

# Signs of the Times





**T**HERE are two proposals in the United States Congress seeking enactment into law which are calculated to split the historic week. If either one goes into effect the world of religion will be split and devastated, just as the whole world has been shocked by the splitting of the atom.

It is seriously proposed to bring an end to the solemn observance of the sacred days of the great religions of the world, Protestantism, Catholicism, Judaism and Mohammedanism.

If either of these bills is made effective it will bring an end to Sunday and Sunday observance with the year 1950, shifting its observance to Saturday during 1951, to Friday and Thursday in 1952, to Wednesday in 1953, to Tuesday in 1954, and to Monday in 1955. Good Friday will be pushed back to Thursday, and Ash Wednes-

day to Tuesday. The proposal contained in one of these bills has also been placed on the agenda of the Economic and Social Council of the United Nations.

These bills, H. R. 1242 and H. R. 1345, and this proposal before the Economic and Social Council constitute a mortal blow at religion, all religion, your religion, my religion, whether you are Protestant, Catholic or Jew.

Under these proposals the Bible Sabbath, the accepted Lord's day of Christendom, and the Moslem Friday, would lose their fixity and be pushed back one day each year and two days every fourth (leap) year.

Such a plan imposed on a worldwide scale might be of financial benefit to big business. But it would outrage the consciences of those who regard the fixed weekly Sabbath as a

sacred institution, divinely appointed, and would entail grave hardship on those who felt obliged to keep their Sabbath on the right day.

This attack on religion is not an open one. It is not likely an intentional one. These bills have a completely innocent appearance. They propose taking only a very simple step.

They ask the United States to adopt and put into effect on January 1, 1950, a new calendar. They ask the President to recommend this new calendar to the United Nations for its approval and adoption, to be made effective by all nations of the whole world on the same day, January 1, 1950.

No reason for alarm appears in that. Religious people have no cause to object to calendar reform. Calendars have been changed before with-

out injury to religion and religious observance. There is nothing to frighten any religionist in a change of calendars in itself. These bills in Congress cover proposals which contain real advantages. All religionists would be gratified if those advantages could be obtained.

It is not to a change of calendar in itself to which objection is made. It is to this particular change of calendar which levels a blow at some of the most venerable practices of the world's great religions. These bills in Congress and this proposal before the United Nations contain several advantages. But these advantages are nullified, outweighed, by one supreme disadvantage. The advantages are in and for the secular realm of business. The disadvantage is in and against the sacred realm of religion.

This supreme disadvantage is not apparent on the face of the proposals. Their sponsors and supporters and advocates in most cases have not noticed it, or considered it of little consequence. The shattering effect it would have on religion becomes apparent

The faithful religious devotee who would cling to his Sabbath notwithstanding its dismissal from its traditional place in the week and its re-naming, would be placed under the extreme disability of following his lost day through the mazes of a confused week, and observing his true and original Sunday, for example, when it was called Saturday. He would be forced to continue to subject himself to embarrassment and difficulty as Sunday was further shifted to Friday, Thursday, Wednesday, Tuesday and Monday, as it would be under the calendar proposals now under discussion.

This destruction of the existing and immemorial periodicity of the Sabbath—the holiest and most hallowing institution on earth—will secularize what God made holy. This is bound to have a demoralizing influence on the people, inflict grave economic disabilities and losses on those who staunchly continue to observe their Sabbath on the day hallowed by the Creator, and do violence to the consciences of many who, in order to

ever learn from their analyses of calendar reform, or from the proposals themselves, of the grave injury religion would suffer if these proposals became effective.

The device, never used before, by which the advantages to business are to be obtained, is the breaking, the disrupting, of the immemorial, historic week, the original, never altered grouping of the days in cycles of seven.

From the beginning of time as the years have passed in their stately march into the receding centuries and millenniums many changes have occurred. Empires and kingdoms and dynasties have risen and fallen. Men have reckoned their time in many ways. Calendars have changed, always heretofore for the better. But in all previous calendar changes the weekly cycle has remained constant, unchanging. The week, the original grouping of days by divine arrangement into groups of seven, what the *Encyclopaedia Britannica* calls the "unalterable uniformity" of the septenary cycle, has never been changed through all recorded time.

What the breaking of the week will do in the devastating and shattering effect it will have on religion and its solemn and divine observances should be understood by all.

We know the stupendous effect on the world of the splitting of the atom. Comparable only to that development will be the effect on religion of the splitting of the week.

How deplorable beyond all words is a proposal which will bring cleavage and disruption in human relationships at a time when what the world most needs is unity!

But just as men in the discovery and use of atomic energy found a way to blow the world to pieces at the precise time when they most needed to find a way to hold it together, so the sponsors of these calendar revision proposals have discovered a way to blast the world wide open in destructive controversy at the exact time when it needs most to learn how to alleviate and eliminate divisive and controversial developments, to cement human relationships, and to bring peace to a broken world.

The proposal of a calendar change just now is a major disservice to the whole race of men. Every person in the Dominion of Canada should protest against this calendar revision scheme that breaks the week, by writing to the Canadian representative on the Economic and Social Council of the United Nations, Dr. George F. Davidson. He can be addressed in care of United Nations, Lake Success, New York, N.Y., U.S.A.

# the WEEK

BY CARLYLE B. HAYNES

only as an examination is made into what this calendar change proposes to do in the new reckoning of time, the new arrangement of the months and weeks, the new counting of the days which it would put into effect.

To obtain the advantages sought would require a shuffling of the days of the week, the shifting of their names about to other days, and their renumbering so that they would lose their original historic place in the seven-day week. Every year at the end of December it is proposed to throw out a day, lift it out of the week altogether, and move the following day up to take its place, transferring the name of the dismissed day to its replacement, and thus hopelessly scrambling the days. In leap years this procedure would occur twice, at the end of June as well as at the end of December.

The effect on religion and its great solemn days of memorial, its sacred anniversaries, its days of holiness and commemoration, would be positively devastating.

earn a livelihood, would feel compelled to violate the Sabbath, which is a basic institution of their religious faith.

The device proposed in revising the calendar is new. It has never before been used. Calendars have been changed, but never before in the way now proposed. But this new device is the only way the advantages sought can be obtained. And so, regardless of its sinister effect on the venerated observances of religion, and in order to obtain purely secular advantages, calendar reformers have ventured to propose it.

They say nothing about its effect on religion, however, in their publicity, in their material of propaganda, or in the legislative proposals they have framed. They speak only of the secular advantages to be obtained in the fields of business, banking, commerce, industry, manufacturing, transportation, accounting, comparative statistics. They say nothing of the enormous disadvantage of their proposal in the realm of religion. No one would

**S**PIRITUAL blackouts sometimes occur in the lives of even good Christians. How often they occur may never be known, because the Christian warrior seldom speaks of them. They are not fatal. Individuals adept in experiencing the blackout always turn to God immediately. This is the first rule to follow when passing through this period of spiritual darkness. The second rule is to wait patiently. The third rule is to be active in the duties at hand.

Veterans of the spiritual blackout say that it is a harrowing experience. The past one seems to be small. The present one seems grave and hopeless. This feeling is easily understood when it is known that at the time of the blackout the rules do not seem to work. Nevertheless, when the blackout is past, it is then seen that the rules, if followed, are effective. Thus confidence is gained as a preparation for the next experience. The blackouts seem to be so enlarged at the time, and so small when they are past, that explanation of them is apt not to be objective.

One feels while passing through a blackout phase of a Christian experience, that so discouraging a feeling should not be shared with others. Subsequent joy that the clouds have given way to the sun does not always bring audible rejoicing. Sometimes the aftermath brings shame that so insignificant a thing would bring so much worry.

The first spiritual blackout probably happens like this: A Mr. Green, we'll say, is converted to Christ. The precious Saviour has become very real to him. His new-found joy is beyond expression. Then one day, for no understandable reason, he doesn't feel the same. There is no feeling of hatred for Christ, yet not the usual, positive urge of love for Him. The winds of his spiritual emotions are a dead calm. Alarmed at what he thinks is the loss of his former experience in Christ, he finds this first blackout most distressing. Blessed is he if at this time, a veteran Christian becomes his friend and helper.

What takes place between God and a man in a spiritual blackout is, I believe, one of the most beautiful and encouraging experiences of the Christian. It is easy enough to serve God when one feels like it, but when the driving emotion to serve Him seems to have gone, what then will the Christian do? The will then becomes the determining factor. And in the final analysis it is the will that determines the outcome.

God wants your will. He cannot take it from you. He waits until you give it to Him. When you do, your

*During periods of trial and temptation, the wise Christian will reach for the Bible. It has power to strengthen and fortify and keep from sin.*



RELIGIOUS NEWS PHOTO

## Spiritual Blackouts

will becomes one with His will. This is the secret of a happy, peaceful life. Anything less leads to death. When your life is thus protected, every cloud becomes a blessing. Before Jesus uttered that despairing cry, "My God, My God, why hast Thou forsaken Me?" (Matthew 27:46) He prayed, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

The champions of Christ are tested on this point. Job said, "Though He slay me, yet will I trust in Him." Job 13:15. Near the end of his life, Paul submitted, "I am now ready to be offered." Isaiah instructed, "If ye be willing and obedient, ye shall eat the good of the land." David pleaded, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:7.

I remember one of my own spiritual blackouts. I must have written my father when I was in the midst of it, for he answered the letter quickly.

"Dear Herbert:

"That was a good *fat* letter, and we read it with great interest. But it was *lean* in faith. Why, Son, we would gather from part of your letter that

God had left heaven, that all your folks were dead, that the college was about to close up, and that God's work on earth was no more. That must have been one of your blue moments, and I hope it won't come again. You will look back at it sometime and laugh at your fears. Do the best you can, Son, and don't worry. For the present and recent past, haven't things worked out for you wonderfully well? . . . Read the 'precious chapters' in your experience, and leave the rest with God. . . .

