

# Signs of the Times



CONFERENCE IN  
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## The Birth of Christ Is Still News

**T**HERE is something both subduing and heartening about the birth of the Babe of Bethlehem. Subduing, because we cannot but be tender with a helpless infant. Heartening, because eventually, by that God-made-man, every problem of humanity will be dissolved in happiness.

The nativity of Jesus nearly two thousand years ago is still news all around an excitement-hungry world. For a comparatively small number of the earth's peoples have ever known the real significance of His arrival; and fewer still have benefited by it. Those who do experience the spiritual wealth of its blessing want to renew that upsurge of joy at least once a year.

There is a tidal wave of denial sweeping over Christendom—denial of the very fundamental truth basic in Christianity. The manner and

spirit with which Christmas is celebrated is symbolic of it. Christ is deleted from the name, and X (not the cross) for the unknown is substituted. Xmas is hailed and observed with festivities devoid of the sacrificial spirit of the Founder of Christianity.

A group of roistering youth was passing along a city street just before the holidays last year. A placard announcing a church Christmas pageant was displayed in a store window. "Look," ejaculated one of the crowd in all seriousness, "the churches are trying to horn in on Christmas!" Have the churches so far lost their hold on the coming generation that the bare knowledge of their right and privilege to acclaim Christ's birth is not known—or is forgotten?

The birth of Christ is still news because He was the One who affirmed

that man has a soul, and that the prayer of faith works miracles. Now, after nineteen and a half centuries, science, long atheistic, makes news by agreeing with Him at last.

The birth of Christ is still news because a bewildered and distracted world needs His peace and goodwill more than ever in its history. And yet the men who hold world peace or war in their hands are not being guided by the Prince of Peace.

However, it is not like the Christian to worry about this; rather to pray for a cessation of bickering and strife for a little season, that humanity's disease of the heart may be properly diagnosed and the remedy given. The cure may be discovered in full acceptance of the peace-making power of the Babe of Bethlehem when He grew to be the Man of Calvary.



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*The dazzling flash  
of the bomb burst  
over Bikini,  
in mid-Pacific.*



*It Is*

# *Time To Be Afraid!*

*By Carlyle B. Haynes*

SINCE the birth of Christ no other event in thousands of years has etched itself so deeply on the thinking of the whole race of men as the discovery and use of atomic energy. The possibilities for good or ill to mankind in the use of this stupendous primordial power of the universe, are beyond human comprehension.

August 6, 1945 heralded the birth of a new age. It has plunged mankind into a new world. It has placed in his hand the possibility of creating an age of peace and plenty unparalleled in history, or wiping from the globe the civilization he has so laboriously built through the centuries. The catastrophic destruction of the race by a world holocaust is not outside the range of possibility.

Heretofore the great discoveries and their application to human problems have entered the thinking of mankind slowly and quietly. Ordinarily the ways of science are quiet ways. Its monumental discoveries usually come unobtrusively to the eyes of men.

When James Watt demonstrated his first steam engine on a bleak hillside in England in 1765 there was lit-

tle sense of drama. When Faraday, in 1831, tried out his dynamo, its unsteady hum attracted little attention. The introduction of the telegraph in 1844 was accompanied by an impressive sentence from the word of God, "What hath God wrought," but some time elapsed before the general public was convinced the new invention was of real utilitarian value. The first message over the telephone was not calculated to fire public imagination, being the prosaic observation by Alexander Graham Bell, "Mr. Watson, come here; I want you."

Quite otherwise was the introduction of nuclear fission to the race of men. That burst upon the world with such a cataclysmic demonstration of smashing, shattering, pulverizing, disintegrating force as to strike a deep sense of fear to the heart of mankind, and create forebodings of disaster such as had never before been conceived.

The control of the monstrous power thus unleashed became at once the chief problem of all nations. The prodigious impact which this discovery has made on human thinking is clearly evident in the confused counsels of

world statesmen as they endeavour to reach an agreement regarding the use of this annihilating force.

It is the bearer of wholesale death in horrifying form. Its first use brought an immediate end to a global war. Its possibilities for world domination are enormous. The awesome pictures of catastrophe to civilized human society drawn by the scientists who know most about it strike dread and terror to the imagination.

Man has discovered a hitherto untapped and seemingly illimitable source of energy. Its possible uses send the imagination reeling. It is its destructive potentialities, however, which occupy the consideration of men now, and which cause such profound and shattering fear.

Up to now gravitation has been the greatest single force known to science. That is no longer true. Men have discovered and used forces one million times greater than the force of gravitation.

The force of gravitation reaches out over vast spaces. The terrific force of atomic energy is almost wholly con-

tained within the nucleus or heart of atoms.

Atoms are infinitesimally small particles which make up the ninety-two (if we disregard the newly discovered Neptunium and Plutonium) basic elements which compose the material universe. As an indication of how small atoms are, perhaps it will be sufficient to explain that an ounce of hydrogen contains 20,000,000,000,000,000,000,000, (twenty septillion) atoms, and an ounce of uranium, the heaviest element known up to now in the universe, contains 100,000,000,000,000,000,000,000 (one hundred sextillion) atoms.

Getting at the size of atoms in another way, we are told that if a drop of water should be magnified to the size of the earth, the atoms would have the size of a small orange.

Atoms were once supposed to be the smallest particles of matter, so infinitely small they could not be divided or further analyzed. They were named accordingly. *A* in Greek means "not." *Temno* means "to cut."

made up of three particles of different types; protons, neutrons and electrons. There is a central core, called the nucleus. Surrounding this nucleus is a comparatively vast space. In this space, revolving on its outer perimeter, are one or more electrons, spinning around the nucleus as the earth revolves about the sun.

The nucleus is composed of two different kinds of particles. They are called protons and neutrons. As has been stated, around this nucleus, on the rim of the atoms, negative charges known as electrons move with enormous speed. In the nucleus the protons are positively charged electrical particles. The neutrons are not charged at all. In their famous work, *Applied Nuclear Physics*, page 2, the two well-known physicists, Ernest Pollard and William L. Davidson, wrote: "The building blocks of nature are neutrons, protons, and electrons."

The neutrons and protons comprising the nucleus of the atom are held together by tremendously powerful cohesive forces. After years of experi-

explosive energy of 20,000 tons of T.N.T. It was demonstrated, when the splitting of the atom was actually accomplished, that an explosion of approximately 200,000,000 electron volts could be touched off by idling neutrons of less than one electron volt. That is, the energy set free in the splitting of the atom was over 200,000,000 times the amount of energy required to split the atom.

In the words of Pollard and Davidson, in *Applied Nuclear Physics*, page 22, one kilogram of matter (2.2 pounds) "if converted entirely into energy would give twenty-five billion kilowatt-hours of energy, which would be the equivalent to all the energy generated by the total electric power industry in the United States for any two months in the year 1939."

One kilogram of coal when burned gives 8.5 kilowatt hours of heat energy. One kilogram of matter, when its atomic energy is released, gives 25,000,000,000 kilowatt hours of energy.

Charles Clayton Morrison, Editor of the *Christian Century*, one of the most forthright modernists of the religious world, points out in the issue of his paper March 13, 1946, that the "attitude of scientists toward their achievement (of the atomic bomb) is the most significant aspect of the present situation."

"The ripened fruit of centuries of scientific labor emerges in the form of a bomb with which mankind can commit suicide! And the scientists, reflecting on the terrifying possibilities they have opened up, have for the first time in history turned aside from their vocation and become statesmen and evangelists, preaching the grim gospel of damnation unless men repent.

And Dr. Morrison, with what seems shame-faced apology, gets around to discussing, in this same article, "The End of the World," under that sub-head:

"Until now, science has had no reason to doubt man's age-old and universal assumption of guaranteed security in his habitation of this earth. But now science comes to us with a demonstration that our earth may be destroyed as a life-producing, a humanity-producing and a civilization-producing planet. It may even be changed back into the character of the stellar system from which it emerged. It may be made a dead planet like the moon or Mars, or a ball of nuclear flame like the sun. Science tells us that this is a possibility not merely of an unimaginably distant future, but of the imminent present, perhaps of our own lifetime.

"Consider now that Christianity says essentially the same thing about the precariousness of man's existence on the earth and of the earth itself. This scientific revelation of precariousness is not new to Christian faith. On



*Like a mine in great danger of detonating, the present world situation needs a careful handling which it is not getting.*

Atom consequently means "uncuttable," "indivisible."

Modern physical research, however, has discovered that what was thought to be the smallest and wholly indivisible particle of matter in the world is rather a universe. The analysis of its structure and properties has resulted in amazing discoveries.

The atom is not indivisible. It is

mentation, most of it fruitless, and all of it enormously costly, scientists have developed a process by which the nuclei of uranium atoms are split by bombarding them with slow-moving neutrons. This splitting of the atoms is called *nuclear fission*.

The explosive energy thus made available from one kilogram (2.2 pounds) of U235 is equivalent to the

the contrary, it supports a cryptic affirmation which Christianity has made for nineteen centuries. Christian faith has always been haunted by the end of the world. The early Christians looked forward to it as more than a possibility. Modern New Testament scholarship is bringing impressively to our attention the fact that the Christian faith arose in a context of eschatology, that is, it was shot through with the presupposition that the temporal order of history would sometime cease.

"The early Christians were not utopia-minded. They did not expect the Kingdom of God to be fulfilled on the earth, in history. Their foothold in history was felt to be acutely insecure. 'Here,' they said, 'we have no continuing city.' Our sojourn on this planet they saw as an adventure which stands in constant peril of catastrophe. Christianity stretches a rainbow from the beginning of history to its end on this planet, binding all time and all temporal events to an eternity which was not merely a prolongation of time, but beyond time. This conception runs through the whole fabric of Christian faith from the early Christians down to our day. It has taken weird shapes in millennialism and in innumerable forms of apocalyptic literalism. From these crass perversions and distortions of the Christian outlook I wish my own thought to be distinctly dissociated. The true Christian outlook on the end of the world is not a blueprint of the future but a faith that the high purpose of God in creating man does not depend for its fulfilment upon the longevity of the earth."

Bertrand Russell, the atheistic philosopher, in the *Washington Star* of December 23, 1945, declares:

"Over this unheeding world of man hatreds hangs the black cloud of the atomic bomb. . . . The outlook for the world is one of utter and unrelieved gloom."

He does not hesitate to say that unless the world is able to create a world government, "it is likely during the present generation all large cities in every part of the world will be wiped out and civilized life will be destroyed."

