

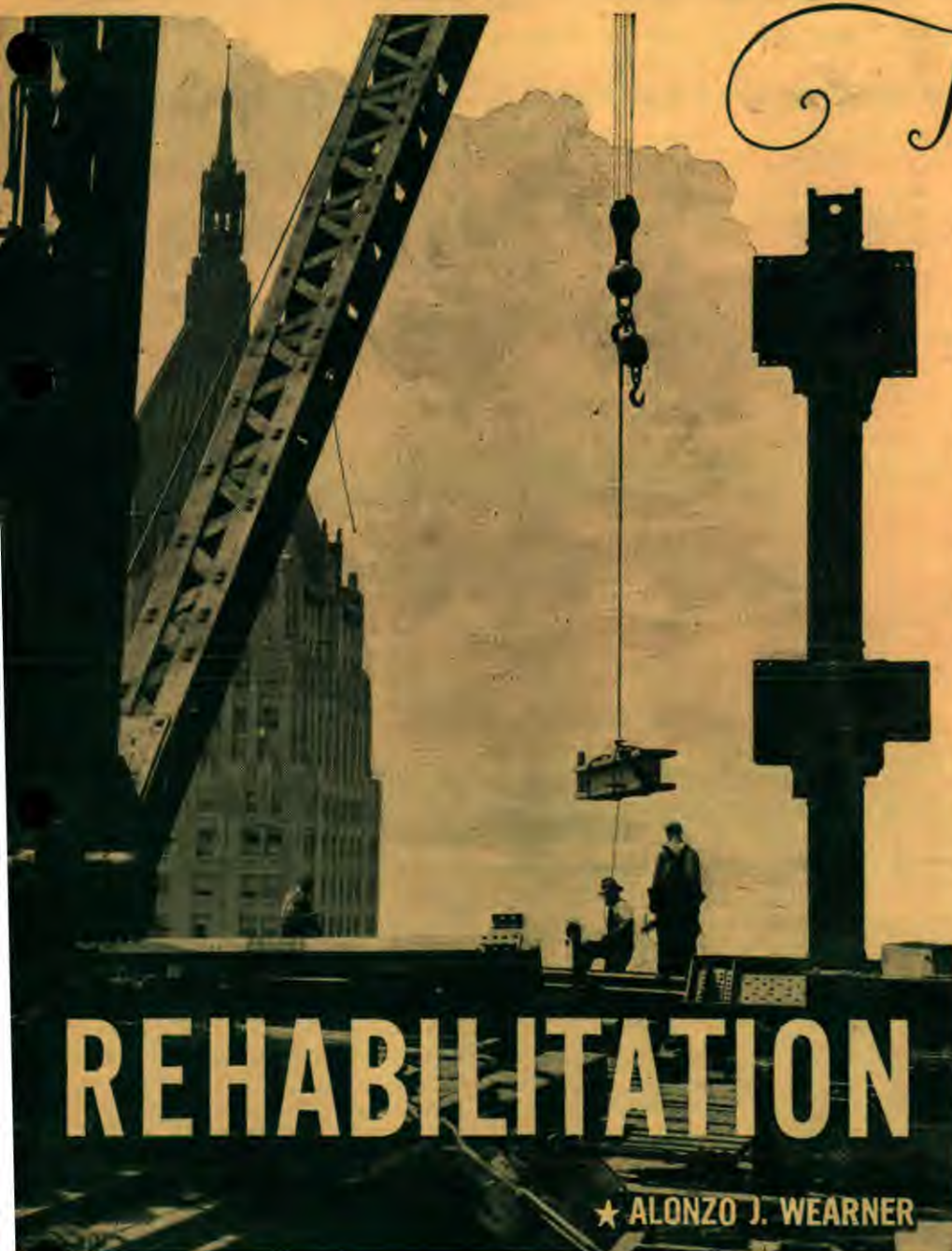
# Signs of the Times

BRINGS THE MESSAGE FOR TO-DAY

Volume 60, Number 7

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*THESE* are not only days of strenuous struggle for victory, but of hopeful planning for a better, postwar world. Thoughtful men and women in all free countries are looking forward to happier times to come. Manufacturers promise, in many attractive advertisements, that they will have new and highly improved products to offer when the war effort is over.


There are to be finer, better, more luxurious homes, even for those of moderate means. Such dwellings as have never before been seen, for superb comfort and convenience, are announced. The parlour and living-rooms will be automatically air-conditioned from floors without stoves or radiators. Lighting will be by shadowless, man-made sunshine, for the promotion of health at all seasons of the year. The entire family is offered front seats, by means of television, to all the world's best in entertainment, and to the most important of current events.

Outside the home, travel is certain to undergo revolutionary changes. The family car will surpass the fondest wishes of the pre-war owner. A network of super-highways will join all important points throughout the land, and in fact, may reach from Alaska to Cape Horn. Railways and bus lines will vie with each other to provide transportation with a maximum of comfort and speed, at minimum rates. Passenger and freight airlines promise to cover distances between all world capitals and chief cities on almost unbelievably short routes and schedules. The number of airports is to be doubled. A new concept of world geography has already

(Continued on page 11)

## God's Post-War Plan • Man Proposes, but God Disposes



 For many today life is hard and cruel. They are going down in discouragement and despair. Even professed Christians are finding it hard to believe that out of some hard and bitter experience it is possible to gather strength and sweetness.

A Christian minister suggests that if we would get the blessing out of every experience that comes, we must not sit back passively and wait for it, but actively and prayerfully seek it.

"The whole issue of life, our hopeful and despairing attitude toward it, the way we react to its events, depends upon our standard of values and the purpose that governs us.

"Nothing either of the pleasure or pain, the joy or sorrow of life is going to work out its greater glory while we are simply passive under its impact. All things will not work together for good while we sit with folded hands waiting for the transformation.

"Things work when we make them work, not otherwise. If the spiritual vision rules our living, if the unseen is the real, if what we are matters both for ourselves and for others, both now and on the other side, then we must put up a brave fight with existence. We cannot afford to let life get us down and out, to let anything happen to us of which we get no good, or which separates us from God and love."

If we would meet each perplexing problem, each disappointment, each disaster, with the earnest prayer that we might find in it God's purpose in allowing it to come, and thank Him for it, we should be victorious and triumphant where we are so often defeated.


# Current Topics Reviewed



We may face life in the living faith that we are God's children, and that everything that comes to us, from friend or foe, is permitted by a loving Father, and bears in it a rich blessing. This attitude would save us much bitterness and doubt.

M. M. H.

## The One Thing Needful

 COMMENTING upon the efforts of many present-day churches to cater for the material needs of humanity, while too often neglecting the spiritual, the Rev. Robinson Whittaker, in the annual report of the London Mission of the Methodist Church, made this pungent statement:—

"The church no longer has time, strength, money, or workers, to be simultaneously a colony of heaven on earth, a school, an office, a club, an artistic institute, a religious sporting place, a charitable society, and an amusement agency.

"Once more the church will be the church which does not do a thousand things at the same time, but the one thing necessary—the preaching of the gospel by word and deed, and the winning of individuals for Christ in the name of Christ."


It is usually a church that has lost its vision of the divine task to which it has been called, that seeks to win and hold its members by resorting to the methods that Mr. Whittaker suggests. These

things do not make for spiritual strength and vitality; for while they are aimed to hold those who are least spiritually minded, they often distress and turn away those who are the spiritual life of the church.

The whole question seems to boil down to the fact that the church's one great duty and her shining privilege is to present to a world sunk in sin the good news of God's free and complete salvation. Before any other activity can be legitimate, it must be not only subordinate, but it must contribute to this one thing—the saving of men and women.

M. M. H.

## The Collapse of Faith and Morals

 AN illuminating suggestion on the reasons for the present collapse of Christianity and the breakdown of morals was made, perhaps unconsciously, by the Bishop of Birmingham. Addressing the undergraduates of Birmingham University, Dr. Barnes said:—

"Today we are witnessing, not the evangelization of the world, but the collapse of Christianity. Primarily, I suppose, it is a moral collapse.

"You cannot have such a war as this and the last one without destroying the things of the spirit, without grievously harming Christian morality, and, therefore, without diminishing faith in Christian teaching and lessening a tendency to Christian worship.

"There is also an intellectual collapse. There is widespread disbelief in a number of things which a generation ago would have been said to be fundamental. If only there had been more moral sense in the world, and scientific knowledge had been devoted to things making for fullness of civilized-life, science would have been a blessing.

"Science is built on the uniformity of nature. We do not believe in material happenings such as the nature miracles in the Gospels which contradict that principle. Speaking for myself, I do not think that our Western civilization is ever going to return to such beliefs, and you can say this means that Christianity collapses in so far as it is built on such beliefs. But the essence of Christianity is Christ's teaching. Is that linked of necessity to those miracle stories of which the Gospel of St. Mark is full?"

