

OSHAWA, ONTARIO JANUARY, 1947

Signs of the Times



Happy New Year

THE

Atom Bomb

ITS AMAZING STORY

By

Carlyle B. Haynes



INTERNATIONAL

THRILLING and fascinating in the extreme is the story of the atom. Man's knowledge of its interior has been gained during the last half century.

Atoms are not rarities. They are everywhere. Every substance we know is composed of aggregations of atoms in extraordinary quantities.

Up to about the year 1900 scientists had held to the theory that atoms of every element were ultimate, indivisible units. All matter was considered to have ninety-two different forms called elements.

The theory of the indivisibility of the atom had to be abandoned in 1896 when Henri Becquerel, a French physicist, at the Sorbonne in France, discovered radioactivity. Inadvertently he placed a uranium preparation in a desk drawer where there were already some photographic plates. When he came to use these plates he discovered, that although they had been completely wrapped in thick black paper,

they were fogged nevertheless as if they had been exposed to light. He put other plates in the drawer, close to the uranium, but with an iron key in between. On developing these he found the silhouette of the key. This gave evidence that there was a new kind of ray which would penetrate paper but not iron.

That discovery resulted in a searching examination of uranium ore. Two years later, in 1898, Pierre and Marie Curie, also French, following lengthy and herculean chemical drudgery, announced that they had been successful in separating from uranium ore another element. This they called radium and declared it was more potent than uranium itself.

Then the search, already begun, became more intense to explain this new phenomenon. What caused radioactivity? Two professors at McGill University, Montreal, Ernest Rutherford and Frederick Soddy, in 1902, put forth the suggestion that uranium, ra-

dium and other elements must be unstable. They meant by this that something was going on inside these elements in the nature of a spontaneous breaking up of their structure, each at a rate of its own. This suggestion proved correct.

Radium was discovered to emit three types of rays. They are called alpha rays, beta rays and gamma rays. The alpha rays were demonstrated to consist of particles of helium. This is a gas almost as light as hydrogen. These rays are completely different from the solid, hard elements from which they came.

Beta rays are electrons of electrical particles. Gamma rays are quite similar to X rays, but much more penetrating.

Electrons are much smaller than atoms, of course. Indeed, they have only about 1/1840th of the mass of the hydrogen atom.

Since these discoveries proved that the atom was far more complex than

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had been supposed, it was necessary to critically investigate its nature and structure. Some way was sought to break it up, split it, in the hope of learning how it was put together. But to split something too small to see presented a real problem. Not an insuperable one, however, to the physicists.

They searched for high-speed particles with which they might bombard the atom with heavy blows. The projectiles they selected were the alpha particles emitted by radium.

Ernest Rutherford by this time had become a professor in Manchester University. He experimented with the alpha particles, hurling them at atom after atom.

In 1911, as a result of these experiments, he discovered that the whole mass of any atom is concentrated in a central nucleus. This carries a positive electrical charge. Around this central nucleus, electrons, negatively charged, revolve with incredible speed. The atom contains something similar to the solar system, with the nucleus as the sun, circled by the planetary electrons.

The positive charge of the stationary nucleus, and the negative charge of the whirling electrons exactly balance each other, so that the atom as a unit is neutral.

The discoveries of Rutherford were added to and somewhat altered in 1913, two years later, by Niels Bohr. The orbits in which the electrons revolve about the nucleus, he announced, are not fixed orbits. When, for instance, iron is heated the electrons leap from an orbit close to the central nucleus, to an orbit out at the perimeter of the atom. Consequently, the iron atom expands. When heat is withdrawn the frenzied electrons resume their former orbits. As they do so they emit a quantum of radiant energy, and it is these emitted quanta that make iron glow red when heated. We are told it is the same phenomenon that provides an explanation of the shining of the sun and stars.

As experimentation proceeded it was found possible to take away the outer neutrons without effect upon the nucleus. By varying the charge of the nucleus different forms of the same element were obtained. These are called isotopes. In this way the discovery was made that variant forms of lead, mercury, hydrogen and carbon differed only in weight. It also became apparent that the basic elements are not pure, but mixtures. Uranium, normally 238 times as heavy as hydrogen, sometimes contains a mixture of other uranums with atomic weights of 235 and 239.

Years before this Albert Einstein, by

mathematical formula, had demonstrated that matter is only congealed energy, and that, theoretically at least, one could be converted into the other. Soon after radioactivity was discovered physicists generally were convinced that atoms of all elements held enormous amounts of energy. This was proved by the spontaneous emission of particles by the elements which were known to be radioactive. But how much energy?

Einstein's simple algebraic equation set forth exactly how much. He announced first in 1905 that mass and

This equation means that one gram of water has in it enough energy, if it could all be released, to turn 3,000 tons of water into steam. When billions of atoms are split and their energy freed, the amount of energy thus set free can be expressed only in staggering figures.

By this equation physicists estimate that one pound of U235 (a form of uranium) holds enough atomic energy, if it could all be released, to equal 5,000,000 pounds of coal or 3,000,000 pounds of gasoline.

Einstein's famous equation that en-



A prospector at Great Bear Lake examines ore for pitchblende, from which uranium, vital component of the atomic bomb, was obtained.

energy are equivalents. His equation has become so famous that perhaps you would like to look at it. Its accuracy has now been verified by atomic fission. The equation is:

$$E = mc^2$$

The E stands for energy, "m" represents mass (in terms of grams), "c" stands for the velocity of light per second. This is 300,000 kilometers, or 30,000,000,000 centimeters. Translated into miles it is 186,000 miles per second. And the 2 means that all this must be squared.

Applying this equation to a gram (0.03215 of an ounce) of any element or substance, that gram amounts to 1 plus the square of 30,000,000,000, or 900 billion billion ergs. Erg is the name used in physics for a very small unit of energy as gram is the name used for a very small unit of weight.

ergy equals mass by the square of the speed of light had, by 1932, been verified on a microscopic scale at Cambridge University, England. Theory was turned into fact, and conviction strengthened in scientific circles that all matter holds in leash an enormous store of energy, vastly more than is obtainable by burning fuel.

But how to get at it; how to release it! That was the great problem.

Rutherford kept bombarding atoms in the endeavour to split them. It was an enormously expensive series of experiments, and most of it quite fruitless. It was found to be almost impossible to project electrons or protons into the nucleus. Being electrically balanced it tossed aside these electrically charged particles. Something beside electrons and protons must be found to accomplish the task. He fired hun-

dreds of thousands of these alpha bullets, and discovered it to be virtually impossible with these to penetrate the target.

That electrically charged barrier was proof against electrically charged particles. They were either repelled or captured. His experiments convinced Rutherford that a neutral particle existed. He observed that on those rare occasions when an alpha bullet did get by the electrically charged outer planetary barrier and penetrated and split an atom something mysterious took place. There was always a discrepancy in weight between the atom (U235) before splitting and after. It weighed 235 before; its two separated parts (barium and krypton) weighed only 224 after. Every bit of the mass could not be accounted for. Something had disappeared, been lost. Eleven units of weight were gone. What had become of them?

They had been turned into energy. At long last a demonstration has been provided that matter can be turned into energy, and energy into matter.

It was assumed that there existed some particle which had escaped detection. That particle, the neutron, was discovered in 1932 by James Chadwick, of England, since knighted. This discovery of the neutron provided a bullet with which the atom can be split.

For the neutron is not charged at all. Hence it is not affected by either a positive or negative charge of electricity. It need be neither repelled nor captured, but could find its way through the outer barrier of whirling particles and pierce the heart, the nucleus, of the atom. After years of costly experimentation a process has been developed by which the nuclei of atoms of uranium are split by shooting slow moving neutrons into them. The result of that discovery and process has staggered the world.

Two Germans, Hahn and Strassmann, in 1938, provided one of the crucial developments in the story of the atom. They bombarded an atom of uranium with neutrons. They split it. The more or less equal halves were found to be two totally different elements—Krypton, a very rare gas in the atmosphere, and barium, a metallic element. Lise Meitner, a Jewess, then announced that the energy of the neutron that did the splitting was only one-thirtieth of a volt. Out came 200,000,000 volts—6,000,000,000 times as much as was used to produce it. In other words, the energy released in the splitting of the atom was six billion times the amount of the energy used to split the atom.

Lise Meitner arrived at her stupendous result by simply applying Ein-

stein's famous equation.

Putting it another way, one kilogram of matter (two and one-fifth pounds), "if converted entirely into energy, would give twenty-five billion kilowatt hours of energy, which would be the equivalent of all the energy generated by the total electric power industry in the United States for any two months in the year 1939."—"Nuclear Physics," by Ernest Pollard and William L. Davidson, p. 22.

The available explosive energy of one kilogram of uranium (2.2 pounds) is equal to the explosive power of 300 tons of T.N.T.

The work which Hahn and Strassmann did in atomic research was sensational in importance. Hitler was about to plunge the world into war. An atomic bomb was no longer an impossibility. The danger was imminent of world catastrophe. The supreme importance of what Hahn and Strassmann had done was brought to the attention of the American government.

It so happened—does anything ever just merely happen?—that the best

physicists of the world were in the United States. Many of them were refugees from Germany, Italy, Poland and Hungary—victims of totalitarian persecution. Among them were von Neumann, Fermi, Bohr, Bethe, Szilard. They joined forces with the scientific brains of the United States, together with men sent by Great Britain and Canada. Eventually they perfected a method of making bomb material. The rest is history.

And when men inquire, "What do these world-shaking things mean?" we can answer them with all assurance: They mean we are living in a world where, instead of a just and durable peace there is going to be distress of nations, fear, confusion, uncertainty, dread, trouble and world disaster and calamity. They mean that Jesus Christ is coming back to this world to assume universal sovereignty and never-ending control. And above everything else they mean that this Jesus who is coming back is the only Saviour who can deliver any man from his sins and give him the gift of eternal life.

This G O S P E L

Why Is Its Power Greater Than That of Atomic Energy?

By R. E. Metcalfe

THE gospel down through the ages has been the inspiration that enabled mighty men of valour to accomplish great things. It was the motivating power that surged in the breast of the martyrs and enabled them to make the supreme sacrifice. It has given men and women the courage to face the gallows and the sword as well as the burden of life with its sorrows and cares. It has brought peace and contentment to millions of honest-hearted people throughout the world ever since time began.

The gospel has been the hope of the aged and young, the strong and the weak. In all walks of life it has been the light that has burned within them in an otherwise darkened world and has brought peace and serenity to their souls. The gospel was the hope and belief of the apostles and the unseen power that urged them on to give it to others with a zeal unparalleled in the annals of history. So to-day, men have found the gospel able to de-

liver them from despair and to bring them that peace which passes all human understanding because it springs from the source of Omnipotence.

In writing to the Galatians, Paul tells them there is only *one* gospel. In writing to the Romans he calls it "our" gospel, and again to the Corinthians he calls it "my" gospel. Galatians 1:8, 9; Romans 16:25; 2 Corinthians 4:3. It is your gospel and my gospel to-day the same as it was Paul's and the people's of his day.

What was that gospel? It is recorded throughout the sacred pages of the Word—the gospel of Jesus Christ. It is the mystery hidden through the ages, the power to change men's hearts and lives. It is a Christ crucified, risen, glorified, and soon coming again. The gospel is the power of God unto salvation. It saves us from sin and eternal death.

The gospel is not a "new" thing; it is as old as the history of man. Jesus told the disbelieving Jews, "For had ye be-

lieved Moses, ye would have believed Me: for he wrote of Me, but if ye believe not *his* writings how shall ye believe My words?" John 5:46, 47. The writings of Moses we have to-day, and if we do not believe the law and the prophets as Christ did, then how shall we believe the things Jesus taught? Peter believed them and tells us in Acts 10:42, 43: "And He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the Judge of the quick and dead. *To Him give all the prophets witness . . .*" And Paul tells us very strongly, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things

in its clarity. We must uncover the depths of its riches until they lie before us as rare jewels, all the more beautiful to us because we have searched for them. And it is the gospel foundations in their completeness whereby we are saved.

