

Signs of
The TIMES

Canada's Journal of Hope and Health



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WHY TAKE A "CHANCE" ON A "SECOND" CHANCE? (See Pages 6, 7.)

THE WORLD AS WE SEE IT

A Prophetic Interpretation of Current Events

★ What Threatens?

WE have just passed through World War II, the worst war in the history of our war-troubled world. Millions of young men, the flower of contending nations, died. And more than that: This war destroyed other than front-line soldiers. It destroyed old men, mothers and little children—the stay-at-home folk. For the first time death-dealing machines were able to bomb and destroy defenceless civilians.

For six years the world was threatened with the tyranny of Nazism. But what threatens today? Surely after the cost of World War II—one trillion dollars, we are told, and the cost in millions killed, wounded and maimed, the world has been made safe—free from fear and the dread of tyrannical enslavement.

Considering the price that was paid, such should be the case. But it is not. Now back of the Iron Curtain resides a greater threat than that which the world faced in 1939 in Hitler's Germany. Behind the Iron Curtain a tyrannical power is bent upon the mastery of the world. This is not new to Russia. Ivan the Terrible had visions of Russian greatness as did Peter the Great. But it was Stalin who pushed Russia farther on the road to world domination than did any of his predecessors.

"Whither Russia?"

"Nikolai Gogol, 19th century Russian writer, asked the question as he compared his vast, sad and unfortunate homeland to a troika (a vehicle drawn by three horses) plunging headlong and recklessly into the future."—Oshawa Times-Gazette, July 18, 1953.

We think no one knows the moves that Russia will make. However, this is

basic: Russia has ambitions of world conquest, and because of that presents a threat, a menace to the peace of the world. Nations hope for peace and prepare for war. As much as peace is desired no nation dares to "let down its guard." To do so would be to invite invasion, destruction and servitude. The weaker nations must ally themselves with the stronger for protection, and thus we have today two militaristic giants, "armed to the teeth" with the most modern destructive weapons, glaring at each other across the Atlantic.

What will be the outcome of these present, fevered war preparations?

Fortunately the Bible gives us some excellent help in answering this question: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords; and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get

you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

Here God foretells the "awakening" of the heathen peoples of the world. And why are they awakened? For the purpose of war. Napoleon advised to let China "sleep," for, he said, if China is awakened the world will never again know peace. It was but 100 years ago that Perry compelled Japan to enter into trade agreements with the United States. Less than 100 years later the Island Empire was at war with Perry's descendants.

Currently, a great wave of nationalism has swept over Asia. This finds expression in such slogans as, "Asia for the Asiatics," "China for the Chinese," "Japan for the Japanese." These are indicative of the "awakening" process.

A great part of Russia lies in Asia, and a great part of Russia's population is Asiatic. It seems clear that Russia will emerge as the leader and consolidator of Asia's more than one billion peoples. Millions on the march. Gone is Napoleon's day in which China was still wrapped in the slumber of centuries. Gone are the decades of peace that the world sometimes enjoyed. Present

A view of the Kremlin from the New Moscow Hotel. Herein resides one of the world's gravest threats.



EWING GALLOWAY

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STAR NEWSPAPER SERVICE

This is a small scale model of the world's tallest building, the Palace of Soviets, now under construction in Moscow.

is the perpetual threat of war. Present is the Bible forecast of Armageddon: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And He gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:12-14, 16.

Nations and events move irresistibly in fulfilment of divine prophecy. Armageddon threatens. The Orient is "awake," warlike and determined to occupy its place in the sun. The Day of the Lord is at hand.

In such a time as this what safety, what security, has the Christian? This is a time to recall God's promises, and to trust in them: "I will never leave thee, nor forsake thee." Hebrews 13: 5. Again the Lord assures us: "I have graven thee upon the palms of My hands; thy walls are continually before Me." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Isaiah 49: 16, 15.

Destruction threatens, but God is the refuge of His people: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91: 7. The righteous may say with Paul: "The Lord is my helper, and I will not fear what man shall do unto me." Hebrews 13: 6.

★ Why I Keep the Law of God

WITH regularity letters, tracts and pamphlets come to my desk, sent by well-meaning friends to show me that it is not important to keep the law of God in this age of grace. These communications vary somewhat in their approach, but they all have the same purpose; namely, to show that God's law is no more, that in the Christian dispensation it is annulled, abolished, annihilated, extinguished, abrogated and blotted out. "Christ nailed it to His cross," they say, "therefore, you grievously err when you believe and teach that the Ten Commandments are binding upon Christians today."

Despite this continual berating I do not worry about my disposition to obey God's law. As a matter of fact I thank God continually that I have such a disposition. I have but to remind myself of two great basic facts: First, that Satan has ever made war upon the law of God; and second, that Jesus Christ Himself obeyed it while upon earth.

Let us take the latter first. Can I do wrong if I do what Jesus did? Said Jesus: "I have kept My Father's commandments." John 15: 10. Again He said: "If ye love Me, keep My commandments." John 14: 15. Again, and again and again the Bible teaches me to follow in the footsteps of Jesus, my divine Example. Jesus said: "I have given you an example, that ye should do as I have done to you." John 13: 15. Writing years later about "example" the inspired John gave this further word: "He that saith he abideth in Him ought himself also so to walk, even as I have walked." 1 John 2: 6.

