

Canadian

OSHAWA, ONTARIO FEBRUARY, 1946

SIGNS OF THE TIMES



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DEAD CITIES

and LIVING MEN

The Witness of Archaeology to the Book of Books

By Roy F. Cottrell

A LITTLE more than a century ago a young Englishman, Henry Rawlinson, was travelling in the heart of old Persia. As he passed the little town of Behistun, and looked upward to a towering cliff of some 1700 feet, he was attracted by a large plane surface that stood out on the almost perpendicular side of the peak.

length some of the world's most distinguished linguists announced that the Behistun Rock had furnished the key to unlock three great languages of antiquity,—the Persian, Median, and Chaldean.

The inscription itself was an imperial proclamation of Darius I of Persia, who employed this method of announcing his victories and achievements to all the

in the Euphrates Valley have unearthed libraries with a total of hundreds of thousands of volumes and documents of various kinds.

There are histories, essays, epics, hymns, prayers, dictionaries, law books, school books, studies in medicine, mathematics, astronomy, and music, together with countless business contracts, deeds, mortgages, and receipts. On one clay prism is a long list of ancient kings, giving the time when each reigned; while the first eight of these are mentioned as kings who reigned before the flood. On another tablet is the record of a king who sings his own praises because he "loved to read the writings of the age before the flood."

As a result of these discoveries, new fields of study are spread out before us; nations and empires that appeared only phantoms are now known to have ruled extensive territories; and the details of Bible story stand forth with new and vivid interest.

It was formerly conceived that ancient peoples were of necessity crude, barbaric, and untutored; but this is now known to be altogether untrue. In numerous instances it has been demonstrated that the more ancient peoples possessed the higher culture and civilization; yes, the more remote, the more marvellous.

Long before Moses penned his inspired treatise of Genesis, Chaldean scholars inscribed on clay tablets the story of creation. Says one of these: "I will produce a man. I will create man. . . . He formed dust. . . . He created mankind."

From many similar statements it is evident that the earliest peoples of earth were not polytheists, but believers in one true God, and in creation, not evolution.

Nor should we fail to mention the Sumerian Epic of Paradise, which, among other details, gives this interesting touch: "In that land there was no infirmity, no sin, and man grew not old."

Another universal story of antiquity was that of the flood, and in the various accounts written on clay, there are many features that parallel the Scripture narrative. Among these are the following:



From that far time when Hagar stood despairingly alone in the wilderness with her son Ishmael (progenitor of many millions of Near East peoples) the lands of Western Asia have placed an indelible stamp on all world history. And the relics of those ancient times are now unearthed to testify to the absolute accuracy of God's Word.

After an adventurous and hazardous ascent, he found that there were eight columns of inscriptions chiseled in the rock, each about eleven feet in height, by two or three in width. To copy and decipher the writing, required years of patient toil and arduous study. But triumph crowned the efforts, and at

world—a most spectacular and enduring means of publicity.

Utilizing this linguistic key, oriental scholars now read the cuneiform inscriptions that were pressed into plastic clay three and four millenniums ago. There are vast numbers of ancient tablets to study; for with pick and spade excavators



Amir Faisal (left), of Saudi Arabia, chats with the pilot of his plane, just before taking off from England enroute to his own country. The Arabs are citing the testimony of archaeology and Biblical history to prove their priority right to Palestine.

"Pull down thy house, build a ship, leave thy possessions, take thought for thy life. . . . Embark seed of all kinds on a ship: The ship which thou shalt build, measure well its dimensions; make it correspond in breadth and length."

"Once upon a time . . . the 'deluge' gathered all. The raging storm uttered its roar with terror. . . . The storm-god in the vast heavens shrieked, and there were little hail-stones and great hail-stones."

Many have considered the record of the Tower of Babel as only a legend; but distinguished archaeologists now admit that the Bible "narrative is correct, and confirmed by excavation." The eminent A. H. Sayce describes a cuneiform text witnessing to the historical fact of the tower, and says: "It tells us how certain men had 'turned against the father of all the gods,' and how the thoughts of their leader's heart 'were evil.' At Babylon they essayed to build 'a mound' or hill-like tower, but the winds blew down their work, and Anu 'confounded great

and small on the mound' as well as their 'speech,' and 'made strange their counsel.' The very word that is used in the sense of 'confounding' in the narrative of Genesis is used also in the Assyrian text."

Many centuries later the great kings, Nabopolassar and Nebuchadnezzar, repaired and beautified the tower. Said the latter: "To raise up the top . . . that it may rival heaven, I laid to my hand." This "brazen-doored sanctuary" was of overwhelming greatness, consisting of seven terraces or stages and crowned by a shrine. It is said to have contained a thousand rooms, while surrounding its lofty portals was "a forest of one thousand towers."

In old Chaldea, the lower valley of the Euphrates and Tigris, cities were usually built upon terraces of sun-dried brick. Walls and buildings were of the same material. Refuse was usually thrown out into the streets, which, with the lapse of centuries, became more elevated. Walls and houses crumbling with the years,

would be thrown down, then leveled, and the new constructed upon the ruins of the old.

Some of these cities and towns were many times destroyed and depopulated by fire, flood, or war; and when at length rebuilt, the top of the mound would be smoothed off and utilized as the foundation of a new city. Thus throughout more than forty centuries the sites of those cities have become extensive mounds, the clay of the upper portions preserving the foundations of walls, temples, palaces, stone monuments, tablets, and works of art. With the modern excavator, this process is reversed. Downward, and still downward he penetrates to the fourth and fifth building periods, and even then, virgin soil may not have been reached.

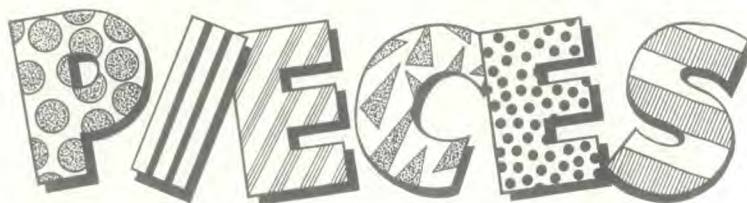
Not so long ago, historians thought it a far cry to Ur of the Chaldees, but to-day that city looms before us as a famous old capital. There stands the massive tower, two hundred feet square at the base, with a hundred steps leading to the top. Constructed of sun-dried brick laid in bitumen, and erected some two centuries before the time of Abraham, this ziggurat (or tower) is to-day in an excellent state of preservation. In the municipal and religious centre about the tower are the temple of Nannar the Moon-god, the king's palace, the hall of justice, and the treasury.

Doubtless Abraham, during his youth, climbed those very tower steps many times to look out over the vast plain and delta, while his father and grandfather came to this treasury building to pay their taxes. One clay tablet found not far from Ur records a contract in which one named Abraham hires an ox; another in which Abraham leases a farm; and a third in which Abraham issued a receipt for the payment of rent. While this man may not be identified with the Bible patriarch, it is interesting to note that Abraham was a personal name in Chaldea at approximately the same time that the "Father of the faithful" lived.

Other tablets tell of overland trips from the Euphrates valley to the Mediterranean coast, so it is evident that others beside Abraham's household travelled abroad. We also learn that the lads who swarmed the streets of ancient Ur were not ignorant little savages; for that was a centre of culture and education. At school the boys were taught language, grammar, arithmetic, geometry, astronomy, and all had access to the public library. The city was provided with an excellent sewerage system. The houses were mostly well-built two-story residences, similar in construction to those of modern Baghdad; while the evening twilight was gladdened with the sound of music from harps, lyres, flutes, and numerous other stringed and wind instruments.

Archæology has indeed presented us with a new Old Testament. Its characters were living, active, enlightened men and women. In spite of the sledge hammer blows of infidels and critics, the historicity of the Book stands unimpeached, and none who have clung to its unerring message have been put to shame.

CAN WE PUT TOGETHER THE



OF THE CHRISTIAN CHURCH?

And if we can, how can it be done best?

By O. B. Gerhart

A FATHER, who wanted to be left alone to read the paper in peace, took out a page with a map of the world on it, cut it into odd little shapes, and gave them to his seven-year-old daughter to put together. Then he went into another room to enjoy his newspaper.

In less than five minutes his little girl came running in. "Come daddy, and see; it's all together." "You didn't get that all together so soon," said the unbelieving father. "Yes, I did too; come and see." Well, there seemed nothing else to do at the moment but obey the little intruder. So he went into the next room and, sure enough, there was the whole sheet put together just right. "However did you get all those pieces put together so fast?" father wanted to know. "That was easy," said little daughter, "there was a big man on the back side, and all I needed to do was put that man together and the world was right."

The Christian Church to-day is very much like that newspaper page when father gave it to little daughter,—all cut up into several hundred different denominations. And there is a rising demand among religious leaders that these pieces be put together, and put together now.

