

Signs of the Times



*Weddings . . .
June or Other
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How Lawful Are You?

By R. E. Finney, Jr.

THAT will be one dollar," the police court judge said briskly, after looking over the officer's report, as he fixed the first fine for traffic violation I ever paid.

I cannot clearly remember whether or not I tried to convince him that I was ignorant of the fact that I was breaking the law when the infraction occurred. I can still remember, however, that if I did, it did no good, for I had to pay the dollar.

There are probably many of you who have broken the law of the land, or of the municipality, many times without knowing it. There are so many laws on the books of most governments — some of them outdated and obsolete — that it is said to be virtually impossible to live in the average city without breaking the law unwittingly and frequently. But leaving that sort of law-breaking out of the picture, suppose we honestly face the following question:

"Just how law-abiding am I, anyway?"

You will remember, I hope, that in recent talks together we have been discussing the problem of lawlessness. We have talked about the lawlessness of the world in general, about the law of God, and about the prophetic character of the rising tide of lawlessness that we see to-day in the world. Now, suppose we think a bit of our own relationship to the law.

Very well. You are a Christian, you believe that because you have been redeemed by the atonement of Christ you should do all that He asks you to do. You will do this not to earn salvation, for that is both unchristian and impossible, but because you are Christ's and because He has said, "If ye love Me, keep My commandments." John 14:15. Now, how well do you do this?

Perhaps before you answer this question, if you care to do so, you will want to scrutinize the commandments in question. Jesus said here, "My commandments." What are they? Well, they are nothing new, that is certain. "If ye keep My commandments, ye

shall abide in My love; even as I have kept My Father's commandments, and abide in His love," Jesus said, as it is recorded in John 15:10, thus giving us the assurance that there is no disagreement between His will and that of God.

In fact you will no doubt remember at least one occasion when Jesus definitely pointed an inquirer after salvation — and a young man, too, — to His Father's law. "Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, Why callest thou Me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." Matthew 19:16-19.

Suppose now we go back to the ten commandments and take a close look at them. There are times, you know, when we find we have overlooked important points in such things, or have even forgotten them.

While the commandments have been in force on this earth since the creation, the restatement of them that we find in Exodus 20 is commonly used and is as clear and concise as any we find in the Bible.

The first one reads, "Thou shalt have no other gods before Me," Exodus 20:3, and we understand that it not only rules out polytheism, but also forbids us to place any pursuit or the regard for anything, even life itself, before our allegiance to God.

The second commandment is: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the

third and fourth generation of them that hate Me," Exodus 20:4, 5, and coupled with the penalty is a promise of forgiveness and mercy, "and showing mercy unto thousands of them that love Me, and keep My commandments." Verse 6.

It may be that you think this commandment is little needed to-day. If you do, you should inform yourself as to the number of idol-worshipping pagans that still remain to be reached with the news of the gospel.

Commandment number three is, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Exodus 20:7. Here again we magnify the law rightly when we say that this extends far beyond the borders of common profanity and forbids the claiming of the name of Christ hypocritically.

The reading of the fourth commandment is: "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." Exodus 20:8-11.

Here I may startle you a bit when I say that I think, without a doubt, that this is the one commandment which is most universally broken by people who claim to be Christians.

"Oh," you say, "you mean we break the Sabbath because we do not keep it in the old Puritanical sense of doing nothing but reading our Bibles or praying all day."

No, that is not what I mean.

Suppose you just stand back with me and take a good, careful look at the wording of the commandment. "The seventh day is the Sabbath of the Lord . . . in six days the Lord made heaven



RELIGIOUS NEWS SERVICE PHOTO

Genuine religion is manifested in the Christian's life by obedience. Said Jesus:
"If ye love Me, keep My commandments." John 14:15.

and earth . . . and rested the *seventh* day." (Italics mine.)

It is perfectly shocking to some people to realize for the first time that the seventh day of the week *is* Saturday — as any of us could easily see if we would look at a calendar. No, there is no question about it; that is perfectly true.

Not only that, but the commandment here, and in other places where it is quoted, is quite specific in declaring that this is exactly what is meant. To take refuge behind the specious argument that the Bible simply means that we are to keep holy one day in seven will not do, for there is no indication that this is true. In the original

record of the sanctification of the Sabbath as the seventh day of the week, we read: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3. The sanctification of a specific day here was the only thing that would have had any meaning, for the end of creation itself was the occasion for the setting up of the Sabbath as a memorial.

Time and space will not allow us to cite all the reasons for knowing that the day meant here is *the* seventh day and not *a* seventh day; but there is one specific instance recorded of sufficient prominence to forever settle that particular question, if we believe the Bible. That instance is the giving of the manna to the children of Israel. You will remember, of course, that manna fell on only six days of the week, there being a double portion on the sixth, and none on the seventh day. So far as the manna was concerned, there could have been no quibbling as to whether *the* seventh or *a* seventh day was meant.

And this becomes extremely striking when we find that God *deliberately* linked this miraculous experience of forty years' duration with the *keeping of the Sabbath*. As He promised the manna, He said, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no." Exodus 16:4. This, then, was to be a test, to see how law-abiding they were.

The test showed that there were some who were not so law-abiding, for we read: "It came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that *the Lord hath given you the Sabbath*, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, *let no man go out of his place on the seventh day.*" Exodus 16:27-29. (Italics mine.)

There is certainly no room for doubt there, and the whole Bible record, if we follow it through, harmonizes perfectly with this example. All the New Testament references are to *the* Sabbath day. "But pray ye that your flight be not in the winter, neither on *the* Sabbath day," Matthew 24:20, was Jesus' command to the people who should flee Jerusalem. (Italics mine.) In Paul's time, when he and Barnabas

were preaching in Antioch, the record says, "When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the Word of God." Acts 13:42-44. (Italics mine.)

How law-abiding are you? If you should study this whole question carefully—and you certainly should give it much study before coming to any conclusion, as is the case in regard to any subject of the Bible—I say, if you should study it and find that the seventh day of the week is *still* the day that God has designated for His people as His holy day, what would you do about it? Do you love the Saviour enough to keep His commandments? Are you law-abiding to the extent that you would go even this far?

Without attempting to settle this question of the Sabbath, we can use the principle involved here by which to obtain a comparatively accurate measure of our Christianity. For after all, this question and really every question of Christian life, finally resolves itself into a question of surrender. "And hereby we do know that we know Him, if we keep His commandments. . . . Whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:3-6.

Christianity, if it is to do anything for us and if we are to do anything for it, is rigorous in its demands. It has suffered much at the hands of conservatives and moderates. There is nothing conservative or moderate about the doctrines of Christ—except as they deal with the sinner. When they deal with sin they are deadly. When they deal with discipleship they are demanding and challenging. Christ cannot be served from an armchair. The Christian similes deal with warfare, the sword and the shield and the buckler; with the arena, the race and the combat. Ease and comfort cannot be harnessed to Christian discipleship.

I believe that this sort of Christianity is the kind that should appeal to young people. If you heed the call it makes upon you it will carry you into the most glorious crusade that the world can know. I invite you to examine its challenge, its demands and its great promises.

The prophecy that we studied together in the last article of this series has not been forgotten. It has a direct relationship to the question we have been considering just now. Exactly what this relationship is we shall point out in our next "blueprint."

The CLEANSING BLOOD

By Dallas Youngs

NOTE TO READER: After you have carefully read and studied Pastor Flynn's Bible lesson, turn to page 18 and see if you can answer the questions of the Bible Quiz. This is your Bible comprehension test.

HOW are you enjoying the Bible studies?" inquired Mr. Saunders as Mr. and Mrs. Hoover arrived a little before the others.

"I must say that I am enjoying them more than I expected, but I can't say that I agree with everything," replied Mr. Hoover. "I have a lot of questions about religious things to which I've never got the answers, and to which I don't believe there are any answers."

"How about you, Bertha?" asked Mrs. Saunders.

"This is the first time in my life I ever took any interest at all in religion. I guess the fact that I keep coming indicates that I'm enjoying the studies all right. I had always thought the Bible was a maze of hard-to-be-understood things, but the way Pastor Flynn presents each subject—by comparing different verses—has changed my ideas about that."

"I have some questions that I'd like to ask Pastor Flynn," said Mr. Hoover, "but I don't like to raise them during the Bible study. I don't want to embarrass him, and besides, it wouldn't be quite right to ask questions that are not on the subject."

"Why don't you see him at his office?" suggested Mr. Saunders. "I believe he will be glad to see you, and somehow I am convinced that your questions won't embarrass him too greatly."

"That's an idea, Al. I think I'll do it," responded the skeptical Mr. Hoover.

"I consider the subject to-night to be one of great importance," announced Pastor Flynn. "It is the sin-cleansing virtue of the blood of Jesus."

"I always shudder at the sight of blood," spoke up Mrs. Goldstein as Pastor Flynn paused. "I remember my parents telling me as a child about the Jews killing animals in olden times in some kind of ceremonial service, but I never understood it. Why was it necessary to kill all those animals and to shed blood?"