(Concluded on page 12)



★ Queen Wilhelmina of the Netherlands planting a cross of remembrance in the consecrated garden of Westminster Abbey.



# Signs of the Times

Editor: A. G. STEWART

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## Is Sunday Sanctioned by the Scriptures?

IN the *Australian Christian World* dated January 12, a claim is made, but neither substantiated nor proven, that Sunday, as a day of rest, is sanctioned by the Scriptures. While appreciating the many valuable contributions made to the religious press by this widely read weekly, we must take serious issue with the bodies responsible for such a claim, and challenge them to prove their statement from Scripture.

The seriousness of such a claim is emphasized when one recalls the number of Protestant bodies comprising this Council of Churches, showing how widely the influence of such a false statement is shed. We cannot believe that among the thousands of clergymen and office-bearers in these several churches there are not to be found those who know perfectly well that there is only one day in the week that is called Sabbath—rest—and that is the seventh, and not the first day, of the week.

The Scriptures cannot contradict themselves. They must declare the sanctity either of the seventh day of the week or the first day, commonly called Sunday. Here is the first pronouncement found in the second chapter of the Book of Genesis, "And 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." Verses 2, 3.

About two thousand five hundred years later, when God gave the law of Ten Commandments from Sinai, He embodied the seventh day as the Sabbath in this decalogue, saying: "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." Ex. 20: 8-10.

Coming to the New Testament, we find that Christ during His ministry was careful to observe the Sabbath day, for we read: "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4: 16.

Further, the New Testament proves that the Sabbath day is the Lord's day; for we read Christ's own endorsement of this when "He said unto them, The Sab-

bath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

After Christ had been crucified, had risen, and had returned to heaven, the apostles took up the gospel commission, and in going to the Gentile world they continued to observe this same Sabbath day. It is recorded of Paul and Barnabas: "They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day." And the record continues that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 14, 42.

So we could continue to confirm our claim that there is only one day sanctioned by Scripture as the Sabbath, and that day is certainly not Sunday, as claimed by the Council of Churches in New South Wales, but is the seventh-

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## The End of Time

The restless wheels of time move on,  
Ever by night and day  
Marking the passing of the years,  
As dreams that haste away.  
Tempests and storms may pass us by,  
Or sunny skies may smile,  
But time with restless step moves on,  
To mark life's little while.

No hand can stay that ceaseless march,  
Or voice its hours recall,  
Time's hasty tread greets the unknown  
Soft as the shadows fall.  
No backward step is ever known,  
Onward time's march must be;  
And every moment of its years  
Speaks of eternity.

Oh, God of ages, help us find  
Life's purpose for each hour,  
Then help us meet Thy great design  
In life and holy power,  
Move onward, ages, ever move  
With destiny sublime,  
But teach us, Lord, to find the way  
To meet the end of time.

—Robert Hare.

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day Sabbath which bears the divine credentials throughout the Sacred Scroll.

It is not with any sense of gratification or personal pleasure that we must bring further confusion to the ill-considered statement of these churches that Sunday as a day of rest is sanctioned in Scrip-

ture, when we turn the testimony of their own church authorities upon them to deny their claims. Church records are replete with the strongest denunciation of any claim in Scripture to Sunday sacredness. However, we must confine ourselves to only a few of these authorities.

### Church of England

Canon Eyton (of Westminster): "There is no word, or hint, in the New Testament about abstaining from work on Sunday." "The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday." "Constantine's decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship. . . . Into the rest of Sunday no divine law enters."—"The Ten Commandments," Trubners and Co.

Canon Knox-Little, replying to those who quote the example of Christ against the High-church ritualism, says:—

"It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday." "If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest."—"Sacerdotalism," Longman Company.

### British Congregationalist

"The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday. . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."—"The Ten Commandments," R. W. Dale, pages 106, 107, Hodder & Stoughton.

### Baptist

Dr. Edward T. Hiscock: "There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week. . . . Where can the record of such a transaction be found? Not in the New Testament—absolutely not."—"The New York Examiner," Nov. 16, 1893.

### Methodist Episcopal

"Theological Compend," by Amos Binney: "It is true, there is no positive command for infant baptism. . . . Nor is there any for keeping holy the first day of the week."—Pages 180, 181.

### Presbyterian

Dr. W. D. Killen's "The Ancient Church," Preface: "In the interval between the days of the apostles and the conversion of Constantine the Christian commonwealth changed its aspect. . . . Rites and ceremonies of which neither



Paul nor Peter ever heard crept silently into use, and then claimed the rank of divine institutions."

#### Roman Catholic

While the Catholic Church is not affiliated with the Council of Churches, we quote one of their recognized authorities:—

Cardinal Gibbons: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."—"Faith of Our Fathers."

In the light of the Scriptures quoted above, and these clearly stated pronouncements from accredited authori-

ties, we must most solemnly refute the statement so recently published in our contemporary church paper that "As a day of rest Sunday is sanctioned by the Scriptures." This claim cannot be used as a basis of appeal for Sunday as a day for the worship of God. These facts also frustrate the warning of these churches against the violation of the law of God.

On the other hand, those who disregard the observance of the day of rest—the Sabbath—specified, blessed, and sanctified by God, can only do so at the peril of their own spiritual peace and the enjoyment of the blessing pronounced by Him upon those who love Him and keep His commandments. A. G. S.

## Religious Instruction in State Schools

OF recent months the question of providing religious instruction in the state schools has been a live issue, both here and in other English-speaking countries overseas. We have before us magazines and journals both secular and religious, from England, Canada, and the United States, and all give prominence to this question.

Many public-spirited men and women realize the disastrous lack of moral and ethical principles in the majority of the youth of today. They know that while the only remedy for this is sound religious training, there are many parents who are incapable of imparting the right training. They know, too, that the Sunday schools do not reach enough of the children to make up the deficiency of home training. Therefore they look to the state schools for the solution of this problem, and advocate that a course of religious instruction should be introduced as a part of the school curriculum.

There are many who agree that children should be taught the principles of religion. But there are also many who question the propriety of having it taught in the state schools. Before such a controversial plan is introduced the whole question should be investigated from every angle. We suggest a few points that call for attention.

First there is the broad principle of separation of church and state. It is not the function of the state to teach religion, nor should public money be used for this purpose. There are sure to be some to whom the religious teaching chosen will be distasteful, and they, as taxpayers, should not be forced to support something that runs counter to their conscientious convictions.

Then there is the prickly question of what to teach. Every shade of religious conviction, together with an active or passive hostility to religion, is found in both the pupils and the teaching staff

of our state schools. Who is to choose and compile what is to be taught? Will it be possible to satisfy all?

There are the teachers themselves. No religious test bars the way to the teaching profession, and all faiths or none are represented there. How convincingly will an atheist teacher be able to teach the Christian religion? It is a recognized fact that teachers teach most by example. Writing on this point, Dr. W. E. Blatz says in the *Canadian Magazine Digest*:—

"Making religious instruction mean something is both important and difficult. The teacher's example is often more important than what he teaches. A teacher who makes mistakes in spelling and arithmetic would find teaching these subjects a difficult task. In the field of religious instruction it would be asking a good deal of all teachers to adjust their lives to an ascetic plan. This does not imply that teachers are any more or less religious than other people.

"Those who have the courage to embrace a life of religious teaching are expected to manifest in their daily lives the precepts which they profess. Is it fair to ask the teacher—who has not dedicated his life to such a calling—to accept the responsibility for teaching children this most difficult of disciplines? . . .

"Teachers are only human. They are of many different faiths, and it is only natural for their personal religious views to enter into their teaching of the Scriptures. To expose children, especially in the younger years, to the varied interpretation of teachers of different faiths can lead only to confusion."

Confusion would result, too, if children were allowed time out during school hours for religious instruction in their own churches, as has been suggested in the United States; or if those who did

not wish to attend religious instruction in the school were excused during school hours, as is advocated in England. Such segregation and discrimination could not but help to defeat the very purpose of such instruction, and help to stir up bitterness between Catholics, Jews, and the different Protestant denominations.

Will a short time, daily or weekly, devoted to religion be sufficient to bring about the change in our young people that is so greatly needed? Religion is not an independent unit, to be taught like history or maths or Latin. To be effective, it must be accepted as a way of life, a pervasive spirit that influences and exalts the entire being.

One more aspect of the question must be dealt with. There are some who believe that to introduce a regular period of religious instruction into the state curriculum would automatically lead our children to accept the Christian ethic as their way of life.