"Affectionately,  
"Father."

To talk with a friend about the dark moments of your life is not an admission of failure. There is a way out of the darkness. Your friend, or loved one in the family, may be able to help you. But above all else, speak to God about it.

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By  
Herbert R. Thurber

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# "NO FURTHER OUTLOOK"

**I**N THE almost unparalleled weather conditions which Britain endured during the months of February and March, the meteorological experts at one period came to the place where they dared not venture any prediction. They had forecast the end of the snow, and more snow came. They prophesied a thaw, and the words froze, as it were, on their lips.

In impotence and despair the only bulletin they could issue was, "No further outlook."

There is, we feel, a significance in that fateful bulletin outside the domain of climate and weather, for not only the meteorological experts, but those also who observe the social and political weather conditions, have come to the same pass of perplexity and paralysis in their endeavours to outline the future of mankind.

For decades the nineteenth century secular prophets confidently drew pen pictures of the wonderful world which they believed was emerging—a world in which poverty and want would be no more, in which disease would have been conquered, and from which strife between classes and among nations would have been totally eliminated.

But two world wars have proved these forecasters tragically wrong, and to-day many are frankly confessing that the world situation is so uncertain that "no further outlook" can be issued.

In one of his last utterances, the late Mr. H. G. Wells declared:

"We seem to be living at present, not in a civilization that is fixed and working out its inevitable destiny, but in a civilization that is very rapidly going to pieces. . . . The world is visibly collapsing as we talk here. There is something tumbling down, something breaking, something going out, and it is impossible to guess how far this ruin may extend."

Still more recently, Bishop Neill, in an address at Oxford University, described the modern temper when he said:

"The atomic bomb at Hiroshima exploded also in men's minds, leaving them stunned and shaken, with a



SIGNAL CORPS PHOTO

*Only faith and trust in Christ and His promises will give us a "hopeful outlook" upon the future.*

desire to be left alone and not really wanting to be made to think."

The world to-day has come to the last-day impasse foretold by Jesus, when the hearts of men would be "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

But while Jesus declared that mankind in its alienation from God would come to the place where there would be "no further outlook," He went on to assure those whose hearts would be "toward God" in that future day that if they would "look up" they would behold their redemption drawing nigh.

There might be no "outlook" for a doomed world, but the "uplook"

would inspire confidence and courage, for they would see "the Son of man coming in a cloud with power and great glory." Luke 21:27.

The kingdoms of earth might, to use a Churchillian phrase, be "clattering down," but upon their ruins to be upbuilt is the kingdom of our "Lord, and of His Christ."

With this divine assurance we would encourage those whose hearts, in the world's most tragic hour, are sick with fear as they read the dread bulletins of statesmen, economists, socialists, and scientists.

"Look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The Deliverer is on His way!

By

W. L. Emmerson

WHAT comfort and joy the knowledge of Christ's return in triumphant glory has brought to His followers in the midst of life's cares and trials! What foregleams of heaven's supernal glory have flooded their minds and hearts as they have longed for His soon appearing! What earnestness of purpose and energizing zeal have come to them in their eagerness to prepare for that glorious climax of earth's history! What certainty there is in the fact that Christ endured the cross of Calvary in order that His beloved followers might enter into His unspeakable joy and blessing and eternal riches at His coming in overwhelming power and outshining glory!

ruptible." 1 Corinthians 15:51, 52. And Paul declares emphatically regarding the resurrection of the righteous, "If the dead rise not, then is not Christ raised." Therefore "they also which are fallen asleep in Christ are perished." Verses 16, 18.

#### **Christ Comes to Restore and Reward**

From the first offer of salvation in Eden, prophecies have been given of the restoration of all that was lost. Thus we have the inspiring scripture, "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world be-

for He will come not only in His own glory but in His Father's glory, and in the glory of the holy angels. (Luke 9:26.) Thus the Saviour makes it very clear that His coming will be visible to all, an awe-inspiring sight!

When Jesus ascended to heaven, angels in the form of men gave to His disciples a description of the manner in which He will return: "While they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11. A cloud received Christ.

# BE YE ALSO READY

Jesus earnestly declared before His death, "I go to prepare a place for you. . . . I will come *again*, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. With great definiteness, therefore, Christ's return is stated elsewhere in the Scriptures: "Unto them that look for Him shall He appear the *second* time without sin unto salvation." Hebrews 9:28. When Christ appears, most of His followers will be in their graves. But He will call them forth, to be gathered from all corners of the earth by His angel helpers. Thus Paul writes: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise *first*." 1 Thessalonians 4:16. The living righteous, when Jesus comes, will be caught up with the resurrected saints to be with Him, for Paul says further: "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." Verse 17. Then will be fulfilled the faithful promise, "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 incor-

gan." Acts 3:20, 21. Jesus will reward His followers when He comes again, for He said: "The Son of man shall come in the glory of His Father with His angels; and *then* He shall reward every man according to his works." Matthew 16:27.

#### **The Manner of Christ's Coming**

The coming of Christ will be plainly visible to all the inhabitants of the earth. Jesus said, "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "All the tribes of the earth . . . shall see the Son of man coming in the

He will return in the same way. Thus we have the additional scripture, "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1:7.

God's justice demands that the righteous of earlier generations be not rewarded sooner than those of later generations, "God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:40. All are rewarded when Christ comes.

Strong Christian leaders have earnestly upheld God's great plan of Christ's second coming. Calvin urged believers "not to hesitate, ardently desiring the day of Christ's coming." Baxter said, "The thoughts of the coming of the Lord are most sweet and joyous to me." John Knox declared, "We know that He shall return." And Dwight L. Moody called the second coming of Jesus Christ, "This precious doctrine." No wonder there are found high up in the dome of the capitol at Washington these striking words of Tennyson: "One God, one law, one element, and one far-off divine event, to which the whole creation moves." That sublime, climaxing event is "the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:

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By  
**John W. Halliday**

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clouds of heaven with power and great glory." Matthew 24:27, 30. This is the very opposite of a secret coming. All, both good and bad, will see Him coming. All upon the earth will behold Him, in glory surpassing the lightning. The whole heavens will be ablaze with the glory attending Him,



*The most important event of the future is not the development of atomic power, or even the next war, but the second coming of Christ from heaven in power and great glory. It is the hope of all ages.*

13. And how wonderful will be the scene as the Saviour leaves heaven, attended by the radiant glory of all the angelic host, a wondrous diadem of exceeding beauty and glory resting upon His sacred brow, His countenance outshining the dazzling brightness of the noonday sun, and His vesture flashing forth His mighty name, "KING OF KINGS, AND LORD OF LORDS." Revelation 19:16.

#### **Preparing for Christ's Appearing**

The Bible says, "The earth shall wax old." Isaiah 51:6. We are therefore living near the end of all things of this world. Thus the duty of preparing for Christ's coming is urgent. Before the flood Enoch prophesied, "Behold, the Lord cometh." Jude 14. In the fiftieth psalm we read, "Our God shall come." Isaiah declared,

"Behold, the Lord God will come." Isaiah 40:10. The New Testament has three hundred eighteen references to Christ's future coming. Peter says, "The Chief Shepherd shall appear." 1 Peter 5:4. And John pleads, "Come, Lord Jesus." Revelation 22:20.

Terror will seize the unprepared when Jesus comes, for it is recorded, "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. An awful death awaits those who are unready in that great day.

Yet Christ died for the ungodly. How could He bear to suffer for their sins? We read, "Who for the joy that was set before Him endured the cross." Hebrews 12:2. Jesus knew of

the wonderful joy awaiting Him and the redeemed. He had dwelt in the midst of heaven's glory, in the midst of His Father's love, as well as in all the bitterness of the cross and its terrible anguish. He had the promise of the glory and joy to come at last, for His redeemed ones as well as for Himself.

"The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. . . . With the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man."—*The Desire of Ages*, pp. 752, 753.

With what earnestness Jesus Himself, even in heaven above, is looking forward to His second coming, for the Inspired Record tells us that since ascending to heaven and sitting down "on the right hand of God," He has been "henceforth expecting till His enemies be made His footstool." Hebrews 10:12, 13. No wonder, therefore, that He has urged His followers also to expect, to watch and wait for His coming, in harmony with His words, "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:42, 44.

As trials and troubles thicken around us to-day, by His Spirit the Saviour is bending with utmost tenderness over those who have a knowledge of His coming, and with deepest longing seeks to make them ready for His wondrous appearing. And as you read these words do you not realize His tender yearning to have you follow Him fully, "henceforth expecting" His glorious coming, watching and waiting and ready, as He impresses upon your mind and heart the truth of the following words?

"For thee I trod the bitter way,

For thee I gave My life away,  
And drank the gall thy debt to pay,  
Follow Me, follow Me, follow Me."

Realizing the depth of love in the compassionate entreaty of your loving Saviour, if you are not ready to meet Him will you not breathe the heartfelt response into His listening ears, "Yes, dear Lord Jesus, I will follow Thee in 'henceforth expecting' Thy coming, watching and waiting and ready for Thy most glorious appearing!"

# THE WORLD

TODAY and

TOMORROW



## To Gamble or Not to Gamble

IF WE were to be guided by the widespread prevalence of the practice, our proposition should be stated in the affirmative. As far as our information goes, no country or people is free from gambling. We have heard it stated, too, on occasion in support of an argument, that a hundred million people can't be wrong. But somehow we wonder if a practice is made right because the majority of people follow it.

Gambling in all its phases is America's fastest growing business. Gambling devices flourish in almost every city and town, and at every crossroads. Baseball and football pools, dice games, roulette, bingo, cards, race-track betting, together with other forms of chance taking, legal and illegal, have a take of billions of dollars yearly.