"Hebrews 9:22 answers your question, Mrs. Goldstein: 'Almost all things are by the law purged with blood; and *without shedding of blood is no remission.*'"

"Without the shedding of blood there is and can be no remission or release or escape from the bondage of sin. This fact should impress upon our minds what a terrible and awful thing sin is in the sight of God. No sooner had Adam and Eve sinned than the shedding of blood became necessary. God found them naked in the Garden of Eden and furnished animal skins with which to clothe them: 'Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.' Sin had robbed them of their original garments of purity, and now they must be clothed in the garments of death.

"A little later Abel, at the command of God, offered a lamb as a sacrifice. This lamb was typical of the Messiah, the true Lamb of God who would come and give His life for the sins of the world. Abel and every other true penitent recognized that there was no virtue in the animal sacrifice itself to take away their sins. As they offered their sacrifices they were simply expressing their faith that one day God would fulfil His promise of Genesis 3:15 and send His Son. This personal sin offering which required that the sinner himself should take the life of the victim, made a deep and profound impression upon the mind of the transgressor. He saw pictured in that ceremony the fact that his sins would one day take the life of God's only-begotten Son."

"I am reading my Bible through," said Miss Clement, "and just this week I was reading about a lamb being killed in connection with the Israelites' leaving Egypt. What significance did that have? Was that lamb a type of Christ, too?"

"Yes, the Passover lamb was a type of Christ, and the blood of the lamb

was symbolic of Christ's blood. I read about that in Exodus the twelfth chapter: 'They shall take to them every man a lamb, according to the house of their fathers, a lamb for an house; and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep or from the goats. . . . And they shall take of the blood, and strike it on the two side posts and on the upper doorpost of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. . . . The blood shall be to you for a token upon the house where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.' Exodus 12:3-13.

"As the destroying angel passed over the land of Egypt that night, the Israelitish fathers found that there was safety for their families only under the protection of the typical blood. If they had failed to apply the blood to the doorposts of their homes, the first-born son was sure to die. It is no different with us in principle to-day. Unless we apply the blood of Christ, the anti-typical Lamb, to the doorposts and lintel of our hearts we shall likewise perish. There is security for us only under the blood. As the blood on the doorposts was the only protecting agent in all Egypt that fatal midnight, so the blood of Christ is the only protecting agent in all the world to-day."

"I looked up a reference in my Bible while you were talking," said Mr. Pierson, the newcomer to the Bible class. "It is Hebrews 13:20, 21, and says: 'Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever.' What is meant here by the blood of the everlasting covenant?"

"A covenant," replied Pastor Flynn, "is an agreement between two or more contracting parties. In the Bible we have a number of covenants, many of them, in fact. However, there are but two main ones—the old covenant and the new covenant. The new covenant is in its essential features the everlasting covenant. The everlasting covenant is that agreement which was reached in the council of redemption between the Father and the Son, that

the Son would give His life as a ransom for the human race; that is, every person who would avail himself of the merits of His atoning sacrifice.

"The new covenant is contained in the promises and agreements that God made with Adam, Abraham, Isaac, Jacob, David and others. The new covenant runs throughout the entire course of sinful human history, and it was this covenant which was ratified by the blood of Christ on the cross. The new covenant was in existence long before the old covenant, but it was ratified after the old covenant.

"Hebrews 8:8-10 gives us some help on the new covenant: 'For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house

of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people.'"

"You have my curiosity aroused," said Mr. Ryan. "I always have been of a legal turn of mind, and therefore interested in covenants and agreements. What about the old covenant? Who made this agreement?"

The Christ of Calvary is the sinner's only hope. Let all say as did the dying thief, "Lord, remember me. . . ." Luke 23:42.



HAROLD M. LAMBERT

"The old covenant was an agreement between God and the children of Israel. The Israelites on their part agreed to be obedient to God, to keep His commandments, and to do His bidding. God on His part agreed to make them a nation of kings and priests. 'Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation. . . . And all the people answered together, and said, All that the Lord hath spoken we will do.' Exodus 19: 5-8. After this Moses wrote the agreement in a book called *the book of the covenant*, and in Exodus 24:7, 8 we are told about the solemn ratification of this covenant, in which blood was sprinkled both upon the people and upon the book: 'And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.'

"The covenant was good. The difficulty lay in the fact that the people broke the agreement into which they had entered. A very short time after that while Moses was up in the mount, and while God was writing the ten commandments on two tables of stone, the people demanded of Aaron that he make them a golden calf that they might worship it. They said: 'Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.' Exodus 32:1. They did this in spite of the fact that the covenant had been solemnly ratified but a short time before, and they had promised faithfully to be obedient.

"Perhaps we had better not spend any more time on the covenants," remarked Pastor Flynn. "Does anyone have another question?"

"I don't understand Revelation 1: 5," said Mr. Saunders. "It says, 'From Jesus Christ, who is the faithful Witness, and the First-begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.' How could Jesus actually wash anyone's sins away with blood?"

"A better rendering of this statement would be, 'Unto Him that loved us, and loosed us from our sins in His own blood.' It is not to be understood that Jesus washes the sinner with His material blood. In John 6:53 Jesus said: 'Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you.' We do not understand

from this that Jesus would have us to be cannibals, and actually eat His flesh and drink His blood. These things are to be spiritually discerned. We are to be washed or loosed from our sins by the sacrificed life of Christ.

"When in vision, the apostle John was asked by the angel who the great multitude of the redeemed were which he saw, and from whence they came. This was the answer: 'And I [John] said unto him, Sir, thou knowest. And he [the angel] said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Revelation 7:14.

"The only reason this multitude could stand in the holy presence of God is that they were qualified to do so because they had been cleansed by the blood of Jesus. At one time they had been clothed with the filthy garments of sin, even as Joshua when he stood in the judgment; but they have 'washed their robes,' they are loosed from their sins by reason of the sacrificial blood."

"What is meant in Colossians 1:20 where it speaks about Jesus making peace by the blood of His cross?" inquired Mrs. Hoover.

"Suppose I read that verse in order to get before us what it says," said Pastor Flynn. 'Having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.'

"Sin had brought in a state of hostility between God and man. Because of his sinful condition, man had no longer a desire to seek God or to come into His presence. The very purity of God was a rebuke to man's sinful state. God on His part could not condone sin, or receive the sinner. The intruder, sin, had therefore brought about a state of enmity between God and every member of the human family. The worst of it was that this state of things would continue unless one as great as the broken law could be found who would be willing to die as man's substitute.

"Charles Dickens in his *Tale of Two Cities* tells the story of how one man died for another. As the story goes, Charles Darnay, a young Frenchman, had got into some trouble and was sentenced to die at the guillotine. He had a friend, Sydney Carton, who, seeing the anguish Darnay's death would cause his wife and child, bribed his way into the prison the night before the execution and virtually compelled Darnay to change clothes with him and escape. The morning finds Charles Darnay in the embrace of his family, but it finds Sydney Carton riding to the guillotine, talking courage to a poor seamstress. 'Greater love hath no man

than this, that a man lay down his life for his friends.' John 15: 13.

"Christ became our substitute. He changed clothes with us. He takes our sins, our garments of rags, and gives us the robes of His righteousness. Jesus suffered the condemnation of the law in our behalf. Now God and man (the man who accepts Christ) are reconciled. 'Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.' Ephesians 2:13."

"How does the sinner receive the benefits of Christ's blood?" asked Mrs. Saunders.

"That is a good question, and the answer is, *By Faith*. Jesus made numerous statements relative to faith. 'According to your faith be it unto you.' Matthew 9:29. Again He said: 'If thou canst believe, all things are possible to him that believeth.' Mark 9:23. Virtually all the miracles recorded in the Bible were performed in response to faith. The man with the withered hand was healed as he had faith to stretch it out. The blind men were healed as they had faith to go and wash in the pool. The paralytic had faith to walk at the command of Jesus.

"It is no different concerning the cleansing power of the blood of Christ. It is necessary that the sinner believe that the blood has power to take away his sins. When he so believes, the blood becomes effective for him and his sins are washed away. He cannot believe about the blood of Christ and receive cleansing. He must believe in the blood as an all-sufficient cleansing agency. When his faith grasps the promise, God makes it an accomplished fact. 'For by grace are ye saved through faith; . . . it is the gift of God.' Ephesians 2:8"

Now that you have read and studied the lesson on *The Cleansing Blood*, turn to page 18 and fill in the answers to Pastor Flynn's Bible Quiz.

WEDDINGS, JUNE OR OTHER

(Continued from page 7)

much to hope for, but I believe it could be done.

To the girl who dared to have a simple wedding, it would matter little whether she was a June bride or a January bride, for to her all that mattered would be the knowledge that neither father nor friends had been unduly burdened.

I am also thinking that the hearts of the bride and bridegroom would be filled with thanks for the assurance that no debts would be rearing their heads to mar the shining brightness of the beginning of their lifetime partnership.

Weddings,

June or Other



By Martha E. Warner

ONE day when I was going to town on the bus, a voice emanating from the passenger in the seat behind me said, "Yes, Myra is going to be married in June. I wanted her to wait until fall, for our budgets could better stand the strain then, and, too, she and her young man would have a little more time to get acquainted. But no, June it must be; so we are in the midst of planning for the event. Why is it, do you suppose, that girls think it so important to be married in June?"