H. G. Wells, of England, just deceased, another philosopher, author and historian, who had little use for religion, wrote what he expected to be his last "literary will and testament," calling it "Mind at the End of Its Tether." In this he set down his final observations on "Life and Man's Future." Under the date line of London, November 5, 1945, the International News Special Service cabled a syndicated instalment to American papers in which Wells observed:

"This world is at the end of its tether. The end of everything we call life is close at hand and cannot be evaded. . . . The writer is convinced that there

is no way out or around or through the impasse. It is the end."

It is the discovery and first utilization of this stupendous force for purposes of destruction that have struck fear into the heart of humanity the world around. It is a new, primitive fear, the fear of unknown forces which conceivably may get out of control and bring an end to the human race on this planet.

Certainly, with these developments before our eyes, we have clear and unmistakable evidence that we have reached the time foretold by our Lord when replying to the inquiry of His disciples as to the time of His second coming.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 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. And then shall they see the Son of man coming in a cloud

with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

Our time is *that* time, the time foreseen and foretold by our blessed Lord. And this stupendous development which has agitated men everywhere on earth with dire foreboding means exactly what He said it would mean, nothing less, nothing other—THE END OF ALL THINGS IS IMPENDING.

Nor do the people of God need to share the fears of men. We are told that "when these things begin to come to pass," then we are to "look up, and lift up your heads." And the reason for such an attitude is given—"for your redemption draweth nigh." The truest optimists on earth are those who are confidently expecting the end of this world—and the beginning of the eternal world of peace and glory soon to come.

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## SOMETHING to THINK ABOUT

By Martha E. Warner

**T**HE OTHER morning in my mail was a letter bearing the postmark of one of our large cities. At a glance I knew it was from a dear little lady who for four years had lived in a Home for aged people. The days there are long and filled with a sameness which stretches out into weeks, months and years. A sameness which is broken only by visitors, birthdays, special holidays, illness, or death.

Now it stands to reason that in such a Home, there will be a diversity of inmates. Sour ones, sweet ones, bitter ones, cross ones, crabbed ones and cheery ones. But the writer of my letter, I am glad to say, belongs to the cheery class, for long ago she acquired the habit of looking up and over the sameness, and filling her heart with thankfulness that the good Lord had provided for her a home on this earth where she would be taken care of until death.

Her days are spent sewing, crocheting, reading and writing. Seldom does she send out a letter without tucking into it a bit of prose or poetry, in the hope that it will help and cheer the reader. And it always does, as her many friends can testify.

In my letter I found a clipping from one of the big daily papers which carried the report of a young criminal who had just been sentenced to a long term in prison. When asked if he had anything to say, he turned to the judge with these words; "Sir, I have nothing against you — you have been fair and just. I have nothing against the police — they did their duty. But I do have something against my father — for he let me grow up without religion."

"I wonder," wrote the little lady, "I wonder how many fathers (and mothers)

could have heard that lad's statement without a twinge of conscience. It is my firm belief if that obligation, the obligation of parents to teach religion to their children, were taken seriously, there would be fewer boys and girls in the police courts."

After I finished reading the dear lady's letter, my thoughts turned to the subject of juvenile delinquency, which is just at this time occupying much space in leading periodicals. And while publicity helps, the fact that juvenile delinquency is increasing by leaps and bounds should give parents something to think about and stir them to action.

Juvenile delinquency, as I see it, is no more or no less than adult delinquency. And before it can be stamped out in our youth it must be stamped out in the parents, for it is a most dreadful disease, the germ of which has its beginnings in the home.

While I believe, with the little lady, that religion should be taught first of all in the home, I know it cannot be taught by the parents unless and until they experience it for themselves; for religion, to be taught, must be lived seven days a week, month after month and year after year.

The fact that a large percentage of the criminals of to-day are not old hardened men and women, but the cream of our youth, should make us realize that if we are to have a future generation of good citizens, we must have good parents who will not only provide good homes for their children, but who will also acquaint them with a knowledge of the God in heaven Who says, "Keep My commandments and live."

Think about this, dear parents, and think about it some more.

IF A contemporary newspaper man could reach back into centuries of history to touch the coarse sleeve of St. John, the Revelator, for his pertinently penned comment on an important issue of to-day, he would no doubt ask the beloved disciple of Jesus to write his answer to, "Can the proponents of ideologies like those of the U. S. A. and the U. S. S. R. exist side by side without coming to blows?" The Seer of Patmos, "the beloved" disciple, "the highly favoured among the twelve" has penned an answer—an answer far more inclusive than the question would imply.

John wrote, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Revelation 13:11. This is merely one link in a chain of prophecies, but we select this link because it holds the answer as to whose ideology will speak with the greater force in the years ahead of us.

When Stalin said at war's end that communism and capitalism could not live side by side, he did not seek to impress the Anglo-Saxon world, or to bolster his own party. Stalin uttered an unmistakable truth. Only the recent trend of events in the neighbouring countries of the U.S.S.R. seems to convince peace-minded western nations that the two systems—the democratic and the totalitarian—cannot live side by side without drawing the sword. There was a time when nations went to war in defense of their gods. To-day religious wars appear to be a relic of the past. "But it is still a grave question whether totalitarian and nontotalitarian political and economic systems, like opposing spiritual faiths, can operate peacefully in the same world. The question does not lend itself to an easy answer. . . . The longer 'the dread uncertainty' hangs over mankind, . . . the faster will nations drift toward armed conflict even as they seek desperately for peace." — *Editorial*, Washington, D.C., *Evening Star*, Sept. 3, 1946.

Christian men and women turn to the Bible when the future appears dreadful and uncertain. Briefly reviewing the context from which the above pronouncement (Revelation 13:11) of John is taken, we note three main symbolic actors: (1) a dragon with seven heads and ten horns, (2) a leopard with seven heads and ten horns, (3) a lamb with two horns. (Revelation 12:1-17; 13:1-18; 14:1-5.) In prophecy a "beast" or the "head of a beast" refers to a government either civil or ecclesiastical (See: Daniel 7:17 where a *lion* represents ancient Babylon, a *bear* represents Media-Persia, a *leopard* Greece, and a *terrible beast*, Rome); "sea" refers to peoples and nations (See: Revelation 17:15, "The waters . . . are peo-

# The Modern Line-Up of the Giants of Power

## AS SEEN BY A PROPHET

By Theo. G. Weis

ples, and multitudes, and nations, and tongues"); "earth" by way of contrast, refers to regions where the aggressive wars and the political strife of peoples, multitudes, and nations do not exist. "Horns" depict the power or the ideals of government. Sometimes they are centred in the person of a king, but not always so. (See: Zechariah 1:21 and the Jamieson-Fausset-Brown *Commentary* on that text; also, Daniel 7:24; 8:20, 21; Revelation 17:3, 12.)

The Revelation does not present one consecutive prophecy of events, but a series of chains of prophecies, each taking up its own line of events, and tracing them through. When one chain ends another is introduced which may in order of time go back to the beginning again and follow its own series of events to the end. It is quite proper to assume that this prophetic chain of the 13th chapter is chronological. Students of the Bible since the time of John Wesley agree, in the main, that the dragon and the leopard represent *pagan* and *papal* Rome. (*Facts for the Times*, p. 52.) Some suggest also that the dragon represents only the influence of Satan throughout. (Revelation 12:9.) This generality can be accepted, but in this 13th chapter the application is far more specific. Satan's evil influence may sustain the ascendancy of his own evil agents, but he would not abdicate his throne, or even share a portion of his authority with any of his earthly puppets as verse 2 would thus imply. Both pagan and papal Rome persecuted the Christians. Pagan Rome did it under the emperors; papal Rome did it during the Dark Ages. There is a similarity between the dragon and the leopard, both had seven heads and ten horns. The seven heads represent seven forms of government existing in the territory of

Rome's influence—kingly, consular, decemvirate, dictatorial, triumvirate, imperial, and papal. The ten crowned horns represent ten kingdoms into which Rome was eventually and eternally divided—Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards.

Of the many differences between these two beasts, space here permits the mention of only the two most pronounced: (1) The dragon was ready to devour a "man child" as soon as it was born. (This was Herod under Augustus, 4 B.C. See: Matthew 1:16; Luke 2:1-7.) No similar deed is recorded against the leopard. (2) One of the heads of the leopard received a mortal wound. This does not happen to the dragon. (Note: only one head was wounded. The implication here is that while the prophetic symbol is presented as a complete unit, that which is represented by any one part of the symbol need not exist contemporaneously with all other parts, nor come into being in the same day of the year as all others.) This wounding of a head of state happened in 1798 A.D. when Berthier, the French general, took the papal head a prisoner into exile and death.

The point in this discussion is that the seven-headed dragon and the seven-headed leopard represent the approximate time between 4 B.C. and 1798 A.D. Then, and next, the two-horned lamb appears. In the verse previously quoted (Revelation 13:11) John indicates five facts concerning this beast: (1) It was "another", an independent, separate, individual beast. (2) He observed it "coming up out of the earth"—not out of beach sand; not rising up out of the sea. (3) The beast "had two horns like a lamb." (4) ". . . and he spake as a dragon"—not as *the* dragon; not like a



duel, the Bible gives no loophole through which the establishment of U.S.S.R. ideologies on a higher plane than the U.S.A. ideologies can be seen. Dramatic and emphatic will be the United States' pronouncements of the ideals for which it stands. Though couched in diplomatic language, it will tell the world that its words are backed by a stock-pile of the most powerfully destructive weapons ever assembled by scientific men. To the ancient Seer on the Isle of Patmos it seemed as though "he maketh fire to come down from heaven on the earth in the sight of men." (Revelation 13:13.)

Recently the Legislative Reference Service of the Library of Congress, in Washington, D.C., released a booklet entitled, "Communism in Action." The report was prepared at the request of Representative Dirksen of Illinois by impartial experts and former Soviet industrial leaders. Among many important facts, the following are outstanding: (1) "... in the Soviet Union several million workers are employed under police (NKVD) discipline and receive only miserable keep for their labour." (2) Freedom of education does not exist. "In every phase of education in the Soviet Union, the doctrines of the communistic party are the only ones which can be presented to, or be considered by the learners." (3) Leisure time use in the Soviet Union is strictly controlled by the state and the communistic party." (4) "Though the Soviet government stresses the separation of church and state, it is virtually impossible for anything to exist apart from the state under the Soviet system." Lists of comparative tables give some insight into the true status of religious affairs in the U.S.S.R. One revealing item shows that the number of orthodox churches in 1941 was only 4,225 compared with 46,457 in 1917. (5) The final chapter is entitled, "How Much Freedom."