This might be so were the state completely neutral and secular. But one does not have to read far in many textbooks used today, or listen long to much of the teaching, to realize that a large part of the education given our children is more than neutral—it is antagonistic to the Bible and Christianity; it is not simply secular—it is pagan.

Among the influences that have brought this about are modernism and evolution. The theory of evolution, comparatively harmless as a purely scientific hypothesis, has become a philosophy of life, and to all intents and purposes, a religion rivalling and actively hostile to Christianity. As such it pervades the universities and colleges where our teachers are trained, and colours the entire thinking and teaching in our educational system.

The evolutionary philosophy is a denial of the Bible doctrines that cluster around the Fall of man, salvation by faith, and the deity of Christ. To teach a form of religious instruction that does not conflict with this God-dishonouring dogma of evolution, which would be necessary in order to avoid confusion, would be to teach a religion destitute of the power to change and uplift our children.

At its best religious instruction in the state schools can only be a sorry substitute for instruction in the home. It is upon parents that this sacred responsibility rests, and they cannot evade it without eternal loss to themselves and their children.

The home is the ideal environment for teaching the principles of true religion. Here, in the atmosphere of unselfish love, of sweet reason, and of unswerving integrity the principles of religion unconsciously mould and unify



the whole life, and the regular worship hour finds hearts and minds eager and receptive.

At the conclusion of his article, "Are Public Schools the Wrong Place to Teach Religion?" from which we have already quoted, Dr. Blatz says:—

"Perhaps the responsibility does not rest with the schools at all. No matter where religion is taught, parents still have moral obligation to teach their children the fundamental principles of their own faith.

"Beginning and ending the day with prayer may be considered an acceptable practice in a religious community, but unless it is integrated with the everyday life of the child, it becomes as empty a ceremony as the ringing of the bell."

It is also the duty of the church to provide religious education for its children and youth. To be really effective, this calls for more than the regular services of the church and Sunday or Sabbath school. We have noted that much of the education of today is not only un-Christian, but anti-Christian. To coun-

teract this influence, the churches should found schools where the Bible is made the foundation of the whole system of education, and where every study is so presented as to lend its influence in building strong and upright character and in forming high ideals.

If in our homes and our churches we were awake to our sacred responsibility, there would be no occasion for thus urging the state to take up the duty we have neglected.

If they would themselves pray for wisdom and guidance, and study the Word of God, parents would enter into an experience that would make them the best teachers of religion that their children could have.

This is God's word to parents:—

"These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7. M. M. H.

away his cigarette he said, "I will show you." He went off determined to conquer. But he did not!

Three days after, he returned, shaking as with palsy. Great beads of perspiration stood out on his brow. "I never thought it would be so bad as this," he said.

It was bad, every aspect of his appearance told the story. But the weed conquered, and that strong, fine-looking man, over six feet high, went down to the grave conquered by a weed.

Nicotine is a deadly poison; in the chemist's poison list it stands next to prussic acid. But it has the world in its grip. In America last year 115,000,000 cigarettes were smoked—an average of 945 for every man, woman, and child in the great country.

Forty years ago I was acquainted with a beautiful family, father, mother, and three children. The mother was well educated, of beautiful appearance, and the home was a picture not to be forgotten.

Sickness came in, and that mother was ordered to the hospital. There the physician ordered her port wine as a kind of pick-me-up. It was taken, and on returning home the habit learned in the hospital was continued. By and by port wine lost its power, and stronger alcoholic drinks took its place. The husband became alarmed, and forbade strong drink coming to his home. But the order was given to the grocer, and it appeared on the bill as sugar. Finally this was detected, and then she resorted to the use of methylated spirits.

Sickness again intervened, and a nurse was secured to watch her day and night. One dark, cold, wet night the nurse left the room for a few minutes. Then that poor woman rose from her bed, threw up the window and rushed out into the darkness clad only in her night-dress. When the nurse returned the room was empty. The family hastened off in search, but she could not be found. Not until the grey dawn of the winter morning was she found, huddled down by the root of a great tree in the park—dead.

O alcohol, alcohol! What myriads of crimes can be traced to thy deception! The number, the tongue of man can never tell! One of the hardest tasks in my ministerial life was to attend to the funeral of that beautiful, yet lost woman. When at the grave, the rain came down in torrents. But that was not the worst—that lay in the thought, "What flower of hope can ever blossom over the drunkard's grave?"

Reader, do you possess true liberty? These demon powers are struggling to keep you in bondage. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

Some years ago I stood in a chemist's shop in Perth, West Australia. While waiting two ladies came in, well dressed, nice looking, and evidently belonging to the upper class. The older of the two had silvered hair, while the other stood in the bloom of early womanhood.

Passing up to the counter the older whispered, "Morphine." The attendant stepped back and said: "Oh, madam, you must not use that drug." But the lady protested and declared that she could not sleep without it. Other arguments were used, but she insisted. Finally with trembling earnestness she brought down her little fist on the counter with the emphatic assertion, "I must have it."

She got it, and went out with the poison in her hand to inject into her blood stream and strengthen the chain of subjugation, degradation, and death.

Morpheus was the Greek god of sleep, hence this name given to the drug that makes men sleep. But one hour's natural sleep is worth four hours of slumber induced by drugs. In America there are said to be 2,000,000 morphine addicts.

It was in Brighton, Victoria, that a man came to see me while I was preparing for an evening meeting. We talked of various things, and finally he took out a cigarette and began to smoke. Our conversation drifted on to the subject of smoking and the power of nicotine. "Oh," he said, "I could stop smoking if I liked." Then the suggestion was made that he try and see which, the man or the weed, would conquer. Throwing

## True Liberty

ROBERT HARE

LIBERTY is a very precious, and yet a very costly thing. In 1833 England paid £20,000,000 to liberate her 770,000 slaves. In 1865 the American Civil War ended, but it cost the great country £740,000,000 and the lives of 650,000 men to give lib-

erty to 4,000,000 slaves.

It is said that 4,000 battles have been fought to give liberty to the world; but it has never yet been given.

There is national liberty that determines the standing of a nation, individual liberty dealing with the freedom of the individual. Then we have physical liberty guarding the outside of human life, while spiritual liberty deals with the mind of the inner man. Now, whatever works against spiritual liberty must prove a hindrance to spiritual life. Christ declares, "Ye shall know the truth, and the truth shall make you free." John 8: 32. Hence anything that dominates the mind of man for evil must be an evil thing.







# "BRITISH ISRAELISM" and the Ten Lost Tribes

A. W. ANDERSON

The tomb of King George V in the nave of St. George's chapel, Windsor.

**D**URING the last century, much has been written concerning the "lost ten tribes," and a great deal of research has been given to the question of the lineage of the royal family of Great Britain. As a result of those researches, there has grown up a large and influential organization, known as "The British Israel World Federation." This organization issues large quantities of literature, setting forth the claim that the British Empire and the United States, or in one word "Anglo-Saxondom," are the descendants of the house of Israel, which went into captivity under the Assyrians about 721 B.C. They resolutely deny that the children of Israel who returned to Palestine after the seventy years of Babylonian captivity represented the whole twelve tribes. In fact, they definitely assert that only the tribes of Judah, Benjamin, and the Levites were included in the Israelitish population which returned under the leadership of Zerubbabel, Ezra, and Nehemiah.

As a proof text that the ten tribes did not return to Palestine, Eze. 20:38 is quoted. Please carefully note this prophetic statement, for it is most important.

"And I will purge out from among you the rebels. . . . I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord."

Let us analyse this very definite statement made by the prophet Ezekiel. An examination of the context makes the matter very clear. God is pointing out to the elders of the house of Israel, through His servant, the wickedness of

their nation, which had brought about their captivity. Yet He promised to gather them "out of the countries wherein ye are scattered." Then the Lord further promised to "purge out" from among them the rebels and the transgressors, and to take them out of the country where they sojourned; and of these rebels and transgressors the Lord said, "they shall not enter into the land of Israel." It is impossible to mistake the meaning of this passage, if we take note of the pronouns which are used. "I [first person] will purge out from among you [second person] . . . and they [third person] shall not enter into the land of Israel: and ye [second person] shall know that I am the Lord."

But let us examine the context a little further. It is self-evident that it was the Lord's purpose to separate the rebels and the transgressors from among the house of Israel, and these would not be permitted to enter the land of Israel. In verses 40-42 we are told that it was God's purpose to gather His people Israel out of the countries wherein they were scattered, and then this promise is made: "And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers." Could anything be more specific? Rebellious Israel were not to be permitted to return to the Holy Land, but a remnant of Israel were to be gathered once more into the Promised Land. Did God fulfil that promise? British Israelites declare that these Israelitish captives never returned to Palestine, but that only "a small remnant of the tribe of Judah and Benjamin returned," and

that "the Jews of today are descended from this remnant." Over and over again it is declared that "none of the ten tribes" went back to Palestine, but "went on into Asia and Europe."