In the confusion of discharging passengers, the answer was lost, but the subject intrigued me, and if I could have been privileged to answer I would have said something like this: "Dear Lady, don't you think that perhaps it is because the world is so beautiful in the June-time of the year? So beautiful that it makes a perfect setting for the wonderful new life the brides are about to begin."

I do, but I would remind the girls that the world is just as beautiful at other times of the year also. Take wintertime for instance, on a day when as far as one can see the snow has covered all the ugly bare spots with a carpet of white, and loaded the trees with glittering diamonds, and the sun shining over all turns the new world which stretches out before us, into a dazzling brightness which is almost breathtaking.

And weddings are like that, whether the ceremony takes place in June or in January, for when young people take the vows that in the sight of God make them man and wife, their faces glow with a special brand of joy and happiness, which for the time being blots out all the realities of life, and they have faith to believe that *their* marriage is going to last.

And marriages should last, last "until death do us part." Many of our youth to-day seem not to realize that

all this dazzling brightness will melt away like the snow and awaken them to the fact that they are decidedly human; but it is upon their reaction to this fact that their future life depends.

Here is where the work of the respective parents comes in. If the training of the children for this transition began in babyhood, then they will have learned that married life, to be successful, demands the same thought, care and work that the business life demands, plus, *plus* much bearing and forbearing, much loving and forgiving. But if this training has been neglected, then the young people will find the going hard. So I say, Blessed be the children who are brought up in a Christian home and know the love of God.

Not so long ago a friend asked me if I ever listened to the Bride and Groom programme. And because I never had, she went on to tell me that a couple could be married there at no expense, and receive the most wonderful presents, and would be given a thrilling honeymoon. "Think," she exclaimed, "of starting off in an airplane for a two weeks' vacation in paradise, with all expenses paid. Isn't it just wonderful?"

"It might be," I told her, "if there were no strings attached to it, but it sounds to me very much like an advertising stunt." My friend said it was, and according to her way of thinking, it was very worth while. But I had my doubts; so to prove to myself that my doubts were justifiable, I tuned in to the programme one afternoon to hear what I should hear.

True it was that the bride received many valuable gifts, and a "thrilling honeymoon" had been arranged, but the sacredness of marriage, the realization of the importance of the step the young people were taking, was entirely lacking. Then too, the baring to a listening public of intimate moments of their courtship seemed cheapening in spite of the laughter that it drew from the audience.

This same atmosphere lingered while they went into a chapel where the ceremony was performed, but they were so quickly back again, amid the raucous, cheering crowd, I felt quite sure their pastor had little or no time to give them either his blessing or a bit of fatherly counsel, both of which are generally needed these days. However, I should have known that radio time makes no allowance for the blessing or counselling of brides, June brides or others, for with a few more remarks, a bit more laughter and cheering, the programme was over.

Yes, the programme was over, over for the listening public, but just beginning for the two young people. As I think about it, a great longing

comes over me, a longing that in some way I could make the listening in brides-to-be know that a marriage ceremony consummated under such publicity, plus even all the valuable gifts, has no comparison with the joy, pride and solemnity of a marriage upon which the smile of God rests.

But now for a moment, let us go back to the beginning of this little talk, back to the place where the voice implied that Myra's wedding would be a strain on the family budget. Does it *have* to be?

Just why should a girl plan an expensive wedding when she knows it places an almost unbearable burden upon her already bill-harassed father? There must be the expensive dress and veil, and dinner at some high-priced eating place. Cards must be sent to distant and near relatives, friends and even speaking acquaintances, so no one will feel slighted. Then there are dresses for showers, midnight parties and other festivities until only the wedding day puts an end to it all.

I suppose it is too much to hope that the day will come when some girl will have the determination to have a simple wedding, minus the many showers which are coming to be a gift-getting racket, and the courage to wear an inexpensive dress and veil, and eat dinner at home with a few of her dearest friends. I suppose it would be too

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There comes a day when every girl dreams of wedding bells.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Priest Enright

WE HARK back sixty years and recall a famous religious address. It was delivered by Father Enright of the Roman Catholic Church at Harlan, Iowa, December 15, 1889. The speaker had a full house because he was speaking upon the subject of the power and authority of the Catholic Church.

Some of the evidence brought forth that night, designed to establish the speaker's objective, created quite a sensation, and has been quoted and requoted from that day to this. Said the priest in part: "My brethren, look about you upon the various wrangling sects and denominations.

"Show me one that claims or possesses the power to make laws binding on the conscience. There is but one on the face of the earth — the Catholic Church — that has the power to make laws binding upon the conscience; binding before God, binding upon pain of hell fire.

"Take for instance, the day we celebrate — Sunday. What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, Remember the Sabbath day to keep it holy. But Sunday is not the Sabbath according to the Bible and the record of time. Everyone knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest.

"It is recognized in all civilized nations. I have repeatedly offered \$1,000 to anyone who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money.

"If any person in this town will show me any scripture for it, I will to-morrow evening publicly acknowledge it and thank him for it.

"It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday the first day of the week.

"And it not only compelled all to keep Sunday, but at the council of Laodicea, A. D. 364, anathematized those who keep the Sabbath, and urged all persons to labour on the seventh day under penalty of anathema. Which church does the whole civilized world obey?

"Protestants call us every horrible name they can think of — antichrist, the scarlet-coloured beast, Bab-

ylon, etc., and at the same time profess great reverence for the Bible.

"And yet by their solemn act of keeping Sunday, they acknowledge the power of the Catholic Church. The Bible says, Remember the Sabbath day to keep it holy, but the Catholic Church says, Keep the first day of the week, and the whole world bows in obedience."

Confronted with this challenge, Protestants have been unable to give satisfactory answer. They have been unable to show the place in the Bible where the command is given to keep Sunday holy. No one has ever claimed the priest's \$1,000.

It will come as a surprise to many people that Sunday is not the day commanded in the Bible as the Sabbath day. The Bible declares the seventh day, Saturday, to be the creation Sabbath. The seventh day of the week was set apart by God Himself as a memorial of His great work of creation, and as long as the fact of creation continues, just so long will the seventh-day Sabbath continue.

While some religious writers attempt to show that the Sabbath has been changed, most of them admit there is not a grain of evidence supporting Sunday observance. Sunday is an intruder brought into Christianity in the early centuries of the Christian dispensation.

Bible writers show that the Sabbath day, creation's memorial, is perpetuated in the new earth: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain, and it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

The World

A FEW MONTHS ago in the United States a little girl in one of the Maryland public schools wrote as follows to the editor of the *Washington Post*: "We are studying the world in our school and we would like some information on the following topics:

- "1. How the world started.
- "2. How the world changed.
- "3. How the world actually is now.
- "4. Our relationship to the world.
- "5. How best we can leave the world for those who follow us."

In the editor's reply he said, "We can answer but one point: 'How the world is now.' The answer is, *terrible!*" However, in the second edition of the *Post* the editor gave a different reply. "All the answers are in the Bible," said he, "particularly in the story of Jesus."

We are glad that the editor of the Washington *Post* knew where the answers to those questions are actually found. They are found in the Bible, and we wonder if the readers of this editorial would not be interested in knowing where, and in knowing just what God says about the matter. Let us start with, "How the world started." The answer is found in Genesis 1:1: "In the beginning God created the heaven and the earth."

Here we have a simple statement of fact, devoid of guess and speculation. This declaration is repeated over and over in the following pages of the Bible in different words, but nothing that is said can or does alter in any degree the original setting forth of the proposition that in the beginning God created the heavens and the earth.

Time and again when God would distinguish Himself from the gods of wood and stone, the false gods which the heathen worshipped, He directed attention to the fact that it was He who brought all things into existence — that He was the First Cause.

Let us now direct our attention to the little girl's second question: "How the world changed." The answer to that is found also in Genesis. When God started the world off He declared Himself to be well pleased with it, but an enemy came in and threw sand in the moral gears, so to speak. The record of man's departure from God into sin, which caused the terrible change that came to the world, is recorded in Genesis 3:1-5.

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

The third question was, "How the world actually is now." We agree with the editor of the Washington *Post* — it is terrible, it has been terrible, and it is going to be worse. It is going to be as it was in the days of Noah when God said that every imagination of the hearts of men was only evil continually:

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

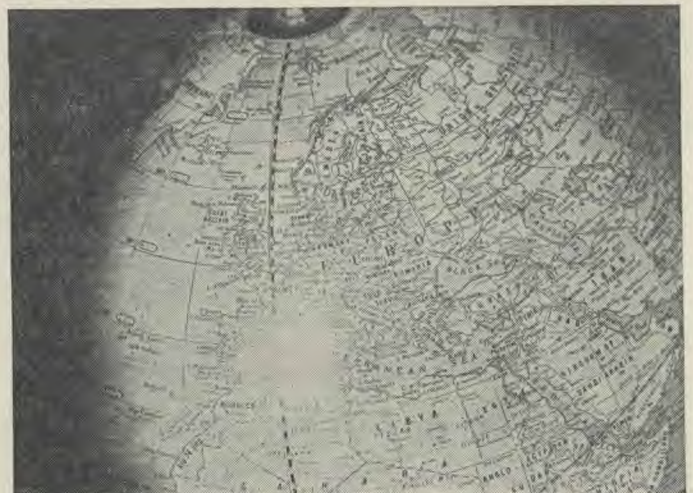
The idea must not be entertained that the world is getting better and better, and that we are about to enter into a millennial reign of peace. The Bible pictures conditions as becoming worse and worse until

the time of Jesus' return. Making reference to that time, Daniel the prophet says, "At that time shall Michael [Christ] stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

New Testament prophets tell no different story. The writer of Second Timothy says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Chapter 3:1-5,13.