In speaking of our being saved by grace, Paul adds, "and that not of yourselves." We can never save ourselves; that is sure. But if we are *saved* by grace then let us find out how to obtain this salvation. Can we buy grace? Earn it? Does everyone have it? In writing to Titus, his beloved student and co-worker in his great work for the churches, Paul said, "For the grace of God that bringeth salvation hath appeared to *all* men." Titus 2:11.



Workmen replacing bomb-chipped cornerstones of St. Paul's Cathedral, London. The gospel cornerstones have been broken in the lives of many Christians.

which are written in the *law and the prophets.*" Acts 24:14.

So the law and the prophets were the textbook of Christ and the apostles. Let us study the Bible prayerfully and carefully from cover to cover, and make it the guidebook of our lives. Let us accept the foundations of the gospel found within its covers, for they are inseparable from the life of our Master and the life of the true child of God.

Everything must have a foundation, and of course four cornerstones. So let us find the foundations, or cornerstones of the gospel.

In Paul's letter to the Ephesians, he forcefully tells them the first foundation of the gospel. "By *grace* are ye saved." Ephesians 2:8. Now in order to be saved by something, we must fully understand its meaning. So it is with the gospel. We must study it until it lies before us plain and indisputable

Then do we purchase grace ourselves? No, we do not even merit it. Grace is a *gift*. A gift from Christ, who shed His blood on the cruel cross of Calvary that we might obtain eternal life. And it is by *His* righteousness that the free gift came upon all mankind. Thus the first foundation of the gospel is salvation for all by the grace of Jesus.

We find the next foundation of the gospel through Peter's words. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious *blood* of Christ." 1 Peter 1:18, 19. We are very definitely saved by the blood of Jesus; the Lamb without spot or blemish which was slain for our sins. God so loved the world that He gave His only Son to redeem us that we might obtain eternal life!

Truly we cannot fathom the depth, the breadth, and the greatness of such

love! But just as the children of Israel had to apply the blood of lambs to their doorposts in order to spare the life of the eldest in the home from the death blow by the destroying angel, so men and women to-day must have the blood of Jesus Christ applied to their hearts and lives. It is not enough to have a "knowledge" of the gospel of Christ; we must have a *saving* knowledge of it. Merely knowing something will not save us; we must *apply* the knowledge before it becomes of any value to us. There is no remission of sins without the applying of the blood. This is the second essential cornerstone in the foundations of the saving gospel.

In the sixteenth chapter of Acts we read the record of the keeper of the prison asking Paul what he should do to be saved. Paul immediately answered, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Verse 31.) Paul tells the keeper he must believe, or have faith, in the Lord Jesus Christ. The tenth chapter and the forty-third verse says, ". . . that through His name whosoever *believeth* in Him should receive remission of sins." So faith is very essential to our salvation, for *through* it we receive remission of sins. God's Word is so clear! It never leaves us in doubt.

Just as the weaver takes two threads to weave his pattern of cloth, so it takes God and us together to weave our characters in preparation for eternity. If we do not do our part God is unable to do His.

The last foundation is as important to our salvation as are the other three, but perhaps the more difficult for some to follow. We find it recorded in James the second chapter and the twenty-fourth verse. "Ye see how that by *works* a man is justified, and not by faith only." While faith is very essential and we must have it, yet, "faith without works is *dead*." So we must build on not one but *all* of the foundations in order to follow the true gospel of Jesus Christ. Paul, in speaking of the unrighteous in his letter to Titus, says, "They profess that they know God; but in *works* deny Him." Titus 1:16. We see here again how the gospel foundations are inseparably linked together. Thus to believe, but not to bring forth corresponding works, is of no avail.

In summing up our soul's salvation in the gospel foundations, we find that we are saved by grace and by the blood of Jesus; both of which are *gifts* from our Redeemer. Then we enter a partnership with Him and are saved by our faith and our work. Each foundation stone is essential in the saving gospel of Jesus.

When

CRIME

CLIMBS IN

By Theo. G. Weis

ONE OF the war's many evil by-products is an increase in crime. War tends to create moral laxity and to inure the mind to violence and premeditated brutality. Crime climbs in and disturbs domestic probity with alarming outbreaks of lawlessness just as soon as the victorious armies come marching home. It was that way in the seventeenth century, in the eighteenth, in the nineteenth—and to come closer home—in the 1920's, after World War I, we were threatened by a gangster period that was the sober concern of every thinking citizen. In the tragic interval of havoc and frayed dispositions, hoodlumism on the North American continent, ignoring the evil rampant in less fortunate lands, was on the verge of a public disgrace.

That we have been floundering through a similar situation in 1946 is clearly indicated by the director of the Federal Bureau of Investigation in Washington, D.C., who is in a good position, if anybody is, to evaluate the trend of crime. Mr. J. Edgar Hoover warns of danger ahead.

The basis for his concern was emphasized at a recent meeting of the International Association of Chiefs of Police. The FBI fingerprint files reveal the existence of an army of 6,000,000 criminals in the United States and at the spearhead of this army can be found an almost frightening number of juvenile delinquents. In the judgment of the director, these delinquents—boys and girls alike—are the most vicious of the lot, and they are swinging swiftly into the ranks of seasoned lawbreakers. The heads of police departments in all the major cities are urging increases in their police personnel, in crime prevention campaigns, and on almost an endless number of corrective methods.

It is a mistake to imagine that the current crime trend was heightened by the returning veterans with their hundreds of thousands of lethal weapons brought home with them as souvenirs. If retained by the veterans, these in-

*He came to this
over a long road.
Crime is not spontaneous.*

struments remain harmless. But many are finding their way into the hands of unscrupulous bargainners who resell them to young thugs, hoodlums and other criminals. Thus we are warned to be on the alert. The stage is set for real trouble unless an intelligent and organized citizenry aims at preventives through drives and careful supervision to stamp out juvenile as well as other delinquency. But in dealing with crime something more than intelligence is needed. Jesus Christ of Galilee may not be the highest legal authority on the well-stocked reference shelves of our great criminologists, but He ranks high in an understanding of a sinful heart. "Sin no more", were His healing words for the crime-diseased mind. His remedy still works to-day.

A recent survey of crime in the United States, conducted by the Associated Press, reveals the urgent necessity of enlisting the active support of every citizen if the country wishes to escape another "national disgrace." The survey indicates that the prime causes for resurgent wrong-doings are post-war maladjustments. No one particular criminal activity is on the in-

crease, at least not on a nation-wide scale. Crime varies in type and intensity from place to place.

Increase in crime during the latter part of 1945 over a corresponding period in 1944 is recorded in nearly all the larger cities of North America.

Some of the types of crime listed in the survey are: car stealing, purse snatching, mayhem, rape, robbery, kidnapping, murder, forgery, safe-cracking, and manslaughter. At least ten cities show a definite decrease, rather than increase in all kinds of crime. Crime is not on the upswing in every city, town and hamlet. But the over-all picture is not good.

In an article on "Crime Wave" in *Maclean's* for April, A. S. Marshall invites the reader with, "Let's look at the crime sheet for the city of Toronto in 1945. Toronto's experience is roughly typical of the larger urban centres. All told, Toronto police were notified of 35,061 crimes during the year. That was the highest figure in the city's records, but it was only 1,419 more than the previous year. There were fewer bicycles stolen, fewer houses broken into, fewer of the as-



sorted run of minor incidents which keep the police in a big city busy. But in the crimes that make news there was a decided increase. Shopbreaking was up, theft was up, car stealing was up. The most spectacular rise was in armed robbery, which more than doubled, from 105 to 229. That was the story across Canada."

How can the average citizen help prevent much of the senseless destruction and needless municipal expense with which this storm of law violations is threatening us? Police officers speak of specific faults. These faults point to our responsibility.

Dr. W. E. Blatz, Director of the Institute of Child Study of the University of Toronto, and consultant Psychiatrist of the Toronto Juvenile Court, says, "Our Government will spend millions to make atomic bombs, but it won't spend a cent to find out how children grow up. Our whole penal system is wrong. It is based on revenge. It's just blind punishment of those we don't know how to handle."

Police Chief John Griffin of Nashville says, "It just looks like these folks have gone crazy."

Investigation Director Thomas Creekmore of North Carolina remarks, "War has left a hangover—a mental and physical derangement."

Police Commissioner Wallender of New York blames the laxity of parents for the city's destructive adolescents.

Chattanooga Police Chief Homer D. Edmonson declares, "Juvenile de-

linquency is actual adult delinquency."

These are challenges couched in mild words, challenges which seek to awaken every citizen to become more considerate of his moral duty. Can we help? How? First, we should be at least as level headed about our nation's well-being in peacetime as we were in wartime. Second, let us not foster the evil of crime just because the evil of war has been eliminated from the national scene. Third, let us avoid "crazes" and "extremes" in everything. Fourth, the over-work of war may have given us a physical and mental hangover, but, let us not increase our weakness by trying to drown our aches in alcohol. Let us be sober! Fifth, as responsible parents let us guide our adolescent children into paths of Christian usefulness. We cannot escape blame if because of our laxity our sons and daughters run afoul of the law. In these things we must bear our share of responsibility. This is our most important church and community obligation.

Law officers, veterans' organizations, newspapers, and citizens' clubs everywhere have inaugurated a variety of remedies. Special reserve units of sharpshooters are called into swift action to break up gangsterism. Special officers are given refresher courses in handling various kinds of hoodlums. In some localities veteran's probate agencies have been set up. Many different treatments are being used for teen-aged wrong-doers. Police have estab-

lished boys' clubs and recreational programmes in a number of cities. Teen-age canteens are active in many others.

Editorial and reportorial campaigns, "Youth for Christ" rallies, have been sponsored with success. It is most remarkable to observe that every feeble effort has been rewarded. Only a little urging and guidance has been needed to get many of these restless ones to do right. And, therein lies a reproach! We *can* and we *must* improve our situation by correcting the little faults that lie in front of the thresholds of our homes. Hundreds, thousands, of the citizens of our fair land know the value of Christian teachings, Bible reading, religious education, and regular attendance at church. Has it ever occurred to the thousands of us who never have any trouble with the policeman in our block that we could help some discouraged parent guide his obstreperous adolescents into the larger life by inviting him *and them* to worship in church with us? Repeated contacts with the wholesome influence of the church will bear fruits. For in the individual, as in the community, crime climbs into the heart because the Christianity of Christ has been denied its rightful place.

Jesus stooped to write in the foot-soiled sand of Judea not because someone had broken the law. He wrote because some sinners cleverly concealed the intent and purpose of the law—not to trap and destroy, but to guard, guide and preserve. It was one of those supreme moments in the life of the Master Teacher, when He defended the dignity of the law by looking at the heart of the transgressor.

Of the incident when the unmoral woman stood facing the Master, John writes, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him . . . Jesus stooped down and with his finger wrote on the ground, as though he heard them not. . . . When Jesus had lifted up Himself, and saw none but the woman, He said unto her, 'Woman, where are those thine accusers? hath no man condemned thee?' She said, 'No man, Lord.' And Jesus said unto her, 'Neither do I condemn thee: go, and sin no more.'" John 8:5-11.

The prevalence of crime is a terrible thing. But our indifference to the transgression of any part of God's law is far more damaging to us individually than the most serious crime wave imaginable. Let us examine our hearts and correct the wrongs we know exists. It will be much easier to prevent transgression from filling another's life with discouragement and wrong, if our own hearts are right with the commandments of God.

Innocent-looking pleasures are sometimes the beginning of crime. Youth needs guarding.



SO THE people of Greece have chosen a monarchy again! King George II becomes the head of this ancient nation. May the people now have peace and prosperity in the land!

We remember with admiration how courageously the Greeks defended their country against the great Italian armies, and we remember with indignation how all was taken from them when the German hosts came in.

These Greeks, who live in this mountainous country on the North Mediterranean, and who fought so bitterly for freedom, belong to one of the oldest nations on earth. God had great plans for them. Their founder was Javan, the grandson of Noah. He lived just over 4000 years ago. (See Genesis 10:2-5)

Javan had six brothers: Gomer, Magog, Madai, Meshech, Tubal and Tiras—founders of other great nations of Europe and Asia. Some of the brothers colonized Russia. God used the family to mould the destiny of the world.