The entire presentation is a documentary recital of the things which touch every-day life and how they are effected by communism. It is a challenge not only to vigilance but to aggressive action on the part of those who wish to preserve undiminished the heritage of democratic freedom.

Finally then, the Bible states these facts in surety to all of us: (1) The United States is and will remain a powerful force in international affairs. (2) The United States will either convince or coerce all mankind to accept its groupings and markings for all who "dwell on the earth." Though paradoxical, and almost at the expense of a horn, and certainly with the ill-will of

leopard; not like the wounded head. His lamb-like characteristics are betrayed by his voice. (5) In the order of John's enumeration, this beast appears after the wounded head goes into captivity.

It is not too unreasonable to insist, since Babylon, Media-Persia, Greece, Rome, and the ten kingdoms are represented in prophecy, that the United States of America be represented. It is logical to interpret the two-horned lamb as the prophetic symbol of the United States since that country meets the following specifications: (1) It rose into nationhood in a territory where the aggressive feuds and the political strife of populated lands did not exist. (2) It enters the international scene at the proper time (1776). (3) Crowned heads have no part in its form of government. It has always been a republic. (4) The horns of its power appear innocent and gentle. ("A church without a pope, and a state without a king."—

Hon. J. A. Bingham.) Though lamb-like, the *American Principles* are horns nevertheless; and, as such are its most powerful defense. (5) Its lamb-like voice has echoed like a dragon's roar throughout the world both in *World War I* and *World War II*. (6) Its mannerisms, and the tone of its voice will continue to be *observed* and *heard* till the end of time. (Revelation 13.) (7) It will mark men as belonging to one class or another, and men of wisdom and discernment will accept its classifications. (Revelation 13:16.)

Will the U.S.A. yield to the U.S.S.R? Will the U.S.A. ever become socialistic or communistic? The Bible answer is, "NO!" How then will "the dread uncertainty"—the clash of ideologies—which now beclouds the international peace scene be resolved? The Bible answer is this: the dragon-voiced lamb will declaim the points at issue and "them that dwell on the earth" will listen and respond. Duel of guns or no

the U.S.S.R., (for communistic Russia extends no wedded hand to Roman Catholicism) the United States will not desert the Roman Catholic Church to poverty, humiliation disgrace, and defeat. Should the worst come to worse, the American states will defend and uphold that church before every seeing eye and every thinking mind of the world. Prophecy says so. (3) The United States will be powerful and supreme when God closes the history of this earth. For the chain of prophecy, in which the acts of that country are the last links, closes with, "These were redeemed from among men, being the first fruits unto God and to the

Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4, 5.

Eternal victory through redemption is not meted out to nations. God gives His final reward to individuals. Not to individuals of one ideological persuasion or another, but to those who are without fault before His throne. That is most important to each of us, whether we stand to speak at peace tables, or prepare the agenda for economic conferences, or preach a sermon, or teach science to critical minds, or do our lonely duty at some partly forgotten task.

The clew is ferreted out from the word here translated "wisely." Wisdom in its broadest sense includes sound judgment and tact in doing right. But also a man may be wise in some part of what he does, though not in all. This is the sense in which it is used here. Moffatt, in his translation, says it this way, "The master praised the dishonest factor for looking ahead; for the children of this world look further ahead, etc." The long look ahead, and the immediate preparation for what was sure to come, were the objects of the commendation, not the dishonest method used in the preparation.

The other questionable command, about making friends with mammon, is thus explained: The Revised Version reads, "Make to yourselves friends by means of the mammon of unrighteousness." And Moffatt's translation says, "Use mammon, dishonest as it is, to make friends for yourselves." Mammon is the inordinate love of money for wealth's sake. Men may acquire wealth with such an incentive, and may use dishonest means to obtain it. But that particular money is not therefore forever after "tainted money." Just so long as we acquire money by honest means and for legitimate spending, that is honest money, no matter what its previous history has been.

But this is a minor interpretation. There are also more important explanations of Christ's mysterious words. As the lord of the steward had entrusted him with his goods to be used in the right way to profit the men he dealt with as well as to get gain for the owner, so God had given the Jews of Christ's time the true religion for them to pass it on to non-Jews and not consume all its blessings for themselves. Instead, as did the unjust steward, they pocketed the advantages of truth, and refused to impart to the Gentiles around them, thus defrauding the world of the light from above.

For their unfaithfulness in handling God's truth for all men, God was about to reject them as His chosen people. Through the story, Christ was admonishing them to change their ways, pass out their God-given benefits, so discharge their duty to others, and thus save themselves for the future as well as saving those non-Jews who would accept their gift of the knowledge of the true God.

Again: "The children of this world" show more wisdom in looking after and conserving their own interests than the children of God do in serving Him. As stewards under God, Christians owe a debt to all humanity which cannot be paid short of sacrificing everything we can spare for the good of our more unfortunate fellow-men.

And again: After urging us to make friends by means of the mammon of unrighteousness, the Revised Version adds, "that when it shall fail they may receive you into the eternal tabernacles." No doubt the "they" here referred to are the angels who inhabit the eternal tabernacles. They have a glad and hearty welcome ready for those who look ahead and make adequate preparation for entrance into heaven. And what that adequate preparation is has been made plain in God's Word.



## BIBLE MYSTERIES IX

One of the most baffling mysteries that Christ put forth was the one of the steward. Christ hated craftiness. His enemies were ever trying to catch Him by craft, to trap him in his answers to their snaring questions. "He perceived their craftiness, and said unto them, Why tempt ye Me?" He saw through all their cunning schemes, and denounced them. Yet He told this story:

"There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

"Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

"So he called every one of his Lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke 16:1-13.

The mystery of this is that the master commended the dishonest steward for his craftiness, even though the master himself was made to lose by it—and Christ sanctioned the commendation. Surely this is questionable teaching and bad morals. And Christ also advises us to make friends of mammon, the god of riches, even though his wealth be gotten by dishonest, unrighteous methods, not to speak of the questionable practice of making even honest riches a god.

We may eliminate one part of the mystery by reference to one statement that Christ uttered after He told the story, when He made the application and drew the lesson which He intended giving. In His words, "If ye have not been faithful in that which is another man's, who shall give you that which is your own?" He indicated that He was not commending the dishonesty of the steward. He called the man an "unjust steward." He did not sanction his method of attaining his end, but his end. And his object was to foresee the future and prepare for it. This is commendable in anyone.



# WHY THIS Speed ?

By George M. MacLean

**M**ANY years ago Christ solemnly gave His disciples signs so that people would know that He would soon return as King of kings. "Fearful sights and great signs shall there be from heaven," He said. Luke 21:11. He called their attention to what had been revealed to Daniel, the prophet, concerning the signs to be revealed in the world just before the second coming of God's Son. "Shut up the words, and seal the book, even to the time of the end," Daniel had written, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

A great increase of knowledge resulting in speedy travel would be characteristic in the world just before Christ's triumphant return. Everyone knows that since Daniel's time travel and knowledge was much on the same unimposing level until the last few years when there burst upon the world a tremendous increase of scientific knowledge and rapid travel "to and fro." Even now man is planning a conquest of the moon!

Scientists have sensationally reported that they are ready to set up radio station M-O-O-N on the moon, as soon as the army flies a rocket there. Dr. J. A. Hutcheson, associate director of Westinghouse Research Laboratories, at Pittsburgh, announced plans for a 100-pound "rocket radio," powerful enough to broadcast from the moon. This 100-watt radio transmitter is designed to be sent to the moon by radiopiloted rockets which the Army claims will be built within the next 18 months. The scientists plan to have the rocket-radio broadcast for one minute each hour in order to preserve its battery power. It is so constructed that it will report the progress of the 240,000-mile trip to the moon and the landing of the rocket. It may also be used to signal temperature changes on the moon.



*The type of plane, Lockheed P2V, which made a non-stop flight from Perth, Australia to Columbus, Ohio, U.S.A. a distance of 11,237 miles, in 55 hours, 18 minutes.*

Professor Hutcheson said, "Station M-O-O-N might also help us discover many facts which are now largely a matter of conjecture. It generally is assumed that there are no moisture changes on the moon because we can see no evidence of atmosphere in the form of clouds and haze. Instruments aboard the rocket could check on this fact and relay the answer to earth by radio."

Almost human instruments will guide the rocket through its long trip to the moon, and uncanny devices will prevent its crack-up when it reaches its destination. A tiny radio set, weighing only a few ounces, on detecting the rocket's approach to the surface of the moon will automatically turn on reverse rockets and also turn off the forward rocket power.

This is but one illustration showing how far man has advanced in knowledge, and running "to and fro," since the prophet first uttered his words. The next few years will certainly produce jet-propelled bombers flying faster than sound to any part of the world and carrying bomb loads of more than 100,000 pounds—so says General George Marshall. Of a truth the past few years have seen the most amazing increase of knowledge since creation's dawn.

So startling have been the achievements of science in the last decade that some editors are confidently predicting travel through outer space in a few years. This, however, is not a new expectation to the student of prophecy,

for the Scriptures plainly tell that a multitude of beings beyond number from beyond this world will appear in the clouds above this earth with a great flash of glory and sound. "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30, 31. This is none other than the second coming of Christ as King of kings, and Lord of lords! "For the Lord Himself shall descend from Heaven with a shout . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thessalonians 4:16, 17.

It may be very thrilling to belong to Rocket Clubs to-day in expectation of the trip to the moon, but how much greater will be the ecstasy of those "washed in the blood of the Lamb" when they shall see Him face to face and know that He shall take them home with Him. "I go to prepare a place for you," Jesus promised, "and if I go, . . . I will come again, and receive you unto Myself." John 14:2, 3. A trip through space with Christ and the Redeemed of all ages to take possession of heavenly Mansions—how glorious!

Signs of the approaching Son of God—here they are, all about us to-day.

# BABEL -- THEN

*and*

# NOW

By C. A. Edwards



*Debris of a plane crash.  
Like so many of men's  
ideas, they soar high  
but plummet to ruin.*

**I**N the last century, there was raised a Tower of Intellect, which was to explain everything; Christianity was done; the twilight of the gods was come; there was no mystery in the stars; they were just a part of a complicated machine; a man was simply a chemical formula; progress was automatic; it consisted largely in the multiplication of machines. . . .