Suppose we Christians were to approach this problem like the little girl did hers. Suppose we were to look at the Man, Christ Jesus, and bring the pieces together in such a way that we would be putting the Lord Jesus together again. What a glorious unity that would be. Suppose all Christians would agree to discard every teaching contrary to their Lord's; suppose they should agree to emphasize what He emphasized, and to be silent where He was silent. Can you imagine what kind of church such a church would be? It would be a united church anyway.

In New Testament times, Jesus was not popular. The Jew who accepted Him as the promised Messiah was put out of the synagogue; he was boycotted and sometimes worse. The Gentile who accepted Him was treated no better by his fellows. But since then it has become popular in many lands to be rated as a Christian. I am told that some men join the church simply because it is popular; it is supposed to be good business.

But the Jesus of the Scriptures is no more popular to-day than He was nineteen hundred years ago. It is the Jesus of tradition that has become popular. Perhaps we had better understand the word "tradition." Here is the dictionary definition of the word: "The oral transmission of events, opinions, doctrines and practices without written memorials."

And these unwritten doctrines and practices and opinions, which Jesus is generally supposed to have endorsed, are very numerous. In truth, they are the scissors that have cut the church up into some three hundred parts. Suppose we select just one doctrine of our Lord's, and see what tradition has done with it. Take baptism. Suppose all Christians would resolve to accept nothing but the written record and practice of their Lord on this point. Suppose they were to accept His statement regarding

its importance in John 3:5; would there be Christians teaching the importance of baptism and others declaring it unimportant? The only reason there is any division among Christians on that question is because some accept the unwritten transmission of our Lord's opinion on its importance. In other words, in that respect, at least, they believe in the Jesus of tradition. Then there are the different modes of baptism employed by the different divisions of Christians. How was Jesus baptized? Was He immersed? Or was water sprinkled on His head? The written record is surely clear enough. Suppose all Christians were to abide by the story as told in Matthew 3:16 and were to reject all other modes of baptism; would there any longer be division among Christians on that matter?

But tradition has it that Jesus was not concerned about the way this ceremony was administered, and so, of course, most Christians are not disposed to give up their interpretation in favour of any other, even when it has been shown from the Scriptures how Jesus was baptized. Why should they? The Jesus they worship was not concerned about such matters. But their Jesus is the Jesus of tradition, for there is not a statement in all the Scriptures that says the Lord Jesus was unconcerned about the mode of baptism, nor anything else that He taught and practised.

We have selected the division among Christians on baptism as an example of the havoc that tradition has wrought in the church. But this is only an example. Actually, there is not one doctrine in all the Scriptures that has not been obscured by some tradition. In fact, most Scriptural truths have many traditions accumulated about them. Some Christians hold to one tradition, some to another; and still others to the straight Bible teaching. And the result is confusion confounded. The outsider looks on it all and decides that the Bible must be a tangle of teachings indeed. But it is not the Bible that is to blame. The Bible is singularly clear on every doctrine that it declares vital to our salvation. It is these traditions about these doctrines that have wrought all this confusion and division.

There are many good, earnest Christians who cling tenaciously to certain teachings without even dreaming that they are nothing but empty traditions. Their parents, their grandparents, and generations and generations have accepted them as the truths of God. And many of their fellows to-day may do likewise. Because these devout men and women believe these traditions to be the teachings of Scripture, they naturally resent any slighting regard shown them by some other religious body. And would we not feel likewise if we had no more light on those matters than they?

Suppose you were to receive a registered parcel addressed in a familiar hand. It is the hand of some very dear friend, and in one corner are the words: "To be opened on your birthday." And so, in respect to the expressed wishes of your friend, you lay it carefully away, although you are burning with curiosity to know what gift this is. You note on the tag that it is valued at \$500, so you know it must be something of real value.

At last the day arrives on which you may open this precious package. You remove the outer wrapper, and behold a box! You open the box; more paper. You keep on removing wrapper after wrapper, and still no gift appears. Your fingers fairly fly you are so eager to see this treasured gift. At last you unwrap the very inside paper and it is empty! Why, there is nothing in it at all! Your eagerness turns to bewildered disappointment; disappointment swells up into resentment—resentment against a trusted friend who would so cruelly disappoint you.

And then, as you sit there, dispirited and humiliated by this piece of horseplay, a knock sounds on your door. Someone opens it, and lo, it is your friend. With mixed feelings, you arise to greet him. But he quickly senses something wrong in your greeting, and soon it all comes out about that parcel. "Why", he says, "I sent you no parcel. Let me see the handwriting." He looks at it a moment and shakes his head. "I know nothing about it," he says at last. It develops that some prankster who loves neither you nor your friend, perpetrated that parcel-trick on you, and forged his name



A divided Christian Church has stood through the ages. We are told that it cannot stand much longer in its divided state.

and handwriting. What about that parcel now? Do you still treasure it? Of course not; you burn it up and try to forget all about it. And when your friend takes from his travelling-bag a package and hands it to you saying, "Here is my present for my beloved," you are heartily ashamed of all those ugly thoughts that went through your mind when you thought he had tricked you.

There is many a doctrine that has been treasured by devout Christians for generations that is nothing but an empty fraud. And that comes to light when the child of God opens the Bible and reads just what God says about it. The more thoroughly a Christian has believed that tradition, the more upsetting is the discovery. But Jesus, the true Lover of every honest soul, is always at hand just then. It was His Spirit who first awakened the heart to question that teaching and to look to the Scriptures for enlightenment. And now, in various ways He directs the teachable mind to what He has said in His own Book about it. The heart that will accept His sayings comes to rest again, but this time on a sure foundation. Now, with a certainty

he never had before, he believes and acts out his belief. And all the traditions about it leave him unmoved. Oh, how firm, how final could be the unity among Christians if we would all give up these traditions, these sayings of men.

The Christ of tradition is such a convenient Christ that many are unwilling to part with him. He is the Christ who smiles benignly on our pet beliefs; He understands us so well that He excuses our lack of faith and winks at our disobedience; He crusades with us in our attempted reforms of other men's sins; He goes to our church.

Oh, He will reprove us on some things of course, but not too seriously. All in all, He is in truth a very acceptable Christ to anyone who will believe in Him. But the Christ of tradition is not the Christ we shall face in the judgment.

The Christ we shall face then is the Christ of the Scriptures, and if we will take His word for it, some of us will be astonished beyond measure at the Christ with whom we will have to do. Our Lord described that astonishment in His Sermon on the Mount. Matthew 7:22, 23: "Many will say to Me in that day, Lord,

Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

Who are these professing Christians who come up to that day expecting admittance into the kingdom of heaven, only to find themselves shut out? It is clear that they counted themselves friends of Christ. Why, didn't we prophesy in Thy name? they say; Didn't you perform miracles through us? Didn't you convert multitudes under our ministry? Did you not answer our prayers times without number? But the Christ of the judgment denies that He had anything to do with their miracles or their ministry. "I never knew you; depart from Me" are the final words they hear from His lips. This is one of the most startling texts in all the Bible. I trust it is sufficiently startling to cause us to be sure that we are serving the Lord Jesus Christ and not the Christ of tradition.

We can find sufficient guidance and comfort in the words Jesus spoke just before these, to teach us how to live to be accepted in that great day. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21. Let us study the revealed will of God, and by His grace obey it, and we have Christ's promise that we shall have a part in His kingdom when He comes.

Tradition is not something peculiar to these days nor to the Christian Church. It existed back in the days of Christ, and His attitude toward it then is His attitude toward it now. The churchmen back there had built up a number of traditions about the law of God; they had rules stating just how far one might walk on the Sabbath day, you remember; they had rules that made the plucking of a single head of grain, reaping; the rubbing of it in the hand, threshing; any care for the sick on that day they defined as a violation of the command. "In it thou shalt not do any work." And because Jesus paid no attention to these traditions about it, they denounced Him who made the Sabbath as a Sabbath-breaker; but none of that caused the Lord Jesus to fall in step with their traditions. He went about observing the Sabbath according to the spirit and letter of the law of God. And, the Jesus of the Scriptures, if He were here today, would treat that Sabbath now just as He did then. He would treat the Christian traditions that have corrupted it just as He treated the Jewish traditions.

Would you like to know what the Lord Jesus had to say on this matter of tradition? In Matthew 15:2 the scribes and Pharisees asked Him, "Why do Thy disciples transgress the tradition of the elders?" to which He replied, (verse 3) "Why do ye also transgress the commandment of God by your tradition?" And He summarized His position on man-made traditions with this searching judgment. "But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

NORTH AMERICA abounds with various insurance and assurance companies. The thoroughfares of our cities are generally sprinkled with offices offering protection to life and property against all manner of hazards. One can to-day, for a consideration, insure most anything, at any place, under most any conditions. In a great many instances this proffered protection has proved to be a positive blessing to those who otherwise might have lost all as the result of fire, theft, or accident.

While insurance in general is receiving much favourable impetus these days, there is one company—the oldest of all—being neglected. This company not only assures you present protection and freedom from worry, but it also does that which no other company is able to do—insure your future beyond this life. The reputable company to which I refer is The Eternal Life Assurance Company, which, according to its Policy Book—the Bible—was founded “from the foundation of the world” (Revelation 13:8) to insure, “without money and without price” (Isaiah 55:1), all who should desire life everlasting.

