highly advertised beverages. Thus no small portion of the caffeine consumed in America is used by children.

Some years ago the Texas State Board of Health, after a careful investigation of the causes of nervousness and stupidity among school children, brought in the report:

"Children who drink coffee for breakfast come to school exhilarated. They work strenuously in the morning, and are overflowing with energy and vitality; but they do not last under the school routine. They become fatigued more quickly than the other pupils; and by the close of school in the afternoon, they are exhausted to the point of stupidity. They are nervous, and therefore unstable in their deportment."

At the St. Louis meeting of the American Medical Association, reported in the *Journal of the American Medical Association*, Doctor Coleman, of Columbus, Ohio, said:

"I must refer to the matter of giving children coffee; I cannot imagine anything more injurious for a child than to give it an article that will stimulate the vasomotor nerves, and contract the blood vessels, and cut off nutrition, particularly the nutrition of the brain, which develops more rapidly than any other part of the body. I do not think any more deleterious habit can be practised. It should be prohibited by law. Coffee, tea, and cocoa in my mind all have the same physiological effect."

Doctor Evans, when he was health commissioner for the city of Chicago, said:

"Drug habits are more or less interchangeable. When a person has one drug habit he is prone to pick up another. It is the rule that a per-

son who uses one drug is addicted to the use of more than one drug. A fiend will drop one habit and pick up another." He added:

"In order that no misunderstanding may arise, I should say that physiologists regard coffee, tea, tobacco, and whisky as drugs in the same sense that opium and cocaine are. From coffee at one end of the line to cocaine at the other, no one has the right to call the kettle black."

"The craving for tea and that for whisky, the hunger for a cigarette and that for a dose of morphine, are of the same kind. Each comes of in-born willingness to cheat in playing the game of life. As a result, let us say, of a period of overwork a person is nervous. If he is perfectly poised, he will hold himself in hand by exercise of will power until he can recuperate through rest. If he is not thoroughly balanced, he will soothe his nerves by smoking a cigarette, or drinking a cup of coffee."

TRUE CULTURE

(Continued from page 4)

should be administered in the light of the sin problem, and the plan of redemption. As Abraham, we should recognize that we are but strangers and pilgrims here on the earth, and should look for a better country wherein dwelleth righteousness. Our journey through this life is filled with the pitfalls of sin. To make the journey successfully we need help—wisdom and understanding from above. It is imperative that we have spiritual guidance and counsel. The Bible, God's Word, is said to give light. It lights the pathway of life. If heeded it will keep the feet in that "straight and narrow" path that leads to life.

The correct view of education is the long-range one that embraces not only this life but all time and eternity. There is more to life than that which is comprehended in man's three score and ten. God has better things in store for those who will pursue the true culture, for those who will study the greatest science of all—the science of salvation. The textbook of this "greatest science" is the Bible: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16.

It is the prayer of this writer that as classes assemble this fall the "science of salvation" shall not be a neglected science; and that teachers and students may get the long-range view of true education and make preparation to pass successfully the entrance examinations to the schools of true "higher education" in heaven.



Resurrection Hope

Only those who exercise faith in God's revealed Word are truly alive. Those who trust their own unaided reason are dead, even while they live. They are "alienated from the life of God."

The Godly Dead Will Live Again

Jesus' reply to the Sadducees was designed not only to show that they themselves were spiritually dead and in danger of eternal death, but also to make clear that Abraham, Isaac and Jacob, and all those who shared "like precious faith," though actually dead, were potentially alive, in that they died in hope of eternal life. It is recorded of Abraham, Isaac, and Jacob that each "died," or "yielded up the ghost," or was "gathered to his people," and "buried." Therefore any restoration to life of the patriarchs must be through the resurrection from the grave by the power of God.

The whole question raised by the Sadducees was "touching the resurrection of the dead," not the erroneous human idea of inherent or natural immortality, as many have supposed.

All who belong to Christ are true children of Abraham, the progenitor of the promised Seed. (Galatians 3:29.) The living faith of that patriarch has, down through the ages, been perpetuated in his spiritual descendants. Both he and they "looked for a city . . . whose Builder and Maker is God." And if that city is to receive everlastingly the hosts of the faithful of all ages, it must also be through resurrection from the grave to life eternal; for "God is not the God of the dead, but of the living."

The experience of living unto God must begin in this probationary life, as it did in the case of godly men of old; for only those who begin here and now to live for God will be counted worthy of the resurrection to eternal life.

By
George W. Hull

Jesus held out to Martha, at the grave of Lazarus, the hope of the great general resurrection when He said: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

THE same day that Jesus settled the question whether it was right to pay taxes, another question, relating to the future life, was put to Him by a sect known as the Sadducees, who did not believe in a resurrection. (Matthew 22:23-28.) Like the one before it, it was obviously a dishonest quibble, put forward in a debating spirit, and designed to make fun of a great and glorious doctrine held by the true church from the beginning. Doubtless the question as it was put would provoke a laugh from the careless crowd who heard it. Yet, although we might think it hardly deserving of an answer, Jesus patiently and effectively disposed of it as though it had been put forth in a genuine spirit of inquiry.

Here is the case of a woman, said the questioners, in effect, who before she died, had been widowed seven times. Which of her seven husbands will claim her in the resurrection?

With His usual penetration, Jesus at once strikes at the very root of the ignorance and spiritual poverty which prompted the question. First of all, His questioners were guilty of an inexcusable lack of scriptural knowledge, which made them superficial in their judgment.

Second, they had little sense of the severe limitations of the human mind and of the unlimited power of God.

Mere unaided human reason, uninformed by the Scriptures of truth, and unrelated to faith in God, is a shallow and futile thing. The great things of the future life can be grasped only as men are steeped in the oracles of God, and have an adequate sense of the infinite power of God. "Ye do err," said Jesus, "not knowing the Scriptures, nor the power of God." Matthew 22:29.

Having exposed this fundamental spiritual lack of mind and heart, Jesus proceeded to point out one or two particulars about the future life to which the Sadducees had given little or no thought. In the very nature of things, belief in a future life must rest wholly on divine revelation and the measure of faith one has in that revelation. Future life is unimaginable to the finite mind and limited outlook of mortal man. Hence, human speculation as to the actual conditions of life beyond the grave is valueless and futile. Said Jesus: "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matthew 22:30.

