

Canadian

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Signs of the Times



RUSSIA and ARMAGEDDON

By W. R. Foulston

RUSSIA has been landlocked through the ages, and the one ambition of that mighty nation has been to push westward to reach free oceans. Peter the Great, the mighty czar, employed thousands of men in the frozen marshes of the Neva River to build a city in a muddy swamp to be the gateway to the West. He called this city St. Petersburg, now called Leningrad. But the Gulf of Finland is frozen six months of the year, so Leningrad is only a part-time port. Russia next turned eastward and built the trans-Siberian railway (4,000 miles) with great effort, and it cost a fortune. Vladivostok was to be the gateway to the outside world via the Pacific, but Japan barred the way by its sudden rise to naval supremacy.

Russia also tried to push southward. When Napoleon met Czar Alexander on a raft in Tilsit, the Czar said, "I want the key of my house." He meant Constantinople and the Dardanelles, with free access to the warm Mediterranean. Russia and Britain in 1914-18 were working for the same thing. Russian ambitions were southward through the Black Sea and the Dardanelles. Germany was pushing eastward toward India, via Bulgaria, Serbia and Turkey. Here the interests of the three great powers clashed. Russia's and Britain's interests ran north and south through the Dardanelles. German interests were east and west across the Dardanelles. On this cross, the peace of the world was crucified in 1914.

Then came World War II, and German interests were eastward again. They had to block the western powers before marching east to India, and this was contrary to the interests of Britain and Russia. Again on that cross the peace of the world was crucified.

That is history. What will happen to-morrow is prophecy. Ezekiel 38:2, 3 contains a number of names, and according to Watson's and Smith's Bible Dictionaries we have these definitions:

Gog—Prince or king of Magog.

Magog—Country or people of North Europe—Caucasus representing the important race of Scythians, later understood to mean tribes north of the Caucasus. Scythians of Herodotus were undoubtedly Japhetic.

Meshech, Tubal, Magog—Sons of Japheth. (Genesis 10:2.) Some try to identify them with Moscow. American Revised Version uses the word "Rosh," the root word for Russia, for prince.

Japheth—Progenitor of Caucasian or Aryan races.

Ham—Progenitor of dark-skinned people of Africa and Asia.

Shem—Progenitor of Semetics, Jews and Arabians.

Gomer—Oldest son of Japheth.

Time of the Prophecy

1. Ezekiel 38:8—"After many days." "Latter years."
2. Verse 16—"It shall be in the latter days." Definite indication of days before Christ comes.
3. Ezekiel 39:2—Time of seven last plagues (margin). Compare Revelation 16:1-16.
4. Ezekiel 38:19, 20—"Great shaking." (Earthquake.) Seventh plague. Compare Revelation 16:17, 18.
5. Verse 22—"Great hailstones." Seventh plague. Compare Revelation 16:21.
6. Ezekiel 39:4, 5, 17-19—"Supper of the great God." Revelation 19:17-19. Now carried down to the com-

STAR NEWSPAPER SERVICE

V. Molotov, prominent Russian diplomat.

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plete removal of sin. Prophecy will be better understood when Revelation is studied.

Events to Take Place

1. Ezekiel 38:4—Great armour and armaments.
2. Verse 9—Like a storm and cloud over the land. Airplanes. Notice: "Thou shalt ascend and come."
3. Verses 5, 6—Her future allies. Not merely one country but a union or association of many countries. U. S. S. R.—Union of Socialist Soviet Republics. Eighteen republics united under the leadership of Moscow. "And many people." *Russia is not alone* in this battle. Here is the gathering of many nations for war.
4. Verse 7—"Prepared, and prepare for thyself." Form of diplomacy, not so much interested in a *bar-gain*—for himself. Russia is blunt in her diplomacy.
5. Verse 7—"Be thou a guard unto them." Place a guard over smaller nations. Her demands at the peace table may be a better commentary on this part of prophecy. We see much to-day that a few years ago was a mystery. To-morrow we may see remarkable evidences of its fulfilment.
6. Verse 8—"The mountains of Israel." Israel's land is Palestine. (Ezekiel 39:2.) From north to mountains of Israel. Verse 9 describes the many people—planes "like a cloud."
7. Verse 10—"An evil thought." (Margin, "Conceive a mischievous purpose.") To go to the land of unwall'd villages—Palestine. Unwall'd from the standpoint of adequate protection.
8. Verse 15—"Out of the north parts." A mighty army.

Why Should the Nations Desire Palestine?

Palestine has always been considered a notoriously poor country. Ezekiel 38:8—"Which have been always waste."

Verse 12—"Turn thine hand upon the desolate places that are now inhabited."

Palestine has suddenly come to be recognized as the richest land in the world, and that treasure is in the Dead Sea. Through the centuries the Dead Sea has collected rich mineral salts of the mountains. Experts tell us to-day that it has one trillion, forty-eight billion dollars' worth of precious chemicals which are needed for war materials.

What a picture! Russian people from the north sweeping down on Israel's land with many nations in her train. "Israel's land," "Jezreel,"

With its world dominating programme it is not difficult to believe that Russian soldiers, as the one here pictured, will ere long march at the command of the Kremlin.



HERBERT PHOTOS

"Jehoshaphat," "Megiddo," "Armageddon"—these words remind us of the prophecy of Joel 3:12-16. Awakening of the heathen. "Multitudes in the valley of decision." "Put ye in the sickle, for the harvest is ripe."

Armageddon

Revelation 16:12-16—Armageddon brews under the sixth plague. "That the way of the kings of the east might be prepared." Nippon really means "sunrise nation," and her flag is the picture of the rising sun. The teeming millions of the Orient are awakening. They are getting ready for the great day of God Almighty. Russia is not alone in this battle, for the evil spirits go to the "kings of the earth and of the whole world, to gather them." Satan is leading the whole world on to destruction. The gathering takes place under the sixth plague; however, the seventh plague and the coming of Christ interrupt the preparations for that struggle, as death and destruction settle down upon the whole earth.

Every man and woman is in the valley of decision. While the evil spirits are gathering men for Armageddon, God's Spirit is also pleading, "To-day if ye will hear His voice, harden not your hearts." God is not willing that any should perish, but that all should come to repentance. After the last stirring appeal has been made; after the preacher has made his last call to repentance; after the last sermon has been preached; after the Spirit has spoken for the last time to human hearts; and after the last sinner has responded, then it will be said: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: . . . and he that is holy, let him be holy still." Revelation 22:11. Then when it is too late, some will search from sea to sea for the Word of God but shall not find it. (Amos 8:11, 12.) To-day, dear reader, is the day of salvation.

To-day if ye will hear His voice, "harden not your hearts." Do this that it may be well with you when the Lord makes up His jewels.



H. A. ROBERTS

The thought may surprise many that in our journey of life, God records our words in His books in heaven, numbers the hairs of our head and marks our steps.

TO BE great is the dream of every boy and girl. Most of us in the "Youth Period" of our lives, have no doubts as to our ability to become great. As we grow a bit older, doubts may begin to assail us as the result of added knowledge about the difficulties that must be overcome along the way. An education must be got, the right trade or profession chosen, a husband or wife—just the right one—must be acquired, we must decide something about what sort of character we are developing. This last decision will inevitably bring with it the question of religion. Shall

I become a member of some church? Can I believe in God? If I do, what then? Shall my life be ordered by Him, and how do I find out what He wants me to do?

If you want to be great, let me talk to you a bit. No, I am not a great man, but I know some men who are great, and I think I know some of the things that have made them great.

The very first requirement is faith in God.

Right here I hear some of you saying, "This is where you and I part company—if you are going to talk religion to me."

Let's not discuss religion just now. A man who becomes great can't be a drifter. He's got to have something to tie to that will give him stability. Most great men, all of them I know, are humble men; they recognize some power or some person greater than themselves. That person, in an overwhelmingly large number of cases, is God.

"But look," someone says. "Hasn't science just about backed the idea of God out of our reckoning? Isn't it true that we know now that the universe is so huge that it is impossible to believe in God? Or at least in a personal God who knows us as individuals or hears and answers prayers?"

This is a fair question, and deserves an answer.

It is true that most of us are acquainted with the vastness of our solar system—the sun with its satellites—planets—swinging through illimitable space. We have also become well acquainted with the idea that our universe is an "island universe" or galaxy; that even our solar system is just one of a multitude of such systems clustered together in a flattened sphere of which the Milky Way seems to be the outside perimeter. We have had to become accustomed to the idea that there are almost countless numbers of these *universes* like ours, each with thousands upon thousands of solar systems perhaps quite like ours. So far, we are told, no telescope large enough to reveal any limit to the extent of these systems has been built.

The vastness of the number of heavenly bodies is, indeed, quite beyond the ability of our minds to grasp. One astronomer has said that there are as many stars as there are grains of sand on all the shores of all the seas in all the world. And yet the colossal size of space is such that they are not crowded, for we are told that if there were only three bees flying in the air over all of Europe the air over Europe would be more crowded with bees than the universe is with stars.

We have often been astonished by citations of great distances in the universe. In spite of this it still astonishes us to realize that Alpha Centauri, our *nearest* star neighbour, is four and a half *light-years* away and that at the speed of a jet fighter it would take us a million years of around-the-clock flying to reach it.

As we think of these things we inevitably shrink in our own estimation. That is the reason for your question. If there is a God and He is the Creator of all this vastness, how could He possibly know anything about us?

Now, strange as it may seem, modern folks are not the first to ponder this question. Indeed, the notion of the vastness of the universe

Does God Know ME?

is not new at all. True, we probably know more about it than any preceding generation knew, but we are not the originators of the idea. For instance, there was a man by the name of David who thought and wrote about this idea. You will find what he wrote in the Bible.

You don't believe in the Bible? Never mind about that, we'll consider that later, if you wish. Let's see what this man thought about it.

"O Lord our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens. . . . When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; *what is man, that thou art mindful of him?* and the son of man, that Thou visitest him?" Psalm 8:1, 3, 4. (Italics mine.)

That's it, in a nutshell, isn't it? Exactly the problem that is bothering us just now. How David answered this question for himself we shall not consider now. Let us see if we can arrive at an answer for ourselves, and then see how our answer checks with his.

Many times individuals who do big things are careless of the little ones. In the sweep of what to them seem large considerations they are forced to overlook the small ones. Is God like that? Let us see.

One of the commonest things in nature is a snowflake. Most of us have seen billions of them. Probably you have never seriously thought of counting them, but someone has, and we are told that in an average snowstorm no less than a quadrillion fall on *one acre* of ground. If you like to think about big figures, think of this one, and then imagine how many quadrillion snowflakes fall when a big storm blankets one of our middle-western provinces!