The home office of this company is in heaven (Isaiah 66:1), and the joint founders, God, the Father, and Jesus, the Son, agreed upon the articles of association back before the world was brought into existence. It was decided at this time that, since there would be no mortals able to pay the premium for so dear a policy, the Son Himself should pay the price “for every man” (Hebrews 2:9), and that should man find himself in need of cashing in on his policy, all that would be necessary would be for the individual to accept the payment which had already been made for him by his great Benefactor.

Our confidence in the ability of our Company to meet all claims should be bolstered up by the knowledge that its capital is “the unsearchable riches of Christ” (Ephesians 3:8); its real estate “an inheritance incorruptible, and undefiled, and that fadeth not away.” (1 Peter 1:4.) As to the liabilities, heaven accepts all. Listen to the blessed assurance from the lips of our heavenly Founder, “All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.” John 6:37. The surplus at hand to meet all claims, our Policy Book confidently asserts, is more than sufficient: “Now unto Him that is able to do exceeding abundantly above all that we ask or think.” Ephesians 3:20.

In considering insurance we are always interested in the dividends to be paid. Where can we find a more advantageous investment than with The Eternal Life Assurance Company: “He shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, . . . and in the world to come eternal life.” Mark 10:30.

Some of the contemporary dividends which shall be ours regularly if our lives are placed in the books of heaven are—daily protection, “He that dwelleth in the secret place of the Most High shall



He halts business long enough to think this through.

The Best “Old Line” LIFE INSURANCE

By R. H. Pierson

abide under the shadow of the Almighty” (Psalms 91:1); help in time of trouble, “He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him” (Psalms 91:15); physical blessings, “If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, . . . I am the Lord that healeth thee” (Exodus 15:26); and answered prayers, “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15:7. What other company can offer the investor so many practical services?

The Eternal Life Assurance Company will protect you against many very real dangers in this world, and will also ensure your life in the world to come. It protects you against loss of eternal life. “The wages of sin is death” (Romans 6:23), and, since we “all have sinned, and come short of the glory of God” (Romans 3:23), we all need help. Our heavenly Policy Book assures us that protection is ours against the loss of eternal life, “For God

so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16. Earthly companies may offer us temporal protection, but only God can give us assurance of an endless life beyond the grave.

For every earnest follower of God’s Word there remains the blessed hope of receiving a “crown of life.” Paul looked forward to the day when it would be his, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.” 2 Timothy 4:7, 8.

John the revelator admonishes us to covet jealously the possession of this crown: “Hold that fast which thou hast, that no man take thy crown.” Revelation 3:11. Satan, that master crown stealer, is at work to rob us of our precious heritage. The Eternal Life Assurance Company can protect us against the theft of our crown: “I will give thee a crown of life.” Revelation 2:10.

The question naturally arises, who is able to secure a policy in this glorious Assurance Company, and how is it obtainable? The benefits of the plan are open to all without cost to any. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Hebrews 2:9. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1. The policy becomes ours first by hearing, "So then faith cometh by hearing, and hearing by the Word of God" (Romans 10:17); then by believing, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31.) With the acceptance of Christ as a personal Saviour there comes a deep heart-sorrow for sin and a turning away from the paths of disobedience. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

In order to confirm our acceptance of the terms of the policy we are to go forward in baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4.

Once this Insurance Policy has been ratified by our compliance with the requirements set forth in the Policy Book, we must do our part in keeping it in force. Paul says, "Pray without ceasing." 1 Thessalonians 5:17. We must keep in close touch with the Home Office. All of our problems should be made plain before our Great Founder—He has invited us to pour out our hearts before Him. (Psalms 62:8.)

We need to be faithful in our attendance upon the Company's meetings, "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." Hebrews 10:25. We shall be strengthened by our association with others who have been recipients of the blessings this plan has brought to earth.

We should be faithful in our financial support of the company that others might hear of its benefits. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Romans 10:13-15.

Once this Policy is within our grasp let us not allow it to lapse. We must hold fast to it until the end. As John the revelator says, "Be thou faithful unto death." (Revelation 2:10.) My friend, if you have not, as yet, secured your policy in God's Eternal Life Insurance Partnership, do so without delay. It costs you nothing, and the returns are above all that you could ask or think. Don't put it off!



BIBLE QUERIES ANSWERED

WOMEN OBEY

Question: Do we understand from Ephesians 5:21-33 that Christian wives are to obey their husbands always, and to ask their husbands whenever they want to learn anything?

Answer: The family is an organization. Every organization, in order to work together harmoniously and efficiently, must have a head. God ordained in the beginning that the husband should be the "head" of the wife, which means the head of the family. By creation, God made the male with such abilities as would better fit him to be the leader in the family group. And with the headship go unenviable responsibilities and accountabilities.

If all these verses are read carefully, it will be seen that Paul is using the relationship of husband and wife to illustrate the relationship between Christ and His church, between God and man. Before the family was formed, the union and kinship between God and man was in existence. Afterward the husband-wife union came into being to illustrate the higher bond. Probably that is why Adam and Eve were not created together.

Now if the relationship of Christ and His church is typified by the relation of husband and wife in the matter of headship, then the reverse is true; and we may learn from the relationship of Christ and His followers something of the relationship of man and wife.

Paul tells wives to submit to their husbands; but he also tells all church members to submit one to another. Since it is an impossibility for every one to be master of every other one, he must be writing of the voluntary submission that every true gentleman and lady gives to all others, serving the whole in his or her particular capacity. Such is the submission of the wife to the husband, in her God-given capacity as a helper.

However, the submission is to be "as unto the Lord," "as the church is subject unto Christ." Wives are to obey their husbands *in the Lord*. If the husband is striving to be Christlike, he is to be obeyed and respected. If he is ungodly, tyrannical, unjust, and interferes with the conscientious convictions of the wife in her direct responsibility to God, then she "ought to obey God rather than men." Acts 5:29. But she is to resist with a Christian spirit, and in every way possible still respect her husband's wishes.

If husbands love their wives as their own bodies, and as Christ loves the

church, they will command the respect of their wives, and need not demand it. And the Christian wife will reciprocate and do her part.

1 Corinthians 14:34, 35 and 1 Timothy 2:11, 12 instruct women concerning learning from their husbands. This refers particularly to women speaking in the church as well as from their husbands. In the time of Paul women were not usually educated, and it was not the custom for them to speak in public. Only impertinent and uncultured women addressed an assembly where men were present.

Paul was guarding the Christian cause from those who were "without," and advised followers of Jesus, unpopular and subject to persecution as they were, to conform to the custom of the times with feminine silence in church. He recommended that the women get a clearer understanding of matters presented in the church from their better educated husbands at home, rather than speak out in church and jeopardize both their own reputations and that of their cause.

BODIES IN THE RESURRECTION

Question: Do you mean to teach that we will be raised in our natural, fleshly bodies in the resurrection when Christ comes?

Answer: We may read the correct reply to this in Paul's instruction to the Corinthian church: "It is sown a natural body; it is raised a spiritual body." However, a "spiritual body" is a body, and not a spirit, in the sense of being disembodied. Paul's argument in this chapter favours the resurrection of the dead in body. The difference between the sinful body before death, and the body after the resurrection is shown in 1 Corinthians 15:51-53. Before, it is a corruptible, natural body; afterward it is an incorruptible, immortal body. Before, it was subject to death, and would die. Afterward, it could not return to dust, and would never die. The statement in verse 50, that "flesh and blood cannot inherit the kingdom of God," means that by the flesh, the natural birth, we have no right, no inheritance, in the kingdom of God. It was not passed down to us by our parents. Our right to it comes by way of the new, or spiritual, birth. But certainly flesh and blood will *inhabit* the kingdom of God. We shall build houses and *live* in them. We shall plant vineyards, and then *eat* the fruit of them. We shall long enjoy the work of our *hands*. (Isaiah 65:17-22.)

IN the second chapter of Daniel is given a remarkable dream, which Nebuchadnezzar, king of Babylon, commanded his wise men to interpret for him. They failed to do this, and the king became very angry, for these same wise men professed to be able to interpret dreams. In his fury the king gave instructions that these men should be executed.

