

Canadian

OSHAWA, ONTARIO JANUARY, 1946

SIGNS OF THE TIMES

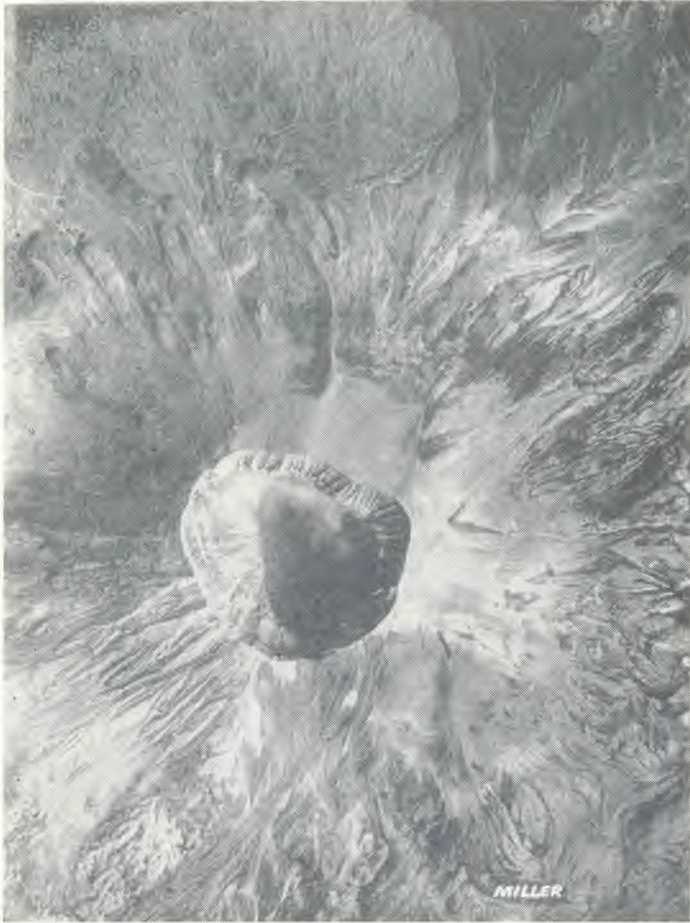


YOUTH LOOKS INTO

1946

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OURS IS A DANGEROUS



A photograph taken from a height of four thousand feet above Mount Vesuvius after an eruption. Bursting volcanos and earthquakes have a deeper significance than an occasional breaking of the earth's crust.

BY WHAT philosophy can it be reasoned that this world, in its present physical condition, can be made into a Paradise? That such a philosophy is in serious need of revamping is evident when we think of the increasing number of contortions of the earth's surface by "earthquakes in divers places," in fulfilment of the prophecy of Christ when He enumerated the signs pointing to His second coming. This sin-sick world is badly smitten with St. Vitus dance from pole to pole, and relief cannot be secured until the fulfilment of the promise of the Redeemer, "Behold I make all things new."

Before me is a list of earthquakes covering the centuries of the Christian era, revealing the increasing frequency with which the surface of the earth is being subjected to these spasms of Nature. It reads as follows: "First century, 15; second, 11; third, 18; fourth, 14; fifth, 15; sixth, 13; seventh, 17; eighth, 35; ninth, 35; tenth, 32; eleventh, 53; twelfth, 84; thirteenth, 115; fourteenth, 137; fifteenth, 174; sixteenth, 253; seventeenth, 378; eighteenth, 640; nineteenth, 2,119." The readers of this list are fully aware of the fact that this twentieth century has not been adding any assurance of a change for the better.

But there is one particular earthquake

which has received special recognition. The *Ottawa Journal*, under date of November 1, 1934, in a daily column feature, under the caption, "It Happened To-day," gave a report of this earthquake under the sub-heading, "History's Worst Ten Minutes." I quote:

"To-day in 1755 occurred the greatest earthquake of historical times. Not even the last days of Pompeii could equal it. Not even the earthquakes of the Andes were ever so vast. No shock has ever been recorded to equal what is known as the Lisbon earthquake, the centre of which was under the Atlantic, and so deep that it shook Syria and Lake Superior almost at the same moment, and was felt from the south borders of the Sahara to the north of Norway.

"Life was going on normally in Lisbon on this day. A hot sun beat down from a clear sky. The river, with its scores of ships, was a shining mirror. The many coloured houses, the great churches, all made a picture, and in the narrow streets were crowds of folk hurrying here and there.

"Then, between nine and ten, there was a trembling of the earth. The very ground seemed to rise and heave. Suddenly a crash came. Lisbon's houses went down like a pack of cards, the awful roar was deafening, the vast clouds of dust

that went up made the sun a blood-red ball; flames broke out in a thousand places.

"Amid the awful consternation, people ran through a rain of falling stones to the Prado, a riverside quay, there to find the river had drawn back and that only mud was below the stone wall. It was for a moment only, for the river rushed back again with resistless force, sweeping away every living soul, smashing every ship, engulfing the lower part of the town. In ten minutes of that beautiful morning 60,000 people were killed, and property to the value of £20,000,000 was ruined. The Lisbon earthquake had come—and all was quiet again."

This catastrophe was revealed to the prophet of Patmos nearly seventeen centuries in advance. In a vision covering the entire Christian era, under the symbol of seven seals consecutively opened, this earthquake signalled the opening of the sixth seal, and was followed by significant signs in the sun, moon, and stars, all given as harbingers of the approaching end. Note the language:

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:12, 13. The next great phenomenon the prophet beheld in vision, was the parting of the heavens as a scroll and the coming of Christ. This is recorded in verse 14 and on to the close of the chapter. It is significant to note how history accords with this prophecy.

As already stated, the sixth seal opened with the Lisbon earthquake of November 1, 1755. Next we must look for the darkening of the sun and moon. Twenty-five years later, on May 19, 1780, this great phenomenon occurred. A mighty stirring took place as this sign was fulfilled, and that day has since been known as "The Dark Day." It began to grow dark about the middle of the forenoon, and by noon Nature was draped in the darkness of night. I quote the following from Webster's Dictionary, edition 1869: "The Dark Day, May 19, 1780—so called on account of a remarkable darkness on that day extending all over New England." The comment concludes with the statement, "The true cause of this re-



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id. Wars have a message which ignore.

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at the Son of man can tell that
lest it find you sleeping, watch y."
heed the solemn admonition so given again and again. He bids te heed to yourselves, lest at any ur hearts be overcharged with g, and drunkenness, and cares of and so that day come upon you s." Luke 21:34. "Watch there- ye know not what hour your th come. Therefore be ye also or in such an hour as ye think Son of man cometh." Matthew . "Let your loins [the loins of l] be girded about, and your urning; And ye yourselves like i that wait for their Lord, when return from the wedding; that, cometh and knocketh, they may o Him immediately. Blessed are ants, whom the Lord when He hall find watching." Luke 12:

ns enumerated are all fulfilled. ration privileged to see the ac- l evidence is now upon the his world's drama. The earth ig under the load of sin until came "to seek and to save that s lost" shall come again to band death, poverty and pain, and egime of Lucifer. To all who he signs given by a loving nd by divine grace are heeding nition, "Prepare to meet thy e thrilling assurance of the ussa hope brings peace and comfort. With ecstasy they will look up at His appearing and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9. "Therefore, be ye also ready."

in the
day marked by distress of nations with perplexity?" Are "men's hearts failing them for fear, and for looking after those things which are coming on the earth?" All too well are the appalling conditions of these days forced upon our minds by bloody deeds. Gripping, haunting,

All things created, God's designs fulfil.
And natural causes work His destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,

WHEN Napoleon Bonaparte invaded Egypt in 1798, he was accompanied by a group of nearly one hundred eminent scholars and artists. From Alexandria to the First Cataract, a distance of more than 600 miles, the country was spread out before them like a great museum of antiquities. There were the mighty pyramids, beneath whose shadow the French Commander gave his dynamic and memorable address, "Soldier, forty centuries are looking down upon you."

