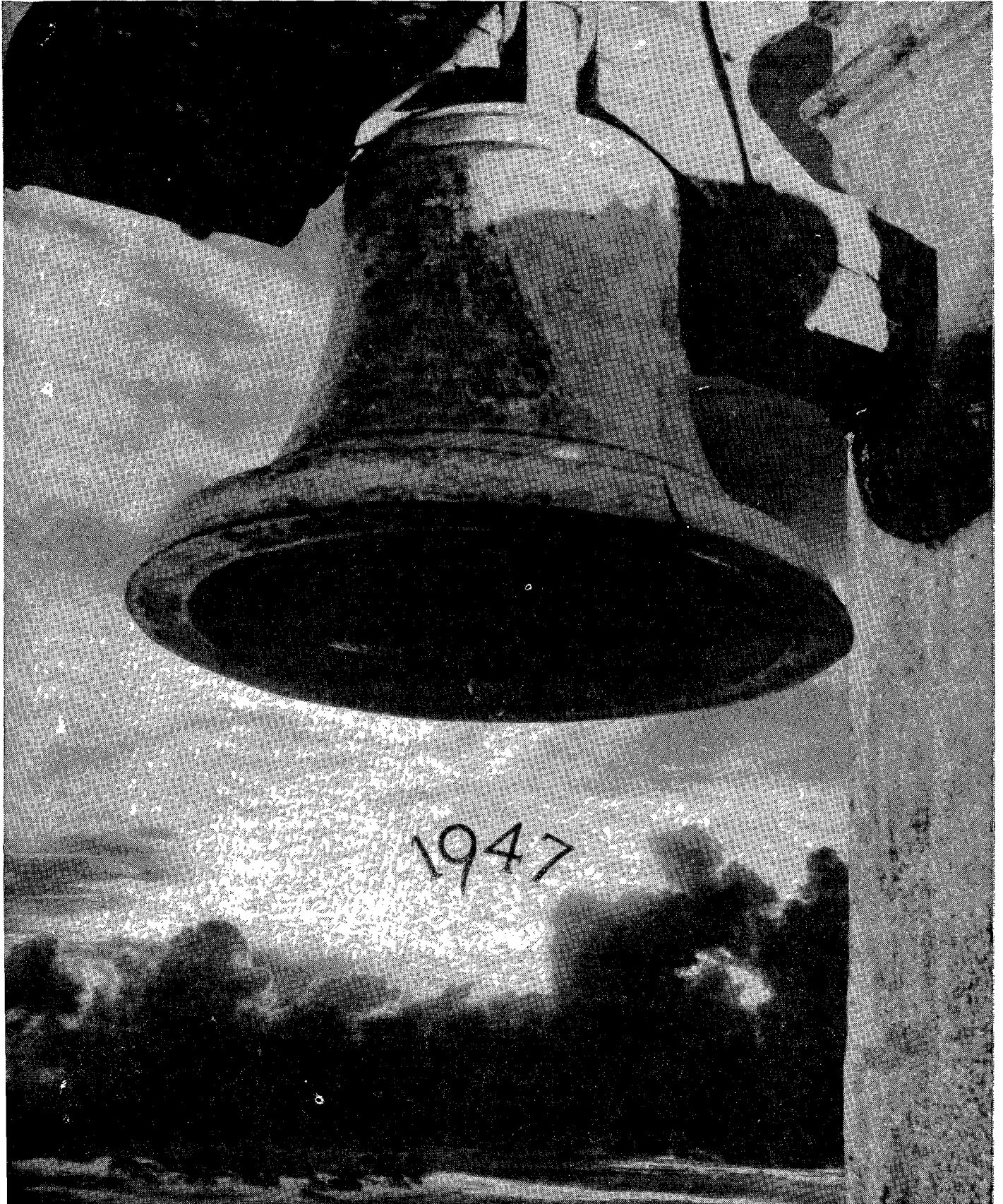


# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



ROBERTS

# The Flight of Time

A Survey of World Events  
by the Editor



RING IN  
THE NEW!

AS all the bells of Christendom peal out their joyous message on New Year's Eve, they say to all the world, "Ring out the old, ring in the new." They remind us that, as the old year passes, it carries with it all its joys and sorrows, its hopes and disappointments; and that, with the dawning of the new year, there come to all men great possibilities for good and ill.

But how new will the new year be? For most people the routine of life will continue as in the year gone by. Changes may come, of employment, of living quarters, perhaps of income; but few of these altered circumstances will be radically, fundamentally new. Only to those who have a change of heart, a broadening of spiritual vision, a deepening of spiritual life, will real newness come. Indeed, nothing will make the new year so completely, so satisfyingly different as the illumination of the soul with light from heaven.

If we want the new year to be new in a great and glorious way, we will ask God to make it so. We will pray for the transforming power of His Holy Spirit; we will seek His counsel and instruction as we read the Holy Scriptures. And when our praying and our seeking are answered, we shall know what Jesus meant by saying that only when a man is *born again* does he enter the kingdom of God.

Long ago, with divine intuition, the apostle Paul wrote: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

This is the way to new and happier living. Nothing will "ring out the old" and "ring in the new" like acceptance of Jesus and His saving power. As nothing else ever can, it causes old things to pass away and "*all things*" to become

new. The divine pronouncement, "Behold, I make all things new" (Revelation 21:5), applies not only to the heavens and the earth, but to our hearts and dispositions, too.

This fundamental change, this complete renewing of the mind and heart which only Christ can bring about, may be the experience of anyone who desires it in 1947. And when we wish someone a "Happy New Year," let us do so with this thought in mind; for all true happiness emanates from God, and the life that is ever athrill with the zest of daily newness is one that draws its inspiration from Him. Only so indeed can one have within him "a well of water springing up into everlasting life." John 4:14.

How new, then, will the new year be? As new as you will let God make it by a full and free surrender of your life to Him.

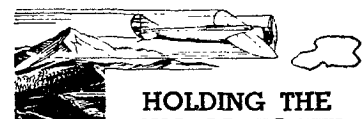
A group of Protestant clergymen, including the Episcopal minister of Pittsburgh, Pennsylvania, picketing the White House in an effort to secure an amnesty for the thousands of conscientious objectors to war still held in prisons and concentration camps in the United States.

SCOTT, INTERNATIONAL



Navy pharmacists checking the blood count of the animals exposed to atomic rays at the Bikini A-bomb tests. While many animals died, others have made a remarkable recovery.

ACME



HOLDING THE  
WORLD TOGETHER

IN the monthly organ of the World Alliance for International Friendship through the Churches, attention is called to the second century Epistle to Diognetus, in which an anonymous writer, not himself a Christian, refers to members of the new faith as those who seem "to hold the world together."

This was a good reputation for the church to have in those days, says the World Alliance editor, and it is one that the church should be worthy of today. True Christians, he rightly points out, can have no part in any activity or propaganda that foments ill-will between peoples of different races, nations, or religions. They cannot join with those who cry "fight Russia now," or with those who advocate that we must "drop bombs on Moscow before Moscow drops them on New York." Such interna-

tional incendiarism should be foreign to all Christian thinking. It is the duty of the church, he says, to draw men together, and hold them together, not to drive them apart.

With all this we heartily agree. But we question the conclusion he draws from it. Says he, "If the churches really want to hold the world together, they must protest against all antidemocratic forces, whether in Greece, Spain, or the United States, and oppose imperialism, be it American, Russian or British, French or Dutch. They must protest against dictatorships and totalitarian threats of both Right and Left in Europe and Asia and with equal vigor oppose the re-establishment of monarchies and discredited governments in exile.

"If we want to avoid a chaotic world, we must bring order into our chaos by creating an economically and politically healthy Europe, Asia, and America. Only thus can we hold the world together."