*"Man tames the horse and rides him to battle; he invents the gasoline engine to drive a tank; he rides upon the sea to drown women and children; he conquers the air to murder babies. . . .*

*"We speak of the progress of civilization, but the betterment of the race may only mean sinning by electric light instead of a candle, and murdering each other with bombs and poison gas instead of the blunt sword of Lamech."*

These thought-provoking words, recently penned by a prominent clergyman, hark back to another tower of long ago, but whose lesson is pertinent for to-day. "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Genesis 11:4.

Picture here are some people who received what they undoubtedly thought to be a bright idea. They were going to unite on a plan to reach heaven—a noble desire in itself—but they

were determined to reach their objective aided by a tower made by human hands and erected on an earthly foundation. Their first mistake, then, was that they thought it possible to win heaven by building on an earthly foundation.

Only a tower of Christlike character will reach heaven, in the construction of which no earthly ingredients are to be found. The material with which to erect this tower may be purchased, however. In fact, the Saviour of men urges all to make this purchase, in the words of Revelation 3:18, "I counsel thee to buy of Me gold tried in the fire."

As to the cost—it costs nothing in the sense that we are accustomed to thinking of costs to-day, and at the same time, it costs everything. We do not pay for it with a fixed number of dollars and cents, but with a willingness to contribute all our earthly possessions toward the purchase. A surrender of our cherished, selfish ambitions—anything of an un-Christlike nature—and an acceptance of divine guidance, constitute the cost.

The men of Shinar did not have a monopoly on building towers. A well-known writer has expressed modern tendencies as follows:

"There are tower-builders in our time. Infidels construct their theories from the supposed deductions of sci-

ence, and reject the revealed word of God. They presume to pass sentence upon God's moral government; they despise His law, and boast of the sufficiency of human reason. Then, 'because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.'

"In the professedly Christian world, many turn away from the plain teachings of the Bible, and build up a creed from human speculations and pleasing fables; and they point to their tower as the way to climb up to heaven."

Modern tower-builders seem reticent to profit by history's recorded failures, and they continue to erect their structures. The Tower of Intellect previously referred to, came crashing to the ground with the outbreak of the last war. Immediately, however, new towers were being started—The Big Three, The San Francisco Conference, a World Government to control atomic power, and others. Already, these towers are showing unmistakable signs of disintegration. Even as a confusion of tongues frustrated the plans of the men of Shinar, so a confusion of languages invaded the circle of the Big Three. Not so much literal languages, to be sure, but languages of ideologies, political schemes, and methods of governments. The harmony of the present Big Three is not the harmony that had been hoped for.

The coming of atomic energy dealt a crushing blow to the plans formulated at the San Francisco Conference, and as for a world government to con-



*Man chisels his wisdom on the pillars of time, but they crumble away.*

trol this energy, the Bible, which has survived the crashing of innumerable towers of man's making, has something to say about it. Of efforts to unite present kingdoms into a unified body, it declares, "They shall not cleave one to another."

Recently, I was talking to a mother of two children. In the course of our conversation, I referred to some books for children which had been brought to my attention, containing stories with moral lessons to help the little folks. As the mother puffed away at her cigarette in a manner indicating that the particular brand which she was smoking did not soothe her nerves—a claim made for certain brands—she said: "I don't teach my children any moral lessons. I have made a study of child psychology and modern methods of training children, and I am convinced that we must not inhibit their natural tendencies in any way. I never punish my children, but allow them to do as they please. By following this course, I will see them grow up in the right way." Someday, this mother may shed tears over the fact that the tower of her building collapsed beyond repair. Too late, then, to profit by the Scriptural injunction, "He that spar-eth the rod hateth his son: but he that loveth him chasteneth him betimes."

It is interesting and profitable to contrast the dream of the men of Shinar with the vision of John of Patmos. The exiled apostle also saw towers—not going up from earth to heaven, but coming down from heaven to earth. Towers of gold within the walls of the New Jerusalem, which city is brought to view in the twenty-first chapter of the Revelation. How fitting that the character of those privileged to dwell within the jasper walls of this city, should be symbolized by gold tried in the fire!

All-important character! Which brings us to the second mistake of the

Babel-builders. They thought only of themselves. "Let us make us a name."

Who are the men and women who have made great, enduring names for themselves? Only those who have not deliberately thought of so doing. To study the lives of the truly great, is to be impressed with this fact. A poem on David Livingstone speaks eloquently of this truth:

"He needs no epitaph to guard a name  
Which men shall prize while worthy  
work is known;  
He lived and died for good—be that  
his name:  
Let marble crumble: This is LIV-  
INGSTONE."

The great missionary to Africa was inspired by another Missionary, who "came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20:28.

All efforts to make names for our-

to all. We need but follow God's blue-print, the Bible. Successful living is clearly outlined there. In the matter of speech, James 3:2 lays down the general principle, "If any man offend not in word, the same is a perfect man." An example of more specific instruction along this line is found in Exodus 20:7, "Thou shalt not take the name of the Lord thy God in vain." If you are in doubt as to which day to observe for Sabbath, the language of Exodus 20:10 is plain and pointed, "The seventh day is the Sabbath of the Lord thy God." If you are wondering about the use of tobacco, liquor, and intoxicating and unclean foods, 1 Corinthians 3:16, 17 will help you, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." If



*In Hungary the postman's bag is heavy with the paper money people have paid him for excess postage. Inflation spells deflation to the money-gruber's ego.*

selves as did the Babel-builders, lead to eternal oblivion. One name that transcends all names in value, and which is also bestowed upon successful tower-builders as a gift, is mentioned in Revelation 2:17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Would you build an enduring tower? This achievement is made possible

your main efforts in life are directed toward the accumulation of wealth, the wisest man that ever lived has some good advice for you, "Riches profit not in the day of wrath: but righteousness delivereth from death." Proverbs 11:4.

Whatever may be your habits or tendencies, check them over carefully with the heavenly blue-print. To follow the teachings of this Book is to construct a tower of character which will reach up into heaven, and "shine as the stars forever and ever."

**L**ONG before Jesus was born in Bethlehem it was predicted of Him that He would magnify God's law. The prophecy reads: "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. He will magnify the law, and make it honourable." Isaiah 42:1, 21. The Saviour magnified the law by showing that it is everlasting, by keeping it Himself, by teaching us to keep it, and by dying to restore its transgressors into perfect harmony with it. In magnifying the law He magnified every commandment of it. He therefore magnified the fourth or the Sabbath commandment.

The Saviour said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. Then if heaven and earth were to pass utterly away, the law of God would still remain in force. According to the dictionary a tittle is "a minute part," "an iota." So not even "a minute part," "an iota" of the Sabbath commandment can ever fail to be in force to all eternity.

By the words, "the law," Jesus meant God's moral law, the ten commandments. This is clearly seen from His words to the rich young ruler who came to Him and said, "Good Master, what shall I do that I may inherit eternal life?" Mark 10:17. In making His answer clear the Saviour quoted some of the ten commandments, saying, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. . . . And come, take up the cross, and follow Me." Verses 19, 21. The young ruler was to come to Christ and keep the commandments of God. It is quite plain that as the ruler was to keep the commandments in order to enter upon eternal life, then in order to enjoy eternal life continually he would have to keep God's commandments continually. So the Saviour taught that the keeping of the ten commandments is an everlasting duty that rests upon all who come to Him. Thus the keeping of the Sabbath of the fourth commandment is still binding upon His followers to-day. Jesus said, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Among the definitions of *man* as given by the dictionary, we find the following: "The human race; mankind." Then the Sabbath was made for the entire human race, for all mankind, including the very first man who ever lived on earth, Adam. The following words are therefore found in connection with the record of creation:



*"The heavens declare the glory of God; and the firmament showeth His handiwork."*

# CHRIST MAGNIF

"God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:3. So for about nineteen hundred years before God called Abraham the Sabbath was in existence, a period of time nearly as long as that which has passed since the birth of Christ. And as the Saviour made it clear that the Sabbath was made for all mankind, it is still binding upon all mankind to-day, and will continue to be so as long as man exists upon the earth.

The Saviour declared, "The Son of man is Lord also of the Sabbath." Mark 2:28. When and how did He become Lord also of the Sabbath? God's own recognition of His Son as Creator is seen from the following Scripture: "Unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the

sceptre of Thy kingdom. . . . Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Hebrews 1:8-10. God "created all things by Jesus Christ." Ephesians 3:9. As the Sabbath was made, and as Christ made all things, He made the Sabbath. It was Christ, the Son of God, who in close unity with His Father made all things in the beginning, and who rested with His Father at the close of creation on the seventh day of the week, after which He sanctified it, or set it apart for all mankind to keep throughout all the ages to come. It was thus that Christ became, with the Father, Lord also of the Sabbath. The seventh day of the week is therefore still the true Sabbath of Jesus.

In the Sabbath commandment (Exodus 20:8-11) there is not found one word that prohibits acts of mercy in

By John W. Halliday



*"The law of the Lord is perfect. . . . The statutes of the Lord are right."*



Religious News

# HEALED GOD'S LAW

caring for or healing the sick on the Sabbath day, nor is there found any word prohibiting the plucking of ears of corn to satisfy one's hunger. Yet these acts were declared by the Pharisees to be unlawful. We read: "At that time Jesus went on the Sabbath day through the corn; and His disciples were an hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto Him, Behold, Thy disciples do that which is not lawful to do upon the Sabbath day." Matthew 12:1, 2.

When the Saviour healed the afflicted on the Sabbath He gave them rest from their affliction, thus helping them to observe and enjoy the Sabbath more fully. But His healing on that day gave much offense to the Pharisees, who asked Him when He was about to heal a man afflicted with a withered hand, "Is it lawful to heal on the Sabbath

days?" In His answer Christ said, "It is lawful to do well on the Sabbath days. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against Him, how they might destroy Him." (Verses 10-14.)

How did the Pharisees become so mistaken and bitter concerning the way to keep the Sabbath? The answer is that they followed tradition, rather than the Scriptures, which the dictionary defines in part as follows: "The unwritten or oral delivery of information, opinions, doctrines, practices, rules, and customs, from father to son, or from ancestors to posterity." The Pharisees were so determined to follow tradition that Christ asked them at one time the pointed question, "Why do ye also transgress the commandment

of God by your tradition?" Matthew 15:3. He afterward said of them and their vain traditions, in mentioning Isaiah's prophecy concerning them, "In vain do they worship Me, teaching for doctrines the commandments of men." Matthew 15:9. Their false traditions about the Sabbath the Saviour came to sweep away, that the people might enjoy the Sabbath in its simplicity, without man-made restrictions, customs, and laws. In our generation other traditions are doing their destructive work. False traditions regarding the Sabbath and Sunday are leading many to keep the first day of the week instead of the seventh. Thus the words of Jesus apply in this generation to those who heed these mere traditions and follow them, as truly as to the Pharisees in His day: "In vain do they worship Me, teaching for doctrines the commandments of men."