The school girl's fourth question, "Our relationship to the world," may be answered in the correct answer to Cain's query of the Lord after he had killed his brother Abel. Said Cain, "Am I my brother's keeper?" The answer is that we are our brother's keeper. And according to Jesus' parable of the good Samaritan, every man, near or far, that needs our help is our neighbour.

The last question is not less important, "How best we can leave the world for those who follow us." In other words, How can we make the world a better place for our having lived in it for a period of years? We believe by emulating the example of Jesus and by following His instructions. It is said of Jesus that He went about doing good, ministering to physical and mental suffering, speaking words of comfort, courage and cheer. He healed the sick, cast out devils, bound up the broken in heart and preached the gospel of eternal life. The impact of Jesus' words, acts and deeds gave the world a "lift" that has carried it along these two thousand years. What can we do? What is our task? Certainly it is not different from that of our Master. As Jesus sent forth the twelve, He said: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matthew 10: 7, 8.



RELIGIOUS NEWS SERVICE PHOTO

WE DISCOVER in the book of Revelation that a battle is to be fought by "the kings of the earth and of the whole world" known as "the battle of that great day of God Almighty." We are further informed that these "kings of the earth and of the whole world" are inspired by "the spirits of devils," and are gathered "together into a place called in the Hebrew tongue Armageddon." Revelation 16:14, 16. Neither are we left in doubt as to the time when this battle is to be fought between the "kings of the earth" and "God Almighty." It is to culminate under the sixth plague, when the "seven angels having the seven last plagues . . . pour out the vials of the wrath of God upon the earth." Revelation 15:1; 16:1. This takes place when the "kings of the earth" "shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings." Revelation 17:14.

This event closes the great drama of the history of this present evil world that is in rebellion against God. It is the prelude to the end of all things earthly just before Christ returns the second time to this earth "to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:21.

The specific "place" where "the kings of the earth and of the whole world" will be "gathered" in that day is "called in the Hebrew tongue Armageddon." "He gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:16.

As a preliminary step by the sixth angel, "that the way of the kings of the east might be prepared" to gather together with the rest of the kings of the west "and of the whole earth," he "poured out his vial upon the great river Euphrates; and the water thereof was dried up." Revelation 16:12.

"The waters," we are told, symbolize "peoples, and multitudes, and nations, and tongues." Revelation 17:15. The drying up of "the waters" of "the great river Euphrates" must evidently mean that the people, the multitudes, the nations and tongues which dwell in the area drained by "the great river Euphrates," first had to be conquered and subdued before "the kings of the east" could be gathered at Armageddon to meet the kings of the west, and of the north and the south. This shows that the "place called in the Hebrew tongue Armageddon" is just west of the area drained by "the great river Euphrates," which would have to be in Palestine. That is exactly the "place" where the Hebrew lexicographers locate Armageddon.

The word "Armageddon" signifies a definite place, and is derived from Megiddo, originally a royal city of the Canaanitish kings. When Joshua divided the land of Canaan among the twelve tribes of Israel, he assigned the city of Megiddo and the territory ruled over by the royal city (Joshua 12:21), to the tribe of Issachar, but it was finally conquered by the tribe of Manasseh. Joshua put its inhabitants under tribute, as recorded in Joshua 17:11-13; Judges 1:27, 28. King Solomon fortified the city of Megiddo as one of the strongholds in the valley of Jezreel. (1 Kings 9:15.) It was not far from Mount Carmel near Lebanon, where flow the swift "waters of Megiddo." Judges 5:19.

It was here that the great conflict was decided between Elijah and king Ahab and his queen Jezebel and her 450 prophets of Baal. It was here that the prophets of Baal were slain. It was here that the honour of God was vindicated between the false system of worship and the true. (1 Kings 18:21-40.) It was at Megiddo that king Ahaziah died after a battle. (2 Kings 9:27.) It was in the valley of Jezreel, near Megiddo, that Jehu slew king Jehoram of Israel, and where Jezebel met her tragic fate. (2 Kings 9:24, 30-35.) Megiddo was the capital of three Canaanitish districts, or provinces, in Canaan. (Joshua 17:11.) Great decisive battles were fought around the city of Megiddo in the valley of Jezreel, or Esdraelon, drained by the river Kishon.

The first decisive battle fought in the valley of Jezreel at "the waters of Megiddo" was between the kings of Canaan and the tribes of Zebulun, Naphtali and Issachar, in which the armies "from heaven" fought on their side "against Sisera," the captain of the armies of "the kings of Canaan in Taanach by the waters of Megiddo." Judges 5:19. It was here at Megiddo that the kings of Canaan were defeated and God's chosen people were vindicated in a glorious victory. (Judges 5:18-20.)

The *New Schaff-Herzog Religious Encyclopedia* states that the city of Megiddo, the seat of government of one of the great kings of Canaan, was "on the edge of the plain of Esdraelon, a battleground of the nations for millenniums." (Judges 5:19-21; 2 Kings 23:29, 30; Zechariah 12:11. See article on *Megiddo*.)

We also find in Egyptian records and inscriptions on its monuments, inscribed by Thothmes III, that he refers to Megiddo as a fortified city of strategic military importance. The *Religious Encyclopedia* states that at Megiddo, "the final world conflict is to take place."—Vol. 7, p. 276. This

A R M



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encyclopedia links the city of Megiddo with the Armageddon of the book of Revelation, which outlines the final conflict which is to decide the fate of the world and results in the downfall of all nations.

The Bible makes it very evident that the last war and the last battle in that war which will be waged in this world by "the kings of the earth and of the whole world" is to be fought against God at "a place called in the Hebrew tongue Armageddon." This battle is therefore a spiritual and a military battle and is to be fought after probation for the human race has closed, during the time God's executive and retributive judgments are being executed in the earth. We are told in the divine record of Revelation, chapter sixteen, that "the dragon," "the beast" and "the false prophet"

ARMAGEDDON

By C. S. Longacre



outcome of this final conflict as follows:

"I beheld, and, lo, there was no man. . . . I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land [earth] shall be desolate." Jeremiah 4:25-27.

Regarding the time immediately following the battle of Armageddon, a similar statement is made: "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found." Revelation 16:18-20.

In prophetic vision, when the battle of Armageddon was concluded John the revelator heard "a great voice out of the temple of heaven, from the throne, saying, *It is done.*" "Alleluia: for the Lord God omnipotent reigneth." Revelation 16:17; 19:16. At the same time, "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

More than ever before, present-day events clearly indicate that the struggle for world domination between "the kings of the east" and those of the west is taking definite shape. The kings of the east beyond the great river Euphrates, who are fast falling under the control of the communistic powers, command three-fourths of earth's population, and the political winds that are now blowing show that the final conflict may be fought out between the powers "of the whole earth" in Palestine and will wind up at Armageddon—"a battleground of the nations for millenniums."

May we belong to that class in that day who say: "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments. . . . Let us be glad and rejoice, and give honour to Him." "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee great power, and hast reigned." Revelation 19:1, 2, 7; 11:17.

Nations are voting billions for war purposes. Here we see pictured millions of dollars' worth of military equipment waiting to fight the next war, which may indeed culminate in the Biblical Armageddon.

are allied with "the spirits of devils," and that these form an alliance with "the kings of the earth and of the whole world." Revelation 16:13, 14.

These three symbols, "the dragon," "the beast" and "the false prophet" represent three of the greatest religious systems which in the past have arrayed themselves against God and His truth. These apostate spiritual forces are allied with the military forces of the earth against the God of heaven in the final conflict.

Not only the first decisive conflict between the spiritual and military forces arrayed against God was fought at Megiddo, in the valley of Jezreel, but practically all the great decisive battles for world domination were fought in this valley of Jezreel and on the mountains of Megiddo, or Armageddon, between the Assyrians and the

Egyptians, between the Babylonians and the Egyptians, between the Persians and the Grecians, under Alexander the Great, between the Romans and the Jews, between the Medieval Crusaders and the Turks or Mohammedans, between Napoleon and the Turks, and in more recent times between the Arabs and the Zionists.

And now the final battle between the apostate spiritual and military forces "of the whole earth" is to take place in the same valley at Armageddon, to close the drama of earth's history. Again the God of heaven comes off conqueror over all opposing foes. The Divine Record says that at the termination of that first decisive conflict at Megiddo, "there was not a man left." Judges 4:16. So it will be in the final decisive battle at Armageddon. The prophet Jeremiah described the



Banking at the Curb

Nearly a hundred people a day do their banking in Denver without leaving the comfort of their automobiles. This convenience to its customers is furnished by the Colorado State Bank and allows them to see the cashier through a periscope as he sits twelve feet below the sidewalk level, and talk to him over an inter-communication system. Bank deposit book and deposits are sent up and down by dumb-waiter. The mechanical part of the system was designed and installed by the Duplex Electric Company of Manhattan.