On the fringe of the desert beyond the reach of the Nile's overflow, were countless tombs with the mummified dead and lavish treasures of ancient workmanship and art. There, too, were numerous pillars, columns, and massive temple ruins, all witnessing to a remote age of marvellous achievement. Under that cloudless Egyptian sky, and in a land seldom visited by rain or frost, the visitors found that works of ancient civilization, too, have been preserved in an abundance and perfection that is without parallel.

The French gazed upon the temple walls and monuments covered with strange hieroglyphics, but not a person in Egypt or in all the world understood their meaning. This expedition, however, made a priceless contribution to the science of archaeology by discovering the famous "Rosetta Stone," so named because found at Rosetta, a small town near Alexandria. It had been erected about 200 B.C. by a company of priests, as an expression of gratitude to young King Ptolemy V, and was inscribed in three languages.—Egyptian hieroglyphic, Egyptian phonetic, and Greek. The latter was easily understood; yet more than twenty years elapsed before astute and patient linguists were successful in deciphering those ancient inscriptions. But what a triumph! The ability to read the Egyptian language as written in the days of the ancient Pharaohs, unlocked for the world vast treasures of a forgotten civilization with its history, science, and art.

What thrilling interest to find upon those antique records such familiar names as Jacob, Israel, and Joseph! There, too, we read of Asenath (the wife of Joseph), Potipher (Joseph's master), Potiphera (Joseph's father-in-law), and Zaphenath-paneah (Joseph's Egyptian name, meaning "Steward of the Realm"). See Genesis 41:45.

Among the stories written for Seti I, who reigned during the time of Israel's sojourn in Egypt, is one that bears a striking parallel to the account of Joseph in the house of Potipher. The young man of this narrative was trusted with everything about his master's place, was tempted like Joseph, resisted the temptation, and was then charged with the crime he was unwilling to commit.

Two letters have likewise been found written on clay tablets and addressed from someone in Palestine or Syria to a ruler like Joseph in Egypt. They bear the approximate date of that period, and are in the form of an appeal to a Semite named Dudu (or David) who evidently held the position of prime minister at the Egyptian court.



Like the Sphinx, the Bible is one with the ages.

The STONE Cries to the WALL

To Attest the TRUTH of Scripture

By Roy F. Cottrell

For centuries the incredulous had regarded the Bible account of a famine in Egypt as mere fiction; but an inscription found on a rock near the first cataract of the Nile, has silenced skeptical unbelief. This narrative tells of a seven-years' famine that occurred in the time of the Third Dynasty. A part of the text indicating the distress of King Zoser, runs as follows:—

"I am very anxious on account of those who are in my palace. . . . The Nile has not overflowed for a period of seven years. . . . There is scarcely any produce in the fields; herbage fails. . . . children cry. . . . the aged heart is bowed down. . . . the store-houses were built, . . . but all that was in them has been consumed."

Yet another ancient writing, dating from about the time of Joseph, says:—

"I collected corn. . . . I was watchful in time of sowing, and when a famine arose, lasting many years, I distributed corn." While none of these records may be positively identified with the incidents and heroes of sacred story, they afford striking evidence concerning the times, the historic reality of famines in that land, and the economic measures employed to meet them.

On a winter's day more than a half

century ago, so the recital runs, a native Egyptian peasant woman living on the east bank of the Nile, some 200 miles south of Cairo, accidentally found a few clay tablets hidden in the soil. She is said to have sold these to a passing traveller for about fifty cents. Further excavations brought the number up to nearly 400, the total of which could not now be purchased for a quarter of a million dollars.

Most singular to relate, the writing upon them was not Egyptian, but the old Chaldean cuneiform, the homeland of which was a thousand miles distant. What they had actually unearthed was the imperial Foreign Secretary's Post-Office Department, and upon these ancient bricks are official letters from about twenty kings and rulers of old Palsetine and Syria. These have thrown a flood of light upon the social, educational, and political conditions in the times of Joseph and Moses.

Bible critics had long ridiculed the idea of a written language at the time of the Exodus; but here is unmistakable evidence of an extensive international correspondence being maintained in patriarchal times. Nearly all of these communications were written during the

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reigns of Amenophis III and IV, kings of the 18th dynasty.

The Scripture account of Melchisedek had served as a favourite target of infidel attack. A king of Jerusalem at that early period was declared by them as highly legendary and fictitious. But listen: seven of these letters were written by Ebed-hepa, King of Uru-salem (or Jerusalem. Uru—city. Salem—peace) and addressed to the King of Egypt. They give us a vivid glimpse of the city nearly 500 years before David conquered it. Reminding us likewise of Melchisedek, Ebel-hepa declares himself to have been without royal father or mother.

In Exodus 1:11 we are told that the

Pharaoh who oppressed the Israelites during their bondage in Egypt, required them to build for him the store-cities of Pithom and Raamses. The latter name naturally points to the noted Ramses II of the nineteenth dynasty as its builder. In the ruins of Pithom, the name of Ramses II is stamped on large numbers of the brick, and inscribed on many stone pillars. Several colossal statues of this monarch were also found in these ruins. In confirmation of the Bible record, archæology has given us pictures of the slaves at work in the brick-yards, where the clay mixed with straw was moulded and dried in the sun. And, most interesting to relate, parts of some of the build-

ings at Pithom were actually built of bricks without straw. (Compare Exodus 5:7-18.)

These, and thousands of other discoveries, establish the historical authenticity of the Bible. Not one jot or tittle of the Word has failed; and in the language of J. W. Newton:

"Every find of archaeologists in Bible lands has gone to confirm Scripture and confound its enemies. The stone has cried out of the wall to witness to the truth of Scripture and to the false character of the critical attacks. Not since Christ ascended back to heaven have there been so many scientific proofs that God's Word is truth."

The Debt We Owe

"PAID IN FULL"

By R. H. Pierson



A PROMINENT college professor had just returned home from an extended trip abroad. During his travels he had visited many famous continental centres of learning, interviewing leading educators and statesmen. Upon his return a reporter from the college paper called on him for an interview. The professor invited the young man into a library with heavily laden shelves reaching to the ceiling on three sides.

"Sir," the young man began, "from all of the countless miles you have travelled, from all of your conversations with outstanding personalities in Europe, from your deep study of these thousands of volumes here in your library, tell me, Professor, what is the outstanding fact that has impressed itself upon your mind?"

The Christian professor placed his hand upon the young man's shoulder and looking him squarely in the eye replied, "My young friend, from the thousands of miles that I have travelled, from all of my conversations with great men, and from all my study of these erudite volumes, I have found two things that stand out above all others: first, that I am a great sinner; and, second, that Jesus Christ is a great Saviour!"

Above all else to-day men and women of all lands and from all estates in life need to understand the truthfulness of this Christian educator's wise reply. First, we must be aware of our true condition before God, and understand that in our natural sinful state we are hopelessly lost. Then our eyes may be turned heavenward and by beholding the Son of God uplifted upon the cross of Calvary we may by faith catch a glimpse of the way of escape which the Lord has provided for those who will accept it. Concealed in these two thoughts will be found the warp and woof of the gospel.

We had best be honest with ourselves! If we are living in sin and are without

Christ then we are hopelessly lost. God makes this abundantly clear.

"The wages of sin is death." Romans 6:23.

The death here spoken of is not the natural death that all die as the result of sin. Rather, Paul makes reference to the second death, spoken of by John in Revelation twenty. This is a death from which there is no resurrection! Not a very pleasant thought for sinners, is it?

Is there no escape? Must all die because sin became inherent in the human family, condemning all? Yes, thank God a reprieve has been purchased!

Jesus Christ left His heavenly abode to come to this dark, sin-cursed earth to live and die in our stead. The death we deserved to die, He died in order that we may live the life that He deserved! He has paid the debt for us if we will but accept His payment by faith.

Let us imagine that you and I owe a certain Mr. John Smith a thousand dollars each. We are both, due to our financial limitations, unable to pay the debts when the notes are due. If we do not pay, however, Mr. Smith has threatened to sue us in the courts and have judgment returned against us. But no matter how willing we are to pay the debt, we are, because of circumstances, unable to do so. Then just before Mr. Smith takes the case to court to bring judgment against us, a mutual friend named Johnson appears and offers to help us. He says, "I have ample funds in the bank to cover all of your indebtedness. I will gladly give each of you the required amount and your debts will be cared for."