This would suggest that it is the business of the church to enter the political arena, throw its weight this way and that on all the conflicting issues of these turbulent times, and so bring about "an economically and politically healthy" world. Such teaching is unsound. It is not the business of the church to meddle in politics. Instead it should devote its entire resources and energies to preaching and teaching the gospel of the grace of God. The church's commission today, as in its beginning, is not to change governments but to change men. It is not to "oppose imperialism" or "protest against all anti-democratic forces," but, "go ye into all the world, and preach the gospel to every creature." Mark 16:15.

In this connection we recall another reference to the pristine church which appears in one of the earliest Christian documents. About the year A. D. 53, the Jews of Thessalonica, objecting to the coming of the new religion to their city, seized "Jason and certain brethren" and carried them to the rulers of the city, crying: "These that have turned the world upside down are come hither also." Acts 17:6.

This is what the church was doing in those days. It was not concerned with "holding the world together," but with turning it upside down. And how was it going about this task? By taking sides in the political issues of the day? By lobbying for imperial support for its program?

The record in Acts 17 makes its policy plain. We read: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered,

and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Verses 2, 3.

What, then, was the church doing? Dabbling in politics? No, indeed. It was preaching Christ. It was "reasoning out of the Scriptures." It was "opening and alleging" that "this Jesus . . . is Christ."

And it was this preaching of the simple facts of the gospel that turned the world upside down. Truly it bound the hearts of men together, and held them together. But it turned them upside down first!

This is what the world needs so much today. Not the "influence" of religious bodies to bring about some superficial conformity between rival nations; not the support of the church to prepare some neatly phrased agreement between incongruous groups of peoples; but a new vision, a new outlook, a new understanding, a new fellowship, which can spring only from a mighty revolutionary movement in the great depths of the human heart.

The church will never bind the world together, or hold it together, by involving itself in political issues and seeking to persuade unconverted leaders, rulers, and governments to follow Christian methods and principles in which they

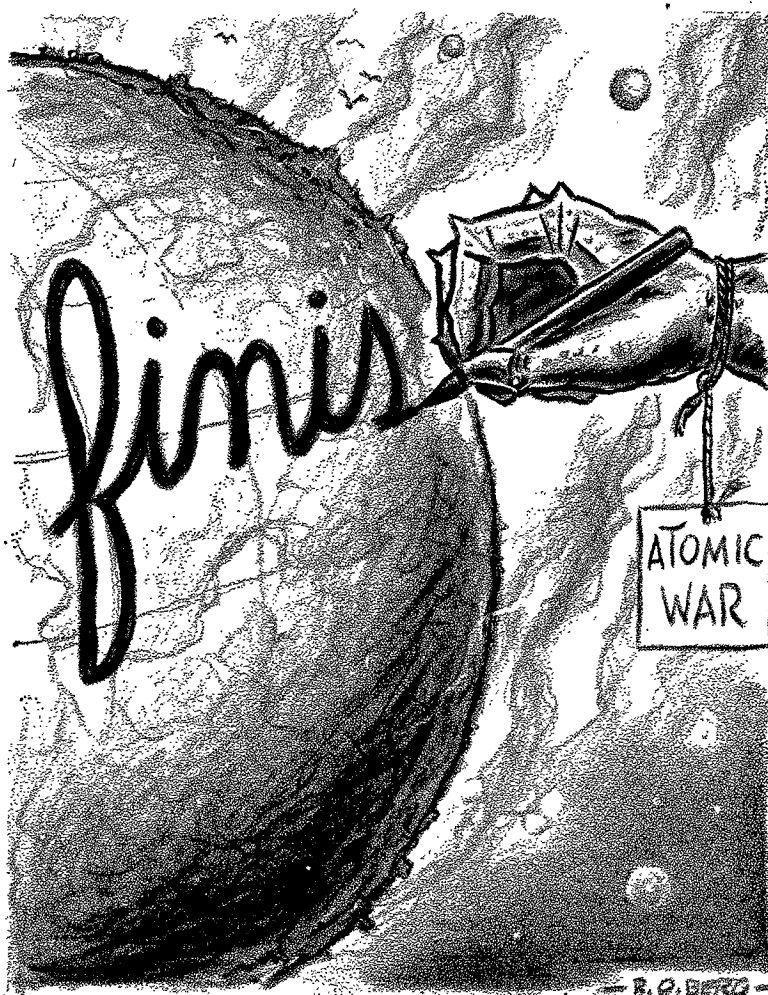
do not really believe. If the church would succeed in such a task, it must first set about its own primary and fundamental business of preaching the gospel of a crucified, risen, and returning Saviour—the gospel which is the power, the *dunamis*, the dynamite, of God "unto salvation." Romans 1:16. For this is the only power that can change the direction of human thought, purpose, and desire, and bring in that better day of world brotherhood and peace for which mankind has yearned and dreamed so long.



IN a solemn call to prayer directed to Southern Baptists, Dr. Louie D. Newton speaks of the "terrifying trends" now "hourly gaining momentum" in this country and throughout the world—"bitter conflicts of dominant ideas manifested in economic breakdown, social revolution, political impotency, and diplomatic defeat."

Despite the fact that months have elapsed since the surrender of Germany and Japan, "the world," says Dr. Newton, "waits desperately for the first word

(Continued on page 14)



# Pillars of the Christian Faith

by FRANCIS McLELLAN WILCOX

THE attributes of God are many and varied. There are a trinity of attributes, however, which stand out from all the others and form a foundation for faith and hope and trust to every Christian believer.

## 1. God's Infinite Power

This power enabled Him to create the heavens and the earth. The Divine Record says: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6-9.

Christ was the divine agent by which the Father created the universe. Of Christ the apostle Paul declares: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Colossians 1:16, 17. Of the extent of His power Christ declared: "All power is given unto Me in heaven and in earth." Matthew 28:18.

Declares the psalmist: "The heavens declare the glory of God; and the firmament sheweth His handiwork." Psalm 19:1.

One has only to contemplate the heavens above with their myriad stars, the earth beneath with its massive mountains, mighty oceans, and vegetation of every form and hue from lofty tree to tiniest flower, to be filled with awe and wonder at the mighty power of the Creator.

## 2. God's Infinite Wisdom

Existing from all eternity, He is clothed with infinite wisdom, as He possesses infinite power. He knows the end from the beginning. "Remember

the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46:9, 10. "Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me." Isaiah 45:21.

The Infinite One is too wise to err, too good to be unkind. He works all things for the good of those who love Him. Romans 8:28.

Contemplating the unsearchable wisdom of the Infinite One, the apostle Paul rapturously exclaims: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him and through Him, and to Him, are all things: to whom be glory forever. Amen." Romans 11:33-36.

## 3. God's Infinite Love

Added to God's infinite power and

infinite wisdom is the third attribute of infinite love. "God is love," declares the beloved John. And what love!—a love so great as to lead Him to give His only Son for the salvation of a rebel race. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

This love was all-inclusive, so comprehensive that it included every other gift that God could bestow. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32.

This same spirit and depth of love inspired the heart of Christ, the sin offering. He gave Himself. He found greater satisfaction in taking upon Himself human nature and dying for man's salvation than He could find in the courts of glory. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Philippians 2:5-8, A. R. V.

Dear reader, this sacrifice was made for you and for me. Shall we not avail ourselves of the provision He has made for our salvation? He invites us to receive Him as our Saviour, and permit His regenerating grace to mold and fashion our characters into His own divine image. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

WE are happy to announce that Francis McLellan Wilcox, who for more than twenty-five years was editor in chief of the *Advent Review and Sabbath Herald*, will be a frequent contributor to the *Signs of the Times* in 1947. His series on "Pillars of the Christian Faith" will cover the most important doctrines taught in the Bible, and will run through the first twelve issues of the new volume.