These texts show why I am not disturbed by the devious reasonings of the literature I receive. If Jesus was right in obeying the Ten Commandments, and He certainly was; if the Christian is right in accepting Jesus as his example, and he is; how then is there even the remotest possibility of my being wrong if I keep the identical commandments that Jesus kept? If Jesus kept the commandments, and He did, the Christian cannot by any stretch of the imagination be found wrong in doing likewise.

It has ever been Satan's purpose to make war against and to destroy the law of God. He made war against it

in heaven, and after he was cast out upon the earth he continued to do the same thing. And more: He has enlisted many in his warfare against these holy precepts—many who now go up and down the breadth of the earth teaching that the very law that Christ died to vindicate has been done away with.

In the days when Christ was upon earth, Satan led men to dishonour, vilify, revile and reject the Lord, while at the same time they claimed to honour God's law. That was one deception. Today it is turned around. Now Satan leads men to attempt to honour Christ while rejecting His Father's law. The Jews were blinded by a fatal deception, but today's deception is no less fatal.

Christ is a great King. How can men honour Him by disobeying Him? How can His followers love Him and do not the things He commands? How can a man be Christ's disciple and say that the law He died to uphold is no more? How can a Christian follow Christ as His example and walk in disobedience? Even our common sense dictates a course of obedience. It is unthinkable that God in the judgment will smile upon any man's record of disobedience when Christ has said: "If ye love Me, keep My commandments." John 14: 15.

I am reminded that Eve in the Garden was not impressed with the importance of obeying her Creator. Had she been, I would not be writing this editorial, and you would not be reading it, and this world would not be in the terrible, almost unbelievable condition of sin, war, crime, disease and death in which it is in today. We see the results of Eve's transgression. We see that it would have been better had she obeyed God. We see that her act plunged the world into unprecedented awfulness. She did this at the instigation of Satan. She listened to the tempter's voice. She toyed with the idea that God was not particular, that He did not mean what He said, that He would not inflict the death penalty upon her for eating of the forbidden fruit.

But in that she was gravely in error.

God did mean what He said—exactly what He said. And furthermore, in considering this we should remember that Eve was placed under the necessity of obedience in her innocence, in her purity, and in her holiness. If she was required to obey God under such circumstances, how much more men under the present circumstances of sin? If God would not permit our first parents to retain their Garden of Eden home after disobedience, how can men today expect to obtain an entrance into the Eternal Home by more and continued disobedience?

THREE GODS or ONE

By PHILIP MOORES

TELL ME how it is that in this room there are three candles and but one light, and I will explain to you the mode of the Divine existence."—John Wesley.

Moses wrote, "Hear, O Israel: the Lord our God is one Lord." Deuteronomy 6:4. It was a surprise to the Jews and may come as a surprise to people today that Christ taught the same thing: "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord. Mark 12:29.

Yet three personalities are listed in the Bible with divine attributes. The Father, the Son and the Holy Spirit are found in the Old Testament as well as in the New. We see this from the record of creation: "God said, Let us make man in our image, and after our likeness." Genesis 1:26. The personal pronouns "us" and "our" indicate that there were more than one divine being associated in the work of creation. We understand from this that the Father was in conversation with His Son, and that the Son shared fully in the divine act of creation.

The Holy Spirit was there also. "In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Genesis 1:2.

Ancient prophets foretold that Jesus was with the Father from the beginning.

Said Isaiah: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. The prophet Micah was even more explicit: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

The writer of Proverbs was even more plain: "The Lord possessed Me in the beginning of His ways, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: Then I was by Him, as one brought up with Him: and I was daily His de-



RELIGIOUS NEWS SERVICE PHOTO

light, rejoicing always before Him." Proverbs 8:22, 23.

The New Testament is not silent as to the lofty part that Jesus had in olden times. It tells us that Jesus exercised the prerogatives of Deity. It states that He forgave sin, raised the dead, controlled nature and received worship.

Paul understood that it was Jesus who led the children of Israel in the wilderness. "They drank of that spiritual Rock that followed them: and that Rock was Christ." 1 Corinthians 10:4.

After Jesus was baptized the experience on the river bank shows the three distinct personalities of the Godhead: "Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo a voice from heaven, saying, 'This is My beloved Son, in whom I am well pleased.'" Matthew 3:16, 17.

The Son of God prayed upon Jordan's bank, the Spirit of God lighted upon Him in the form of a dove, and the Father spoke audibly from heaven. Three separate distinct persons, but with a single purpose in all things. This is seen also in the baptismal commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

Does this mean that the Christian is to believe in three Gods instead of one? It is more correct to say that he is to believe in God in three persons. Said Jesus: "I and My Father are one." John 10:30. Jesus does not mean that He and the Father are "one" person. He means that they are one in intent. They are in complete accord and agreement. Again He said: "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. On one occasion the Father spoke to His Son, addressing Him as God: "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." Hebrews 1:8.

During the emergency of the "sin problem," God has given to the Son special power and authority with which to deal with it. But the Father loses nothing by this. When the problem is solved the Son yields up this temporary power. This may be read in 1 Corinthians 15:24-28: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

It is a mistake to suppose that Christ was alone in His work of redemption. Paul addresses himself to this point when he says: "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation." 2 Corinthians 5:19. The Holy Spirit also joins in the work of redemption: "Likewise, the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us: with groanings which cannot be uttered." Romans 8:26.

The three persons of the Godhead were associated in the work of creation, and they are associated in all the joys and sorrows of redemption. Yet in it all Jesus asserts the supreme authority of His Father: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I." John 14:28.