God makes the snowflakes, if He is Creator. Let us assume that He is. Now, most of us are familiar with the fact that snowflakes are the product of the process of crystallization—a process that science does not understand very well—and that each snowflake is formed in a geometrical pattern. Those of us who have taken pains enough to look at a few through a magnifying glass know that these designs are truly beautiful.

Now, think again of that quadril-

lion snowflakes falling on *one acre* of ground and then ponder this fact—grasp it if you can: Never, so far as is known, has anyone found two snowflakes alike! Think of it! This is the infinity of God, just as truly as is the magnificence of astronomy. God is not only the God of infinite distance and infinite mystery, but He is the God of infinite pains as well.

We well know that human fingerprints seem to exhibit inexhaustible diversities of patterns so that the whole human race can be catalogued thereby, but after all, the entire globe supports only some two billion humans. In all history there have been only a few more billions, but here in *one* snowstorm on *one* acre of ground are a billion billion snowflakes, and no two of them alike!

Surely our question would seem to be finding its answer. A God who can beautifully form the snowflakes to blanket half a continent and do so in inexhaustible variety can know me and all about me.

There are other reasons why we may believe that God knows us. As we look at these bodies which we inhabit we are reminded again of the wisdom and handiwork of the Creator.

For example, think of the growth of the embryo. Cells multiply by dividing, growing, and dividing again and again. When conception occurs, this process begins. The process is much the same in all animal life. For some time the process continues to repeat itself again and again in just the same way with no seeming object in view except to grow larger and larger; every cell is just like its predecessor. But then something happens, just what, no one knows, for the cells begin to specialize. Instead of keeping on just reproducing what they were, they now take different forms as they grow in number, eventually producing heart, lungs, stomach, arms, legs and other portions of human anatomy. Some develop pigmentation, giving colour to hair, skin, and eyes. Others develop different degrees of hardness in the teeth and nails. This differentiation continues until the end product is that marvellously assembled machine we call the human body.

Science does not know very much about this marvellous process. Stu-

dents of such things say that the cells contain something which they call "determinants," but naming them does not tell us much about them. These determinants, we are told, are the drivers that steer the cells into their life work, but how they do it and why they do not make mistakes no one knows. That is, no one but God. In His wisdom and foresight He buried this chain-process in its wonder in that first cell that divided and then subdivided—it must have been there, for it could have come from no place else—and He equipped it with some sort of timer so that it did not begin to act too soon, nor too late. Yes, surely, God knows me.

Simple things remind us of the painstaking wisdom of the Creator, and His intimate knowledge of each of us.

For instance, we break a bone. It hurts, and we cry for a doctor to come and set it, and if all goes well it mends. The doctor did not mend it, he merely set the ends of the bone together so that the mending process could begin. If he did not come at once, the body would not wait for him, it would begin its work of repair without him. As soon as the bone breaks, the body begins to marshal its mechanisms of repair. It would take too long to describe in detail just what happens but let us consider just one marvellous detail—the action of the blood.

Up until the break occurs the blood has been carrying in it a certain average quantity of calcium for the normal repair and building work of the bony structure of the body. As soon as the break occurs—within a matter of minutes afterwards—the calcium content of the blood will be found to have greatly increased! How did this happen? Did we, by an effort of will, call up this repair material? Not at all, we were too busy groaning and wishing that the doctor would hurry up and get to us. Automatically, as

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By
R. E. Finney, Jr.



Fog of Death

Announcement that the United States has perfected a "radioactive cloud" that will kill all who come into contact with it was made recently by Glenn L. Martin, in Manhattan. Martin's statement has been denied by at least one nuclear expert; others have refused to comment; none have denied the possibility of such an invention. It is of course known that the most deadly effects of future atomic bombs will likely be those of radiation rather than the explosive force of the bomb itself.

A Debt Paid

An army transport was re-named the *Private Sadao S. Munemori* the other day in memory of an American Nisei soldier. Private Sadao threw himself on a hand grenade as it bounded toward two of his comrades during action near Seravezza in Italy. He had already been posthumously awarded the Congressional Medal of Honour. His mother lives in Long Beach, California. She spent four years in a relocation camp and cannot own her own home in California.

The High Price of Liquor

It has been recently announced that alcoholism in industry is now costing the United States a billion dollars a year. Of course to this amount must be added the already staggering cost of law enforcement, upkeep of reform institutions, asylums and penitentiaries. And now the states are beginning to set up special funds for treatment of alcoholics. The state of Virginia has just set up such a fund of \$200,000. Would it not be entirely fair and equitable for this fund to be directly assessed to the breweries and distilleries? And will someone please tell us what alcoholism is costing Canadian industry?

Wave Measurements

An instrument for measuring the ocean waves has been devised by Dr. George E. R. Deacon of England. The instrument, set up off the coast of England, records on paper the intervals between waves. Deacon states that incoming storm waves move at a speed of seventy miles an hour and predict storms as far as five thousand miles distant. The use of the instrument, states the inventor, will add to the ability of man to predict the movement of storms. This will be especially important in areas where abundant weather observation stations cannot be set up.

Uranium Hunt

Canada has opened the door to uranium prospectors. Since 1943 such activity has been prohibited. A price of \$2.75 a pound for ores with a minimum of 10 per cent uranium oxide has been promised those fortunate enough to find ore. All discoveries must be reported only to the Atomic Energy Control Board for the Mines and Resources Department. Location of claims containing such ores as are covered by this stipulation may not be otherwise disclosed. A stiff penalty for violators has been provided. Uranium is now said to be the world's most coveted mineral.

SINCE Mr. Churchill made his historic speech at Fulton, in the United States, nearly two years ago, the subject of a United Europe has cropped up every now and then in parliamentary speeches and in public addresses by politicians, economists and others.

Till now the question has invariably been soft-pedalled for fear of giving the Soviet Union grounds for accusing the West of "ganging-up" against them. Now, however, that Russia has clanged down the "iron curtain" and expressed its unalterable opposition to the Marshall Plan for European Recovery, proposals for the political and economic union of the West are being discussed at the highest level. "Western Union" is definitely on the agenda.

It is already becoming clear which nations are likely to join the evolving federation. It will not be the "sixteen nations" who came together to consider the Marshall Plan last year on the invitation of Mr. Bevin and M. Bidault. The Scandinavians have already indicated their disinclination to enter any political grouping, and the Soviet Union has made it very clear that it would consider any political linkage of Scandinavia with the West, or even any suggestion of a "northern bloc," as an aggressive gesture against the Soviet Union. So it is practically certain that the Scandinavian nations will stay out.

On the other hand, there is every likelihood that Spain and Portugal, who were excluded from the Bevin-Bidault talks, will be invited to the "Western Union." Mr. Marshall has indicated his own attitude in evidence presented to the Senate Foreign Relations Committee, and already the way is opening for the ambassadors, withdrawn from Spain some time ago at the request of the United Nations, to re-establish diplomatic relations. The re-opening of the French-Spanish frontier is another significant step in the same direction.

It is clear also that Western Germany will be an essential partner in the federation. Western Union is, in fact, regarded as the only solution to the German question. And, of course, Austria will come in, though little has been said about that country as yet so as not to prejudice the hopes of an Austrian peace treaty in the not-too-distant future.

Switzerland's position is rather difficult as its traditional policy has been to keep out of any political entanglements. As, however, it would be completely enclosed within the proposed Union, it would inevitably be aligned with the Western powers.

The "Benelux" group, that is, Belgium, Holland and the Duchy of Luxembourg, have welcomed the

Will WESTERN EUROPE UNITE?

British initiative, while France and Italy are already well on the way to a fusion which, as one writer has put it, only falls "a little short of reviving the Old Roman Empire."

So we have Britain (including Eire) France, Belgium and the Netherlands (with Luxembourg), Italy, Switzerland, Germany and Austria, Spain and Portugal, just ten nations as the probable partners in the proposed Union.

Looking at the list one cannot but be impressed that territorially it corresponds almost exactly with the Roman Empire of the West immediately preceding its break-up in the sixth century. And consequently the coming together of these nations in our day looks remarkably like the approaching fulfilment of the prediction in Revelation seventeen that after centuries of rivalry and struggle they would come to "one mind" in facing the crises of the last days. (Revelation 17:13.)

The prophecy goes on to state that the "mind" of the ten powers of the Old Roman Empire would be to "give their power and strength unto the beast," which readers of this journal know represents the religio-political power of Rome. That is to say, they would be drawn together not by conquest, as was attempted by Napoleon, by Kaiser Wilhelm II, and by Hitler, but by cultural and religious ties, and that they would look to Rome as the spiritual bulwark of their union.

Thus far in the present discussions concerning Western Union, it has been stressed that while the Union should have a "spiritual" basis, it should not be dominated by any political or religious ideology.

Mr. Churchill, criticizing the evident desire on the part of the Socialist government of Britain to plan a Western Socialist Union, said: "On this principle there could be a United Liberal Europe, a United Roman Catholic Europe, a United Right-wing Europe, all quarrelling with each other." His counsel, therefore, was: "Let United Europe be kept above party divisions."

The fact, however, that these possible directions which European

union might take are being canvassed, makes it evident that within the Union there will be rival ideologies striving for dominance, and in this struggle there is little doubt that the influence of the Vatican will be powerfully felt, for the Catholic-supported

By

W. L. Emmerson

Christian Democrat parties are in power or near it in most of the Continental countries.

It is a frequent note in Soviet propaganda nowadays that the Vatican is the "prop of Imperialism," and the protagonists of Rome, on their part, make no secret of their hopes for the ultimate realization of a United Roman Catholic Europe.