The Longest Way Around

Mrs. Rita Beane of Oak Park, Illinois, found the easiest way to call her father-in-law to the front door to let her in was via Johannesburg, South Africa. When she arrived home one day, in freezing weather, she found the front door locked and her father-in-law, an ardent radio "ham," inside with the headphones clamped over his ears so tightly that he could not hear her. Fast-thinking Mrs. Beane went to the neighbour's phone, called another "ham," and had him contact Johannesburg station ZS6KD, which notified her father-in-law, who let her in.

Electrical Brain

Man's brain is quite largely a system of electrical hookups, according to Neuro-physiologist McCulloch, of the University of Illinois. Burning sugar and thus converting it into carbon dioxide and water, it keeps itself charged with electrical energy. Each brain cell carries an electrical charge and is connected with other cells by two or more fibres. When a brain cell receives an electrical impulse, it "fires" or releases its own charge, which travels along connecting fibres to other cells. It may in turn fire these cells or not, according to a method of selection not explained. This selection is the basis for the brain's action.

There are about ten billion nerve cells, or neurons, in the brain, says McCulloch. If a calculating machine had only ten million vacuum tubes, it would require the power of Niagara Falls to operate it and the water from the falls to cool it.

Better Sunday Radio

Rebelling against the Sunday evening parade of radio comics and dance bands, religious bodies are demanding better fare for their Sunday evening listening. The *Christian Century*, powerful interdenominational religious weekly, editorialized about the matter in midwinter. Now the Northern Baptist Convention's Radio Committee has carried the affair a step farther. The committee has adopted a resolution asking the major broadcasting chains to "give America a little peace and quiet in attractive packages on Sunday nights." It specifically calls for more attention to good music, educational features and variety programmes that will develop the basic institutions of American life, including religion. The *Christian Century* claims that the response to its editorial on the subject has been surprisingly large. The chains have not shown much interest to date.

WITH a blinding flash as if ten thousand lightnings were condensed in one overwhelming burst, followed by a deafening crash, in an instant a proud city became a shapeless mass of debris. The explosion of the mighty atom had challenged the madness of the men of might as thousands upon thousands lay dead and dying. The steel eyes of the war lords winced, but with barely a pause they determined to push their design for world domination.

Then came another exhibition of the indescribable power of released nuclear energy, with another city instantly reduced to rubble, and tens of thousands swept into eternity. At this the war lords wilted and cowered. Their grandiose scheme for world supremacy was dissolved by two tiny bombs. The Atomic Age had broken upon a dazed world.

The monster who originated war and who is harnessing science to his diabolic art, has no intention of withdrawing his programme of destruction and death. Peace was never so remote from the dwellers of earth in the nearly six thousand years of human history, as in this final hour of probationary time. Utter uncertainty, peril and perplexity prevail from pole to pole. Humanity is dazed with a sickening dread. Fear grips the stoutest hearts as the god of force pursues his malicious purpose of soaking the earth with blood.

The atmosphere is dark with revengeful design. Mars casts his black shadow like a haunting spectre upon every quarter of the globe. With superb finesse he speeds his preparation for the final clash at Armageddon. To this ghastly climax divine prophecy points with unerring accuracy, and "the Scripture cannot be broken."

Then war-mongering will cease. Then the grim, fixed jaw of the hideous war god will be relaxed in eternal death. There the demoniacal arts of war will end and its general-in-chief will meet his decease. What a passing away that will be! No tears will be shed over the death of militarism. The pall of gloom will be forever lifted, and a glad, harmonious chorus of praise will echo and re-echo throughout a peaceful universe. What a glorious future toward which to look and for which to prepare.

It is now late—far too late to be trifling with catchy phrases. This hour is far too perilous to be luring eternity-bound souls with fanciful interpretations of present-day developments. The situation is too tense to ignore without the gravest danger. It is the duty of the watchmen on the walls of Zion to sound an alarm. The divine command is: "Blow ye the trumpet in Zion, and sound an alarm in My holy

Atomic Peril

Will the mighty power of the infinitesimal atom destroy present-day civilization?

mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

From east and west the nations are sounding the alarms of war. The danger signals are lifted and with solemn emphasis the call to preparedness is raised, while all that science can produce is mustered for total war. It was to this tragic hour the prophet of old looked as with pained heart his inspired pen drew the following graphic picture:

"O my heart, my heart! it writhes! Oh how it throbs! My soul is moaning! I cannot hold my peace, for I hear the blare of trumpets and the battle-cry. Crash upon crash!—the whole country is down, our tents are laid low in a second . . . ! How long must I see war-signals and hear trumpet-blasts? My people are senseless, they care not for the Eternal; dolts of a household, devoid of understanding, they well know how to do wrong, but have no mind to do right. I look out on earth—lo, all is chaos, I look at heaven—its light is gone, I look out on the mountains—they are reeling, and all the hills are swaying! I look out—lo, no man is to be seen, the very birds have flown!" Jeremiah 4:19-25, Moffatt's translation.

What a scene of complete desolation as man reaches the acme of his destructive skill in the vain attempt at self-government, terminated by the divine wrath of God. Says the prophet: "This is what the Eternal has decreed: 'The land shall all be desolate; earth shall mourn over it, and heaven above wear black, but I will not repent of My resolve, and from My purpose I will not go back.'" Jeremiah 4:27, 28, *Id.*

Daniel, gazing in vision upon the final hour of the human drama, stated: "And there shall be a time of trouble, such as never was since there was a nation even to that same time." Daniel 12:1. The fisherman-seer gives the sequel from the wrath of nations to

the concluding wrath of divine justice in these words: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.

While the nations proclaim the alarm of war, God's watchmen are commanded to sound the alarm, "The day of the Lord cometh," with the solemn entreaty, "Prepare to meet thy God." Amos 4:12. In full accord with the divine portrayal these two distinctly contrasted alarm calls are being sounded with strong emphasis, as the world swiftly moves to the final scenes of the long drama of sin and strife.

To every contrite soul comes the burning question, "How can I prepare to meet God?" A definite understanding will demand of every true soldier of Jesus Christ persistent daily knee drill. The science of prayer in the audience room of the Prince of Peace must be thoroughly mastered in preparation for His second coming so rapidly approaching.

No trace of strife will remain in the lives of those who will be ready to meet the King of kings and Lord of lords when He "shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ . . . when He shall come to be glorified in His saints, and to be admired in all them that believe." 2 Thessalonians 1:7, 8, 10. But by what process will it be eliminated from the life?

The virus of war is deep seated and deadly. For millenniums doctors of diplomacy and parliamentary practitioners have vainly tabled their panaceas, only to be more painfully distressed with a more virulent outbreak with every effort. Nor have they been able to isolate it to any one section of the corporate body of humanity.

War has raged over bloody scenes of battle; flared up in labour temples; flourished in business guilds; feverishly inspired unholy plots under sacerdotal robes; inspired fiery invectives from pulpit and press, cloistered retreats and civic auditoriums; inspired

ghastly inquisitions and halls of horror, and has wrought distress from the family circle to the public forum.

Where is its source, and whence its cure? To know is to be truly wise. To apply the knowledge is the only way to be positively safe in the overwhelming vortex into which this generation is even now being drawn. The world is facing zero hour. There is no time to lose. To ascertain the remedy and to have it so effectively applied that every trace of the contagion of war will be eliminated from the soul, demands priority above every other interest or objective in this hour of destiny. With this we will deal in our next article.

An atomic explosion takes place in a matter of seconds, but its blighting effects are felt for years to come.



INTERNATIONAL NEWS PHOTO

By

R. A. Hubley



BIBLE ANSWERS

by your Bible Answerman

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

Dear Mr. Answerman: Please state the meaning of Isaiah 65:20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed."

This is one of the difficult verses of the Bible. However, it is believed by many Bible students to apply to the period between the resurrection of the wicked dead and their final destruction in the lake of fire.

Dear Bible Answerman: Is it all right to listen to plays which come over the radio such as "Big Sister" or "Ma Perkins"?

This is entertainment from which little or no benefit is obtained. The same time spent in studying God's Word for the purpose of learning and doing His will, will yield far greater dividends in eternity.

Dear Bible Answerman: Will the Russians overrun all Europe?

It seems that they would be very glad to do that very thing as was Hitler. However, there are a few words of Bible prophecy that have prevented ambitious men and nations from consolidating the various nations of Europe. Charlemagne, Louis XIV, Napoleon, Kaiser Wilhelm and Hitler made the attempt and failed, and if Russia makes it she will likewise fail.

Six hundred years before the birth of Christ God gave Nebuchadnezzar, emperor of Babylon, a dream in which the king saw a great metallic image set up with a head of gold, breast and arms of silver, stomach and thighs of brass, legs of iron and feet of both iron and clay. After the failure of the wise men of the realm to reveal to the king the significance of the image, Daniel went in before the king and told him that the head of gold represented the Babylonian Empire, but that it would be overthrown by another kingdom represented by the breast and arms of silver. The Medes and Persians conquered Babylon in 538 B. C. This nation was symbolized by the breast and arms of silver.