Jesus is "declared to be the Son of God with power, according to the spirit

of holiness, by the resurrection from the dead." Romans 1:4. "For unto which of the angels said He at any time, *Thou art My Son, this day have I begotten Thee?* And again, I will be to him a Father, and He shall be to Me a Son? And again, when He bringeth in the first begotten into the world, He saith, and let all the angels of God worship Him." Hebrews 1:5, 6.

Christ was the Creator of this earth, and of all that it contains. Of that there can be no doubt: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by Him; and without Him was not anything made that was made.* In Him was life: and the life was the light of men." John 1:1-4. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And *He is before all things, and by Him all things consist.*" Colossians 1:16.

It might be correctly said that "God" is the family name of the trinity. This divine family is composed of three members: The Father, the Son, and the Holy Spirit. These three, while separate and distinct personalities, are so closely allied in purpose that they are said to be as one. The Son is essentially divine, possessing all the divine attributes of His Father. The Holy Spirit is divine, proceeding from both the Father and the Son.

What meaning and significance does all this have to sinners?

John answered that question when he wrote: "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ, *This is the true God, and eternal life.*" 1 John 5: 20.

How grateful we must be that our God is the true God! How grateful we must be that our God is not cruel, fierce and tyrannical as are the gods of the heathens! How grateful we must be that the Father, the Son, and the Holy Spirit are in complete agreement in all things, and especially in the matter of salvation, and are not as the gods of the heathen at war and strife with each other!

Out of this divine agreement and "oneness" came the plan of our salvation. It is a perfect plan, supported by all the forces of heaven. The only thing it needs to make it work is human cooperation—yours and mine.



BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

How would a person go about to receive baptism?

There are several prerequisites to baptism with which the candidate should by all means comply. Matthew 28:18-20 tells us that we must believe in and accept Jesus Christ as our personal Saviour from sin. Also there is the matter of being taught—instructed in matters pertaining to Christ and to Christian doctrine. It was only after the Ethiopian eunuch had been instructed by Philip the Evangelist that he was prepared for baptism. You may see this by reading Acts 8:26-40, noting particularly verses 35 and 36. Verse 37 tells us that Philip said to the eunuch "If thou believest with all thine heart, thou mayest." This was Philip's reply to the Ethiopian's request that he might be baptized.

The Ethiopian said: "I believe that Jesus Christ is the Son of God." And it was upon the basis of this declaration that Philip commanded the chariot to stand still and they went down into the water, both Philip and the eunuch; and he baptized him. After that they came up out of the water and each went his respective way.

Peter, in his sermon on the Day of Pentecost, gave another important prerequisite when he said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. No one should be baptized until he has repented of his sins and turned away from them. When he has done that, when he has accepted Jesus Christ as his personal Saviour, when he has been instructed and enlightened out of the Word of God, when he has put away his evil habits and made restitution for that which he has stolen, then and then only is he prepared to go forward in the sacred ordinance of baptism.

Please explain Luke 23: 43.

This is the verse in which Jesus said to the "good thief" as He hung upon the cross: "Verily I say unto thee, to-day shalt thou be with Me in paradise." Many take this to be a promise from the Lord that the repentant thief went to heaven that very day. But such is

not the case. The thief did not ask to go to heaven that day. He said: "Lord, remember me *when Thou comest into Thy kingdom.*" Jesus did not come into His kingdom that day, and will not come into it until He comes the second time.

Another reason why we know the thief did not go to heaven that day is that he did not die that day. We know this for the following reason: It was the custom of the Jews that no one should hang upon the cross over the Sabbath. Jesus and the two thieves were crucified on Friday the day before the Sabbath. Therefore it was necessary, according to Jewish law, to take them down Friday evening. But in order that crucified criminals might not escape it was the further custom to break their legs. When they came to Jesus to break His legs they found to their surprise that He was dead already, but not so in the case of the two thieves. They were alive and their legs were broken.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs." John 19:31-33.

Still another reason why we know that the repentant thief did not go to heaven that day is that Jesus Himself did not go that day. And we know this from John 20:17 where, after the resurrection, He is talking to Mary, and said this: "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

The "good thief," who asked Jesus to remember him in His kingdom, is resting in the grave today awaiting the general resurrection of the righteous which will take place at the time of our Lord's coming. When that time comes the thief will come forth from his grave clothed with immortality the same as thousands and hundreds of thousands of others.

Why "TAKE A CHANCE" on a "SECOND" CHANCE?

ANOTHER chance beyond this life to accept salvation! A future probation in which to renounce evil and choose good! A further opportunity to qualify for whatever bliss the good Lord has in store for His human family! Such is the cherished hope of many sincere Christians. Such is the expectation by which many are salving a troubled conscience. Such is the teaching of many who seek to explain such problems as is presented by the unwarned and unenlightened heathen who have gone down into Christless graves.

Some years ago the writer was urging the claims of Christ upon a fellow teenager who was embracing the ways of the world with zest. "Wine, women, and song" constituted for him life's *summum bonum*, and were the daily topic of his conversation. Though young and inexperienced, I tried to call a halt to his recklessness by reminding him that: "It is appointed unto men once to die, but after this the judgment." Hebrews 9:7.

"But some time before that final judgment," he countered, "there will be a second chance for everybody to be good. My landlady is a Christian. She studies her Bible, and she assured me that this is so. I'll have a good time now, and wait till then before becoming a Christian."

Years later, having become a Gospel minister, I discussed the problem of Sabbath-keeping with a good woman who was a Christian. "Yes," she admitted, "I know that the Sabbath is right, and should be kept. But it's not easy in this modern world, in fact it's impossible for most of us, and God knows it. When Christ comes to rule the earth, I believe He will make Sabbath observance easy for all, and I'll keep it then."