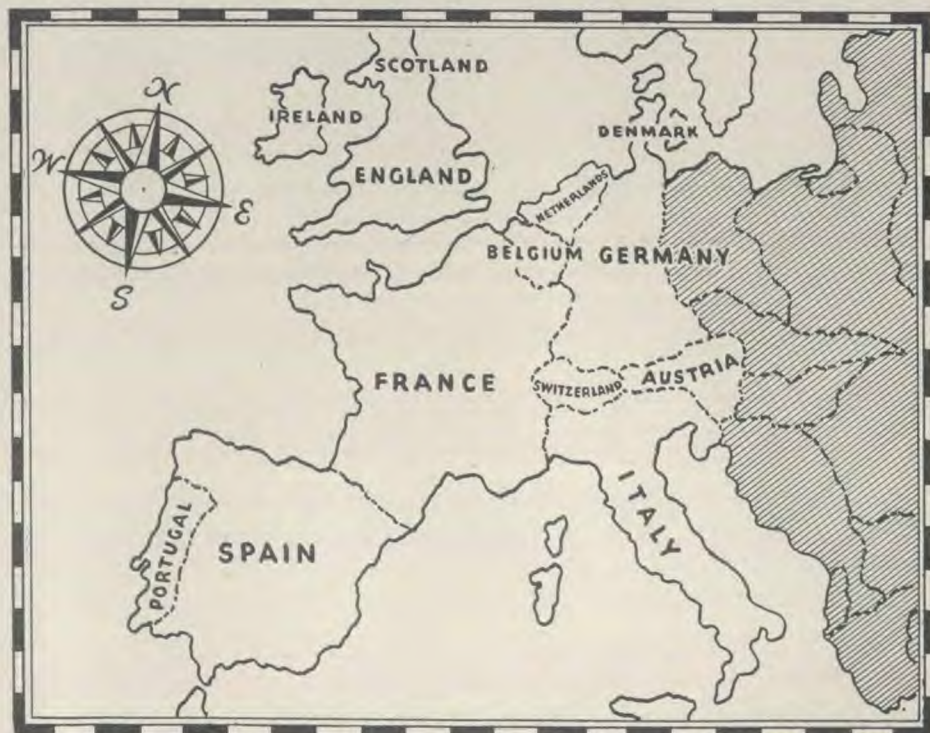
Speaking in New York to a business

and professional audience, F. Martin D'Arcy declared:

"For the first time in history the wise men of the world can offer no solution for the world's present dilemma. But we Catholics . . . have an answer—which is simply the choice between the devil and the Holy See."

All these developments surely indicate that the stage is being set, just as the prophetic Word so long ago declared it would be, for the final drama, and they reveal how easily the nations, seeking to escape from the peril of Communism, might find themselves unwittingly entangled in the web of Rome which is being so subtly woven to catch them.

Those, however, who heed the Word which has been given for our admonition will not be entrapped. They will turn neither to the "left" nor to the "right," but with their trust in the Lord, will press on along the way of holiness with their eyes straining to catch the first glimpse of their returning Redeemer.



The line of demarcation drawn across Europe to-day is almost identical with that drawn by Charlemagne in his day. And, significant also is the fact that the nations, symbolized by the ten toes of the image of Daniel the second chapter, lie in western Europe.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Palestine

WE ARE wondering just what the situation will be in Palestine by the time you read this editorial. We would that it might be improved, but we have little faith to believe that such will be the case. There is hardly a single spot on the face of the earth that has been fought over and contended for, as has this tiny bit of land at the east end of the great sea.

God promised it to Abraham about 2000 B.C., but the promise was not fully carried out until the time of Moses, when God brought the Israelites out of Egyptian bondage into the land that flowed "with milk and honey." It was to them the land of great desire, as it is to-day. However, at that time it was occupied by various tribes, chief among which was the tribe of the Canaanites, from which the country received its name. Under the military leadership of Joshua the country was partly conquered; however, the people did not persist in driving out all the inhabitants of the land. In the time of David the kingdom reached its largest proportions. During the reign

of Solomon there was a period of unparalleled peace, and it was at this time that the temple was built.

We saw an advertisement the other day assuring the Jews that this was the greatest opportunity they had had since A.D. 70 of securing a national home. It was in A.D. 70 that the Romans took the city of Jerusalem, with great loss of life to the defenders. The Jews were scattered into all the nations of the earth, and there they have lived to this time. While it is true that in all the intervening history there has been no "back to Palestine" movement of the proportions of the Zionistic movement extant to-day, still, owing to our confidence in the infallibility of the Word of God, we are compelled to put a great deal of credence in a prophecy uttered by Jeremiah:

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, 'Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.'" Jeremiah 19:10, 11. Never in the history of time has a prophecy of God failed, irrespective of the will and wish of men. Even when it appears that a divine prediction is about to be broken by the might of some man or nation, God has a thousand ways of preventing it.

Within the memory of many now living it appeared that the prophecy of Daniel, the second chapter, would be broken. It seemed that the armies of Kaiser Wilhelm and Hitler would overrun Europe and consolidate the fragments of the Old Roman Empire into one, but the prophecy stood and will continue to stand.

We are capable of being entirely sympathetic with the ambitions of the Jewish people. We can enter, at least to some extent, into their longing for a national home.

However, suppose the Jewish people should succeed in overcoming Arab resistance and establish themselves in Palestine as an independent nation. What of Russia? Already the shadow of the Russian bear falls heavily over the Near East. For centuries Russian rulers have cast covetous eyes upon the Dardanelles, the doorway to the land of the frozen North. Since the days of Ivan the Terrible it has been the studied objective of Russian czars to break down the door that was slammed in their faces by the Ottoman and Turkish powers, supported by other such nations as England and France. It appears that Russia never



RELIGIOUS NEWS SERVICE PHOTO

An Arab winnowing wheat in the ancient fashion in Palestine.

has had such a favourable opportunity of realizing her century-old ambitions as she has at the present time.

The Bible predicts no period of peace for Palestine and the Mediterranean Sea area in the last days of the world's history. It is in this area that the Biblically described battle of Armageddon is going to be fought. Any individual or group of individuals looking for peace and tranquility had better give Palestine a wide berth, had better establish residence in the headwaters of the Amazon or in the highlands of the Andes.

Growth

AT THIS time of year we witness the miracle of plant growth and development, and a little later we will see the miracle of plant maturity. From the time God set His bow in the clouds following the flood, His promise of continuous seasons has never failed. Seasons may vary a little; that is, spring may come a little earlier one year than it does another year, but it comes—it never fails. It matters not how wicked men and nations have become; it matters not how God-defying they may be, the God of the seasons maintains His promise.

Who can explain the mystery of plant life and growth? To begin with, the promise of the plant lies dormant in the seed during the months of winter, but when the seed is placed in a bed of moist earth and exposed to the rays of the sun, transformation begins. The apparently dead and lifeless grain of corn suddenly shoots forth a blade that reaches into the upper regions, and roots that begin to push their way down into the soil. At first the shoot lives on the kernel itself, but ere long its roots are taking nourishment from the soil and transforming it slowly, imperceptibly from the tender blade to a stalk of corn that will multiply the parent kernel many hundreds of times.

Who can explain how the tender root follicles are able to take the elements of the earth and change them into, first the blade, then the stalk and finally the finished product? Who can explain the process by which the blade takes the elements of the atmosphere and the sun's rays and transforms them into minerals, vitamins and the colouring of the plant and of the ear? Who can explain how in the same field, under identical conditions, one seed will produce an ear of corn and another seed will produce a pumpkin or a squash?

Here we have a great mystery, a mystery that can be explained only in the light of Genesis 1:10, 12: "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, *whose seed is in itself*, upon the earth: and it was so. And the earth brought forth grass, and *herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind*: and God saw that it was good."

The Big Gamble

THERE is a great deal of contention right now as to whether gambling is right or whether it is wrong. Some believe it to be wrong, while others think it is entirely right and proper. Certainly it must be one or the other. Every right thing is of God, and every

wrong thing is of Satan. In consideration of the problem, then, we will have to say it is inspired either of God or of Satan.

In attempting to determine the morality of this thing it would perhaps be most helpful for us to consider the circumstances under which gambling is conducted and the end results that accrue from it. Where are bets most frequently made—in bar rooms or among gatherings assembled to worship and pray? Is the Bible or is booze more closely allied with betting? Do men gamble when they pray, or do they gamble when they drink? Honest, God-fearing Christians don't gamble—absolutely not. The companions of gambling are drinking, immorality, vice, crime, lust, dope, profanity and the profanation of every holy and sacred thing.

The lust for gain, the lure of gold, is the consuming passion of the gambler's heart. When this passion consumes him there is nothing that he will not do to get more money with which to place more bets on the horses or perchance on a throw of loaded dice.

We do not labour under the delusion that these words will reform the world and put an end to this infamous practice. We know that gambling, like alcohol and tobacco, has too firm a grasp upon men, women and even some children, to be given up by everyone. It is only our hope that some who read this will recognize the curse of gambling and by a firm exercise of the will banish it altogether as a practice.

The really big gamble, the gamble that is fraught with the most awful consequences, is the gamble for the soul. Those who are given over to betting are so fascinated with it, are so caught in its octopus-like grip, that they have neither time nor inclination to consider their eternal welfare. It is bad, bad indeed, when a man loses his weekly earnings or any part of them on the ponies, the cards or the dice, while his wife and children suffer from a lack of life's necessities. But the gambler is playing the devil's own game, and the stakes are high, the highest that man has to put up—his soul, his eternal life.

There will be no unreformed gamblers in heaven. No man will be able to walk down the streets of gold of the New Jerusalem, God's capital city, and enter a gambling casino. Dice, cards, lotteries, bingo and every other game of chance will find no place in the land where the redeemed "never grow old."



H. M. LAMBERT

YOU who read this strange adventure will probably think me insane, especially when I insist upon saying that the tale, herein told, is a true story. There will be some who disbelieve, some who doubt, some who will say that this is the figment of a warped and distorted imagination, some may even find it pleasant reading, and yet a few whose consciences might be deeply disturbed. Whatever category you fall in, remember this: *It is a true story!* And it was written as the result of a newspaperman finding himself in a situation which is oftentimes duplicated.

I was barren, completely void of plot germs, ideas, inspirations, or whatever goes into the making of a story. It was raining slightly, just drizzling, but I went out, anyway. There was very little doing, for a Saturday night, and I had travelled completely across Chinatown without seeing a single incident worth recording. The city-hall clock was chiming midnight, and the streets were almost deserted when I turned into alcohol alley.

I could see very little here; the lights were dim and everything was shadowy. Afar off, I heard the mournful, high-pitched wail of a Chinese violin. The air was close, damp, and thick, and saturated with the caustic odour of vomit. A Chinaman shuffled by, gibbering to himself. There was



H. M. LAMBERT

A young man, alcohol, and an automobile provide a dangerous menace on any highway. Why licence the sale of a beverage that is destructive of life?

ALCOHOL ALLEY

an air of expectancy hovering over everything—the calm before the storm.

Suddenly, an electric flash illuminated the whole sky behind the city with brilliant, white light, causing that jungle of concrete to stand out in bold relief. Almost instantaneously, thunder, with the roar of an artillery field battery, crashed down. There was a quiet pause; then the rain came. First it fell in big, round drops that splattered and splashed when they hit the pavement; next, it came in a heavy, sheeted downpour that soaked me to the skin as I ran for shelter.