So Mr. Johnson writes out two checks for a thousand dollars each, and hands one to you and one to me. He has made ample provision for us to meet our obligations to Mr. Smith, but has the account been settled? Not as yet. We have the checks in our hands but we have

not cashed them. Until the checks are cashed the debt is not paid, no matter how large a bank balance our benevolent benefactor may boast. We must cash his check to pay our debt.

In just such a way Christ has provided payment for our debt of sin if we will but accept. He has written a check on the bank of heaven and signed it with His own precious blood for full payment. Ample provision has been made to care for our debt of sin in Christ's death. He hands to you and to me this check through the Holy Scriptures. Jesus tasted death "for every man."

But you and I must cash this check if our debt is paid! Faith completes this transaction and transfers Christ's sacrifice to our account in the books of heaven!

"Being . . . justified by his blood, we shall be saved from wrath through him." Romans 5:9. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

When we believe the promises of God through His Word we cash heaven's check, our guilt of sin is removed, and we stand in Christ's righteousness justified before God!

Christ "lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."—"Steps to Christ," p. 67.

But if this experience is ever to be yours, you must believe the promises of God—you must manifest faith. "Faith is the condition upon which God has seen fit to promise pardon to sinners; not that there is any virtue in faith whereby salvation is merited, but because faith

can lay hold of the merits of Christ, the remedy provided for sin."—*Christ Our Righteousness,* p. 124.

As we carefully study Paul's epistle to the Romans, we are impressed with three factors in justification—the blood of Christ, the grace of God, and the faith of the penitent. The repentant sinner, when he comes to Christ, is justified by the precious blood shed upon Calvary, the sacrifice provided freely by the grace of God and received through faith by the sinner. The blood of Christ is the means which makes it possible for God to justify the sinner; God's grace is His unmerited favour which places the blood of Christ within man's reach, and faith is the hand by which man grasps the proffered pardon.

Paul says, "To him that . . . believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:5.

God says that if we will come to Him in all of our unworthy and undone condition, confessing our sins and believing in His power to reclaim us, He will pay our debt of sin and accept us in the name of His beloved Son Jesus.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

That is the promise your heavenly Father desires you to accept at face value just now!

Many ask: Do not good works have some part or place in the plan of redemption? Can we by a mental transaction cover a life of outward disobedience to the commandments of God?

Paul asks the same question: "Do we make void the law through faith?" Romans 3:31. Then, moved by the Spirit of God, he replied to his own question: "God forbid: yea, we establish the law." Romans 3:31.

The divine order in the process of spiritual regeneration is faith, righteousness, works. In the Scriptures this order is never reversed or changed. Works hold a fundamental place in this divine programme, and it is vitally important that their place and purpose be fully recognized, and that they be given full scope. Let it be clearly understood that works do not *precede*, but *follow* the experience of being made righteous by faith.

Works are the *result* of being saved and not the *reason* for being saved! In other words, we do not bring our lives into harmony with the commandments of God in order to be saved, but when the blood of Christ has washed us and cleansed us, we are going to have a new heart that will prompt us to keep God's commandments with His help—*because* we are saved! It is futile to speak of justification by faith apart from a life of obedience to God's revealed will! They both go along hand in hand—obedience following justification!

Blessed assurance—not only may our debt be paid in full through acceptance of the substitutionary death of Christ, but we may be fully cleansed in the precious blood and enabled to live a life of obedience to His will!



THE LINEAGE OF THE

We have not heard of any eagerness on the part of His Majesty the King to identify himself with the royal house of ancient Israel.

IN the year 1844, the Rev. F. R. A. Glover began to investigate the genealogy of the Royal House of Britain, and after much research he concluded that the British sovereigns had descended from King David and had thus fulfilled "the promise to David of an enduring dynasty."

It is not our purpose to wade through the intricacies of the genealogies as outlined by those who have devoted years of patient research into these matters. In fact, in our opinion no good purpose would be served were we to spend time in investigating whether the prophet Jeremiah actually took the daughter of King Zedekiah from Palestine to Ireland, after the destruction of Jerusalem, and in tracing the posterity of this Jewish princess for twenty-five centuries; for while that may be a matter of considerable interest, we do not believe that the true lineage of the Judean kings should be traced through the daughter of Zedekiah, seeing that Jehoiachin, the legitimate heir to the throne of Judah, was still living at the time of Zedekiah's execution by Nebuchadnezzar, and that the Bible genealogies make no mention of Zedekiah's daughter.

British Israelites set forth the following claims concerning the rights of Zedekiah's daughter to the crown of Judah: that "Zedekiah was the last of the house of David to rule in Jerusalem. His sons were cruelly put to death, and the male line of the ruling family came to an end. According to Bible law, established in the time of Zelophehad, the succession was reckoned after Zedekiah's

daughters, who had escaped to Egypt with the prophet Jeremiah." (*The Voice of British Israel Annual*, 1938, page 29.) They declare that when a dynasty dies out, it is "renewed through some daughter." But the Davidic dynasty had not died out, as we shall proceed to show.

When Nebuchadnezzar, the king of Babylon, made war against the kingdom of Judah, Jehoiakim was occupying the throne. He was taken prisoner to Babylon, and on his death his son, Jehoiachin occupied the throne of Judah. But after a short reign of three months and ten days, Nebuchadnezzar took Jehoiachin to Babylon, and appointed Zedekiah, his father's brother, king of Judah. After occupying the throne for about nine years, Zedekiah rebelled against Nebuchadnezzar. For this rebellion, Nebuchadnezzar came against Jerusalem and besieged it for two years. Famine eventually caused the king of Judah and his army to flee from the city during the darkness of the night; but the Chaldean army soon overtook them in the plains of Jericho. Zedekiah was taken prisoner and brought before Nebuchadnezzar, who ordered a terrible punishment for him. His sons were slain before his eyes, and then he was blinded and carried off to Babylon in fetters of brass.

As Zedekiah was not the rightful heir to the throne of Judah, but had been appointed king by Nebuchadnezzar, while the rightful heir was in captivity, it is incorrect to attempt to trace the royal lineage of David through the female posterity of Zedekiah, because the legiti-

ROYAL HOUSE OF BRITAIN

(Fourth in a series of five articles on "Anglo-Saxondom" and the Bible)

By A. W. Anderson

mate dynasty had not died out. Jehoiachin, the rightful king, was still living in Babylon.

Twenty-six years after Zedekiah's imprisonment, Evil-Merodach, the son of Nebuchadnezzar, ascended the throne of Babylon, and this new king showed favour to Jehoiachin, who had been in captivity for thirty-seven years. Here is the inspired record, as found in 2 Kings 25:27-29.

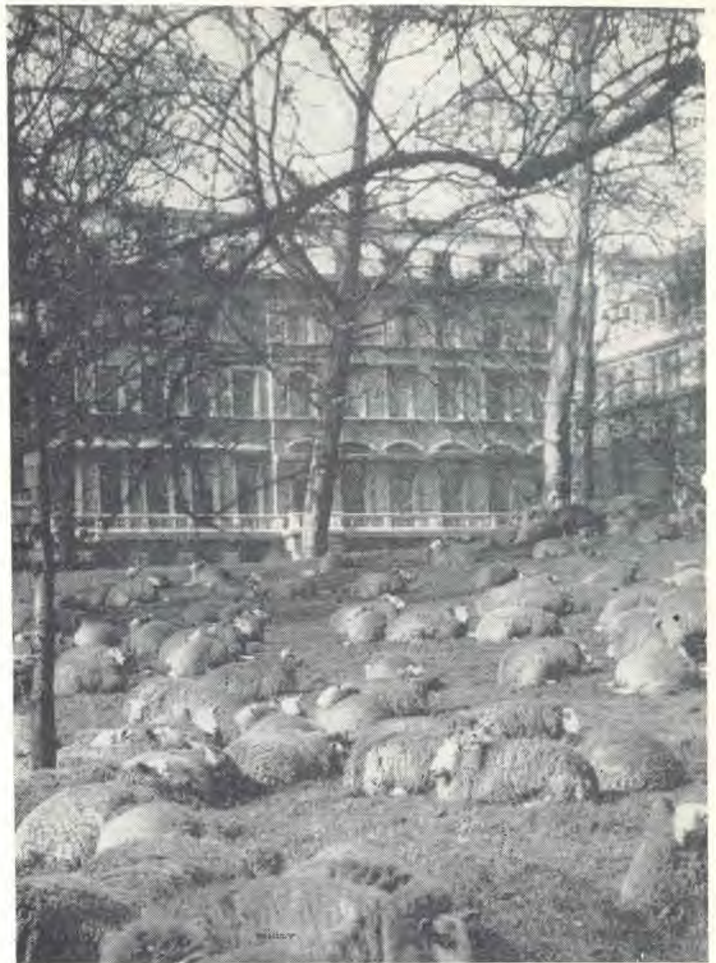
"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah . . . that Evil-Merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon: and changed his prison garments: and he did eat bread continually before him all the days of his life."