Both of these knew what was right, believed it to be right, even planned to do right, but were delaying until that supposed "future chance." Both believed in a blissful hereafter, both hoped to inherit it, but were putting their trust in a future "second probation" during which the needed preparation of heart and life would be made.

The thought that, for weal or woe,

the destiny of the dead has already been settled, that beyond this present life there is no further chance to make amends, is unappealing to the natural human heart. So it is that assurances of a means of grace beyond this present life are regarded with great favour.

Various are the "second chance" teachings. Foremost, and most pleasing, is that of the Universalists, who confidently contend that even the most revolting reprobate will not only be given a chance beyond the tomb to prepare for paradise, but will definitely accept it. "None will be lost," they say. To suggest otherwise is, they say, "to misrepresent God, to distort His character, and to limit His power to save." The claim is that, Paul said "every knee" should bow before the Redeemer, and "every tongue" confess His love and justice. (Philippians 2:10.)

We are reminded of the story of the Universalist minister who preached one Sunday in a small country church. For an hour, he assured his congregation of rugged farm folk, that so great was God's love, so infinite His power and willingness to pardon our transgressions, that all would at last be saved. None would be lost.

After his discourse, he offered to come again some Sunday should they desire

to flagging spirits. It may be preached with such eloquence and sincerity that doubts seem to be quite impossible. Yet in spite of all, it may be wrong. Indeed, the Scriptures warn that wrong doctrines will ever have a popular appeal. And further: False doctrine will be most abundant and subtle during the last days of earth's history. (1 Timothy 3:4; 2 Timothy 4:3, 4.) This is understandable, since the last days—our days—are a time when Satan's efforts to deceive reach highest intensity. (Revelation 12:12.)

Spiritualism is similar to Universalism. One of the seven basic pillars of faith contends that unhindered spiritual progress beyond the veil of death awaits every human soul. It matters not whether we are saintly or sinful, godly or profane, Christian or Communist—the future, they say, has only spiritual progress in store for the disembodied soul.

The practical effect of "future chance" theories is clear.

First is the fact that the urge to live aright is weakened and perhaps even quenched. After all, why suffer for the sake of principle, why sacrifice money, career, pleasure, reputation, and esteem in order to obey the truth, if things are going to be worked out for us hereafter?

Second, tending as they do to moral laxity, "second chance" teachings are dangerously capable of leading a person to commit "the great transgression" by daily grieving the Spirit of God "whereby ye are sealed unto the day of redemption." Ephesians 4:30.

Third, teachings of a future probation imply the limitation of God's present power to save. Yet the Lord assured Paul: "My grace is sufficient for thee; for My strength is made perfect in weakness." 2 Corinthians 12:9. This assurance of the Lord is untrue if we are to believe all that is taught about a future chance, for it is held that present circumstances are often too difficult, and present weaknesses too strongly entrenched, for folk to live aright. Agreed, not all *prove* God's grace, but that is no reflection on God. The fact that a patient dies after failing to take the medicine prescribed by the doctor, is no proof that either the doctor or the medicine has failed.

By

R. D. VINE

to benefit by his services. A godly old farmer rose to his feet: "Sir," he said, "if what you have told us today is the truth, we don't need you to come again, for our salvation is sure. But if what you have told us is untrue, then we don't want you to visit us again." By which penetrating and sane remark he showed at least one great weakness of the Universalist's doctrine of a second chance.

A doctrine may be pleasing, plausible, and popular. It may be championed by the erudite. It may be supported by the cleverest arguments. It may seem to bring peace to troubled hearts, and hope



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Those who eat, drink and are merry, relying upon a second chance, will meet a rude awakening in the judgment.

night his fate was sealed. (Luke 12: 20, 21.)

In the equally well known parable of the talents, when the Master returned to his servants, it was to reward them according to how they had handled His goods. There was no second chance given to the unhappy sluggard who had neglected his solitary talent. (Matthew 25:14-30.)

When Christ returns in glory, it is not to convert the world, but to reward every man according to his works. (Revelation 22:12; Matthew 16:27.) Were it otherwise, why would the Bible repeatedly urge that we prepare for the day of the Lord which shall come as a thief in the night? (Revelation 16: 15.) That great day will serve not to unite the world, but to separate the good from the bad, Christians from non-Christians, the "wheat" from the "tares." (Matthew 13:37-43.)

We conclude with the picture of those final scenes as described by Christ Himself: "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: And before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom. . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire." Matthew 25:31-34, 41.

We should rejoice that the door of mercy is still open; that God loves us, whoever we are; that He is able and willing to save us through His Son Jesus Christ. But remember that the only safe time for decision is now. "Now is the day of salvation."

When sadly reflecting on the condition of His apostate people of old, the Lord asked: "What could be done more to My vineyard, that I have not done in it?" Isaiah 5:4. Nothing more could be done. The limit had been reached. Not that God's grace was insufficient to bring personal victory, but that most of the people had resisted Him so long that their hearts were hardened. The answer in our Lord's question is that not even a future probation could solve the problem of His people's obstinacy.

Fourth, this teaching of a future opportunity for all, under circumstances that make rejection of Christ impossible, would naturally weaken our zeal in fulfilling our Lord's command to preach the Gospel to every creature. (Matthew 28:18, 19.) Reverently we ask, why bother to obey the Gospel commission at such sacrifice and expense, if all are destined to submit to Christ hereafter?