The Saviour said, "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak." John 12:49, 50. It meant to Jesus Himself everlasting life both to speak and to keep His Father's commandments to the letter. It was thus that He taught and kept the commandments of His Father's law. And it is just as important to every one to whom comes a knowledge of the true Sabbath to keep it to the letter, if he would be assured as was Jesus of life everlasting.

The Saviour said to His disciples, "Go ye therefore, and teach all nations, . . . to observe all things whatsoever I have commanded you: . . . even unto the end of the world." Matthew 28:19, 20. Among the teachings and commands that Jesus gave were these: "Keep the commandments." "I have kept My Father's commandments." "Follow Me." Matthew 19:17; John 15:10; Mark 10:21. Those who are living to-day, therefore, as the world is nearing its end, are under the most solemn obligation to the Saviour Himself as well as to His Father who sent Him, to "observe all things whatsoever" He has taught and commanded concerning the law of God and His holy Sabbath.

It was said of the Saviour at His birth, "He shall save His people from their sins." Matthew 1:21. The apostle John declares, "Sin is the transgression of the law." 1 John 3:4. So Jesus died to save us from our transgressions of God's law. He therefore said, "I, if I be lifted up from the earth, will draw all

# FAITH *in the* EVERLASTING

By  
Ernest Lloyd

UNDERNEATH are the everlasting arms." It was to this sublime and soul-satisfying conclusion that the leader of the Hebrew nation came after a survey of the history of his own people and their experiences. And all the problems were there that you find anywhere. Again and again life must have looked to Moses as a tangle of threads. Order, purpose, system, plan—how little there seemed to be! And looking down into the life of his people—"a pocket edition of mankind"—he asked himself the question, "What is underneath?"

The same question has come to all who have given any thought to the great problems of humanity. What of the unequal conditions of life throughout the world? What of the miseries that ignorance and sin entail upon mankind? What of the horrors of war and the suffering and sorrows of fathers and mothers and brothers and sisters and innocent children? The best schemes devised by men and women for the peace and happiness of humanity have failed miserably. To-day there are millions in stricken lands abroad, once eager with hope, adopting the language of despair and even revolution.

In all lands there are the same conditions that try men's souls. And they question, "What is underneath?" It was Moses' question. It is ours. Let us look at the answer that Moses left for us in Deuteronomy 33:27—"Underneath are the everlasting arms." The Bible and science have given abundant proof that underneath there is the everlasting. The late Dr. James Hastings,



Moses began his life's work with fear, but ended it in "the everlasting arms."

author of "The Great Texts of the Bible," wrote:

"Underneath changing form there is unchanging law. Underneath the transitory surface of things there are everlasting principles. The visible does not determine the invisible. It is the invisible that determines the visible. Underneath there is the everlasting. You, man, are one of the greatest authors of change. You cannot handle anything without changing it . . . But when you have done your utmost, what is it after all? You have changed *things*, but you cannot change *laws*. You can resist the law of gravitation, but nothing that

you can do will ever alter it. Only the outward, the superficial, is capable of change. There is no fact so certain to science or theology as this that "underneath is the everlasting."

And underneath there is more than everlasting law. When science and philosophy can only sit with dumb lips, the Bible says, "Underneath are the everlasting arms." Divine arms that are not affected by limitations or obstacles. That means there is a loving, embracing Father of us all Whose almighty power will hold us and save us. We do not know all the reasons for the conditions we see in the world to-day. We are only finite. We do not know all of God's purposes. We know that trial and suffering and sorrow are among His instruments for the perfecting of His earthly children. We know that He is keeping eternal watch over them, and that their eternal salvation is His greatest concern.

"Underneath are the everlasting arms." It is one of the greatest declarations of truth. And more than that,—it is one that appeals to the universal heart of humanity, for it exactly fits our universal need and our individual need. For we all crave comfort and certainty. Weary mothers, burdened fathers, distressed youth, aching and despairing hearts—all may find the solace and peace through the acceptance of the wonderful assurance—"Underneath are the everlasting arms."

You will find these precious words in Deuteronomy 33:27. Turn to them again and mark them well. Here is a foundation for faith and hope and assurance that nothing can move.

men unto Me." John 12:32. And how great was His pitying love, how willing His self-sacrifice, how deep His heart's yearning to save that led Him on the cross to suffer so deeply, that all might become true children of God and keep His commandments, including the Sabbath commandment!

"Even while the nails were being driven through His hands and the sweat drops of agony were forced from His pores, from the pale quivering lips of the innocent Sufferer a prayer of pardoning love was breathed for His murderers: 'Father, forgive them, for they know not what they do.' All heaven was gazing with profound interest upon the scene. The glorious Redeemer of a lost world was suffering the penalty of man's transgression of the Father's law. He was about to ransom His people with His own blood. He was paying

the just claims of God's holy law."—*"The Sufferings of Christ,"* by Ellen Gould White, pp. 34, 35.

As soon as some see the truth concerning the Sabbath of Jesus, they desire to follow the light received and be in harmony with His teaching, being assured that as He taught the keeping of the Sabbath He will strengthen them to keep it. As they yield themselves to the truth the Saviour, who in such close unity with the Father made the world so beautiful in the beginning, who set the stars on high in all their shining glory, who made the hallowed Sabbath at the close of creation, and who came down to earth to sacrifice Himself for their sins in thus suffering on the cross, through the Holy Spirit stands close by them, trying to lead them to trust fully in His rest and guidance and victory, as He impresses upon their hearts His

yearning personal entreaty, uttered with a depth of tender compassion that melts and subdues and draws them to come fully to Him: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matthew 11:28. Then as they receive Him fully into their hearts by faith His divine presence dispels their darkness, and they are happy and at rest in following Him fully. And day by day, refreshed by His tender care, led by His inspiring guidance, and upheld by His overcoming power, the continual desire of their hearts is,

"Jesus, Saviour, pilot me

Over life's tempestuous sea;

Unknown waves before me roll,

Hiding rock and treach'rous shoal;

Chart and compass came from Thee;

Jesus, Saviour, pilot me."

# THE WORLD

TODAY and

## Line-up for Armageddon

OUR modern world has developed—and degenerated—to such a state that there can be only one war at a time going on, and there is no real cessation to it, only lulls. And there are ever but two sides. It was Germany and its satellites against the Allies, then the Axis Powers against the Allies, now Russia against the Western democracies.

Britain withdraws her outposts from India, and the uneven struggle in that stricken land between the predominant Hindus and the minority Moslems, presages a call for help by the latter to the Afghans and eventually to the Soviet Union. Thus Stalin is ready to step into British shoes in India and to make that coming "independent nation" one of the "kings of the East."

The success of the communists in China, backed and armed by Russia, in resisting all efforts on the part of the Government of Chiang Kai-shek and the good offices of United States intermediaries, to form a united country, seem to indicate that a divided China will play into the hands of the Soviets. And another subsidiary joins the group of the "East."

Seeking for a helpful ally in their fight against the aggressive Jews who are trying to make a bloodless invasion of Palestine, the Arab peoples are being courted by Russia; and every passing event in the Near East points to the sons of Ishmael being swung into the train of the nation which already occupies the "Heartland" of Asia, Europe and Africa.

On the other side, the "hard" policy with Russia on the part of the United States and the United Kingdom has been justified anew by recent events. Mr. Churchill joins Mr. Smuts in suggesting what amounts to a Western bloc in Europe, to balance power with the U.S.S.R. for the stabilization of the Eastern Hemisphere.

The United States is claiming the necessity and the right to establish distant outposts from north to south in the Atlantic and the Pacific, and from West Africa to the Japanese Islands. Besides, it has abandoned "isolationism," and is taking a hand in almost every contention the world over. The nations are certainly in "one world"



*A king comes back. King George of Greece again ascends his throne.*

when it comes to being concerned in one another's affairs.

But the rift between opposing ideologies of government, economics, and cultures grows ever wider. Two armed camps are rapidly emerging onto the field of battle. And the location of that field is destined to be in that cockpit of history's conflicts, to us the Near East, but in reality the Centre. "And He gathered them together into a place called in the Hebrew tongue Armageddon," "the battle of that great day of God Almighty." Revelation 16:16, 14.

And here is the denouement: "Heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed in a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revelation 19:11-16.

It is high time that God take a hand in setting to rights a world which devils and men have brought to the verge of chaos.

TOMORROW

## The Safety Zone

IT IS SAID that Einstein, the great German scientist, walked forth on a starlit night, and, looking up at the sky, said, "Anyway, THAT the atom cannot destroy."

Whatever he meant by the sky, he would have to go farther than he could see to find that safety zone from atomic destruction. His fellow-scientists are telling us of great suns billions of miles away, and beyond the reach of the telescope, suddenly bursting with a dazzling flare and passing into oblivion; of our danger from comets, meteorites, etc.

Jittery science is proposing flying to the moon to escape; and, coming closer home, we are told that governments are exploring their caves, and that we had better mark the ways to the openings of private caverns. The utmost depths of old ocean will not be exempt from the detonating destructiveness of atomic explosions. Wherever air and water are, there will be the fearful danger of swift and unwarmed-of death.

Disease bacteria will strike, and no one will know that they have struck till millions are rendered incurable. And the latest is the announced discovery by chemists of a lethal poison so virulent that an ounce of it could kill the whole population of North America, and penetrate beyond air and water into vacuums.

Regardless of whether or not these threatening obliterations will become a reality, what is all this scare-mongering doing to the peace of mind of sensitive people? And added to it all comes the word that science, which has brought into being these awful possibilities of speedy annihilation, knows and conceives of no means of defense against them or escape from them. Mankind is going mad with fear as a consequence.

Defying the boasted knowledge—and lack of it—of the scientists, we proclaim the existence of a safety zone absolutely immune to disease, antidotal to poison, and bomb-proof. "Under His wings shalt thou trust." And not only that; but also "thou shalt not be afraid." Read the ninety-first Psalm.

If men would only see it, all these sinister menaces are being permitted

by God, for He alone controls the destructive forces of nature, to draw men back to an acknowledgment of His sovereignty. But they will not. They give Him no chair at the peace table, no part in anything of real consequence in shaping the affairs of this distracted world.