However, the Medes and Persians were not to continue indefinitely. They were to be overthrown by the nation represented by the stomach and thighs of brass, which was Greece. Greece conquered the Medes and Persians and ruled the world until she was herself overthrown by the legs of iron in 168 B. C. Rome, symbolized by the legs of iron, has frequently been referred to as the Iron Monarchy. This power ruled the world from 168 B. C. until it was broken up by the barbarians sweeping down from the north between the years A. D. 351 and 476.

According to the prophecy, Rome was not to be succeeded by another world empire as were Babylon, Media-Persia and Greece, but was to be divided into ten parts, as is indicated by the ten toes of the image. This came to pass in exact accordance with the specifications of the prophecy, and seven of the ten kingdoms which came out of the Roman Empire are extant in Europe to-day.

Signs of the Times

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The Editor

SIGNS OF THE TIMES

OSHAWA, ONTARIO

Daniel told Nebuchadnezzar that attempts would be made to unite the broken parts of the Old Roman Empire, but that they would be unsuccessful. Daniel's exact words are found in verses forty-two to forty-four of chapter 2: "And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

No man of military might and genius has been able to make these nations to "cleave one to another." The ambitions of men have failed. The prophecy has stood, and it will stand in the event the Russians undertake to weld together the nations of Western Europe.

Dear Bible Answerman: Will you be so kind as to explain Matthew 12:20? Mrs. J. S., Alberta.

Matthew 12:20 is a part of a prophecy which Matthew has quoted from the Old Testament concerning the life and work of Jesus. We should read the following verses: "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased: I will put My spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust." Verses 17-21.

In this notable prophecy, God, speaking through the inspired Isaiah, delineates the attitude, the work, the character of Jesus, His chosen "serv-

SIGNS of the TIMES

ant," His "beloved," upon whom He will put His spirit. Jesus Christ, God's only-begotten Son, came as Jehovah's servant, to show judgment unto the Gentiles, to fulfil prophecy, to manifest the divine character, to vindicate the law, to die upon the cross, to perfect the plan of salvation.

It was the custom at the time of Christ's visit to the earth for the people to argue loudly and cry out in the streets. Jesus would not do this. He would not strive, or cry aloud, or lift up His voice. He would not be noisy, loud, or violent; but rather quiet, calm and dignified. He would be characterized by a "holy calmness" that would distinguish Him from the Jews and even the disciples. He would not be ostentatious, forward or bold, but meek, mild and given to humility.

He would not break a bruised reed or quench the smoking flax. There were many bruised reeds in Jesus' day as there are at present—Christians who are weak and struggling in faith. Jesus would not discourage the weakest of those who are striving for the kingdom. The tempter wounds and bruises many by the trials and temptations of life. They stand trembling and bowed down, having but little strength. Will Jesus break the bruised reed? Will He quench the smoking flax? Never! He did not come for that purpose, but rather to bind up the broken in heart.

Dear Bible Answerman: Where is it written in the Bible that a man should marry only one wife? P. J. O.

God gave to Adam but one wife as an example to every other man. From 1 Timothy 3:2 we read the following: "A bishop must be blameless, *the husband of one wife*, vigilant, sober, of good behaviour, given to hospitality, apt to teach."

Dear Bible Answerman: How many people will go from this earth to heaven?

We are sorry that we are unable to give the number. However, we shall give two verses from Revelation that throw some light on the question. "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:4.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Revelation 7:9.

Dear Bible Answerman: If the Lord did not answer your prayers, what would you think was the matter? Would you think you were at fault?

There is the possibility of sin in an individual's life which would cause the Lord not to answer his prayers. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9. The prayers of the person who disregards the law of God is an abomination to the Author of that law. God will not hear a man's prayers while iniquity is regarded in the heart.

On the other hand there is the possibility that the one who prays is asking amiss. That is to say, he is asking for something that is not for his best good. Therefore, God must of necessity deny such a request. Actually, however, God answers every prayer, but He says *no* to those which are not in harmony with His will and which are not for the best good of the suppliant.

Sometimes God answers our prayers in a different way than we expected. God has not bound Himself to answer our prayers in the way that we expect or think He should. He performs His wonders in His own ways.

If we feel that God is not answering our prayers, we should examine our lives in the light of His law and the entire Bible to see if there is not some sin there that makes our prayers an abomination to God. When all sin has been repented of and confessed, and still the prayers appear to be unanswered, it must be concluded that God is answering in His own time and in His own way.

Dear Bible Answerman: I should greatly appreciate an explanation of the following verse from the second chapter of Paul's epistle to the Colossians:

"Let no man therefore judge you in meat, or in drink, or in respect of an

holyday, or of the new moon, or of the sabbath days." Verse 16.

Doesn't this verse say that the mentioned principles (including the Sabbath) need not be kept? Or if it does not say that we should not keep them, why is the Sabbath put on the same basis as what we eat and drink, the holydays, or the new moons?

I should like this question concerning Sabbathkeeping answered without citing other passages that uphold Sabbathkeeping. M.P.

My questioner is asking me not to do that which the Bible commands me to do. In 1 Corinthians 2:13 we are given the following instruction: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; *comparing spiritual things with spiritual.*" In other words, if we would arrive at the truth of a matter we must compare one verse with another and one text with another. That is what the Bereans did, and they were highly commended of God:

"These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and *searched the Scriptures daily*, whether these things were so." Acts 17:11.

We think, however, that it will not be necessary in this case to compare any other scriptures. The explanation is very clear and simple. The "sabbath days" spoken of in Colossians 2:16 are ceremonial sabbaths just as the new moons are ceremonial and the meat and drink here referred to.

There was the moral law of the ten commandments, and there was the ceremonial law of types and shadows which consisted of meat and drink offerings, holydays, wave-sheaf offerings, new moons and sabbath days—that is, ceremonial sabbath days which were clearly distinguished from the weekly Sabbath which was a memorial of creation.

I quote from C. E. Moseley, Jr., regarding the time of the ceremonial sabbaths in the Jewish yearly round of worship: "The *first* and *second* ceremonial sabbaths came at the beginning and close of the feast of Unleavened Bread, and were dated the fifteenth and twenty-first of the month Abib. . . . The *third* annual sabbath fell on the sixth day of the month Sivan, which was the Pentecostal feast. . . . The feast of Trumpets, coming on the first day of the seventh month, was the *fourth* ceremonial sabbath; and Atonement Day, the tenth day of the seventh month, was the *fifth* ceremonial rest. . . . The *sixth* and *seventh* festive holy days were celebrated on the fifteenth and twenty-second of the same month, namely Tishri." — *The Message Magazine*, March, 1948, p. 10.





The DOCTOR'S VOICE

Send your health queries to the Doctor's Voice, Box 398, Oshawa, Ont.



Multiple Sclerosis

Question: Is there any new treatment for multiple sclerosis?

ANSWER: One of the national societies studying this disease reported recently that there were no new discoveries in its treatment. They did emphasize that periods of remission were sometimes prolonged, in fact spontaneous arrest of the disease rather than the usual gradual progression was not uncommon. In view of this it is urged that more serious efforts at rehabilitation be attempted. The patient himself by doing just a little more every day can often become quite independent of others, which is a great satisfaction. Over-fatigue is, however, to be avoided. Even too much massage hinders more than it helps.

Phospho-Lecithin

Question: Would it be harmful for a woman of twenty-one who is pregnant and very nervous to take a phospho-lecithin preparation containing strychnine and alcohol, 14 per cent?

ANSWER: Strychnine is a deadly poison and even small amounts would not seem to be desirable. The road to the liquor habit has sometimes been via so called "tonics." Vitamin B Complex preparations or multiple vitamins would seem to be more useful as a tonic. Capsules or tablets would seem to be preferable to elixirs.

Cheese as a Food

Question: Is cheese objectionable as a food?

ANSWER: Head cheese, Roquefort and other similar cheeses such as limburger are not suitable foods. The moderate use of Cheddar cheese is not considered harmful. The average serving of one cubic inch once a day would be sufficiently often. Cheddar cheese is fairly high in salt content, so one with heart or kidney disease would be advised to use cottage cheese in preference. In any case, cottage cheese is the most easily digested.

Headaches

Question: I am an old lady of eighty-five and suffer from severe headaches which began in childhood. I have given up the use of extra sugar, pork, tea and coffee. Now when this pain comes it is terrible. It is in my right temple and has affected my sight. I hope you can tell me what causes these headaches and what I should eat. I have taken liver extract for eight years, also iron tablets.

ANSWER: It is assumed that if any anaemia were present it should be controlled by the liver extract and iron. Tea and coffee do frequently cause headaches, especially where there has been a long interval in their use. Such headaches are likely to occur early in the morning. Where blood pressure is excessively high it is conjectured that there is a wide excursion of meningeal arteries which causes pain. The usual cause is spasm of the meningeal or cerebral blood vessels (pertaining to the brain). Fatigue, worry and anxiety are common factors. Oxygen administration or fresh air will often help. Large doses of vitamin B complex will often give relief. Occasionally spasms of pain are neuralgic in character. Vitamin B helps this type also. In younger patients the offending nerve is sometimes cut or injected with alcohol.

Psychosurgery

Question: Would you kindly give your opinion on psychosurgery, first from a medical standpoint, and second, from a religious standpoint. I am referring to the lobotomy operation.