From this inspired historical statement, it is made clear that when the seventy years' captivity had more than half expired, Jehoiachin, not Zedekiah, was the recognized king of Judah. Jehoiachin was the legal heir to the throne of David anyway, as the record in the Book of Kings testifies; hence the daughter of Zedekiah possessed no legal claim to the throne of David, for the rightful heir was still living, and was recognized as king of Judah by the king of Babylon.

Further confirmation of this fact may be found by referring to the lineage of David, as recorded in the first chapter of Matthew. After tracing the royal posterity of David as far as Josias, in verse 10, we read:—

"And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon. And after they were brought to Babylon, Jechonias [or Jehoiachin] begat Salathiel; and Salathiel begat Zorobabel;" and so the

Sheep in a London park, reminiscent of the "lost sheep of the House of Israel."



genealogy continues on through ten generations, till we come to "Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

In Luke's record there is given the genealogy of Mary the mother of Jesus. Joseph's ancestry is traced by Matthew back to David, through Solomon. Mary's ancestry is traced by Luke back to David, through Nathan, the brother of Solomon. Neither of these inspired genealogies makes reference to Zedekiah. Why? Because Zedekiah was not a legal heir to the throne of David. Then, if Zedekiah was not a legal heir to the throne of David, it is self-evident that the Jewish princess Tepi, who figures in the legends of Ireland, and who is said to be the daughter of Zedekiah, had no legal right to the throne of David. Consequently, the British kings whose ancestry is traced to Princess Tepi, have no claim to the throne of David.

It is rather singular that while the British Israelites teach that Britons are directly descended from the "lost ten tribes," yet they claim that the British Royal Family has descended from Judah.

When the angel Gabriel announced to Mary that she was to be the mother of the Messiah, he made this significant statement concerning the high office her Son was to occupy. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." Luke 1:32, 33.

Throughout His earthly life Jesus was recognized as "the Son of David," and this fact was so well-known that even blind beggars sitting by the wayside addressed Him as, "O Lord, Thou Son of David." Matthew 20: 31. As He rode into Jerusalem on an ass, the people also cried out, "Hosanna to the Son of David." In the day of Pentecost, Peter, in his sermon to the multitude, referred to the statement of King David that "God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts 2:30. Therefore, according to the evidence of the Bible, Jesus is the only rightful heir to the throne of David.

Before the death of King George V, the British Israelites taught that David, the eldest son of George V (now known as the Duke of Windsor) was the one hundredth in descent from King David. But unfortunately for their teaching, the genealogy which they followed is traced back to Tea Tephi, the daughter of Zedekiah. Another genealogy has also been produced which traced the ancestry of Prince David, when he was Prince of Wales, to Anna, a cousin of the Virgin Mary. But whether or not the British kings are lineally descended from the daughter of Zedekiah, or from Anna, the cousin of the Virgin Mary, that gives them no claim whatever to the throne of David. Jesus is the rightful heir to the throne of David, and that fact was recognized by the people living in Palestine during His earthly ministry.

Angels

In his scholarly work entitled, "The Royal House of Britain an Enduring Dynasty," the Rev. W. M. H. Milner, M.A., relates an interesting story concerning how Prince David happened to be named "David." "A personal friend of the Duchess of York," he says . . . "two months before the birth of the first little Prince of York, suggested to his mother, that the child, if a boy, should be named as he is named, and that David should be his last name, because, she said, I believe that he will be 'David your Prince,' foretold by the prophet, under whom we shall repossess the Promised Land." Page 44-

Mr. Milner closes his book thus:—
"From David to David—and from Aaron to David—the generations can be counted through a number of lines. The Dynasty of David rules from the 'Throne of the Lord,' and will rule the world."

We very heartily endorse this statement, provided that it is applied to Christ, the Son of David, and the rightful heir to the "throne of the Lord." But we take strong exception to making these expressions apply to the Royal House of Britain.

We do no injustice to our friends, when we say that they teach that the great promises made in the Bible to Israel apply to Britain. One of their prominent writers, in a work entitled, "God's Commonwealths, British and American," said: The British Commonwealth "will stand for ever, united under a king of David's seed, according to Jehovah's covenant."

The wonderful promises given to the church by the prophet Isaiah in his 41st chapter, are applied by British Israelites to Great Britain. In fact, the same author in 1929 fixed a definite time for these promises to be fulfilled. He said: "Within nine years Celtic-Anglo-Saxondom will be caused to realize, without the shadow of a doubt, that these promises are their peculiar inheritance; and right heartily will they buckle into their God-given task and this whole earth will be the Lord's."—"God's Commonwealths," page 62.

This same British Israel authority made several other astonishing predictions in 1929, which have failed to come to pass. In his Preface of the same book, page 8, he declared that the "last great naval battle ever to be fought by capital ships had been fought at Jutland, and there would never be another."

On page 13 of his Preface he also declared, "When Armageddon is finished in September 1936, we will have seen the last of both military and naval battles on this planet for a thousand years. Thanks be to God."

On page 2 of this same volume he said: "Armistice will last till May 20-30 1928, when chaos will again be our position. . . This chaos will last until September 16, 1936, when world peace will become the portion of this planet, good for 1,000 years."

No proofs were produced by this author for these astounding assertions, which were evidently made as mere expressions of the author's opinion. Any way, they have each and all failed to materialize, as all the world knows.

MANY have been taught from childhood that when a righteous person dies he becomes an angel. Many a mother has sung her babe to sleep with this lullaby, "Hush, hush little baby, don't you cry; for you'll be an angel by and by." We have rhyme and sentiment here but it isn't Biblical. It is simply hearsay Bible information, and is not grounded on the Scripture of truth. Thousands and tens of thousands accept the proposition, never having investigated it in the Bible.

If angels are the spirits of the departed righteous, then there could have been no angels at all until after the first righteous person had died. But the fact of it is, according to the Bible, there were angels before there was a human death. Back in the garden of Eden, just at the time man fell into the tragedy of sin, we find angels as the servants of God, "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the East of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:23, 24.

It is as plain as can be that this angel that God placed to guard the way of the tree of life could not have been the spirit of someone who had died, because at this time no human being had breathed his last.

Then we have a pertinent statement on this from Job 38:3-7. Here God is propounding certain questions to Job, and challenges him to return a correct answer: "Gird up now thy loins like a man; for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?"

The "sons of God" thus mentioned, who sang with joy because of God's perfect work of creation, are undoubtedly

the inhabitants of other planets. Probably each planet in the universe was represented here at the time of creation. They were represented by the rulers of the planets as Adam was ruler here. In Luke 3:38 we learn that Adam was the "son of God," and as such was given the dominion or rulership of the world.

But the "morning stars" undoubtedly refers to the angels who were present when God performed His great work of creating this solar system. In the Bible, symbols are frequently used. We find in Revelation 12:4 that Satan led into rebellion with him the third part of the "stars" of heaven. In other words, Satan led one third of the angels to join him and make war upon Christ and the loyal angels.

Then in addition to all this the Bible tells us clearly that angels and men are not of the same order of creation. In nature we find different levels of intelligence. Life on earth begins with one-cell creatures. After that there is the insect, bird, fish, animal and human creation. But according to God's Word, the angelic is still of a higher order than is that of man. And then higher than the angels is the immortal, self-existent God, the Creator of all.