We receive the information that fifteen billion dollars is spent in one year in gambling on sports. This exceeds by six times the amount spent on education. Fifteen billion dollars is an astronomical amount of money even in these days of astronomical figures. It would save tens of thousands of lives and relieve untold suffering in this anguished world of ours. It would provide millions for new and enlarged educational institutions. Still other millions might be used to increase the salary of underpaid teachers.

In consideration of the subject, we would like to ask what we believe to be a fair question. What benefit accrues to a nation or an individual that engages in gambling? Is the nation enriched, and is national security enhanced? We believe not. Is the individual enriched, and is the position of him and his family made more secure? We think that this is not generally the case. For everyone that wins a sweepstake there must be thousands and millions that lose. Does it provide a healthful form of recreation and increase the happiness of the participant? We judge by the number of sui-

cides that it does not provide this benefit.

It does, on the other hand, corrupt recreation and sports. There is scarcely a sport to-day that has not been touched by the unhealthy hand of gambling. All too often we learn of basketball players throwing the game, or baseball or football players who were offered bribes and did not report them. Not only does it corrupt the sport it touches, but it corrupts to a greater or lesser degree the individual who engages in it.

Gambling is a fascinating thing. It grips the player as a narcotic. The man who is losing always thinks he will win on the next throw of the dice, the next turn of the wheel, or the next deal of the cards. When he is winning he can't recognize the right place to stop until he starts losing and ends up without the contents of his pay envelope. The gambler, as the drunkard, will pawn his jewellery, his clothes; will borrow from his friends or steal to get a little more money for a few more throws of the dice. As we size it up, no one wins in the ultimate. The gambler who wins at one game is a sucker for another gambling racket that fascinates him. The man who wins at cards will lose his winnings on the horses. The gaming-house proprietor may lose his take in the stock market. In the end no one wins—everybody loses except the devil, who counts his victims by the tens and hundreds of thousands.

Is gambling morally wrong—is it sinful? We believe it is because it is an effort to get something for nothing—an effort to get wealth without work. When the human race plunged into sin God commanded a work sentence. This is found in Genesis 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Under the circumstances of sin this was the greatest blessing that God could confer upon the fallen race. According to the work sentence, it takes

a certain amount of work to get a certain amount of gain. Gambling is a violation of this principle, in that it attempts to get gain without work.

There is but one way to eradicate the intoxicating fever of gambling from the blood stream, and that is through divine aid.

Let the heart be surrendered to Him who is all powerful, and He will take away the gaming lust and make a "new creature" of the gambler.

## Quackery

THE word springs from "quack-salver," one who deals in salves and boasts of the efficacy of his prescriptions. Were we to define one who practises quackery as an impostor and a humbug we would hit the nail right on the head according to Webster.

Not many of us but have, at one time or another, given our honest money to some charlatan for some salve, or ointment, or linament for which extraordinary merit was claimed, only to discover that our money was "water down the drain." Nor is quackery confined to salves and linaments. There is hardly a profession that does not have its humbugs. How many have bought a "Jerry Built" house, only to find that the builder had added a dishonest profit! Oh, yes, to be sure, the house looked all right to the inexperienced purchaser. It was, in fact, quite flattering in appearance. But it was in the hidden places that the builder had cut expenses in labour, and substituted inferior materials. In a few years this began to appear in the cost of upkeep.

Generally, however, when the term is used it is applied to the medical profession. While it is true that medicine has its "quacks," and many have lost their lives at their hands, yet it is a pity that such a noble profession must suffer in reputation because of the few dishonest practitioners.

Without doubt the most serious and far-reaching of all is religious quackery. Now as in Bible times, "pretenders to knowledge" rise up and draw a following to themselves. Some



interpret the Scriptures erroneously because of ignorance—others because the Scriptures command that which they do not wish to believe and do.

One case in point would be the doctrine of baptism. Several different methods of administering this important ordinance are in vogue. All of these cannot be in harmony with the Biblical teaching on the point, for we are told in Ephesians 4:5 that there is "One Lord, one faith, ONE BAPTISM." It is not our purpose here to enter into a dissertation as to the correct mode of baptism, although we are convinced that the Bible reveals the proper form, and also that it is a doctrine imperative to salvation.

Another important teaching of the New Testament is the second coming of Christ. Both Christ and His followers set it forth in clearness more than three hundred times. The writer of Revelation says that Jesus will come "with clouds; and every eye shall see Him." Revelation 1:7. The writer of Acts sets forth the fact that "this same Jesus, which is taken up from you into heaven, shall so come in LIKE MANNER AS YE HAVE SEEN HIM GO." Acts 1:11. Jesus Himself, after telling of some of the ways in which He would not come, made this clear statement: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27.

Yet notwithstanding these plain declarations there are those who go about saying that Christ has come already. Yes, they say that more than thirty years ago the Lord came secretly and set up His kingdom and is now getting ready to take over. At that time, too, so we are told, He bound the devil. It should be noted that since the presumed "binding of Satan" there have been the two worst wars in the annals of history. Most of us feel, I think, that if Satan is bound now we would not relish being here when he is loose.

And so we could go on. Time and

space would fail us to write of purgatory, prayers for the dead, the confessional, the doctrine of the soul, the teaching of the state of the dead and eternal punishment.

What may be done that we shall not be defrauded by the quacks—commercial and religious? Speaking commercially, we would advise careful examination and consideration of every commodity you propose to buy. Speaking religiously, we would advise careful examination and consideration of every point of faith and doctrine before it is received—and that in the light of the Bible itself.

## The Dardanelles

MOMENTOUS political decisions are being made these days. The decision of Britain to pull out of Greece and to invite the United States to take over, we believe to be a major one. For a hundred years Turkey has been called the sick man of the East, and has maintained his position astride the strategic straits by virtue of the support of stronger nations—notably Great Britain.

Since the close of the war England has extended help to Greece in men and money in an effort to stabilize the Grecian government, thus providing a political buffer to the expansionist tendencies of the Russian bear, who casts a covetous eye upon the warm Mediterranean waters. Britain's decision to reduce her army from 15,000 to 3,000 was motivated by acute domestic conditions. Information was passed to the United States that Britain could no longer hold the fort, and that Uncle Sam had better take over or Russia would.

The Dardanelles is a narrow strip of water about thirty-five miles long joining the Black and Mediterranean seas. It separates Europe and Asia. Since the days of Peter the Great, Russia has had plans for possessing the straits. Gigantic as Russia is, she does

not possess a warm-water port. Control of this narrow strip of water would open up to the northern nation trade routes to the Orient. However, the Mediterranean has been Britain's life line for centuries. We say again that momentous decisions are being made these days.

When the matter of the Dardanelles comes before the public eye, we are reminded of the prediction of the ancient prophet Daniel. Daniel's prophecies are notable for their accuracy. Speaking of Turkey as the "king of the north" he says, "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Daniel 11:44, 45.

It appears certain, according to the prophet, that Turkey will be disturbed by tidings of invasion out of the east and the north. Turkey will go forth to resist the invasion, and will during this time move his seat of government to Jerusalem, which is located "between the seas [the Dead and the Mediterranean] in the glorious holy mountain." But the significant thing is that Turkey comes to his end and none helps him. This indicates that Turkey has in the past received help—which is true. However, in this instance no nation is in a position to help. We should not close this editorial without giving the next event in the divine prediction.

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

*The divine prediction is that when trouble comes out of the north Turkey will move her capital to the Holy Land to the place "between the seas in the glorious holy mountain."*



## BIBLE ANSWERS

(Continued from page 17)

**QUESTION:** What part do the angels have in the second coming of Christ?

**ANSWER:** The angels act an important part when Christ comes. They are the reapers of the human harvest of the righteous. The Bible tells us plainly that the harvest is at the end of the world and that the reapers are the angels. When Jesus comes with literally clouds of these glorious, bright, shining celestial beings, the first thing He does is to open the graves of the righteous dead and call them forth clothed with immortality. Then the angels are sent to the east, west, north and south to gather these resurrected ones and take them to Jesus.

This is just one of the details of the completeness of the resurrection picture. You see, at this time there is great confusion. All nature is upset; there are great earthquakes. The wicked, unable to face Jesus, call out for the rocks and mountains to fall on them and hide them from His face. It is in the midst of all this confusion and catastrophe that the righteous dead come forth from their graves. And the fact that God has commissioned an angel to be at each grave-side shows the loving care that God bestows upon His own.

It is comforting to think that the first one we shall see on the morning of the resurrection will be that guardian angel who has been with us all through life, and who has protected us from dangers both physical and spiritual. The angel catches us up and presents us to Jesus in the air. Then the righteous are taken to heaven, where Jesus is now preparing mansions for them. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. "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 He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:2, 10.

At present the angels are carrying on a very important part of the plan of salvation. Hebrews 1:14 tells us about it: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

**A**CCORDING to a statistical authority, nervous diseases are increasing among men. This is said to be the outcome of the ever-increasing strain of modern life. The difficulty of getting congenial employment and of keeping it, and the uncertainty of trade conditions cause the burden of life to rest heavily upon the responsible head of the household.

In these precarious days many are obliged to take jobs for which they are not specially fitted, and which indeed may be positively irksome to them. Thus the nervous system is placed under an added strain. Only a very favoured few are in a position to choose work that is congenial and healthful, and which falls within the limits of their natural capacity and temperament.

### *Nerve Strain of Brain Workers*

Not long before the *Titanic* went down in mid-ocean, a leading article appeared in *The Review of Reviews*, written by its founder, Mr. W. T. Stead, in which he said he seldom spoke in public on account of the nervous strain it entailed. He was fortunate in being able to relieve himself of that strain, and to carry forward his work satisfactorily as a great publicist through the medium of his pen, and by private contact.