ANSWER: A recent medical report on this operation claims beneficial results in one third of younger patients treated, and in one half of the older patients. Side effects are not always desirable. It has been reported that patients are prone to be less sympathetic and more irritable following this operation. Not all neurosurgeons are agreed to its usefulness in treatment of mental disorders. It does not seem possible to discuss this subject from a religious standpoint.

NOTE: The following material was given by Doctor Smith in a radio interview for the Canadian Cancer Society.

QUESTION: Doctor, your subject for discussion is "Cancer of the Bowel." Just what do you mean by cancer of the bowel?

ANSWER: By cancer of the bowel I mean a new growth of cancerous characteristics growing within that part of the digestive apparatus extending from the stomach to the anus.

QUESTION: Does cancer of the bowel include cancer of the stomach?

ANSWER: No! Cancer of the stomach is a subject of such magnitude that it cannot be covered in this discussion.

QUESTION: How many parts are there to the bowel or intestinal tract?

ANSWER: There are two main divisions of the intestinal tract: the small bowel and the large bowel. The small bowel is a tortuous, small tube about one inch in diameter and averaging about twenty-two feet in length in the adult. This small, twisted tube empties into a much larger tube known as the large bowel. The large bowel consists of four parts: the caecum, or the dilated first part of the large bowel, the colon, the rectum and the anal canal.

The colon is much more rigidly fixed in its position than the small intestine and is divided into four parts. These parts are continuous, the one with the other, but are spoken of as four parts because of their position in the abdomen. The first part is the *ascending colon*, which begins in the right lower corner of the abdomen and extends up the right side of the abdomen to a point directly beneath the liver. Here it takes a turn of forty-five degrees or more and becomes the *transverse colon*. This portion of the large bowel lies, as its name implies, transversely across the abdominal cavity. At a point well over in the left upper portion of the abdomen the bowel makes another right-angle turn and descends along the left wall of the abdominal cavity. This portion is known as the *descending colon*. As the descending colon comes down the left wall of the abdominal cavity it finally reaches a point which is just over the pelvic bones, and it must needs turn in order to continue in its downward course. Accordingly, it swings toward the mid-line of the body, thus describing an "S" curve. This portion, because of its typical curving shape, is known as the *sigmoid colon*.

The colon empties into a dilated portion of the bowel known as the rectum, which in turn empties into the anal canal and terminates in the anus.

QUESTION: How common is cancer of the bowel?

ANSWER: Cancer of the bowel is fairly common, comprising approximately twelve per cent of all body cancer.

QUESTION: Does cancer affect all portions of the bowel equally, or is it found more frequently in some portions of the bowel than in others?

ANSWER: Ninety-five per cent of all cancer of the bowel is found in the large intestine. Seventy per cent is found within the rectum, and fifty per cent of all cancer of the bowel can be felt with the examining finger on rectal examination.

QUESTION: At what age does cancer of the bowel usually occur?

ANSWER: It is most commonly found during the fourth to the sixth decades of one's life.

QUESTION: Are men or are women more commonly the victims of this disease?

ANSWER: Men are more frequently affected than are women.

QUESTION: Is there more than one type of cancer of the bowel?

ANSWER: Yes, there are two common types. The first is known as *adenocarcinoma*. This is a soft, mealy type of tumour, made up of many round cells. This type grows almost entirely within the walls of the bowel and encroaches on the lumen, or opening of the bowel, as it grows. Very late in its life it spreads to other parts of the body. The second type is known as a *scirrhus type*, or hard, fibrous type of tumour. This type infiltrates or grows into the substance of the bowel wall and on through into the surrounding tissues and soon becomes very firmly fixed to the surrounding structures. It is a faster growing tumour than the first type we mentioned and spreads quite rapidly to involve vital structures of the body.

QUESTION: Are these two types of cancer found in the same or in different parts of the bowel?

ANSWER: Some parts of the large bowel are more susceptible to one type of cancer, and other parts to the other type. Cancer of the right, or ascending, colon is almost always the first type mentioned, that is, adenocarcinoma.

The symptoms of cancer of this part of the bowel are:

1. Gastric Dyspepsia.

The patient may come to his doctor because of a change of bowel habit, periodic constipation, alternating with spells of diarrhea, vague uneasiness, loose stool or only mild diarrhea.

2. Gradual, insidious, unexplained anemia.

The patient has no known source of blood loss and does not have pernicious anemia, yet the red corpuscles of the blood are too few in number and of poor quality.

COLON CANCER

By Donald Smith, M.D.

3. Onset with pain.

Pain of a local nature, closely resembling chronic appendicitis. If this is present with an unexplained anemia, one should be suspicious until cancer is ruled out by proper examination.

4. Finding of a mass.

At times a mass may be felt in the right side of the abdomen.

5. Obstruction.

This is very rare because the contents of the right side of the large bowel are liquid in character and therefore can get past any narrowing of the bowel until the opening is very small.

6. Hemorrhage.

This also is rare, but black, old blood may sometimes be found in the stool.

QUESTION: What about the next or middle part of the colon?

ANSWER: We shall next discuss cancer of the left, or descending, side of the large bowel and then come back to the transverse portion later. Cancer of the descending portion of the large bowel is usually of the *scirrhus* type or second type, which we described as infiltrating and spreading more readily.

QUESTION: What are the symptoms of cancer of the left side of the large bowel?

ANSWER: The left side of the large bowel extracts fluid from the stool and thus dries out the bowel contents, making it into what is commonly known as a formed stool, or a solid instead of a liquid mass. Because of this action any encroachment on the size of the opening of the bowel will give rise to symptoms of obstruction or stoppage of flow of the bowel contents. This mass tends to grow in the form of a ring surrounding the bowel and narrowing the bowel opening. Therefore the symptoms can be expected to be as follows:

1. Pain of a crampy or colicky nature, indicating partial obstruction of the flow of bowel contents.

2. Alteration of intestinal rhythm with attacks of diarrhea gradually giving way to increasing constipation with a feeling of fullness.

3. When constipation becomes so severe that nothing can get by and all stools stop, distention soon develops, accompanied by severe cramp-like pains and vomiting.

4. If the stricture caused by the growth is near the rectum, the patient will have very long, slim stools known as "pencil stools" or "ribbon stools."

5. At times the patient will pass considerable fresh blood.

And now we come back to cancer of the transverse colon.

This may resemble the picture of either a right- or a left-sided cancer, depending on which side it is near. It is well to keep in mind that any person, especially if he is over forty years of age, who begins to have disturbances referable to the large bowel, such as persistent constipation or alternating constipation and diarrhea, may have a cancer.

QUESTION: How can we know for sure that a person has or has not one of these growths?

ANSWER: 1. Careful and complete history.

2. Careful physical examination of the patient's abdomen and examination by a gloved finger, of the rectum. And then examination of the rectum and left side of the large bowel by instrument.

3. And most important of all—X-ray examination of the bowel after the patient has had an enema of a substance known commonly as barium meal, which is opaque to X ray. By this means any narrowing of the opening of the large bowel can be clearly seen.

QUESTION: After a person has had the presence of a cancer of the bowel discovered, what can be done to help him?

ANSWER: The only proper treatment of such disease is surgical removal of the portion of the bowel that is affected, plus removal of any surrounding tissues which may be involved. Of course this measure is preceded by modern preoperative care, which stresses getting the patient into top-notch general condition before the operation. In a great number of these cases, if the disease is diagnosed early, surgical removal will give complete cure.

The Cleansing Blood

(This is Pastor Flynn's "Bible Quiz." After you have carefully studied the lesson, see if you can answer the questions.)

1. How only may remission from sin be obtained?
2. When was the first blood shed?
3. Of whom was Abel's lamb typical?
4. Write false or true after the following statements:
 - a. The blood of the Passover lamb was a type of Christ's blood.
 - b. The blood of the Passover lamb was put on the doorsill.
 - c. There is security for us to-day under the blood of Christ.
 - d. If there had been no blood on the doorposts, the family would have been safe anyway.
5. What is a covenant?
6. Name the two main covenants in the Bible.
7. What is the everlasting covenant?
8. When and by whom was the new covenant ratified?
9. How did the people break the old covenant?
10. Fill in the following blanks:
 - a. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, make you perfect in every good work. . . ."
 - b. "Unto Him that loved us, and our sins"
11. How had the great multitude made their robes white?
12. How did Jesus make peace between God and man?
13. By what means is the sinner brought "nigh" to God?
14. What is the greatest proof of love?
15. How are the benefits of Christ's blood to be received?
16. Give the point in this lesson that has affected you most deeply.

CHARLES A. WELLS has warned Christians: "One of the most dangerous signs of the times is that the world and its thought is not being influenced by Christian attitudes and principles as it should be and as it has been in the past. The voice of the church and the Christian testimony do not penetrate far into the current scene. An examination of this situation reveals the deadening compromises that so sadly diminish the influence of Christian testimony. The day has passed when it could be said that the Christians are a people who stand apart in daily behaviour from the rest of the world. We have been swept along with the crowd, partaking with them in the same intemperate, conscience-destroying indulgence, so that when we speak the world is not impressed. God keeps the flame bright, but we have sadly dimmed the light by our indifference and neglect."

There is a challenge in these searching words. Its appeal lies in the statement: "God keeps the flame bright." By handing the torch of service and sacrifice to individuals from time to time this saving flame is kept burning brightly even if only on a limited scale.