EDITOR





If the burdens grow too heavy for the homemaker, should she quit her job?

## A Message That Will Touch Every Mother's Heart

by  
MARY J. VINE

KEYSTONE

# Should MOTHERS Go on STRIKE?

THE laundries went on strike. We learned to get up the Man's collars ourselves, and very well they looked, too.

The bakers threatened. We learned to bake good bread in all sorts of conditions out in the wilds. We thought appreciatively of the good, wholesome loaves and the incomparable smell. We had grown lazy with the baker such a handy caller. Maybe this was the impetus we needed to start us off again—to *have* to do it.

But now, here in Dublin, Ireland, the teachers are on strike, and have been so these many months. A Catholic government has, truly, imposed such impoverishing restrictions upon their educational system that the teachers were not without strong occasion for protest. But they *were* teachers, and for teachers to strike is about as incomprehensible as for missionaries to cease their ministry.

Meantime we do not fare so well. We are not, we hope, the kind to grumble at a little more work,—a little extra laundry, a little added baking,—and there is a particular satisfaction in being independent. But this—to wrestle with arithmetical problems the while one bends over the washtub; to interperse the ironing with dictation and the art of composition; to expect understanding and find blank incomprehension; to have to take time to explain this and that while the smaller ones are getting into trouble and one's mind is in any case full of a dozen other things; above all to have the horrible consciousness all the time that the best one can do is poor compared with what could be

and should be done—surely if the teachers had taken into account the awful ramifications of their action, they would never have struck.

My neighbor was scuttling down the street. "I'm on strike, too," she called back over her shoulder. "I'm going to the movies." She looked free and smart and almost gay. But her small son was running the streets, encouraging his propensity for gambling. A few days later she stood in tears in my kitchen. He was stealing again, but though she knew he had taken the money, knew where it had gone, he wouldn't confess. She was brokenhearted. "What am I to do?" she cried. "I've tried to put the fear of God into him. I've told him I'll take him to church and make him swear before the high altar, but what's the use? It runs off him like water off a duck's back."

I could have told her, but I have told her before, and that, too, has run off "like water off a duck's back." "Oh, I can't be bothered," she has said.

But mothers must be bothered. Mothers simply can't go on strike. And though others may and do, there is only one thing mothers can do, as they hope for the kingdom, and that is to take up the burden others lay down and add it to their own, yes, and add it *cheerfully* to their own.

What a task!

What a Gargantuan task it may become!

But don't shrink from it, mother; don't *you* go on strike. In the cheerful bearing of added burdens lies the hope of salvation for ourselves and our children. Not any bringing before "the

high altar" will make up for our neglect, nor any heartbroken prayers.

It was a godless age in which John Wesley was born, and his vigorous, earnest mother, already the mother of fourteen other strong children, wrote in her meditations, "I do intend to be *more particularly careful* of the soul of this child." If such particular carefulness was necessary then, how much more is it necessary now. Never, indeed, have mothers faced *such* responsibility. But to see, in the day of final revelation, what by God's grace and their co-operation their children might have become, what a dreadful punishment that will be for those mothers who failed in their duty. On the other hand, how wonderful the reward reserved for those who are faithful!

Looking forward, let us bear our burden gladly, nor complain as it heavier becomes. "A Mother Brings Her Child to God" is the title of one of Charles Kingsley's loveliest poems. No one could make Him a more acceptable gift. Let us not begrudge any effort in the perfecting of it.

What Thou hast given me, Lord, here I bring Thee,

Odor, and light, and the magic of gold;  
Feet which must follow Thee, lips which must sing Thee,

Limbs which must ache for Thee ere they grow old.

What Thou hast given me, Lord, here I tender,

Life of mine own life, the fruit of my love;

Take him, yet leave him me, till I shall render

Count of the precious charge, kneeling above.



# The Seven Seals of

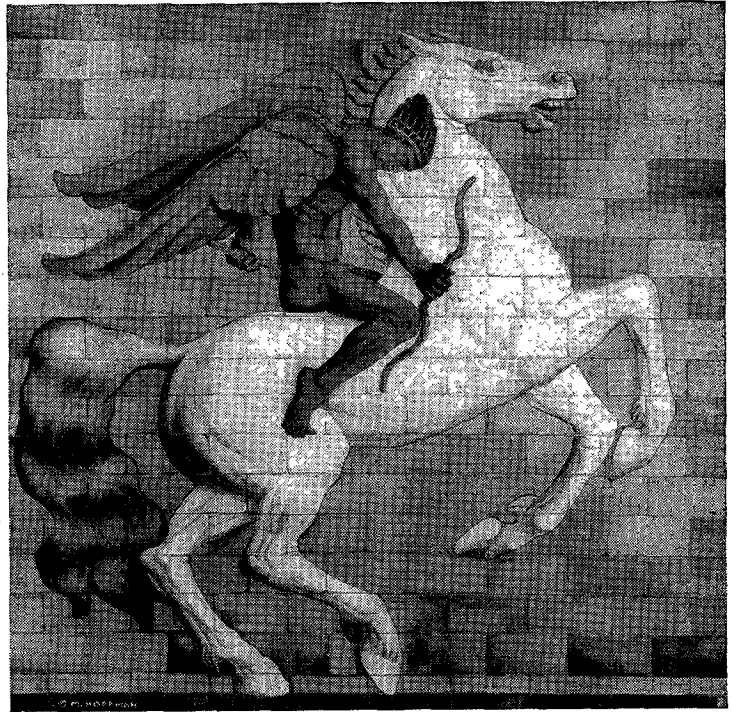
**I** SAW when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6:1, 2.

The vision of the throne and throne room revealed in chapters 4 and 5 of the Revelation—which we recently considered in these columns—was preliminary to the breaking of the seven seals. Its purpose is to picture what is taking place in heaven while the events of the seven seals are occurring on the earth. The vision of the four horsemen of the Apocalypse is one of gripping interest and vital importance. The scenes and language are so highly dramatic that the word picture has been dramatized for the screen and given great popularity.

The seven-sealed scroll contained a record of future events, for that was the purpose of the vision, as revealed in Revelation 4:1: "Come up hither, and I will show thee things which must be hereafter." With what interest the twenty-four elders, the cherubim, the angelic host, and especially the prophet must have awaited the breaking of the seven seals and the revealing of the contents of the scroll!

The seven seals do not present a different period of history from that of the seven epistles of Christ as set forth in chapters 2 and 3, but again cover the Christian Era from another viewpoint. These symbols reveal a series of religious events between the first and second advents of Christ setting forth the changing conditions of the church.

The four symbolic horses with their riders represent the church from the triumphant beginning in apostolic days, through the Dark Ages, to the Reformation. The great apostasy or "falling away" resulting in the Dark Ages is especially emphasized. The remaining seals present the revival and reformation which restored the primitive faith through the testimony of the two witnesses, the proclamation of the final sealing message, the second advent of Christ, and the glorious triumph of the church militant. The horse is symbolic of the church, the color representing her spiritual condition, and the rider her responsible leadership. As a rider guides and controls his horse, so the movements of the church are determined by its leading officials.



*First of the "Four Horsemen of the Apocalypse"*

by TAYLOR G. BUNCH

Horses and horsemen are used in a symbolic sense all through the Scriptures and constitute an appropriate representation of the church in the militant phase of its career. Job 39:19-25; Zechariah 1:8; 6:1-5. A woe is pronounced on those who trust "in horsemen, because they are very strong," and it is said of the king of Babylon that "his horses are swifter than eagles." Isaiah 31:1; Jeremiah 4:13. Jeremiah asked rebellious Judah the question, "How canst thou contend with horses?" and the psalmist spoke of the "strength of the horse." Jeremiah 12:5; Psalm 147:10.

