

Signs of

# The TIMES

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NO. 12

**An Enacted Prophecy**

(See pages 2, 3)

**Christ's Kingdoms of  
Grace and Glory**

(See pages 10, 11)



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THE sequel to Hosea's unhappy marriage is joyous and wonderful. Hosea's experience of having his heart broken and his home wrecked by his unfaithful wife is certainly not an uncommon thing. It happens to countless thousands every year in America. The aftermath of Gomer's experience is not so common, for it does not take place every day.

It was not only Hosea's fate to realize and interpret the true meaning of sin by his own tragic experience; it was also his privilege to realize and demonstrate the nature and character of the Eternal in the selfless endeavour of forgiving love. In recording this experience of Hosea's private life God has given to us the most poignant and revealing love story in all the Bible, surpassing in depth even the love story of Ruth.

To the amazement and even to the disgust of his friends, Hosea had never been able to cease to love his unfaithful wife. Gomer had despised him. She had wronged him in the worst way that she possibly could. She had made him an object of scorn among his enemies and pity among his friends. She had dragged his good name into the very gutter. Then she had gone off and forgotten him. But though he was forgotten, he could never forget.

We can well imagine the many grim battles Hosea had with himself. Stories came to him of disreputable chapters in his wife's life. He heard of her wild doings through his friends who insistently questioned, "I suppose you will divorce her now?" And sometimes he made up his mind to do just that. Alone he tried to blot out her memory and to tear her image forever from his heart. But he could not do it. He loved her still.

Then one day his sharpest test came as the final blow fell. News was brought that the man who had won Gomer from him had tired of her. Not only that, but he had sold her into slavery. What a tragic ending for one who had set out with such glamorous hopes for freedom and romance. That princely knight who had promised her so much, who told her of the great happiness to which he was going to introduce her, was only a "white-slaver" after all. Coming with promises of enlarged freedom, he had brought in reality only binding fetters and galling chains. And that is the history of sin through all the centuries. It makes wonderful promises but never keeps them. "Sin is freedom," says the tempter. And so we make the venture, expecting to find a fuller and freer life. It is only a devil's lie, and so you will



# AN ENACTED PROPHECY

## PART 2

By Gordon Frederick

find it. So has everyone found it since history began.

To some a life of righteousness looks cramped and narrow. They believe that the life of sin is free and broad. There are so many more things the worldling can do than the saint is privileged to do. But they forget that there are some things the saint can do that the worldling can never do, and they are the big things in life. Still we allow ourselves to be humbugged. We seek the freedom that sin offers and find, alas, that it is slavery and nothing more. Ask Samson if this is not the case. He broke away from the restraint of Israel. He must taste life. He would enjoy a bit of freedom. But the end of it all was blinded eyes and fetters of brass. Ask Gomer. She must have the bright lights and glittering tinsel. She would have the flattery and fawning of many admirers. But now the lights have all gone out, the tinsel no longer glitters, and she wears a chain forged by those same false admirers—she is a slave in the filthiest of all filthy slave markets.

What did Hosea do now that Gomer had reached the depths? He still refused to divorce her. Little wonder that the people said of him,

"A prophet is a crazy fool,

A man inspired is a man insane." Instead of casting her off he went down into the slave market and bought her back for a meagre sum and took her back to the purity of his home once more. Why did he do it? Simply because he really loved her, and now she needed him more than ever before in her life. Were he compelled to beggar himself, that mattered nothing if only he could save her from her sin and from herself.

The scene lives before the mind. After long seeking, he discovers her. This heartbroken husband—though the old wounds are reopened at the sight of the pathetic figure of his wife—begins the abhorrent bargaining with the man to whom Gomer now belongs by purchase. Suppressing his emotion, his yearning to lift her up and enfold her in his arms, lest the price be raised beyond his ability to pay, he speedily completes the transaction. The money changes hands,

and Gomer is free—free to be enslaved by the ties of warmest love.

In "Idylls of the King," Tennyson tells the story of Queen Guinevere. She had sinned against the honour of her lord, but King Arthur traced her to the house of Malmesbury, where she had fled to find repentance and pardon. With appealing hands outstretched, and in faltering tones, he says:

"Yet think not that I come to urge thy crimes,

I did not come to curse thee, Guinevere, I, whose vast pity almost makes me die

To see thee laying there thy golden head,

My pride in happier summer, at my feet. . . .

My doom is, I love thee still."

If the poet conveys but a part of the truth, then let the artist make the abstract concrete. In the picture by Rossetti entitled "Found," we gain the tangible picture. A country man and a village maid have plighted their simple troth in their early days. But she has been lured from the sleepy town by the echoing music and

flaunting lights of the city. The man visits London twice a week, to market his produce, but he spares a few hours between times to search the thronging thoroughfares in the hope that he may find her whom he loves. He is crossing Blackfriars Bridge when he catches sight of a woman in showy attire approaching from the opposite direction. They meet. Perhaps she recognized his rustic garb before he saw her, but he has grasped her wrist before she can pass, and now they look into each other's face. One is marked by disgrace, the other by warm sympathy and fadeless love. Is it not a parable of the soul and its Maker?

With even greater longing and at incalculable cost did God seek and save His people. "I will even betroth thee unto Me in faithfulness," sang the voice of ransoming devotion. It brought joy to Gomer. It meant deliverance also to the righteous remnant of Israel. It still rings with richer harmonies from Calvary's cross. Well

(Please turn to page 5)

*Throughout the Old and New Testament Scriptures God appeals in one way or another for a return to the ways of righteousness. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32:17.*



EWING GALLOWAY



**A**LLEN W. BARKLEY, Vice-President of the United States, in a speech delivered in Kansas City, Mo., September 29, 1949, and printed in the *Congressional Record*, said in his closing remarks:

"I am reminded of the story of a preacher who one night preached a sermon on hell-fire and damnation, and at the end of his sermon he said to his congregation, 'My friends, if you die outside the church, your soul will go to hell kerchug. And in that

and to conduct public religious worship."

That erroneous doctrine is based on another fallacious hypothesis; namely, that man is not mortal, but immortal. They overlook the scriptural teaching which speaks of God thus: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting." 1 Timothy 6:16. Again we read: "Now unto the King

ruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:51-55.

The doctrine that a person who dies outside the church will have to burn in the lake of fire and brimstone forever and forever, and that his torment in hell will never end throughout the ceaseless ages of eternity, is a doc-

# Is Man More Merciful Than God?

lake of fire and brimstone it will burn and smoke and spew and fry and boil and sizzle forever and ever." When he had finished, an old man with a bosom full of beard came up, and said: 'Did I understand you to say that if I die outside the church my soul will go to hell kerchug? And in that lake of fire and brimstone it'll burn and smoke and spew and fry and boil and sizzle forever and ever?' 'Well,' the preacher said, 'that is the doctrine.' 'Well,' the old man said, 'by the eternal God, the people won't stand for it.'"

When Job suffered the loss of all he possessed and also all his children through a great calamity, and he was afflicted and suffering "with sore boils from the sole of his foot unto his crown," and his wife said unto him, "Curse God, and die," Job rebuked his wife, saying: "What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

But Job expressed the wish to his three friends who came to share his grief with him, that it would have been better for him if he had died the day he was born: "For now should I have lain still and been quiet, I should have slept: then had I been at rest." Job 3:13.

Eliphaz the Temanite answered Job and counselled him not to question God's wisdom and justice in dealing with him, saying, "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" Job 4:17. According to some theologians, God is going to consign to eternal torment in hell, every person who refuses to join their church, which they claim is "the only true church authorized by God to teach religious truth

eternal, immortal, invisible, the only wise God, be honour and glory forever and ever." 1 Timothy 1:17. Immortality is an attribute that belongs to God, and we are informed in Sacred Writ that this is a "gift" that will not be bestowed upon mortal man until the final day of rewards after the great judgment day on the morning of "the resurrection of the just."

The apostle Paul says: "If there be no resurrection of the dead . . . then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:13, 14, 18. Thus we learn from the Scriptures that our future life is dependent upon a "resurrection of the dead," or all who believed in Christ and have fallen asleep in Christ "are perished." If it were not for a resurrection, we would go into the grave and remain there forever and ever, and never see life beyond the tomb. But we are explicitly told by the apostle Paul: "Behold, I show you a mystery; We shall not all sleep [or die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incor-

trine that makes God more unjust and more cruel than any man. What earthly father would punish a disobedient son by having him cast into hell to "burn and smoke and spew and fry and boil and sizzle forever and ever"? No sane father would mete out such a punishment to a wayward child.