In Hebrews 2:6, 7, God tells us plainly that man was made a lower order of beings: "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands."

If the angels are not the spirits of the departed, then who are they? The Bible assures us that they are a separate and distinct order of creation. Speaking of Lucifer, an angel who occupied one of the highest positions in heaven, God said: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezekiel 28:15. As Lucifer was created, so were all the angels created—by the Son of God before the creation of Adam and Eve.

But now I can hear someone say—I never saw an angel, and I don't believe

NOT THE SPIRITS OF THOSE WHO HAVE DIED

Grim sculpture over an English churchyard gate.



in anything I can't see. I am sure, however, that when we think it through we can see that reasoning is not sound. The place where you are at this moment is filled with air; in fact, you have lived in the air since birth. Have you ever seen it? No, not once! Yet you believe in it, live on it constantly, but your eyes have never beheld it. It would be just as reasonable to say, "I don't believe in the air because I have never seen it," as to say, "I don't believe in angels because I have never seen them."

The Word of God, in Hebrews 1:7, tells us that God has made His angels "spirits," and in Hebrews 1:14 we are told that they are "ministering spirits, sent forth to minister for them who shall be heirs of salvation?" When the Lord says He has made His angels spirits, that does not mean they are disembodied spirits, having no form. The Bible plainly tells us that the angels have bodies. True, not the same bodies we have, but just as real.

If our eyesight were perfect we could see the angels. There are many things we cannot see because of imperfect eyesight. I think I can make this clear by using the illustration of radio. In the room, or wherever you are, there is music that you cannot hear and voices that you cannot hear. All seems quiet to you, and you would say that there is not a sound to be heard. But turn on your radio and immediately you hear the sound of music and voices coming from almost everywhere. The ear is not able to hear the sounds that are transmitted from the broadcasting station, but the more sensitive instrument, invented by man, can pick up these sound waves and amplify them so you can hear clear voices and beautiful music. If your ears were as perfect as God made them in the beginning you would be able to hear many sounds that you cannot hear at all now. And as it is with the hearing, so it is with the seeing. Just because we cannot see the angels with our natural eyes is no evidence at all that angels cannot be seen or that they are not real beings.

The Bible gives us a concrete instance of this in the days of Elisha the prophet. On this occasion the king of Syria sent his soldiers to capture Elisha. They came up and surrounded the city of Dothan where Elisha was. When the young servant of Elisha saw the host of the

Syrian army with their horses and chariots around the city he was frightened and wanted to know of his master what they should do. Here is what happened: "And when the servant of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him. Alas, my master! how shall we do? And he answered. Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:15-17.

On the night of the deliverance of the children of Israel from Egyptian bondage the Lord sent his angel and destroyed the first-born of Egypt, both man and beast, from the king who sat on the throne to the humblest of the people. At another time the Lord sent His angel and destroyed the Assyrian army: "It came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." 2 Kings 19:35.

Daniel told the king that God had protected him by sending an angel. "My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me."—Daniel 6:22. Then when Peter was in prison, bound between two guards, God sent His angel and delivered the apostle. On the morning of the resurrection God sent His angel to call Christ forth, but when the Roman guards saw him they fell as dead men.

Those of our loved ones who have passed in death cannot be angels, because in death there is no consciousness. Ecclesiastes 9:5, 6, 10, shows us how this would be impossible. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory

of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Death, according to the Word of God, is compared to sleep. David so understood it, for we read his words in Psalm 13:3: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death."

Christ, speaking of the death of Lazarus, spoke of it as sleep: "These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

The dead sleep on, waiting the glorious morning of the resurrection, and the promise is that those who "sleep in Jesus" will come forth to occupy their place in eternity. Notice how the word sleep is used by Paul in discussing this important subject: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thessalonians 4:13-15.

No, the angels are not the spirits of the righteous dead, for the righteous dead "sleep" waiting the coming of Jesus and the first resurrection. The angels are a separate, higher order of creation, ministering, during this time of sin, to those who are heirs of salvation.

By Dallas Youngs



Youth Looks into 1946

ACKNOWLEDGING that his elders, in spite of efforts for good, have made a sorry mess of things, let us see what youth sees of the future. And disregarding admonitions to be optimistic and of good courage in spite of gloomy prospects, let us have the facts for the New Year—the happy ones first.

Youth sees that World War II is definitely at an end. If another war comes, sooner or later, little or big, we will have to call it by some other name. The relief and rejoicing have been tremendous, beyond expression in words, parades, or tons of ticker tape and contents of waste-baskets thrown from windows.

Youth sees that fifty nations, comprising the most and strongest and most peace-loving of national entities, we believe, have merged to form the United Nations, committed to keep the peace and prevent another war. As never before they "mean business." They are more powerful and united in purpose, and wiser in experience, than that other League of Nations ever was.

Youth sees a new age, coming to be known as The Atomic Age, rosy with promise, now being ushered in. All the marvels of invention which have been stimulated by the gigantic struggle to win the war, are now to be reconverted to the ways of peace. The swords are melting into ploughshares. The greatest era of world history, by far, now spreads out ahead, and youth has his life before him. Imagination palls before the limitless prospects for satisfaction.

Then why the troubled look that is unmistakably on the face of youth today?

Youth sees the same bitter spirit of hatred and revenge and selfishness, in some cases suppressed or hypocritically hidden, that prevailed before and during the war. Morally, the peoples of the world seem to have learned nothing and

forgotten nothing. The nations still grab greedily for advantage, supposing that they are thereby attaining security.

Strife has not ceased, but has been transferred from international to inter-class struggles. Labour and capital deadlocks are paralyzing reconversion to peace, and threaten all hopes for economic stability. Race antagonisms smoulder and flare. Bold robberies, divorces, juvenile delinquency, and unnatural crimes are demoralizing society as never before.

World-shaking decisions are being made without even a reference to the United Nations Council. Strong pressure is being brought to bear to narrow down world dominion to two or three nations. The Atomic Age was sprung after all plans for world peace had been made, in view of no such revolutionizing agency as an obliterating bomb. Rethinking and replanning are necessary to meet the awful possibilities of nuclear energy.

Youth sees, as a result of a combination of post-war circumstances which are impossible for men and nations to change, unemployment and poverty to an appalling degree in even the most favoured countries. Besides, some twenty millions of misplaced peoples in central Europe, and many more in China and Japan, face starvation and death by freezing this winter and for years to come.

There are many more reasons for that distressed look on the face of youth, and on the faces of all of us.

All these horrors may be explained as the inevitable aftermath of the most widespread and destructive war of all time, or as the birth-pangs of the new age. Maybe it is too soon to expect anything else than what youth now sees. Maybe we are in for more and more trouble, and maybe we will come out of it all right in the end. But these are dubious maybes.

The Biblical predictions for our age apply now. "In the last days," they say,

"evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Timothy 3:1, 13. Of the nations of the world that try to get together for peace, the Bible words are fitting: "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace, when there is no peace." Jeremiah 6:14.

Of strikes and labour troubles, the divine forecast is: "Come now, you rich men, weep and shriek over your impending miseries! You have been storing up treasure in the very last days. . . . See, the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts."

What of the outcome: God admonishes the downtrodden workmen, "Be patient, then, brothers, till the arrival of the Lord." James 5:1, 4, 7. Moffatt's Translation. Both capital and labour are reproached by the prophet, capital for its grinding down of labourers, labour for its resorts to violence. Only the second coming of Christ will solve such problems and afford justice to all classes.

The best assurance which will brighten the face of youth to-day is the good word that Jesus is coming again. "Hope springs eternal in the human breast;" but for any assurance of fruition it had better be fixed on the Word of God.



Exit Democracy

TO MEASURE, even to a degree, the momentous changes which are being made by the dropping of atomic dynamite into our midst, we have but to note its probable effect on democracy.

It is reported that little, if any, peace use can be found for this new power. It seems destined to be only a weapon, and not a tool. It is for war, not industry. Moreover, it is an offensive, not a defensive, weapon. This places it in the hands of the aggressor.