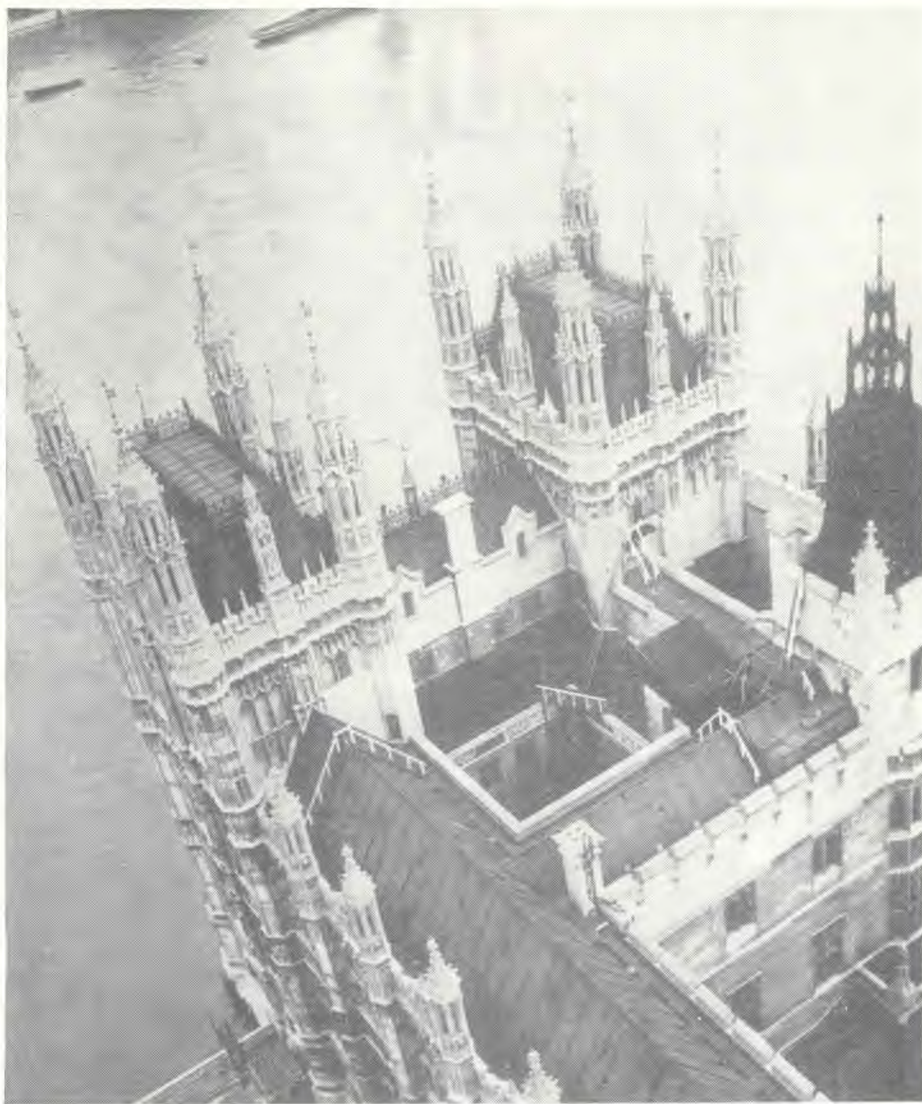
At that time there was a young Jew in captivity, who requested that he might be given the opportunity to interpret the king's dream. He gathered his three companions together, and they lifted up their hearts to God that He would reveal the dream and its meaning to them. In response to their faith, God revealed "the secret unto Daniel in a night vision," and being taken before the king, Daniel gave him the interpretation. Daniel informed the king that this remarkable dream had been given to him in order to make known to the king, "what shall be in the latter days." The future history of the world was portrayed by an image consisting of gold, silver, brass, iron, and clay. The first four of these metals represented the successive universal empires of Babylon, Medo-Persia, Grecia, and Rome. Rome was succeeded by ten kingdoms which were not to be united again into one empire, but were to be broken to fragments "like the chaff of the summer threshing-floor," and carried away by the winds, so that "no place was found for them."

The utter destruction of these earthly kingdoms was symbolized by a stone "which smote the image upon his feet that were of iron and clay, and brake them to pieces." Daniel 2:34.

The divine interpretation of this language is this: "In the days of these kings [the ten kingdoms symbolized by the feet of iron and clay] 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 for ever."

In the seventh chapter of Daniel is recorded another vision, portraying the future history of the world, which was given to the prophet. As in Nebuchadnezzar's dream, there were four great empires, which were to arise and succeed each other, and then there was shown to him, "One like unto the Son of man. . . . And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

It must be self-evident to everybody who will give a moment's thought to this interesting subject, that the description of this final, everlasting kingdom given in the seventh chapter is an amplification of the description of the *stone* king-



Looking down on a section of the British Houses of Parliament.

dom, given in the second chapter, for it is certain that there cannot be two separate kingdoms, each of which will stand forever and rule over all people, nations, and languages. Such language is applicable to but *one* kingdom. After saying that the kingdom of the Most High is "an everlasting kingdom," Daniel closes his outline of this world's history with these significant words: "All dominions shall serve and obey Him. Hitherto is the end of the matter." Daniel 7:27, 28.

This makes it clear that the stone kingdom is one which will never be destroyed, and which will succeed all the kingdoms of this world, and will stand without a single rival in the universe. In the Book of Revelation, a scene is depicted in which great voices were saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Revelation 11:15.

There is only one kingdom spoken of in the Bible as an everlasting kingdom, and that is the kingdom of Christ, which will be the successor of all the kingdoms of this world. As the stone kingdom of Daniel 2 is said to be one "which shall

never be destroyed," and "shall stand for ever," it is self-evident that the stone kingdom symbolized the *kingdom of Christ and no other*.

In view of this, we believe that it will surprise the reader to learn that the British Israelites teach that "the stone kingdom is Britain." Here are some of their arguments, which they offer in proof of this astounding claim:—"No race, past or present, can lay claim to be this *Fifth Empire* since Daniel's day except *Great Britain*, who fulfils all the qualifications of *Time, Place, and Size*."—"God's Education of the Anglo-Saxon-Israel Race," page 24.

"Britain is another name for both the stone kingdom and the kingdom of Israel. All are one and the same people. For example, the prophet Isaiah, . . . in chapter 42:10, 11, clearly links up Israel, the seafaring people of the British Isles, and the stone kingdom, as all one people."—*Id.*, page 26.

"Christ definitely states that this New Covenant section of Israel is the stone kingdom of Daniel's dream, i.e., 'And whosoever shall FALL upon this STONE [or nation] shall be BROKEN, but on whomsoever it shall FALL, it will grind him to powder.' . . . Christ enlarges

The Identity of the

STONE KINGDOM

IN A FAMOUS PROPHETIC DREAM

(Last of Five Articles on "Anglo-Saxondom" and the Bible)

By A. W. Anderson

Daniel's dream by stating that not only would the stone kingdom fall on nations in war victoriously, but also that those nations who FELL on the STONE, or went to war with the stone kingdom, would be broken. Has this too been fulfilled in the history of the Israel stone kingdom of Britain?—*Id.*, page 28.

For a misapplication of Scripture, this would be hard to beat. Let us have a look at the context and see what "stone" Christ was talking about. The identification of "this stone" will be found in the context without looking elsewhere. "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore, say I unto you, The kingdom of God shall be taken from you,

pardonable misapplication of Scripture to apply this text of Scripture to Britain. Apostolic teaching makes it very plain who is the chief Cornerstone.

It cannot be too strongly stressed that the blessings which are promised to Israel are not promised to the natural seed of Abraham, but to the spiritual seed of that patriarch. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29. This one text of Scripture should be sufficient to settle the British-Israel question for ever. While not wishing to say one word against the great privilege of belonging to the British Empire, we cannot admit for a moment that British nationality confers upon those who enjoy that privilege a peculiar or pre-emptive right to the great promises made to Abraham. If a Russian, or a Chinese, or a Hindu accepts Christ as his personal Saviour, he becomes by that act a child of Abraham equally with an Englishman. The promises made to Abraham were made "to Abraham and his seed." "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16. The promises made to Abraham are exclusively for "them that believe." They are not the natural right of the literal seed of Abraham, but are for "them that believe," whether they be Jews or Gentiles. Britons and Americans, notwithstanding the many national privileges which they possess, can lay no claim to an inheritance of the promises made to Abraham, except as they individually accept Christ as their personal Saviour. Though they may trace their natural ancestry back to father Abraham, that does not confer upon them the right to an inheritance of the promises made to Abraham. This is made clear in John's account of the controversy upon this very question, which took place in the temple between the Pharisees and Christ, when Jesus claimed to be "the Light of the world." When the Pharisees denied this claim, Jesus said to them, "Ye judge after the flesh." All they could see in Jesus was a man like unto themselves. They could not understand His claim to be the promised Messiah. Jesus told them in very definite and unmistakable language that He came from the Father, but they were too prejudiced to believe

His statement, for they said unto Him: "Thou bearest record of Thyself; Thy record is not true." John 8:13. To this Christ made reply: "I am One that bear witness of Myself, and the Father that sent Me beareth witness of Me." John 8:18. "Then said they unto Him, Where is Thy Father? Jesus answered, Ye neither know Me, nor My Father: if ye had known Me, ye should have known My Father also." John 8:19.

As the controversy proceeded, Christ said, "Ye shall know the truth, and the truth shall make you free." The Jews declared, "We be Abraham's seed, and were never in bondage to any man." While Christ acknowledged that they were "Abraham's seed," yet He said, "If ye were Abraham's children, ye would do the works of Abraham. . . . Ye do the deeds of your father." To this the Jews said, "We have one Father, even God." "Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God. . . . Why do ye not understand My speech? even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father ye will do." Verses 32-43.