We are told that God, who created His children, is more merciful and sympathetic toward them than any earthly father could possibly be. Yet our theologians, through the doctrine of the natural immortality of the soul, which presupposes the doctrine of the eternal torment of the soul of the wicked in hell throughout the ceaseless ages of eternity, have through this doctrine made God the most cruel monster that the human mind has invented. The doctrine that failure to become members of a particular church will cause the nonconformist to "sizzle" in hell throughout all eternity, is responsible for the making of more atheists and infidels than any other erroneous and unscriptural doctrine taught. Both Voltaire and Ingersoll admitted that it was this doctrine of eternal torment taught by the clergy that made atheists and infidels out of them.

The Bible teaches no such doctrine concerning the wicked. It positively teaches that "all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1, 3.

Ezekiel was inspired to prophesy of Satan, who was once "the anointed

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By

C. S. Longacre

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*This grave "purchased for eternity" was broken open by the mighty power of God contained in a tiny seed. One day the mightier power of God shall command the graves to open and the righteous shall come forth immortalized.*

cherub . . . upon the holy mountain of God": "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God. . . . Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . I will destroy thee, O covering cherub. . . . Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth. . . . And never shalt thou be any more." Ezekiel 28:12-19.

The apostle Paul says: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:7-9. Paul did not say the wicked should be punished with everlasting torment, but with "everlasting destruction."

Paul further states that when Antichrist has finished his devilish work, "then shall that Wicked [one] be

revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8. The punishment of the wicked is called "everlasting punishment." It is also called "the second death," from which there is no resurrection promised. It is an eternal death. Therefore Paul calls the punishment "everlasting destruction."

The Scriptures state that "the angels which kept not their first estate, but left their own habitation, He [God] hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha . . . are set forth for an example, suffering the vengeance of eternal fire." The effects of the fire are eternal. Sodom and Gomorrha are not burning now. These cities have been completely destroyed and are now lying in ashes on the shores of the Dead Sea. The fire came down from God out of heaven, and it was His glory that consumed them, just as the Lord "shall consume" and "shall destroy" the wicked in the great

day of judgment, "with the brightness of His coming."

After the wicked are destroyed at the end of the millennium in the lake of fire which is "the second death," and the earth itself "shall melt with fervent heat," and its evil "works" "shall be burned up," the apostle Peter tells us: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The apostle John informs us that after the devil and all whom he deceived are destroyed in the lake of fire, God's promise will be fulfilled: "Behold, I make all things new." And John says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. . . . And there shall be no more curse. . . . And they shall see His face." All are invited to "come" and drink of the "pure river of water of life," and eat the fruit of "the tree of life" and live forever. And Jesus says: "Because I live, ye shall live also."

## AN ENACTED PROPHECY

*(Continued from page 3)*

may we affirm that in the shattered romance of Hosea we see the havoc sin has wrought. But it is equally true that, in the reunion that redemptive sacrifice has procured, there is that glorious hope by which a sinful and estranged race may be won back to purity and happiness and peace through Christ's triumphant grace.

A wealthy man from Chicago was spending a few months in the blue-grass country of Kentucky. Here he met and loved a charming girl who became his wife. After marriage they took up their residence in a palatial home in the city of Chicago, where they lived together for three happy years. Then one day during a terrible paroxysm of pain the young wife lost her mind. At her best she was a bit demented; at her worst she was a raving maniac. Sometimes the neighbours could hear her wild screams in the night. Some complained; so the husband went to another part of

*(Please turn to page 15)*



# Covenant Relations

## *Between God and Man*

THE initiative in establishing covenant relations with man rested with God. He provided the sacrifice for man's redemption from sin. He knew all the implications involved in the nature of sin, and it was God alone who thoroughly understood man and knew what was good for him. God never failed to offer the means of salvation to man. He took advantage of every opportunity to invite lost sinners into covenant relations with Himself.

God's covenants always contained specific statements of what He promised to man, and required of him. The covenants defined the kind of conduct required to meet the conditions of the promises made. There could be no covenant without the revelation of the will of God.

The central covenant in the Old Testament was the one God made with Israel at Sinai. In making this covenant God dealt through Moses, the appointed leader of that nation. He told Moses all that Israel should know. Moses wrote God's words in a book, which was called the "book of the covenant." After hearing what was read to them from this book, the people said, "All that the Lord hath said will we do, and be obedient." Exodus 24:3-8.

In addition to this God also spoke audibly to all the people. They didn't see God, but only heard His voice. The record of this event states: "He [God] declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4:12, 13. To all this the people responded: "All that the Lord hath spoken we will do." Exodus 19:8.

This covenant was then ratified and sealed with the blood of the sacrifice which was brought on that occasion. Moses "took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Exodus 24:8.

The very close connection between the covenant and the law is evident from the record of this agreement at Sinai. Besides the "book of the

covenant," there was that covenant which God commanded Israel to perform, "even ten commandments." These were spoken audibly to all the people by the voice of God and then written upon two tables of stone. Someone has well said: "The idea of the covenant carries with it as a corollary the revelation of the law." God's covenant was made with Israel on the condition that they obey His voice. That being true, it was necessary for them to heed the commandments spoken by that voice. The idea of the covenant and the commandments of God go together. They are mutually inclusive. The one has no value without the other.

Under the covenant which God made with Israel at Sinai He gave two laws: the ten commandments (Deuteronomy 4:13), and the law of Moses (Joshua 23:6). The law of ten commandments is complete in itself. (Deuteronomy 5:22.) These commandments were written by God on two tables of stone (Exodus 24:12; Deuteronomy 5:22), and were placed inside the ark of the covenant (Exodus 40:20; Hebrews 9:4). The ten commandments are eternal; they are founded "forever" (Psalm 119:152); they are "sure" and "stand fast for ever" (Psalm 111:7, 8). "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. The ten commandments are not concerned with sacrifices and offerings (Jeremiah 7:22, 23), but atonement was made over the mercy seat upon the ark to satisfy the demands of the law within the ark. (Deuteronomy 10:4, 5; Leviticus 16:14-17.)

The law of Moses was given in two parts: One part, the church law, regulated the worship, sacrifices, festivals and other ceremonies in the Jewish religion; the other part, the civil law, regulated the political affairs of the

Jewish nation. The whole body of the law is known as the "law of Moses." (Joshua 23:6; Daniel 9:10, 11; Luke 2:22, 23; Acts 15:5.) It is also referred to as the law of offerings. (Leviticus 7:37, 38.)

This law was given to Israel through Moses, who wrote it in a book and placed it in "the side of the ark of the covenant." Deuteronomy 31:26. This law was dispensational and pointed forward to Christ and His sacrifice. (Hebrews 10:1; 9:9, 10.) The law of Moses made nothing, or no one, perfect. (Hebrews 7:19; 10:1.) Christ Himself abolished it by His sacrifice on the cross. (Ephesians 2:14, 15; Matthew 27:50, 51; Daniel 9:27.) The law of Moses is done away with and is therefore not obligatory for Christian people. (Acts 15:5, 24; Colossians 2:14-17.)

Shortly after Israel was settled in the land of Canaan, apostasy set in among God's chosen people. They began by demanding a king like other nations (1 Samuel 8:5, 19, 20), and thereby rejected the rulership of God. This meant a departure from the special distinction Israel enjoyed among all other nations. It meant a rejection of the national laws which God had given them through Moses, laws that were far superior to the laws of other nations. (Deuteronomy 4:6.) This was a fatal step which led to further and greater apostasy.

In the days of Saul, Israel's first king, another gross departure from the instructions of the Lord took place. Saul disregarded the commandments of God pertaining to religious services. He presumed upon the office of Samuel the priest by offering a burnt offering and peace offerings (1 Samuel 13), thus failing to subject himself to the will of God, who still claimed the rulership of His people. Later, Saul turned to seeking counsel from evil spirits and separated himself entirely from the God of heaven. (1 Samuel 28.)

Apostasy grew in the centuries to follow. In the time of king Ahab the official leaders of Israel set aside the worship of Jehovah and adopted Baal worship instead. (1 Kings 16:31, 32.) So far had apostasy gone that

By

H. L. Rudy



nothing short of the miraculous power of God could save the nation from utter destruction. (Psalm 106:28-39.)

During these dreadful years of apostasy, God in His mercy sent His prophets to warn, admonish and rebuke the leaders and people of Israel, but without avail. The threatened judgments of heaven must come. Hosea finally proclaimed: "The days of visitation are come, the days of recompense are come." Hosea 9:7. And Amos declared: "Israel shall surely go into captivity" (Amos 7:17), because there was "no truth, nor mercy, nor knowledge of God" left in the land. "My people are destroyed for lack of knowledge," said the Lord, and therefore, "because thou hast rejected knowledge, I will also reject thee," the voice of doom declared. (Hosea 4:6.) By swearing, and lying, and killing, and stealing, and committing adultery, and by blood touching blood, Israel had broken the covenant and the commandments of God. (See 2 Kings 17:2-23.)