Finally, this teaching belies the Bible's clearest answer to the question heading this article. Said Paul: "Behold, *now* is the accepted time; behold, *now* is the day of salvation." 2 Corinthians 6:2. Paul knew of only one day of salvation, only one time in which acceptance by God could be achieved—and that time is now! No future chance, no second probation, ever figured in Paul's teaching. True, he visualized the bowing of "every knee" before Christ. But this universal genuflection of the wicked is their final recognition that the Christ whom they have spurned is the true "King of kings." This act of worship will not save them from the punishment of eternal death which will be forthwith and mercifully inflicted—no more than

a frank confession of his guilt will save a murderer from the gallows.

God loves us too much, and His concern for our eternal welfare is too great, for Him to do anything other than tell us clearly and frankly in His Word what His plans and requirements are. His warnings are not intended to alarm us, but to encourage us to accept the Lord Jesus Christ as our Saviour and Guide, without delay. So it is that He repeatedly assures us that our time of probation is strictly limited. At the end will be the decree: "He that is unjust, let him be unjust still: . . . and he that is righteous, let him be righteous still." Revelation 22:11. One day, it will be too late to change, as this fateful decree shows.

From them will be wrung that heart-rending confession: "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

In the well-known parable, the rich fool who greedily hoarded his wealth, ignoring the needs of the poor, was given no hope of a future chance. That very



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WHEN THE disciples left the tomb that Friday just before the ushering in of the Sabbath, they were discouraged men. The unprecedented events of the last twenty-four hours seemed like a nightmare. Their

By
FENTON EDWIN FROM

Christ. They watched His every action as He ate and talked with them. He gave them counsel, courage and hope. He declared that He would be with them "even unto the end of the world." Matthew 28:20.

The Apostles' HOPE Is Our HOPE

Master and Friend had instituted His memorial service of the Lord's supper. Almost immediately after this Peter, James and John had gone with Him to the Garden of Gethsemane. Failing in their duty to pray with Him, they lost the spiritual fortitude they so much needed for the desperate hours ahead.

From the moment that Christ was betrayed by Judas until He had passed through the hands of Caiaphas, Herod, and Pilate, and was cruelly hung on Calvary's tree, the disciples were disappointed, defeated men without hope. Those hours of agony weighed heavily upon them. Not since their desperation in the boat on Galilee, when He spoke "peace" to the satanic storm and "be still" to the angry waves had they felt so dejected. They were filled with anguish. It was the lowest low in their experience.

The Sabbath which Christ came to magnify; which He came to free from man-made fetters; which was intended to be a delight, an honour and a blessing did not bring them courage. Wearily their tired feet turned toward that "upper room" now filled with gloom. For over three years Jesus had been with them. When discouraged they found peace in His presence. When the way was long He shortened the distance. Had He not declared: "I am the way, the truth, and the life." John 14:6. But now there was no Christ. He lay dead in Joseph's tomb.

Throughout the Sabbath they recounted the past. They encouraged one another with the precious memories of their association with the Lord. They thought of His understanding, His loving care and tenderness, His generous Spirit. He was always doing something for others. These and a thousand kindred thoughts passed through their minds.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus." Luke 24:1-3. This was a perplexing situation. They had lost their Saviour in death and now

they had lost Him from the tomb. But "two men stood by them in shining garments" and said: "He is not here, but is risen." Luke 24:4, 6.

When these came and told the message to the apostles "they believed them not." Peter ran to the tomb and saw that Christ was not there. At first the impact of this mighty truth of the resurrected Christ did not register in their minds. As late as that Sunday evening "the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." John 20:19.

At last the glorious truth of Christ's resurrection dawned upon His hopeless, fear-stricken disciples. "Then were the disciples glad, when they saw the Lord." John 20:20. Imagine how you would feel to see your Saviour returned from the tomb—*alive*.

The sorrows of the past few days suddenly vanished. With boundless joy these men whom God had called to be the custodians of the gospel message now listened intently to each word of

Later, on the day of Pentecost, Peter, filled with the Holy Ghost, spoke to a mighty throng. In this opening sermon he gave his message plainly and pointedly. He said: "Him (Jesus) being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up." Acts 2: 23, 24.

Behold his courage! He dared to accuse the Jews of slaying the Son of God. But this was not his point. What he wanted to get over was this: He is *now* alive! He is our resurrected, risen Lord! It was this mighty truth, empowered by the Holy Spirit, which smote the hearts of his audience until they cried out: "Men and brethren, what shall we do?"


Today that same Holy Spirit is speaking to us. He is convicting our hearts of sin and challenging us, inviting us to come to the Saviour and accept His wonderful love. The thrilling story of the resurrection of Christ speaks to our hearts and urges us to accept His pardon for sin and His invitation to follow Him completely.

It was this mighty truth of the resurrection of Jesus Christ from the grave that turned the world upside down. The Christian church of the first century built its hope and expectation in faith upon this mighty foundation stone.

Jesus knew the weaknesses and frailties of the human flesh. During His ministry He chose to encourage His followers in every age with the resurrection of Lazarus. You recall how in John 11 the story is related of his sickness and passing. Then Christ called him back to life after four days in the tomb. While speaking with his sister, Martha, He said: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die." John 11:25, 26.

Christ demonstrated in this heart-rending experience the sorrow associated with death and the blessed hope there is in the resurrection. Years later Paul said: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead." 1 Corinthians 15:19, 20.