O, surely, God's children are going to suffer to some degree with the remainder of the human race; but they have the unshakable assurance that they will survive the tests and go through triumphantly, to appear with joy on the other side of the oblivion forecast by men now.

at church union is also doing much to blast away the "chief Cornerstone" and to hew great sections out of the Rock of Ages. In order to get together, Protestants are compromising dangerously with Catholics and Jews, and these are going more than halfway to conciliate the non-Christian religions of Asia.

Where now is essential belief in the Trinity, the Deity of Christ, Redemption and the Atonement, or the inerrancy of the Bible as the rule of faith and practice? Where now is dependence upon the power and protection of God, rather than on earthly

no doubt excused on the plea that the state supported Christianity will not suppress other religions. But history is stained with the records of Christianity doing just that—persecuting to death all non-conformers. What assurance is there that it will not do it again?

In fact, history's example of Constantine's forcing the Roman Empire to adopt Christianity as its state religion in the early centuries of the Christian era, is cited as a good one to follow in winning Japan for Christ. Yet there is nothing in history that stands out more clearly than the somber sequence of events which followed Constantine's espousal of Christianity. State rule of church led on to church rule of state under the papacy, persecution of so-called heretics moved on to the Inquisition with its estimated fifty million martyrs, and the Dark Ages ensued. The same course would bring the same results to-day.

It is of passing interest to state that there is recorded evidence of Japan's once contemplating the adoption of Christianity as its state religion. A deputation was sent to America to see how Christianity worked under most favourable surroundings. It returned to report that American universities were abandoning Christianity. And they were. The Japanese authorities were said to have drawn back in alarm—and they turned to Shintoism.

Large National Christian church organizations are now, and have been for some time, forming in such countries as India and China. They are eliminating traditional denominational differences; which is a good thing. But they are also leaving out many of the solid foundation stones of the Christian faith. They get down to the bare "Fatherhood of God and the brotherhood of man," which permits almost anything in the way of belief or non-belief. And under the plea of adapting Christianity to the habits and customs of the East, they are allowing what amounts to idolatry and other equally un-Christian practices. The sight of thousands of professed Christians bowing before Shinto shrines in Japan is a case in point. And the worship of the crucifix in India is another.

We believe that Protestantism has from its incipency stood for the true faith of Christians. That is, it has broken free from the grave errors of Catholicism, although many of its groups are not yet clearly enlightened in the teachings of the Scriptures. But in late years the great body of Protestants has ceased to protest, and is drifting back to Rome. This drift is under the deception of the supposed



The plane, "Dave's Dream," which dropped the bomb at Bikini, returns to its base to report.

## Blasting at the Cornerstone

THE Christianity of our fathers is losing out all along the line. Since the religion founded by Christ is impregnable to frontal attack, its arch-enemy, using human instruments, has long since started boring from within. So, its worst enemies are those professing to be of its own household.

Under the guise of modernizing the teachings of Christ and fitting them to the times, practically all the fundamentals of Christianity are being repudiated. And we write not of the forms and traditions and doctrines imposed upon the church of the living God by men but of the original essentials of His Church as laid down by the Master, and as inherent in the very existence of Christianity.

The widespread and popular effort

governments, for liberty and conscience? Where now is the resort to prayer and self-sacrifice for the carrying of the church's programme in the world, rather than on political pressure or on catering to self-seeking officials?

Here are some of the trends: A great effort is now being made by Christian missionary forces to induce the government of Japan to adopt Christianity as its state religion, much as Shintoism was the religion of the old political regime. And these same forces have only recently stopped condemning Japan for having a state religion which ruled out freedom for Christianity. Before, it was all wrong for Tokyo to have a state religion, ostensibly because it discriminated against other religions. Now it is all right for Tokyo to have a state religion, provided it be Christianity,



necessity of religious union to accomplish tangible results in such great and good causes as world peace, for instance.

Pope Pius urges Christian principles on international peacemakers. Then the World Council of Churches (Protestant) meets in London and strongly urges that Protestants "join hands" with Catholics (and offers to do so) in bringing pressure to bear upon world political leaders to fabricate a "Christian peace" in accord with such a religious federation's idea of what international amity ought to involve. All this looks innocent enough if one fails to note that in every approach of Protestantism toward Catholicism, Protestants must make *all* the concessions. "Rome never changes."

The world may well beware of Catholic and Protestant union for any concerted action; for it will be but another step toward papal domination of all political and religious power, resulting in persecution of dissenters, as of old. Rome has long trampled on the rights of conscience.

Thus are the basic principals of Christ's teachings being repudiated in action and word by His alleged followers. We seem to hear the Saviour's lament: "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

## The Commentators Agree

HOWEVER the newspaper columnists and radio commentators may disagree on the significance of the confused international situation and the best way to amity, there is a surprising agreement among them with the Bible forecasts for these times. Unknowingly, the more astute thinkers are reaching God's conclusions. Listen to this from Dorothy Thompson in one of her recent columns. She has gained eminence as a remarkably able interpreter of current events and the trends of the times:

"If civilization is condemned to disintegrate in another war, it will be because the spiritual and intellectual bases of civilization have already disintegrated. The atomic bomb will merely give the *coup de grace*."

It is generally confirmed now that what we need to fear most is not the sudden and complete destruction which threatens the world by means of the lethal forces recently discovered, but the fact that those who control these forces are increasingly actuated by the spirit of revenge, retribution, hatred, and suspicion. Instead of getting together for mutual protection, the nations are using every means to make a divided world (at the same time professing just the opposite), which



Pandit Jawaharlal Nehru, invested with highest powers in the Indian Interim Government.

means war, and no certainty or safety for anybody on earth.

The spiritual and intellectual bases of civilization have already gone far toward disintegration. Getting "tough" with each other, the diplomats are fulfilling the prophecy of what their attitudes would be; for Paul said of them in strikingly accurate description: "Men will be . . . boastful, haughty, abusive, . . . callous, relentless, scurrilous, . . . treacherous, reckless, and conceited, . . . for though they keep up a form of religion, they will have nothing to do with it as a force." 2 Timothy 3:2-5, Moffatt's Translation.

Our columnist continues with rare foresight: "All thoughts of another war must include a few fundamental theses. These are: (1) The struggle will be for the mastery of the globe and *the losers will pass out of history* as powers or sovereign States—since this will be the only way of assuring the permanence of the victory; (2) the victor, who will inherit a *wilderness of material and social destruction*, will be unable to master the *chaos*, or govern so many divergent cultures, traditions and tongues, and will therefore be compelled either to abandon the victory to anarchy or attempt to subdue it by ruthless terror; (3) the victory and the impossibility of consolidating it except by the most brutal methods, will corrupt the victor. His armies will turn into murderers, plunderers, carpetbaggers, seceding generals setting themselves up as little Caesars, and the vic-

tor will be pulled into the *general maelstrom of anarchy and collapse*." (Italics ours.)

True, our lady of keen discernment, your picture of civilization's end coincides with that of Scripture. Vanquished and temporary victor alike will "pass out of history." For, speaking of man's dominion, the heavenly messenger uttered these fateful words: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. 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." Daniel 7:26, 27.

"Chaos," "collapse," "a wilderness of material and social destruction," tally with this divine prophecy of the near future of our world: "I beheld, and, lo, *there was no man*, and all the birds of the heavens were fled. I beheld, and, lo, *the fruitful place was a wilderness*, and all the cities thereof were broken down." Jeremiah 4:25, 26. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:15-17.

Thank God that the chaos which our news commentator sees is not all that may be seen of the future. There is something beyond the "end," as man sees it. But only for the *individuals* whom the seer is pleased to designate as "the saints of the most High." And the beyond is exceedingly glorious and happy and *unending*. That "dominion" and those "saints" are well worth the investigation and comment of any and every commentator now; for they are the final victors.

**Discrimination.** Here is a large Protestant church calling upon all church people in a great city to boycott all restaurants and other public service establishments which discriminate against "coloured" trade. Is not this discrimination to cure discrimination? The boycott is a boomerang at best, and is ever a dangerous weapon. It is being used, and will be used in the future universally, by a religious power which also decrees that they who do not do as it says "should be killed." See Revelation 13:15-17. Let religion use persuasion of the Spirit, never coercion.

# STRANGER

*in a*

# STRANGE LAND

Continuing a Story of Adventure  
in Search of Truth

By Mary C. Murdoch



*Like a blind child  
searching for light in  
a book, Marie poured over  
the Bible.*

IN THE loneliness of her new life among people whose language she did not understand, Marie's little Bible spoke to her in her own mother tongue words of comfort and encouragement. It told her of Joseph and of Daniel, Shadrach, Meshach, and Abednego, and others who too had been strangers in a strange land. They had been faithful to God in the land of their exile, and she determined that she, too, would remain true to God in the land of her sojourn.

During the long winter evenings Marie spent much time reading her Bible. The same old questions that had perplexed her formerly, still troubled her. "Which is the true way? Which church is the true church? Was father right, or had mother the true faith? Why so much suffering and death?" It was while Marie was meditating on such questions as these, and turning the pages of her Bible, that she came upon this promise in Proverbs, which immediately arrested her attention. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Proverbs 2:3-5. She claimed it as her very own and determined now to search this Book as for "hid treasures."

Beginning with the opening chapters of Genesis she read again the wonderful story of creation. On the first day God had called forth light. On the second day the firmament was framed. On the third day the great waters that overflowed the earth were at His command gathered together and

the dry land appeared. Then the bare earth was covered with verdure. On the fourth day the sun, moon and stars were made to shine forth. On the fifth day the fishes and fowls were created. On the sixth day the animals were brought into being and then man, God's crowning work of creation week was made in His own image, "And God saw everything that he had made, and, behold it was very good. And the evening and the morning were the sixth day."

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made. . . And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made." Genesis 2:1-3.

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed," and gave to him Eve as "an help meet." God placed in this garden everything that would contribute to the happiness of Adam and Eve.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Genesis 2:9. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (become subject to death). Genesis 2:16-17.

Yes, right here in the opening of

Genesis was an answer to one of the questions that had troubled her. God had not intended that man should die. It was man's disobedience to the Divine command that had brought sin and death into the world. God had planned that this earth should be a place where happiness and harmony should reign, —a world that would never know the blight of the curse or the shadow of death. But Adam and Eve disobeyed and ate of the forbidden fruit of the tree of knowledge of good and evil. In giving way to the tempter they had opened the floodgates of sin and suffering, sorrow and death. Now "all have sinned and come short of the glory of God." Roman 3:23. God did not leave man in this hopeless condition. In His tender compassion and infinite love He gave to man the promise that His own Son would come and pay the death penalty so that all who believe in Him might once again be placed in communion with Him and finally be restored to lost Eden and to eternal life.