The awful day of doom, which that nation brought upon itself through apostasy, came swiftly and with full force. First the Assyrians (Isaiah 10) and then the Babylonians (Jeremiah 25) came—came and took tribe after tribe captive until the entire nation was carried away into heathen exile. The lesson of obedience which was necessary for Israel to learn that their days might be tranquil and prolonged, and which they failed to learn under the rulership of Jehovah, they must now learn in exile among the heathen. (Jeremiah 30:11.)

But "God is faithful." Although Israel had broken the covenant, God still stretched out His hand to help. Israel as a nation had failed to carry out the purpose of Jehovah, but God did not relinquish His efforts to heal and to save those who manifested faith and willingness to obey His will. Among the captives in exile, God found faithful representatives such as Daniel and his companions, Isaiah the prophet of hope, Ezra, Nehemiah, and many others. The captivity of Israel was not the end of God's determinate purpose to save. He would save any and all who would turn to Him with all their heart and serve Him. Neither did God give up His purpose to evangelize the world. The original promises of salvation made to man, and repeated to the patriarchs of old, still stood sure, and "God is faithful" to perform all His oaths to a lost world.

The great prophets of the exile now began to bring forth the promises of God, those basic promises that

had to do with the blessings that were to be shared by all the families of the earth. Isaiah revived the promise of the coming of the "Prince of Peace" (Isaiah 9:6), or the "Shiloh," the "Man of Rest," as the term was understood in Old Testament times. (Genesis 49:8-10.) In this prophecy concerning the Shiloh, the manner in which the promised blessings were to come to all the families of the earth, including the heathen nations, was brought to view for the first time. Now the prophets of the exile began to speak of the coming of the kingdom of Christ, which was to be a kingdom of peace. His kingdom was, in reality, to be different from all other kingdoms of the world. It was not to be built up through blood-

shed, but by the preaching of the gospel of peace.

The voice of hope was again heard in the world. (Isaiah 40:27-31.) The call to come and enter into covenant relations with God (Isaiah 55:1-3) was sounded anew. Others besides Israel were included in the invitation. (Isaiah 56:6-8.)

The hopeful messages concerning the restoration of Jerusalem and a gathering together of the faithful from all the nations included the promise of a "new covenant." Jeremiah 31:31-34. The old or Sinaitic covenant had been broken by the apostasy of Israel, and the nation was scattered among the heathen. The covenant made at Sinai was not binding any more. A new covenant must be made.

*There is far more to a covenant than the mere agreement of it. There is also the performance of its terms, as is indicated by Deuteronomy 4:13: "He [God] declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone"*



H. A. ROBERTS





# WORLD AS WE SEE IT!

**A Prophetic Interpretation  
of Current Events!**

## Spank the Parents

COMMISSIONER WILLIAM BRISH stated a readily recognized fact when he said: "The trouble with our school system to-day is that the teachers are afraid of the principals; the principals are afraid of the superintendent; he is afraid of the board of education; the board is afraid of the parents; the parents are afraid of the children and the children are afraid of nobody!"

A great deal is being said these days about juvenile delinquency. If Commissioner Brish has given us a true picture of the state of affairs, we can well believe that the trouble stems from the home—not with the children, but with the parents. A short while ago we read of a judge who evidently recognized this when he sentenced a delinquent boy to be whipped by his own father in the presence of the Chief of Police.

Regrettably, most parents fail to start controlling and disciplining their children early enough. A child's life may be divided into two parts: the period before memory and the period after. Most people can remember nothing before three years of age; but strange to say these are the most important three years of life. Parents can do more in moulding the character and personality during the first three years of the child's life than in any three subsequent years. It is during these years that the twig is bent, and the habit patterns are formed.

It was Warden Lawes of Sing Sing who said that if more attention were given to the training of the child in the high chair there would be less need of the electric chair. In that, thoughtful educators concur. Training can start the very day of the baby's advent into the world. Of course he cannot be taught by words, but he can be taught by feelings. When an infant is very young he is sensitive to feelings of pleasure, joy, satisfaction, success, achievement, and he is equally sensitive to feelings of disappointment, pain, failure. He will avoid repeating the things that make for his unhappiness, but he will repeat the things that make for his pleasure.

We suppose that no parent, as he looked into the sweet, innocent face of his newborn babe, ever yet saw in that infant a juvenile delinquent, or a hardened criminal. Yet, many of them will so become. In the light of that fact, this might be the time to observe

that criminals are made, not born. Mostly, they are made by parental failure to "bend the twig" in the right way during the early years.

How are criminals made in the crib? Let us review a typical case. Baby cries, and there is a rush to the cribside, and he is petted and coddled and given a special feeding. This is pleasant to him, so he cries again and again. Soon a habit pattern is formed. He learns that he gets what he wants by crying for it. If he doesn't get it, he gets mad and cries louder—then he gets it. Thus, temper tantrums become a habit, become his way of getting things. By the time he is five or six he is throwing himself on the floor and kicking his heels. Now it takes candy or some other bribe to pacify him. The pattern of uninhibited impulses is becoming firmly fixed.

Unrepressed impulses lead the juvenile and later the adult into trouble — reformatory, jail and peni-

*Children constitute one of the greatest joys of adult life; but also, they bring a parental responsibility of correct training that is more solemn than words can express.*



H. A. ROBERTS

*Signs of The TIMES*



tentiary. He has never been taught to control and discipline himself. As a child he got what he wanted by unrestrained conduct, so the habit sticks with him. As an adult, his temper is still unrestrained. He "blows his top" when he is crossed, when he can't get what he wants. The adult who "blows his top" is simply demonstrating the adult form of a childhood temper tantrum. And were it possible to look back into the first few years of that individual's life it likely would be seen that right there the trouble started — started in the failure of the parents to bend the twig in the proper direction by the administration of appropriate discipline.

I shall, I suppose, be spanked for intimating that parents should spank their children. But somehow our grandparents found that spanking worked, and inasmuch as human nature does not change, it is certain, in most cases, to work to-day. However, I would not like to be understood as advocating brutality. Nor would I like to create the impression that there are no other successful forms of discipline. The giving of rewards, the withholding of rewards, the isolation method are all effective. Nor am I of the opinion that corporal punishment should be administered for every misdemeanor.

Parents who bear true love for their children will by all means seek to direct them in avenues of self-control. It might be well for twentieth-century parents to give consideration to the council of the Inspired Word: "Chasten thy son while there is hope, and let not thy soul spare for his crying." Proverbs 19:18. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him." Proverbs 22:15.

### That Security

"THE atom bomb is obsolete. Relatively speaking, it is child's play compared to biological weapons." So said Dr. Brock Chisholm of Toronto, director-general of the world health organization, in a statement at St. Cergue, Switzerland.

Doctor Chisholm says that there is a biological product extant that "can kill all living beings within six hours — and leave the area safe for troops to occupy within the twelve hours it takes to oxidize and disappear.

"A few fanatical distributors could destroy mankind by biological warfare. Manpower is irrelevant and heavy industry has nothing whatever to do with this form of war. . . .

"One war may kill as many as ninety per cent of the world's people. One after that, we may be sure, will be totally efficient."

These are startling statements, but strange to say they do not greatly startle — we have heard them so often during the past five years. Scientists have become evangelical in their efforts to convince of the peril that is apparently just before us, of the horrors of atomic warfare, of bacteriological warfare, and now of hydrogen-bomb warfare.

And in it all they have an attentive audience. Everyone believes them. But no one has the solution, no one can do anything about it. People, by and large, have become fatalistic in their outlook upon



the future, saying in word and act, "Let us eat, drink and be merry, for to-morrow we die." And this is but a natural reaction — particularly on the part of those who have no hope in Christ.

It was always far from God's will that the human race should come to its present condition of confusion, perplexity, fear and impending disaster. To be exact, God manifested the greatest anxiety for the rebellious race — anxiety which after four thousand years was manifest in the descent, the birth, the life, the sacrifice, the ascent and the present ministry of Jesus Christ, His Son.

We would not pretend to forecast what destructive havoc may be wrought by the death-dealing agencies before mentioned. We do not, however, believe that the earth will be depopulated by these means. Our confidence in making this declaration is based upon the Word of God.

At the time of the second coming of Christ the earth is populated by living people, both good and evil. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

The righteous, as we are told, are "caught up" and taken to heaven. The living wicked experience an altogether different fate. "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thessalonians 1:7, 8. "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8.