I believe it was Bishop Creighton who felt so keenly the nerve strain of public life that when he got home after fulfilling an important preaching engagement he would literally dance round the room with the children, so great was his sense of relief.

The general public usually does not appreciate how great the tax is upon the nervous strength of those who are called regularly to act in any public capacity. The statesman, the legislator, the lawyer, the clergyman, the missionary, are all under constant nervous strain as they seek to win the favour, the support, or the allegiance of those who are disposed to listen to them.

### *The Case of Lenin*

James Maxton, M.P., in his comprehensive life of Lenin, tells of the enormous drain on the nervous system which his hero underwent as he prepared to engineer the gigantic Russian revolution. Day and night Lenin worked and planned with quiet concentration and intensity of purpose. More than once, when she saw signs of his breaking under the strain, his ever-watchful wife and co-worker would almost drag her husband away from the incessant round of committees, consultations and interviews, and

take him off into the country, where for a month or so they would cycle together along the quiet country lanes and talk leisurely over their plans. Had it not been for these frequent breaks, it is certain he never would

# THOSE

have lived to achieve his object. For scarcely had he accomplished it, when the first stroke of illness descended upon him. Bravely and determinedly, he fought against it for his life. But he made only a very brief and partial recovery, for within another year or so, the second and third strokes took him off in his early fifties, the victim of an enormously overtaxed nervous system.

### *Other Typical Cases*

Often men are able to pull themselves up in time to avoid serious breakdown. Such are indeed wise and fortunate. It was Sir Philip Gibbs, the well-known traveller and writer, who said that he had undertaken two lecture tours in America, but that he would on no account risk a third. Literally rushed across that continent from one crowded lecture hall to another, Sir Philip declared that the strongest constitution may come as near a complete breakdown as it is possible to imagine.

Many a man might be saved from disaster if only he could or would halt at the right time, seek necessary advice, and take suitable treatment, combined with rest and change.

Not long ago a prominent public giant boasted of his capacity for work. Very soon after, the press announced his complete breakdown. After a prescribed six months' rest, he started work again, and sustained a more serious relapse, from which he eventually died. It was then revealed that from the beginning of his career he had resisted all appeals from his friends to take reasonable rest and recreation. Six days a week, he stub-

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By H. F. De'Ath

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bornly held, were not sufficient for him in which to work. He must work seven. Recreation was a wicked waste of time; almost, in fact, an evidence of laziness. Thus he headed for disaster, which came all too suddenly, and

# NERVES

took him in the prime of life from a cause that sadly needed his services.

A relative of mine, who served on the diaconate of a large church, once told me very regretfully how scornfully impatient and unsympathetic he was when ministers who served his church sought the diaconate's permission for a season of rest on account of acute nervous strain. This relative held a good government post, from which he was able to retire on pension in early middle life. Being a student, with modest public gifts, and religiously inclined, he became honorary pastor of a small branch church in connection with his particular denomination. After he had had about three years of this kind of work, the writer visited him at his home. "I wish," he said, in course of conversation, "I had been more considerate with those ministers who asked for some relief from the strain of their work. I know now, to my cost, something of what they were passing through. If I could meet them again I would offer them my sincere and humble regrets."

## **Other Men's Jobs Viewed from the Outside**

It is so easy for most of us, lacking the necessary experience, to offer superficial and uninformed criticism, where understanding and generous practical sympathy are needed. Looked at from the outside, other men's jobs may appear easy. But very few tasks are as easy as they look. Work performed with apparent ease is usually of the kind that has cost the worker untold drudgery and nerve-racking concentration. That very ease with which a task appears to have been accomplished, may be the very measure of an almost superhuman effort to control the nerve strain involved.

Nor does it help the overwrought and nerve-depressed to point, by way



HAROLD M. LAMBERT

*The stress and strain of this modern, twentieth-century living creates taut nerves that were unknown in the more leisurely times of our grandfathers.*

of example, to those who have accomplished prodigious feats of labour, without apparent strain. Such an attitude takes no account of widely differing individual temperaments and constitutions. Scarcely any two are exactly alike. How a Wesley could keep in harness until he was eighty-seven, and a Spurgeon break down and die in his fifties, cannot be satisfactorily explained. A Campbell Morgan may be "going strong" in his seventies, while his ministerial colleague, Hubert Simpson, is virtually out of action in his early fifties. A Lloyd George may keep fresh, active and vigorous when well past the allotted span, while many of his earlier colleagues in public life who seemed to accomplish much less, passed away long before they reached it. Moody, the great American missionary, died

when he had barely passed sixty, while Gipsy Smith, the well-known British missionary, seems to be in his prime in his middle seventies.

Doubtless, if it were possible for men to perform tasks only in keeping with their individual capacity, constitution, and temperament, nervous diseases of every kind would very soon decline. But we live in a topsy-turvy unideal world, which is full of anomalies. So the best we can do is to seek to keep our own lives, and the lives of others, so far as lies in our power to do so, as healthfully balanced as possible. And, too, let us not forget the confidence and assurance of our religious faith and experience. Christ is an ever-present help in time of need. He will come into the heart and life bringing help, hope and comfort for the future.

WHOEVER heard of a man being dragged into court and charged with the crime of offering assistance to a suffering neighbour? The judge would enquire, Where is the law forbidding help to the needy? and would dismiss the case as unworthy of consideration.

However, we regret to say there is one such case on record. The Son of God, who went about doing good—healing and blessing humanity—was declared a criminal because, by His acts of mercy, He attracted the multitudes to Himself, and consequently away from the bigoted, pharisaical leaders of His day. Yet, even in this case, evidence was misconstrued, and in His farcical trial it was declared, "We have a law, and by our law He ought to die." His condemnation

namely, the law of God written upon tables of stone, and contained in the ark in the most holy apartment. It was found to be, as the character of Jehovah, perfect, eternal and unchangeable—demanding absolute righteousness. (See Psalm 19:7; 111:7, 8.) Its transgression constituted sin, and sin's wage was death. (Romans 7:7; Ezekiel 18:4.) Revolving about the law and based upon its high and lofty claims were other laws, transitory in nature, to govern Israel in their ceremonial activities which prefigured the coming of One whose righteousness alone would enable them to measure up to the demands made.

The question now to be settled is, Where may we find that law? Since all things pertaining to the earthly sanctuary have their antitype in the

mother: that thy days may be long upon the land which the Lord thy God giveth thee.

6. "Thou shalt not kill.

7. "Thou shalt not commit adultery.

8. "Thou shalt not steal.

9. "Thou shalt not bear false witness against thy neighbour.

10. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's."

In order that there be no mistake that this law was the one placed in the ark, let us notice several texts. "And the Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of

# GOD'S YARDSTICK

could not have been secured had not His accusers falsely charged Him with law-breaking.

It is evident then that law must be the basis of judgment. It is also the foundation of all legitimate government. The strength of a government is in its law. The strength of a law is in the enforcement of its penalties. As in the legitimate governments of earth, so in the government of God, law is the standard of judgment.

Living as we are in the time of God's judgment, it becomes supremely important that we familiarize ourselves with the standard by which we are to be judged. This work should be done calmly, with deliberation, and in the fear of God, lest our souls be lost eternally.

When the judgment-hour message began to go to the world a few months prior to 1844, men had their attention drawn to the study of the sanctuary, and discovered that its anti-typical cleansing, divinely predicted to begin on that date, involved an investigative judgment. No study of the sanctuary, however, could be complete without consideration of that which is its very heart and centre;

heavenly, we may be certain that its law is an exact transcript of the one in heaven's temple by which we are to be judged. It is found in Exodus the twentieth chapter, verses three to seventeen, and reads this way:

1. "Thou shalt have no other gods before Me.

2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me and keep My commandments.

3. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

4. "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

5. "Honour thy father and thy

stone, and a law, and commandments which I have written; that thou mayest teach them." Exodus 24:12. Of this Moses declared, "The tables were written on both their sides: on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Exodus 32:15, 16.

As Moses came down the mountain and discovered idolatry in the camp of Israel, he cast the tables to the ground and broke them. (Deuteronomy 9:17.) And the Lord spoke unto him again saying, "Hew thee two tables of stone like unto the first, and come up unto Me into the mount. . . . And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. . . . And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount. . . . and the Lord gave them unto me. And I turned myself, and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deuteronomy 10:1-5.

There can be no mistake that the above ten-commandment law was the one contained in the ark. It is designated as the law of God, and is the only portion of the Bible said to have been written with the finger of God. In contradistinction to this law, there is the law of Moses, composed of ordinances and ceremonies, written in a

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By

E. A. Crane

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book by the hand of Moses, and kept, not in the ark proper, but in the side of the ark. (Deuteronomy 31:24, 25.) These two laws should never be confused. Let it be remembered that the law of God—the ten commandments—is not concerned with sacrificial ceremonies and ordinances. The handwriting of ordinances (Moses' law), and the ceremonies pointing to the promised Messiah, came to their end when Christ died upon the cross, as signified by the rending of the temple veil from top to bottom. (Matthew 27:51; Colossians 2:14.)

But, says one, was not the ten-commandment law given for Israel alone? No, every precept of that law was understood by God's people *before* Israel's time. Adam violated the law, but Abraham, on the other hand, obeyed it. (Romans 5:13, 14; Genesis 26:5.)

The law of God covers in its scope man's full duty to God and to his fellow men. Love to God and love to man is the fulfilling of the law. Upon these two supreme laws hang the ten commandments as well as all the duties imposed by prophets of old. (Matthew 22:37-40.) Look the ten commandments over carefully. Notice how the first four precepts proclaim our duty to God. If we love Him supremely we will certainly strive to keep them. The last six outline our duty to man. If we truly love our neighbour as ourselves, we will have respect for those commands which guard his welfare. Take another careful look at the law. Are there to be found in it any injunctions with which we can legitimately find fault? The answer must be in the negative. What a different world this would be if men everywhere had respect for, and obeyed God's holy law!