As Marie continued to study down through the chapters of the Old Testament, she became deeply impressed with the pleadings of God with Israel. They revealed to her a loving and long-suffering Father. O how favoured were these Israelites. "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine." Exodus 19:5.

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments." Deuteronomy 7:9.

SIGNS of the TIMES

But Israel disobeyed and wandered away. As she had read the various records of how God had sent the prophets with warnings and pleadings mingled with rich promises of good to this chosen people she had breathed a prayer, vowing that if Israel's God would be her God she would love and serve Him and be obedient. She had prayed in this way because she had somehow gotten the idea that these good promises that were recorded in the Bible were for the Israelites only. She was a stranger, a Gentile; so she began to look especially for some promises of God to the stranger, and to her joy she found them in so many different chapters in the Bible. She was much encouraged when she read that Solomon had made mention of the stranger in his prayer at the dedication of the temple. "O Lord God of Israel," he said, "there is no God like Thee in the heaven, nor in the earth; which keepeth covenant, and sheweth mercy unto Thy servants, that walk before Thee with all their hearts. . . . Moreover concerning the stranger, which is not of Thy people Israel, but is come from a far country for Thy great name's sake, and Thy mighty hand, and Thy stretched out arm: if they come and pray in this house; then hear Thou from the heavens, even from Thy dwelling place, and do according to all that the stranger calleth to Thee for; that all people of the earth may know Thy name." 2 Chronicles 6: 14, 32, 33.

Then over in Isaiah she found a most gracious promise to the stranger. "Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, . . . even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7. In Romans she found another assurance; "Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also." Romans 3:29. "But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." Romans 2:10. Peter had also added his word of assurance when he said, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness is accepted with Him." Acts 10: 34, 35.

How it thrilled her heart to learn that she, though a stranger, could claim through Christ all the wonderful blessings that God had promised to Israel. "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

Little did Marie know that day when she had knelt and prayed in the

church back home just how her prayer would be answered. Her request at that time had been, "Lord, help me to know Jesus and to love Him better." Now she was in possession of this Bible which was a revelation of Him and which was daily leading her, to know Him and love Him better.

It was this Jesus of whom "all the prophets had written." They had not only foretold His birth and work, but also His death. Yet, in spite of all this, the Jewish people "received Him not." They had fixed their minds on worldly greatness and refused to accept Him in His humility. The priests and rulers continually plotted against Him and



*The command to Abraham to slay his son was a prophecy of the giving of the Son of God.*

finally He was taken and "by cruel hands slain." It was His death on the cross that Peter had spoken of when he said, "Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Peter 2:24. Yes, Jesus paid the penalty of man's sin. He suffered what man should have suffered. He who knew no sin paid the price of man's redemption. "He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8:9. "He took upon Him the form of a servant, and was made in the likeness of men." Philippians 2:7. Yes, He had left all the glories of heaven and had suffered the most agonizing death so that "whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

After Jesus died on the cross He was laid to rest in Joseph's new tomb, but the grave could not hold the Prince of Life. On the third day a mighty angel was sent from the courts above to call Him forth. The Roman guards about the tomb fell back and Jesus came forth a victor over death and the grave. Thus showing the power of His words, "I am the resurrection and the life; He that believeth on Me, though he

were dead, yet shall he live." John 11:25.

Before Jesus finally left this earth to return to His Father in heaven He promised his sorrowing disciples that He would come again. I go to "prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also." John 14:3. This was surely one of the sweetest promises ever made to mortal man. The disciples were with Him on Mount Olivet that day when He ascended. "While they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

Jesus ascended up on high and became our High Priest. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Hebrews 2:17.

This Jesus who had lived here on this earth and who had experienced deeper sorrow and stronger temptation than anyone has ever been called upon to bear was the very same Jesus who was interceding on the sinner's behalf in the courts above. One could come and make confessions to the Father above without the intercession of priests or saints or angels between. The Bible made it plain that there was but one mediator between God and man, "the man Christ Jesus."

The assurance that Jesus was coming again some day was very precious to Marie. One chapter of the New Testament over which she pondered much was Matthew 24, for there it told of His coming again and of the signs that would precede that great event. "Tell us," said the disciples, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? Matthew 24:3. They had asked Jesus these questions after they had retreated to the mount of Olives.



Where did the three go to-day?

# WHAT and WHERE is the "Region of the Departed"?

By H. F. De'Ath

IN THE Articles of the Church of England the doctrine of purgatory is characterized as "a fond thing vainly invented, grounded upon no warranty of Scripture, but rather repugnant to the word of God."

But Canon W. J. Sparrow Simpson, D.D. would like the Church of which he is a clergyman to modify its attitude toward the doctrine of the intermediate state as taught by the Catholic Church. Indeed, in a sermon preached in St. Mary's Hospital Chapel, Ilford, and reported in the *Church Times*, the canon makes a strong plea for a return to that doctrine. He holds that it is more consistent with the merciful character of God, and he makes no secret of the fact that he has a distinct fondness for

the doctrine, which perhaps explains his rather lame attempt to support it by Scripture. "There must be an intermediate state," he asserts, "where the soul shall be enlightened, purified, sanctified and fitted for higher destinies in the realm of the spirit. . . . Frankly," he goes on to declare, "I think I should despair of a life beyond as a thing of dread and terror, if there were no merciful prospect of purification and progress beyond the grave."

The canon, however, virtually admits that nothing of this kind is actually taught in the Scriptures. So he is obliged to fall back on what appear to him to be "suggestions and implications of the Intermediate State contained in the Christian revelation."

He does not say how many sugges-

tions and implications there are "in the Christian revelation." But he cites two. Here is the first. "Did our Lord enter into heaven when he died? No, assuredly He did not. He descended into Hades—that is, the region of the departed. The gospel was preached to them that were dead. Christ went to preach to the spirits in prison."

Now it is quite clear, of course, that our Lord did not enter into heaven when He died, but that He was laid in the earth along with the vast army of the dead. But does Scripture anywhere affirm that the grave is a place of life and activity? Is this lower "region of the departed" a place of purification and progress? Is death the immediate gate to another life offering another chance of salva-

They had just come from the temple where Jesus had given solemn warning of its coming doom. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matthew 23:37, 38.

After Jesus had told them of deceptions that would arise, and had given them admonition concerning their flight from the doomed city, He spoke of the great tribulation that was later

to come upon the world. He warned them also of false Christs and false prophets that would "deceive many." "Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:26, 27.

Jesus, in referring again to the great tribulation said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall

fall from heaven, and the powers of heaven shall be shaken: And then shall appear the sign of the Son of man in heaven: . . . And they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds." Matthew 24:29-31. Then Jesus had added this word of encouragement for those who would be living in the days of those signs, "So likewise ye, when ye shall see all these things, know that it is near even at the door." Matthew 24:33.

tion? No indeed; when Jesus died and was laid in the grave by His friends and followers, He went where "there is no work, . . . nor knowledge, nor wisdom"!! Ecclesiastes 9:10. How could purification and spiritual progress be carried on in a place where the very "thoughts" of men "perish"? (Psalm 146:4.)

Passage after passage of Holy Writ could be quoted to prove that death is an unconscious sleep, the cessation of all physical, mental and spiritual activity. Hence the gospel could not have been preached to the dead by Christ. True, the apostle Peter declares that Christ, *by His Spirit* went and preached unto the spirits in prison; which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing. (1 Peter 3:18-20.) But "the eternal spirit" of Christ (Hebrews 9:14) is something infinitely far removed from the unscriptural and superstitious idea of a disembodied spirit, and Peter's statement has no reference whatever to either the disembodied spirit of Jesus or the like spirits of those who perished in the flood. In the same epistle he tells us that all the ancient prophets of God had in them the "Spirit of Christ" while they lived and preached their message of warning and admonition. (1 Peter 1:10, 11.) It was by that "eternal spirit" of God in Christ that they were moved when they made known the will of God and warned their fellows of His judgments. Significantly enough, Dr. Moffatt renders 1 Peter 3:19, 20 thus: "It was in the Spirit that Enoch also went and preached to the imprisoned spirits who had disobeyed at the time when God's patience held out during the construction of the ark in the days of Noah."

Now Enoch, the seventh from Adam, never died. He was removed from earth to heaven without tasting death (Hebrews 11:5); and although translation occurred early in his career, as careers were then, and before Noah was born, Jude shows that the saintly Enoch played a noble part in warning and admonishing the generation who lived to see the flood. (Jude 14-16.) Hence Peter's statement gives no support whatever to the idea of an intermediate state, where the so-called spirits of the dead are purified and prepared for their eternal abode.

Now let us notice what appears to Canon Simpson to be another scriptural implication in support of such an intermediate state. "When our Lord said to the dying thief, 'To-day shalt thou be with me in Paradise,' it was not heaven that was meant, but the intermediate State *where our Lord enlightened the departed.*"

This, of course, is pure assumption. Only three times is paradise mentioned in the Bible, and not the slightest hint is given that it is in the lower regions of the departed; for there silence and darkness reign. The apostle Paul was "caught up" into paradise in holy ecstasy at the time of his profound conversion to Christ (2 Corinthians 12:44); and the Revelator tells us that the "Paradise of God" contains the tree of life, the eating of which is to be the reward of the overcomer. (Revelation 2:7.) All of which shows that paradise is in the *upper regions.*

Of course, it is quite clear that neither Christ nor the dying thief went to paradise on the day they both died. His words to Mary: "Touch me not; for I am not yet ascended to My Father," settled that point (John 20:17). But on the third day Jesus rose from the dead in the flesh, and moved among his living disciples, enlightening their understanding of the Scriptures. After that, He ascended to heaven where He now dwells and from whence He will come again. Yet His promise to the thief holds good. By virtue of His triumph over death and the grave, at the last trump, the dead thief will come forth with the penitent and faithful of all ages who now sleep in death, and be taken to the only real paradise, the paradise of God, the "Jerusalem which is above." Galatians 4:26.

That the dying thief grasped the promise of Jesus when it was given says much for his faith, for its fulfillment did not look at all promising at the time. Yet Jesus could say with confidence, "Verily I say unto thee *to-day,*" that is, in my apparently helpless humiliation, when it seems I can offer you nothing, "thou shalt be with

Me in paradise." The uninspired comma should therefore most certainly be placed *after* the word "to-day" and not *before* it. What the thief asked Jesus was, "Lord, remember me *when Thou comest into Thy Kingdom.*" To say that Christ came into His kingdom when He is supposed to have entered the region of the departed to prepare its so-called spirit inhabitants to enter that kingdom, is both absurd and unscriptural. Christ has not yet entered fully upon His kingdom. Not until He returns from heaven to raise the dead and translate the righteous can His promise to the penitent and faithful be fully redeemed.