Security is the cry of the human heart—security for self, for loved ones, for friends, for neighbours. But this security man cannot provide. Nor can state or nation guarantee it. Yet, there is security, absolute, certain and sure. It is promised in Christ, and guaranteed by the omnipotent Father, the First Cause, the Creator, the Source of all might and power—yes, the Maker even of the "mighty" atom which holds the threat of death over the heads of all mankind.

We recommend to you that security.



# Christ's Kingdoms of Grace and Glory

**F**OLLOWING the salutation, "Our Father, which art in heaven," and the approach of reverence, "Hallowed be Thy name," the opening petition of the Lord's Prayer is, "Thy kingdom come." The kingdom of heaven can come only to those who hallow the name or character of God in their daily lives and are willing that His will be done in their lives as it is obeyed in the heavenly realm. "That prayer wherein there is not mention of the kingdom of God is not a prayer," is an axiom from the schools of the rabbis.

First of all, this petition indicates that we are not satisfied with the rulership of this world and the conditions under which we live. Moody once declared that no person will seek for a better world till he gets tired of the one he is in. The righteous have never been satisfied with this world since sin entered and Satan became its "god" and "prince." The apostle declared that "the whole world lies in the power of the evil one." 1 John 5: 18, Weymouth's Translation. During the reign of sin wicked spirits have been the forces that control and govern this dark world, and darkness has covered "the earth, and gross darkness the people." As foreigners and pilgrims and strangers in a rebel world, the citizens of the heavenly kingdom have looked forward to the time when the Prince of Peace would become King and take "the government" of this world "upon His shoulder," so that "of the increase of His government and peace there shall be no end."

Thus the cry of the saints of all ages to the Eternal has been "Thy kingdom come. Thy will be done in earth, as it is in heaven." The gospel is therefore called the "gospel of the kingdom," and the great commission is summed up in the message of John the Baptist, "Repent ye: for the kingdom of heaven is at hand." To His disciples Jesus said, "As ye go, preach, saying, The kingdom of heaven is at hand." Jesus made it clear that man's first obligation in prayer is to ask for the coming of the kingdom of heaven, first to rule the individual heart and life, and secondly, when the plan of

salvation has accomplished its mission, to have dominion over all the earth.

This same truth was again emphasized in the statement: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33. The kingdom of heaven is to be given first place in both our praying and our seeking. It therefore must be the chief quest of life, including all else needed by the Christian. Those who put first things first will receive the necessary material blessings in addition. Most people reverse the divine order and give first place to material things. In fact the material and temporal, rather than the spiritual and eternal, become the all-absorbing passion of life.

## **Kingdoms of Grace and Glory**

The Scriptures speak of two thrones, or kingdoms: the kingdom of grace, and the kingdom of glory. In fact they constitute two phases or manifestations of the same kingdom. During the reign of sin, the gospel of the kingdom ministers grace, or unmerited favour, to the repentant sinner. Because Christ is our mediator and high priest in the heavenly sanctuary, the counsel is given: "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 4:16.

The Pharisees came to Jesus one day and demanded of Him "when the kingdom of God should come." He surprised them by saying that "the kingdom of God cometh not with observation," or "with outward show," as rendered in the marginal reading. He then added to their amazement by saying, "The kingdom of God is within you," or "among you." (See Luke 17: 20, 21.) The kingdom of God first manifests itself in inward holiness rather than in outward show. It is a transformation of heart and life, a change of character, rather than a reorganization of the governments and institutions of men. Christ must be enthroned in the heart before He can become king of the world. "Christ in you, the hope of glory" is the centre and core of the kingdom of grace.

"Christendom" is a contraction of "Christ's kingdom."

It was of the kingdom of grace that Jesus spoke when He said to governor Pilate: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." In answer to Pilate's question, "Art thou a king then?" Jesus answered in the affirmative and added: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." (See John 18:33-38.) As the king of grace, Jesus is also the king of truth, and this phase of His kingdom is entered by obedience to the truth that sets men free. It was for this reason that Christ's teachings centred in the kingdoms of grace and glory. Many of the truths He enunciated were set forth in parables which are called "the parables of the kingdom."

## **Enter Through Translation**

Both phases of the kingdom of God are entered through translation, one spiritual and the other physical. The apostle wrote: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1: 12, 13. This is not a future promise, but a present reality. This spiritual translation is the only means of entering the kingdom of grace which in this life makes Christians "partakers of the inheritance of the saints in light." All of the joy and peace and rewards of the redeemed that we can appropriate we may have in this life. The genuine Christian has eternal life now and lives in the very atmosphere of heaven.

This transformation and translation is beautifully set forth in the following statement: "By the life we live through the grace of Christ, the character is formed. The original loveliness begins to be restored to the soul. The attributes of the character of Christ are imparted, and the image of the Divine begins to shine forth.



By  
Taylor  
G.  
Bunch

*Christ comes with power to bless, comfort, strengthen and protect. Yet this is not to be understood as the establishment of His kingdom of glory. The kingdom of glory is set up literally, visibly and with great demonstration of might and power.*



H. M. LAMBERT

The faces of men and women who walk and work with God, express the peace of heaven. They are surrounded with the atmosphere of heaven. For these souls the kingdom of God has begun."—*The Desire of Ages*, Ellen G. White, p. 312.

The gospel of the kingdom brings Christians under the new covenant relationship which writes the law of God in the mind and upon the tables of the heart so that their thoughts, affections and conduct are in harmony with heaven's great standard of righteousness, and rule of the judgment. Then Christians "do by nature the things contained in the law" and delight to do God's will because

it is written in the mind and heart. The wise man said: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

#### ***The Kingdom of Glory***

When the kingdom of grace has completed its mission, the kingdom of glory will begin. The church militant will then become the church triumphant. This change takes place at the second coming of Christ. Jesus said: "When the Son of man shall

come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Then follows a description of the separation of the righteous from the wicked, ending with the statement: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." (See Matthew 25:31-34.)

This earth in its Eden state was given to Adam as a dominion, and was the kingdom prepared at the time of creation when the foundations of the earth were laid. Though Adam failed and surrendered his dominion  
(Please turn to page 15)





### Dangerous Baby

The recently born television industry is at once the fastest growing industry in the United States and the great concern of educators and religious leaders. In New York City there are 1,145,000 of the television sets of the country, which total 5,315,064. In one city four hundred sets are being installed each day. In Baltimore more people watch evening television shows than listen to the "old-fashioned" radio.

What concerns educators and religious leaders is the content of the shows and their effect on the viewer. In one week, according to one record, there were ninety-one murders, seven holdups, three kidnappings, ten thefts, four burglaries, two cases of arson, two jail breaks, one murder by explosion, two suicides and one case of blackmail. Cases of assault and battery, attempted murder and drunken brawls filled out the menu.

### Forebodings of the Famous

"This is a day of high emotion for you men. It may also be one of the most fateful days in the history of the world." Thus spake General George Marshall, Army Chief of Staff of the United States, at the graduation exercises of the Virginia Military Institute recently. What made his speech unusually interesting was the fact that it was exactly the same speech he delivered in the same place exactly ten years ago—June 12, 1940. And it fit.

Other utterings of the pundits were no more optimistic. "A tragic era," was Vice-President Barkley's statement at Michigan State College. "This is not the best of all possible worlds. . . . In fact, it just isn't a very nice world at all," declared the President of the California Institute of Technology, L. A. Dubridge.

### Useful Vestige

Evolutionary scientists who once taught that the appendix was a vestige of some primitive organ not needed by the human body will have to do some backing down. Now Dr. Leon O. Jacobson, of the University of Chicago, suggests a use for this once thought to be useless organ. Experimenting on a rabbit, Doctor Jacobson found that when its spleen and appendix were lead-shielded while it was exposed to dangerous radiation it could survive what would otherwise be a fatal overdose. The doctor thinks that the appendix may manufacture a regulating hormone as well as have a part in the manufacture of blood. He will try to isolate the hormone in hope that it may speed recovery from radiation sickness.

### The Skyshark

With 5,500 horsepower, the Skyshark is one of the most powerful single-engine airplanes in the world. It is a twin (counter-rotating) prop turbojet and is said to be the answer to flying a bomber off the deck of a plane-carrier. Straight jets do not have pickup enough for the relatively short take-off run of a carrier. The Skyshark has lots of thrust, light-weight engines and can cruise economically on one propeller. It is armed with rockets, bombs, torpedoes and guns.

THE church is the visible and active agent of God on earth. It is the assembly of the repentant and redeemed ones in each age to whom God has committed a definite task. Paul very often refers to these people as "the saints." Peter says of the church, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." 1 Peter 2:9.