Now let us examine what the Bible has to say concerning the return of the children of Israel to Palestine after the seventy years' captivity.

In the first year of Cyrus, king of Persia, he made a proclamation throughout all his kingdom, saying, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth: and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God,) which is in Jerusalem." Ezra 1:2, 3.

This proclamation was not made to Jews alone, but to all God's people who had a mind to assist in the rebuilding of the temple.

Now let us see who responded to this appeal. Ezra, the learned Hebrew scribe, leaves us in no doubt about this question, for he says: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem." Ezra 1:5.

In the second chapter of Ezra is given a list of the families who went back to Jerusalem, and in the last verse of the chapter it is recorded that "the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." Verse 70.

What can such language mean but that representatives of all Israel took part in the return to Jerusalem to rebuild the temple? But the British Israelite is quite convinced, in spite of the evidence of Ezra, that only Judah, Benjamin, and the priests and Levites took part in that return from the captivity. And this is one of the texts of Scripture which they use to support their idea:—



"Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." Eze. 11: 14, 15.

"That meant," says the British Israelite, "that the handful of Jews, less than 50,000 who returned to Jerusalem, thought that all the rest of Israel had been cast away, and that they were given the land because they were permitted to return."—"The Bible versus British Israel Critics," page 19.

The fallacy of this reasoning will be apparent when it is recognized that these words were not spoken by "the handful of Jews who returned to Jerusalem," as is alleged, but by the remnant of renegade Jews who had been left behind by Nebuchadnezzar seventy years before the termination of the captivity. "Our friends are quite mistaken in their supposition that this part of Ezekiel's prophecy applies to a period after the captivity, for even a casual reading of the chapter makes it self-evident that the prophecy refers to the wicked bigotry and intolerance exhibited by the Jews in Jerusalem, just prior to the overthrow of Zedekiah, and the utter destruction of the city by Nebuchadnezzar.

Yet this passage of Scripture is used as "clear proof" that "the northern kingdom of Israel never merged as a whole with the Jews." Whoever said that they did? What is claimed is that a "remnant" of the northern tribes returned with a "remnant" of the tribes of Judah and Benjamin at the time Ezra led nearly 50,000 captives back to the Holy Land; and that all the twelve tribes were represented in that company of people.

Anyone acquainted with the Books of Ezra and Nehemiah will know that a remnant of all Israel participated in the return from the seventy years' captivity. The decree of Cyrus did not exclude any of God's people, but was extended to all God's people, "whose spirit God had raised to go up to build the house of the Lord." That some members of all tribes of Israel joined in the work is made plain all through the Books of Ezra and Nehemiah. Let us notice a few passages in proof of this contention.

When the adversaries of Israel came to Zerubbabel and offered their assistance, "Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God." Ezra 4: 3.

After the completion of the temple and at the time of its dedication, we read that "the children of Israel, the

priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered . . . for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel." Ezra 6: 16, 17.

This text of Scripture explodes the idea taught by British Israelites that "the handful of Jews . . . who returned to Jerusalem, thought that all the rest of Israel had been cast away," for at the dedication of the second temple all the twelve tribes were represented, and offerings were made for each and all of the twelve tribes.

Over seventy years after Zerubbabel led the first contingent of Israelitish captives back to Jerusalem, Artaxerxes, the king of Persia, issued a decree to Ezra the priest, which commences with these striking words: "Artaxerxes, king of kings, unto Ezra the priest. . . I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee." Ezra 7: 12, 13.

As this invitation was extended to all the people of Israel in the realm of Artaxerxes, it certainly included all the house of Israel, as well as the house of Judah.

Armed with this decree, Ezra tells us that he "gathered together out of Israel chief men to go up with" him to Jerusalem. Ezra 7: 28. On the fourth day after their arrival at Jerusalem, this second company of captives "offered burnt offerings unto the God of Israel, twelve bullocks for all Israel." Ezra 8: 35.

If only two tribes were there, why did they offer twelve bullocks for all Israel? The only natural inference one can draw from this statement is that all the twelve tribes were represented in the second company that went up to Jerusalem with Ezra; and we have already seen that all the twelve tribes were also represented by the first company who went to Jerusalem, under the leadership of Zerubbabel over seventy years before.

It should be noted that this so-called "handful of Jews" were made up very largely of men who were devoted to the worship of God. They were the men who responded to the call of God to leave their homes and go to Palestine to rebuild the temple of God and reorganize His worship. Those Israelites who stayed in the land of captivity manifested little

or no concern for the worship of God, and because of their defiant and rebellious attitude towards the invitation of God to return to the promised land, God declared through His prophet Ezekiel that these "rebels, and them that transgressed against" Him, He would "bring forth out of the country where they sojourn," and He added, "they shall not enter into the land of Israel." On the other hand God purposed to gather a company of people whom He refers to as "the house of Israel" into the land of Israel. Eze. 20: 38-42. Surely this is clear enough for everybody to understand. A part of the house of Israel would be gathered by the Lord from amongst the heathen where they had been scattered, and would return to the Holy Land, while another section of the house of Israel would be driven further into the wilds of heathenism and would not be permitted to enter into the land of Israel. Yet we are solemnly told by British Israel advocates that Eze. 20: 34, 35 "would seem to imply that the departed ten tribes were to be removed from their then habitat, and taken to a strange country (wilderness), where they would learn to know God."—"The Case for British Israel," page 5.

If the prophet had not continued his prophecy beyond verse 34, we might be led to accept the above suggestion. But he goes on to say that God would "purge out" the rebels and the transgressors, and would not permit them to enter the land of Israel, and that after He had brought them into the land of Israel, they would know Him to be the Lord. This illustrates how unsafe it is to take a portion of Scripture away from its context.

Our friends the British Israelites claim descent from the people of the ten tribes who refused the call of God through Cyrus and Artaxerxes to return to the Promised Land. They trace their descent from the people who rebelled and transgressed against God and who refused to listen to the appeals of Zerubbabel and Ezra. They regard those people who turned their backs upon the call of God, and consequently were shut out from the blessings of participating in the worship of God in the Holy Land over four centuries before Christ, as the true House of Israel and the progenitors of the Anglo-Saxon race. They unhesitatingly declare that the ten tribes never came back to Palestine, but only a remnant of the tribes of Judah and Benjamin.

This idea is refuted by the Books of Ezra and Nehemiah, as we have already pointed out. It is also refuted in the New Testament, as we shall now proceed to show.

(Next article will appear in our issue of Feb. 26.)





Vast areas of volcanic formation, and many cones of extinct volcanoes the world around, testify to a period of intense volcanic activity in the past. The picture shows beautiful Popocatepetl (Smoking Mountain) and Ixtaccihuatl (White Woman), extinct volcanoes twenty miles from Mexico City, and both over 17,000 feet high.



THE second stage of the Flood began when the geosynclines were pretty well filled with sediments, and the waters thus forced from their place and uniting with the waters coming from the underground channels and the rain, began to flood the plain quite generally. It is probable that much of this action took effect during the time when the waters prevailed for one hundred and fifty days and increased upon the earth.

It is an interesting fact that, beginning with the Mississippian or Pennsylvanian strata, there is seen a distinct change in the nature of the rocks. They are coarser and of more broken materials—coarse sandstone, conglomerate, breccia, and what are generally known as Clastics, or rocks derived from the destruction of the other material below them and from heavier crystalline materials. The fossils include many land types, particularly plants, in contrast to the almost universal occurrence of sea life in the lower rocks.

As we ascend the geological series, we find a remarkable correlation between the fossils and what one would expect as he studies the progress of the Flood. In the Pennsylvanian rocks occur the great anthracite coal beds, made up mostly of cryptogams, or spore plants, such as club mosses and fernlike plants. These were without doubt the principal vegetation of the lowlands along the great waterways. Higher up, in the Cretaceous, some coals derived from conifers and hardwood trees. These were doubtless the dominant plants of the higher lands. These facts are only a few among the many that might be brought together to show that what the evolutionist takes to be a geological sequence is in reality an ecological sequence, laid down as the rising waters buried the fauna and flora of the different life zones.

Associated with the Cretaceous, Jurassic, and Triassic strata are remains of larger animals that were engulfed by the rising violence of the waters. The great fossil reptiles belong largely to these rocks. Above them lie the Tertiary beds, which are much more widely scattered, and which contain the remains of plants much more like those that survive on the earth today, and mingled with them is

## Is Flood Geology Scientific?

(CONCLUDED)

*Does the Great Catastrophe Described in the Book of Genesis Explain the Present Condition of the Earth?*

H. W. CLARK

a vast array of mammals which were able to endure the storm after most of the others had been destroyed.