This grand and glorious truth be-

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Jesus' resurrection is a guarantee of the great general resurrection and of the eternity to come.



came the passion of the disciples of the Nazarene. Hear Paul again: "Christ died for our sins according to the scriptures; And that He was buried, and that He rose again the third day according to the scriptures." 1 Corinthians 15:3, 4. Note his positive language! There was no question in Paul's mind regarding the resurrection of Christ. Like Job of old he could say: "I know that my redeemer liveth." Job 19:25.

As the disciples stood in the synagogue, in the market place or on the river they cried out with clarion voices: He lives, He lives, Christ Jesus lives today!

Paul had been a member of the Sanhedrin and was learned in the customs and traditions of the Jews. He knew the Sadducees did not believe in the resurrection. Because of his background and knowledge of the Jews he sought to instill in their souls a deep understanding of this *cornerstone truth* of the Christian church.

He wrote: "Behold, I show you a mystery; We shall not all sleep, 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." 1 Corinthians 15: 51, 52.

Earlier he had written on this point to the Thessalonian church: "For if we believe that Jesus died and rose again,

even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:14, 16.

On the historic canvas for posterity the apostles painted a picture with brightest hues portraying the resurrection hope of the church down through the ages. Not only did these men of God preach the resurrection of Jesus but they claimed His faithful followers would be resurrected on that blessed resurrection morn when the Lord would appear in the heavens calling: "Awake and sing, ye that dwell in the dust." Isaiah 26:19.

This torch of truth was kept burning by the Christian martyrs as they were thrown to the lions and wild beasts in the Colosseum at Rome. Others were chained to the stake and became living torches, witnessing to their hope of the coming resurrection through Jesus Christ. Justin Martyr who died A.D. 165 wrote "there will be a resurrection of the dead."—*Prophetic Faith of Our Fathers*, by L. E. Froom, vol. 1, p. 233.

Augustine, an outstanding Latin Father (A.D. 354-430), in his book, *The City of God*, sought to spiritualize the resurrection saying, "this resurrection regards not the body, but the soul."—*Ibid.*, p. 479. However, the truth still

burned brightly in the hearts of men for Bernard of Clairvaux, France (A.D. 1090-1153) asserted that the resurrection of the body comes at the second advent in glory. Joachim of Floris, Italy, (A.D. 1130-1202) continued the hope saying, "the dead who are in Christ," the "perfect" "rise to heaven without delay."—*Ibid.*, p. 711.

And we should not forget the Waldenses who in A.D. 1120 affirmed in their Confession that they believed in the resurrection and the judgment. These stalwart warriors of the cross told men in their day of the resurrection truth. Recall that Christ said: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Though the resurrection had been spiritualized and held in a vicelike grip for centuries, some thinkers still held to the Bible teaching of a literal resurrection. Such reformers as Luther and Tyndale, first to translate the Bible into English from the Greek, preached and taught this saving truth. During the Reformation Joseph Mede (A.D. 1586-1638) firmly reestablished this fundamental, and since his time the doctrine of the literal resurrection has returned to its rightful place in theology and salvation.

Not only did this bright ray of truth partially light the ages when men's minds were clouded with doubt, confusion and false theories; but it still burns brightly and brings triumphant hope in this our hour. Millions groping in darkness today are cheered and thrilled when they learn of this glorious truth of the Scriptures.

Without the hope of the resurrection and the coming of Christ in these trying days the Christian's outlook would be dark. But rising beyond all the plans of man, towering above his thoughts of war and his hopes for peace, there stands the Christ with His hands outstretched, inviting us to prepare for His return.

John said: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2. And Paul tells us that Christ "shall change our vile body, that it may be fashioned like unto His glorious body." Philippians 3: 21. Could you have a more perfect promise? Is there anything comparable to being with Christ forever? Dear friend, thank God for the glorious fact of Christ's resurrection. Determine by Christ's help that you will meet Him and be forevermore in His kingdom.

ONE OF your greatest assets is nervous energy. That is what keeps you going. In reality, it is what keeps you alive. When your supply of nervous energy is abundant you feel vigorous, courageous, full of pep. When your supply is meagre you are not capable of living life to the full.

After a good night's sleep your supply of nervous energy is abundant. You feel good, you look forward to the day's events, and you gladly accept the challenge of living. But as the day wears on, your supply is gradually used up. Some days it is almost exhausted by noon-time. Other days you have enough to last until late afternoon. And if you are particularly fortunate, you may still retain your zest for living even into the evening. But whether your supply lasts all day or just until mid-afternoon, as the day passes you are aware that the stress of living has used up your vital force. As you become weary, you would welcome a short nap, a bit of recreation, or another good night's sleep—these as a means of helping you to start over again with a new supply of "what it takes."

Some people possess more nervous energy than others. They have an abundant supply on which to draw. In terms of their endowment of vital force, they are millionaires. Other persons, not so fortunate, have only a limited supply of this precious something. When they try to take too active a pace, they become exhausted before the end of the day.

Learning to act wisely in your expenditure of nervous energy is as simple as learning to take good care of your bank account. In handling the bank account you must give careful attention to your balance. The balance, of course, represents the difference between your deposits and your expenditures. There are two ways of maintaining a favourable, adequate balance—to make sure of sizeable deposits and to avoid writing such large checks that your deposits are depleted.

Actually, in an active business there are many bank deposits and many withdrawals. But the number of transactions at the bank is still not as important as the balance of funds retained on deposit. Just so long as the amount of the withdrawals is significantly less than the amount of the deposits, the account remains healthy.