Surely no one can mistake Christ's teaching on the utter futility of trusting to nationality. While fully acknowledging that those Jews were Abraham's seed, yet He definitely told them that they were of their father the devil. Why? Because instead of doing the works of Abraham, they were doing the works of the devil.

While recognizing that Britain has been used of God in a very wonderful manner in preserving the rights of men, and in the promulgating of the gospel in all parts of the world, and while acknowledging that it is a privilege to belong to a nation which grants to its subjects freedom of speech and freedom of religion, yet we cannot agree with our fellow Christians of the British Israel World Federation, whose sincerity and zeal we admire, that the inestimable privileges we enjoy as Britishers are due to the fact that the British nation is Israel. Daniel 2 describes the universal kingdom to be ushered in "when the kingdoms of this world . . . become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."



"As thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2:45.

and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken." Matthew 21:42-44.

What stone did Christ refer to in this statement? "The stone which the builders rejected." That is self-evident. The men whom he was addressing saw that instantly, for the record says, "they perceived that He spake of them." Verse 45.

How did they figure in the parable? By their rejection of Him. This stone which the builders rejected symbolized Christ, not Britain, and it is an un-

THE WORLD

TODAY and

Struck with Strikes

THE strike situation has become appalling. Industrial tycoons and the labour unions hammer at each other, and the "general public" wedged between them receive too many of the blows. Picket circles parade before closed factory gates, carrying demanding and defiant broad-side placards, and their wives and children sit at home to shiver and go hungry.

The strikers, many of them unwillingly so, in their desperation resort to violence and lawlessness. The capitalists pay themselves fabulous salaries, and their stock-holders fat dividends, and sit tight in their economic security, seemingly heedless of the imminence of mob retribution. Both sides bid frantically for public approval and support.

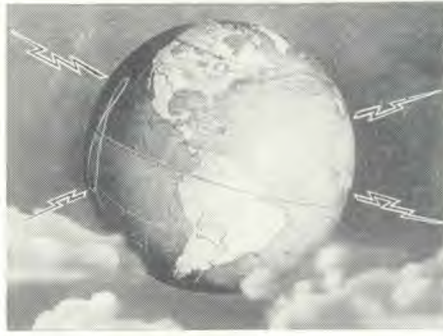
If we may guess at the plans of the labour unions, they appear to be timing these strikes cunningly. War restrictions are no more, and patriotism is no longer a factor in human relationships. War-swollen bank accounts tempt their possessors to spend lavishly for necessities and luxuries of which they have been deprived for years. But the commodities they want must be manufactured. And the workers who must manufacture them are underpaid, for war wages have gone down and war prices have stayed up. The obvious course, for the labouring man, is to refuse to manufacture till his wages are raised and his future security assured. His is the whip hand, now is the opportune time to strike, and he is wielding the whip.

It is a hard situation, and, needless to say, there are "arguments on both sides." At least, it so appears to those who are neither capitalistic nor members of a union. Few there are whose sympathies do not flow to one side or the other.

With all our being human, and susceptible to the strong currents of thought and feeling raging about us, we endeavour to view this matter of industrial strife as God views it. We want His attitude and comment more than any other, for His is the true picture. And it is painted in vivid colours in the book of James, chapter five, verses one to nine.

Here the rich men, who have "heaped treasure together" and have "kept back by fraud" the "hire of the labourers" (not all rich men have), are threatened with dire retribution at the hand of God, and are told to "weep and howl for your miseries that shall come upon you." In other words, the wicked rich man will suffer his dire punishment hereafter, though he may luxuriate now.

The ground-down workman, at worst, must be "patient," and he will receive his great reward at "the coming of the Lord." And that coming "draweth nigh."



He is advised, "Grudge not one against another," for justice is not far off. "The Judge standeth before the door."

Are we advocating from this that workmen should do nothing to improve their living conditions by demanding "decent" living wages? No, for a man should stand up for his rights. But there are ways, in a democratic form of government, to attain these ends without resorting to extreme measures and violence. In fact, practically all advantages labour has gained have been secured by constant agitation, appeal to reason and justice, and collective bargaining.

We live in a world of greed and general self-interest. As long as these sins prevail—and they will prevail till the coming of Christ—we are bound to have recurrent friction between employer and employee. And the victims on both sides, and between, will have to make the most of it till a just God intervenes. And He will intervene soon, for these labour troubles reach their climax and culmination, as they are evidently about to do now, in "the last days."

A. A. and D. G.

THE ADVENT of the Atomic Age was swift, sudden, surprising. For years it had been anticipated, forecast, prepared for,—by scientists. But the general run of mankind, if they thought of it at all, considered it a scientific fiction, a dope dream, on a par with superman comic strips.

Never before had the dawn of an age come so unexpectedly, and so violently. Like Kipling's dawn, it "rose like thunder." It did not have to be announced; it announced itself.

And as it arrived, so it moves. New developments regarding it are sprung upon us every day. The rapidity of its phenomenal progress outmodes our measures of time. It generates speed faster than the rotation of the earth. It outstrips the sun. It is fancy gone wild. And we think of the small boy's definition of the equator, "an imaginary lion running around the earth."

To keep abreast of the A. A., we are forced to say something about it in every issue of this MAGAZINE. So important has it become that men are seriously pro-

TOMORROW

posing making this the year one in a new calendar. As if it supersedes the Christian era. And in some respects it does.

The news magazine *Time* has "abstracted twelve key points" in the conclusions thus far reached on atomic power. We summarize: Atomic energy is much more of a weapon than an implement. There can be little defense against it, the scattering of industry and populations being the most practical. Its destructive power may and will be increased, killing a fifth of a nation's people in an hour, and making probable "thirty-six-hour wars." The secrets of the atomic bomb cannot be kept, their cost is not prohibitive, and all major nations have access to the raw materials which enter their composition. Atomic bombs place small nations on an equality with large ones in war; and they make aggression more tempting because of their element of surprise. International control of atomic research will be impossible, and similar control of its use in war will be extremely difficult.

All this points to the Atomic Age as one of tremendous and uncontrollable power, total and ghastly destruction, and widespread fear and dread of such magnitude as history has no record.

The nations which possess the "know how" of the atomic bomb will gladly exchange its secrets for an adequate method of controlling its use or preventing its manufacture. Their leaders are virtually saying, "Will some higher power only

An English scientist, Dr. Ludwig Koch, is making recordings of every sound in nature. Here he listens to a bubbling river.



help us to help ourselves? We have something which we have no desire to hold, and are afraid to let go." A sorry circle has been formed, from which there is no tangent and no breakaway.

Again we remind our readers of Bible prophecies of our times. Long-known expressions of Holy Writ spring at us from the Word with a light and power such as we never before imagined were there. "The weak say, I am strong," as little nations come into their own with the possibility of knowing the atomic secret. (Joel 3:10.) "The cities of the nations fell," as populous centres are blotted out of existence. (Revelation 16:19.) "Them which destroy the earth," as science discovers and invents means to reduce great areas of the earth to rubble, moulten masses, even gases. (Revelation 11:18.)

Is there no visible ray in this depressing picture and prospect? Yes, there is. The Atomic Age, with all its power and questionable glory, is destined to be a short one. Not that it will move so fast that it will wear itself out quickly; but God has definitely promised to usher in another age, which His seers have called, "The Great Day of God." This Day of God (D. G.), we confidently believe, will be upon us ere long, for nearly all the signs which are to mark its beginning are fulfilled. Read, with connecting texts, Joel 2:11, 31; Acts 2:20; Zephaniah 1:14; Malachi 4:5; Revelation 6:17; 16:14.

A. A. began in war and trouble, and it continues with troubles that will lead on to more wars. It will end with a "time of trouble, such as never was since there was a nation." Daniel 12:1. It is marked by "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The words of Christ Himself, as recorded in Luke 21:26.

D. G. will begin with the destruction from God, which will "destroy them which destroy the earth." For it will be the clean-up of the mess that men have made of the earth in the brief atomic age. But it will end with rewards being given God's servants the prophets, and to the saints, and to all them who fear His name, small and great. (Revelation 11:18.)

And more, those who credit these prophecies, the like of which have never gone unfulfilled, need not wait till the end of the Great Day of God for security and peace. For the promise to them is, in the midst of terror and destruction, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91:7.

Palestine to the Fore

THE warning, "Watch Palestine for the key to the final shaping up of future international wars," is still in force. Latest events in and around that "centre of the earth" are striking fulfilments of divine predictions.

The forming of the Arab League, and the vain efforts of that Near East group to get more than passing recognition of what they maintain are their rights, car-



Experimenting with the "Lily", floating airstrip, for "landing" planes at sea. It undulates with the motions of the waves and the planes.

ries out so well the dictum concerning Ishmael and his descendants: "His hand will be against every man, and every man's hand against him." Genesis 16:12. This is not saying that the Arabs were to be necessarily aggressive and quarrelsome, but that they were to be isolationists. They have been, and are. (We identify the descendants of Ishmael—half brother of Isaac and son of Abraham, the Hebrews—with modern Arabs because of the evident meaning in a number of Bible historical and prophetic statements concerning them.)