Javan was the father of four sons. He named them Elishah, Tarshish, Kittim and Dodanim. The Romans were probably descendants of one of these sons. Many parts of our own language show signs of a common origin.

Javan with his sons and grandsons doubtless helped to build the Tower of Babel. The red glow of the brickkilns gleamed by night, and the trowel rang in their hands by day—until the hour came when the thunderbolts of God rent the heavens and demolished their unfinished tower as bombs have since demolished many a stronghold. (Genesis 11:1-8.)

Wandering from that broken tower, they separated from other tribes. A strange madness had fallen on them so that the different families of earth spoke in languages incomprehensible to one another. What an astounding miracle that was to these Greeks!

Javan and his descendants chose to trek northwest. "Good bye, plains of Shinar! Hail, mountains of the North!"

This was over two thousand years before Christ. When Moses wrote world history six or seven hundred years later he spoke of the Greeks as living in "the isles of the Gentiles"—the islands and coasts of the North Mediterranean. (Genesis 10:5.)

Javan's land was well known to the Hebrews. In Moses' time his descendants had settled down in the west of Asia Minor and were moving into the peninsula we call Greece to-day. "The realm of Javan," the Hebrews called that land, pronouncing it "Yahvan." (Daniel 11:2. Revised version, mar-

GREAT PLA

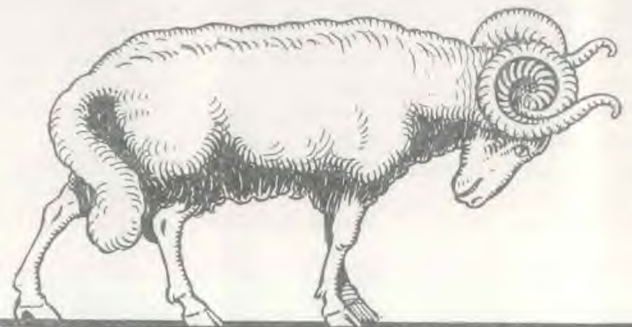
gin.) The "Yahvanahs," the Greeks were called in the old Sanskrit tongue. These ancestors of the modern Greeks were great colonizers. Greeks long ago founded the city of Tarentum, in Italy, forerunner of the Taranto so lately captured by the British troops.

How the Allied army followed in the steps of the ancient Greeks! Long before Julius Caesar's day, the Greeks had a fine colony in Sicily, where they built Syracuse. They founded Marseilles in South France and had cities in North Africa. Greek ships sailed by the shore where Bardia and Tobruk now stand. A Greek port arose on the west of the Black Sea where Russia invaded Rumania. It is even said the

ter from the Greeks as a token of submission to him. "You want earth and water, do you?" jeered the Athenians and Spartans. "Well, here you are! And they defiantly threw the ambassadors down into pits and wells and told them to help themselves!

Xerxes, the next Persian king, raised an army and navy over two million strong and sent this against the Greeks. (See Daniel 11:2.) But three hundred Spartans halted the mighty Persian army at the narrow mountain pass of Thermopylae. "Give up your arms!" the Persian leaders demanded of the little band of Spartans. "Come and take them!" challenged Leonidas the Greek leader—and thousands of

The prophet was shown a fighting ram, pushing northward, southward, and westward.



Greeks settled by the River Dart in the English county of Devon.

About 600 B.C. the Greeks were found trading at Tyre among merchants from all nations, as the Hebrew prophet Ezekiel shows. (Ezekiel 27:13.) In that famous market they seem to have sold brassware and slaves, wrought iron, cassia and calamus. Probably they stood side by side with merchants from Britain who were selling Cornwall tin.

No wonder the Greeks had a merchant fleet of two thousand ships before the war. The sea is in their blood! Before this war people of many a foreign land often saw the flag with the blue and white stripes on the ships moored at their wharves and jetties.

When ancient Persia sought to rule the world, in the days of the King Darius and King Xerxes, she cast envious eyes at the lands of these rising Greeks. Persia had succeeded in pushing northward and southward. Now for the west! The great king Darius sent envoys demanding earth and wa-

Persians battled in vain to do so. Only by treachery was the little band overcome at last.

When Thermopylae was passed, the Persians swarmed southward over the land of Greece, as the Germans did in our own time. For a while it seemed as though all would be lost. Athens went up in flames, like many a city of today. But to the joy of the Greeks their fleet defeated that of the Persians in a great naval battle at Salamis. Xerxes grew nervous and drew back. The next year the Greeks defeated his land forces at Platea, and the remnant of his fleet at Mycale. The Persians fled and Greece was saved.

The Greeks who have been contending around Athens are the descendants of redoubtable fighters. Who would have thought that their ancestors could crush the mighty Persian army over two thousand years ago!

But God was in it. He had far-reaching plans for the Greeks. Had Xerxes, the great king of Persia, only looked through his royal records he might

NS for GREECE

By Arthur Warren

have been spared that crushing defeat at Platea, and the catastrophe to his fleet at Mycale. For Daniel the prophet, who had become Persian Prime Minister a century before, had foreseen the destiny of Persia and Greece in a vision he had at Shushan. Read it yourself in the Bible in Daniel 8:1-10 and 20-22.

A rough mountain goat
with a death-dealing



horn charged furiously
down on him.

In this vision Daniel was shown a fighting ram pushing northward, southward and westward, and routing all other animals who stood in the way. An angel explained that the ram represented Medo-Persia. But alas, for the ram! From the uplands of Greece in the west came a rough mountain goat, charging furiously down on him.

The ram tried to oppose the onrush of an angry enemy. But the goat from the west had a death-dealing horn, like that of a unicorn, between his eyes, and was so savage in its use and so agile in his movements that the ram was beaten from the beginning. The hairy goat battered him down to the ground in fury and then stamped upon him. "The rough goat is the king of Grecia, and the great horn that is between his eyes is the first king," explained the angel of God, sent to show Daniel the meaning.

What a simple and clear explanation! An agile mountain goat was an excellent symbol of the swift Greek forces. Even in our time, as one thinks of the way the Greeks went clambering over the mountains and around the Italians in Albania in 1939, then rushing furiously down upon them, one could imagine that the goat of the

prophecy was on the war path again, moulding world destiny once more. (Daniel 10:20; 11:3.)

At the time Daniel's vision was given, the Greeks were not united as one kingdom. But two centuries later God's prophecy was fulfilled. The hour had come, and Alexander the Great, the "first king," welded them together with one resolute purpose—"Crush the Persians!"

"Crush the Persians!" was the cry of them all. "The great horn between his eyes [the goat's] is the first king,"

the angel continued. What a fitting symbol of the bold Alexander!

With this intrepid young leader at their head, how this agile mountain goat—the Greek army—rushed on the Persians and conquered them. Just three great battles and the might of Persia was no more! They suffered a crushing defeat at Granicus; defeat at Issus; final defeat at Arbela! Soon almost the whole world lay at the feet of Greece.

If the Greeks could have kept together, how different their experience might have been both then and now! But, as shown in the Divine vision, the great horn was soon broken and four others grew up in its stead. (Daniel 8:8; 11:4.)

What an astonishingly true picture of the Greek temperament and the nation's future! When Alexander died, four of his generals divided his great kingdom among them. Cassander wanted power,—like Alexander,—so he took Greece and Macedonia. Lysimachus had inherited some of Alexander's ambition—and took Thrace and western Asia Minor. Ptolemy also wished to be a ruler—and took Egypt. Seleucus—not to be left behind—took Syria, Mesopotamia and the East. One of his successors, Antiochus Epiphanes, far from turning to God, persecuted the Jews with such savage brutality that justice cried for the vengeance of God to fall on him.

A century and a half of Greek domination, and then the Romans came. They defeated the Greeks and made their country a Roman province. Alas, for the glory of Greece! The goat lay

weakened and bruised, wounded almost to death by the Roman eagles.

If only Greece had turned to God in her hour of triumph she might have retained her greatness forever. But, holding fast to idolatry, she lost her great opportunity. Deceived by the prince of this world, the evil one, her glory faded. If only Alexander could have overthrown the prince of this world and cast him out, how different the future would have been.

Yet God used the Greeks to mould the world of science and art for centuries. The Greek language became an "Esperanto," widely used in all the countries of Alexander's conquests. In after days the preaching of the gospel messengers was thus made much easier.

God did not forget Greece when her glory was eclipsed by the power of the Romans. He revealed himself to these sons of Javan in a very special way in the time of Christ and the apostles.

Just before the crucifixion, a group of Greeks had journeyed to Palestine to the Passover feast. In the early part of this celebration, children had been acclaiming Christ as King. Men and women had greeted Him with enthusiastic shouts and cheers. "Who is this, welcomed as so great a prince?" thought the Greeks. And as they heard how this Prince had called Lazarus from the grave to joyful, abounding life again, they wished all the more to see Him Who could raise the dead.

So they came to Philip the disciple with the request: "Sir, we would see Jesus." (See John 12:20-23.) At the birth of Christ, wise men had come from the East to worship Him, guided by a star. Now just before His death come these Greeks from the West, and, behold! when Philip conducts them to Jesus they hear a thunder voice from heaven responding to His words.

Then—strange utterances—they hear this Jesus saying: "Now is the crisis of this world; now shall the prince of this world be cast out." Just what their country had needed! No wonder that when the Greeks saw Jesus crucified they were solemnly impressed by the scene.

Even when Christ ascended to heaven the Greeks were often in His thoughts, and He gave His disciples command to visit them. One night while philosophers slumbered in Ath-

ens and Greek sailors guarded their ships down at Piraeus and Corinth, a man of Macedonia appeared to Paul in a dream, saying: "Come over and help us!"

Paul with his party set sail at once for the land of the call. The apostle preached at Philippi, Thessalonica, Berea, Athens and Corinth, proclaiming that God has sent His Son to give them eternal life, to turn them from the power of Satan to God, to give them forgiveness of sins, and an eternal inheritance.

Soon, among the mountains and valleys of Greece there were groups of Christians springing up with songs of joy in their hearts. Love, joy, peace, gentleness, goodness, meekness and faith were seen in these sons of Hellas who before had manifested malice, hatred, bitterness and strife. It was a glad new life, and those who tasted it spread the news enthusiastically through all the country around.

Greece was again being prepared to influence the world. Much of the New Testament was written specially to the Greeks. Paul sent epistles to the Philippians, to the Corinthians and to

the Thessalonians. These have since lighted every part of the globe. Even the epistle to the Romans was written from Corinth.

These Greeks loved to see beauty of form in the human body and often portrayed it in their lovely sculptures. With what interest they read of that coming Prince who should change this body of our humiliation that it might be fashioned like unto His glorious body! (Philippians 3:21.) They had lost their great Alexander and their world inheritance. But in these astonishing Scriptures they read about a Greater-than-Alexander setting up a kingdom of love in men's hearts, One who will soon come to restore world dominion to those who enthrone Him as their king. (1 Thessalonians 4:16.)

So from those Greek hearts who have this hope there rises the glad song. "Come, O Thou Prince of Love, Conqueror of Human Hearts! Come, Thou Who hast vanquished Death! Come, Lord of Eternal Life! Come quickly, O Lord Christ, Prince greater far than Alexander!"

all from that day to this. All the misery, suffering and bloodshed we witness to-day is traceable to the effort to arrive at truth by demonstration. Scientific investigations and demonstrations have their place, but unaided by the word of God they are unsafe and unreliable. They may reveal much truth, but sufficient error to lead to dangerous results if received as truth.

Scientific investigations are all right, for true science demonstrates and confirms the truthfulness of God's word. That which does not harmonize with God's word, no matter how beautiful it may appear, or how forcibly it may appeal to us, should not be received as truth. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light which shineth in a dark place." 2 Peter 1:19.