So with balancing your quota of nervous energy. Each new day brings you a new supply of vital force. It is as if a new deposit of nervous energy had been made to your credit. But the wear and tear of the day's events is charged against your balance of nervous energy,

How Is Your "ENERGY" Balance?



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When your supply of nervous energy is abundant you feel vigorous, courageous and full of pep.

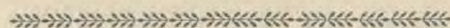
reducing it as the day progresses. If you are a busy person, there may be many "checks" written against your account during the course of a day. If your nervous reserve is adequate, however, your balance may still be favourable when the day's work is done.

When dealing with the bank you receive a monthly statement indicating the status of your account. By a glance at the statement you can determine your balance. The statement also enables you to determine the trends in your account, whether your balance has improved during the month, or whether it has followed a gradual decline.



BY

HAROLD SHRYOCK, M.D.



But the person who is cautious in his dealings at the bank does not depend alone upon the monthly statement for information regarding his balance. He keeps a careful record in the stubs of his checkbook, which indicates his balance at any given time. He knows before writing a check just how much this check will affect his balance. If he is in danger of exceeding his credit at the bank, he will either arrange to deposit a sum of money or will abstain from writing so large a check.

Similarly, in keeping track of your balance of nervous energy, you should check up oftener than once a month. Rather you should plan your programme each day in such a way that you are not in danger of throwing your balance into the red. Particularly if you are the kind of person whose daily quota of nervous energy is meagre, you should give careful consideration to the means by which you can avoid depleting your nervous reserve.

As you analyze your day's programme you will be brought to the realization that certain activities require greater expenditures of nervous energy than do others. It is as if certain checks were for larger amounts than others.

Routine duties do not usually involve large expenditures of nervous energy, provided these duties are not prolonged through many hours. Carrying on a heated argument, however, involves a considerable draft against your balance. This is particularly true when the argument ends unfavourably for you. Indulging in worry and anxiety involves extravagance in the spending of nervous energy. *It requires more nervous energy to indulge in worry for an hour than it does to engage in concentrated study for a period of two hours.*

Just as argument requires much nervous energy, so smouldering resentments and conflicts involve the same. It may even require more nervous energy to carry on a one-man argument (without saying a word) than it does to actually "tell somebody off."

Long hours of application to a single task deplete one's supply of nervous energy. After the onset of fatigue nervous energy is not used efficiently. Therefore, working hour after hour on the same task is detrimental to your balance of vital force.

I recently visited a friend who is pursuing a programme of scientific research in one of our larger state universities. His scientific accomplishments have attracted much attention because of both their high quality and the large number of research projects that he has carried to successful completion. In the

Signs of The TIMES

course of the evening, he took me to visit the laboratory in which his work is accomplished.

Even though our visit was relatively late in the evening, several of his colleagues were diligently working on their respective research assignments. I remarked that these colleagues seemed to be very diligent. But when we were alone my friend made a significant remark. He said, "I accomplish much more in the long run by limiting my work in the laboratory to reasonable hours. These men who are labouring far into the night will be so weary tomorrow that they will not be able to work efficiently."

There are two ways of maintaining a favourable balance: (1) By reducing the amount of drafts against the balance. (2) By increasing the amount of the deposits. Thus far, we have given our attention to the ways in which you may reduce your nervous expenditures. Let us next turn our attention to means by which you may increase your nervous reserves.

As already mentioned, nature provides a daily allowance of nervous energy. For the most part, this allowance is deposited to your credit during the hours of sleep. Experience has already taught you how difficult it is to get through the next day after a night in which you have been deprived of sleep. This is because you did not spend sufficient time in sleep to allow for the normal restoration of your vital force. Thus, on the day following, your reduced balance of nervous energy is consumed before the day is over.

But there are various degrees of sleep. Restless, troubled sleep does not result in the complete restoration of one's vital force. When you carry your anxieties to bed with you and allow your troubled thoughts to mingle with your tossing and turning throughout the night, you are allowing yourself to be short-changed in the restoration of energy.

Another factor in maintaining a favourable balance of nervous energy is the factor of wholesome recreation. Recreation is a broad term and must be applied in your individual case in such a way as to suit your own needs. It involves a change of activity, however, from your usual round of duties. To be beneficial, recreation must be pleasant and enjoyable. The best recreation usually involves companionship and the sharing of pleasure with a congenial friend. It is not necessary that you devote long periods of time to recreation, but it is desirable that you take your recreation systematically, and preferably that you allow some time each day for a bit of relaxation and enjoyment.

NOVEMBER, 1953

Look Up!

Hearst thou the distant rumble,
Rumours and alarms of war?
Is thy storm-tossed soul bewildered
As the sea and waves do roar?

Seest thou distress of nations,
With their sore perplexity?
Seekest thou a place of refuge
Till o'erpast the storm shall be?

Fearest thou with failing heart
Things now coming on the earth?
Lift your head, look up to heaven,
There see things of priceless worth.

There your refuge—Jesus, Saviour,
Look, look upward to the sky;
See the Son of man!—He cometh!
Your redemption draweth nigh.

—Mrs. M. H. Cooper.



The Making of a Show-Off

FLORENCE Eberle was fond of her friend, Gladys. She was even-tempered and gay and she was such good company. Her engaging, witty way of talking made the most commonplace incidents sound fascinating. Florence and Gladys had been close companions through school and college and their friendship continued now in their young married lives. But since their two children had reached kindergarten age Florence found herself being exasperated after each encounter with her friend, who now brought her little girl along on her visits.