I took refuge under a corrugated-iron canopy at the rear of a building, and sat down on an old orange crate between two garbage cans. The rain hammered on the iron roof, dropped to the gutter, and swilled down the sewer. I sat there with my head cupped in my hands, uncomfortably wet throughout, and thought about all the things people usually think

about while they are waiting for rain to stop.

The position I had taken up brought my eyes approximately level with the top of one of the garbage cans. I sat staring at the lid, not really seeing it, though, but thinking of something else, when I was almost startled out of my wits by a faint rapping on the under side of it. I thought, at first, that it might be a mouse or a rat that had been trapped in the can. I listened, I looked around me, but nothing moved. There was just the scratching, or more of a feeble tapping, on the lid of the can. I was in the act of reaching over to loosen the lid and allow the poor creature to escape, when a small, muffled, squeaky voice yelled, "Open up! Hey! Open up! Let me out!"

I withdrew my hand with a quick jerk, and great was my consternation! My first impulse was to flee, even in the torrential rain; but curiosity got the better of me, and I stayed.

"Let me out! Let me out!" came the voice from the can again.

I picked up a short piece of stick and, reaching over, knocked the lid off with a bang and clatter. When a beer-stein, cracked and unwashed, hopped up on the rim of the can and sat down, with its legs dangling over the edge, my eyes almost popped out of their sockets. I had heard of alcoholics seeing little animals and creatures and strange apparitions, but I was as sober as a judge. Yet, here before me, was an inanimate object, a glass used for drinking beer, taking on a somewhat human form. Its arms and legs were not fleshy, of course, but mere lines, straight lines.

"Good evening, Sir!"

"Good evening," I replied, not thinking to whom or what I was speaking.

"You're a newspaperman, aren't you? You fellows are always looking for human-interest stories, right?"

"Right."

"Well, here's a good one for you. Got a notebook?"

The whole affair had reached fantastic proportions, but somehow it all seemed so real. I got out my pencil and paper and began copying. I took down the following story verbatim, and I offer it now, in its entirety, as proof of my sanity.

"Scientists do not know yet where my ancestry began. The Egyptians were making glass hundreds of years before Christ. But when I was still a molten mass of sand and sodium silicate in the glass company's furnace, I dreamed of being moulded into something beautiful and useful in the world. How nice it would be to be made part of a leaded-glass window in some great cathedral, a plate-glass mirror wherein handsome men and beautiful ladies could admire themselves, the eyepiece of a researcher's microscope, or perhaps the lenses in a humble pair of spectacles for eyes that had grown dim with age. But, alas, I was shaped into a drinking glass, shipped to a beverage room, and to my undying shame have been a curse, rather than a blessing, for the past five years.

"At first, I was indifferent and even callous as to what went on around me for the simple reason that I was hardly ever used. Then some of the other glasses were broken and cracked, and finally I went into constant use, day and night.

"My job, a sort of go-between for the breweries and the customers, was a most repulsive one at all times. When you consider that it was necessary for me to make actual contact with the consumer lips, and to be constantly in the path of a breath impregnated with the loathsome smell of second-hand beer, is it any wonder that I wished, nay, prayed, that some babbling drunkard, in a moment of stupefaction, would drop me from his trembling hands to the floor and smash me into a thousand pieces?

"I have no sympathy with the statement, made so often by public-spirited men who should know better, that the manufacture and sale of liquor contribute to industrial development. Nonsense! It has contributed more to the moral, intellectual, and material deterioration of the people, and has brought more misery to defenseless women and children, than has any other agency in the history of mankind.

"The liquor traffic is a monster—a Hydra-headed monster! And the keepers of the monster, the men who feed it, have made sure that one of its ravenous, hideous heads reaches into every little village, town and city from coast to coast, across the country. With untiring energy, it takes money

from the poor, wastes the time of your courts, fills your jails, penitentiaries and asylums, and mocks all the laws, including those of God, that you hold sacred and dear.

"The modern beverage room, my last place of employment, is the mortal enemy of law and order. It is the cloud that shadows the faces of neglected children, the demon that has dug more graves and sent more souls unshriven to judgment than all the plagues that have wasted life since the plagues of Egypt, or all the wars since Joshua stood before Jericho—and I'm in a position to know!

"Look! Over there! See that young girl coming down the alley? Oh, yes, she's young, not more than twenty-five! but you're quite right in thinking she looks like a tired and haggard old woman. See how she walks listlessly in the rain, no hat, coat unbuttoned, hair dishevelled? See how her eyes, misty and red, are sunk deep in their sockets, and how sallow and wrinkled her skin is? She's an alcohol addict. Mention the word

By

Samuel Campbell, B.A.

'drink' to her, and she'll go anywhere, or do anything, to get at it. Her will power is broken; her self-respect is gone. The so-called 'harmless' first drink did it. I know, because I gave it to her!

"One night, about five years ago, they came in on their way home from a college dance. She seemed a little wary about the whole thing, at the time, and came in on a dare, more or less. When she took the first sip, I noticed that her lips were soft and that she had a very beautiful face. When the taste registered on her tongue, however, her pretty nose turned up in disgust.

"'Oooh!' she complained, 'this is sour!'

"'Oh, come on! Come on! Drink up! Be a regular gal!' Her college friend coaxed her and boasted that he could demolish forty of the same.

"After that, they were regular customers. The intoxicating drinks which she thought were promoting happiness actually caused her nothing but misery and sorrow. Her college friend disappeared. She began to come in at noon hour, after work, and every spare minute she got the chance. She developed a craving for the drug that disgusted her respectable friends,

so that soon she found herself alone. She became restless, tired, irritable, negligent, and as a result, lost her job. Now she walks the streets.

"Who's responsible? Well, who's responsible for the man who, half crazed with drink, went home from the 'club' the night before last and brutally beat up his wife with a poker? I saw his lips twitch. I saw the murder in his eyes before he left the table. But what could I do? Yesterday's morning papers told the story of his wife's horrible death. He'll die, too, for his crime, but he doesn't even remember going home.

I could keep you here till dawn, telling you tale after tale, but they always end up the same way—headaches, heartaches, shame, sorrow, pain, poverty, debt and death.

"There was one man, a regular churchgoer, I particularly remember. He came in late one night and . . ."

Here the story ended abruptly. I looked up, but the glass was gone. It had fallen backwards into the garbage can, landed on top of some hard object wrapped in newspapers, and split in two halves down the crack.

The little, squeaky voice was silent now. The rain had almost stopped. But the voice lingered in my memory long after. For the tones in it were not the tones of one particular being, but of thousands upon thousands of beings, all crying out for help as they were ground through the gin mill to be deceived and confused by the world's curse—alcohol.

★★ LIQUOR IN U.S.A. — "Americans spent the unprecedented sum of \$8,700,000,000 on whisky, beer and wine in 1946, the Commerce Department said today. That was an average of \$89 for each person over 18 years old. The total was \$920,000,000 more than the previous record, set in 1945. Federal, state and local governments received 40% of the 1946 total, or about \$3,500,000,000 in taxes. The Federal Government alone obtained \$2,700,000,000. More than \$5,000,000,000, or 60% of the total outlay, was spent on whisky, gin or other distilled spirits. More than \$3,065,000,000 was spent on beer and \$645,000,000 on wine.

"As compared with 1945, spending for distilled spirits rose 15%, for wines 48% and beer 2%. In liquid terms, consumption of distilled spirits (231,000,000 gallons) was up one fifth and that of wine (140,000,000 gallons), was up one half. Beer consumption, however, went down from 81,000,000 to 79,000,000 barrels, reflecting effects of the grain shortage."—*The New York Times*, May 1, 1947.

A THORN in the flesh is not a desirable thing to have. Anyone who has had the unfortunate experience of having a thorn penetrate the tissue can testify to this. Paul very much desired to be rid of an infirmity he had. He undoubtedly regarded it as a handicap to his work and probably felt the Lord would be glorified by its removal. No doubt he asked for the prayers of his associates, but their prayers were unanswered. What was this infirmity? Paul was not a robust man. The Corinthians said of him, "His bodily presence is weak." 2 Corinthians 10:10.

In carefully reading his letter to the Galatian believers, we would be led to believe that it was an affliction of his eyes. He said, "Ye know how through *infirmity of the flesh I preached the gospel unto you at the first. . . .* I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." Galatians 4:13, 15.

You recall that while on his way to Damascus to persecute the saints of God, Paul was smitten with blindness. This was a disguised blessing, for spiritually he was able to see better with his eyes blinded than he could before with undimmed physical sight. His sight for some good purpose was probably never *completely* restored. Thrice prayer was offered that this "*thorn in the flesh,*" as he termed it, might be removed. God revealed to him that it was not to be, and that this infirmity, instead of being a handicap, would tend to keep him humble and teachable, and would be a constant reminder of his natural impulsive nature and tendency.

Being a highly educated man and an orator, there was danger also of his being "exalted above measure." In answer to his prayer, the word came to him, "My grace is sufficient for thee: for My strength is made perfect in weakness." Then, appreciating the purpose of this thorn, Paul said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for *when I am weak, then am I strong.*" 2 Corinthians 12:9, 10. Later, speaking from his own experience, he could say, "*We know that all things work together for good to them that love God, to them who are the called according to His purpose*" (Romans 8:28), and "I have learned, in whatsoever state I am, therewith to be content." Philippians 4:11. He ever after recognized this infirmity as a disguised blessing, and never again did he pray for its removal. He gloried in his infirmity.



Timothy, too, had an infirmity. His, it seems, was a chronic digestive disturbance. Although associated with Paul, *the miracle worker*, he was not healed of this infirmity. Paul gave him no assurance or encouragement of

ever being healed, but admonished him to recognize the infirmity and exercise care in his diet. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Timothy 5:23), was

YOUR THORN

outlive some of his more robust and less careful associates. He was better able to emphasize the need of carefulness in the selection of food by those who were inclined to pay little attention to what they ate or drank. It is generally the case that those who are conscious of having some chronic ailment and take care of it, live longer than do those who are more robust, and are careless in their habits of eating and drinking.

Referring to another one of his associates and fellow workers in the gospel, Paul said, "Trophimus have I left at Miletum sick." 2 Timothy 4: 20. Strange, is it not, that Paul, through whose ministry so many were healed *miraculously*, should leave an associate worker in a physically disabled condition. This sickness God undoubtedly *overruled* for the good of Trophimus and for the furtherance of the gospel. There was a divine purpose in it all, that finite minds were not then able to explain.