What relation does the spirit of prophecy sustain to the law of God? This question naturally arises, since we are told to "Fear God and keep His commandments, for *this* is the whole duty of man." If the whole duty of man is contained in the law of God, what need is there of prophecy? The spirit of prophecy cannot add anything to the law. This gift has been placed in the church for the purpose of enabling us to see clearly all that the law demands. It may fitly be compared to a telescope. A telescope does not add any stars to the heavenly bodies. It enables us to see them more clearly or to see what we could not see at all with the unaided eye. There was a time when these heavenly bodies were studied with the naked eye and several thousand stars could be seen. Then a small telescope was invented. With it many more heavenly bodies could be seen which could not be seen before. From time to time the lenses have been enlarged until at present they enable us to see millions of stars that we little dreamed of having an existence.

The gift of prophecy is the church's telescope, for this reason the prophet was anciently termed a "seer". It does not add anything to the law, but when short-sighted and often honest men of the past were in danger of doing that which the law condemned, God spake unto them "by the prophets," pointing out that their course was a violation of the law they thought they were keeping. The prophetic gift magnifies the law. As the telescope has from time to time been enlarged until at present the lenses enable us to see millions of bodies which anciently could not be seen, so this gift has from age to age magnified the law more and more until at present we are able to see its requirements as no people have ever been able to see them before.

Wanted:

A PROPHET

For We Peer Into a Dark Future

By Upton R. Pearce

TO THE law and to the testimony, if they speak not according to this Word, it is because there is no light in them."

The chapter in which this verse is found has a special application to the days in which we are living. This will be seen by reading carefully the context. It seems from this that our only safety lies in bringing everything to this unerring guide, to ascertain whether it is true or not.

Impressions and feelings are not a safe guide. Eve made a great mistake when she determined to arrive at truth by demonstration. God had said, "In the day that thou eatest thereof thou shalt surely die." Satan had said, "Thou shalt not surely die, but be as

gods." She determined to demonstrate to her own satisfaction which was truth. Her conclusion, judging from her impressions and feelings, was that God was wrong and Satan was right. So fully was she convinced of this that she succeeded in persuading her husband to eat that which God had forbidden. But from that day to this we have had before us the terrible truthfulness of God's statement, "In the day thou eatest thereof thou shalt surely die." At the moment she partook and ate she became a dying creature, and "as by one man sin entered into the world and death by sin, so death passed upon all men for that all have sinned."

Death has been the inheritance of

Jesus "was a prophet indeed." Moses, in writing of him, said, "A prophet shall the Lord your God raise up unto you, like unto me; Him shall ye hear." In speaking of Him it is said, "He shall magnify the law." Isaiah 42:21. This was not to be the end of

this gift, for Jesus said, "Think not that I am come to destroy the law or the prophets." That was not his mission. His mission was the same as that of all the prophets before him and of those who should come after him,—*"to magnify the law."*



BIBLE MYSTERIES X

We call a certain one of Christ's mystery stories The Parable of the Prodigal Son. It tells about a good father who had two sons. We judge they were full brothers. There might be a question whether both had the same heredity; but assuredly both had the same environment and rearing. And both had rights to the inheritance due on the father's death.

The older of these two sons was of the reliable sort, hard-working, thrifty, and a go-getter, the type of son a family likes to have for a first-born. The younger son was just the opposite, shiftless, pleasure-loving, spendthrift—a headache and a heartache to his parents. This is not an uncommon experience in families. Which shows that surroundings and opportunities and example and precept and education are not everything in the rearing of children.

True to his ilk, the ne'er-do-well asked for and got the money that was coming to him (Why wait for father to die?), and skipped out. He went as far away as he could from parental restraints, found the bright lights and the friends-of-a-day, and before long had gone through with all the wealth he had. As is often the case, misfortune was added, and he ended in a pigsty, shivered in rags, grovelled in filth, and knawed hog fodder.

When he had had so much of this that his pride was humbled, he "came to himself," and decided to return home. He had no rights to claim at home, but he thought his tender old father would relent, and at least give him a job to earn some clothes and food. So he hiked his way back. He was surprised to find his father had been longing for him to come, and even hoping that he would.

The fond parent embraced him with tears of joy, gave him the best the house afforded in clothes and jewels, and set a big banquet in his honour, not even inviting his elder brother. So he was received back into the bosom of the family with greater appreciation than if he had been a good boy and stayed at home. And the story ends thus:

"Now his elder son was in the field: and

as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

"And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." Luke 15:11-32.

Well, the father's argument looks weak beside the brother's. It wasn't just to treat two opposites exactly the opposite from the way they ought to be treated. Why make so much ado over a bad man, and neglect and ignore a good man? What is fair play, anyway? If that procedure were carried into the courts of a nation, it would disrupt the whole system of jurisprudence. And he was supposed to be a good father! That was a mystery.

Christ was the Son of a just God; and would tell a story like that to point a moral! What would His church come to, if it was to be founded on injustice! There was enough of that in those times—surely! And He had come to change the practices of men. But this was worse than Roman court practice, which was hard, but notably just compared with that of the civilizations that had preceded it.

If the Roman governor should ever come on this in Christ's teachings, he would have ample proof that the Teacher was undermining good government, or at least perverting social justice. Once question the principle that evil is to be punished and good is to be rewarded, and you remove

the incentive to do good (which is too weak in human nature already), and you also increase the temptation to do evil.

So, no doubt, reasoned the philosophers of that time.

The clew to the mystery is found hidden in the statement of the prodigal when he was in the pigsty. "I have sinned," he sobbed. He acknowledged that he was wrong, whereas up to that time he had maintained in his own mind that he was right, and that his way was the best way. He was genuinely sorry for his mistake, and set about to make things right as far as he could. He repented. And "joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7.

Justice is good as far as it goes; and it goes far in establishing society and government on a sound basis. But it does not go far enough to help a criminal or a man who is completely down and out. He needs mercy; and mercy is beyond justice. Christ came to proclaim that His Father is a God of mercy as well as justice.

Long before, God had announced to Moses the principles of His dealing with sinful men, in these words: "The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." All this is mercy; but He adds, "and that will by no means clear the guilty." This is justice. God is both just and merciful at the same time and in the same case. More mystery; for how can God both forgive a man for sinning, and also punish him for it?

Answer: God had said, "The soul that sinneth, it shall die," and all men sinned, and so were subject to death. But Christ, a divine being and a Creator of life, and who did no sin, died as a substitute for man. Thus justice was met, as the penalty for sin was paid. Then God could be merciful and forgive man of his sin and save him from death.

But does not the Bible say, "Whatever a man soweth that shall he also reap?" Yes, it does. The death a sinner is saved from is eternal death. He may not be saved from the death that is a "sleep." And he reaps some harvest from his misdeeds. The prodigal had a scar on his character that could not be removed by his father's forgiveness. And he could not have back the patrimony he had spent. The father said to the elder brother, "All that I have is thine." The restored prodigal had no further rights to the estate, that he could legally claim. He would have to reap what he had sown.

All that God requires, whatever men may require, of a lawbreaker, to change the whole picture of his life, is that he be honestly sorry for his disobedience, confess it, ask forgiveness for it, and make amends as far as he is able.

"Well," exclaims the sinner, "that's easy!" It surely is easy—so easy that most sinners can't seem to believe it is true. If it is so easy, then why don't more sinners come along and take this simple way out? Ah, that's another mystery, deeper than the one we have been explaining. It is for the individual sinner to solve. No one else can, not even God.

THE MOST stupendous claim that ever has been advanced by any person was that put forth by a young carpenter from an obscure village in the hills of Galilee some 1900 years ago. His family was poor and unknown. His foster father was the village carpenter. This young man worked unnoticed by the world in the carpenter shop of his foster father in the little village of Nazareth until he was thirty years of age.

When he reached his thirtieth birthday he stepped out from the family circle; out from that carpenter shop; out from the quiet hills of Nazareth, and boldly proclaimed to the world that he was the Saviour of mankind, the long expected Messiah, the Son of God. He told the people, "If men do not believe on Me as the Saviour, they will die in their sins and perish, but if a man believes on Me as His Saviour he will live forever." The all important question before us is to ascertain the correctness of this claim.

Questions have come to me something like this, "How can a person like me who has never seen Jesus really come to the place where he can be absolutely sure that Christ is the only Saviour? How can I know for a certainty that Christ can forgive my sins and give me eternal life beyond the grave?" Well, here's the answer in the word of God. Mark it well. Acts 18:28. Speaking of Apollos, the record says, "For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was Christ." Apollos showed by the Scriptures, the Old Testament Scriptures, that Jesus was the Christ, the Saviour of the world. He took up the Messianic prophecies of the Old Testament and showed how all those prophecies were fulfilled to the letter in the life of Jesus of Nazareth.

Whoever heard of a man's life story from birth to death recorded in a book hundreds of years before that man was born and then every item coming true in his life? That would be an outstanding wonder.

I am going a step further than this. Strange as it may seem, that carpenter of Nazareth directed the writing of His own life's story even hundreds of years before He was born as a baby. *This is the wonder of wonders!*

In 1 Peter 1:10-12, we read that it was the Spirit of Christ Who directed the Old Testament prophets to predict the coming of the Saviour beforehand. Everyone who has ever heard the story of Christmas knows that Jesus was born in Bethlehem. Even little children can tell that. But do they know that it was recorded 700 years before Jesus was born that His birth would take place in that little village of Bethlehem?



A famous painting of Christ's resurrection, an event foretold many centuries before it occurred.

The Man Who

Here it is, in Micah 5:2: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; Whose goings forth have been from of old, from everlasting."

This was recorded on the scroll of the prophets 710 B.C. more than 700

years before the birth of Jesus Christ. Notice that Micah points out the very town where the Messiah was to be born. Out of a million places in the world where He could be born, the prophet puts his finger on a little hamlet five miles from Jerusalem, and says, "Out of Bethlehem will this Messiah come forth." You will notice that

SIGNS of the TIMES

while he prophesied that the Messiah would be born in Bethlehem, he very clearly shows us that this would not be the beginning of Christ. He declares that while He would be born in Bethlehem, His goings forth have been from the days of eternity. Christ is the eternal Son of God. He was with the Father before the world was.

If we examine the facts in the case, we shall see the Master hand of God in the fulfilment of Micah 5:2. Mary, the mother of Jesus, lived in Nazareth. Nazareth is ninety-two miles north of Bethlehem. Ninety-two miles was about a four or five days journey on donkey back in those days. At present it requires a full day's run by bus. If you had been living back there three weeks before Jesus was born, knowing that Mary was living in Nazareth, you would have said her child will be born in Nazareth. That was the natural thing to expect, for Nazareth was her home.

But what happened? "God moves in a mysterious way, His wonders to perform." At the right time there came from Rome a decree that everybody in the world must be taxed. This decree of the Roman Emperor Augustus brought Mary and Joseph to Bethlehem at just the right time for the birth of the Christ to take place, as was prophesied 700 years before. Isn't it wonderful that Micah could look ahead 700 years by the Spirit of God and see how even though Mary would be living in Nazareth, a decree would come from Rome from a ruler who knew not God, which would cause her to journey ninety-two miles to Bethlehem at just the right time for the birth of that wonderful Son in that place? This is one of the numerous remarkable fulfilments of prophecy which

The prophecy of Zechariah pointed out some amazing details hundreds of years ahead. Notice three items outlined in Zechariah 11:12, 13. Talk about television! Here is super-television! The Scripture pointed out the exact price that Christ would be sold for over 500 years before the sale. It specified where the one who took the money would throw it down. It specified what disposition would be made of the money.

Read from Zechariah 11:12, 13. "I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver and cast them to the potter in the house of the Lord."

Five hundred years previously, it was foretold that this Christ would be sold for thirty pieces of silver and it specified that the money would be thrown down in the temple and it would be used to purchase a field as a burial ground for strangers. How did it come out? All these three details were fulfilled to the very letter in the life of Jesus of Nazareth.

When Judas asked them, "How much will you give me if I betray Him into your hands," He struck the bargain for thirty pieces of silver. It says, "They weighed for my price thirty pieces of silver." After he had betrayed the Saviour his conscience smote him. He came back to the priests with whom he had made the bargain to betray Christ and cried, "I have sinned in that I have betrayed innocent blood." Then he threw down the money on the temple floor. This was exactly where God had foretold 500 years be-

By John L. Shuler

suggestion was made someone said, "Nol you can't put that money in the treasury box. It is the price of blood. It is not lawful. We will take that money and buy a potter's field." And this is what they did.