In the hands of an aggressor, it can be combined with air-power, sent to any spot on earth, and exploded with devastating effect. And the attack can be made secretly and without warning. Thus, if any defense is attempted, it will have to be resorted to instantaneously and without consultation. On either side there could be no open vot-

ing on declarations of war, no calm deliberations on how or when to act, resorted to by the whole people or their representatives. Hence, aggressive governments would have to be controlled by one man or a small group of men; in other words, they would have to be totalitarian, dictatorships. And nations on the defensive would have to be the same.

A world kept in a continual state of suspense and preparation against instant and unpredictable destruction must be a world ruled by despots, and governments conducted by decree. This would spell the death of democracy.

World War II was fought to preserve democracy; and democratic forms of procedure are becoming more and more popular. Is the new age to be characterized, through stern necessity, by total authority? Have we come to the end of popular government?

God rules in the democratic manner, in the sense that He deals directly with the individual, and gives him freedom of choice. "Whosoever will, let him come," is the divine way. Any government which elects, for whatever reason, to ignore or coerce the individual will, is fighting against God, and therefore is destined to destruction.

Somehow men contrive to get themselves into a pitiable state by their discoveries and inventions. "God hath made man upright; but they have sought out many inventions." Ecclesiastes 7:29.

There is a way to co-operate with God in the use of His atomic power. May man find that way before it is too late.

Build-Up for a World State

WHETHER they will or not, men of statesmanship are being forced into the formation of a global government. It is seen as the only way for international security and for the saving of mankind from annihilating itself by the letting loose of atomic energy.

The strong currents of thought directed toward a world state are well stated in a book just published, written by Norman Cousins, and bearing the Title, "Modern Man Is Obsolete." Note that the title conveys the idea that modern man has discovered something entirely beyond his understanding and control. The advent of the atomic bomb is said to be centuries ahead of its normal development. After analyzing the dire possibilities and dreads that threaten us in nuclear energy, Mr. Cousins says, "There is one way, and only one way, to achieve effective control of atomic energy, and that is through *centralized world government*. Not loose, informal organization. Not even through an international pool, or through an international policing agreement. A police force is no better than its laws, and there can be no laws without government. Finally, the potency of the weapon must dictate the potency of its control."

There can be no mistaking the meaning of this. This student of world af-

Two British officials looking through a few of the hoard of a million books hidden in a German monastery by the Nazis. It contains some of the most valuable volumes in Europe.



fairs goes far. It means no League of Nations, no United Nations. It means universal empire, ruled by one head. It is to dominate the world as atomic energy dominates all other manifestations of energy.

And it means doing all this *now*. Mr. Cousins continues, "The time factor has been shattered. Whatever must be done must be done with an *immediacy* which is in keeping with the *urgency*." (Italics ours)

If this potent writer may be credited, we are plunging toward a one-power world. We might think his statements are wild, if it were not that scores of other prominent writers and speakers and men of unquestioned prudence are making the same suggestions. "Let's get together and save ourselves," is the alarming urge.

These men are trying desperately to think the whole matter through. They see that a world state, as well as world states, might destroy itself. Says Mr. Cousins further, "True, in making the jump to world government, man is taking a big chance. Not only does he have to create the *first world authority*, but he shall have to make sure that this authority is wisely used. A world state with-

out a world conscience can be a world tyranny. . . . That is the double nature of the challenge: to bring about world government, and to keep it pure."

We ask, Would not a world state under present world conditions necessitate that hundreds of millions of people be governed against their wills? Which is to be the dominating power? What governing standards would prevail, when present governments are poles apart even in their understanding of the *meanings* of democracy and liberty? Would not a global state have distinctive parts which would rebel, revolt, scheme, and invent or discover more potent weapons to use in overthrowing the *party* at the head? These and many more problems intrude themselves. Is one world a solution of the problem of evil?

It all seems so futile. Yet we are certain that it is going to be tried, and tried soon. In that signal prophecy recorded in the second chapter of the Biblical book of Daniel, the nations of our day are depicted as being like iron and miry clay. And the angel from heaven says to the prophet, "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but *they shall not cleave one to another,*

even as iron is not mixed with clay." Daniel 2:43.

Can any man mix iron and clay? The very fact that they will not mix leads iron founders to use clay to make moulds for the manufacture of articles of iron. *No more will men be able to create an integrated world government.* But that they will try to do so is implied by the emphasized statement that it cannot be done, besides the direct statement of their effort to "mingle themselves."

But the hope for a universal government, thus to ensure peace and life to the race, is not futile. However, God, not men, will institute it, and will people it with the righteous of earth, for the next verse in the above-quoted prophecy informs us, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Let our readers note that, contrary to the plans of statesmen, the present nations of the world will be destroyed, not merged or transformed. And let them find the way, made plain again and again in these pages, to citizenship in that Kingdom that shall stand forever.

One Conscientious Objector

LIKE their Master, too often so-called "Conchies" are "despised and rejected of men" because they will not take up arms to kill their fellow men. But almost invariably they do not do so to save their own skins. Thousands of them have risked life and limb in the war just closed, and have won undying fame for bravery and devotion to deadly duty.

A notable example of this is Desmond T. Doss, of Lynchburg, Virginia, a Seventh-day Adventist who cited the sixth commandment as a reason why he could not carry a gun; "Thou shalt not kill." He was consistent in being willing to save life, if not to take it, however, and served in the Medical Corps. He believed he would not perish by the sword if he did not live by the sword.

He volunteered for duty in the most dangerous spots. He was afraid, but he prayed and trusted God; and his life was most miraculously saved. He has now been given the Congressional Medal of Honour, pinned on him by President Truman on the White House lawn. He is the first conscientious objector in United States history to be accorded that honour.

He served under fire on Guam and Leyte, and earned high praise from the fighting men of the 77th. Division for his calm courage in the face of death. During the long and terrible ordeal of the Okinawa campaign, he maintained his glorious record.

His outstanding achievement came when he climbed a 400-foot escarpment with an attacking battalion. On the summit the attack was met by terrific enemy fire, which halted the advance. Seventy-five men fell wounded. The command

During the war and after, thousands of English young people learned trades that they might have a part in rebuilding the nation.



was given to retire; but Doss remained exposed to the bullets for hours, till he had lowered all seventy-five of the wounded to safety below. And he lived to descend himself under his own power.

Later he was wounded twice. Once by fragments of a grenade that tore his legs and put him out of action. His companions laid him on a litter and started to carry him to the rear. He rolled off the litter, and told them to use it to help someone else. His arm was shattered by a bursting shell. He got hold of a rifle stock, lashed it to the arm, and crawled back to safety.

A man who remains true to his convictions has God on his side. Taunts and abuse do not turn him aside. He can have peace in the thick of battle. "Great peace have they which love Thy law: and nothing shall offend them." Psalm 119:165. The same is true of those who are careful to keep the commandments other than the sixth.

Morals Still Ahead. It is said that human knowledge and the techniques of its application are running so far ahead of man's moral and spiritual development that civilization is in danger. This is not true of the thousands of men who have refused to let science dictate what is truth, but have remained true to the Word of God. However, these men are not in control of the processes of civiliza-

tion, which is most unfortunate for civilization.

Foxhole Religion. Eighty per cent of the servicemen coming home are "deadly skeptical" concerning their religious convictions, observes an experienced army chaplain. And he adds that if a man went into a foxhole without religion he came out with none. Emergency religion is a poor substitute for the real thing.

Superman. "Comic" strips of the superman variety have their appeal to children because they picture the desire of every human heart to be somebody whom nothing can withstand. But adults, too, are intrigued, for the dynamic figure shows the imaginative way out of every trouble and over every obstacle in life. Sin is the basic hindrance to human happiness, and Christ is the superman who battles it to death. He in us makes us supermen.

School for Crime. A few of the returned service men are getting well-paying jobs—as hold-up men. Some of the technique of war training, as well as the mental attitude, easily lends itself to the grosser methods of crime. War does not necessarily make criminals, but it shows criminals how to be more diabolical without getting caught.

THE GLORIOUS FREEDOM OF TRUTH

By Eric A. Beavon

EVERY war that has blackened the pages of history has been a struggle for freedom. Usually the combatants on both sides have believed they were fighting for liberty from an oppressor. Having in mind the appalling waste of war, may we not ask: "Is war the only road to freedom?"