Phillip Mauro wrote: "Viewing the subject broadly in the light of Scripture, it will be seen that the horse is first of all the symbol of strength, might, or force of a certain kind; not strength for labor like the ox, or for the mastery of enemies like the lion; but of might for conquest, and progress. Characterized as he is by strength combined with speed and fearlessness, the horse fitly symbolized that form of spiritual vitality and power that sustains, energizes, and carries forward, despite all that opposes, a great spiritual movement, whether good or evil. Especially does

it typify strength and courage in conflict."—*Of Things Which Soon Must Come to Pass*, page 183.

The breaking of one of the seals of the seven-sealed scroll did not reveal the content of the others. As the first seal was broken by the Lamb, one of the living creatures with a voice like thunder cried out: "Come." The "and see" does not belong in the text and is omitted in most of the ancient manuscripts and modern translations. It was not the prophet who was asked to "come and see," for he was already there and was watching and waiting with intense interest. The command or call is for the contents or concealed events of the scroll to come forth in symbols for the benefit of the prophet. "And I heard one of the four living creatures say, as if in a voice of thunder, 'Come,'" is the Weymouth translation.

That the cherubim under the direction of Gabriel, the first of the covering cherubs, should present these future events in symbols before the prophet, is in harmony with God's plan of prophetic revelation. Revelation 1:1. In the giving of the Apocalypse, Christ, the Lamb, "sent and signified it by His

# PROPHECY

angel unto His servant John." "Signify" means to commemorate by signs and symbols. In the breaking of the seals this work of dramatizing or symbolizing future events is done by the four living creatures. This is further evidence that they are the cherubim and not redeemed beings.

## *The White Horse*

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6:2. As each seal was broken and its events were released from the scroll, they were acted out before the prophet and the other occupants of the throne room as on a great stage. At the authoritative command of the cherubim the symbolic horses with their riders seemed to gallop forth out of the unsealed scroll. The white horse's rider "came forth conquering, and to conquer" (R. V.). "And he came out conquering that he might conquer," is the rendering in the Emphatic Diaglott.

Among the Romans a white horse was symbolic of victory. On the day of a Roman triumph the honored general and his staff were dressed in white and rode on white horses or in chariots drawn by white horses. The fleetest and most effective part of the armies of that age was the cavalry composed of mounted archers or bowmen. Homer describes the horses of Rhesus as whiter than snow and as swift as the wind.

The symbols of the first seal present an appropriate picture of the triumphs of Christianity during the days of the apostles under the early rain of spiritual power. "There is but one event or epoch in the world's history that fits accurately into the scene we are now viewing. And that is the going forth of the gospel of Christ in the power of the Holy Spirit. Nothing else in the past, and nothing that has been revealed concerning the future, can be made to harmonize with this scene, or with these symbols. But the sending forth of the gospel of Christ, which is the power of God unto salvation, perfectly fits the scene, and perfectly explains the symbols. . . . Nor is there any possibility of failure here; for the white horse rider went forth winning victories everywhere at the beginning, and with the certainty also of a complete triumph at

the end, . . . 'conquering, and to conquer.'"—*Ibid.*, pages 190, 191.

White represents the purity of the apostolic church, and the horse the swiftness with which Christianity went forth to the conquest of the world. The weapon that brought victory to the horseman was a bow. The mention of the bow implies the use of arrows, without which the bow would be useless. It is the bow that sends the arrows forth on their mission. The bow, like the two-edged sword, represents the word of God by which the arrows of conviction are sent forth by the Holy Spirit to pierce the guilty conscience of the sinner. The Scriptures speak of "the arrow of the Lord's deliverance" and "the arrows of the Almighty." 2 Kings 13:17; Job 6:4. The bow is an appropriate symbol of the instruments by which God's messages are discharged toward the intended mark. It represents the preaching of the gospel by the church as a whole and by individual ministers in particular. The rider represents the

responsible leadership of the church militant and is symbolic of Christ, "the Captain of the Lord's host," who, through His representative, the Holy Spirit, wields the spiritual weapons by which the church carries on her gospel conquests. It is the Holy Spirit who makes the word effective by sending the arrows of conviction to prick the heart of the sinner. The apostles and the apostolic church were under the direct control of the Holy Spirit, whom Christ "sent down to direct the battle on earth."

## *Old Testament Symbols*

This apocalyptic symbolism is not new, but is borrowed from Old Testament Scriptures. The prophet Habakkuk described the triumphs of the gospel in symbols no less striking. "Was Thy wrath against the sea, that Thou didst ride upon Thine horses and Thy chariots of salvation? Thy bow was made quite naked, according to . . . Thy word. . . . The mountains saw Thee, and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: at the light of Thine arrows they went, and at the shining of Thy glittering spear. . . . Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed;

(Continued on page 14)



## **United Nations Documents**

The enormous task of solving the problems of our changing world is reflected in the fact that almost a million pages of documents are required daily for the current session of the General Assembly of the United Nations and for international distribution. The documents are produced immediately in English and French and, if requested, in Chinese, Russian, or Spanish versions. Permanent records are published later in the five official languages.

## **Atomic Age Birthday**

December 2, 1942, is the official birthday of the Atomic Age, according to Major General Leslie R. Groves, head of the Army's Manhattan Project. On that day, says the general, scientists of the Project experimenting at Stagg Field at the University of Chicago, made a nuclear reactor work for the first time; therefore that date is to be observed as the anniversary of an event "which was a milestone in the advancement of science."

## **World Government**

Dr. Harold C. Urey, eminent atomic scientist, declared recently in New York that the atomic bomb cannot be used to maintain peace. "World government," he said, "is the

proper instrumentality to solve this age-long problem of recurring wars. . . . World law without a world government cannot exist."

## **Telephone Sermons**

A novel method of preaching is reported from St. Paul, Minnesota, where Harley M. Racer, a retired minister, is preaching telephone sermons. Every day he gets about a hundred calls from persons who have been told to telephone Dale 3851. He then tells them that he left no call, but gives them a message from the Bible. If they don't hang up, Racer reads other Biblical passages and urges his listeners to read the Bible. "Most persons will listen—even an atheist," says the minister. "Only a small percentage are angry. On an average the calls take ten seconds, and I no more than hang up the phone than it rings again."

## **Color Television**

A method of color television in which the colors are transmitted electronically instead of mechanically, as was done in previous systems, has been demonstrated by the Radio Corporation of America. RCA president David Sarnoff declares that it will be five years before the new method will be ready for public use.

# One Hope for a K

Great Prophecies for Our Time—1

by ARTHUR

MILLIONS in every land on earth are looking anxiously into the future, wondering what it holds in store for them. They yearn to peer behind its dark, mysterious veil, to learn what is to happen to them and to their loved ones in the days ahead. Parents are profoundly concerned for their children, while youth are wondering what destiny awaits them in a world so confused and distraught.

Gone is the blind optimism of other days, while confidence in the pledges and programs of even the greatest statesmen was never at so low an ebb. Alluring schemes for world reconstruction are everywhere viewed with suspicion. "They failed before," men say, "and why should they not fail again?"

Hope has been raised so high and so often, only to be rudely quenched, that its flame is burning low in the human soul. Frequent disillusionment has produced widespread cynicism, and this in turn has destroyed man's faith in his ability to deliver himself permanently from his present distresses.