The Arabs are expressing their willingness to allow Jews in small numbers to enter and settle in Palestine, but they oppose their coming by the hundred thousand, which would soon reach a threatening and a dominating figure. On the other hand, the Zionist factions among the Jews are determined to make "the Promised Land" a political as well as a social and industrial "homeland" for the descendants of Isaac. The old family feud between Isaac and Ishmael is renewed with fresh fury in our time.

It would not matter much if the world could leave the matter with Jew and Arab. But Jewish connections among all nations are so intimate and intricate that Jewish interests have become world interests, especially financial interests. The present tense situation in Palestine, "the most policed country in the world," bids fowl to become the storm centre in that much feared catastrophe, World War III.

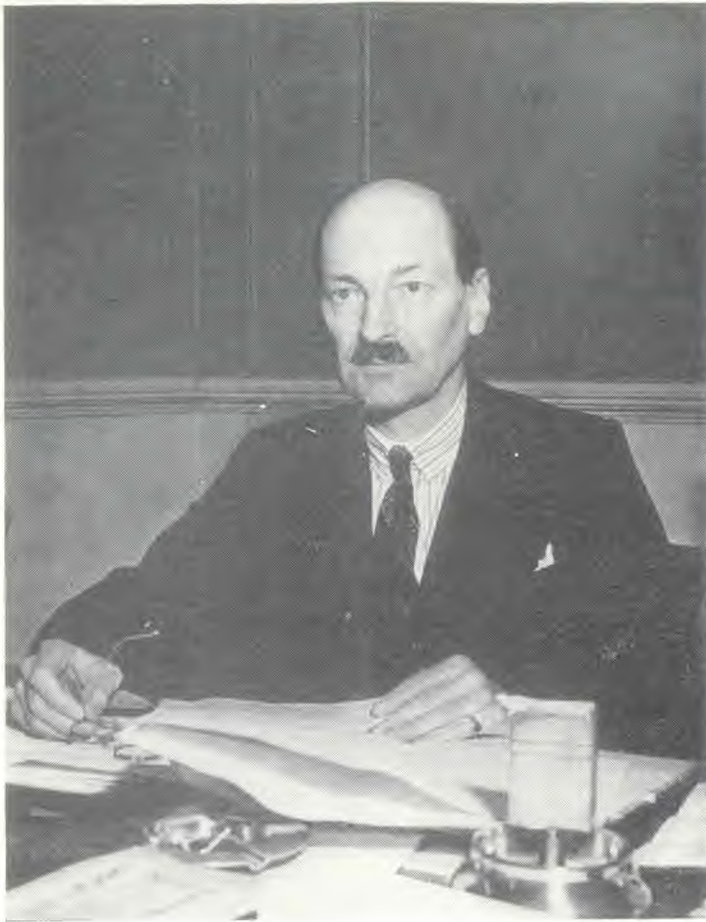
Now the United States, with its enormous war potential, is being drawn willingly into the Near East vortex, as the President urges larger migrations of Jews to Palestine, and, in answer to British urging, intimates a readiness to take joint responsibility for what will happen if the present bars are let down.

So the mind of the student of prophecy turns to the forecast in Revelation 16:16. "And he gathered them together into a place called in the Hebrew tongue Armageddon." It is thus plain that the nations of the world, particularly the great ones, are being "gathered together" for "the battle of the great day of God Almighty." This prophecy in Revelation 16:12-16 demands close study and prudent heeding right now. We will have much more to say about coming events in Palestine as the "signs" are displayed.

Departed Glory

WE ATTENDED a service in a palatial Protestant church recently, upon the beautifying of which the congregation must have spent hundreds of thousands of dollars. All its luxurious appointments were conducive to comfortable worship. The book racks in the pews held a small folder, which we read while waiting for the service to begin.

Among other items of information and invitation, this folder told what the members of that church believe. It said that there is a power or force in the world that is important to man; and that this force is most clearly revealed in man, and has its greatest potentiality in him; that man's chief object in life should be to seek this power for good, and that the Bible is the record of the search for it on the part of the Jewish people; that "We believe in the teachings of Jesus;" that peace will come to the world only by greater numbers of people turning to this force called God and trying to live more seriously; that every man makes his own creed. All you have to do, whoever you are, to join this church is to signify your intention by signing the card.



The Right Honourable Clement Richard Attlee, British Prime Minister, and Minister of Defense. He takes over a heavy burden as the Commonwealth of Nations does its part in the reshaping of a new world for peace.

Mediterranean affairs. . . . The United States is favourable to joint responsibility with Britain in the movement of large numbers of Jews to Palestine. . . . The Near East is seething with unrest. . . . "And he gathered them together into a place called in the Hebrew tongue, Armageddon." Revelation 16:16.

Visions. A small Italian lad has visions of the virgin Mary in New York City, and thirty thousand people (from as far away as Cleveland) flock to see him—though no one else but he sees her. Not even authenticated healing attended this wild chase. Is our generation gone mad after miracles? We may believe that the masses are ready to credit anything but the truth.

World Need. "The world needs a new great teacher of religion," says a famous novelist. There is a disposition to declare Hitler the anti-Christ, and to assert that in the same country where the anti-Christ appeared, Germany, another great religious revivalist, comparable to Christ, will appear in the near future. Certainly the world needs such a teacher as Christ. But to think that another, equal to Him, will appear is to disbelieve in the teachings of Christ. For if there is any fact that He made clear, it is that He Himself is coming back as the one returned Great Teacher. "I will come again," He emphasized. Look we for another? We will look in vain, and be unprepared for Him when He does come, which will be tragic for us.

Liquor and Accidents. Toronto police report that the increase in the liquor quota is responsible for the larger number of automobile tragedies. More motorists are driving after drinking. That "booze and gas don't mix" is not taken very seriously by the imbibers to-day. So, expect the consequences, and pay much more for the drink than the selling price. But, rather than not drive after drinking, since driving is necessary, why drink at all? We know the answer, but the accidents prove how foolish it is.

Trust. Observes a news commentator: "The United States should not 'trust' our allies—nor they 'trust' us. Our allies, like ourselves, are led by mortal men. No one can tell who will lead or what spirit dominate any of them five, ten, or twenty years from now. It makes no difference what the motives of any present Government may be—whether of fear or ambition for power, nor whether we belong to the 'left' or the 'right.'" This is not a pleasant prospect, but it is an accurate one. We dare not trust our future in the hands of any government, however Christian and democratic. The time is coming when all the nations will repudiate the principles of liberty and justice for which men have shed their blood in the past. "It is better to trust in the Lord than to put confidence in princes." Psalm 118:9.

Too many Protestant churches are like this one, in these days of lowering standards, or none at all. Nothing here of protesting against anything evil. Nothing of God the Father sending His Son to die to save men from sin. Nothing but a "force". Someone has suggested that many churches might just as well sing for their doxology:

"Praise Force, from whom all blessings flow;

Praise Force all creatures here below;
Praise Force above, ye heavenly host;
Praise Force, the scientific ghost."

We have no disposition to ridicule, for we feel sick at heart that the teachings of Jesus can mean as little as that to so many. It is the *person* of God and of Christ in creating and upholding the earth and man, and in loving and redeeming man from sin and death, that makes religion vital; not an impersonal force.

"The teachings of Jesus," yes; but nothing here about the miracles of Jesus, or His death and resurrection, or His vicarious sacrifice, or His coming again. In many of the popular churches of the day, these beliefs are intentionally omitted. Yet they are essentially the teachings of Jesus.

The edifice may be ever so magnificent, the atmosphere may be ever so reverend, the ritual may be ever so impressive, the sermon may be ever so eloquent and moving; but where the deity worshipped is only a "good influence", the glory of Christ and Christianity has departed.

"Having a form of godliness, but denying the power thereof," is a neon sign of the "last days." Seeing it in others, we

are driven to re-examine ourselves to see whether we are yet in "the faith once delivered to the saints," and to reaffirm our stand on the tenets of true Protestantism.

Science Takes Command. The discovery and "know-how" of atomic energy has turned super-power over to the scientists. Have you noticed how the "big shots" of political influence are deferring to them? The next move in answer to the atomic bomb is the prerogative of science, whether we shall have a defense against it, or a counter weapon. After seeing what science has done to us in foisting the God-defying theory of evolution on the world of education and religion, we are doubtful about placing our future in the hands of these same wizards of the test-tube.

War Preventives. When the pundits reason from the atomic bomb depredations that universal military training will fend off the next war, logic goes with the wind. The best and only preventive of war is getting together of individuals with God, by enlisting His help in eliminating selfishness from the life. With that done, individuals will agree among themselves, and there can be no war. It is so easy that it isn't being tried.