But, wait, I hear you say, Are you sure that it was not this law which was done away with at the cross? If it were, don't you think Jesus would have told us? or the apostles, at least, have mentioned it? Listen to the words of Jesus: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. To fulfil the requirements of law means that the law shall be kept. Has heaven or earth yet passed away? Then not a jot or tittle of God's law has been set aside.

John, the beloved disciple, says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the



*Any day may be measuring day at home, but God has appointed a "day" of judgment, and His law, the ten commandments, is the standard.*

truth is not in him." 1 John 3:4; 2:4. He is in agreement with the apostle Paul, who declares, "The law is holy, and the commandment holy, and just, and good." "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 7:12, 7; 6:23. There can be no doubt as to which law the apostle has in mind. It's the law which says, "Thou shalt not covet."

James compares the law to a mirror, and adds, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." "Whosoever shall keep the whole law,

and yet offend in one point, he is guilty of all." James 1:25; 2:10. He speaks of it as the "royal law according to the Scripture." Verse 8. The only Scripture in existence in his day was the Old Testament portion, and the royal law could be none other than the law of Him who is the rightful King of the universe.

Israel covenanted with God to keep His law, but failed because in their own strength this was impossible. They did not lay hold, by faith, upon the provision of Christ's help, though it was even then abundantly available. They went about to establish, by good works, their own righteousness, instead of depending upon Him whose righteousness alone could enable them to meet the demands of the law. (Romans 10:1-4.)

Many to-day are stumbling where Israel of old stumbled—on the rocks of unbelief. Jesus says to us as He said to them, "I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8:10. (See also Jeremiah 31:33.) This, however, the Lord cannot do without our whole-hearted consent and co-operation. How few to-day are even a little concerned with what He is so anxious to do for us!

By the indwelling presence of His Spirit; by faith in His righteousness to cover failures of the past, and to furnish grace for help in time of present need, we enable Him to write the principles of His holy law upon the fleshy tables of the heart. It was the apostle Paul who said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Galatians 2:20. When we have this blessed experience we will find delight in keeping the law of God. It will then cease to be a law of negation, and will become to us a law of delight and liberty.

James set it forth this way, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. Lest some might, even yet, fail to understand which law he means, he adds, "For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11.

Reader, now as always, the transgression of that law is sin, and the wages of sin is death. (Romans 6:23.) That law has never been set aside. It "stands fast forever," and in this, the antitypical day of atonement—God's appointed day of judgment—we will be judged by the great original which is kept in the sanctuary above, beyond the reach of those who despise its claims and who would seek to do it violence. We are admonished, "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.

O, Sinner Friend, have you been content and satisfied with self? Look again into the mirror of God's holy law, see yourself as you appear in God's sight, then flee to Christ for divine help, before the precious hours of mercy shall have passed forever beyond recall.

**Y**ES, the Bible makes geology amazingly simple. In fact, to those who have tried to study conventional geology or listened to broadcasts for children on this subject, the reading of the Bible story seems like coming out of a Burmese jungle into the clear light of day. It is a revelation from God—the words of an eyewitness, the Lord Jesus Christ.

According to the Scriptures there have been just three gigantic movements of the world's crust. Here they are:

*First Movement:* At creation God commanded the dry land to appear out of the ocean.

*Second Movement:* When the great

the Scripture, God commanded: "Let there be light."

And behold, there was light!

Then, at the word of God, the earth began its rotation, giving day and night. Following this, God separated the waters by a firmament, so that the waters below were apart from those above. Evidently the waters on high made a complete envelope of water vapour high above the earth but completely surrounding it. Such an envelope seems to surround our neighbouring twin planet, Venus.

Before God caused the dry land to appear on the third day the world was a vast, shoreless sea, where a ship could have sailed twenty-five thousand

# EARTH'S

Deluge came, in Noah's time, the "fountains of the great deep" were opened, and the land sank beneath the water. Valleys, hills and mountains sank, and were covered by the raging billows. The Deluge was a world catastrophe.

*Third Movement:* At the end of the Deluge the land was heaved up and the water receded into seas and oceans. Our present mountains and hills had their mighty bulks forced up at that time.

Since the Deluge, natural causes have been at work, making minor changes in the earth's surface—ocean waves, storms, wind, frost, landslides, volcanoes and earthquakes. There have been some comparatively small subsidences and upheavals of the earth. And that is all.

## Great Light on Earth's Early Days

Now, with the Bible, we can look at these three great movements more in detail. See how wonderfully they explain the discoveries of the geologists. See what a fascinating and dramatic story they tell, when interpreted by the Bible, of the men and women of earth's earliest days, and their surroundings.

### The Great Upheaval at Creation

The first movement was on the third day of creation.

The world had been without form and void, with darkness over the face of the deep. But on the first day, says

miles without seeing land. But God's voice rang out: "Let the dry land appear." Genesis 1:9.

Then—could we have seen that spectacular transformation—what excited voices would have been raised!

"See, there is an island rising out of the water! And another! And another! See, higher, higher, HIGHER—oh, there are many hundreds of them!"

"Islands?" questions another voice. "Why, they are mountains—and hills—. See that mass of gleaming white quartz! Hear the roar of that rending, heaving granite! See that basalt rising! Is it hard, or soft with heat?"

And now the valleys appear—full of water swirling down to the sea. Why, we are watching continents—a new world rising out of the deep.

What geological work was done in the earth's crust that day!

### The New-born World

Great rivers remained, some of which bore names given to rivers long afterwards—the Euphrates, the Tigris and the Nile. Lovely lakes mirrored the sky above. Vast underground reservoirs were formed known as "the fountains of the great deep." Genesis 7:11.

By

Arthur Warren

There is no reason to believe that the useful and beautiful metals or precious stones were hidden deep in the earth at that time. Gleaming ledges of iron, copper and tin probably showed on the earth's surface. The beauty of gold and silver, the sparkling diamond, the onyx, the purple of the amethyst, the rich red glow of rubies, the radiant green of the emerald, the beautiful blue of lapis lazuli and sapphire adorned the earth before sin entered.

### *A Wonderful Vegetation Appears*

Not long was the newly risen earth sodden and barren. The same day God clothed the hills with rich and

stance, closely resembling stone."—*Patriarchs and Prophets*, p. 90. These are found to-day in fossil form, turned sometimes to jasper. In the coal seams of to-day are found the fossilized remains of those forests of old, often with lumps of primeval iron lying near by.

On the fourth day the sun and the moon appeared. The sun, the greater light, was to rule the day, while the moon, the lesser light, was to rule the night.

On the fifth day the fishes of the sea and the birds of the air came into being. Early on the sixth day the animals were created, and the lowing of cattle and the bleating of sheep were heard.

intelligence who could share his joys and enter into his thoughts.

Man, clothed with light and glory, and made in the image of God, could not find full and lasting companionship in the animals, beautiful and intelligent though they might be.

So while Adam slept, from his flesh and bones God created the beautiful Eve. (Genesis 2:18.) When Adam opened his eyes and saw her, his whole being went out to her in tender love and in gratitude to God for His great goodness. The music of her voice thrilled him with happiness as they walked in the garden together.

This wonderful garden was to be their home—God's bridal gift to them. How their hearts sang for joy as the

# EARLIEST DAYS

varied soils, and then caused to grow grass, green herbs, wheat and other grain, fruit trees, ornamental trees, and trees of the finest timber. Thorns and thistles were not to be seen in those golden days.

As a well-known writer describes it: "The hills were crowned with majestic trees supporting the fruit-laden branches of the vine. The vast, garden-like plains were clothed with verdure, and sweet with the fragrance of a thousand flowers. The fruits of the earth were in great variety, and almost without limit. The trees far surpassed in size, beauty, and perfect proportion, any now to be found; their wood was of fine grain and hard sub-

Man was created also on the sixth day. (Genesis 1:26, 27.) God formed him of the dust of the earth, and then breathed into his nostrils the breath of life, and man became a living soul. The first thing man felt was the breath of his Creator. The first face he saw was the face of the God of love.

God placed Adam in a beautiful garden which was to be his home. Here animals of strength and beauty passed before him, and to all of them Adam gave names.

But among all these animals, interesting though they might be, he found no congenial, loving companion of his own nature; none of like

Sabbath, the memorial of creation, began!

What a blessed Sabbath that was! Angels and humans sang together on that "birthday of the world," the day when first the completed creation appeared. It was the first of many joyful Sabbaths spent with God and the angels in Eden.

And the great Creator, viewing His handiwork for the happiness of mankind, pronounced it "very good." His writing in the rocks, in the soils, in the trees, and over the whole world was "God is love."

This is the message we can read as we gaze on the beautiful and precious stones, or when we build with the

(Continued on page 23)

*In the early days of earth's history God placed Adam and Eve in a beautiful garden. Had they not sinned, it was God's plan that as they multiplied the entire earth would become a "Garden of Eden."*

ASSOCIATED SCREEN NEWS





# BIBLE ANSWERS

by your Bible Answerman

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

**QUESTION: Why do intelligent people go through life as atheists in the midst of the teachings of Christ?**

**ANSWER:** This is a question that must be answered in the light of the general problem of sin. It is a sad fact, indeed, that the devil has power to deceive the minds of men and women to-day just the same as he did in the days of Adam and Eve. God had, in the garden of Eden, made every provision for the well-being of the man and the woman He had created—but they didn't believe that. They thought God was holding something back that was for their best good. They failed to trust the Lord fully, and this led to their sin. Just so at present, Satan is able to lead some people to disbelieve the existence of a Supreme Being. Second Corinthians 4:4 gives us a clear answer: "In whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Under the blinding influence of Satan, the atheist is unable to see the Creator manifested in the wonderful works of nature. His mind is closed to the fact that God is revealed in the Bible. And as far as he is concerned he does not recognize the providential mercies and the providing care of God exercised over all His creatures.