There have been too many disappointments, "one towering frustration after another," says Dr. Harry Emerson Fosdick in *Living Under Tension*. "Our generation," he continues, "has lived through a long series of major disappointments. To go no farther back than the Great War, we plunged into that hoping to make the world safe for democracy, only to recognize later that the outcome was futile. Then to plans of organized peace in the World Court and the League of Nations many of us turned with high hopes, but we have lived to see the great buildings on Lake Geneva empty shells, while millions march to war. Then a day of economic affluence seemed to dawn, filled with hope of the abundant life for all the people, only to fade into widespread penury that no help has reached. . . . We have lived through a generation of successive and colossal disappointments, one frustrated hope piled on another."—Page 11.

Dr. Keller speaks of the great darkness which this sequence of tragedy has brought upon the heart of man—darkness "where hunger and starvation are

stalking," darkness "where the last surviving inhabitants of bombed and burned villages hide themselves in moist cellars and muddy earth holes. Darkness in prisoners' camps where millions of young men live in an atmosphere of despair and suicide. Darkness enveloping that caravan of utter hopelessness, . . . refugees." But worse darkness still, he says, lies where "human beings ask whether God is absent from this world or is seeking an alibi! . . . Darkness where it seems impossible to believe, even for Christians, in a God of love in the midst of a world of horror!"—Adolph Keller, *Christian Europe Today*, page 3.

Surely if ever mankind needed powerful help from a source outside itself, it needs such help today. Surrounded by the chaos of a collapsing civilization, weighed down with many fears and sorrows, millions cry out for deliverance. Perplexed, bewildered, and despondent, they yearn for some word of encouragement, some confident assurance for the future. They crave some satisfying explanation of all that has happened—the disruption of their lives, the blasting of their homes, the wrecking of their cherished plans. They long for rest and peace of mind, and consolation for their aching hearts.

## A Disillusioned World

"If you hold your ear close to the ground," says Stuart Chase, the economist, "you can hear a muffled roar echoing around the whole world. It is the voice of the people demanding security."

And no wonder. Can we forget the tragic happenings of these past few years and their crushing effect upon the human spirit? Consider all those who have endured bombing from the air, who have beheld their loved ones killed or burned, their farms or cottages—all that they have lived and worked for—smashed into smoldering rubble. Think of the wounded, the maimed, the blind, the shell-shocked, and all their unimaginable sufferings. Think of those who have gone from home never to return, and of those who wait in silence for a footfall that never is heard.

Think of it all—then translate it into

terms of human fear, anguish, and sorrow; multiply it ten thousandfold; envision it in all its vastness as it embraces the men, the women, the children of every race, every nation, every tribe on every continent and island; and you have a picture of a world of human woe that must make the angels weep. No wonder there is a "muffled roar" echoing round the world. The multitudes are weary of strife, bloodshed, cruelty, misgovernment, and their hearts are aching for the dawn of a new and happier day.

Many people have had their whole outlook on life completely changed by the shattering blows of two world wars. They have beheld the dire results of materialism and the bankruptcy of humanism. They have penetrated the falsehoods of skeptical teachers and preachers. They have grown weary of the vanities of a godless age. Like the prodigal son they feel that they have eaten long enough of the husks of worldliness





# Shattered World

A X W E L L

Man's S O S Be Answered?



COURTESY BRITISH INFORMATION SERVICES

Typical of the devastation caused by World War II—which left much of Europe and other parts of the world in ruin—are these scenes from London, taken during the war.

Right: A mother and her children beside the wreckage of their bombed home, symbolic of hundreds of thousands who lost every earthly possession in the war.

Above: One of the business establishments near St. Paul's Cathedral at the moment of its collapse, following a raid.

Left: All that remains of old St. Dunstan's Church, with a Scottish band playing during a service amid the ruins.



TOPICAL

and paganism. They are looking again toward the Father's house. They are yearning once more for truth and real religion. They are turning back to God.

Not long ago a writer in *Harper's Magazine* stated that in his opinion the hills and valleys of America are "filled with people whose longing for religion is so great it is pathetic." Today the same longing is rapidly spreading through all nations.

Out of London has come an illuminating book from the pen of Dr. Leslie D. Weatherhead, minister of the famous old City Temple. Written to the accompaniment of crashing bombs and roaring antiaircraft guns, *This Is the Victory* tells of the transformation that has taken place in the author's thinking as a result of the sufferings of war.

In his first chapter, "Faith in Progress Shattered," he makes the striking confession: "For years now the dominant ideas round about us have encouraged us to believe that humanity was progressing. The magic word 'evolution' played its part. . . . The thought took root in men's minds that physically, mentally, and spiritually mankind was in an elevator, and, as they say at the stores, 'going up.' . . . How differently psychologists talk today!"

"Obviously," he says, "so far from call-

ing the present trend of things progress, we can only view it with dismay. When spiritual responsibility does not keep pace with material discovery and invention, true progress ceases." "A good man on horseback is a better symbol of progress than a bad man in a plane."

Dr. Weatherhead exhorts those who have been caught in the tempest of world conflict to continue to trust God no matter what happens. "Frankly," he says, "if God be left out and the supernatural be excluded, I see no hope for the world. There is nothing in history which proves an inevitable progress, no ground for supposing that man—without God—will ever improve."

## Where Is True Progress?

The doctrine of inevitable human progress has indeed proved to be hopelessly unsound. Man's best efforts to raise the quotient of his moral qualities, or to bring in a golden age, have consistently and pitifully failed. It should now be as clear as day that our only hope is in God.

But will God send help? Is it still possible for men to believe in Him, as Dr. Keller says, "in the midst of a world of horrors"? Has He some message of hope to impart to us in a time like this?

The answer is a great affirmative. God will send help; He has promised it a thousand times; and He will not fail. He is not absent from us, nor indifferent to our plight, but rather He is "touched with the feeling of our infirmities." Hebrews 4:15. We can still believe in Him and trust Him, for, as the comforting psalm says, His mercy is "from everlasting to everlasting upon them that fear Him." Psalm 103:17. And He has a message for this very hour, a message of courage and hope, redolent with love divine, bidding us look up and lift up our heads, for divine help is already on the way.

During the last days of Bataan, Frank Hewlett, United Press correspondent, was in Corregidor, and he wrote:

"I saw many things which affected me in Bataan. I saw the Cavite navy yard go up in flames, the destruction by fire of Nichols Field hangars and barracks, and the dynamiting of bridges and other key structures and installations. The great fires and explosions are still fresh in my mind, but I remember most vividly the little flashes of light I saw on the Bataan shore on the night of April 9, after the surrender. They came from soldiers hidden on the shore, and were from flashlights. They all repeated patiently, to Corregidor five miles away: "-----"

Those dots and dashes, sent in flashes of light, spelled the old, familiar S O S,

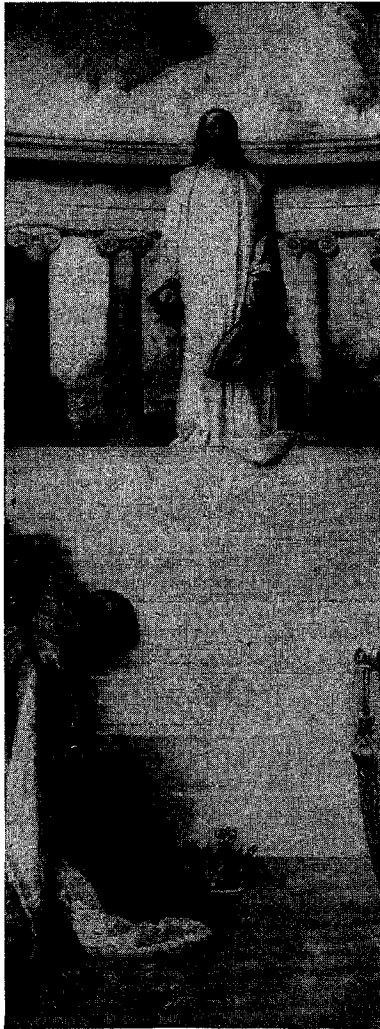
(Continued on page 12)

# Making CHRIST Supreme

*The Way to Peace and Unity*

First of a Timely and  
Inspiring Series

by FREDERICK LEE



believing as He believed, doing as He did, all differences would be resolved at once.