It was not owing to a lack of faith on the part of Trophimus that he was left at Miletum sick. It was not through a lack of faith on the part of Timothy that his infirmity was not removed, for in addressing Timothy, Paul said: "*When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.*" 2 Timothy 1:5. It was evident that Timothy was a man of faith, but he possessed a feeble constitution. No doubt he at times wondered why he should be afflicted with an infirmity.

There is a practical lesson in this for those who possess some infirmity from which they would like to be freed. They should not complain or find fault with a kind Providence if it is not removed in answer to prayer. It may not be because of a lack of faith. They should relate themselves to such an infirmity in a way that God may be able to convert it into a blessing, both to them and through them to others.


It is possible to have a prosperous soul in an infirm body. To Gaius, John said, "I wish above all things that thou mayest prosper and be in

health, *even as thy soul prospereth.*" 3 John 2. There was a period in the experience of the Son of God Himself when His sufferings seemed more than His human nature could bear, and He cried, "*Father, if it be possible, let this cup pass from Me.*" Matthew 26:39. Fortunately for us, the cup was *not* removed. We thank God that He did not end His prayer at this point, but added, "*Nevertheless not My will, but Thine, be done.*" Luke 22:42. At this point of *submission*, angels came to strengthen Him. This was a true, and we may say, a model, *prayer of faith*. Never are we to act like unruly children when our desires are not met, or conclude that God has forsaken us because we are not granted our requests. God alone knows the human heart. He understands our needs. He alone knows what is for our eternal good, and He leads us as we would choose to be led could we see His purpose in it all. Instead of worrying about that which we cannot remedy, let us co-operate with God in converting the apparent curse into a blessing. Let us live to be a blessing to those about us, no matter what our infirmity may be.

The time will come to all when physical strength will fail because of infirmity due to age. This we must expect. "It is appointed unto men once to die." Hebrews 9:27. This no one can avoid, it matters not whether he is a sinner or a saint. In old age preceding death, we all have lowered vitality and infirmities. Appreciating this, David prayed: "Forsake me not when my strength faileth." Psalm 71:9. He fully expected that his strength would fail in old age. Instead of worrying about our infirmities, let us permit God to convert them into a blessing. The most effectual sermons I have ever heard were not preached from the pulpit, but from the sickbed by some trusting child of God.

By

D. H. Kress, M.D.



Many times afflictions are blessings in disguise. It is written that "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hebrews 12:6.

H. A. ROBERTS

the advice he gave Timothy. Timothy could not eat as did his associates. He found it necessary to exercise special care in the selection of his food and drink. This very carefulness, however, may have enabled him to



Many times in the Bible God symbolizes a government by a beast. In this case the ram represents Media-Persia; while the he-goat represents Grecia.

THERE are more than 2500 predictions in the Bible made by God through His prophets and comparatively few of these are left unfulfilled. God made these predictions before the events came to pass in order that men might know that He is the only true God, because none but God are able to foretell future events, or what a day may bring forth. The Bible is the only book that surveys the whole field of time and gives us a glimpse of the eternal ages of the future. The wisest men of this earth are challenged of God to unseal, by the study of His Word, the events of the future. God says:

"Let them bring them forth, and declare unto us what shall happen; declare ye the former things, what they are, that we may consider them, and know the latter end of them; or show us things to come. Declare the things that are to come hereafter, that we may know that ye are gods." Isaiah 41:22, 23, A.R.V.

"I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 46:9, 10.

The ability to foretell with accuracy, without a single failure, the future events of the world, is the test of divinity, and a proof that the Bible is God's book and not man's book. The Koran of the Mohammedans, the Vedas of the Hindu religion, the writings of Confucius and of Buddha contain no prophecy. The Bible and the Bible alone is unique in that it contains prophetic utterances by the thousands given hun-

dreds and even thousands of years in advance of their fulfilment.

In this article we shall call attention to just one of the Bible's remarkable prophecies. We do this in order to show how accurately the Lord foretold the manner in which He was going to overthrow the magnificent city of Babylon, and through whom He would accomplish its destruction. Long before Babylon ruled the world, while Assyria was still supreme, God spoke through the prophet Isaiah concerning the overthrow of Babylon. This was before Nebuchadnezzar, Babylon's great king, was born. We are told in the Bible what kings ruled in Israel and in Judah contemporaneously with the kings of Assyria, in the days of Isaiah. More than a hundred years before Nebuchadnezzar overthrew the supremacy of the Assyrian Empire, the Lord spoke through the prophet Isaiah, thus:

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation. . . . But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures. . . . And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces." Isaiah 13:19-22.

Historians and tourists who have visited the site of old Babylon inform us that Isaiah's prediction has been accurately fulfilled and that the ruins of ancient Babylon are literally infested with all kinds of wild beasts

that have their dens in what were once the pleasant palaces of the kings and the rich of Babylon.

But the Lord not only predicted through Isaiah the overthrow of Babylon two hundred years in advance, but told him one hundred seventy-four years before it was done who the man was whom He had chosen to accomplish the overthrow. Meditate upon this wonderful prediction given in the year 712 B.C.: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. . . . I have even called thee by thy name: I have surnamed thee, though thou hast not known Me." Isaiah 45:1-4.

Here the Lord makes known that He had chosen a man one hundred fourteen years before he was born and surnamed him "Cyrus," and outlined his work for him one hundred seventy-four years before the fall of Babylon in 538 B.C.

At the time Babylon fell and Belshazzar was slain, the prophet Daniel, who was appointed the third ruler in the Babylonian kingdom, was called by the king of Babylon to interpret the handwriting on the wall, and

A REMARKABLE PROPHECY

By C. S. Longacre

Daniel informed the king that his kingdom was weighed in the balance and found wanting "and given to the Medes and Persians." After Belshazzar was slain, Daniel became the second ruler, as Belshazzar's father, the first ruler, was with the army in the field; and Cyrus, who had conquered the city of Babylon, dealt with Daniel, the second ruler, in negotiating the terms of surrender, and Darius, the king of the Medes, appointed Daniel as prime minister of the kingdom of Media and Persia. Darius, the Mede, died in 536 B.C., and "Cyrus the Persian" became the king of Persia and Media, and Daniel was his prime minister. Jewish tradition states that Daniel read to Cyrus the prophecy in Isaiah showing that the God of Israel had him to be the instrument to overthrow Babylon and had mentioned him by name more than a hundred years before he was born, and that Cyrus was so deeply moved by the account and the foreknowledge of God that he accepted the God of Israel as the only true God, and issued a decree at the end of the seventy years of Babylonian captivity in 536 B.C. permitting the children of Israel and Judah to return to Palestine, and authorized the rebuilding of the temple in Jerusalem, which had been completely destroyed by the Babylonians.

When Cyrus read the prediction concerning himself, made one hundred seventy-six years before, "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isaiah 44:28), he at once issued the following decree:

"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem." The divine record in Ezra 1:1 says, "Now in the first year of Cyrus king of Persia [536 B.C.], that the word of the Lord by

the mouth of Jeremiah might be fulfilled [when seventy years are accomplished, beginning circa 606, ending circa 536], the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing."

The prophet Daniel acquainted Cyrus not only with the prophecy of himself as recorded in the writings of Isaiah, but also with the revelation God gave to Daniel as recorded in the eighth and eleventh chapters of the book of Daniel. Here Daniel pointed out to Cyrus that his world kingdom would be succeeded by another world kingdom of a different nationality. He was told that "the ram" in the eighth chapter "having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king," "and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Daniel 8:20, 21, 7.

And in the eleventh chapter Daniel showed Cyrus that "a mighty king . . . [from "the realm of Grecia"]

shall rule with great dominion, and do according to his will." Verse 3. This mighty king, referred to as "the first king" of Grecia, was Alexander the Great, who conquered Persia and all the kingdoms in the world. King Cyrus therefore knew from the Book of divine revelation which he now accepted as divinely inspired, that his world empire would be overthrown sometime in the near future, and that this mighty king and conqueror of his people would undoubtedly visit his tomb and be tempted to desecrate it, so he had a message carved over the door of his magnificent sepulchre of marble for this mighty conqueror to read. History tells us that Alexander the Great did visit the tomb of Cyrus the Great, in the royal park of the city of Persepolis, one of the capitals of Persia. Plutarch, the famous Greek biographer, who had access to many ancient writings now lost, describes the visit of Alexander to the tomb of the great Persian king who overthrew the mighty kingdom of Babylon. Plutarch's account of Alexander's visit to the tomb reads as follows:

"And after he had read the inscription [a message in Persian characters over the door of the marble sepulchre] (Please turn to page 20)



Cyrus turned the Euphrates river out of its course and by strategy took the mighty walled city of Babylon.



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: Please explain to me the connection between being saved by grace through faith and obeying the law of God. Such texts as Galatians 2:16, 19, 21 and 3:12-14 puzzle me. Mrs. T. W. K., Alberta.

No man is or can be justified in the sight of God by obeying the law; yet a man may be lost by breaking the law of God. We are not saved by the law. It has never been the purpose of the law to save people—Christ is the Saviour, and we are saved as we by faith accept Him and the imputation of His righteousness. Then when we are saved by His divine grace or unmerited favour we obey the law, not to be saved but because we are saved.

Galatians 2:16, 19, 21; 3:12-14 reads as follows: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. . . . For I through the law am dead to the law, that I might live unto God. . . . I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. . . . And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith."

As previously stated, the purpose of the law is not to justify. The law is a standard of righteousness, and if broken it cannot justify—it must condemn. God's law, the ten commandments, is no different in its function than is our governmental laws. As long as we obey the laws of our country they do not condemn us, but the moment they are broken, then we fall under their condemnation.

The law of God did not condemn Adam and Eve until they had broken it, but after they violated its precepts they passed under the death sentence,

for, "The wages of sin is death." Whereas, before they sinned, they were under the law in the sense that they were under its control or authority, after they sinned they came under its condemnation and must die.

The law is a standard, or a measuring rod, whether it is the law of God or the law of the land. As long as people live up to the standard they are free from its condemnation, but when they fail in that, they are in trouble with the law and with the authorities supporting the law. Since the fall of our first parents into sin every human being has been conceived in sin; that is to say, we all come into this world at birth with an inheritance of sin. Then, in addition to that we have all cultivated sin, and are therefore under the condemnation of the law. The only way we can come out from under the condemnation of the law is to accept Jesus Christ as our Saviour and obtain forgiveness of our sins. When we do that, we are under grace, which is simply unmerited favour or pardon. However, having come under grace we are not to continue to break the law of God. We are to obey it.