God, who is a lover of liberty, gives every person the right to believe or not to believe. He will not make the atheist an automaton; nor will He coerce him into believing. However, He will bring circumstances to pass that will compel the atheist to stop and think. He will bestow and remove blessings. He will send the Holy Spirit to plead with his heart. He will leave no stone unturned in His effort to save the atheist by bringing him to a state of belief. I am confident that in the kingdom many former atheists will owe their salvation to God's persevering mercies.

**QUESTION: When is a person under grace and when is he under the law?**

**ANSWER:** Grace is defined to mean "unmerited favour" or "pardon."

That is to say, a person is under grace who has been pardoned of the Lord, a thing which he does not at all merit. A person is said to be under grace when he has repented of his sins and confessed them to the Lord and obtained forgiveness.

On the other hand, a person is under the law when he breaks the law. This is true of the law of God or of the laws of the land. A person may live as a law-abiding citizen for many years, but then after that, if he robs or kills his fellow men, he immediately comes "under the law." He is now counted to be a criminal. He is arrested and thrown into jail awaiting trial. Whereas in his law-abiding days he was "free from the law" because of the fact that he obeyed the law—now he is under the law because of the fact that he violated it.

If we carry the case a bit further we can see the workings of grace. Suppose the man is tried, found guilty and sentenced to life imprisonment. And then suppose further that after he has served twenty years the governor pardons him. He walks out of the prison a free man, under the governor's grace. He does not merit the pardon—it is all a matter of grace.

But the pardoned man who is now under grace must not suppose that he

can again break the law since he is under grace. If he transgresses the law of the land again, then he again comes under the law and is subject to arrest, trial and imprisonment. The same is true of the sinner who has been pardoned and is under grace. If he again transgresses the law of God, then he again comes under it and must repent and obtain pardon.

The Bible answer as found in Romans 6:15 is clear and forceful: "What then? shall we sin, because we are not under the law, but under grace? GOD FORBID."

**QUESTION: Will you explain, please, what the soul really is?**

**ANSWER:** We had better start with Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In this the creation of the first man, God formed his body of the dust of the ground, or of the elements of the earth. But he was lifeless. His heart did not beat, and he possessed no intelligence. In order to cause him to live, God stepped on the starter, as we would say in the case of an automobile. God breathed into Adam's nostrils the breath of life. That is the same breath of life that we all breathe in and out of our nostrils continually—without which we could not live, move or have our being.

We see, then, that the soul is the product of something. It is the product of the joining together of the body and the breath of life. This can be illustrated by the electric-light bulb. Let the bulb represent the body of Adam. Let the electricity represent the breath of life. Join the two together and you have light. In other words, the light is the product of joining together the bulb and the electric current. When they are separated the light is non-existent.

Just so in the case of the soul. It is the life or intelligence of man that is the product of the joining together of the body and the breath of life. This was true of Adam, and it is true of every babe that is born. The first con-





cern of the attending physician at childbirth is to see to it that the baby starts breathing—starts drawing into its nostrils the breath of life. If it fails in this, it cannot live.

**QUESTION:** I have heard that sin is "missing the mark." Is this true? Can we really know what sin is?

**ANSWER:** Sin undoubtedly is missing the mark all right; but that does not adequately define it. We might ask, "What mark?" On the other hand, the Lord in 1 John 3:4 gave us a very straight-from-the-shoulder definition: "Whosoever committeth sin transgresseth also the law: for *sin is the transgression of the law.*" That is to say, if a man transgresses or breaks any one of the ten commandments—it doesn't make any difference which one—then he is a sinner. In other words, lying is sin, stealing is sin, adultery is sin, swearing is sin, Sabbath breaking is sin, and so on throughout all the ten.

Romans 3:20 tells us that by the law is the knowledge of sin. We could not know what sin is but by the law. This is set forth in Romans 7:7: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."

Jesus, when upon earth, clarified the fact that sin is the transgression of the law. On one occasion the ruling Jews brought to Jesus a woman taken in adultery. There was no question about her guilt—she was taken in the act. The Jews wanted Jesus to tell them whether to stone her or not. The Lord stooped down and wrote in the sand the sins of all those hypocritical pretenders to piety, and they began to leave. When they were all gone Jesus asked the woman where her accusers were, and if any man condemned her. She replied, "No man, Lord." Then "Jesus said unto her, Neither do I condemn thee: go, AND SIN NO MORE." John 8:3-11.

The woman had broken the seventh commandment, and Jesus' parting word to her was that she "sin no more."

**QUESTION:** Is it better, when trying to be a Christian, to resist the temptation, or is it better to try if possible to get away from it?

**ANSWER:** I think I can best answer that question by an illustration. In a certain town there was a young man of promising talents, but a young man who had spent his time in drinking and dissipation. It came to pass that he was converted and was given some very good advice by the old deacon of the church. The old deacon, who had an eye over the flock, observed that whenever the young man came to

town he hitched his horses to the same old hitching post in front of the saloon; so one day having a favourable opportunity he said to him:

"Don, you know I'm a great deal older than you are and have had a lot more experience in life, and I'd like to give you just a little word of advice. If you're going to keep on being a Christian, then change your hitching post." I suppose in these days of automobiles we would have to say, "change your parking place," but it all means the same thing. It isn't of much use to pray, "Lead us not into temptation" if we deliberately turn our faces and feet toward sin and the places of sin.



*Temptations may be resisted successfully only through the mighty power of the Man of the Cross.*

Those who decide to be Christians just cannot keep on going to the same old places they visited in the days of sin. There must be a change. The old habits of life, the old sinful practices must be broken. New habits of righteousness must replace the sinful. And in many cases new friends must be made. So the first thing the new Christian should write down in the memorandum of his mind is that he cannot engage in the practices that the world engages in. You cannot serve God and mammon. It is much easier to resist taking a drink on the outside of the saloon than it is on the inside. It is much easier to avoid the temptation to steal if you do not put yourself in the way of the thing you desire. However, there may be instances in which it is impossible to remove the temptation, or to remove one's self from it. In such cases the Lord may be depended upon to give the victory.

**QUESTION:** Will you please give an exposition of 1 Corinthians 2:9?

**ANSWER:** The verse in question

states this: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

This carries us over into the days of eternity—over into the days when sin, sorrow, sickness and death are no more—when they will seem only as a bad dream that is gone forever. Life is man's most cherished possession. When we come to the hour of death almost any possession will be gladly surrendered for just a few more years of precious life. So this is the first great gift that God will bestow upon man—He will give him immortal, eternal, never-ending life. Never again will he suffer aches or pains, or be overcome by his ancient enemy—death.

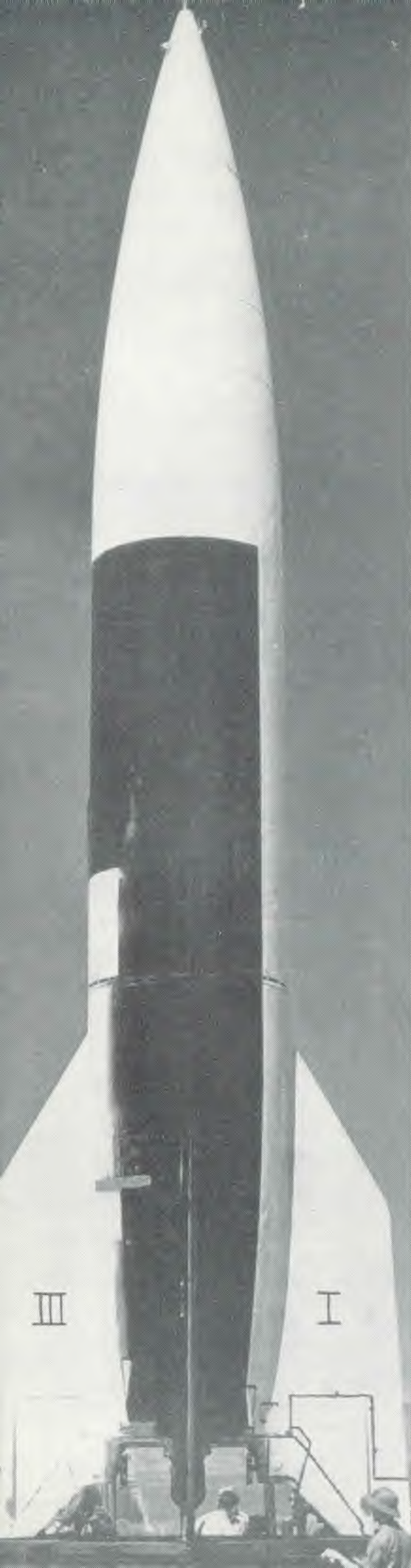
But in addition to the boon of everlasting life God will provide for the redeemed happiness and joy that no eye has ever beheld, no ear has ever heard, and no mind has ever imagined. God does not even try to tell us about them. He knows we could not understand that which we have not seen, heard or experienced. He gives us a little hint in Ephesians 2:4-8: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the AGES TO COME HE MIGHT SHEW THE EXCEEDING RICHES OF HIS GRACE IN HIS KINDNESS TOWARD US THROUGH CHRIST JESUS."

**QUESTION:** Do you think it possible to be a Christian, and not attend church?

**ANSWER:** Yes, I think it possible under certain conditions. If one is an invalid or has the care of an invalid, I can readily see that church attendance would not be possible. There may be other circumstances which would keep one away from church temporarily or regularly. However, I would not by these statements lessen in any degree the responsibility of regular church attendance.