So, however dear the doctrine of the Intermediate State may be to Canon Simpson and his friends, and however much he and they might wish to restore it to their Church, the Scriptures give them no support. To argue that if there be no Intermediate State where purification and progress is carried forward after death, then God is not merciful in character, is to put mere human reasoning and short-sighted finite wisdom against the infinite mind of God.

There is "the true Light, which lighteth every man that cometh into the world." John 1:9. Apart from the gospel "that which may be known of God is manifest" and "understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Romans 1:19, 20. So if in this mortal life man does not cherish and live up to the measure of light granted him by an all-wise and loving God, there is no Scripture to support the humanly wishful idea that he will have another chance in what is called "the region of the departed."

*Never was light on land or sea comparable to Christ and His cross, "the true light which lighteth every man that cometh into the world. For He is the "light of life" from the grave.*





*Freedom from worry and anxiety are important in the cure of Bright's Disease.*

protein in the diet down to moderate levels and eliminate meat proteins. Fully half of the patients get over the nephrotic episode.

The facts summarized above present a not-too-gloomy outlook for the sufferer from nephritis, but also points out the seriousness of diseases such as scarlet fever. Fortunately, immunization and the use of pasteurized milk have greatly diminished the incidence of the disease, and penicillin seems to greatly shorten its duration and lessen complications. It might be added that sometimes those who would most readily subscribe to marble monuments to the great Louis Pasteur are strangely reluctant to use the protected milk that goes by his name. As a matter of fact, Dr. G. F. Amyot, Provincial Health Officer of British Columbia, is an advocate of sterilizing even pasteurized milk by boiling—a not unwise precaution.

The protective role of the proteins and vitamins B and C in warding off

*What is Known about*

# NEPHRITIS?

(Bright's Disease)

By W. H. Roberts, M.D.

**R**ICHARD BRIGHT, F.R.S., in 1827, wrote a classical description of the disease which has since borne his name. He spoke of the diseased kidneys, the albuminous urine, and "obstructed circulation," which he postulated must be present to account for the enlargement of the heart. It was in the 1870's that the associated hypertension was recognized and recorded. It is further interesting to note that in the treatment, Bright employed digitalis occasionally and mercury with care. "However," he observed, "the cases which have proved most successful in my own practice have generally been those in which I have rigidly abstained from the use of mercury." Mercurial diuretics are still employed occasionally with the same "care" where edema (dropsy) supervenes.

It is considered that acute glomerular nephritis is caused by a toxemia, probably initiated by a strain of streptococci, and characteristically compli-

cates such diseases as scarlet fever and tonsillitis. The kidney filter is damaged, but in only five per cent of the acute cases do waste products pile up sufficiently to cause uremia and death. Fortunately fifty per cent of those remaining get entirely well. The other fifty per cent may develop one of two conditions:

1. *Chronic Glomerular Nephritis.* There is no large amount of albumin in the urine, but there is present varying degrees of hypertension, and varying degrees of retention of waste products.

2. *The Nephrotic Syndrome.* In contradistinction to the above, much albumin is lost, resulting in edema. Consequently, in these cases a high protein diet is indicated. In the former, it is usually considered advisable to keep

nephritis and even rheumatic fever is not too well substantiated, but warrants thoughtful consideration. Beans, lentils, nuts, peanut butter, molasses, wheat germ, etc., are not beyond the means of anyone, and are excellent sources of protein and vitamin B. Vitamin C is found in greens, potatoes, berries in season, citrus fruits, etc. In this connection, it might be added that at the Gorgas Hospital in the Panama Canal Zone, there has been a curious rise in the incidence of rheumatic fever since 1927. Tropical countries were once considered relatively immune. One would conjecture that "civilized diets" are gradually supplanting native staples.

Regarding the hypertension spoken of above, associated with the chronic phase of nephritis: freedom from wor-

ry and anxiety has long been known to be important, also weight reduction where indicated, and going easy on butter and eggs and flesh foods. In the June issue of the *CANADIAN SIGNS OF THE TIMES*, a reducing diet was included. Probably a slice of bread could well be substituted for one of the eggs at breakfast. Some recommend only three or four eggs a week. Cottage cheese would make a good substitute. Restriction of fats in this way is helpful in warding off arteriosclerosis, it seems, according to old and new investigative work. The "rice diet" is having a warranted vogue, perhaps; it certainly is temporarily beneficial in some cases.

Still, we have a small percentage of cases suffering from what is spoken of as "malignant hypertension." Their blood pressure, in spite of medical treatment, continues to mount; they may have impaired vision, headaches, even a "stroke." Kidney function is definitely impaired. What can be done for these unfortunate sufferers? Dr. Smithwick of Boston and Dr. Peet and his co-workers at Ann Harbor seem to have an answer. In fact, the late Dr. Paul White of Boston, noted cardiologist, was very enthusiastic over the work of Smithwick. His views were recorded in the *Canadian Medical Association Journal* of February 1946. Peet of Ann Harbor summarized his work in the *Journal of the American Medical Association*, also of February 1946.

In brief, these men, working on the premise that nervous factors are all important, devised a method of cutting the most important of the sympathetic nerve chains in the back. It was my privilege to watch such an operation recently at the White Memorial Hospital in Los Angeles. The neuro-surgeon was operating on a young woman with very high blood pressure and who was troubled with headaches and had noticed her first temporary blindness and dizziness at a dance. These episodes continued in spite of a quiet life. She was now undergoing the second stage of an operation such as described, which in twenty per cent of the cases gives dramatic relief. It is noted that convalescence is usually prolonged, and there is some disfunction in sweating, but certainly it gives a much more hopeful prospect than any previously known treatment. Neuro-surgeons everywhere are taking an increased interest in this method of treatment which is so promising.

In many cases, as the old saying goes, "An ounce of prevention is worth a pound of cure."

#### PICTURE CREDITS

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# The FAMILY



## GUNS for TOYS

LITTLE Molly Grier had tears in her eyes as she ran toward the house. "Look, Mother, Benny Denver shot this poor bird!" She laid a bunch of blood-drenched feathers on the table. "He did it with the gun that was given him for his birthday."

"Molly, I can't think that Benny received a gun for his birthday! He's only eleven."

"Well, Benny said it was a present for his birthday—and the poor bird was eating some crumbs we'd put out."

That evening, thinking that a woman who worked all day in an office might be glad of freshly-baked buns, Mrs. Grier took some and stepped across to the brown bungalow where the Denvers lived. Mrs. Denver was reading the paper by the windows. Benny was at the movies and Tom, his big brother, had not returned from the university.

Mrs. Grier went right to the point. "Mrs. Denver, I can't believe you gave Benny a gun—"

"Oh, but I did! He asked for one, and I saw no reason for refusing."

"I live next door. He has already shot a bird that we feed."

"Did he really? Well, that was the bird's hard luck—and my son's good aim," Benny's mother answered laughingly. "Mrs. Grier," she continued, "Benny's father was a soldier and a crack shot; his grandfather was a major, and I want my son to be a man, too!"

Mrs. Grier managed to remain calm. "Years ago our Fred, when he was thirteen, asked for a gun. We gave him a camera instead. To-day Fred sells photos of wild life to magazines. Week ends he hikes out into the wilds,

and he is so interested in animals and so tenderhearted, he would find no pleasure in shooting any defenseless creature."

"Your son was your problem, Mrs. Grier; Benny is mine. We'll say no more about it, please." With that Mrs. Denver closed the subject.

A target was put up in the garden, and Benny entertained his friends while his mother was at the office. The Griers kept away from that side of their own garden, and no more crumbs were put out for birds.

Days later at suppertime, the Grier's back door burst open. There stood Benny ghastly white.

"Mrs. Grier, please come! Tom's hurt! He came in at the gate when I was playing *lions and tigers*. I meant to tell him to duck, but I fired first!"

Sick at heart, Mrs. Grier hastened to the brown bungalow. Tom, hunched in a chair, was holding a blood-stained handkerchief to his face.

"I got it in the eye," he mumbled, visibly trying to conceal the pain he felt. "Good thing Mother isn't home yet."

Doctors, hospital, and an expensive specialist failed to save the eye. Too late the gun was taken from the irresponsible child. A nineteen-year-old honour student, eldest son of a widowed mother, was made half blind for life.

Unfortunately, this true story is only one among hundreds of such incidents that happen yearly on this continent.

Why do parents give their youngsters guns? The possibility of such disasters occurring should be reason enough for refusing. But besides this, serious moral harm is often done to the boy who carries the gun. Callousness to suffering is apt to develop in the heart of anyone who kills wild animals for sport.

The patience and concentration required to take a good picture of wild life are unquestionably more helpful to character building than the nerve required to shoot a defenseless creature. A normal boy is naturally tenderhearted. Once he has watched a bird or any other creature care for its young, has seen the mother's desperate need to secure food for her family and her anxiety to provide for their protection, his interest and sympathy are thoroughly aroused. Naturally, a much finer character is usually built as a result of this experience than that which would develop from the use of a gun. Having learned to enter into the varied experiences of animals, the boy is unlikely ever to ignore the needs, or to remain unmindful of the joys and sorrows of his fellow men.—*Laura Gray, in National Kindergarten Association.*



## *Peace Around The World*

**T**HE ELEVEN men who heard a Man say, "Go ye into all the world, and preach the good news of salvation to every creature," and, "I am with you alway, even unto the end of the world," little realized the enormity of the task set before them.

But they went forth in faith, and accomplished the impossible. For in their generation, the evangel "was preached to every creature which is under heaven." And their Master accompanied them in spirit to the far places of earth.

To-day, that "world" has enlarged far beyond the old bounds of parts of Europe, Asia and Africa. In population, it has increased from a few tens of millions to two billions. And it is a world of tremendous atomic power now, multiplying the wild-

est imaginations of the ancients many-fold.

Still, the world is not too large for Christianity to compass. Contrary to wartime fears, the non-Christian countries of Asia—China, Japan, India, and many smaller areas—are open as never before to the message of the Prince of Peace. Their demand for Bibles is phenomenal.

Not only geographically is He with His chosen emissaries to "the end of the world," but in time He stays with them till He will come to reign and banish sin and death forever.

When time and space shall meet in the great climactic end of the age, now nearer than we think, the spirit of goodwill on earth will "cover the earth as the waters cover the sea."