Paul, in his letter to the Roman

church, makes this very clear: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6:15. According to 1 John 3:4, "sin is the transgression of the law." But Paul told the Roman Christians that they were not to sin after they had come under the grace, or after they had confessed their sins and had been pardoned. If a criminal breaks the laws of national or local government after he has been pardoned and released from jail, he is immediately re-arrested. He again comes under the condemnation of the law, and loses his liberty. It is no different with the Christian and the law of God.

Dear Bible Answerman: Was not God guilty of murder when He slew all the first-born of the Egyptians, and when He killed Uzzah for touching the ark of the covenant? Mrs. W. P.

I am well acquainted with the fact that in order to bring reproach upon God some people contend that many of the first-born of the Egyptians were innocent babes. But in a larger sense, were they? The man is in the babe, and those children would have grown to maturity steeped in the idolatry and God-defying rebellion of their parents. God has the ability to look down the course of an individual's life and know just what kind of a life it will be. In giving consideration to such matters we must not forget that the God who destroyed the first-born of the Egyptians was the same merciful God who at the appeal of Abraham agreed to save wicked Sodom if only ten righteous persons were found in it. Ten could not be found, so He destroyed the city and saved Lot and his immediate family out of it.

Those who condemn God for having destroyed innocent babies assume that those babies, or some of them, would have developed into righteous men and women, which assumption cannot be proved. There is not the slightest reason to believe that God would have dealt more mercifully with Sodom than He did with Egypt or vice versa. Sin is a deadly leprosy of



the soul, and it takes a painful medicine to arouse an individual or a nation to its peril.

Another thing that is not recognized when this charge is made against God, is that God as the Giver of all life has the right to withdraw that life at His own good pleasure and discretion. In doing this God deals no differently with His subjects than a nation deals with its subjects, and no differently than a man may deal with the animals under his control. If an individual or a group of individuals in a nation are judged to be a menace to the safety and security of the community or the nation, that individual or group of individuals are deprived of their liberty and upon occasion are sentenced to death. God must of necessity survey the entire world with its nations and peoples, having the best good of all in mind. A man having a dangerous animal will kill it in order to safeguard other animals and the members of his family.

Many are troubled about what they think was God's injustice to Uzzah. But the fact of the matter is, Uzzah sinned and received immediate punishment for his sin. There was a well-known and well-established law at that time that no one was to touch the ark except those, the Levites, who were sanctified of God for that purpose. Uzzah was not a Levite, and when he touched the ark of the covenant, he sinned in that he violated the law. The only difference between Uzzah's punishment for his sin, and the punishment that will be meted out to other sinners is that Uzzah received his just a little quicker and in a more spectacular manner. Every sinner will die. "The wages of sin is death."

Dear Bible Answerman: In 2 Samuel 12:8 God seems to uphold David for taking other men's wives. All that he is condemned for is the taking of Uriah's wife, and for the slaying of Uriah. David was a polygamist, but God said that he was a man after His own heart. Can you explain this?

It is true that David was a polygamist, as was Solomon and many others of those times, but that does not indicate that God approved of the practice. We might say that God tolerated it at that time owing to the ignorance of the people. The more light a person has the more God requires of him.

Abraham himself was not wholly free from this disastrous practice. At the suggestion of his wife Sarah, he took Hagar, his wife's maid, to be his wife. However, a few years later when discord came into the family because of polygamy, and Sarah demanded that Abraham get rid of Hagar, God upheld Sarah's demand.

It has never been God's purpose that man should have more than one wife. God gave but one wife to Adam before the fall. In the New Testament we find that this plan has not changed. If a man is to qualify for the office of a deacon, he is to be the husband of *one* wife.

Dear Bible Answerman: Is there any place in the Bible where God has given man the power to heal disease? Mrs. E. A., Ontario.

During the time that Jesus was upon the earth He in person healed the diseases of the people wherever He went. Then, too, after the ascension of our Lord the disciples carried on the same work. However, it came to pass that the gospel spread around the then-known world, so God gave instructions to those who were sick as to the proper course to pursue. These instructions are found in James 5:14-18, which reads as follows:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not upon the earth by the space of three years and six months. And he prayed

again, and the heaven gave rain, and the earth brought forth her fruit."

It is very true that some persons are given a special gift to heal people. The gift of healing is among others that were given to the New Testament church, and all these gifts were to continue until Christ comes the second time and heals all the redeemed of their maladies.

Dear Mr. Answerman: Will you please give me some light on what the spirit of man is?

In reply to this question I quote Job 27:3: "All the while my breath is in me, and the spirit of God is in my nostrils." The marginal reading is, "That is, the breath which God gave him." Therefore we see here that God tells us that the spirit of man is his breath.

Dear Bible Answerman: Are there any grounds in the Bible upon which a person may secure a divorce?

Yes, adultery. We see that from the words of Jesus in Matthew 19:9: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Also, we have the words of Jesus in Matthew 5:32: "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

However, no other grounds than that of infidelity to the marriage vows are recognized. God does not expect either a man or a woman to live with an unfaithful companion. He says so in 1 Corinthians 6:15,16: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh."

Dear Bible Answerman: Is there any thing in the Bible forbidding the use of onions, leaks and garlic? Mrs. E. A., Ontario.

There is nothing in the Bible declaring these vegetables unfit for food, or forbidding the use of them. There was the occasion when God charged the children of Israel with lusting after the leeks, onions, garlic and flesh-pots of Egypt. That was during the time of their sojourn in the wilderness when they were dissatisfied with the diet of manna that God miraculously gave them six days a week from heaven.

Signs of the Times

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Vegetarian Diet

Question: Do you consider a vegetarian diet superior to a meat diet or a lacto-vegetarian diet?

ANSWER: A vegetarian diet is probably superior to a lacto-vegetarian diet (one including milk), which in turn is probably superior to a diet including the amount of meat eaten by the average person, with the understanding that the more restricted the diet becomes the greater the care with which it must be chosen. Furthermore, on a strictly vegetarian diet it would be important that vegetables be cooked with a mind to preserving their minerals and vitamins, and it would have to be determined that vegetables had not been grown on impoverished soil. Hence it seems still advisable except under very exceptional circumstances to include milk and eggs in the diet.

In a recent experiment three groups of eight experimental subjects each were studied with respect to protein requirements in relation to physical efficiency. The "low protein" group not only had all meat, eggs, and fish excluded from the diet, but also nuts, legumes, and cheese. Almost but not all milk was excluded. Protein was derived largely from cereals, potatoes, and other vegetables, with only five of the total fifty grams derived from milk. After two months it was found that these men were able to keep up with hard work, and output was not diminished. However, in this short period physical vigour and efficiency were not enhanced.

A control group were served with one hundred grams of protein daily from a varied diet.

The "high protein" group were allowed generous quantities of meat, milk, cheese, eggs, nuts, and legumes, to a total of 160 grams of protein daily. There was no measurable physical benefit which could be ascribed to the large amount of protein.

It was concluded by Drs. Stare and Thorn of Boston that although a daily protein intake of fifty grams

seems to be adequate for good health and efficiency if the diet is balanced in other respects, a protein level of at least seventy grams a day for the average adult man, and sixty grams a day for the average adult woman is probably desirable.

This favours absorption of calcium and vitamin B complex factors. This amount of protein could be secured from three slices of whole-wheat bread, three glasses of milk, one egg, and one or two servings from the following: cottage cheese, legumes (including, e.g., Soyhart spread) and nuts (including peanut butter).

Vitamin A

Question: Can one take too much vitamin A?

ANSWER: A twenty-three-month-old infant who had received 4-8 c.c. (one-half teaspoonful) of cod-liver oil daily since he was two weeks old was found to have tender and swollen legs, redness and roughening of the skin, dry and cracked lips, and coarse, dry hair. It was estimated that with the brand of cod-liver oil that was being used the child was receiving 500,000 units of vitamin A and 70,000 units of vitamin D daily. Usual dose is 5,000 units of A, and 1,000 units of D. Symptoms were all attributed to vitamin A overdosage and cleared promptly when the overdosage was withdrawn. Most adults run low on vitamin A.

Danger from Coloured Crayons

Question: Is there any danger to children from swallowing coloured crayons?

ANSWER: There is danger that colouring matter put into the wax might be converted into an aniline dye in the body, with serious results. A case was reported recently of a two-year-old boy who became quite blue after swallowing crayons. The cause not being immediately determined, it was some time before his stomach was washed out and oxygen was administered. He became seriously ill before his eventual recovery.

THE eternal Father gave His only-begotten Son for man's salvation. The Son freely gave Himself. In His love for the perishing it was less desirable to share His glory with the Father than to rescue the human family from the pit into which they had fallen.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2: 5-8, American Standard Version.

In this great act of devotion, Christ became the symbolic "Lamb slain from the foundation of the world." Revelation 13:8. When we consider the sufferings of our Saviour in our behalf, it is well for us to think of His sufferings in anticipation through the long centuries, before His manifestation in the flesh, as well as His sufferings in reality after assuming human nature. Indeed, as the plan of salvation was formed back in the days of eternity, before man sinned, Christ long knew that He would eventually come to earth to give His life for a race of sinners.

By His prophets Christ foretold in detail some of the indignities which would be heaped upon Him. The following scriptures may be cited revealing this:

He was betrayed by His own friend, Psalm 41:9; Zechariah 13:6.

The price of His betrayal, Zechariah 11:12.

Deserted by His disciples, Zechariah 13:7.

Buffeted, spit upon, scourged, Psalm 35:15, 21; Isaiah 50:6.

Crucified, Psalm 22:14, 17.

Given gall and vinegar, Psalm 69:21.

Crucified with criminals, Isaiah 53: 11, 12.

Vicarious suffering, Isaiah 53: 4-6, 12; Daniel 9:26.

There are brought to view in the Bible three priestly periods or dispensations: the patriarchal, when the head of the family was the priest of his household; the Levitical, when the tribe of Levi was set apart for priestly service; and the Christian, when Christ as our great High Priest ministers in the sanctuary in heaven. The priestly ministry in both the patriarchal and the Levitical dispensations was typical of Christ's ministry.

The Levitical ministry is worthy of special note in this connection. After the hosts of Israel left Egypt, God commanded them to construct a sanctuary as the centre of divine wor-

TYPES of CHRIST

By F. M. Wilcox

ship. He revealed to Moses the exact pattern for this tent-like construction. "And let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus 25:8, 9.