Gathering. The Arab League is becoming a power in world politics. . . . Russia is demanding a place in eastern



Sixty thousand dollars worth of diamonds, with a ten-thousand-dollar cut diamond in the centre. Men busy themselves with the riches God has given them, and think nothing of making any return for the gifts of Heaven. Robbery of God is the greatest theft of all time.

PAY YOUR DEBTS and GIVE! GIVE! GIVE!

The First Step in Moral Rearmament

By Eric A. Beavon

MOST of us have sensed the need for spiritual and moral re-armament. A few have recognized that if the Christian religion dies, civilization dies with it. What the great majority of us have failed to recognize is that the Christian religion is based upon self-sacrifice, and has, at its centre, a cross. It lives by giving. "It is more blessed," Christ taught, "to give than to receive." What we give to, and how much we give, over and above that which we owe the state for its services, is no concern of the government. Let us study some Bible principles governing this matter of giving, especially in relation to "the tithe."

A tithe is a tenth part of one's income. All wages should be tithed; all inheritances should be tithed. Wages should be tithed before we spend a cent on ourselves. A spiritual law ensures that nine-tenths will go just as far as ten tenths. If we were to start taking out the cost of board and laundry before tithing, many would pay no tithe at all. Inheritances should be tithed. All insurance benefits that are actually "increase" should be tithed. The profits from our gardens should be tithed.

God claims a tenth of our "increase" as His for the work of the gospel. This is God's plan for the support of His work on the earth, endorsed by Jesus and the apostles, and evidently to remain in force as long as the gospel ministry should continue. It is not to be used for schools, or hospitals, or building churches, or for support of the poor. These things are to be taken care of by freewill offerings. The tithe is for the work of the ministry. It is a moral obligation laid upon every child of God. Christ's death on the cross set men free from a long list of ritualistic and ceremonial duties, but not from a single moral duty.

It is a mistake to suppose that tithe paying commenced with Moses and ended with Judaism. It commenced centuries before Moses and was the custom of the early Christian church. Like creation, the Sabbath, the deluge, and the confusion of tongues, tithing has come down to us from remote antiquity. It is God's plan, and the fairest plan that could be devised. The poorer we are, the less tithe we pay. However small our income, the Lord promises He will make the nine-tenths of our income go further than if we spent the ten-tenths on ourselves.

It is a significant fact that churches which for years have been raising ninety per cent of their funds by oyster-suppers, whist-drives, jumble-sales, ice-cream socials, comic parties, and the like, are to-day reverting to the Bible plan. They are realizing that no human can improve on God's plan. The Seventh-day Adventists "pool" their tithes, and use them to place a maximum number of preachers in the field at fairly even rates of remuneration according to their years of service. Other churches trying to institute the tithing plan run into confusion because the minister of a large church is allowed to keep all the tithe for himself, and so live in luxury, while ministers of smaller churches do not get enough to live on.

The first mention in the Bible of the ancient custom of tithe paying is found in Genesis 14. This was 170 years before Judah—the ancestor of the Jews—was born, and 430 years before the giving of the law on Mount Sinai. (See Genesis 14:18-20.)

This Melchizedek mentioned here is referred to in the New Testament as a priest whose office resembled that of Jesus Christ Himself, our Great High Priest. Just as Melchizedek received tithes of

Abraham, so the Lord Jesus Christ receives the tithes turned in by Christians for the support of God's ministers. (Hebrews 7:1-8.) Verse 8 says quite plainly, speaking of the Christian dispensation, "And here men that die receive tithes; but there He receiveth them, of whom it is witnessed that He liveth." Jesus died and rose again and is alive forevermore. The tithes we pay to "men that die" are received by Christ. We pay tithe not out of regard for the preacher, but so that great and small may hear the message of salvation.

When the Israelites left Egypt they had little in the way of silver and gold, so they tithed their cattle and the produce of their fields. (Leviticus 27:30-33.) Wonderful promises are made to those who are faithful in setting aside a tenth part of their income for the Lord's work. (Malachi 3:10-12.) Compare these promises with the promises in Deuteronomy 28:1-12. God will bless the man and his family who are living in the city, as well as those who till the soil, if they will only obey Him. He will bless the flocks and the herds. He will bless every man "in basket and store" who returns to God His own. How assuring are such promises in these days of peril! What an insurance against the failure of earthly banks, and the depression of stocks, and bonds, and bank-notes! Men pay millions to other men for protection and insurance against loss, and yet they are not always protected nor secure. Would anyone compare the promises of insurance companies with the promises of God Almighty? In Titus 1:2 we read: "God cannot lie;" and in Numbers 23:19—"Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good?"

Someone says, "But I am afraid I cannot afford it." If you will only try it, you will keep it up, because you will find that you cannot afford *not* to do it—even from a "dollars and cents" standpoint! Speak to anyone who has regularly paid tithe for years. Tens of thousands of people in this country and in the United States, in every line of work, pay tithe. They will tell you that God keeps His promises, and that they are more than satisfied with the results.

Tithe paying will not alter natural conditions. It will not do for us what we can do for ourselves. It will not make rich land out of poor land. It will not bring city trade to a village, nor bring sickness to a city, thereby enriching lawyers and physicians there who pay tithe; but God's promise is emphatic that if we pay tithe we will be more prosperous than if we do not.

Tithe is a New Testament principle. (Hebrews 7:8.) Jesus taught tithe paying

by word and example. He said we should divide the little as well as the much. The Pharisees paid tithes, but were neglecting the weightier matters of the law—faith, mercy, and justice. Jesus did not reprove the Pharisees for tithing, but He showed them that godliness went further than that. (Matthew 23:23.)

God does not compel anyone to return to Him the tenth which He calls His own, but through Jesus He says, "these things *ought* ye to do." There could be no fairer system. The rich man's tenth is large, the poor man's tenth is small. The tithe on \$1,000 is \$100, the tithe on \$20 is \$2, the tithe on \$10 is \$1, the tithe on \$5 is 50c, and on \$1 it is 10c; but it is all voluntary. Nevertheless, it is true that when a man withholds God's tenth he robs both himself and God. God limits His blessings to us in proportion as we limit our offerings to Him. Jesus stated positively: "With what measure ye meet, it shall be measured to you again."

If we neglect to pay tithes, how does God regard it? Malachi 3:8 says: "Will a man rob God? Yet ye have robbed Me. But ye say, 'Wherein have we robbed Thee?' In tithes and offerings." We see here that God regards such selfishness as robbery, whether in relation to the tenth of our income, which He claims as His very Own, or to our free-will offerings—which He leaves us to give as we see fit. You see, the two are separate. It should be everywhere recognized that there are tithes *and* offerings.

Not long ago the writer took a report to the editor of a city newspaper dealing with the business meeting of a small local church. None of the members were wealthy, but the report showed that during 1942 fifty-eight members had paid in, in tithes and offerings, \$5,450.21. The editor was astonished. "Why," he said, "that is an average of nearly \$100 a member! It's wonderful! I know something about church work and church financing. Your church is certainly setting other churches an example." The point is, if we love the gospel, we will give to its advancement as we are asked to give to the war effort—"till it hurts."

"Freewill offerings" are for various worthy objects outside of the support of the ministry. The God of Heaven earmarks the tithe for the payment of those who labour full time for the building of His kingdom. Tithes are not offerings, and offerings are not tithes.

We really cannot talk of "giving" anything to God until we have paid the tithe.

After the plan of salvation had been revealed to Jacob in a dream, he made a resolve which was the turning point in his life (Genesis 28:20-22): "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God . . . and of all that Thou shalt give me I will surely give the tenth unto Thee." Should not all who see the need for moral re-arming and a spiritual re-birth of the nation make the same resolve, and prepare to receive the blessings God has so definitely promised?



She knows a tasty, wholesome drink.

MODERATE DRINKERS

WHAT ABOUT THEM?

By W. H. Roberts, M.D.

THE question arises, just how great is the danger of habitation if one uses alcohol in moderation, or just takes the "social glass." Let us ask those who should know?

According to the famous surgeon, the late Dr. William Mayo, "three out of every ten who drink moderately now will become alcohol addicts before they die, and there is no way of telling beforehand which those three will be. There is only one safe course. Let alcohol alone"

Dr. Lawrence A. Kolb, Assistant Surgeon-General, United States Public Health Service, reported in the Qr. Jr. Studies on Alcohol, in March 1941, "There are at least 200,000 persons in the country whom alcohol has completely mastered, that is, who are chronic alcoholics. . . . There are in the country 1,000,000 or more persons who, because of excessive indulgence and special susceptibility, are in danger of becoming chronic alcoholics. It is not possible to make even a reasonable estimate of the number of additional persons who are exposing themselves to accidents, diseases, and social hazards because of over-indulgence in alcohol."

Dr. Merrill Moore, in a recent paper read before the American Medical Association, said, "If one placed in a heap all the wreckage of human lives produced by the habit-formation implied

in all the narcotic and hypnotic drugs put together, and if one were to balance against them all the habit-formation of disastrous type consumed under the term *alcoholism*, the scale would shift immediately and unmistakably toward alcoholism."