This stage closes with the complete submergence of the lands as the waters continued to rise and the violence of tidal action increased, until the inhabitants of the ark looked out upon a boundless ocean of surging waters.

The third stage of the Flood involves the adjustment of the earth's surface so as to form the present continents and oceans. The action necessary to accomplish this must have been much more violent than any preceding it. We talk quite glibly of the water's being dried up from the face of the earth, but that is more a figure of speech than a scientific explanation. If the whole face of the earth was covered with water, and the air saturated, there would be nowhere for the water to be dried up. Some profound changes in the surface of the earth would be necessary in order for the lands to appear.

The rocks themselves tell the story. Great outpourings of dense basaltic lavas from deep in the earth appear to have weighted down certain areas so that they sank and formed the ocean beds. The lighter areas thus exposed became the

continents. There is evidence also that there was some uplift in some parts of the continental areas, particularly in what became the great mountain masses, for the granitic rocks underlying those uplands show evidence of having undergone heating, expansion, and consequent uplift, with actual "boiling" or seething action and considerable vulcanism. Involved with these movements were the mighty tectonics, or earth movements, which produced the folded, faulted, and thrust masses found in mountain regions which have undergone the most intense metamorphosis.

Ordinarily we have been used to thinking of the Deluge as a flood of waters and neglecting other aspects of its action. But a complete picture of the great catastrophe must include not only the washing away of the land surface of the globe and the deposition of the stratified rocks, but action that extended deep into the crystalline rocks of the earth. Evidences from several sources indicate that the "crust" of the earth was broken up and subjected to extensive movements for a depth of fifty miles or more. Space forbids going into detail, but seismologic and geologic data make these facts quite clear.



Not only was the crust broken, but the forces that caused the breakup created heat of friction sufficient to melt or soften great masses of rock. The deep-living magma, as the molten mass is called, poured forth great volumes of liquid matter when the pressure upon it was released by the formation of cracks in the overlying strata. Thus were formed the basaltic flows on the ocean floor, to which mention has already been made, as well as the great surface flows on the lands. There is little doubt also but that in some parts of the mountain regions where the disturbance was the most violent, the presence of the molten or plastic materials contributed to the lateral movements that accompanied folding and thrusting. Further detail is beyond the scope of this article, but the accumulating evidence indicates a wealth of data along these lines that will help us materially in forming an adequate picture of the tremendous earth movements taking place at this time.

The extent to which vulcanism took place during and after the Flood is almost incomprehensible. In the Lake Superior region twenty thousand cubic miles of molten material came up through fissures in the crystalline rocks. The flows of the Columbia Plateau and the Deccan cover more than two hundred thousand square miles each. Whole ranges, such as the Andes, are made of lava rock that came up through crevices in the surface. Thousands of volcanoes were in action where today they may be counted by the dozens. From a study of the volcanic in relation to other rocks, we conclude that volcanic action began fairly early in the Flood and continued throughout its whole time and for centuries afterward with intense violence.

Conditions following the Flood were ideal for the production of what is popularly called the "glacial period." The interior basins, comprising about one-fifth of the earth's land surface, were filled with water. The intense vulcanism threw great clouds of dust into the air, forming a partial screen against the sun's rays. The masses of heated rock extensively scattered over the earth would cause a large amount of evaporation of water that came into contact with them, and this was supplemented by enormous amounts of water vapour thrown into the air by the volcanoes. Here was a supply of atmospheric vapour thousands of times more abundant than at present, yet with lowered earth temperature. For hundreds of years the accumulation of snow in the mountains and over northern lands would exceed the rate of melting. Thus would accrue those vast ice sheets known as "continental glaciers."

In course of time the vulcanism died out, the interior basins dried up, the

rocks cooled, and the earth's surface grew drier. Then came an end to the "glacial period." This probably took place a thousand or fifteen hundred years after the Flood. Next came the development of the deserts, and the opening up of the northern lands to human habitation. When written history begins, most of the nations are located near the middle of the earth; but by the time of Christ, the northern nations begin to appear. These facts have a singular significance.

In conclusion it should be observed that with the changes occurring on the earth since the Flood, there has been a widespread distribution of plants and animals. Many that have not been able to survive, have become extinct, others have migrated to locations where they could find suitable living conditions, and still others have undergone a certain amount of adaptive modification, even forming in some cases what are classed as new genera and species.

As we survey the various problems connected with Flood geology, we find

that their ramifications take in many varied phases of geology and biology. The complexities of the subject are too great for full clarification in a single study. There are problems that call for extensive investigation. There is need of work to build up a positive earth science that will be fully in harmony with the literal record of Genesis. Of course the uniformitarian geologist will scoff at the interpretation thus given; but, nevertheless, we must remember that of this interpretation they are willingly ignorant—"that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment." 2 Peter 3: 5-7.

Nevertheless, when the facts are all assembled, they form a striking confirmation of the Genesis record of a literal creation and the Flood.

## A Beam in the Temple

"What I do thou knowest not now; but thou shalt know hereafter." John 13: 7.

WE have only a partial view here of God's dealings, His half-completed, half-developed plan; but all will stand out in fair and graceful proportions in the great finished temple of eternity! Go, in the reign of Israel's greatest king, to the heights of Lebanon. See that noble cedar, the pride of its compeers, an old wrestler with northern blasts! Summer loves to smile upon it, night spangles its feathery foliage with dewdrops, the birds nestle on its branches, the weary pilgrim or wandering shepherd reposes under its shadows from the midday heat or from the furious storm; but all at once it is marked out to fall; the aged denizen of the forest is doomed to succumb to the woodman's stroke!

As we see the axe making its first gash on its gnarled trunk, then the noble limbs stripped of their branches, and at last the "tree of God," as was its distinctive epithet, coming with a crash to the ground, we exclaim against the wanton destruction, the demolition of this proud pillar in the temple of nature. We are tempted to cry with the prophet, as if inviting the sympathy of every lowlier stem—invoking inanimate things to resent the affront—"Howl, fir tree: for the cedar has fallen!"

But wait a little. Follow that gigantic trunk as the workmen of Hiram launch it down the mountain side; thence conveyed by raft along the blue waters of the Mediterranean; and last of all, behold it set a glorious polished beam in the temple of God. As you see its destination, placed in the very holy of holies, in the diadem of the Great King—say, can you grudge that "the crown of Lebanon" was despoiled, in order that this jewel might have so noble a setting?

That cedar stood as a stately prop in nature's sanctuary, but "the glory of this latter house" was greater than the glory of the former!

How many of our souls are like these cedars of old! God's axes of trial have stripped and bared them. We see no reason for dealings so dark and mysterious, but He has a noble end and object in view; to set them as everlasting pillars and rafters in His heavenly Zion; to make them a "crown of glory in the hand of the Lord, and a royal diadem in the hand of our God."—Macduff.

"I do not ask my cross to understand,

My way to see—

Better in darkness just to feel Thy hand,  
And follow Thee."





# Does Rome Still Fear *the Bible?*

THE reason why the Roman Catholic Church has consistently endeavoured to keep the Bible out of the hands of the laity down through the centuries is not far to seek. It is obviously because, when the Bible is studied, the traditions of Rome are immediately seen to be contradictory to the express teaching of Scripture.

If a Catholic begins reading the Bible and comes to the statement, "There is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2: 5), he is bound to wonder where the priests got their teaching about the mediation of Mary, which occupies so prominent a place in Roman Catholic devotions.

If he observes that death in the Bible is commonly referred to as a "sleep," he will begin to question what the priest tells him about souls in purgatory, and to ask how Mary and the saints, if resting in unconscious sleep, can possibly hear the prayers he is taught to offer to them.

Again, if he reads the Ten Commandments in an accurate translation of the Bible, he will discover that the second commandment forbids the worship of images. He will immediately recall that in his Catholic catechism this commandment is omitted and the tenth commandment is divided into two to make up the number of ten. Naturally, he will want to know who tampered with the commandments in this way, and why.

Reading about the ministry in the Bible, the Catholic will learn that "a bishop" should be "the husband of one wife," and he will be constrained to inquire why his church lays down the inviolable rule that a priest must be celibate.

As he reads on he will discover more and more statements of Scripture which absolutely contradict the teachings of the Catholic Church, and his doubts about Catholic dogma will rapidly grow.

The Church of Rome only too vividly remembers that it was the accidental discovery of a Bible in the monastery library at Erfurt that led Luther along this very road and started the Reformation in Germany. And Cardinal Wiseman, not many years ago, frankly confessed that the greatest menace is still the open Bible. In his lectures on the

## Has the Papacy's Attitude to the Scriptures Really Changed?

FOURTH Article  
of the Series.