The daily service of the sanctuary consisted of a burnt offering morning and evening for the entire nation, the burning of incense upon the altar of incense, and such offerings as individuals brought in expiation of their sins. These offerings were to be without blemish, typifying Christ, the perfect sacrifice, to whom the penitent in faith looked forward.

The repentant sinner brought his offering to the door of the sanctuary. He placed his hand on its head, confessing over it his sins, thus in figure transferring them to the victim. With his own hand he then took the life of this offering. The blood was taken by the priest, carried into the sanctuary, and sprinkled before the veil behind which was the mercy seat. This service involved a confession that the penitent had violated the law of God contained in the ark, and a plea for mercy and divine grace from God, whose presence was represented by the holy Shekinah. (Exodus, Chapters 1 to 4.) In some offerings the blood was not carried into the sanctuary, but the flesh of the offering was eaten by the priest in the holy place. (Leviticus 6:26.)

This in brief outline was the daily service carried on in the earthly sanctuary. What was its significance? It was typical of the work of Christ in the heavenly temple above. The earthly tabernacle was a type of the true tabernacle pitched by God and not by man. (Hebrews 8:2.) The blood of the sacrificial offerings was a type of the precious blood of Christ shed for the salvation of the human family. (Hebrews 9:12.) The priests in the earthly sanctuary service served unto the example of heavenly things, representing the work of Christ, the great High Priest. (Hebrews 8:5.) And even the articles of furniture in the first and second apartments of the earthly sanctuary were typical of the same articles found in the heavenly temple. (See Revelation 4:5; 8:3; 11:19.)

"In patriarchal times the sacrificial

offerings connected with divine worship constituted a perpetual reminder of the coming of a Saviour; and thus it was with the entire ritual of the sanctuary services throughout Israel's history. In the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day, by means of types and shadows, the great truths relative to the advent of Christ as Redeemer, Priest, and King; and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners. The sacrifices and offerings of the Mosaic ritual were ever pointing toward a better service, even a heavenly. The earthly sanctuary was 'a figure for the time then present,' in which were offered both gifts and sacrifices; its two holy places were 'patterns of things in the heavens;' for Christ, our great High Priest, is to-day 'a

minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.'"—*Prophets and Kings*, Mrs. E. G. White, pp. 684, 685.

"The round of service in the earthly sanctuary was God's service. It had to do with the sins of the people; not that the blood of the sacrifices offered there could in itself take away their sins, for it is expressly said that it could not. Hebrews 10:4. It could, however, show their faith in the efficacy of Christ's blood yet to be spilled, and to which the sanctuary work was intended constantly to direct their minds. The work there was a type, or shadow, of Christ's atoning work, and, as such, carries with it a significance that cannot be overestimated. Upon a correct understanding of the type depends a correct understanding of the antitype. The entire sanctuary service was an object lesson of the most important and vital gospel truth,—that of man's

The sinner's hope is in the cross of Christ. If he will avail himself of the merits of the blood here shed his eternal future is guaranteed.



H. M. LAMBERT

salvation and the atonement of sin."

In the twenty-third chapter of Leviticus there are recorded certain feasts and holy convocations which Israel was to observe. Sacrifices and offerings were made on these occasions, offerings typical of the great sacrifice of Christ the Lord. The days on which these convocations and feasts were held were counted holy. But these holy days, with their symbolic significance, were clearly distinguished from the Sabbath of the Lord. "Six days shall work be done: but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings. . . . These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the Lord." Leviticus 23:3, 37, 38.

The prophet Hosea declares of these ceremonial holy days: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2:11.

When Christ, the antitypical Lamb, came to earth and was slain, the sacrifice of the typical sacrifices ceased. The shadow met the substance. Hence the apostle Paul taught: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2:16, 17.

Comforting is the thought that we who read these words have a High Priest in heaven above. Declares the apostle: "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

Having taken our nature, and having lived among men for over thirty years, Christ understands our temptations, our trials, our needs. He sympathizes with the tempted, the sick, the suffering. He knew what it was to become weary, to be hungry, to suffer pain. Knowing all this in His own earthly experience, He feels for His children to-day, and stands ready to help all who call upon Him.

A REMARKABLE PROPHECY

(Continued from page 15)

chre], he caused it to be cut again below the old one in Greek characters; the words being these: 'O man, whosoever thou art, and from whence-soever thou comest (for I know thou wilt come), I am Cyrus, the founder of the Persian Empire; do not grudge me this little earth which covers my body.'—*Plutarch's Lives*, "Alexander," (Dryden's Trans.) Vol. 4, p. 275.

Cyrus knew that the prophecies in the books of Isaiah, Jeremiah and Daniel concerning Babylon and Medo-Persia had been fulfilled and that the rest of Daniel's prophecy given to him by God would likewise be fulfilled, and therefore he wrote the Grecian conqueror an appealing message: "O man, whosoever thou art . . . do not grudge me this little earth which covers my body." "For I know thou wilt come," said Cyrus. How did he know? Josephus, in his *Antiquity of the Jews* (Book II, chap. 1, par. 2), tells us how Cyrus, the Persian king, came to know for a certainty that an enemy conqueror would visit his tomb. Josephus says:

"This was known to Cyrus by his reading of the book which Isaiah left behind him of his prophecies."

It is unbelievable that Daniel, being closely associated with Cyrus for four years as his prime minister of state, would not acquaint him with his own prophecies of the passing of the Persian Empire to the Grecian Empire of the world. Plutarch says that as Alexander read the message of the founder of the great Persian Empire to the founder of the great Grecian Empire, he was visibly affected and deeply moved by the appeal of Cyrus, and was reminded of the shortness and uncertainty of life. When God touched his heart through the message of Cyrus about the uncertainty of life and the fleeing vanities of fame, what a pity that Alexander did not surrender his heart and life to God as did Cyrus. If he had he would not have ended his life in his prime and in the zenith of his glory in a drunken debauch. No wonder, as it is alleged, he told his undertaker just before he died: "Bury me in a pocketless shroud and with my arms and hands hanging down on the outside of my casket." When the undertaker made enquiry regarding this strange request, Alexander is alleged to have replied: "I want the world to know that as conqueror of the world, I carry no treasure in my pocketless shroud and in my empty lifeless hands out of this world."

Dear reader, Jesus said, "Have

faith in God." "When the Son of man cometh, shall He find faith on the earth?"

DOES GOD KNOW ME?

(Continued from page 5)

though guided by some master mind not our own, our body has responded to the specific need.

Should we examine the more minute portions of our bodies we would find them just as wonderful. Yes, even more so, for consider our body cells.

There are twenty-six trillion (26,000,000,000,000) of them in the human body, none of which, we are told, last more than twenty-eight days. Surely if there are that many of them, and they are so small, and they are so short lived, they can't be very complex.

Well, that's what people, even scientists, used to think about the cells. Nowadays its different. In the first place, people used to think that cells were—well, just cells. Just little "blobs" of protoplasm surrounded by something that held them together and separate from each other. Now we know better. In fact, we know that even protoplasm is a vastly complex material with a definite anatomic structure. As for the cell itself, we talk to-day about the "nucleus," the "protoplasm," the "centrosome," and the "cytoplasm"—all divisions of the cell! There is even a whole field of study called "cytology," the knowledge of the cytoplasm, and there are men who spend their entire time just on cytology!

When David asked himself and God, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" he found the answer. He may not have arrived at it in a fashion similar to the way we have found it, but the answer was the same. "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. . . . O Lord our Lord, how excellent is Thy name in all the earth!" Psalm 8:4, 5, 9. (Italics mine.)

It seems to me we have found at least a partial answer to our question. The mind that fashioned the universe is infinite; this is demonstrated not only in illimitable space and the celestial bodies in space, but in the infinite pains that have been expended in the infinitely small parts of creation. Design cannot come about without a designer. Beauty cannot be revealed without an artist. The universe cannot be controlled and ordered without an engineer. And all these are names, it seems, to me, for God.

SIGNS of the TIMES

God's Dependable Word

THERE were fifteen of us sitting in the comfortable living room in the old house where I was visiting. With eager eyes we peered into one another's faces. Many of us had not met for years. And so together that reminiscent group retouched the somewhat faded landscape pictures that hung in the halls of memory.

The house itself was a community memorial. For at least seventy years it had sheltered our gracious hostess and her family. The roof had been changed and the walls had been shoved out a bit now and then. But for almost three-quarters of a century it had stood there as a memorial to God's keeping power. Births and deaths, joys and sorrows, weddings and funerals, all were woven into its historic fabric. And somehow the old walls seemed to whisper to my listening ear, "God never fails. You can trust Him. You can depend on His Word!"

A stranger in our midst leaned close to my ear. "Do you know," she began, "that this group represents almost every decade under the century mark." It had not occurred to me, but another glance around the room confirmed her observations. By the window in the big armchair sat our delightful hostess, one of the sweetest old ladies I ever had the pleasure of knowing. For more than ninety-seven years she had been a fragrant flower in God's garden here below. That evening she thrilled us with glimpses of her trip west in a covered wagon. Her stories of those rugged pioneer days with their unknown hardships, their hazardous adventures, their many tragedies, all witnessed to God's loving care, His unlimited power, His unfailing faithfulness. And so together we thanked God for a loving heavenly Father in whom we can safely trust, upon whose Word we can always depend.

Yes, such is the loving heavenly Father that watches over us. Each one of us is a living monument to His tender, watchful care as we travel down the long, long trail in this world of trouble, danger, and growing perplexity. Heaven and earth may pass away; but His Word cannot fail. He is ever the same! So is His Word! With Him is no variableness neither shadow of turning. The same is true of His Word. We can depend on it. His Word stands as an immovable

rock in the stream of time. And upon that rock, upon that Word, you and I may stand in perfect security.

As the worst cataclysm that man has ever known engulfs this world, God paints across those black clouds of sorrow and suffering and destruction the rainbow of His promise; and straight from the eternal throne comes the comforting message: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41:10.



Yes, we can trust Him. We can depend upon His Word. Each passing year I realize this more fully. I know that Nahum was right when he said: "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Truly, we can say with the psalmist, "God is our refuge and strength, a very present help in trouble." How dare people travel through life without God! But for that refuge despair

would grip my heart as the daily news comes into our home through the radio and the daily paper. Crime and perplexity, sorrow and suffering, tragedies and treason, like a terrible deluge, are sweeping over this world with unprecedented violence.

Every day my gratitude for the wonderful refuge God has provided deepens. As I flee to it, my trembling heart finds the comfort and peace that passeth understanding, and the courage and strength I need to face the future in faith and confidence.