Answered the great Liberator to the enslaved Jews: "The truth shall make you free!" John 8:32.

The Jews scoffed. "We . . . were never in bondage to any man!" they boasted. John 8:33. So said the Fascists and Nazis in their heyday. So say we. How easily men are blinded by national pride and spiritual pride! The Jews had begun their national history as a nation of slaves. They escaped Egyptian oppression only to fall the victims of successive enslavements. Even as they rebutted the inference of Christ's words they were being taxed to the limit by Roman masters. A Roman governor ruled over them. Roman soldiers kept the peace.

Jesus did not allude to the Roman yoke. Like the legalists of to-day who would clap Sabbath-keepers into jail for their refusal to "observe Sunday", the Jews were slaves of a worse tyranny than that of the Romans. They were in bondage to sin and self-righteousness. Had Christ called on "twelve legions of angels" (Matthew 26:53) to drive Pontius Pilate and the Romans out of Palestine, the Jews would have remained, (excepting as they accepted Christ) even in victory, an unhappy, defeated nation.

Without even alluding to their Roman oppressors, Jesus gave simple and decisive proof of their enslavement. Said He: "Whosoever committeth sin is the servant of sin", John 8:34. There is no freedom for any man or nation till the lesson is learned that *sin enslaves*. "Sin" is lawlessness. (1 John 3:4.) There is no escape from the thrall of sin, no deliverance from international or civil lawlessness, no antidote for sickness or disease, no remedy for weakness of the body, or of the mind, or of the moral fibre, save in an unqualified acceptance of, and an undeviating loyalty to TRUTH—truth as it is in Jesus.

How many kinds of slavery there are! There is intellectual bondage. Those who worship tradition are enslaved mentally. There is bondage of the will. People who easily surrender to vanity, evil surmisings, temper, covetousness, hatred are as much enslaved as the incurable inebriate or the tobacco addict. There is bondage of the conscience. "Thus conscience does make cowards of us all", wrote Shakespeare. Confidence is lost with the consciousness of guilt; but the

conscience can be stilled, and then we are enslaved without knowing it.

What a concentration camp of slaves this world is rapidly becoming! We conquer nations to become enslaved ourselves, and all because we refuse to face the truth as it is in Jesus Christ—the great Emancipator.

The freest nations to-day are the most

Christian nations. Can it be a mere coincidence? "Sanctify them through Thy truth: Thy Word is truth," prayed the Saviour of men. John 17:17. The Bible is the Book of liberty. It rings with liberty from beginning to end. Its great men were liberators. The Old Testament tells of the leading forth of the children of Israel from Egyptian bondage. The message of the New Testament is summed up in Romans 8:21. Prophet, Psalmist, apostle, all alike exult in "the glorious liberty of the children of God."

Declared Prof. Einstein (himself an agnostic):—"Only the Church stood squarely across the path of Hitler's campaign for suppressing truth in Germany." Will the church everywhere take note? Neither concentration camps nor firing squads can rob the true Christian of his freedom. "If the Son therefore shall make you free, ye shall be free indeed!"



WHEN IT IS HARD TO BE CHARITABLE WITH PEOPLE WHO ARE RADICALLY WRONG

First, be sure they are wrong. There is only one standard by which to judge—not yours nor mine, if we have not been highly educated in the things of the Spirit, as was Christ. The standard is God's law, as magnified by Christ and tested by experience. And it takes rare wisdom to apply Bible standards to modern behaviour. The consciousness of the possibility that we may be less right than the other man tends to charity. Cock-sureness has brought many an egotist to grief.

But grant that we are right. God knows we try to be. We take the Word as our guide, lay out a plan of living, and strive to conform to it. This involves standards of conduct set up by us. We know we ought to be kind and just, courteous and mannerly, thankful and appreciative, diligent and honest, contented and happy, unselfish and generous, brave and true, obedient and masterful.

We often forget that these virtues are our ideals, and not yet our accomplishments. We are prone to size ourselves up by what we want to be, rather than by what we already are. So we judge another man by our high standards, little realizing that at the same time he is judging us by our falling far short of them. All he sees is that we are just as bad as he is, except in a different way.

Two considerations have always helped me to have patience with people of low conduct. First, I think of how merciful and kind God is with me, in view of the vast difference between His thoughts

and ways, and mine; a difference measured by the astronomical space between earth and heaven. He has been withholding with His punishments, lenient with His discipline, and has mollified my self-inflicted hurts with the ointment of His love. I want to be like Him in my dealing with the erring.

Second, I think of how many years it has taken me to learn some of life's lessons, much longer than it takes a dog to profit by his mistakes. In this regard I seem to be less able than the lowest beast. I have found it fortunate to be forgiven for the same offense repeatedly.

In trying to change others—and if they are radically wrong we should want to change them—example has a much more powerful influence than persuasion. There is something about a demonstration which works smoothly and produces good results that is very convincing. I beautify my yard, and my neighbour plants some flowers that he hadn't thought of before.

"Charity suffereth long, and is kind; . . . beareth all things, . . . endureth all things." Charity does all this because that is what charity is. It is "not easily provoked." Charity is hard to exercise when one doesn't have it, inherently; but is very easy to exercise when it is a part of the character.

Charity is not a legacy, nor can it be acquired. It is a gift that is received when Christ comes into the human heart by faith. He, in us, is charitable toward the most degraded and hardened because He loves them.



It looks innocent enough with soft drinks, but "the social glass" of wine and hard liquor too often follows after, to ruin the youth of our land.

THE ROOTS OF **INTEMPERANCE**

By *W. H. Roberts, M.D.*

THE roots of intemperance are often to be found in the food eaten. Many an innocent wife and mother is feeding her husband and children on the same kind of food that was served at the saloon keepers' lunch tables; and she wonders why they drift into intemperance.

Inebriates, in order to be successfully treated, must not be placed behind prison bars, but in a garden, where God originally placed man, and where they can have the benefit of employment in the open air, listen to the birds' songs, view the beautiful things of nature, and eat the simple products of the soil.

In this connection it is interesting to note George Bernard Shaw's views on these matters as recorded by his biographer, H. Pearson. He rightly associated the question of diet and the use of tobacco with the use of alcohol. Shaw objected to a carnivorous diet on the grounds that animals were our fellow creatures, that flesh-eating involved a prodigious slavery of men to animals, and that it adversely affected health and strength. He states, "I hate to see dead people walking about; it is unnatural", and though he never pretended to enjoy perfect health he was "seldom less than ten times as well as an ordinary carcass eater." The strongest of animals, the bull, is a vegetarian; even the lion, when it tears open its prey, feeds on the undigested vegetables in the stomach, not on the flesh."

Other writers have noted that carnivorous animals are especially fond of the liver, too, apparently because of its stored vitamins. Shaw states further that "the finest athletes in the world never touch scorched corpses. Indeed the penalty of being a vegetarian was an accumulation of energy that could not normally be dissipated. Shaw required "about an hour and a half of navvying every day to work off all my steam . . . What I want

is a job of work. Thinning a jungle for preference. But whitewashing will serve."

Vegetarianism, however, was not solely responsible for his store of energy: "I am a teetotaller because my family has already paid the Shaw debt to the distilling industry so munificently as to leave me no further obligations, and because my mind requires no artificial stimulant . . . I flatly declare that a man fed on whisky and dead bodies cannot do the finest work of which he is capable." Nevertheless, he was willing to grant, "that as most people are quite incapable of five minutes consecutive and constructive thought, very little real harm is done by the total eclipse of such mental faculties as they possess."

The milder intoxicants such as tea, and coffee, and other caffeine-containing beverages, such as cocoa cola, also create a desire for something stronger.

The social glass is perhaps the next most prevalent reason for the taking of the first drink. Everyone, especially young people in their teens, has a de-

sire to be socially acceptable. The uninitiated may wonder at the sharp flavour of the fruit juice offered him, and that the elixir of vitamin B-1 has a sherry wine base. Happy is he if he has been taught to touch not, taste not, and handle not, regardless of circumstances.