### "ROME AND THE BIBLE"

by

W. L. EMMERSON

• It was his discovery  
of a Bible that led  
Luther along the  
road that started the  
Reformation.



"Principal Doctrines and Practices of the Catholic Church," he says:—

"The history in every single case of Catholics going over to the Protestant church is simply this: That the individual by some chance or other, possibly through the ministry of some pious person, became possessed of the Word of God, of the Bible; that he perused the Book; that he could not find in it transubstantiation or auricular confession; that he could not discover in it one word of purgatory or the worship of images. He perhaps goes to the priest and tells him that he cannot find these doctrines in the Bible. His priest argues with him and endeavours to convince him that he should shut up the Book that is leading him astray; he perseveres, he abandons the communion of the Church of Rome . . . and becomes a Protestant."

Here, from the mouth of a Catholic cardinal, is given the reason why Rome all down the centuries has vehemently proscribed the laity's reading of any Bible without explanatory notes, and particularly the Protestant Bible which, by its fearlessly accurate rendering of the original, so vividly reveals the un-

Biblical character of Roman Catholic teaching and practice.

But while the high-handed methods of mediæval Catholicism proved effectual in curbing all but the boldest spirits, the tragic revolution in France and the subsequent growth of democracy in nineteenth century Europe made Rome realize that she could no longer hold in check the increasingly independent masses by force.

It was evident that the policies of the past would have to be modified, if the papacy was to survive. And the pope who made it his supreme concern "to bring about a reconciliation between the Papacy and modern states" was Leo XIII, whose pontificate (1878-1903), Father Joseph Bernhart has called the "most efficacious . . . since the sack of Rome."—"The Vatican as a World Power," page 371.

One of the ways in which Leo set about restoring the waning prestige and power of the Papacy was by the issue of a series of encyclicals, or letters, explaining and defending Catholic teaching in the sphere of politics, economics, and religion.



The attitude of the Vatican to the political questions of modern Europe, Leo set forth in such encyclicals as *Immortale Dei*, on the "Christian Constitution of States" (November 1, 1885); *Libertas Præstantissimum*, or "Human Liberty" (June 29, 1888); and *Graves de Communi*, or "Christian Democracy" (January 18, 1901).

The economic policy of the Papacy was explained in the important encyclical, *Rerum Novarum*, on "The Condition of the Working Classes" (May 15, 1891), which earned for him the title, "The Workingman's Pope."

Then, among the letters dealing with purely religious questions, Leo wrote the encyclical, *Providentissimus Deus* (September 30, 1893), which the Vatican radio recently described as "the Magna Charta of Biblical studies among Catholics."

Therein Leo accomplished a most skillful *volte-face* on the question of Bible reading by urging both priesthood and laity to an eager and reverent study of "this great arsenal of heavenly arms."

As a special incentive to Catholics to begin reading their Bibles, Leo granted "to all the faithful who read the Holy Gospels for a quarter of an hour each day, an indulgence of three hundred days; and to those who follow this practice for a month, a plenary indulgence on any day within the month on which they approach the sacraments and pray for the intention of His Holiness."—Quoted from "Why Catholics Should Read the Bible."

With the political and economic programme of the Papacy laid down in the new encyclical, we are not here concerned, but in the sphere of religion, Leo was evidently convinced that the time had come to "pipe down" on the Bible prohibitions of his predecessors. Instead, a Bible promotion campaign was to be launched which would deceive Protestants into thinking that modern Rome was "different" from Rome of the Middle Ages, and so facilitate the recovery of her spiritual influence.

Subsequent popes followed the clever lead of Leo XIII in acclaiming the virtue of Bible study. To the Catholic Truth Society, which had begun circulating Scripture portions in Britain, Benedict XV wrote:—

"It was with no little gladness of heart that the Holy Father learned of the work of the society and of its diligence in spreading far and wide copies of the Holy Gospels, as well as of other books of the Holy Scriptures, and in multiplying them so as to reach all men of good will. Most lovingly therefore His Holiness blesses all who have put their hand to this very excellent work; and he earnestly exhorts them to per-

severe with ardour in so holy an enterprise."

Benedict's own encyclical, *Spiritus Paraclitis*, Father Lattey calls "the strongest of all papal pronouncements in favour of Bible reading by the faith."—*"Catholic Herald,"* October 2, 1942.

It closes with a prayer that "all the children of the church, penetrated and strengthened by the sweetness of the Holy Scriptures, may attain to the surpassing knowledge of Jesus Christ."

In May, 1928, a great congress assembled in Turin to give study to the spread of the Holy Scriptures, and to it the reigning pope, Pius XI, wrote:—

"No book can speak to the soul with such light of truth, with such power of example, and with such loving-kindness as the Holy Gospel."—Quoted by Stanley B. Jeames in the *"Catholic Herald,"* November 12, 1943.

And then on September 30, 1943, Pius XII issued his Biblical Encyclical, *Divino Aflante Spiritu*, commemorating the fiftieth anniversary of Leo's letter, even as his predecessor, Pius XI wrote the social encyclical, *Quadragesimo Anno*, to celebrate the jubilee of Leo's *Rerum Novarum*.

Besides these authoritative appeals of modern popes, commending a serious study of the Bible, various Catholic associations have been formed in recent years for the promotion of Biblical studies.

Leo XIII approved the establishment of the Biblical School at Jerusalem for archaeological research and also instituted the Biblical Commission in 1902. Benedict XV in 1902 founded the St. Jerome Society for the circulation of the Scriptures in Italy. Pius X in 1906 inaugurated the Pontifical Biblical Institute for higher Biblical studies, and Pius XI decreed that all professors of Sacred Scriptures in Roman Catholic seminaries must hold a degree from the Biblical Commission or Institute.

In both England and America there are Catholic Biblical Associations, and February 21 is now Biblical Sunday in the Catholic calendar.

In the autumn of 1942 a series of radio broadcasts was arranged by the Catholic Biblical Association of America to call "the attention of all Christians in the United States and Canada to the love and care and scientific study which the church ever has devoted to God's inspired Word."

About the same time, opening up a copy of the English Catholic *Universe*, I was almost startled to notice an article by Father C. Lattey entitled, "New Ideas to Spread the Bible." Therein I learned that Conference of Ecclesiastical Studies had convened at Cambridge to arrange for lectures, commentaries, pam-

phlets, and periodicals, to foster Bible study and increase Biblical sales.

All this makes strange reading to those who do not realize what a radical change of policy was inaugurated during the pontificate of Pope Leo XIII.



## REHABILITATION

(Continued from page 1)

become necessary. By these means the potential development of the more backward nations will be almost exhaustless.

Rapid changes are also being made in the practice of medicine and surgery, in methods of education and the application of practical psychology. International law and political science must of necessity be developed to meet a very much more complicated situation than the world of nations has ever known before. It is fondly hoped that peace will find, at length, a secure basis upon which to rest. Experts in economics are quietly preparing systems of currency and finance which include the whole world. New sources of oil, rubber, and essential minerals are being found, the flow of which is to be directed to meet certain anticipated needs. Such, briefly, are the plans. Every activity of life, every phase of existence is to be affected. The mind staggers at the attempt to grasp the whole of what is planned for the glorious dawn of the postwar era.

We shall not here attempt to discuss the possibility or the impossibility of each of these plans to materialize. The practicability or feasibility of many of these projects must be left with experts. Particularly in the realm of international agreement and co-operation, the situation is most complicated and perplexing, and seems to be growing more so daily as war continues. It is, nevertheless, the part of wisdom to exercise foresight as far as possible to do so. While not failing in today's urgent duties, those who are wise do plan for the morrow. Only fools fail in learning the lessons of history, and suppose that nothing can be done about the future. All that has been worth while has been accomplished with the aid of plans, purposes, programmes.

What we do wish here to point out is that any plan whatsoever, for substantial postwar betterment, which leaves God out is doomed to failure. That there is a Supreme Being, and that He has communicated His will to man through the medium of the Holy Bible, has been proved repeatedly to the satisfaction of many thousands of the highest intellects. Generation following generation of the lowly and the great have



witnessed to the power of the divine Word. At this moment multitudes the world over worship at heaven's altar, impelled by the love of God. Therefore let it be known, and well understood that God also has His postwar plans for the planet called Earth.

It is not more luxury that we need, it is more and closer co-operation with the will of the Creator and Sustainer of our world. It is not more conveniences that we must have, but a secure and certain bedrock foundation for the hope that peace shall be eternal. It is not more laws on the statute books, but a simple unqualified guaranty that the four freedoms shall for ever be vouchsafed to us and to our children. It is not more leisure and ease that we crave, but perfect health and endless life. These, and no less than these, can suffice to satisfy the longing soul of mankind.