It is clearly evident that God intended to call forth a people in every age who would separate themselves from the works of darkness and become lights in the world. Thus, just as in past ages He chose the families of Noah and Abraham, and the children of Israel to be a holy nation, a peculiar people, so He has sought out in the Christian Era those who find fellowship in Christian truth to be His chosen people.

If ever the church of God was meant to be an important factor in human history, would it not be so when that history is drawing to a close? The great climax toward which all events are moving is the end of the world and the second coming of Christ. As we come nearer and nearer to this stupendous event, should not the people of God become more and more important, and come to be more and more definitely recognized?

John saw this people in vision. He saw them first in the throes of persecution, face to face with death itself. (Revelation 13.) He saw them choosing the way of God rather than the way of men. (Revelation 14.) He saw them gloriously triumphant while their enemies were slain by the wrath of God. (Revelation 15.) Well may we ask, Who is this people to whom the revelator refers? How may we identify these people who will stand the test of the last days and become entitled to a place in the kingdom of glory?

Before viewing the scenes of the last days, John was given a panoramic picture of the church as it would struggle against apostasy and even annihilation through the Christian Era until the end of time. Through various agents, the old dragon, even Satan, is seeking to destroy the church. As he comes down to the very last days and sees that he has but a short time, he goes forth with great wrath to make war against the people of God. Thus we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

*Signs of The TIMES*



It is here that the last church is pointed out. The "woman" clearly represents the church. But it is the "remnant of her seed," the remnant church, that is referred to. The great message of the book of Revelation is written chiefly concerning this remnant church: how it was to be called out and instituted, how it would face tremendous odds and still remain true, how it is to be God's last agent of mercy to a doomed world.

And now we have come to the last days. Multiplied signs point to this. Fulfilled prophecy establishes this fact. Then where is this remnant church, this church of the very last days to which the Bible refers? Can we identify it? Does the Bible give us sufficient specifications so that we may know what this church will be like? Let us take our Bibles and learn briefly the marks of the last church.

1. It will, of course, be a church which is waiting and watching for the coming of the Lord. "Watch therefore: for ye know not what hour your Lord doth come." Matthew 24:42.

2. It will be a church that expects to leave this old world and be taken to a better land, even as did the patriarchs. Its members will be as "strangers and pilgrims on the earth," because "they desire a better country, that is, an heavenly." Hebrews 11:13-16.

3. It will be a church that looks for the renovation of this world by fire and re-creation of the earth wherein the righteous are to dwell. (2 Peter 3:10-13.)

4. It will be a commandment-keeping church. This is clearly stated in Revelation 12:17, as previously quoted, and in Revelation 14:12, which reads as follows: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

5. It will be a church that exalts the Sabbath of the Lord, which has been trodden down by the professed people of God. (Exodus 20:8-11.) Isaiah calls this people "The repairer of the breach." (Isaiah 58:12-14.) They institute Sabbath reform. The mark of Sabbathkeeping will be a striking identification of those who serve God in the very last days, because the great issue will be between receiving the mark of the beast and receiving the seal of God. Revelation 7 states that the redeemed will have the seal of God. Revelation 13 speaks of a people who will be forced to bear the mark of the beast and whose latter end will be found in the lake of fire. (Revelation 19:19-21.) The great test which will focus attention upon the people of God will be the Sunday-

# GOD'S ONE

By Frederick Lee

Sabbath controversy. It will become more and more acute as we near the end of time. God's true church will remain loyal to the Seventh-day Sabbath of the fourth commandment.

6. It is a church that exalts the righteousness of Christ. Its members will have on the robe of righteousness. They will be those who heed the rebuke to the Laodicean church, and will buy of the Lord "gold tried in the fire," and "white raiment," and "eyesalve." We see them standing upon Mount Zion without "guile" and "without fault before the throne of God." Paul speaks of this church as "a glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:27.

7. It is a church animated by a

great task, the preaching of the judgment-hour message and the soon coming of Christ to all the world. (Revelation 14:6; Matthew 24:14.)

8. It is a church that arises when the great clock of prophecy strikes the hour for its appearance. That hour was the end of the twenty-three-hundred-day prophecy in 1844, when the cleansing of the heavenly sanctuary, or the investigative judgment, should begin. (Daniel 8:14; Revelation 14:6-11.)

These, in a very general way, are the specifications of the church of God in the last days so clearly pictured in the Scriptures. God will have such a people before He comes. Dear reader, if you have not found that church, search for it.

*God's true church is the illumination of the world. When its members are active and zealous then its light burns most brightly. Failing here, the church hides its light under a bushel.*

H. A. ROBERTS







# BIBLE ANSWERS

by your  
BIBLE ANSWERMAN

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

**Dear Bible Answerman:** When I read Revelation 20 I get the impression that Christ will come and bruise the head of the serpent, or in other words, slay him and put him in his grave or bottomless pit, there to remain until the thousand years are past, during which time Christ will judge and rebuke the nations and people, and rule, and the resurrected saints will rule and judge with Him and assist Him in His work of judgment and restitution of all things. This, I understand, will commence during the destruction of Babylon the Great, mystery and mother of harlots. So, then, the destruction of Babylon must be taking place at the time of His return. This is the way I understand it when I read this chapter.

But you seem to think that the earth will be dark and void for the one thousand years and that the redeemed will reign with Christ during that time. To me it doesn't seem that way. Why is it that so many get different views of the same thing? Mrs. S. T.

True it is that Satan is bound, but we cannot conceive that he is bound with a literal chain. He is bound with a chain of circumstances. This earth is his prison house. When Christ comes the second time He takes the righteous living with Him to heaven, where they spend the one thousand years of the millennium, associated with Christ in the judgment of the wicked. (See Revelation 20:4, 6; 1 Corinthians 6: 2, 3; 1 Thessalonians 4:13-17; John 14:1-3.)

The living wicked are slain by the brightness of Christ's coming. (See 2 Thessalonians 1:7, 8; 2:8; Revelation 6:13-17.) With the righteous in heaven and the wicked all dead, the earth is depopulated. Thus Satan is bound by a chain of circumstances. He has no one, during the one thousand years, to tempt and to practise his wiles upon. He has a thousand years to think over his evil course. However, he does not repent, because at the end of the millennium, when Christ, the Holy City and the

saints return from heaven to this earth, and when the wicked dead are restored to life, he begins at once his work of deception, for we read in Revelation 20:7-9:

"When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

It is in the "lake of fire" that Satan meets his final end, as do his wicked angelic and human followers: "Death and hell were cast into the lake of fire. This is the second death. [There is no recovery, resurrection, from the second death.] And who-

soever was not found written in the book of life was cast into the lake of fire." Revelation 20:14, 15. (See also Malachi 4:1, 3; Psalm 37:10, 20; Ezekiel 28:15-19.)

When Jesus comes the second time there are great and destructive earthquakes. Populated islands sink beneath the surface of the sea. Mountains are shaken down, as are the great buildings of the cities. Jeremiah 4:23-26 gives a graphic picture of the earth during that time:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger."

**Dear Bible Answerman:** When a person dies, where does the "breath of life" ("life" or "breath"), go?

At death the breath of life goes back to God. God gave it to man in the beginning. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

Since God gave the "breath of life" to man to live on, and since man sinned and therefore must die, at death his breath goes forth from his body and returns to God. It should be kept in mind that the "breath of life" is nothing more than the breath which every man, and beast as well, breathes through his nostrils from the moment of his birth until the moment of his death.

Further, it should be kept in mind that there is no consciousness at all in the "breath," or the air we breathe.

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Chemically, air is composed of several gases, of which oxygen and hydrogen are the principal ones. In the physical economy of God the human body is a machine that is dependent upon several factors, of which the principal one is air, which we breathe day and night throughout life. It is given or "lent" to us of God, and when death takes place it goes forth out of the body—it returns to the God who lent it to man for his threescore and ten years, more or less.

Some are confused into thinking that because the breath of life returns to God it is a conscious entity that lives on somewhere with the full knowledge of all that takes place. This is far from the teaching of the Bible. "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

## AN ENACTED PROPHECY

(Continued from page 5)

the city where he built a house at the centre of a vacant lot, put a high wall around it and moved there with his beautiful wife. But again there were complaints until everybody said, "You will have to put your wife in an institution." This the husband could not bear to do.