During World War II we were often reminded of the true meaning of heroism and high Christian ideals. The story of Lt. Col. John Henry Patterson is a testimony of high idealism. Patterson was a citizen soldier killed in the service of his country. His body lies on the summit of Mount Oliveto in the Appennine mountains of Italy.

Patterson had been superintendent of schools in Phoenix, Arizona. Both in school and on the battle front he proved himself a leader of men. Between the time he landed on Salerno Beach and his untimely death on October 2, 1943, he carried out seven difficult missions. Oliveto was Patterson's last important one. It is a dominating hill from which the Germans were interdicting the road to Ponti di Benevento. There could be no advancing until that height was taken, and a combined operation with Colonel Patterson's battalion, supported by tanks and artillery, was planned. The report of this mission says:

"The artillery did its stuff, but when the tanks went in they found that the enemies' observation from that height was so accurate that it would have been suicidal to go on. The Germans had a battery of 88's up there, machine gun nests and infantry clustered around a sort of saddle in the hill. . . ."

"Colonel Patterson would have been justified in holding back until a larger force could be assembled for the oper-

ADVENTURE

for GOD

By H. L. Rudy

ation, but he had never failed to carry out a mission before and certainly he had never turned back. . . .

"He went out with a patrol and studied the terrain. There were two gullies that climbed up on each side of Oliveto to the heights above the saddle where the Germans were concentrated. If the gullies could be reached it would not be the Nazis but the Americans who commanded the higher positions, and the issue could not long remain in doubt after that. . . .

"And so Oliveto was taken — a feint at the centre while under the cover of darkness the main force climbed those gullies to high points, then swung down to take the Germans of both flanks. It was such a surprise that they captured those three precious 88's before the enemy could even spike them.

"Not a single American soldier was killed or wounded. Ponti di Benevento was taken and the regiment moved north."

But the march to victory was not to be completed by Patterson. An orderly walking behind him tripped over a wire, exploding a mine which killed Patterson and wounded two other men. Shortly before his death, Patterson suggested a text for a sermon to his best friend, the regimental chaplain: "Always take the high ground and the enemy will flee." The chaplain used that text at the burial service for the man who took Oliveto.

This text, the product of experience in successful mountain warfare, is a good one to remember in the battles of faith. When life is lived on a plane of faith that transcends the valleys of obstructed vision and imperilled movement, noble, spiritual achievements are bound to ensue.

The enemies of truth and righteousness cannot stand against the heights of unfailing living faith in God and His Christ. The outcome of a second world war has fully demonstrated the truthfulness of that assertion. Although the undertow of this death-dealing tidal wave is still affecting millions of lives, one invincible truth is universally recognized: the everlasting Rock of Ages stands towering high above the rubble and ruin of pagan workmanship. Hitler's *Mein Kampf*,

along with other man-made theories of human salvation, lies smouldering in the ashes of defeat and folly. Emblazoned upon the Rock of Truth the imperishable word of judgment, "And it came to pass," sends forth its message of warning and hope to the whole world.

Encouraged by this invincible truth, the men and women of faith must go forth to build the structure of a new society. Here youth, in particular, is most vitally concerned. The verve, vision, courage and enthusiasm of youth are needed to-day as never before. The capacity to abandon one's self to a great adventure, which is the genius of youth, is in most urgent demand of both the church and the world.

There is a hard-headed job ahead that must be accomplished soon if Christian standards are to survive. Someone has well said: "To translate Einstein's formula into the atomic bomb required years of painstaking effort by the world's best brains. To translate the wounded world into a place of peace and safety will require no less — and perhaps more. It is not a soft-hearted job to teach men to love their enemies or even their friends. It is a hard-headed job to share the same world with all kinds of people, whether we particularly like them or not."

Jane Addams has pointed out that, "progress is not automatic; the world grows better because people wish that it should be and take the right steps to make it better. If things are ever to move forward, some man or woman must be willing to take the first steps and assume the risks."

Young men and women with the vision of Nehemiah are needed to build upon the ashes of man's folly, a new order with a true foundation of truth and Christian morals. Nehemiah was in Shushan, the palace of the kingdom of Persia. He was enjoying the shelter and the delicacies of royalty. As the king's cupbearer, he had all that his heart could wish as far as his personal comfort was concerned.

One day one of his brethren, together with certain men of Judah, came to visit him. He asked them how the refugees of his old home, and the

city of Jerusalem were faring. He was told that the captives that had survived were in great need, they were afflicted and sorely reproached on every hand. The city of Jerusalem was left defenceless, the walls were broken down and the gates had been burned with fire.

When Nehemiah heard this report his heart was touched. It seemed to him that no one cared for the welfare of his people. He became very sad, "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven." In his prayer he recounted the promises of leadership of the Lord on behalf of Israel during the days of his fathers. He prayed especially that the king, whose cupbearer he was, might permit him to return to the old broken-down city and build its walls and gates anew.

A few days later Nehemiah appeared before Artaxerxes, took up the wine, and gave it to the king. Immediately the king noticed that something was wrong. Nehemiah was not as happy as he used to be. The king wondered whether he was sick. But that was not the trouble. It was "sorrow of heart" that made his countenance so sad. The king demanded an explanation. This frightened Nehemiah, but he took courage in the Lord and told the king why he felt as he did.

The king's heart was touched and he opened the way for Nehemiah to make his request. Then Nehemiah said to the king, "If it please the king, and if thy servant have found favour in thy sight, that thou wouldst send me unto Judah, unto the city of my fathers' sepulchres, that I may build it." Nehemiah 2:5.

Such Nehemiahs are needed in the world to-day: men who will forego the ease and comforts of the present and thrust themselves forward into great adventures for the God of heaven. "Send me" Nehemiah prayed. His interest was not merely in sending someone. He didn't ask the king to "send George." He himself wanted to go and build the city. So to-day, as Jane Addams said, "If things are ever to move forward, some man or woman must be willing to take the first steps and assume the risks."

H O M E

By Mrs. E. E. Andross

THIS old world is very beautiful still, in spite of the fact that it is shamefully scarred by the frightfully destructive weapons of men. When God gave it to the children of men, it was beautiful beyond compare; and He has not yet permitted the usurper to destroy it utterly. Every year He clothes it in a beautiful new robe. And here and there He has preserved scenes of marvellous beauty and majestic grandeur. I am persuaded that there must be some of these scenes in every land to help the imagination to picture faintly what the world must have been like six thousand years ago, before Satan began his destructive work, and what it will look like when God removes all the effects of sin, and establishes His everlasting kingdom here.

But it is not altogether because Satan is destroying earth's beauty that we long for something better. No. It is even more because of the distressing uncertainty of all around us. Possibly you have an abundance here—almost everything your heart desires. But how much are you *sure* will be yours next year? or even to-morrow? Here nothing is secure. Riches often take unto themselves wings. Persons with much wealth have come to dire poverty and have known the pangs of hunger. Many with as good health as you enjoy have become victims of fatal disease. Homes as happy as yours have been plunged unexpectedly into sorrow and trouble too deep for words. How sadly true it is that we can be certain of nothing in this world.

The sad uncertainties should help us to appreciate that blessed home where changes will never come. But sometimes the most fleeting blessings blind our eyes to it. Perhaps it is only through the rift in a dark cloud of loss and sorrow that we catch glimpses of the blessed home over yonder. However, many have caught that glimpse and are longing for Jesus to come, that they may go back home with Him. From lonely homes with vacant chairs, from dingy prison cells, from bloody battlefields, from palaces and hovels,

from lands in every zone, from people in every walk of life, comes the pleading prayer, "Even so, come, Lord Jesus"; for when He comes, sin itself shall die, and those who love Him will receive the never-ending joy of eternal life in the beautiful home of the saved.

Thoughts of that heavenly home are sweet beyond compare. I enjoy thinking of the beautiful landscapes that there will greet our eyes. I like to picture the city with streets of purest gold. I find comfort in recalling that there is a place "where weary feet with sandals loose may rest"; where the ambitious heart will be satisfied; where none will say, "I am sick"; where the hungry "shall hunger no more"; and where God shall wipe away all tears. I enjoy thinking of the reunion of loved ones and friends who have long been parted; and best of all of seeing Jesus face to face.

When back home from the mission field a few years ago, I had a brief visit with a friend I had not seen for

a long time. The moments were precious. How swiftly they flew! "Oh," she exclaimed as we were about to part, "I know I'll never see you again. I know the end of all things is at hand, and I just won't be saved. I keep on failing. My greatest desire is to be ready to go home with Jesus. But I just know I won't."

"But you must be there," I pleaded; and then on our knees we talked the matter over with our dear heavenly Father until peace and hope returned to the troubled heart.

"That unchangeable home is for you and for me,

Where Jesus of Nazareth stands;
The King of all kingdoms forever,
is He,

And He holdeth our crowns in
His hands.

"O, how sweet it will be in that beautiful land,

So free from all sorrow and pain;
With song on our lips, and with
harps in our hands,

To meet one another again!"



HAROLD M. LAMBERT

Be it humble or magnificent, there is no place like home. God has placed deep within the human breast the longing for a permanent abiding place. However, this hope will never be realized until the redeemed occupy the new earth.