Dr. Charles Clayton Morrison, editor of *The Christian Century*, leading non-denominational Christian journal, is much burdened over the divided state of the Protestant church. He has written a bold series of articles on this subject. In one of these articles he stated that, in order to have unity, the church must declare its "unqualified and undivided loyalty to Christ," and that "an ecumenical church . . . must rest upon the Lordship of Christ and upon His alone. His sovereign authority is the only ecumenical principle in Christianity."

Dr. Morrison went on to say: "There

are, of course, lesser loyalties which this supreme loyalty subtends—loyalty to the Bible, to one's credal beliefs to a denominational tradition, to Protestantism itself. All such loyalties must, however, be held subordinate to Christ, constantly re-examined in His presence, under His judgment to make sure that they are not superseding Him. . . .

"The true starting point in dealing with our differences in this realm of lesser loyalties is to bring them all under the judgment of Christ, to see them as He sees them, to appraise their importance as He appraises it, and to give the place in the church which He determines. Only as we know His mind can we have any criterion by which to determine our ecclesiastical behavior in respect to denominational differences. Is it possible, then, to know His mind on these matters which divided the church?"—*The Christian Century*, July 3, 1946.

We answer Yes to that question and say that the only way to know the mind of Christ on any religious tenet is to learn of it in the Bible, which, strange to say, this liberal Christian asks us to dethrone from its place of authority. In another article on "The Misuse of the Bible" in the issue of June 5, 1946, Dr. Morrison charges that Protestants have made too much of Bible authority. He states that the Reformation slogan, "The Bible and the Bible only is the religion of Protestants," was a great mistake and is the cause for the many divisions of the church. He declares that Protestants, by putting the Bible in a place of authority, have set up another pope. He states that what we need to do in order to bring about unity among Protestants is to admit our mistake, dethrone the Bible, and make Christ supreme.

But we ask again: How can we make Christ supreme in our lives unless we know what His will is and what He has taught? And how can we know this unless we learn of it in some divine and authoritative revelation? To whom would we go to learn the mind of Christ? To an assembly of bishops of the universal church? Would they know more of Christ's will than the apostles whose writings we have?

We have no other source from which we may learn about the life and teachings of Christ but the Bible. It is the chart and compass of the church.

CHRIST is the head of the Christian church, and all its members should make Him supreme in their lives. In the words "Follow Me," uttered again and again by our Lord, we have the heart of Christ's message to a lost race. We find in these simple words a universal prescription for the ills of humanity, and the perfect formula to cure the divisions of the church and the world. How quickly our problems would be solved if all would obey the injunction: "Follow Me."

To the questions "Shall I do this?" or "Shall I do that?" we should add: "What would Christ do?" The apostle Peter wrote: "Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21. John declared: "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

We have in these verses the principle by which the Christian church should regulate its faith and activities. All the doctrines that are the foundation of Christian belief, all the social and business relations of Christian people, should be determined in the light of Christ's life and teaching.

Many leaders of the Protestant churches today are greatly concerned over the divided state of the church. There are now more than two hundred fifty different Christian denominations in the United States, and these are being added to every year. This truly is an alarming situation and a bad example to the world. Many are saying that if it is impossible to have a united universal Christian church, how is it possible for mankind ever to realize a united world?

Church unity, as well as world unity, is the great issue of our day. The energies of many men are wholly consumed on finding ways and means by which to bring about that unity in the Christian church for which Christ prayed. This is indeed a worthy cause. Church division is called a sin and a scandal, but how can these divisions be eliminated and the Christian church be united?

The answer is found in the words: "Follow Me!" If Christians would lay aside their prejudices, their preconceived ideas, their pet theories, their worldly desires and ambitions, and be willing to make Christ supreme in their lives,

There are three things we can do to bring about church unity. One is to bow to the pronouncements of the pope and come under the domination of the Roman Catholic Church. Another is to yield to religious liberalism and come under the uncertain direction of human reason rather than a "Thus saith the Lord." The third way is to look to the Bible as the divine source of authority concerning all Christ's teachings and then submit to those teachings no matter how much sacrifice it may cost us in the way of yielding up apostate traditions and worldly pride.

For fifteen hundred years Roman popes have been making pronouncements on religious matters, but they present an array of dissembling, compromise, falsity, and blasphemous claims that patently deny the papal dogma of infallibility. So far as the brief history of modern religious liberalism is concerned, it is evident that there is no unity in it, but confusion worse confounded. If the Bible is not the authoritative revelation of God to man, then the human race must live and die without a certain hope.

It is not sufficient for some modern theologian to tell us what he thinks the mind of Christ is, any more than it would be for a pope to do so. How does any human being know what Christ's mind is except God has revealed it in a sufficiently clear manner so that any sincere seeker for truth may find it out for himself and not be dependent on some skeptical or apostate interpreter? Protestants believe that they have such a revelation. Even the humblest may read and understand the will of Christ and does not need to ask bishop, pope, or higher critic. If this is not true, then Christians have no more certain religious views than those of the non-Christian world.

We will do as the above-quoted writer bids us; declare our unqualified loyalty to Christ and then put all our beliefs under His judgment, see them as He sees them, and re-examine them in His presence. That is a sound suggestion, but we submit that the only way we can do this is to open the Bible and see what the record is, for we have no other authentic way to learn the mind of Christ on all religious matters that pertain to our salvation.

Christ, Himself, authorized such a study in the following words which He spoke to the Jews, who studied the Scriptures but did not accept their teachings concerning Christ—an attitude that Christian liberals take today. He said:

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me, that ye might

(Continued on page 14)



GALLOWAY

# Happy New Year!

*How It May Be Yours*

by D. H. KRESS, M. D.

A NEW year has begun. The year 1946 is a matter of history. Everywhere the greeting is heard, "Happy New Year!" To enjoy happiness during the new year we must have health. Health and happiness are intimately associated. The mere wish cannot bring to anyone either a happy or a healthful new year. Wealth may accumulate, but money cannot bring either happiness or health. Solomon discovered this when almost too late. He said: "Whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy." Ecclesiastes 2:10. "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure." "I gat me men singers and women singers, and . . . musical instruments, and that of all sorts." Verses 1, 8. All of this failed to bring to him what he sought, true happiness. Finally he came to himself and said: "All is vanity and vexation of spirit." Verse 17.

Many a man, in his endeavor to secure wealth, has sacrificed health, and then, probably too late, seeing his folly, has been willing to sacrifice wealth to obtain health.