The futility of man alone to meet the deeper more fundamental requirements of the better future should be clearly apparent to all. Regardless of the increased marvels of electricity, so long as there is covetousness and laziness, there will be burglary and theft. Though there be wealth and luxurious living, so long as there be jealousy, lust, and selfishness, there will be divorce and broken homes. Though there be the best of

modern school facilities, so long as parents evade their responsibilities toward their children, just so long will there be juvenile delinquency. All good and necessary laws notwithstanding, so long as there are hatred and uncontrolled tempers, just so long will there be murder. Though the most powerful nations of earth should join in a federation to enforce peace, so long as the present greed, distrust, and intrigue continue, just so long will there be insecurity and in time open conflict again. These are salient facts which it is useless to deny or ignore in any plans for a better postwar world. *It is human nature itself, which must undergo a radical change* for the better, otherwise we shall continue to suffer the consequences.

Recognizing the facts as we have stated them, the very real danger presenting itself is that law-making bodies representing the unconverted majorities will take to coercion in order to force minorities to think as they do. A man-made compromise between the great world religions resulting in weakened moral force can never remedy depraved natures. The God-forbidden, illicit intercourse of church and state, which was common in the Middle Ages, may again endanger freedom of religion for minorities. History teaches in most certain

terms that fines and imprisonment do not create the desire for a holy life. A term in the dungeon or on the rack has never made a man or a woman love more the prayer meeting than the demoralizing movie. State laws on religion, when enforced, produce at best a congregation of hypocrites. The magistrate can never take the place of the preacher of the gospel. Enforced religious legislation has never, and can never, change the native fibre of human nature. The situation of birth and the conditions of rearing determine to a large degree what the character becomes. Only the miracle of conversion by the power of God can bring exceptions to this law of nature.

That religion which is all of God's giving finds its power (Rom. 1:16) in union with Him (John 14:20, 21). The love of Christ constrains (2 Cor. 5:14) to right-doing. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3:17. These qualities, which seem foolishness to the natural man, are mightier than armies and navies to bring and preserve peace among men, goodwill upon the earth. "One with God is a majority."

God has plans for the postwar world; and be assured He is fully able to, and He will, perform all His desires in the earth.



## The Work of the Plough

*"Doth the ploughman plough all day to sow?"  
Isa. 28:24.*

ONE day in early summer, I walked past a beautiful meadow. The grass was as soft and thick and fine as an immense green Oriental rug. In one corner stood a fine old tree, a sanctuary for numberless wild birds; the crisp, sweet air was full of their happy songs. Two cows lay in the shade, the very picture of content.

Down by the roadside the saucy dandelion mingled his gold with the royal purple of the wild violet.

I leaned against the fence for a long time, feasting my hungry eyes, and thinking in my soul that God never made a fairer spot than my lovely meadow.

The next day I passed that way again, and lo! the hand of the spoiler had been there. A ploughman and his great plough, now standing idle in the furrow, had in a day wrought terrible havoc. Instead of the green grass there was turned up to view the ugly, bare, brown earth; instead of the singing birds there were only a few hens industriously scratching for worms. Gone were the dandelion and the pretty violet. I said in my grief, "How could anyone spoil a thing so fair?"

Then my eyes were opened by some unseen hand, and I saw a vision, a vision of a field of ripe corn ready for the harvest. I could see the giant, heavily laden stalks in the autumn sun; I could almost hear the music of the wind as it would sweep across the golden tassels. And before I was aware, the brown earth took on a splendour it had not had the day before.

Oh, that we might always catch the vision of an abundant harvest, when the great Master Ploughman comes, as He often does, and furrows through our very souls, uprooting and turning under that which we thought most fair, and leaving for our tortured gaze only the bare and the unbeautiful.

Why should I start at the plough of my Lord, that maketh the deep furrows on my soul? I know He is no idle husbandman, He purposeth a crop.—Selected.

## The Collapse of Faith and Morals

(Concluded from page 2)

It is no coincidence that Dr. Barnes brackets the moral and intellectual collapse with the loss of faith in the Bible. It is this very loss of faith that has brought about the collapse that he deplores, and the wars that he blames in part for the collapse.

The tragedy is that the Bishop himself repudiates what he terms the "nature miracles" recorded in the Gospels. He is ready to put the claims of science, whose findings have so often been found to be faulty and imperfect, above the revealed Word of God.

It is this unbelief on the part of ministers and church leaders that has wrought such havoc in the church and has led multitudes into the paths of unbelief, sin, and death.

Today God is calling men back to the forsaken standards of truth and righteousness, back to His broken law, back to the unchanging principles of His everlasting gospel of salvation. And by coming back, men will find life and peace and surety.

M. M. H.



# Days of Youth



## Vision

IRENE ORTNER

It was the hour of vespers. King Robert of Sicily sat listening to the priests chant the Magnificat. His attention was attracted by the recurring refrain: "Deposuit potentes de sede, et exaltavit humiles." Turning to a scholar, he asked, "What mean these words?" The reply came, "He hath put down the mighty from their seat, and hath exalted them of low degree." "Let priests and people know that no power can push me from my throne," King Robert scornfully boasted. Then, lulled by the monotonous chant, he fell asleep.

When he awoke it was night, and he found himself locked in the cathedral. His shouts and frantic rappings were heard by the sexton, who unlocked the door. The monarch, despoiled of his magnificent attire, bareheaded, haggard, and breathless, strode past him, and into the palace. But there he found another king in his place. The whole room was transfigured with light which

seemed to radiate from the stranger on the throne. "Who art thou?" he asked the dishevelled man, "And why comest thou here?" Robert sneeringly answered, "I am the king, and come to claim my throne from an impostor." But to his utter horror, the new sovereign crowned him with cap and bells, proclaimed him king's fool, and gave him an ape for a companion.

The next morning King Robert awoke thinking that it was a dream, but as he turned his head he saw the cap and bells and the chattering ape. It was no dream. The world he loved had turned to dust and ashes at his touch.

His proud, haughty spirit remained unbroken for a time. He still called himself the king; but gradually the benign influence of the stranger had its effect. One day he was called to the throne room. At the question, "Art thou the king?" he bowed his head and confessed his sin in humility and contrition. Gone were his boasting and scorn. The pride that had obscured his vision vanished like mist, and he beheld in the form of the stranger on his throne an angel from heaven.

King Robert of Sicily has his modern counterpart in some wizards of science, in some masters of finance—and in some young people just out of college. A survey of the modern trend of thought, whether in religion, science, or literature, gives abundant evidence of the limited and distorted vision prevalent today. The same pride that dimmed the vision of the king is blinding men's eyes now. They have lost their perspective. They cannot sense the world's need because their own importance looms so large as to shut out all else.

Hanging on the wall of a friend's home is a small plaque on which is pictured a prairie

schooner such as was used in the early days for travelling westward into unexplored regions of the New World. The sturdy pioneer, with his old-fashioned rifle and coonskin cap, walks beside the covered waggon, on the alert to protect his family from wild animals and hostile Indians. Beneath are the words:—

"To know just where the trail doth lead,  
Is more important far than speed;  
No toilsome journey daunts the soul  
When Vision sees a worth-while goal."

It was vision that gave those pioneers the courage to press westward and make new homes in the wilderness. And it is vision alone that will enable us to advance with brave hearts as we face the future.

England's great poet, John Milton, became totally blind in the prime of life. He trained his daughters to read to him in Greek, Latin, and Hebrew, as well as in modern languages, and to write as he dictated. The daughters were wilful, however, and often he had to keep whole passages of his masterpiece, "Paradise Lost," in his mind until such time as they felt disposed to give him assistance. Was Milton daunted by such unfavourable circumstances? These are his brave words written long after he lost his sight:—

"Doth God exact day labour, light denied?  
I fondly ask; but Patience, to prevent  
That murmur, soon replies, 'God doth not  
need  
Either man's work, or his own gifts; who  
best  
Bear His mild yoke, they serve Him best. . .  
They also serve who only stand and wait.'"

The opportunity of doing great things does not come to all, but whether the future decrees vigorous action or patient waiting, we must have the vision to accept our lot.

"When you are the anvil, bear—  
When you are the hammer, strike."

Vision is the greatest need of the world today. It is the greatest need of youth, who "are in mid-flight, between a past that cannot be recaptured and a future that must be made." The need is for vision and courage. Our problems will come. No one else can solve them for us. The world may never know what they were or what we did with them, but we shall know.