How could any man of himself look ahead 500 years and predict such minute details, the exact price, what the man would do with the money, and what they would use the money for. Nobody knows such things ahead of time, except God. The prognostication of such minute details forever stamps the Bible as the word of God and Jesus Christ as the only true Saviour.

One thousand years before Jesus was due to appear on this earth, Scripture even foretold where they would drive the nails into His body. Psalm 22: 16 says: "They pierced My hands and My feet." And that's exactly what happened to Jesus when He was hung on the old rugged cross. They nailed Him to the cross. They pierced His hands and His feet.

Now this is remarkable. This was written by David one thousand years before the birth of Christ, and in the time of David death by crucifixion was not even known. The Romans invented death by crucifixion at a later date. Even when death by crucifixion was unknown, a thousand years ahead, the Bible foretold exactly where they would pierce the body of the Messiah.

The Bible record indicates that four soldiers were on guard around the cross where Jesus hung. They stripped Him of His clothing. Jesus evidently

Wrote His Autobiography

BEFORE HE WAS BORN

forever establish the Messiahship of Jesus Christ.

A biography usually tells something about a person's parents. Isaiah foretold 700 years beforehand that Jesus the Christ would be born of a virgin. Isaiah 7:14 predicts: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel."

fore that he would cast it down.

They said to one another, "What shall we do with this money?" One man evidently made the suggestion that it might be put into the treasury box of the temple. Do you know that if they had put that money into the treasury box of the temple the Bible wouldn't be a true book? When that

had five different pieces of clothing. They took four pieces and divided them amongst themselves. This was one apiece. One apiece, but one left over. Then one of the soldiers said, "What shall we do with this remaining piece? I tell you, we will tear it into four pieces and then every man will have exactly the same." If that

PROPHECIES OF JESUS

"We have found Him of whom Moses . . . and the prophets, did write, Jesus of Nazareth." John 1:45.

<i>Prophecy</i>	<i>Event</i>	<i>History</i>
Micah 5:2	Birthplace	Matthew 2:1
Isaiah 7:14	Mother	Matthew 1:18-23
Genesis 49:10	Tribe	Hebrews 7:14
Isaiah 11:1	Family	Revelation 22:16
Hosea 11:1	In Egypt	Matthew 2:13-15
Daniel 9:25	The Time	Mark 1:14, 15

CAREER OUTLINED

<i>Prophecy</i>	<i>Event</i>	<i>History</i>
Isaiah 61:1-3	His Work	Luke 4: 16-21
Deuteronomy 18:15	A Prophet	Acts 7:37
Isaiah 9:1, 2	Light Bearer	Matthew 4:12-16
Isaiah 53:4	A Healer	Matthew 8:16, 17; 12:12-21
Psalm 78:2	Teach in Parables	Matthew 13:34, 35
Isaiah 40:11	Shepherd	John 10:14
Psalm 69:8; Isaiah 53:3	Rejection	John 1:10, 11
Isaiah 49:4-6	Known as Saviour	Revelation 7:9, 10
Zechariah 9:9	Triumphant Entry	Matthew 21:1-11
Psalm 41:9; 55:12, 13	Betrayer	John 13:18, 19, 26
Zechariah 11:12	Price Sold For	Matthew 26:4-16
Zechariah 11:13	How Money Used	Matthew 27:3-8
Isaiah 50:6	Spit Upon	Matthew 26:67
Micah 5:1	Smitten With Rod	Matthew 27:30
Isaiah 53:7	Silent Before Persecutors	Matthew 27:12-14
Zechariah 13:7	Disciples Forsake	Matthew 26:31

CLOSING SCENES

<i>Prophecy</i>	<i>Event</i>	<i>History</i>
Zechariah 12:10	Manner of Death	John 19:18
Psalm 22:16	Location of Wounds	John 20:25

HIS DEATH

<i>Prophecy</i>	<i>Event</i>	<i>History</i>
Daniel 9:26; Exodus 12:6	Year, Day, Hour	Matthew 27:45-50
Isaiah 53:12	With Criminals	Mark 15:27, 28
Psalm 22:7, 8	Taunting Words	Matthew 27:39, 41-44
Psalm 22:1	Agonizing Cry	Matthew 27:46
Isaiah 53:12	Pray for Persecutors	Luke 23:34
Psalm 69:21	Drink Offered	John 19:28-30
Psalm 22:18	His Garments	John 19:23, 24
Psalm 34:20; Exodus 12:46	No Bones Broken	John 19:36
Isaiah 53:9	His Burial	Matthew 27:57-60
Psalm 16:10	His Resurrection	Acts 2:30, 31
Hosea 6:2	The Third Day	Mark 8:31
Psalm 24:7-10	His Ascension	1 Peter 3:22
Zechariah 6:13	To the Throne as Priest	Hebrews 8:1, 2

the Bible foretold a thousand years ahead that Christ would be resurrected before His body would begin to decay. "Thou wilt not leave My soul in hell; neither wilt thou suffer thine Holy One to see corruption." Psalm 16:10.

Nor is that all: it was foretold 700 years ahead that His resurrection would take place on the third day. Here it is in Hosea 6:2. "After two days will He revive Us; in the third day He will raise Us up, and We shall live in His sight." Actually it said on the third day the Father would raise His Son, and He did.

Again, the Bible foretold that He would ascend to the Father. In the Old Testament it told how He would take His place on the Father's right hand as a Priest and Mediator to plead the cases of all who accept Him. Zechariah 6:13.

Prophecy foretold the tribe and family from which He would come. It foretold how He would be called into Egypt. It foretold the very year when He would begin His ministry.

It told what kind of work He would do. He would be a prophet, a light bearer, a healer. He would preach in parables. All of this was in the Old Testament centuries before Jesus was ever born. It foretold that He would be rejected by His own people, the Jews. It told of his triumphant entry into Jerusalem. Then it told how they would spit upon Him; how they would smite Him with a rod; how He would be silent before His accusers; and how His disciples would forsake Him.

As for the closing scene, it told how He would die, even foretold just where they would drive the nails. It told the year, the day, and the hour that His death would take place. It told how He would be crucified with criminals; numbered with transgressors. It told about the taunting words that hundreds of years afterwards they used when they taunted Him as He hung upon the cross. It even foretold the agonizing cry, "My God, My God, why hast Thou forsaken Me?"

It told how He would pray for His persecutors. It even told the very liquid they gave Him to drink as He hung upon the cross. It told that not one bone of His body would be broken. It told how He would make His grave with the rich; how He would be resurrected on the third day. Then how He would ascend to the Father and would sit upon the Father's throne as our great High Priest.

The very fact that the life of Jesus in the New Testament corresponds to every prophetic detail about the Messiah is unimpeachable evidence that Jesus of Nazareth is the only true Sav-

suggestion had been followed, the Bible wouldn't be a true book. It says in Psalm 22:18, "They part My garments among them, and cast lots upon My vesture."

Prophecy did not say that they would tear it into pieces and each one take a piece. It said they would divide His garments among them

and cast lots for what was left. When this one soldier suggested that they tear it into four pieces the other said, "No! We will not tear it into four pieces. We will cast lots and see who gets it." They did exactly what God, a thousand years before, had said they would do.

More wonderful than all of this,

iour and the only true Redeemer. There is no chance for a mistake on this point. No other man ever lived, nor ever can live to whom these prophecies can apply, except Jesus Christ. So we know Jesus is the right one; the only One; the true Messiah; the true Saviour. This is *how* people who have never seen Jesus can be absolutely sure that He is the only true Saviour and put all their trust in Him. This is how to cure your doubts and increase your faith.

Dr. Arthur Pearson has wisely said: "There would be no honest infidel in the world were these Messianic prophecies studied, and there would be no doubting disciple if this body of predictions were understood."

When we find that the life of Jesus corresponds in every detail to the prophetic blueprint, we can say we have found Him of whom Moses and the prophets did write, the Messiah, the only true Saviour.

It takes one thing to make this complete. And that is for every soul to make sure that he receives Jesus into his heart as his personal Saviour.

Lord Kelvin, that great English scientist, was once asked, "What has been your most valuable discovery?"



The triumphant entry of Christ into Jerusalem, a narration of which He inspired a previous prophet to write.

Lord Kelvin had made many great scientific discoveries. The Kelvinator refrigerator is named after Lord Kelvin. He discovered the principle of mechanical refrigeration. People thought when they asked him this question, he

would go on to explain his different discoveries. Looking them in the eye he said, "Gentlemen, the most valuable discovery I ever made is when I discovered that Jesus Christ was my personal Saviour."

THE FICTION of our day has become "the most licentious literature that has ever enjoyed popular distribution," says Ben Ray Redman in the *American Mercury*.

All the best sellers now, in both the fiction and non-fiction fields, capitalize on the bold expression of the lowest aspects of sex and indecency. That is why they are best sellers. We gather this opinion from those who have read them. We haven't. The book reviewers are agreed on it, although all do not describe the popular novels and philosophies in such derogatory terms; and some justify the trend in the name of what they call art.

Books are on every library table or shelf to-day which a few short years ago would have been banned by law-enforcement and their publishers and distributors prosecuted. In most cases the laws against pornographic literature and pictures are still on the statute books, but are ignored by executives, police, and people alike. Public taste has coarsened and degenerated, and has become its own law.

John Galsworthy, a novelist himself, said some years ago when writing of creators of literature who think they have a "mission" to mould the public mind in liberal channels, "A naïve or fanatical novelist may think that by thoroughly exploring sex he can reform the human attitude to it, but

Literary Poison

The Editor

a man might as well enter the bowels of the earth with the intention of coming out on the other side."

"Authorities Gear to Nip Wide Sales of Salacious Literature," reads a newspaper headline. But they miss or ignore the literary filth in books on the tables of the most highly respected book stores. However, don't blame the book sellers. They cater to the public desire.

Sex is God-given, and the intimate reactions of the human body are legitimate. But they are sacred to privacy. To parade the scenes of the bedroom and bathroom in the public prints in the interest of "realism" is to lower the moral tone of society and to defeat the finer satisfactions which they afford. This is putting the result mildly.

We live in an age of increasing sex perversion and crime. Since the relations between the sexes strongly influ-

ence every other urge of humanity, and often decide the destinies of individuals and of nations, it is time to again relegate to the sewers the filth which is now flowing through our homes and stores and libraries. But the prospects of this being done are not bright.

We are following in the wake of old Rome. Holy Writ, in the most revealing and denunciatory description of the cause, results, and ultimate end of gross immorality which was ever penned, says of the world in the days of the Cæsars: As they disdained to acknowledge God any longer, God has given them up to a reprobate instinct, for the perpetuation of what is improper, till they are filled with all manner of wickedness, depravity, lust and viciousness, filled to the brim with envy, murder, quarrels, intrigues, and malignity—slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient to parents, devoid of conscience, false to their word, callous, merciless;

"Though they know God's decree that people who practise such vice deserve death, they not only do it themselves but applaud those who practise it." Paul's Letter to the *Romans* in chapter 1:28-32, Moffatt. And that was the cause of the decline and fall of Rome.

THE WORLD

TODAY and

The Movies Motivate

A TEN year old boy sees a movie on "The Brighton Strangler," and the next day is found hanging by the neck in a shed, dead. The movie house becomes the Sunday school and church of a large majority of this drifting generation, and juveniles take to their heels after perpetuating the worst crimes of the century.

Children are hardly out of the arms of their parents before they take up arms and play at aggressive warfare on each other. Teen-agers are the acclaimed record breakers at murder, robbery and rape.

Backwash of war? Perhaps, but that reason is mostly "eyewash". More often it is the eye-gate of the movies that is to blame. For vastly more vivid impressions enter the citadel of the developing character of the young through the eye-gate than any other portal.

There are some safe-for-youth motion pictures, but nearly all the offerings on the screen of the neighbourhood theatre are demoralizing to a degree, and many are deceptive snares for the feet of unwary youngsters.