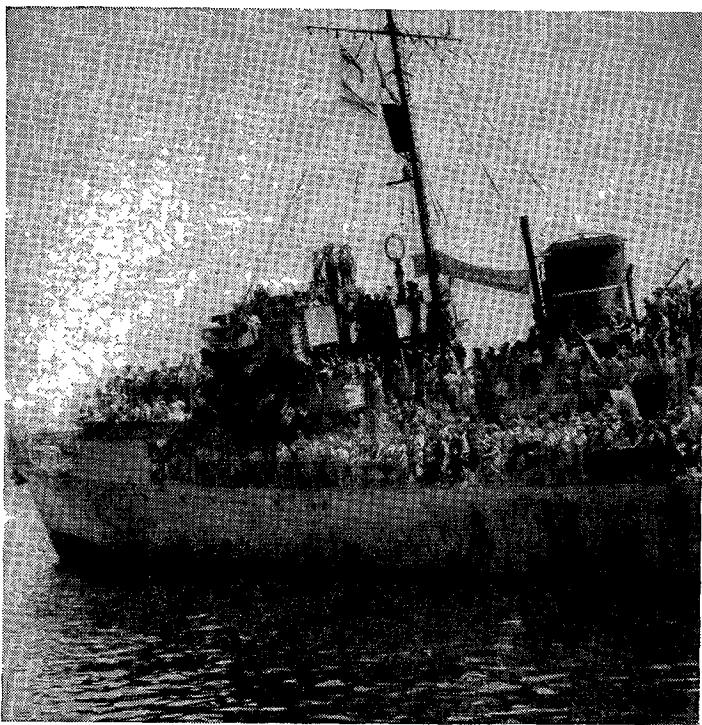
It is no sin to be rich. God gives the ability to get wealth. Job was a man of great wealth, yet God could say of him that he was "a perfect and an upright man, one that feareth God, and escheweth evil," and that there was "none like

him in the earth." Job made a right use of the means God had entrusted to him. He was constantly on the lookout to help those in need. He could say: "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. . . . I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out." Job 2:3; 29:12-16. Job did not trust in his riches, for when his property and all that he possessed were swept away, he said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job 1:21.

Selfishness is the most common cause of unhappiness. There are those whose prayers never go very far beyond self. Such prayers are unanswered.

"Is not this the fast that I have chosen?" says God. "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Now notice the promise:

(Continued on page 14)



A British destroyer captures a refugee ship with Jewish passengers who were attempting to reach Palestine, where they hoped to find a new home.

# Is ZIONISM Backed by Prophecy?

A Misapplication of Scripture

CHARLES S. LONGACRE

A POPULAR magazine which I have been reading takes England severely to task for refusing to allow Jewish refugees from Europe to enter Palestine. It claims that Palestine is a land given to the Jews "by Jehovah for an everlasting possession," and that, "according to His prophets, God will restore to the Jews a land that was always their own."

To prove its assertion, the magazine then quotes a prophecy made in Jeremiah 50:18, 19: "Thus saith the Lord; . . . I will bring Israel again to his habitation," and applies it to "these last days." It also quotes the prophecy of Moses, recorded in Deuteronomy 30:3-5: "Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. . . . And the Lord thy God will bring thee into the land which thy fathers possessed."

The trouble with this magazine and many other periodicals which advocate a restoration of Israel to the land of Palestine in the last days is that they misapply God's prophetic utterances. All the prophecies they quote had a direct application to the Assyrian captivity and the Babylonian captivity and the restoration that was to follow the overthrow of the Babylonian kingdom under the Persian rulers.

The Lord made two separate predictions concerning Israel's captivity and restoration. The first is recorded in Jeremiah 18:2-6, where the Lord sent Jeremiah "to the potter's house" to watch the potter make a vessel on the wheel. The vessel "of clay was marred in the

hand of the potter: so he made it again another vessel. . . . Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord." Then the Lord gave the promise that Israel should be restored again in their own land at the end of their seventy years of captivity in the land of their enemy. This prediction was literally fulfilled when the Persian kings restored the captives of Israel and aided them in the rebuilding of Jerusalem which the Babylonians had destroyed.

But in Jeremiah 19 the Lord gave the prophet another illustration of what would happen to Israel if they continued to reject His word and despise His counsel. "Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; . . . and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle." Verses 1-3. This evidently refers to the destruction of Jerusalem and the scattering of the Jews to the uttermost parts of the earth, which Christ predicted would follow the invasion of the Roman armies because the Jews rejected Him and His counsel. Following this captivity, there was to be no further restoration of the Jews to the land of Palestine nor the rebuilding of the Jewish temple for Jewish worship in their own land.

The Lord said to Jeremiah concerning this captivity: "Then shalt thou break the bottle in the sight of the men that

go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, *that cannot be made whole again.* . . . Thus will I do unto this place, saith the Lord, and to the inhabitants thereof. . . . Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words." Verses 10-15.

Christ repeated this prediction in His prophetic utterances concerning the destruction of Jerusalem and the captivity of the Jewish people who rejected His teaching, saying: "For these be the days of vengeance, that all things which are written may be fulfilled. . . . There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:22-24.

This prediction precludes any restoration of the Jews as an independent nation with their capital in Jerusalem. Nor is there any promise in the Old or the New Testament that the Jewish nation will be restored as it was after the Babylonian captivity.

When Jeremiah broke the bottle "that cannot be made whole again," in the sight of the ancients of Israel, "even so," said the Lord, "will I break this people and this city." This means that Israel and the city of Jerusalem will never again be sovereign in Palestine "until He come whose right it is" to reign.



The prophet Ezekiel made a similar prediction after Jerusalem was overthrown by the Babylonians. He predicted that Jerusalem would be turned over to three other sovereignties after the Babylonian overthrow. "Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:26, 27.

The diadem and the crown of Judah's kings in Jerusalem were not to be the same as they enjoyed when the kings reigned by their own sovereign right independently. After the Babylonian captivity they were to be subjected to the sovereignty of the Medo-Persian, Grecian, and Roman authorities. The Roman power was to put an end to Jewish sovereignty and nationality. As the prophet Ezekiel said: "It [the crown] shall be no more until He come whose right it is." That is the Son of God,—the Prince of Peace,—to whom the kingdom shall be given, as the angel Gabriel told Mary: "And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33.

After the Jewish nation and people rejected Christ and decreed that He should die on the cross, Jesus said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall

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**The Editor**  
SIGN OF THE TIMES  
Mountain View, California

not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Matthew 23:37-39; Luke 19:43, 44; 21:24.

"The times of the Gentiles" reached to the end of this present evil world; then the Gentiles will have filled up their cup of iniquity, and the Lord of heaven will come to reward them and the Jews for their iniquities, and deliver His people who have put their trust in Him.

When He shall come "whose right it is" to reign, the promise that Jehovah gave to Abraham will be fulfilled. "Lift up now thine eyes," He said, "and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever" "for an everlasting possession." Genesis 13:14, 15; 17:8.

"By faith Abraham . . . looked for a city which hath foundations, whose

builder and maker is God." Hebrews 11:8-10. Abraham and all who died in faith "confessed that they were strangers and pilgrims on the earth," and that they sought "the heavenly Jerusalem." Verse 13; 12:22. They will not be disappointed. Someday that city will descend from heaven and become the capital of the earth made new.

God's promises to Abraham will not fail. But their fulfillment will be enjoyed by a spiritual people who love and honor Him, who "keep the commandments of God, and the faith of Jesus." Revelation 14:12.

## One Hope

(Continued from page 9)

the universal call of men in distress. How many of those calls were answered we shall never know; but who can read of them without wishing that he might have been on Corregidor, just then, with a boat?

But if the appeal of those pathetic little lights along the shore touches our hearts even now, long after the tragedy has passed, how deeply must the heart of God be stirred as He beholds innumerable little lights around the war-scarred world making the signal call for divine deliverance!

S O S—S O S—S O S! The calls flash from the oppressed, the persecuted, the sorrowing, in all the dark places of the earth.

They ascend to God from millions who have lost their homes, their loved ones, their health, their liberty, in the wild confusion of these turbulent times. They flash from a thousand places where men and women are suffering and dying around the world. From unnumbered waiting, yearning hearts they speed to heaven with the added cry: "Even so, come, Lord Jesus." Come! Come to the rescue! Come and deliver us from the power of sin and the dominion of evil men! Come and bring in the glorious years of everlasting peace!

SOS—SOS—SOS! The lights flash out along the shore. Are they seen? Does anyone understand? Will anyone send help?

Yes, indeed. Back from heaven comes the reassuring word: "Surely I come quickly." Revelation 22:20.

The greatest rescue ever planned is in preparation. All heaven throbs with expectancy. Soon it will ring again with songs of deliverance.