The Lord tells us of this necessity in Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Church is the place where spiritual food and drink may be obtained from the sermon, the Sabbath-school lesson and by association with other Christians.

*(Continued on page 10)*



# MORE DEADLY

**T**HERE are many who believe that the atomic bomb constitutes the greatest menace to mankind, threatening the very destruction of the civilized world. Others believe that Communism is the world's greatest menace. But the recent discovery of the atom can be used for the betterment of society when applied to practical ends instead of destructive purposes. Therefore all nations are anxious that this new discovery of the splitting of the atom shall be applied in a practical way for the mutual benefit of all mankind.

All governments are employing every means at their command to have the atomic bomb outlawed in times of war, the same as they have outlawed the use of poisonous gases as a lawful means of carrying on war against an enemy. At present the atomic bomb constitutes only a potential power to destroy, but is being held in abeyance. Our scientists are advocating that the secret of splitting the atom be applied to practical ends in life. As long as this governmental attitude prevails, the power inherent in the atom does not constitute an actual menace to society.

But there is another menace in our midst, the potential power of which is being used not for the betterment of society but for its destruction. This is the liquor menace. All our great historians are agreed that intoxicating beverages have been the agency which has caused the downfall and ruin of all the great nations now passed into oblivion. Many of the civilizations of the past which were built up by frugality, industry, culture, sobriety, and self-restraint, were completely ruined and obliterated through dissipation, self-indulgence, and an uncontrolled appetite for intoxicating beverages. These so enfeebled, enervated, and weakened the human race that it was incapable of preserving its moral virtues and its ability to defend itself against powerful enemies. Liquor has been the greatest liability of civilization and also the greatest handicap to progress, peace, and prosperity. More battles have been lost because of drink than through any other demor-

alizing factor. No practice so deteriorates and paralyzes the physical, mental, and moral powers of a soldier, and lowers his efficiency and reliability, as does excessive indulgence in liquor.

Any nation that debauches its military forces and its youth with liquor destroys its own future. Likewise, a nation that wastes its money annually by the billions of dollars in the purchase of intoxicating beverages will not be able to endure if pitted against a nation that practises sobriety and economy for the sake of self-preservation.

Why do we legislate against the promiscuous use of narcotic drugs, deadly poisons, dangerous weapons, and things that vitally affect the general welfare of society, while we shut our eyes to the perils which undermine our health, vitality, stability, and efficiency? Why do we allow the liquor-mongers, devoid of concern for anything except their own pocket-books, to deceive us with their propaganda? While legislation does not prohibit murder, theft, nor rape, prohibitive and punitive legislation does have a tendency to minimize these evils. In the same way, prohibitive laws against the sale of liquor have a tendency to minimize its deleterious effects.

After the enactment of the prohibition law, during the first ten years, from 1921 to 1931, every one of the sixty Neal Cure institutes, and every one of the ninety-eight Keeley Cure institutes, with the exception of the parent institute at Dwight, Illinois, had to close its doors for lack of drunkards to cure. For a period of fifty-seven years prior to the enactment of national prohibition, the Keeley Cure institutes had an annual average of 10,526 alcoholic patients, but during the second year of national prohibition they treated only 180 such patients. Colonel Davis, head of the Salvation Army in Chicago, reported

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By  
**C. S. Longacre**

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*SIGNS of the TIMES*

# THAN BOMBS

that the year before national prohibition became effective, his organization cared for over 10,000 alcoholics in their mission homes in Chicago. Yet the year after national prohibition went into effect in Chicago, the number of alcoholics who needed attention in their mission homes had been reduced to less than one per cent of the number they had had to treat the previous year.

While prohibitive legislation is not a cure-all for drunkenness, yet statistics and court records bear witness to the fact that such legislation has thus far proved to be the most effective remedy to minimize drunkenness, and to allay other evils that flow from liquor traffic.

All kinds of remedies are being suggested to minimize the disastrous effects of the liquor traffic. Some maintain that alcoholism is a disease, just like cancer, tuberculosis, or any other chronic disease. Therefore the habitual drunkard should be treated as a sick person and sent to a clinic or hospital for medical treatment, instead of being dealt with as a criminal, fined and sent to prison for his abnormal conduct. Some hold that a drunkard who is a slave to excessive drinking is abnormal, and has no control over his will power and is not responsible for his conduct. They state that he is incurable so far as medical aid is concerned, and therefore is dangerous to society. Consequently, he should be

treated as are all abnormal persons who are not responsible for their conduct.

Sickness is not the cause of alcoholism, but alcoholism is responsible, directly and indirectly, for many diseases. A noted medical authority, head of the Mental Hygiene Division of the United States Health Service, published the statement that about ten per cent of the mortality of the country is due to alcoholism, and that approximately ten per cent of the patients in mental hospitals are admitted for alcoholic psychosis. Those in charge of alcoholic and penal institutions maintain that from forty to fifty per cent of the chronic alcoholics under their care are so far gone that they do not want any medical aid or help from any source to overcome the drinking habit. They are hopeless, incurable cases, and would sell their only suit of clothes or barter the only morsel of food they possess for drink. Since they are beyond the reach of medical help or the restraints of law, only the miraculous grace of God can transform them, if they will by faith lay hold of the arm of God.

We must attempt to reach and educate the youth before they become al-

*Year by year, even in times of war, alcohol causes more deaths. We bemoan war and try to prevent its recurrence; yet at the same time allow our government to license a more deadly evil.*





WE HAVE reached the period of the year when many are thinking about taking a vacation, and how and where to spend it. The word *vacation* means a stated interval in a round of duties, or employment, as for rest and recreation. When the seventy who were sent out upon their mission by Christ returned and with great joy related their experiences, and how even the devils were subject to them in His name, Jesus evidently recognized that they were in need of taking a brief period for relaxation. "Come . . . apart into a desert place, and rest a while," He said to them. They were not to regard this as time wasted, but rather to look upon it as an opportunity to permit the exhausted brain cells to store up a new supply of energy granules, that they might be able to do better and more acceptable service.

The brain needs rest in order to think calmly and plan safely. Moses, that great leader of men who was spoken of by inspiration as "the meekest" man upon earth in his day, from overwork, when having to face a most perplexing problem, lost his patience, became angry, and "spoke unadvisedly with his lips," a thing which he regretted the remainder of his days. This emphasizes the importance of occasionally going some place where we can have the benefit of complete relaxation, contemplation and prayer. And especially is this the case of those who are leaders of men and who have perplexing problems to meet which require calm thinking and planning. It was in this way Enoch walked with God and became a subject for translation. The importance

*It is well said that "an ounce of prevention is worth a pound of cure." A few weeks or even a few days spent in the mountains will sometimes prevent a serious illness.*



# VACATIONS

of coming apart for rest and recreation for those who are engaged in work which requires continuous mental taxation is not appreciated as it should be. We are inclined to feel that the work we are doing is so important that we cannot be spared. This is a mistake. Many a man and many a woman has become a nervous, if not a mental subject, by neglecting periods of rest and recreation. It was while the interest was at its height, and it appeared as though the work could not spare them, that the disciples of Christ were advised not to permit their minds to be kept on such a continuous strain, but to come apart for a short period of rest.

A vacation is a brief interval taken

from routine work for rest and recreation. That word *recreation* means to re-create, or to make anew. After such a vacation a person is better fitted for service and able to do better work. It is not time lost.

Some time ago I had under my care a prominent educator who had under him a number of teachers. After spending a couple of weeks, he concluded it was time to get back to his work. His associates, learning of this, came to me and said, "By no means let him return; he has been so critical and impatient of late that he is wholly unfitted for his work. Keep him there a little longer." When we get to the place where we become irritable and think everything and everybody is

wrong, the chances are the trouble is not on the outside. The trouble lies within.

The result of a well-spent vacation means a return to work feeling more fit in every respect. There are few vacationists who have this experience. As a rule, after the vacation is over they feel less fit. Some look forward to the vacation as a period when all

*(Continued on page 20)*

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By  
**Daniel H. Kress, M.D.,**  
*Neurologist*

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REFERRING to an article he wrote back in 1938, Winston Churchill, in the *Reader's Digest* for March, 1947, said: "I described the unhappy and dangerous plight of the Continent, torn by ancient quarrels, stirred by modern nationalism, divided by tariff walls, overshadowed by the Hitler-Mussolini Axis, exhausted by one great war and oppressed by fear of another. . . . Within eighteen months Europe was plunged in a war more awful in its devastation than any ever waged by man, and—more than that—the European quarrel again involved the whole world." Then he added this disquieting sentence: "Certainly, the scene we survey to-day bears many uncomfortable resemblances to that of 1938."

God has warned us that just such troubles would come. In fact, the Bible has hung before us many prophetic pictures of the times in which we are living; and to-day the student of prophecy sees current events and world conditions fit into those prophetic pictures with minute exactness. "Behold," cried Isaiah, "their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." Isaiah 33:7. Jesus, in speaking of these last days, drew this picture: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Yes, everywhere hearts are sad and sick. Each night groans with uncertainties; and each day trembles with fears of coming events. There is great distress and perplexity among nations because of open foes without and hidden foes within. Surely, if God ever could countenance worry, it would be in extraordinarily distressing times such as those which engulf us. But He does not, for His grace is sufficient for every experience that can come to mortal man. It is still true as Isaiah said: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26:3.

So when speaking of the sorrow and suffering and woe that sin would bring into this world, Jesus said, "See that ye be not troubled." He longs for this poor distraught world to have "the peace . . . which passeth all understanding." And He still calls for men and women to prove that the religion



CANADIAN NATIONAL RAILWAYS

*Many things trouble mind and heart, but Christ's Word to us is one of peace.*

# Be Not Troubled

of Jesus Christ brings peace to troubled hearts and keeps them serenely quiet and trustful amid storms that are destroying the earth.