Have you examined the foundation of our refuge? Look back with me through the corridors of the silent past. Hear Joshua, as he reviewed the history of Israel. He had been with them all the way from Egypt. Now hear him exclaim: "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

And so it was before Joshua. And so it has been all the millenniums since the days of Joshua. Not one word of God has failed! Through Daniel God foretold the exact year when the Messiah would come. Exactly when the prophetic clock struck the hour for the Messiah to arrive, Jesus was baptized in Jordan and anointed by the Spirit for His work as the Saviour of men. No, not one promise has failed. At the appointed hour history has hastened to supply the event fulfilling the divine forecast.

To me this is wonderfully reassuring. I know our heavenly Father remains the same yesterday, to-day, to-morrow and always. So I know that His promises for the future are sure to come to pass. They cannot fail! That is why I love to think of the beautiful home of the saved where God shall wipe all tears away! Where we never shall be sick or sad! Where none shall ever be hungry! And that is why I rejoice that God's great clock tells me that Jesus will come very soon to take those that love and obey Him to that home of eternal bliss!

By
Mrs. E. E. Andross

WHAT do these things mean?" Jesus declared, "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. In the last fifty years there have been more destructive earthquakes than there were in the preceding eight centuries. In China 1,000,000 people were destroyed in 1920, and in Japan 200,000 were destroyed in 1923. World War I caused the death of several million from starvation, then in 1918 the influenza epidemic took the lives of 23,000,000 people. World War II was the most destructive of all wars. All this means that the coming of Christ is near. It is no wonder that Jesus said there would be "upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which

man, . . . at the presence of the Lord." Verses 25, 26.

Vast Increase of Knowledge and Speed of Travel

The prophet Daniel predicted that in "the time of the end many shall run to and fro, and knowledge shall be increased." Daniel 12:4. Never before has there been such a wonderful increase of speed and knowledge as in the last hundred years. A leading evangelist, John L. Shuler, has said, "The old tallow candle has become the electric light; the horse-drawn buggy has become the automobile, the airplane, and the streamliner; the old-time needle has become the electric sewing machine; the broom has become the vacuum sweeper; the 'old oaken bucket' has become the faucet with running water; the goose quill has become the typewriter; the horse-

ualism. Others scoff at Christ's second coming and themselves become a living sign that Jesus' coming is near. Peter said, "There shall come in the last days scoffers, . . . saying, Where is the promise of His coming?" 2 Peter 3:3, 4.

The Message of Christ's Near Coming

The most definite and pointed of all the signs of Christ's near coming, is the very preaching of it to all the world. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. This message is already being preached in more than eight hundred languages and dialects. More than five hundred thousand believers are making known the good news. The whole earth is being rapidly warned.

SIGNS, SIGNS, SIGNS

are coming on the earth," and that they would see Him coming "with power and great glory." Verses 25-27.

Capital and Labour

Enormous riches have been accumulated in our time. But prophecy declares, "Ye have heaped treasure together for the last days." James 5:3. This has caused an unprecedented struggle between the rich and the poor. "The cries of them which have reaped" have entered into the ears of "the Lord of sabaoth." Verse 4. The struggle between capital and labour seems humanly hopeless, and the divine admonition is urged, "Be patient therefore, . . . for the coming of the Lord draweth nigh." Verses 7, 8.

Terrifying Wars

The Saviour prophesied, "When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass." Luke 21:9. Never before have wars been so awful, so destructive, so world wide. Never before have wars caused such commotions among civil populations, because of bombings, fires, and fearful destruction of life and property. And never before have such amazing efforts been put forth to make war still more terrible. No wonder Jeremiah, looking forward, cried out: "I am pained at my very heart; . . . I cannot hold my peace, because . . . of the trumpet, the alarm of war." Jeremiah 4:19. Then looking a little farther on, he said, "I beheld, and, lo, there was no

drawn plough has become the tractor; the messenger on horseback has become the telephone, telegraph, and radio." Other wonders are rapidly appearing. And the meaning of it all is the nearness of the second coming of the Lord Jesus Christ.

Moral and Spiritual Degeneracy

The Saviour asked, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. The answer is found in the prophecy of Paul: "In the last days . . . men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . truce-breakers . . . incontinent, fierce, . . . heady, highminded, lovers of pleasures

With great earnestness leading men seem to sense somewhat the fact that the world is already in the rapids and nearing its final fall. Mr. Anthony Eden, famous British statesman, said: "We are involved in a crisis of humanity all the world over." How true, therefore, are the words of a notable editor, Mr. J. L. Garvin, that we are living in "a thunderstorm of crises." And Dr. Adolph Keller, veteran Protestant champion in Europe, has written in his book, *Five Minutes to Twelve*, "It is five minutes to twelve! The world cannot wait very much longer."

Giving Utmost Heed to Every Sign

It is impossible to find salvation at the time of Christ's coming. Shortly before He comes the decree will be pronounced in heaven: "He that is unjust, let Him be unjust still; . . . and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. . . . Behold, I come quickly." Revelation 22:11, 12. No wonder Jesus said, "Many . . . will seek to enter in, and shall not be able." Luke 13:24. And as the unready at Christ's coming are hopelessly lost, what suffering will be theirs at last, for Peter says the earth is "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

The following prophetic acts of enmity against Christ were signs to Him that He was the Saviour of the world: "They pierced My hands and My feet," Psalm 22:16. "They part My

By
John W. Halliday

more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3:1-5. What an apt description this proves to be of general and religious life to-day! Paul writes elsewhere, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Timothy 4:1, 2. Here is modern spiritualism plainly set forth in its true evil nature. Many professed Christians have become devotees of spirit-



Wars and rumours of wars, floods, famines and destructive storms; as well as the accumulation of vast fortunes constitute signs of the near coming of Christ and the end of the world.

garments among them." Verse 18. "They look and stare upon Me." Verse 17. "They gaped upon Me . . . as a ravening and a roaring lion." Verse 13. "He trusted on the Lord . . . : let Him deliver Him." Verse 8. "I am . . . despised of the people." Verse 6.

Jesus fully trusted in all the evidences given Him.

"Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. . . . By faith, Christ was victor."—*The Desire of Ages*, p. 756.

For you, O beloved reader, the Saviour endured in the awful darkness the agony of the cross—in His broken body—in His tortured mind—in His anguished Spirit—relying absolutely upon the evidences previously given Him of His acceptance by the Father. If you are not ready for His appearing, will you not listen earnestly to His tender Spirit, speaking to your mind and heart with whatever words may be chosen, but with as full a meaning as have these that follow?

"If I had disregarded the prophetic



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signs given Me, would I have succeeded in laying down My life for thee on the cross? If thou dost not heed the heavenly and earthly signs of My coming, that have been given thee, wilt thou be ready for Me when I appear in overwhelming glory? Was I crowned with thorns for thee in vain? Were My hands pierced for thee needlessly? Wilt thou not therefore give earnest heed to the many signs seen all around thee in the world to-day, and set thy face like a flint to prepare and wait

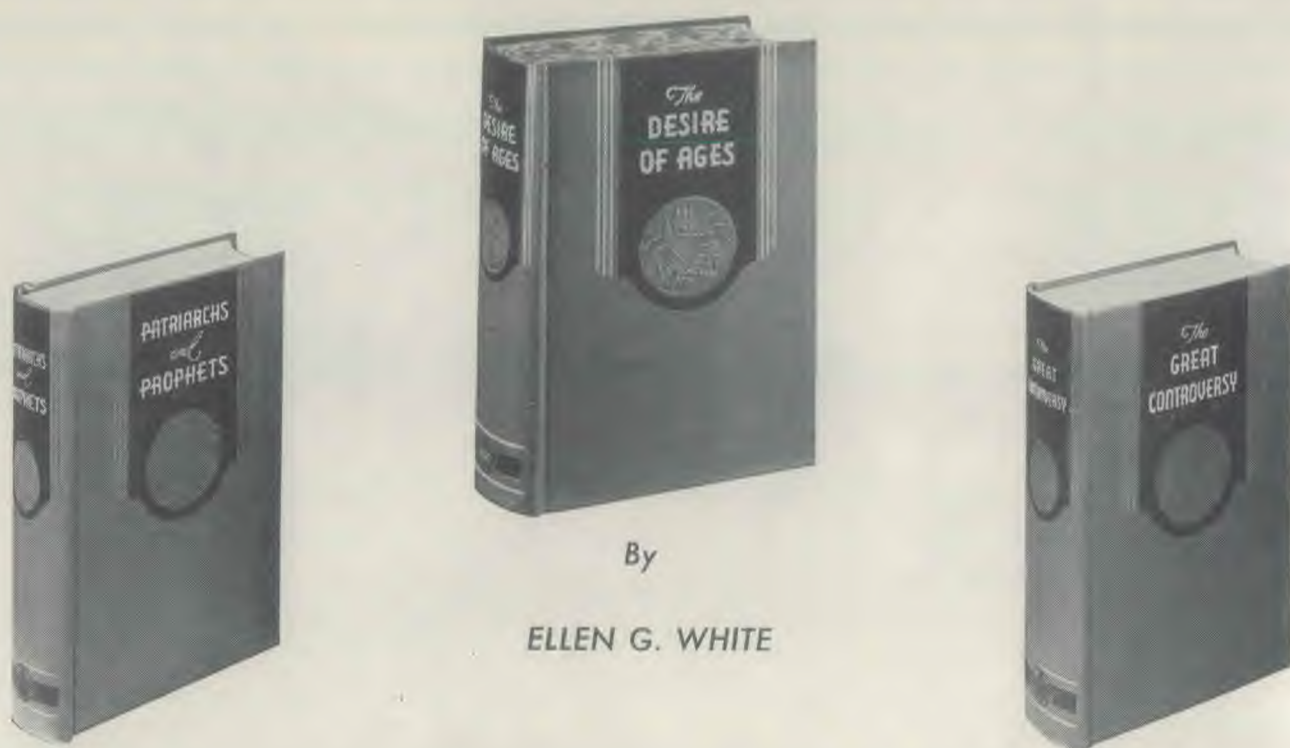
and watch for My glorious appearing with words of joyful faithfulness like these?"

"O Jesus, my loving Redeemer,
Thou knowest I cherish as dear
The hope that mine eyes shall behold
Thee,

That I shall Thine own welcome hear!
If to some as a judge Thou appearest,
Who forth from Thy presence would
flee,

A Friend most beloved I'll greet Thee,
I'm waiting and watching for Thee."

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