"She seems to think Donna is a doll some kind Providence bestowed on her," Florence complained to her husband, "and a more wonderful doll than any mother ever had."

"What do you mean?" he asked. "You aren't jealous for our little Penny, are you?"

"Oh, Burr, you know better than that! Only, if Penny hears too much of how clever Donna is, she just might possibly get a feeling of inferiority."

Her husband put down his paper and gave her his full attention. His daughter was very dear to him, and anything that might change her from the delightful little person she was rang a bell of alarm. "Tell me just what you mean, dear," he said. "Be specific, will you?"

Florence's lips twitched, though she didn't feel like smiling. It was just that she felt as if her lawyer husband were putting her on the witness stand. "It's really what Gladys is doing to Donna that I'm worried about," she answered. "They were here today. Penny and Donna were playing quietly over at the other end of the living room while Gladys

chattered about her canasta club and her half-day at the Red Cross. The youngsters weren't interested in that, of course, though they could easily hear her; Gladys' tones carry. Then, without dropping her voice, she began telling the cute things Donna had done and said, and, Burr, I know she embroidered a bit. Donna couldn't be *that* cute! It happened to glance at the children. They had stopped playing and were listening. And I declare, Burr, I saw what looked very much like a smirk on Donna's little face."

"H'm," commented Burr.

"I said to Gladys, 'Shh! They're listening!' but it didn't stop her. She repeated something else Donna had said and laughed. I couldn't."

"No," said her husband thoughtfully, "I guess you couldn't."

"But listen to what happened next!" Florence continued. "Donna called out, 'Tell her what I said about the dog, Mommee!'"

"I see what you mean, Florence," said Burr. "It's too bad. If Donna turns into a show-off, an exhibitionist—and nobody loves one—it will be a good deal her mother's fault. If parents could only realize they are helping to form ugly traits of egotism in young plastic minds, they would be careful never to discuss their offspring's acts and words while the children are present."

"I wish I could get over to Gladys what she's doing," said Florence. "I'm going to try. I believe I can tell her in a way that won't hurt her feelings and yet will make her think."—Mabel-Ruth Jackson, in *National Kindergarten Association*.

Eleven



The DOCTOR'S VOICE



Chronic Bronchitis

I had attributed my shortness of breath to heart trouble but recent examination indicated that my trouble was chronic bronchitis. I have been advised to wear a girdle across my stomach to hold up my lungs to give me relief from shortness of breath. Could you recommend anything further? Sometimes I have a good appetite and other times not so good. I have lost considerable weight. I am five feet nine inches tall and at present weight about 135. I used to weigh from 180 to 200 pounds.

Chronic cough due to emphysema of the lungs is associated with breathlessness on exertion simulating that due to heart trouble. Emphysema is essentially an over-distention of the terminal air sacs due to various causes. The pulse rate may be quite normal which would help differentiate the condition from heart trouble. The wearing of a girdle is to help elevate the domes of the diaphragm thus increasing their efficiency of action. At the same time it is well to practice diaphragmatic breathing. In breathing this way the air is pulled into the lungs with the diaphragm, causing the upper abdomen to expand; expiration is aided by contraction of the abdominal muscles.

Emphysema is aggravated by anemia if present, as oxygen is carried by the red blood cells. A blood count would determine the presence or absence of anemia. Foods rich in iron are whole-grain cereals, legumes, nuts, tomato juice, grapefruit and grape juices.

Since it is six months from

the time of your last medical examination, it would be well to see your physician again to determine the reason for your weight loss. Your weight loss is probably all to the good if due to dietary restriction and natural causes. A periodic chest X ray would seem to be in order.

Spells of Insanity

I am a woman over sixty. Kindly advise me if there is any remedy for these terrible spells of insanity or spells of feeling that I would go completely insane. Several years ago I suffered this way. But for some years since the change of life I have felt much better, until recently.

As a general rule people who fear that they are going insane never do. At this time it will be necessary for you to trust in God more than ever. Two texts come to mind that may be helpful to you. The first is 2 Timothy 1:7: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." The other is Isaiah 41:10: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness."

Your diet should be adequate in minerals and vitamins which are best secured in whole-grain products, fruits, vegetables, and dairy products. If you are overweight you should reduce under medical supervision; if underweight then the reverse. Stimulants, including tea, coffee, tobacco and cola drinks should be avoided.

If you are unable to relax you could try a neutral bath—water

at body temperature as measured with a bath thermometer. You should not perspire during the treatment, which may continue from one-half hour to three hours.

Small Boils

I have been having small boils appear in my hair behind and above my ears. They are very painful until they start to discharge. My hair is getting thin with practically none on these places. It is also quite dry, whereas it used to be on the oily side. Could you help me?

If the hair is combed or brushed excessively on the sides, or held back tightly with combs, it tends to thin out and the hair follicles might get infected. The hair tends to get dry and thin if one is lacking in thyroid. This might be determined by a physical examination, including a metabolism test. Other factors having to do with your general health and tendency to boils might be:

1. Excessive use of sugar or pastries; or diabetes.

2. Frequent colds with attendant sinus infections—a majority of boils arise from infected nasal secretions. Vitamins A and C in citrus fruit juices or tomato juice might help keep up your resistance; also proper rest, and the avoidance of chills and drafts.

3. Excessive use of rich foods such as pork and shellfish.

4. Insufficient use of water.

5. If one has dandruff, Selsun suspension is very effective in clearing it, and the hair often becomes more oily as blocked oil glands are opened up.