During the dark days of the Reformation of the sixteenth century, Luther and his friend Melancthon often sang, "A mighty fortress is our God." They knew that the mighty fortress of which the forty-sixth psalm speaks is, indeed, "a bulwark never failing."

In September, 1930, a very destructive hurricane swept over Santo Domingo. We prayed earnestly for the Lord to protect our fellow missionaries there. Soon after the storm abated, the official record was 3,000 killed and 20,000 injured. Nearly every building in the capital was either seriously damaged or entirely destroyed. Our mission building there was of six-inch re-inforced concrete. In it lived our missionaries—six adults and six children. They fled from one part of it to another as it crumbled before the onslaught of the storm. The walls collapsed around them. Zinc roofs and other debris flew over their heads. The rain came down upon

them in torrents. "The shrieking of the wind," wrote one of the workers, "as it howled around us seemed like a host of demons bent on our destruction."

But the story does not end there. Against that dark background was painted a beautiful picture of that "peace . . . which passeth all understanding," for those missionaries dwelt "in the secret place of the Most High." "However," continued the letter, "we could feel the presence of holy angels sent to protect us, and with trusting faith we united in prayer and sang praises to Him who had done so much for us."

That beautiful lesson in sweet peace and perfect trust has been a help to me all these years. We admire such faith and trust. We long to possess them. But what is the secret? How may you and I have them? We are told that Luther confessed that unless he studied his Bible daily, meditated on Christ, and prayed earnestly, his heart became "dead and cold, full of dark hard thoughts of God and of dreary tormenting doubts and fears."

Yes, Luther found the secret of be-

By

Mrs. E. E. Andross

ing a happy possessor of that wonderful peace which the world can neither give nor take away. He learned that to have it he must keep in touch with heaven. So must we. Therein lies the secret. I was made to realize that no fully one day when I was visiting the control house near the Pacific end of the Panama Canal. "Mr. Kaiser," I asked, "what would you do if one of those huge machines down in the tunnel should break?" "Oh, that is not our big problem," he hastened to explain. "Our big problem," he continued, "is to keep the insects from gnawing the insulation off the electric wires and thus breaking the connection between the control house and the large machines below." Without that connection no ship could be lifted to the higher level and pass on in its course through the canal.

So it is in life. We cannot possibly be lifted into that mighty fortress of which Luther sang if we fail to establish unbroken connection with heaven. We must not let the destructive insects of little sins gnaw off the insulation and thus break the connection, for never did men need that mighty fortress more than we need it to-day. There is safety only with God. He is our only refuge in this atomic age! And thank God, if we keep the connection unbroken we shall be safe. Earnest prayer and diligent Bible study with sincere desire to know and to do God's will preserves the connection, while faith turns the lever that supplies the divine power for lifting you and me into that mighty fortress which no storm can overthrow and no foe can scale. Having provided this wonderful way of escape, the Saviour calls down to us living in these serious times: "See that ye be not troubled."



JULY, 1947

## EARTH'S EARLIEST DAYS

(Continued from page 15)

granite, the basalt and the limestone, or use the varied metals of the earth in the common utensils of the home. What abundant provision the Creator made for our every need. Truly God is love!

### Like Heaven on Earth

Blissful days in the garden of Eden followed the week of creation. With God and angels as teachers and companions; with access to the tree of life, continually eating of that which would give eternal life—what glad prospects lay before our first parents!

What wonderful fruit trees were growing there! And of every one of them they could eat freely.

No—there was just one which God reserved as His own property, the tree of the knowledge of good and evil. They were not to eat of this. If they disobeyed, death would surely fall upon them and all the human race. (Genesis 2: 16, 17.)

This tree, then, was "the Loyalty Tree." It was God's "flag." To pull its fruit would be like ripping down the Union Jack from Buckingham Palace. The tree was a test of their loyalty to God.

It is not likely that they yielded to temptation for months, perhaps years. How could they! The garden was so large and so full of beautiful wonders, the company of each other so delightful and satisfying, the fellowship of their Creator and His angels so uplifting, their teaching so marvellous, God's warnings so fresh in the mind—how could they dream of disobedience?

### The Fatal Disloyalty

But one day crushing disaster came. To Adam's consternation and distress, Eve, all aglow, came to him with the forbidden fruit in her hand, and with a story of a beautiful winged serpent who had told her they would have the thrill of feeling like gods if they ate of it. She felt some of this thrill already! (Genesis 3:1-6.)

But "Adam was not deceived." (1 Timothy 2:14.) With sickening despair he realized that Eve had been caught in the toils of the enemy. She had thrown off her loyalty to God; she had distrusted Him, disbelieved Him, disobeyed Him—and believed, obeyed and trusted His great enemy. Eve must die!

But how could he live without her? Eve, who had been his delight! Could he bear to be parted from her?

Impossible!

"No, I will die with her!" he resolved. Hurriedly he took the fruit from her hand and ate the cursed thing.

But now they became conscious that the light and glory which had clothed them—the sign of their innocence—was fading away. They felt a chill in the air, and hurriedly fashioned rude garments of leaves to replace the glory of God.

Then the voice of God was heard in the garden, and in the presence of their Creator the whole sorrowful story was out. But not with penitence, alas! But with self-vindication and covert insinuation that really God was responsible.

### Farewell, Eden!

So began the new, sad era of sin. They must leave the garden, said God, lest they should continue to eat of the tree of life, and thus let sin go on forever. (Genesis 3:24.) If they were still permitted to eat that fruit they, nor their descendants, would never die, however much they increased in wickedness and cruelty.

No, they must leave the tree of life! Now the ground was cursed for Adam's sake. For his sake—so that he would be saved from that life of indolence which makes sin so easy. It should now bring forth thorns and thistles and weeds of all kinds.

But—and this promise filled them with hope—one glad day should come a Restorer, one of the woman's seed, who would crush the serpent's head, and the reign of sin, and open Eden's gates again.

So, though as yet they knew not the Restorer's name, a song came into their hearts when time had softened the blow. And if we could have whispered the name of "Jesus" to them, we might have heard a joyful melody of hope.



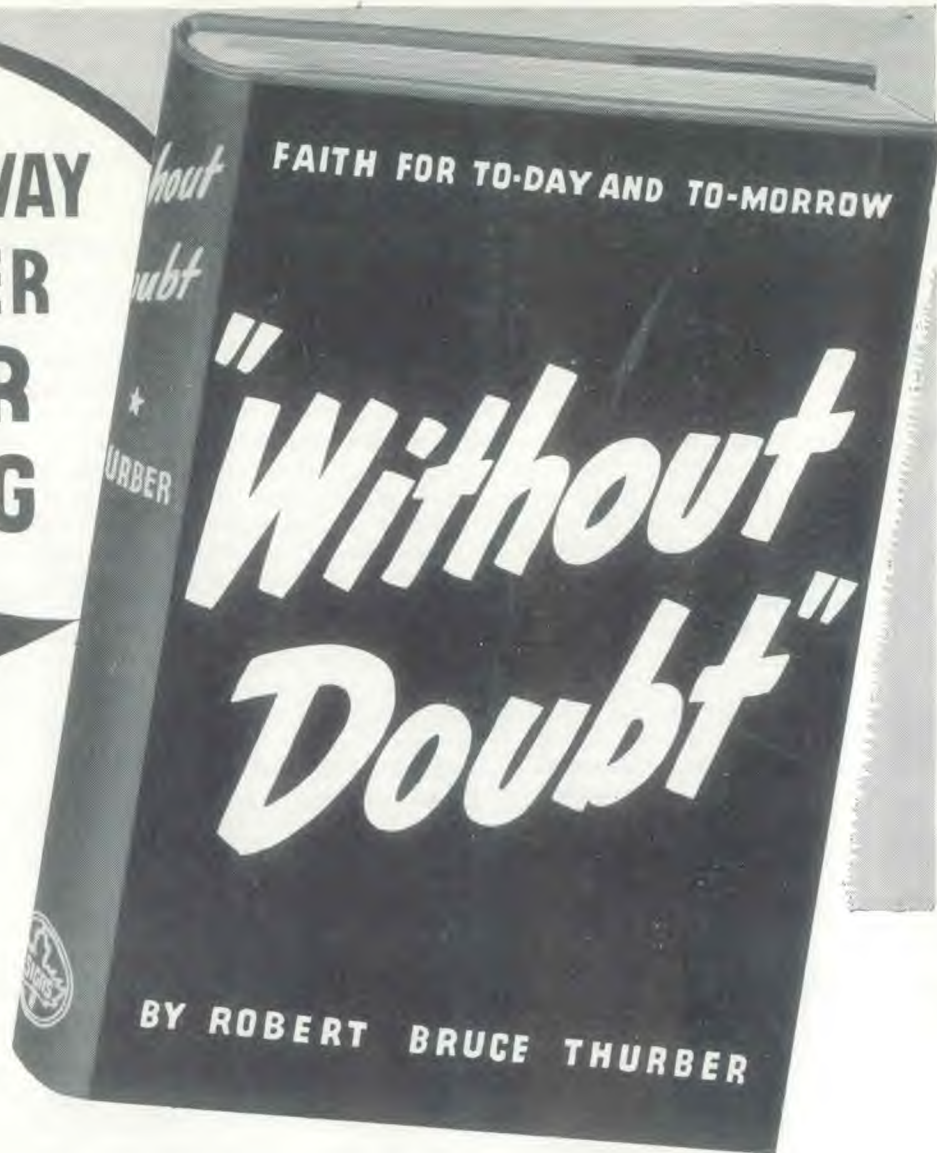
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