General Sir Bernard Montgomery, who is noted for "leading an austere, Spartan life," and for enjoying "steel-spring resiliency," and who is a non-drinker and non-smoker, was recently put to it to maintain his principles. An Associated Press report from Frankfurt-on-the-Main, in the *Washington Post* of June 12, 1945, states: "As a man who has been exposed to both dangers, Field Marshal Sir Bernard L. Montgomery now realizes that Nazi Field Marshal Erwin Rommel's artillery was nothing compared to the social demands imposed by the Russians. The tottalling hero of El Alamein has been under a barrage of 'bottoms up' requests since hostilities ended. Yesterday, when he received the Soviet's Order of Victory, Montgomery had to call on General Eisenhower to save him. Marshal George K. Zhukov and other Russians surrounded 'Monty' with glasses, insisting that they be drained to the final drop. Dismayed, 'Monty' grinned sheepishly and looked hastily around. 'Ike, get me out of this,' he called. Eisenhower's grin was never broader. He shouldered his way to Montgomery's side. He explained to Zhukov's interpreter. Monty sighed with relief as the Russians indicated they understood."

John Gunther in his "Inside Asia" has this to say about Generalissimo Chiang Kai-shek, "He is slight, straight, wiry, with delicate features. His eyes are remarkable; a very dark gray, deep, both piercing and luminous, and never at rest. He is abstemious and methodical. He does not drink or smoke, he avoids even coffee and tea, and for many years

The savage flesh eater



has kept a full diary. (The Emperor of Japan shares several of these qualities, incidentally, he too gets up at dawn, keeps a diary, and doesn't drink or smoke.)"

Gunther says of W. H. Donald, "He is not, it goes without saying, a member of the Soong family. But no picture of the fountainhead of China would be complete without him. He is a most extraordinary human being. Donald has saved the lives of various Chinese ambassadors; he helped overthrow the Manchus, and with his own hands dragged the guns into position that blew them out of Nanking; thirty years ago he helped Madame Chiang and her sisters adjust their pigtails; he wrote several of Sun Yat-sen's early proclamations; he first revealed Japan's 'Twenty-one Demands' on China, and almost single-handed brought China into the World War in 1917; he cured the Young Marshal of the dope habit, and held the balance between the Young Marshal and the Generalissimo at Sian." He, by the way, entered the service of Chiang Kai-shek in 1934. He says further, "As fantastic as anything about Donald is the manner of his arrival in China. He was born in Australia in 1875; he decided early to become a newspaper man. One morning thirty-four years ago, arriving in his office on the *Sydney Daily Telegraph*, he found a letter from an editor in Hong Kong, offering him a job and notifying him that \$600 had been transferred to a Sydney bank for travelling expenses to Hong Kong. Donald was bewildered. He had never heard of the Hong Kong editor. He asked his own editor for advice. His own editor said, 'Maybe it's a hoax. Go to the bank. If the money is there, then it's real. And go to Hong Kong if you wish.' Donald found the money and shipped for Hong Kong. He went to his new boss, who said, 'Good day, Mr. Donald, I shall be obliged if you start work at once. Your desk is in that corner.' Still bewildered, Donald, asked, 'Would you mind telling me first why you hired me?' The editor replied: 'Easy. Seven years ago I asked a friend, who travels incessantly around the world, to notify me immediately if he ever found a newspaper man who doesn't drink. Seven years passed. A few weeks ago I received a cable from him. "At last have found your man. His name is Donald, and he works on the *Sydney Telegraph*." So I wrote to you. Thank you for coming. Your desk is right there'"

Donald, you have noted, was recently released from an internment camp in the Philippines, in spite of the fact that he was one of the most wanted men in China.

Another character spoken of by Gunther is Jawaharlal Nehru (Pandit Nehru) recognized successor to Mahatma Gandhi. "He has no faddisms like the Mahatma. He ate meat from childhood, but gave it up under Gandhi's influence in 1920. He reverted to meat again in Europe, though he felt that it 'coarsened him';



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now, (like Hitler, whom he in no other way resembles,) he is 'more-or-less' a vegetarian. He smokes occasionally, and outside India may even take a little light wine."

Sir Stafford Cripps, the great English socialist, also abstains from alcohol and tobacco. A further quotation from George Bernard Shaw, as it appeared in the *British Journal of Inebriety*, 1942, would not be amiss, "Beer is the chloroform of the working classes. The vast majority of moderate drinkers do not

feel the worse for it because they do not miss the extra efficiency they would develop on the water wagon. . . . The moment they are in a position to develop their fitness to the utmost, whether in work or play, they begin to grudge the sacrifice of the last inch of efficiency which alcohol knocks off, and which in all really fine work makes the difference between the first rate and the second rate."

Only two great athletes will be called to witness. Jean Borotra, former international tennis star, abstained from tea, coffee, tobacco, and alcohol. Glenn Cunningham, the fastest runner in the world, in 1941 at least, gave as his opinion, "If young people would clear their minds of cobwebs they would understand the motives of those who try to induce others to drink. All I can say is that a person is better off without alcohol. I do not drink alcoholic beverages. I have known some athletes who have used alcoholic beverages. But they don't last. They are through before their time, or they would be better off if they did not drink."

The FAMILY



CHEERFULNESS

"I don't want a bath! I had one yesterday!"

"Bob's taken my towel. You give it back!"

Then followed scuffling and crying. All these discordant sounds came from a little brown house which Molly Wood and I happened to be passing.

"Isn't it late for young children to be going to bed?" I asked as I glanced at my wristwatch. "It's almost nine. This is the Burt's house—they are all young children. Your Nanny has been in bed since seven."

"The Burts don't keep regular hours. Mrs. Burt says it doesn't matter during the holidays because the children can sleep in the morning when they stay up late the night before. But I don't believe they do, for they seem to be wailing all day. They wear perpetual scowls on their faces. I said 'Hello,' to Teddy on the street the other day. He scowled back as if he weren't able to smile and look pleasant. Some adults are like that, but I'd be sorry if Nanny should grow up that way."

"You need have no fear of that," I said.

Why are some children cross and disagreeable while others are so sweet? Are some born with an unhappy outlook,

while others are endowed with sunny dispositions? No, a child is not born with a sour temperament. If he appears sour, he has been made so by an unwholesome environment—perhaps by poor health conditions, overweariness, hunger, improper feeding, over excitement, or family discord.

The needs of a little child are so simple that they are apt to be overlooked. Regular hours for eating, sleeping and playing; suitable food well prepared; comfortable clothes and peaceful surroundings—these are within the reach of most parents.

Every family can have a happy, cheery child if parents are willing to pay attention to his simple needs. When a little one is cross and irritable, something is wrong with his daily routine or his health. This should be put right before the habit of *grouchiness* settles upon him.

It should be remembered that small children absorb the spirit of their surroundings. As milk takes the taste of other foods confined in the same cooler, so the child reacts in keeping with those with whom he comes in contact. If those around him are cheerful and in happy relationship with one another, he, too, will be cheerful and happy.

We need to watch ourselves. How do we treat such annoyances as a leaky tap, a late delivery? Is it with complaints and frowns or with the lightness they deserve? Do we meet them with a smiling remark, such as, "Daddy will mend the tap when he comes home if he is not too tired," or, "Maybe Mother can put on a new washer if Bobby will hold the tools," or, with regard to the late delivery, "The grocer's man may have had an accident with his truck. Poor man, he will be late finishing his work to-day. We won't wait, but will have something else for lunch."

Such seemingly unimportant trifles are the fabric from which character is formed. In a cheerful atmosphere, young children develop habits of cheerfulness. *National Kindergarten Association.*

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Turning the Leaf

Turning the leaf that the New Year brings
To the worn old book of life,
Is turning your back on a tired past,
With its fear and distress and strife,
Turning the leaf, you may turn to love,
To brightness and joy and laughter;
But it isn't the turning that counts so much,
As what comes after !

It's writing that counts in the book of life,
It's the message you pen each day,
It's whether the page be rosy hued
Or touched with a sullen gray.
It's what we may teach as we humbly write,
And what we, please God, may learn;
What really counts, as the New Year dawns,
Is what comes after — the turn!

— Margaret E. Sangster.