We are impelled to shout, "There ought to be a law—!" Fact is, there ought to be parents who sense the dangers besetting the path of their children, and who control them for their own future good and the good of society.

It is very shortsighted to cite views-with-alarm of a century ago and conclude, as many parents are doing, that youth has always been that way, and that it will come out all right in the end. It hasn't and it won't. The past has had its wayward youth, but not anywhere near as many as we have now. Nor were their crimes as cruel and ghastly and bold as they are now. Comparative crime records attest this fact.

Home, school, and church influences can best stem the tide, especially when directed toward keeping the children busy with chores, study and hobbies. It can be done, as shown by the small number of wholesome kiddies. However, it won't be done to any great ex-



INTERNATIONAL
Marshal Josip Broz Tito, Premier of Yugoslavia, who has been much in the public eye in connection with political readjustments in Europe.

tent till parents boycott the movie thriller, live with their children, and awake to a sense of their accountability to God.

We will not be able to reform our crime-ridden age, for "disobedience to parents," and "lovers of pleasure more than lovers of God" are the indications of a decaying civilization which will be revived only by the advent of Christ and His kingdom. But as individual Christians we can be islands in the stream of a "wicked and perverse generation."

Too often the movies motivate to low ideals, superficial living and crimes unspeakable. Indiscriminate attendance at them is fast undermining the very foundations of all that is fine and uplifting in our daily living.

TOMORROW

World's End

THERE appeared in the *Christian Century* for September 25, 1946, an article entitled, "Atomic Apocalypse", by Wesner Fallaw. It created quite a sensation in Christian circles, for it proclaimed that the end of the world is undoubtedly nigh at hand, and advocated immediate preparation on a large scale to meet the crisis which the atomic age portends.

It is an astonishing thing that this radically liberal and modernistic journal should publish such an article. For all through the years it has emphasized that there was to be no world's end, that the world is steadily growing better and will grow still better by the union of all Christendom in one ecumenical body. It has scoffed at the idea of approaching global catastrophe, and has scorned the "cults" that promulgated such an interpretation of prophetic Scripture.

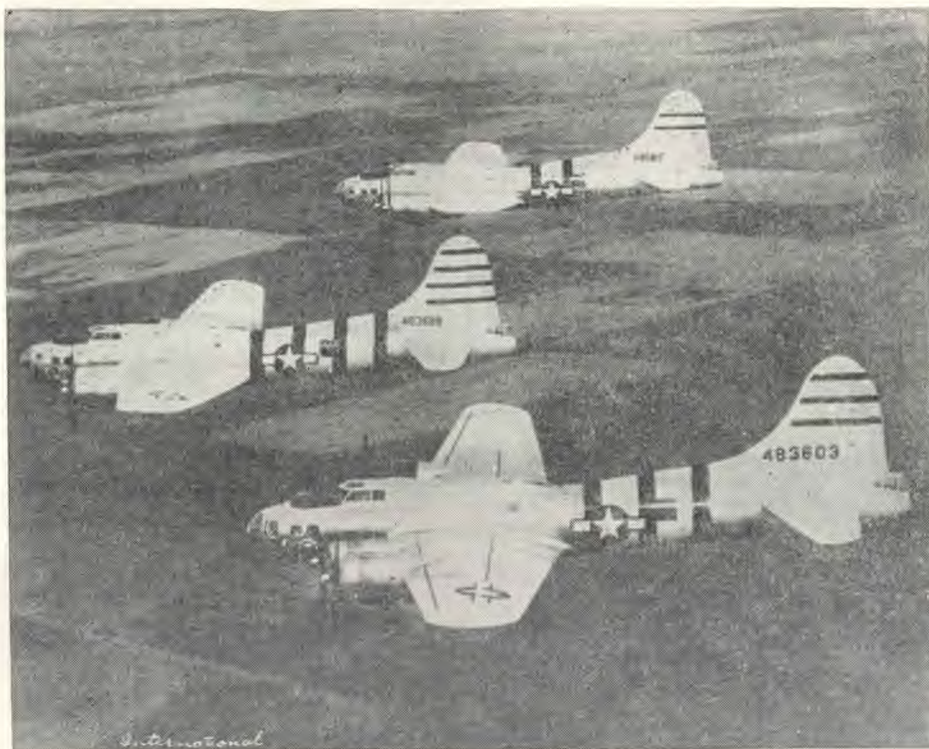
No doubt the editor of this "undenominational" weekly gives as a reason for the sudden change of front that the atomic bomb has changed all that. But the truth is that the Bible has been saying for millenniums that all that men imagine about the evolu-



The Gloster Meteor, a twin-jet plane, caught by the camera while flying at the frightful speed of 600 miles an hour.

S. & G.

SIGNS of the TIMES



These crewless flying fortresses hopped from Hawaii to California to prove the possibility of "Push-button Aeronautics." They can be directed by a "mother plane" from as far as fifty miles away. Pilotless planes are a reality.

tion of a bright future would be changed, and that the end would come to them "as a thief in the night." Seventh-day Adventists have for a century been preaching the second advent of Christ, with disaster for the material world and for those who deny God's prophetic word. The SIGNS OF THE TIMES has been predicting for decades these startling changes in men's thinking.

We welcome this new voice in heralding world's end. It seems strange to us that it took the atomic bomb to wake up this generation to the realities of the times in which we live, when God's word, which all Christians profess to believe implicitly, has been sounding the stirring message all through the Christian era and before. Now may the scoffers cease, who have been saying, "Where is the promise of His coming?" (2 Peter 3:3, 4.)

Get There Fast

THE ATOMIC era has prodded progress to take a tremendous leap. This "greatest invention in all human history" has jumped overnight the already swift pace of man's advancement. We travel faster, communicate faster, kill faster. We also learn faster, except to learn the lesson that this acceleration teaches.

"Thirteen and a half million more homes have radios than telephones, 7,500,000 more have radios than auto-

mobiles, 15,000,000 more have radios than magazines, and nearly 6,000,000 more have radios than bathtubs."

Grapefruit is being delivered by plane overnight from Texas to all parts of Canada. "Soon planes will land the day before starting," blazons a headline. One hundred miles on a gallon of gas was obtained in a recent experiment with a new motor car engine. "Automobiles continue to be driven at just two speeds, lawful and awful."

Even eggs can be dropped without damage from a speeding airplane in a new rubber mail bag. Cargo may be picked up or dropped in a small area without airport facilities and without landing. A hydraulic leg has been invented so that legless men can propel themselves faster.

The "Queen Elizabeth" has crossed the Atlantic in three days, twenty-one hours, and eighteen minutes. Micro films have been so perfected that an encyclopedia can be reduced to the size of a pocket diary. A radio receiver has been introduced, called "Electronx," which, besides being a good receiver, carries the voice over ordinary electric wires. Plug into the nearest electric light socket and communicate with another person with a similar instrument in another room in the same building.

All this calls for inventions of safety devices to keep us from going *too* fast. In the near future, giant mirrors on the crests of hills will reflect traffic coming from the other side. We will have "talking roads." Ridges and panels in-

serted in roads will take records of speeds, and if they are too fast will flash your miles per hour on roadside bulletin boards.

Professor Hornell Hart of Duke University has made graphs of "the frightening pace of inventions" now as compared with the past, and concludes that our forward leaping "is to be expected." We agree with him, but not for his reason. He warps his reasoning to form a conclusion that as the number of inventions increases the number of possible combinations also increases. And that, according to him, explains our present phenomenal inventions. But it is very evident that such a rule did not hold through the hundreds of thousands of years which he gives as the age of the world. The truth is that within the latest century invention has made enormously greater leaps than in all previous history combined.

We agree that this "was to be expected." And we get our expectation from a divine graph, found in the last chapter of the prophecy of Daniel (Daniel 12:4), which says that at "the time of the end: many shall run to and fro, and knowledge shall be increased." This age is the time of the end, and the stimulus to knowledge and invention is in fulfilment of that forecast. And, since "this gospel of the kingdom shall be preached in *all the world* as a witness unto all nations; and then shall the end come" (Matthew 24:14), accelerated means of *transportation and communication* must be provided to carry this gospel. And it will be noted that by far the greatest advances in inventions have been along these two lines.

The inventors and scientists say that the lesson the world needs to learn is that the increase in the power of destruction has greatly outdistanced the increase in the power of co-operative organization; and "a rational application of the social sciences" is needed. In other words, man's head has gone far ahead of his heart, mentality ahead of morality, which threatens civilization with disaster, and it is time for him to learn how to get along better with his fellow men.

But Divinity would teach us the lesson that since there is no hope that "the application of the social sciences" will or can save humanity, it is time for "the end." And that end is the second coming of Christ. What we must have is the application of Christ's righteousness to human problems. And since man will not have them solved that way, divine wrath must remove the bulk of humanity out of the path of the purpose of God to "create new heavens and a new earth." But as individuals we may be saved from the visitation of that wrath if we choose.

A Bad Peace

"A BAD PEACE is better than a good quarrel," says a Russian proverb. The Paris conference of foreign ministers engaged in a good quarrel, and ended in a bad peace. Both are sorry results

The way of peace for you and me now is that peace which Christ left with us when He went away, in the words, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let

Whether all (Germans and non-Germans alike) who deserved the same fate were punished, is open to question. So we say, *partial* justice.

Time and eternity will tell as to the justice of the trial. As to its deterring aggressive nations of the future from going to war, there is little hope that it has accomplished much. And the same is true about the resort to war to settle international disputes.

An even greater crime than war was cited in the trial as contributing to the heavy guilt of the prisoners. It was genocide, a new word which came into general use during the proceedings. Genocide is "the extermination of racial and national groups." It was attempted by the Nazis, on Jews, Poles, Gypsies, and others.

Genocide was proclaimed for the Jews, when they were still God's chosen people, when Haman plotted their extinction in the days of Esther the queen. In answer to prayer, God intervened then and saved them whole.

Let not the lesson of the Nuremberg trial be lost upon a sinful world. Justice finally catches up with the guilty. Every being who has ever lived will at last "stand before the judgment seat of Christ." "Every one of us shall give account of himself to God." Romans 14:12. Woe to those, then, who stand without an Advocate because they have spurned His grace here and now.

Science to the Altar. The Philadelphia branch of the American Federation of Scientists has asked for a conference of Protestants, Catholics and Jews, where the leaders of religion and science may "exchange data and judgments on the moral and spiritual implications of atomic energy." In their letter of invitation the scientists declared, "No national or international problem at the moment is of greater need of solution. We have found ourselves as a group carrying a moral responsibility which has awakened us to close community of interest with religious leaders." *Scientists*, of all groups, who have hitherto counted themselves fully able to cope with any cosmic problem by scientific methods, have "awakened" to the fact that laboratory technique cannot solve some problems, or dissolve some difficulties, especially the greatest problem of all, man's moral depravity and irresponsibility. But be sure that neither science nor church federation, as constituted, nor the two combined, is going to be able to dissipate the cloud of fear that now overshadows mankind. We look for a solution to One who "maketh wars to cease unto the end of the earth."

SIGNS of the TIMES



This helicopter flew from H. M. S. "Triumph," Britain's newest aircraft-carrier, carrying an officer of the ship on a routine mission to the parade ground of Chatham barracks.

of the world's latest effort to make a good peace.

About the only thing we can admire in men's trying to make peace without taking God into account is their persistence and patience to try again. Now the United Nations as a whole is trying its hand at it in New York, the hoped-for capital of a peaceful world.

We may be thankful that so far the efforts for international concord have not resulted in an open break, so near has it been approached time after time. One is tempted to believe that the only reason the diplomatic strife has not eventuated in declarations of war is that all nations still so abhor the awful wastage of a shooting war, and are so exhausted as a result of the recent conflict, that they will put up with almost anything rather than resort to arms. But, if experience is any criterion, that abhorrence soon wears off.

It is characteristic of the peace which "the world giveth," that the would-be peacemakers exclaim, "Peace, peace, when there is no peace" (Jeremiah 6:14), and say, "Peace and safety," when "sudden destruction" hangs over their heads. (1 Thessalonians 5:3.) "The way of peace they know not." Isaiah 59:8.

it be afraid." John 14:27. It accompanies freedom from the guilt of sin through His forgiveness.