Can we be sure? We can, for God has spoken. In the great prophecies for our time He has made plain, beyond the possibility of doubt, what shall come to pass in these latter days.

(To be continued)



## COMING NEXT WEEK

in addition to the regular features:

THE QUESTION AT THE CROSS . . . . .	W. H. Bergherm
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PROPHECY SPEAKS TO OUR DAY . . . . .	A. S. Maxwell
CONQUERING AND TO CONQUER . . . . .	T. G. Bunch
CHRIST AND THE HOLY SCRIPTURES . . . . .	Frederick Lee
"BE STILL AND KNOW" . . . . .	M. L. Rice

# The Seven Seals

(Continued from page 7)

Thou woundedst the head out of the house of the wicked." Habakkuk 3:8-13.

In Psalm 45:3-7 Christ is pictured as a mounted archer whose messages pierce the hearts of His enemies like sharp arrows: "Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under Thee. Thy throne, O God, is for ever and ever: the scepter of Thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

Verse 4 in the Septuagint reads: "And in Thy majesty ride, and send Thy bow and prosper and reign, because of truth."

"Success to you, as you ride forth! . . . Sharp are your arrows; nations fall before you, and the king's foes lose heart," is the James Moffatt translation. In this passage the arrows imply the use of a bow, as the bow in the apocalyptic vision indicates the use of arrows. The two are inseparable. That Christ is the royal warrior of this prophecy is beyond the possibility of dispute. These Old Testament scriptures interpret the meaning of the symbols of the first seal so that we can safely discard the many fanciful but unscriptural views and know the truth that makes men free.

## Happy New Year!

(Continued from page 11)

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually: . . . and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:6-11.

Jesus said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:12-14.

The knowledge that one is being a

blessing to those about him is one of the best medicines for diseased minds and bodies. Let us begin the new year by visiting "the fatherless and widows in their affliction." James 1:27. "The liberal soul shall be made fat." Proverbs 11:25. Giving is living, denying is dying.

The man who prospered and selfishly stored up all he had gathered in his barns, regardless of the needs of those about him, said to himself: "This will I do: I will pull down my barns, and build greater, . . . and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, 'Thou fool.'" Luke 12:18-20. This man thought only of himself, and the selfish man will remain a stranger to both health and happiness. Seeking the happiness of others is the first essential to finding happiness ourselves, this year or next.

## Making Christ Supreme

(Continued from page 11)

have life. . . . Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:39-47.

Concerning an experience recorded by Luke we read:

"Beginning at Moses and all the prophets, He [Christ] expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

Christ and His plan of redemption is the theme of all the Scriptures, both Old and New Testaments. Without Him we would have no Bible. Therefore let us search the Scriptures to learn His will and His way, with the sincere purpose of making Him supreme.

## The Flight of Time

(Continued from page 3)

of assurance concerning peace." Meanwhile "lawlessness stalks the threshold of civilization, engaging pampered and impoverished youth alike in drunkenness, gambling, and every subtle device of the prince of darkness. Crime, divorce, and disregard for every sanctity increase with every tick of the clock."

This description of our times is a familiar one, for many leaders in church and state have recently called attention to the same "terrifying trends." Indeed, there is fear in responsible quarters that increasing lawlessness may lead to a total breakdown of law and order and the final collapse of our civilization.

The situation recalls the prediction of

# SIGNS of the TIMES

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

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the apostle Paul in his second epistle to Timothy: "This know also, that in the last days perilous times shall come." "Times of stress" is the rendering of the Revised Standard Version, which proceeds: "For men will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, inhuman, implacable, slanderers, profligates, fierce, haters of good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, holding the form of religion but denying the power of it." 2 Timothy 3:1-5, R. S. V.

How applicable is every word to the present deplorable situation! But what can be done about such a state of affairs? Dr. Newton suggests that the best thing the church can do is to pray, and calls upon Baptists to join with Christians of all denominations in earnest daily supplication, especially for those in authority. "With Samuel of old," he writes, "let us unitedly and constantly say, 'God forbid that I should sin against the Lord in ceasing to pray for you.'"

The invitation will not fall, we trust, upon unheeding ears. For certainly the time has come when all Christians should seek God with an earnestness they have not hitherto evinced. But they should pray not only for those in authority, but for themselves and their children, that they may be preserved from the engulfing tide of evil now sweeping over the world. And they should pray even more vehemently that the hope of the church may soon be realized, and the day dawn when all wickedness shall be swept away in the cleansing glory of the returning Christ.

To summon divine help and intervention is, in fact, the most urgent prayer that Christians of all faiths could pray today. For the hour is late and the need for deliverance so desperate. May the "terrifying trends" of these dark and dangerous times lead us all to petition with renewed fervor: "Even so, come, Lord Jesus." Revelation 22:20.

# SO LITTLE TIME



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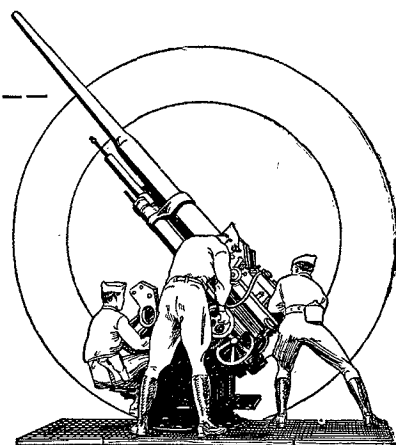
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# A Year of MOMENTS

by

MADGE HAINES MORRILL



IT is New Year's Eve. I sit in a chair by the crackling embers and turn my thoughts backward. What a mist of might-have-beens comes up before me! Kind words, a friendly touch, a smile, a neighborly hand—the things I have failed to do.

"On New Year's Eve I am at home to the future," come the words of Abbie Graham to my mind; and my thoughts turn forward. A royal guest will come tonight bringing a wonderful gift. There are hours, days, weeks, and months in the gift—time, the greatest of all gifts, a year for which to plan.

There will be mornings and evenings, noons and afternoons. These are the materials from which I am to build character. These are the materials with which I may shape lives and destinies, and influence those around me.

But a month, a year, is too much for which to plan. A moment is large enough. I shall center my resolutions around the moments.

*I shall employ the moments of waiting for mental culture.* Waiting for that long-distance telephone call, for that appointment, riding on the train or streetcar, waiting for the iron to heat, the cake to bake—at these moments I shall read a verse, a paragraph, a page, or I shall spend the moments in constructive thinking.

*I shall improve the moments of double use.* While my hands are busy with washing the dishes, ironing, sweeping, my mind shall be kept alert with helpful radio programs, with the memorizing of useful quotations, or the

careful planning of a Sabbath day's exercise.

*I shall aim to use the moments of work to best advantage,* shortening the necessary tasks by using will power and swift hands, shunning dilatory ways, and acquiring "habits of order, thoroughness, and dispatch."

*I shall take time for moments of recreation,* remembering that Christ bade His disciples to "rest awhile;" remembering also that worldly amusements tend to leave jangled nerves and jaded emotions, while true recreation is a recreation that "affords refreshment for mind and body."

*I shall be generous with my moments for others,* giving to those who need, of my time, my money, and my prayers; not neglecting the neighbor or passer-by with a smile and friendly word; and ever mindful that my own family should be given large portions of love and companionship.

*I shall not neglect the moments with God,* realizing that they make for a fuller life here and for a wider life in the world to come. These moments shall include the time of public worship and the time of family and individual devotions.

Tonight as I sit before my hearth's fire, I put my house in order for the royal guest. I hear his footfall upon my step. I open the door and he sweeps in, holding out to me the gift,—a year of precious MOMENTS.

God help me to use them to His glory and the good of my fellow men.