At last their physician said, "Maybe if you took Helen back to the scenes of her childhood, they might speak to her and she might become herself once more." So he took her back to Kentucky. He led her like a little child out into the old-fashioned garden and down to the river where the first cowslips and violets of spring were blooming. But as the husband watched with hopeful eagerness, there was that same wild look in her eyes. At last, broken in heart and hope, he brought her home again. As he lifted her out of the car and carried her into the house, he felt her head drop on his shoulder. When he laid her down on her own bed, he noticed she was asleep. It was the first natural sleep that she had had for weeks. Fearing that he might wake her, he watched in silence from seven to eight, from eight to nine, and on through the night. At last the sunrise looked through the window and lighted her face. Then she opened her eyes and looked at her husband. And he saw that she was her own self once more. "My dear," she said, "it seems as though I have been on a long, long journey, but where have

you been?" That brave heart, speaking out of the memory of those desperate hours and weeks and months of watching, answered back, "I've been waiting here for you."

And that is God's attitude from age to age. Even now He is waiting for you and me to respond to His love with a wholehearted devotion. May we make that response at this moment.

## CHRIST'S KINGDOMS

(Continued from page 11)

to the usurper who became its prince, we are promised that the first dominion, or kingdom, "shall come to the daughter of Jerusalem" as the result of the mission and sacrifice of the "Tower of the flock, the Stronghold of the daughter of Zion." Micah 4:8. The very purpose of the gospel, or plan of redemption, is to restore the lost dominion. The paradise that was lost through the failure of the first Adam will be redeemed through the victory of the second Adam. The first perfect state is pictured in the first two chapters of Genesis, and the second in the last two chapters of the Revelation.

The coming kingdom of glory has been the theme of prophets and the hope of God's people in all ages. After interpreting the dream of king Nebuchadnezzar of Babylon representing the kingdoms of this world in the symbol of a great image, the prophet Daniel said concerning the modern kingdoms: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

While the kingdom of grace comes "not with outward show," the kingdom of glory comes "with power and great glory," and "with observation," for "every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7. Only those who have been translated spiritually into the kingdom of grace will be translated physically into the kingdom of glory when Christ returns. The apostle Paul declares that when Christ comes "we which are alive and remain shall be caught up together" with the resurrected saints, "to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16-18.

Is it any wonder that the church is admonished to be "looking for that blessed hope, and the glorious appearing of the great God and our

Saviour Jesus Christ" (Titus 2:13)? Every Christian should fervently pray, "Thy kingdom come," and in response to Christ's last promise, "Surely I come quickly," respond with the revelator, "Even so, come, Lord Jesus."

## 12 COMING EVENTS

(Continued from page 19)

of the great white throne described in Revelation 20. Everyone who has ever given his heart to Jesus Christ and remained faithful will be *inside* the glorious New Jerusalem, saved forever. Everyone who refused to give himself to Jesus Christ will be *outside* the New Jerusalem in the army of the devil, lost forever. The most vital question that you ever have faced, or ever can face, is, On which side will you stand? There will be no *third* side on which you can stand. Every man, every woman, every young person is bound to be, at that day, either *inside* the New Jerusalem, saved forever, or *outside*, lost forever. And you are deciding where you will be by the way you respond to the call of Jesus Christ each day that you live.

To the people who are outside the New Jerusalem, Jesus will say: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Oh, what weeping, wailing and gnashing of teeth there will be when they realize that they are lost forever!

Those who are inside the New Jerusalem will hear the sweetest words ever spoken, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Oh, what never-ending, ever-deepening joys will be theirs! Which of these will it be for you?

You and I cannot help being there. The fact that you are alive proves that you will be there. But now, today, you can decide upon which side you want to stand. You can give yourself to Jesus Christ and be on His side. God has given you the power of choice. Oh, I do hope you will use that wonderful power of choice to put yourself on the side of Jesus Christ and be on the inside of the city of God in that great day!

It takes only two steps. The first is, accept the Lord Jesus Christ as your personal Saviour. The second is, permit Jesus Christ to live in you, by the Holy Spirit, a life of obedience to all His commandments. He says in Revelation 22:14, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Will you not take these two steps?





# The DOCTOR'S VOICE

Send your health  
queries to the Doc-  
tor's Voice, Box 398,  
Oshawa, Ont.



## Chronic Sinusitis

**Question:** What is the treatment for chronic sinusitis?

**ANSWER:** Chronic sinusitis is not ordinarily thought of as a specific ailment. Increased postnasal discharge is noted, for instance, if one is unusually tired or not getting adequate rest. Hay fever with or without nasal polyps may be a factor. In the latter instance periodic removal of polyps might be necessary. Smoke, fumes, tobacco, et cetera, may aggravate. It is important to get enough vitamin A in the diet, as found in tomato juice, citrus fruits, greens, berries in season, and cod-liver oil. Most common colds are followed by acute sinus infections which in severe cases can be treated by penicillin under a physician's supervision. Amounts of penicillin in lozenges are not sufficient for the purpose. Only occasionally is the drainage blocked sufficiently for the infection to become chronic. Heat in the form of steam inhalation (breathing in hot air over a stove or before an electric heater) is helpful, also short wave. If surgical drainage is required, irrigation through the natural opening by a specialist is to be preferred.

## Prolapse of the Rectum

**Question:** What is the cause of prolapse of the rectum in a child?

**ANSWER:** A predisposing cause is reduction of the supporting fat. This may occur in wasting diseases or in children of the very poor as a result of malnutrition and neglect. Doctor Gabriel has said that one exciting cause is diarrhoea from injudicious use of laxatives, the "good dose of medicine" given on a Saturday evening to a normal regular child being particularly reprehensible. The constipated child who is allowed to develop lazy and irregular habits in going to stool and who sits straining on a chamber for ten to fifteen min-

utes at a time is liable to develop a prolapse.

## Stuttering

**Question:** My son is starting to stutter. I think it is because he is all excited about going to school. He started to stutter only a few days ago. Please tell me how to prevent him from stuttering worse.

**ANSWER:** Stuttering sometimes develops in children who are left-handed and who are encouraged to write right-handed. More often it is due to nervous tension and represents what is spoken of as an "escape mechanism." Efforts made to correct the stuttering itself may aggravate the problem. Children who stutter can sing normally; therefore singing is one thing that can be encouraged. If the boy is only six it might be best to keep him out of school until next year.

## Superfluous Hair

**Question:** Should X-ray treatment be considered for superfluous hair on the upper lip of a woman?

**ANSWER:** Superfluous hair on the upper lip is a common complaint among women. Scandinavians are supposed to be troubled less by it than others. X-ray treatment should certainly be avoided as heavy scarring could result. Removal with an electric needle (electrolysis or diathermy) is possible, but the upper lip is not too good an area for such treatment. Some authorities state that cutting or shaving hair stimulates its growth; this is denied by others.

## Baldness

**Question:** How is baldness of the scalp in a woman treated?

**ANSWER:** Baldness is somewhat of a hereditary trait, in men at least. It may also follow acute or debilitating illnesses. Frequent massage and kneading of the scalp has been recommended.

IT IS reported that seventy-five per cent of the students of a well known college were recently rejected as blood transfusion donors. The cause clearly was a protein-deficient diet. A group of doctors in the Seattle area, concerned with the low scholastic standing of an academy which was attended by their own children, appointed one of their number, Dr. Philip Nelson, to investigate. He found that the students were not getting enough protein. There was plenty available, but the cafeteria system enabled students to choose what their fancies, rather than what their good judgment, dictated. Doctor Nelson came up with an interesting report on protein requirements and availability, which will be summarized here.

Protein is essential for restoration of the haemoglobin in red blood cells, for the maintenance of normal plasma levels, and to keep body stores adequate. Protein is especially important in the presence of acute infections, fractures, decubitus ulcers (bed sores), and for surgical patients. Rheumatic children on a high-protein diet have a decreased incidence of recurrence. Daily requirement is one gram per kilogram (2.2 pounds) of body weight. A man of average size weighs seventy kilograms, and a woman, fifty-five kilograms. If protein is very carefully chosen, smaller amounts are sufficient. For example, one man lived in good health for fifteen years on from thirty-four to forty grams daily.

Lactalbumin of milk is one of the best supplements for foods with incomplete proteins, such as peas. A varied diet is essential, especially for the vegetarian. When meat is discarded, and there are several good reasons for discarding it, milk, eggs and whole-grain foods are recommended as substitutes. Unrefined foods should be used, because vitamins are essential in the metabolism of proteins. W. R. Raymond, Ph.D., writing in *Organic Gardening* of February, 1950, states that "millet is the only grain that is able to support animal life and development for a considerable length of time when used as an exclusive food." Corn germ has also recently been found to contain all the essential amino acids of meat, soybeans and other complete proteins. On the other hand, wheat alone is inadequate. However, in experimental animals a diet consisting of two-thirds wheat supplemented with one-third milk gave a marked improvement in nutrition. There was an increase in the average length of life, in the average length of adult life, and an increase in the prime of life.