Dr. Eugene Lyman Fisk, M.D., Medical Director, Life Extension Institute, writes, "A menace to society lies in the so-called moderate use of alcohol. How much latent capacity for achievement, for adjustment, for business, social, scientific and artistic success have been narcotized and suppressed through a whole lifetime by alcohol, we shall never know, but we know enough about its influence to be sure that it has thus maimed and crippled many millions of lives."

"The social drinker who boasts that he 'can take it or leave it alone,' is defying established scientific knowledge, according to Dr. Robert Fleming of Harvard Medical School. He says further, "Anybody, if he drinks enough over a long enough period of time, will become addicted."

Regarding the responsibility of the medical profession in this connection, Dr. Ray Lyman Wilbur, President of Stanford University, writes, "Why wait for a person to become a habitual alcoholic before you try to do something for him? Why wait for him to take his first drink before you point out the physical

and mental implications of drinking? Why concentrate on taking something away from people by force of legislative enactment—necessary as this is sometimes—when a surer method is found in education, in prevention? Our task is to cut down the amount of alcohol that flows in the veins of the American people. The surest way of doing this is to postpone for as long as possible the time when alcohol starts to enter the veins of each person—postpone it forever, if you can."

The medical profession is slowly but surely doing its part, as far as eliminating alcohol as a medicine. Dr. Oscar W. Bethea, of Tulane University, reports, "Time was when the medical profession freely prescribed alcoholic beverages. That the practice has almost disappeared is shown by statistics. Whereas in 1885, whisky appeared 244.5 times in 10,000 prescriptions, in 1909 the number had fallen to 38.7, and to 1.8 in 1933. Similar declines are shown in the use of brandy and wine."

What does chronic alcoholism lead to? The following incident in the life of a railroad flagman's life is perhaps the best answer. "A shuffling step and a hoarse tearing cough announced the approach of the General, who soon presented himself at the door of the hut, where he paused and struck an attitude in the half-light of the flagman's lantern. General, indeed. A once tall and muscular man, now a miserable slouch, with stooping shoulders, hollow chest, bending and shaky knees, the dress of a vagabond, and the face of a sot. Yet there was something in his bearing, in the lines of the mouth, in the bloodshot eyes, that seemed the shadow of departed power; and his salutation to the flagman was given and received as that of a superior to a dependent."

The explanation given by the flagman to a friend who had witnessed this meeting was as follows, "Why sir, fifteen years ago that man was superintendent of this road, and the best one, by all odds, they ever had. He was engine, steam, and engineer, all in one. Things went like clockwork. He knew every man and wheel and spike on the whole road. You couldn't blow a whistle or swing a lantern anywhere on the line without his leave. We called him the General, and we might as well have said king, for he was every inch of it. But the General had one enemy—liquor. I've heard that he learned to drink at the wine suppers that the railroad magnates used to give when they met to lay their plans, and all that. At any rate, he learned pretty fast, and practised what he learned. Now and then he gave a wine supper himself, and many a young man under him—his own son among the rest—took his first glass at the General's table."

The average person who wishes to

succeed, who would desire to leave the world better than when he found it, who wishes to be socially acceptable, is hopelessly handicapped if he uses alcohol and tobacco. Exceptions prove the rule, as the old saying goes. As Bruce Hutchison reported recently in the *Victoria Daily Times*, "Mr. Churchill would still be the greatest leader in the modern history of his race even if he suddenly became the leader of a crusade against nicotine and proclaimed himself a teetotaler and vegetarian. But it wouldn't be quite the same. For the public likes to think in symbols and does not like to have its symbols disturbed."

It should be said fairly that Churchill, to whom we owe a debt of gratitude, has succeeded in spite of these handi-

caps of which we have been speaking. He would be the first to give credit to the grand style he has displayed, both in his orations and his books, to his early education. As his biographers, Manning and Bronner, have written, "To the Bible and Shakespeare were added a perfect knowledge of the swelling periods of Gibbon and Macaulay. From them he learned the art which often gives to his sentences the very roll of the drums and the belligerent call of the trumpets."

Speaking of our own MacKenzie King, Hutchison writes, "Probably his greatest political liability is the fact that he has no redeeming eccentricity, not even a pipe or a cigarette or any feature that the cartoonists can get hold of." We would say, More power to him.



The Doctor Has an Answer for It

RHEUMATIC FEVER

Five years ago I had a bad attack of rheumatic fever. Feeling quite well after my recovery, I worked too hard, and serious heart trouble developed. Now I can walk very little because of weakness in my legs and shortness of breath. I am 27 years of age, and still have hopes of recovery. Please advise.

Often as many as five years elapse after rheumatic fever before fully developed signs and symptoms of heart involvement appear, as in your case. Within the first five years of the initial attack, three fourths of the recurrences appear. If no recurrences develop, the outlook is usually quite hopeful. Hence the importance of avoiding colds, undue exposure, etc. On the first sign of a sore throat, it would be wise to use penicillin throat lozenges constantly. These will no doubt take the place of sulfathiazole which was used prophylactically by many.

John D. Keith of Toronto, and Murnaghan of Regina, have recently published reports in the *Journal of the Canadian Medical Association*, which would prove that the outlook for the patient who has had rheumatic fever with heart involvement is not as discouraging as formerly believed. They stress the importance of adequate rest, depending upon the degree of involvement, adequate diet, and avoidance of upper respiratory infections.

In this connection it might be well to state that insufficient protein and vitamin C in the diet definitely predisposes one to rheumatic fever. Protein can be secured in milk, cottage cheese, eggs (3 or 4 a week), beans, nuts, wheat germ (3 to 4 tbsp. daily). These foods, including molasses (2 tbsp. daily on bread), are excellent sources of vitamin B as well. Vitamin C is found in greens, potatoes (properly

cooked), and of course tomatoes and citrus fruits. During the winter months it is well to take the equivalent of 500 units of vitamin D daily, either in the form of cod-liver oil, or any of the concentrates.

It has been definitely proven that patients under regular medical supervision have a much better life expectancy.

MULTIPLE SCLEROSIS AND ACCIDENT DISABILITIES

My case is multiple sclerosis, plus permanent disabilities from a motor accident. Will you please advise me how to get well and prolong life, and to bear my share of life's burdens.

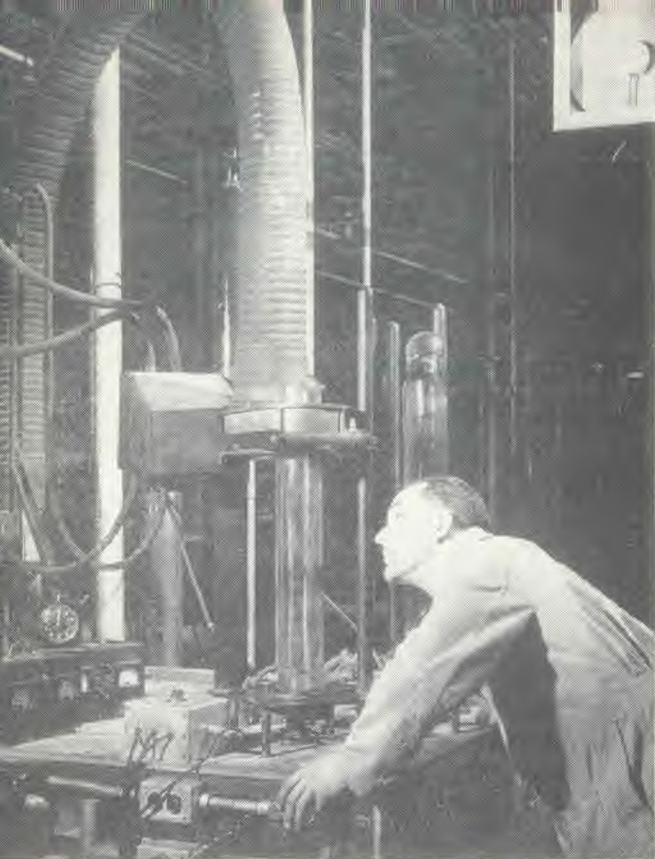
The cause of multiple sclerosis is still unknown, although it is considered by some to be due to prolonged vitamin deficiency. There is present a patchy degeneration of the myelin sheaths of the nerves (the insulating material). Anything that would improve your general health would help prevent further progression. The disease being characterized by remissions and exacerbations, it sometimes causes patients to give way to despair, and at other times to be unduly hopeful.

In addition to using only unrefined foods, include plenty of fruits and vegetables (uncooked and short cooked, the latter with a minimum of soaking and peeling), vegetable broths, molasses (1-2 tablespoons daily, either in milk or with nut butter on wholewheat bread), wheat germ (3 tbsp. to half cup daily), and brewer's yeast powder (1 tbsp. after each meal in milk). This will assure you plenty of vitamin B complex. Also take at least one large glass of orange or tomato juice daily. During the winter months especially, vitamin D, 500 units in the form of cod liver oil or in capsules, is essential.

W. H. Roberts M.D.

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