Peace for the whole world reigns only when Christ comes soon to destroy the makers of strife. When "the government shall be upon His shoulder, . . . of the increase of His government and peace there shall be no end." Isaiah 9:6, 7.

The Nuremberg Trial

PARTIAL justice for the instigators of the late war was meted out at the Nuremberg trial and the executions and imprisonments which followed. The chief criminal escaped the gallows by suicide. There is general agreement that all met just punishment.

What did the trial settle? In the words of United States Attorney-General Tom Clark it "established forever the solemn judgment that the waging of aggressive war is a crime," and denied that "resort to war is a legitimate instrument of statecraft."

A new era of international justice was ushered in, when the leaders of an aggressive nation were held accountable for an unprovoked (so called, at least) war, and were made to pay the full measure of infamy.

In The VALLEY of DECISION

Continuing a Story of Adventure
in Search of Truth

By Mary C. Murdoch



*Like a figure in the background working out a pattern in weaving,
God set the events in this girl's life that she might find the way
to truth.*

THIS Bible was surely like no other book, for it spoke such comforting words to Marie's heart. When she had felt a lonely stranger and an "alien from the common-wealth of Israel," the Lord had spoken to her through its inspired pages, saying, "The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:6, 7. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah 56:2.

These words had comforted her heart as she had read them in times past, but somehow, as she turned to read them this time she noticed that she had not before understood all that was implied. She now saw that this glorious promise was conditional. The promise was for "everyone that keepeth the Sabbath from polluting it." The blessing was for the man "that doeth it."

Does this mean that the strangers also are to keep the Sabbath, she asked herself. The words of the prophet of the Lord seemed to suggest just this. Marie became very much per-

plexed. It was not because she was unwilling to keep the Sabbath. For, as she had read of Israel's disobedience and God's great love and tender compassion she had said, "O if Israel's God would be my God, I would love Him and serve Him and be obedient." Nor was it because she was in any doubt as to which day was the Sabbath, for Exodus, the twentieth chapter, had made it clear that the seventh day was the Sabbath of the Lord. Furthermore she had a knowledge of several European languages in which the seventh day was designated as the Sabbath and not by the confusing English term "Saturday." But the disturbing questions in her mind were these.

Why does all the Christian world worship on Sunday, the first day of the week? Is there some explanation for this that I have failed to understand? How will it be after all if I begin to keep the seventh day and then find myself in error. Thus she fought with herself. She did not want to be thought peculiar, yet she wanted to do that which was right, independent of what anyone might think.

Before Marie had gotten a Bible she had been perplexed about some questions, but the question of which day was the Sabbath had never entered

her mind. She had been reared a Sunday keeper. Father and mother had not been agreed on some points of doctrine, but they both had been agreed on Sunday observance. She knew of none of her own countrymen who observed the seventh day, nor had she ever heard of any Christian Sabbath-keepers in all the great continent of America. She knew, of course, that the Jews observed this day, but they did not claim to be Christians. Can all the Christian world be mistaken, she would ask herself again and again. She felt she had come to the most perplexing question of her life. She knew that only through much prayer and the study of God's word could the problem be solved.

Of all the Old Testament characters Marie admired Daniel perhaps more than any other. Daniel had been carried away captive in the days when Nebuchadnezzar besieged Jerusalem. Daniel had risen to high honour and had eventually been elected as the Prime Minister of the realm. In a foreign land, surrounded by the seductive influences of a heathen court, Daniel had remained true to the God of heaven. Three times a day he had drawn aside from his business of the state to spend a little time in prayer

and in thanksgiving to God. God had chosen this faithful man as his prophet through whom He could reveal the future of the kingdoms of the world to the end of time. (See Daniel 2.)

At one time in Daniel's life he had been greatly perplexed over some question he did not understand. On that occasion he had sought the Lord with fasting and prayer. In response to his earnest supplication a heavenly messenger was swiftly sent with the assurance, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Daniel 9:22, 23.

She had read, too, of how Queen Esther had fasted when a life-and-death question was at stake. To Marie this question concerning the law was surely a life-and-death question.

She had learned from the words of the inspired apostle Peter that God was no respecter of persons. She trusted that He who had heard and answered Daniel and Esther would hear and answer her prayer also. In order that she would be guided aright in her search for an answer to this momentous question, she decided that she would bring her perplexity before the Lord with fasting and prayer as they had done.

"Lord," she pleaded, "be merciful unto me and show me the right way." She also presented her request in the words of the Psalmist, "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed. . . . Shew me Thy ways, O Lord; teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the God of my salvation; on Thee do I wait all the day." Psalm 25:1, 2, 4, 5. As she prayed the Holy Spirit drew preciously near with convincing power. It was the same Holy Spirit, the Comforter, whom Jesus promised to send and of Whom He had said, "When He the Spirit of truth is come, He will guide you into all truth." John 16:13. In the divine stillness that prevailed there somehow came to Marie the heaven-born impression that she should look more closely at the example and teachings of Jesus.

When Jesus was on earth He had admonished His disciples to follow Him. "My sheep hear My voice," He had said at another time, "and I know them, and they follow me." John 10:27. Surely the path which Jesus trod would be a safe path to follow. Somehow the path seemed easier now, since she had decided just to look to Jesus and let Him lead the way.

When she had read in the Old Testament of the importance of obedience to God's law, she had sometimes wondered if it had been meant to continue as God's standard for His people for all time. But now she knew to look to the example and teachings of Jesus and let Him fix her belief on this and every other point of doctrine as well.

As she studied more closely the life of Jesus she saw that it had been His custom to attend public worship on the Sabbath day. (Luke 4:16.) Then over in Matthew 5:17-18, she read what Jesus had said about the law. "Think not," said he, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The fourth commandment of Exodus twenty she knew was part of that law of which Jesus had so plainly spoken. "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." So Marie now made a definite decision that she would follow the example of Jesus and keep the Sabbath He kept. Now the teachings of the churches, the customs of the countries, the fear of being thought peculiar by her relatives and friends had no weight against the example and teachings of Jesus.

There was now a certainty in her mind as she prayed, "Lord, I know this is right. I will obey and keep Thy Sabbath. I give my all on the altar. O, accept me, my God, and use me by Thy grace. Help me to tell others of Thy great love."

But her own words seemed too feeble to express her desire to be kept in the way of truth, and to learn more of the wonderful things contained in God's law. So opening her Bible, she turned to Psalm 119, and prayed in the words of the inspired writer: "With my whole heart have I sought thee: O let me not wander from Thy commandments. . . . I have declared my ways, and Thou heardest me: teach me Thy statutes. Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works. . . . I have chosen the way of truth: Thy judgments have I laid before me

. . . Teach me, O Lord, the way of Thy statutes; and I shall keep them unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart. . . . Turn away my reproach which I fear: for Thy judgments are good. . . . Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in Thy word. . . . And I will walk at liberty: for I seek Thy precepts. . . . Teach me good judgment and knowledge: for I have believed Thy commandments. It is good that I have been afflicted that I might learn Thy statutes. The law of Thy mouth is better unto me than thousands of gold and silver. . . . Forever, O Lord, Thy word is settled in heaven."

While Marie was planning how she could best approach her employer with the request for Saturdays free, she was confronted with the thought that she would lose her employment and perhaps be left destitute in a strange land. But she immediately recognized in that thought a suggestion of the evil one who is constantly seeking to induce Christ's followers to set aside the Holy law.

She had read of how Shadrach, Meshach, and Abed-nego had been willing to face death in the fiery furnace rather than disobey one of God's commandments. When she thought of the firm stand that these three young Hebrews had taken, she was inspired with renewed determination to take her stand on the side of God's commandments whatever the cost.

The employer was surprised at Marie's request. Yet she granted it when she saw that the girl's mind was thoroughly fixed and that she would leave her employment rather than relinquish her purpose. It was surely with a grateful heart and busy hands that Marie began that first Friday to make preparation for the oncoming Sabbath. She endeavoured to have all her household duties for both days well attended to before sunset, so that she might be ready to welcome the sacred hours of the Sabbath. She was depending on no man-made time piece to tell her when the Sabbath began. God's holy Word made plain that the Sabbath was to be celebrated from sunset to sunset. (Leviticus 23:32, Mark 1:32.) So it was with a sense of solemnity that she watched the sun as it slowly sank behind the distant horizon that memorable Friday evening, for she knew that with the coming of the twilight, holy time began. She could now look to God, knowing that His special blessing would rest upon her as she endeavoured to keep this Sabbath which Jesus had kept.

Bringing JEW and CHRISTIAN Together

By H. F. De' Ath

NOT LONG ago a striking article appeared in *The British Weekly*, written by the Editor, Dr. John A. Hutton, entitled, "Is a Rapprochement Possible Between Christianity and Judaism?"

That the two are now very far apart goes without saying. Yet their roots are the same. The God of the New Testament is the God of the Old Testament. The Epistles make this abundantly clear. Indeed, as Dr. Hutton rightly observes, if one reads the New Testament "with a mind purged as far as may be of conventional interpretations, one has to confess that the entire New Testament is engaged with almost nothing else" but trying to bring about a reconciliation between the Christian gospel and the ancient faith of the Jews. It labours the point that Christ "is the only adequate fulfilment of everything that God's ancient people knew and believed and hoped for."

Now, of course, Christians will say that the Jews have rejected this plain teaching of the New Testament. They have ignored the Epistle to the Romans and the Epistle to the Hebrews, and the obvious implications of our Lord's parables.

This is only too true. But what about the attitude of the Christian Church toward the fundamental teachings of the Old Testament, which Jesus and the apostles so strongly endorsed? What has been the attitude of the professed Christian Church toward the Ten Commandments, which are the very foundation and framework of Judaism and Christianity alike? Could it be reasonably expected that the Jewish Church should become reconciled to the Christian Church while that church repudiates, through its representatives, the very basic principles of all true religion?

Think of all that has been said and written against those ten precepts since the beginning of the twentieth century, by men who claimed to represent the Christian Church. The Decalogue has been continually branded as out-of-date, old-fashioned, fit only for a primitive people, just emerging from barbarism, but having no relation to modern civilized life.

Dr. Hutton, in his article, refers to "the fatal gift of Constantine, when Christianity became no longer the

church of the poor and the disinherited and the humble, but a buttressed department of an imperial power." Thus he traces the great apostasy of the Christian Church back to its main source. For it was Constantine the Great who, early in the fourth century, sought to popularize Sunday by the issue of his now famous decrees that people both in town and country should rest on "the venerable day of the sun." It was thus that he encouraged the prevailing antipathy to the Jews by pushing into the background the ancient Sabbath of the fourth commandment, together with everything else that would remind the Church of the people and the past from which it sprang.

By his Sunday decrees Constantine laid the foundation of a church observance for which there is no Scriptural authority. Hence Sunday observance constitutes the very sign and symbol of the church's departure from the faith of its fathers and of its union with paganism.

In order to show that there must be an indissoluble bond between Judaism and Christianity, Dr. Hutton quotes from the Book of Revelation, where the apostle John saw a door opened in heaven, through which the seer of Patmos "saw, as it were, a glassy sea mingled with fire, and they that came victorious from the beast and from the number of his name, standing by the glassy sea, having harps of gold. *And they sang the song of Moses, the servant of God, and the song of the Lamb* [italics his], saying great and marvelous are Thy works, Oh, Lord God Almighty; righteous and true are Thy ways, Thou King of the ages. Who shall not fear Thee, O, Lord, and glorify Thy name, for Thou only art holy, for all the nations shall come and worship before Thee, for Thy righteous acts have been made manifest."

"*They sang the song of Moses and the Lamb*" (italics his); comments Dr. Hutton emphatically, "Not the song of the Lamb only, and not the song of Moses only, but the song of Moses and of the Lamb. They celebrated the experience of the soul in the long aspiration of the ages before Christ came, and of the ages since He lived and died and rose again."