*Signs of The TIMES*



# HOW MUCH FOOD

## Should We Eat?

The average slice of bread contains three grams of protein. Whole-wheat bread may be enriched so as to give an additional two or two and one-half grams of protein per slice by adding soybean flour and soy milk. The following recipe is good: eight cups whole-wheat flour finely ground, one and one-half cups soybean flour, eight ounces soy milk. This recipe makes four loaves, or fifty-six slices.

The required seventy grams of protein daily can be secured from the following foods:

Milk, 1 pint	15 grams
1 egg	6 grams
Meat, 3 ozs.	18 grams
Beans or peas (2 servings)	6 grams
Vegetables (2 servings)	3 grams
Fruit (2 servings)	2 grams
Whole-wheat bread, 6 slices	18 grams

The meat can be eliminated when enriched whole-wheat bread is used, or one could take an extra three or four glasses of skim milk or a serving of cottage cheese. Nuts and pasteurized cream cheese are also good sources of protein.

Dr. H. B. Van Wyck of Toronto, writing in a recent *Canadian Medical Association Journal* on "Recent Advances in Obstetrics," recommends five essentials daily for the pregnant mother:

- 1½ pints of milk
- 1 orange or ½ grapefruit
- 4 slices whole-wheat bread
- 1 serving whole-grain cereal
- 800 units vitamin D (cod-liver oil concentrate)

The above five foods at a cost of twenty-three cents supply 750 calories a day, one-third of the recommended total. It assures adequate intake of calcium, phosphorus, iron, vitamin D, vitamin C and the B vitamins. In addition to these he advises one ounce of cheese, three or four eggs a week, and one serving of meat a day. This, as we have indicated, could be substituted.

Dr. E. W. McHenry of the Department of Public Health Nutrition, University of Toronto, commenting on "Confusion and Stupidity in Nutrition Education" in the *Canadian Public Health Journal*, June, 1949, states that from one-third to one-half

of public school children are living on inadequate daily food supplies, which consist of:

- One cup or glass of milk
- A generous serving of meat
- A serving of potatoes
- Sometimes one other vegetable
- Three or four slices of bread
- A piece of pie
- A piece or more of cake
- A bottle of soft drink, and
- A liberal amount of candy

Commenting on the economic aspects of such a diet, Doctor McHenry observes: "Every study done by us in the past two years has shown a generous use of meat despite its high price. The soft drink could be discontinued and the money saved could be spent for milk. An orange could take the place of a piece of pie. Just one cent not spent on candy could supply 400 units of vitamin D. In one large school we found that three-

fourths of the children were getting very poor breakfasts." The mothers were blamed for this. Milk requirement for young children was stated to be one pint daily. In Toronto it was further observed that three-fifths of the expectant mothers were using insufficient milk, and only one-half were taking vitamin D regularly.

Dr. Tom D. Spies, writing in the journal *Postgraduate Medicine* of August, 1949, describes the rehabilitation of a patient with "nutritive failure" as follows: "When we first saw him he lived in a shack to which water had to be carried several miles. After he became a little better and could do light work he moved to a place where there was a well. Later he began farming. Still later he was still improving his living quarters. He has since installed modern conveniences. I now maintain that the man is rehabilitated."

By

W. H.

Roberts, M.D.

*It was upon the point of  
appetite that Satan  
tripped Adam and Eve.  
It was here that he  
tempted Christ, and it is  
upon this point that he  
is causing the fall of  
many to-day.*



H. A. ROBERTS



**T**WELVE of the greatest coming developments for our world are destined to take place in connection with a special one-thousand-year period mentioned in Revelation 20:1-9. This one-thousand-year period of Revelation 20 is commonly known as the millennium. The basis for applying the term "millennium" to this one thousand years is that the word "millennium" means one thousand years. It comes from two Latin words, "mille," which means one thousand, and "annus," which means year.

are raised in the first resurrection, in order that they may reign with Christ during the one thousand years. It is as plain as *two and two make four* that the first resurrection in which the righteous are raised will take place at the beginning of the one thousand years. The first resurrection marks the beginning of the millennium.

The next question is, When will the unjust, or the wicked, be resurrected? Revelation 20:5 tells us. It says, "The rest of the dead lived not again until the thousand years were

are being raised from their graves the righteous living will be changed in the twinkling of an eye from mortality to immortality. This is the second of these great coming developments.

In 1 Thessalonians 4:16, 17 we are told that when Jesus comes, all the righteous, the resurrected saints and the changed living saints, are caught up to meet the Lord in the air to be with Him forever.

Where will the Lord take all these righteous people? John 14:2, 3 tells. Jesus said, "I go to prepare a place

## 12 COMING EVENTS

The eternal destiny of all mankind and of the earth itself is wrapped up in connection with this one-thousand-year period of Revelation 20. Hence it is important for every soul to have a clear understanding of this matter from the Word of God.

A close study of the first nine verses of the twentieth chapter of Revelation, in conjunction with certain other scriptures which bear upon these events, will reveal twelve of the greatest coming developments for the entire human race, and for this globe upon which we live.

The twentieth chapter of Revelation shows that there will be two general resurrections, the first of which will take place at the beginning of this one thousand years commonly called the millennium; the other will take place at the end of the one-thousand-year period. One of the first items that we must discover is, What class of people will be raised from the dead in the first resurrection? Revelation 20:6 gives the answer.

"Blessed and holy is he that hath part in the first resurrection." Isn't that plain? No one need misunderstand it. It declares in so many words that it is the holy people, the righteous people, the good people, who will have part in the first resurrection.

Now the question naturally comes, When will this first resurrection take place in which the righteous will be brought to life and will reign with Christ during this one thousand years? Weymouth's New Testament in Modern Speech says in Revelation 20:4, "They [the righteous] came to life and shared Christ's kingdom for a thousand years. . . . This is the first resurrection." These righteous people

finished." Verse four tells how the righteous will be raised in the first resurrection at the beginning of the one thousand years, then Revelation 20:5 declares that the rest of the dead, the unjust, lived not again until the thousand years were finished. So the second resurrection, in which the unjust will be raised from their graves, will mark the end of this one-thousand-year period. The millennium, then, is the one-thousand-year period between the two resurrections.

Five of the greatest events to take place in the history of the world will occur at the beginning of the one-thousand-year period.

Scripture shows that the resurrection of the righteous, which marks the beginning of the millennial period, will take place at the second coming of Jesus Christ. You will find this in 1 Thessalonians 4:16. Paul says, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." The righteous dead will rise when the Lord Jesus Christ descends from heaven at His second coming. So the first of this series of twelve great coming developments is the return of the Lord Jesus to this earth and the raising of the righteous dead from their graves.

According to 1 Corinthians 15:52, at the same time the righteous dead

for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." At the second coming of Christ all the righteous, the resurrected saints and the changed living saints, will be caught up to meet Jesus and go with Him to those glorious mansions in heaven that He has prepared for His own.

"Some golden daybreak. Jesus will come;  
Some golden daybreak, battles all won,  
We'll rise to glory, through heaven's blue;  
Jesus is coming for me, for you."

So the third event in this series is the gathering of the saints from earth to heaven.

The next question is, What will happen to the millions of wicked people who will be living on the earth at that last day when Jesus comes the second time?

We read in 2 Thessalonians 2:8 that the wicked will be destroyed by the brightness of Christ's coming. Jeremiah 25:33 explains that "the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

This describes the death of the wicked in connection with the first phase of the battle of Armageddon. The wicked all over the earth will be struck dead by the glory of Christ as He descends from heaven. Wherever the wicked are, when Christ appears they will be struck dead by His glory, as though a bolt of lightning had struck them, or as if a live wire had fallen upon them. They will lie here on top of the earth unburied. "They shall not be lamented, neither gath-

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By  
J. L. Shuler

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ered, nor buried." Why? Because there are none alive upon the earth to lament or bury them. The fourth of these great coming developments will be the slaying of all the wicked people upon the earth when the Lord Jesus appears.

At the beginning of the one thousand years, as we have already noticed from the Scriptures, all the righteous are taken from the earth to the mansions Jesus has prepared for them. The wicked who are alive at His coming will be struck dead and will lie unburied upon the face of the earth. This will make the earth temporarily empty. Isaiah 24:1 says, "Behold, the Lord maketh the earth empty, . . . and scattereth abroad the inhabitants thereof."

This is the thing that will bind the devil for one thousand years as described in Revelation 20:1-3. There are two ways to bind a person. You can take a rope or a chain and bind a man literally so he can't do anything; or you can put a man in a position where he can't do what he would like to do. I have heard people say: "I would like to help you, but my hands are tied." Was there a rope around their hands? Not at all! They were tied by a chain of circumstances, so they couldn't help, even though they had a desire to do so.

Notice the situation of the devil during this one thousand years. All during this millennial period the devil cannot tempt any of the righteous. Thank God, they will be in heaven beyond his reach. He cannot deceive the wicked and work through them, because they are all dead. He is out of a job. He takes an enforced vacation for one thousand years. So the fifth link in this chain of coming developments will be the binding of Satan for one thousand years.

Many people think that the saints will reign on earth with Christ during the millennium. But the Scriptures make it plain that the millennial reign of the saints with Christ will be in heaven. The millennial reign could not be on this earth, because there will not be a single righteous person left here during the millennium. All the righteous are taken from earth to heaven at the beginning of the one thousand years. All the wicked who are living upon the earth at the last day when Jesus appears from heaven will be slain by His presence, and will be left upon the earth unburied. These scriptural facts show that when the millennium begins, and also during this period, there will not be a single living human being left upon the earth. This will make the earth a desolate prison house in which Satan will serve his one-thousand-year sen-

tence. This is the sixth of these supreme coming developments.

This also shows conclusively that there will be no second chance for the unsaved during this one thousand years.

At the close of the one thousand years there will come a series of six mighty developments. The first of these is found in Zechariah 14:4, 5. This says: "His feet shall stand in that day upon the Mount of Olives, . . . and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And the Lord my God shall come, and all the saints with Thee."

Some people have thought there would be seven years between the coming of Jesus Christ for His saints, and the coming of Jesus Christ with His saints. The Scriptures show that Christ comes *for* His saints at the *beginning* of the one thousand years, and He comes *with* His saints at the *end* of the one thousand years. So the seventh of these developments will be the descent of Christ with His saints upon Mount Olivet.

In connection with the descent of Christ to Mount Olivet with the saints, the New Jerusalem will come down to this earth. In Revelation 21:2 John says, "I John saw the holy city, New Jerusalem, *coming down*." He saw it coming down to the earth. This is the eighth of these mighty developments.

The ninth one of these will be the resurrection of all the wicked dead. In Revelation 20:5 we found that the wicked dead would not live again until the thousand years were ended. This shows that at the end of the one thousand years the wicked will be resurrected.

In Revelation 20:3 we read that after the one thousand years are finished, Satan will be loosed for a little season. It is the resurrection of the wicked at the end of the one thousand years that looses the devil for a little season. It furnishes him with live subjects with whom he can resume his work of deception. The loosing of Satan is the tenth in this series of developments.

In Revelation 20:7, 8 we read, "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive." He is loosed because he has power to deceive the resurrected wicked people. Notice what he does with these untold millions of wicked people. We read verses 8 and 9: "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom

is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." (Notice that the New Jerusalem will then be on the earth.)

Satan will organize these unnumbered millions of people into the greatest army that ever trod the earth. The millions who marched in World War II will be as nothing compared with this mighty host which Satan will marshal against the city of God. We have some idea of its vastness. The Sacred Record says, "The number of whom is as the sand of the sea." Here we see where the vast majority of the people will be found at the last day.

Satan leads these millions of wicked people in a great drive to capture the New Jerusalem, which will then be resting upon the earth. This is the *final* phase of the battle of Armageddon. This will be a fight to the finish. This will be the war that will really end wars forever.

This army will completely surround the New Jerusalem. It tells us in the first part of the ninth verse, "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." It seems that the city will be captured. But what happens? "Fire came down from God out of heaven, and devoured them." Those coals of fire will burn the flesh off their bones as they stand on their feet. You will find this in Zechariah 14:12.

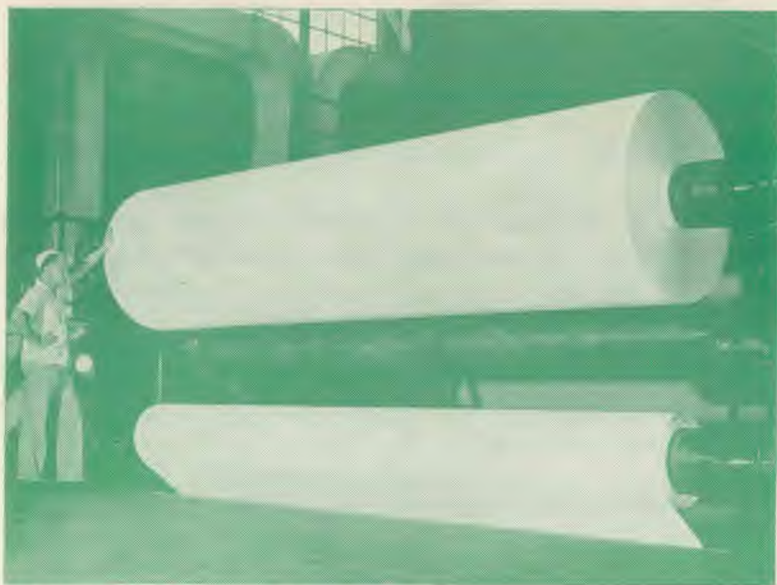
This same fire will purify the earth, and in due time God will recreate, remake, reconstruct and regenerate it into a new earth that will be just as perfect as it was before sin entered. John says in Revelation 21:1, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

So the eleventh and twelfth of these mighty coming developments for our world will be the destruction of all the wicked from the earth at the close of the one thousand years, and the reconstruction of the earth into a perfect new earth, free from sin and sinners. This new earth, with the New Jerusalem as its capital, will be the eternal happy home of the saved. In this new earth Jesus Christ will rule on the throne of David forever, and in the new earth the saints will reign on earth, as the Scripture declares.

Friend of mine, where will you stand in the great day of judgment? All the people who have ever lived on the earth will stand before God at the same time—at the end of this one thousand years. This is the judgment

(Please turn to page 15)





CHAMPION PAPER AND FIBRE CO.

# The Garment of Our Character

By

Mrs. R. E. Crawford

A TEXTILE mill, one would suppose, would be a mill where textiles are manufactured, one mill—or at least one department of a mill—making poplin, another gabardine, another printed drapery materials, another white broadcloth, or other cloths.

But there are textile mills in New England which are not textile *weaving* mills, they are textile *finishing* mills. To such mills the cloth is brought from the weaving mills to receive its finish. The cloth comes in huge rolls of coarse grey material. These rolls are carried by overhead conveyers through acres of space, stopping here and there for one operation or another, until they are shipped back out the same door, beautiful, perfect bolts of cloth.

Many finishes are produced, but the one that chiefly caught my eye when I visited such a mill was that of the lustrous, white broadcloth. The processes by which this final effect is produced are very complicated. The original grey cloth, by the hundreds of yards, is steamed in immense boilers. As it bubbles in these cauldrons, the dirt and foreign matter are boiled out of the cotton. The cloth is then dried and passed rapidly over high gas flames to singe off the lint. Next it passes through vats of bleach and rinse waters until it is a pure white.

I was amazed to learn that finishes are not woven into cloth. Some are stamped and pressed into it by heavy, hot rollers. Instead of being bleached white, some cloth is dyed many beautiful colours. This dyeing is an operation which requires great skill. Still other cloth has intricate designs printed upon it.

There are machines to both sanforize (shrink) and stretch cloth. A

very complicated machine, like few others, is used to straighten the cloth.

At last it is all inspected, bolted, wrapped, and shipped to your neighbourhood store or to some clothing factory.

All the while I was looking at these different processes, I was thinking of the varied experiences the Lord has to put us through to perfect our characters. I began to understand why we have so many trials and hardships in this life. It is because we have so many imperfections. We look just as unlovely to our Master as the cloth looks before it is finished. Every rub and brush and pull we have in life is moulding our characters, making us eligible for heaven.

I was reminded of a beautiful paragraph in the writings of a devout Christian:

"Often He [God] permits the fires of affliction to assail them that they may be purified. The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious, which He desires to develop. . . .

"In the full light of day, and in hearing of the music of other voices, the caged bird will not sing the song that his master seeks to teach him. He learns a snatch of this, a trill of that, but never a separate and entire melody. But the master covers the cage, and places it where the bird will listen to the one song he is to sing. In the dark, he tries and tries again to sing that song until it is learned, and he breaks forth in perfect melody. Then the bird is brought forth, and ever after he can sing that song in the light. Thus God deals with His children. He has a song to teach us, and when we have learned it amid the shadows of affliction, we can sing it ever afterward."—*Ministry of Healing*, pp. 471, 472.