Quite so. Here is evidently a company of redeemed people, happy in

the experience of a complete revelation of God. They know nothing of a gospel of love that is divorced from the gospel of law. Their faith in Christ has its roots in the teachings of the ancient Hebrew prophets. They believe in a Christ who is the glorious fulfilment of all that Moses wrote and taught. These happy singing people know nothing of grace that cancels the law. To them creation and redemption are inseparably bound up together by the Christ who was the Father's agent in both. For them the law of Christ, the Lamb of God, serve only to establish the law that came by Moses. Their harmonious song is not disturbed by any supposed conflict between Old and New Testament teaching. They know of one living word of God, one indivisible church, established on the foundation of the apostles and prophets, with Jesus as the corner stone.

We have more than once in these columns endorsed Dr. Hutton's plea for a restoration of the Ten Commandments to their rightful basic position in the teaching of Christianity. And we are sure that Heaven's blessing is upon all those who uphold God's sacred and inviolable law. But if those commandments are to be fully restored into the life and teaching of the Christian Church, the ancient Sabbath of the fourth commandment must of necessity enter again into the faith and practice of that Church.

John the Revelator saw also in his vision of things to come, a people whom he describes thus: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Evidently this is the same company that stood upon the glassy sea singing the song of Moses and the Lamb. (Compare Revelation 14 and 15.)

Here, then, is the point of contact and reconciliation between Jew and Christian. Judaism can only be reconciled to Christianity as it accepts Christ as the promised Lamb of God who should bear away the sin of the world. And Christianity can only be reconciled to the Jewish church as it gives "the law and the prophets," which include "the Sabbath of the Lord," their rightful place in the gospel plan.



A satisfying yawn, promise of sound slumber.

SWEET SLEEP

*How to Find It
When It Is Lost*

By

Daniel H. Kress, M.D.

WHEN tired or exhausted, sleep is Nature's restorer. It is during sleep that the little electrical batteries, known as brain cells, are recharged with the energy granules utilized in keeping the human machine in motion during the day. After a day of toil, either muscular or mental, these cells reach a state of partial exhaustion, and Nature calls for cessation of labour. This is physiological fatigue and the call for sleep. Nothing else can supply Nature's need. There is no substitute for natural sleep.

It takes from four to eight hours to recharge the normally depleted brain cells. It is not necessary however to be wholly in a state of unconsciousness during this entire time. Complete relaxation and rest itself will enable the cells to store up some of the energy granules. Some animals are seldom wholly unconscious of what is taking place around them at night, and yet

they are being refreshed and their brain cells are being recharged. It is well for those who do not sleep as much as they think they should to keep this in mind. This will keep them from worry. Worry does much more harm than the loss of sleep. In fact, worry may be the chief cause of sleeplessness.

A short prayer at night before retiring after laying aside the annoyances of the day and committing the soul to God's keeping, is conducive to relaxation and rest. A clear conscience, or a conscience void of offense toward God or man, is essential. Man differs from other animals in that he possesses a conscience, and a knowledge of right and wrong. If he does an injustice to one of his fellow beings, his conscience reproves and condemns him. This is frequently responsible for the inability to enjoy a sound, refreshing sleep. The only remedy for

such is found in the verse, "Confess your faults one to another, and pray one for another that ye may be healed."

Lack of physical exercise may be a cause of insomnia. It is the man of wealth or of sedentary habits, confined to office work during the day, who usually suffers from sleeplessness. "The sleep of a labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep."

When God created man, He placed him under conditions most conducive for the enjoyment of sound sleep in a "garden to dress and to keep it." Nothing can take the place of pleasant occupation in the open air. Had man remained where God placed him, insomnia would have been unheard-of. The command given to man was, "*In the sweat of thy face shalt thou eat bread.*" The cases of insomnia are

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found among those generally whose aim is to earn their bread by the sweat of the brain instead of the sweat of the face.

Errors in eating and drinking may be responsible for restlessness, nervousness, and insomnia.

Some are surprised to learn that women are taking up as readily as they do with the cigarette. Knowing how intimately the use of coffee stands related to the use of cigarettes, it should not be looked upon with surprise. With the removal of public prejudice against the cigarette, this practice has spread with rapidity among women. Coffee and tea cannot be carried about during the day; the cigarette can. The desire for the stimulation produced by beverages naturally leads to the use of the cigarette when the discovery is made that it serves the same purpose.

That tea and coffee in themselves are far from being innocent or harmless beverages, will be seen from the report given out by the New York Life Extension Institute. Out of 16,552 men examined by the Institute, excessive use of alcohol was considered to be responsible for seven per cent of the physical impairment, while coffee and tea were assigned as a cause of forty per cent of these ailments and impairments.

In his book, *"How to Make the Periodic Examination,"* Dr. Eugene Lyman Fisk of the Institute, said: "Coffee is essentially a drug, that is, in itself it has no food value or nourishing principles. Its effects are mainly due to an alkaloid, caffeine, which is used in medicine as a nerve and heart stimulant, although its use is being much restricted because of its uncertain effects." "In this," he says, "it resembles tobacco. . . . Caffeine is now given chiefly in emergencies, and is no longer combined with headache remedies, since the Hygienic Laboratory at Washington has shown that it increases the depression or poisonous effects of such drugs." He continues: "When mentally fatigued, rest and sleep is the remedy, not stimulants. Anything that merely masks fatigue is, in the long run, fraught with a certain risk." He concludes by saying: "There can be no doubt that tea and coffee are distinctly harmful, even in moderate amounts, to individuals suffering from dyspepsia, sleeplessness, nervousness, heart affection, and those who have inherited a tendency to nervous and mental irritability. Many suffering from acid dyspepsia, insomnia, and nervousness secure complete relief after giving up tea and coffee."

Referring to these beverages as a cause of high blood pressure, he states:



"The fact that coffee, in doses sufficient to produce any stimulating effect, raises blood pressure and stimulates the action of the kidneys, is also good reason for using it with caution in these days of arterial strain and tendency to kidney affection. Nowadays, drugs that act on the kidneys are used with great caution. Instead of spurring the kidney with drugs, its work is regulated by proper diet, water intake, etc. *A recent investigation of a group of 1,000 cases of high blood pressure showed that excess of tea and coffee was one of the outstanding factors in this group.*" This is something worth thinking about in these days of the high mortality from heart disease and disease of the arteries.

Dr. Bock of Leipzig, Germany, in making a study of the German people, attributed much of their nervous and rash temperament to their free use of coffee. He remarked: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee. Fine ladies addicted to the use of strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint."

Caffeine is used because it temporarily relieves the feeling of fatigue. Let us see what coffee actually does. In the human body we have cells that are capable of storing up energy somewhat as a storage battery is capable of being charged with electricity. It is during the sleeping hours and rest periods that these cells are charged with energy granules. During the working period the stored-up energy is liberated and utilized in doing brain and muscular work. When the cells are almost depleted, fatigue is felt. This is nature's warning to stop and give nature a chance to rest and replenish, or recharge, these cells. If, however, at this point a cup of coffee or tea should be resorted to, the fatigue would disappear and mental or muscular work could be again resumed. Coffee does not recharge these little batteries with a new supply of energy any more than would the smoking of a cigarette; it merely makes the person unconscious of his condition and need, and makes it possible to squeeze out a few of the extra energy granules that are reserved to maintain the function of the vital organs. Nature holds these in reserve as a margin of safety just as a wise business man retains in the bank a certain sum to be drawn upon in case

of an emergency. It is evident that the one who depends upon coffee to keep up a feeling of fitness is headed toward physical bankruptcy.

Nansen, the famous arctic explorer, made the discovery that while coffee pulled down the signals of fatigue and exerted a stimulating effect upon his men, it was unsafe for them to depend upon it when exposed to cold and extreme exertion. He says in his book, *"Across Greenland"*: "My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee to tobacco and alcoholic drinks. The idea that one gains by stimulating body and mind by artificial means, betrays, in my opinion, not only ignorance of the simplest physiological laws, but also a want of experience by observation."

The tired, worn-out mother, feeling the need of something to spur her on, or the society woman who feels the need of maintaining a feeling of fitness, having made the discovery that a cup of tea or a cup of coffee serves this purpose, naturally resorts to its use. Nervous exhaustion is becoming extremely common in countries where dependence is placed on these beverages. One of the chief causes of insomnia and mental exhaustion among women is the dependence that is placed on these beverages to maintain a feeling of fitness. The prevalent use of hypnotics (sleep producers) finds its explanation in the free use of coffee and other stimulants.

During the past forty-five years I have been connected with medical institutions where no coffee is served to patients. I have been able during that period to observe the effect upon patients of withholding coffee. The first few days they wonder why their symptoms appear in an aggravated form, which they had hoped would at once disappear. This demands an explanation in order to bridge them over for a brief period, and the assurance that in a short time, if patient, the symptoms will depart and not return.

The length of time men or women ought to sleep is a debatable question, —some authorities say six, others say eight hours, and still others say ten.

Overeating produces autointoxication or self poisoning, and an unnatural stupor. The more men eat, the more they sleep.

To sum up, the man who has a conscience void of offense toward God and man, who lives to be a blessing to his fellow men, who eats and drinks to live rather than lives to eat and drink, and who works with his hands, will not as a rule suffer from insomnia. The sleep of such will be sweet.



The Book That Shows The Way

By ERNEST LLOYD

THE Bible is the Book of light. No crisis has ever yet appeared when the Bible was not ready with a message of light to show the way out. One of the greatest proofs of the Divine inspiration of the Bible is its remarkable fitness to the varied conditions in which man finds himself, its universal adaptability to man's present need. The Bible is equal to every occasion. It brings to man the help and light he needs when the way is dark. We would expect this, of course, from the Divine Author of the Book, for He is the source of light.

The recent World War put many books out of date. They will be read no more. They are dead and will have no resurrection. But the Bible lives on! Within this deathless Book shines the eternal light of hope to cheer and guide the soul of man. "The Bible," writes the editor of *Everyland*, "shines with a fresh radiance when the hour is dark. It comes to its own when the need is greatest; and we are turning to it with a new eagerness in these days of perplexity and uncertainty. If we have always loved and treasured the Bible, we now love and treasure it more than ever. In the blackness of the night it declares, 'The morning cometh.'"

The Bible is the Book of Comfort. The Bible is the Book for these days be-

cause it is the supreme source of comfort. Time may mitigate a sorrow, the distractions of the world may help us forget, friends may cheer and support, but only God can comfort the hidden agony. And "the God of all comfort" speaks best to the human heart through the comforting messages of the Bible. It has ever been so, and millions to-day would gladly testify to the preciousness of the comfort found in the Book of books.

To know that the Bible is such a book brings assurance and peace to every sincere reader of its blessed pages. We do well to pause and meditate upon this truth, and to remember that the Bible is the book for these times. The more we put it to the test, the more we shall be convinced that it is adequate to every situation.

The Bible is the Book of Hope. Millions of men and women are confused and distressed with uncertainty and fear. They need something positive, some great message of hope to fill their souls, and a light to guide them through the valley of world distress. And where shall they find this hope and comfort and light? In the Bible. This is the greatest discovery that we can make. Time spent with this Book is time best invested. It means the true enrichment of life.

How strange it is that so many millions of men and women in these uncertain times are neglecting the Book that contains not only the very help they daily need for their individual souls, but also the solutions for the vexing world problems of interest to us all. If men would turn to the Bible in this hour, open its pages and study them with a desire to learn and practice the true "way of life" as given by the Lord in His wonderful teachings, there would quickly come the revival of moral vigour and spiritual vitality so greatly needed to-day.

The one saving hope for man's future is clearly outlined in the Bible. The hope of the establishment of the kingdom of everlasting peace and righteousness, the hope of freedom from sorrow, pain, and death, the hope of eternal life,—all these are bound up with the imminent Second Coming of our Lord, about which He Himself spoke so definitely in Matthew 24 and Luke 21. His Second Coming is the great hope of the church. Personal preparation for "that great Divine event toward which the whole creation moves" is man's greatest need. And the Bible gives the help for that preparation. Blessed are they who seek for light and comfort and hope in the Bible, for they shall find it.