Let us, by God's help keep our vision undimmed by selfish pride and vain regrets. It is only by a complete understanding of our relative importance in the scheme of life, and a readiness for whatever it holds for us, that we can hope to attain that "perfect blessedness which consists in a vision of God." "In vision," indeed, lies our only hope against chaos, for "where there is no vision, the people perish."







### How Eddy Preached

WHEN I get big enough, I am going to be a preacher," said Eddy one day.

"What is a preacher?" asked grandma. Eddy looked surprised.

"Don't you know what a preacher is? A preacher is a man that tells people what the Bible means. And he says, 'Thirdly, my brethren,' and everybody listens to him. It's nice to have people listen to you."

Grandma smiled.

"I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy eagerly.

"Yes, really and truly."

"I'm afraid not," said Eddy, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text, and then he explains it. I can't do that."

"Oh, yes, you can Eddy!" said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to explain about that," said Eddy. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach it for a week."

"Preach a week! Why, grandma, I can't!" exclaimed Eddy.

"Can't you be kind to everybody you meet for one week?"

Eddy looked thoughtful.

"Would that be preaching?" he asked.

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddy with a sigh, "I suppose I can try; but I wasn't thinking about that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It is not kind to the teacher to whisper in school," said Eddy the very next day; and he did not whisper once.

"It's not kind to the cook to play along the road and keep my dinner waiting, either"—and he hurried home from school.

"It's not being kind to mother when I don't do errands promptly," he said;

and he did quickly and well whatever he was told.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came.

"How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I guess everybody must have been preaching about that text, for everybody has been so kind to me."—*Mayflower.*



### Take Your Place

SOMEWHERE the world has a place for you  
That is all your own;  
Somewhere is work that your hand can do,  
And yours alone.  
Whether afar over land and sea  
Or close at your door may the duty be,  
It calls for your service full and free—  
Take your place.

Somewhere the world has bitter tears  
Your smile might dry;  
Somewhere the burden of doubts and fears,  
The hopeless sigh.  
There are steps that falter, weary and weak,  
For the strong, brave arm they vainly seek;  
Will you pass them by on the journey bleak?  
Take your place!

Somewhere the world has a desert spot  
Your toil might till;  
Somewhere a life whose loveless lot  
Your love might fill.  
If the place that waits be high or low,  
Question not, cry not, onward go!  
The world's great battle needs every blow—  
Take your place!

—Author Unknown.

LITTLE Janet Marie skipped through the rooms shouting at the top of her voice, "He's coming back! He's coming back! Johnnie's coming back! We're going home! We're going home! Yes, we're going home!"

Yes, big brother John was coming back—coming back after a long, long absence, during which he had been getting ready a new home for his beloved family to live in. Destruction had come upon their old home, and they had been living the life of refugees, waiting for John to come and take them to the place he was preparing.

Janet didn't remember when she had seen big brother John face to face. She did know, though, that he had made this long trip solely to prepare a place for Janet and those she lived with and loved. She knew, too, that her big brother had often sent word of his progress. She knew of the many kind things he had done. She knew that everything good she had ever asked him for he had sent. Janet loved big brother John, and was telling the family and all who would hear that he was coming for them and was to take them to the new home he had been preparing for them, where they were to remain from then on. Janet wanted to be absolutely sure that they were all ready when John came.

I wonder if there are any Janet Maries today, spending their lives shouting glad messages to those about them who will hear, shouting, "He's coming back! He's coming back! Jesus is coming back! We're going home! He's coming to take us home!"

You know Jesus is coming back. You know He is our elder brother. You know He has gone to prepare a place for us, so that we may live with Him for ever. The great destruction of sin has come upon our present earthly home and has made us pilgrims and strangers in a strange land of sin. How our home has changed from what it used to be! How happy we ought to be that Jesus is about to come and take us to the wonderful, happy new home that He has been getting ready for us!

True, we've never seen Jesus face to face. We know Him well, though, for He has sent us wonderful messages of His progress in the Bible; He has done many kind things for us. He has given us everything that we've asked for that would be good for us. Truly, our Elder Brother is our beloved Friend.

He's coming back! He'll take us home! Let's shout it out, "Jesus is coming again!"—*Selected.*



# from Every Land

THE Atlantic Ocean has an average depth of 13,654 feet; the Pacific has a depth of 13,438 feet.

A SILKWORM cocoon contains up to one thousand yards of unbroken thread when completed. Spinning takes three days.

A RECORD total of 2,000 sightless men and women are now fully employed on essential war work. They excel in controlling intricate machinery.

PRESIDENT ROOSEVELT and Winston Churchill are both descendants of John Cooks, who came to America on the *Mayflower* in 1620, through two of his daughters.

SOME seven million miles of telegraph wire stretch across land areas of the world (one third in the United States alone). The impetus for this started from the first telegraph message sent between Baltimore, Maryland, and Washington, District of Columbia, on May 24, 1844, a century ago.

PRECOOKED meals kept piping hot in a special food warmer are a part of the equipment of the U.S. Army's new B-29's and other long-range bombers, according to a recent War Department bulletin. The food warmer, similar to the fireless cooker, weighs only fifty pounds when full, yet contains complete meals for six men. On an upper shelf it carries spoons, salt and pepper, bread, jam, jellies, cookies, cake, and other items that do not require heating.

A NEW laboratory method of making blood plasma, which greatly reduces expense and labour, has been discovered by Drs. Charles S. White, Jacob J. Weinstein, and J. Lloyd Collins, of George Washington University Medical School and Gallinger Hospital in Washington, D.C. Heretofore the separation of the red cells from the rest of the blood has been accomplished by expensive machinery. These doctors have discovered that this separation can be made without any machinery whatever. They use what they call the "coin-stacking method" by which they treat the red cells so that they flatten like coins, and stack up in the bottom of a bottle into which the donor's blood is run direct from his arm.

## STAMMERING

... can now be definitely cured in your own home, thanks to the discovery of "THE MAGIC ALPHABET"; particulars of which may be obtained from Philip O'Bryen Hoare, Consulting Psychologist, 270 Queen St., Brisbane, Queensland.

IF YOUR INQUIRY is on behalf of a child of ten years of age or under, DO NOT SEND for booklet, but remit the sum of £1 (one pound) for special exercises for children of tender years.

STAMP collectors are paying hard cash these days for war mail. Thousands of them have switched their attention from ordinary postage stamps to war covers—"cover" meaning an envelope with all regular postal markings, censorship labels, and so on, still affixed. The philatelists, with the object of tracing the war's history through postal service, are seeking every type of soldier, sailor, and marine mail, from an ordinary envelope with a United States camp postmark to letters from actual battle theatres.

A COMPLETE power plant on wheels is being built for the Soviet Government by the General Electric and American Car and Foundry companies. It is constructed in the form of a train and can be quickly moved to devastated areas along railroad lines. Within ten hours after its arrival, it can supply 3,000 kilowatts of electricity—enough to care for a city of 12,000 population. Forty such units are on order as a part of Russia's postwar rehabilitation programme.

MR. CHURCHILL has been presented with a silk flag bearing the signatures of famous people of Britain, Australia, and the U.S.A.; and also with a Scroll of Appreciation signed by two million Australians. The privilege of signing the scroll brought £28,000 to the Red Cross.

THE hummingbird is the only bird which can reverse its wing action. It can fly backward as well as forward.

## ACKNOWLEDGMENTS

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ROYAL ENGINEERS tunnelling to extend Gibraltar's underground defences, have discovered a cave with wonderful fossil remains. These fossils are to be examined at the British Museum of Natural History.

Hereafter specially prepared rations of hard candy, chewy candy, gumdrops, and chewing gum are to be issued to United States airmen before they take off on long flights over Europe. It has been proved that they enable bomber crews to fight off fatigue and bitterly cold temperatures prevailing at high altitudes.

If the "SIGNS" Should Come to You Unexpectedly—

We never send out papers that have not been ordered. Should you therefore be receiving the "SIGNS OF THE TIMES" without ordering it yourself, it is being sent by a friend with the hope that you will enjoy it. If for any reason you should prefer not to accept, would you kindly advise the Publishers by letter. The wishes of all are respected.

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# Most Things Work Out Right

GENTRY G. LOWRY

**W**E would save ourselves a lot of worry, sleepless nights, and days of anxiety if we could always keep in mind the fact that most things will work out all right if we but let them alone.

A young missionary in India was terribly worried and perplexed concerning certain problems over which he had no control. A senior worker, seeing his perplexity, said to him, "Brother, do not worry over it. Your anxiety over this thing will not help it any. Time solves a great many problems; therefore leave it alone." And how true it is that time does solve many of our difficulties! Fully half the calamities that the average person dreads and fears never come at all. Somehow or other before the time for them to materialize, the danger is past, and we see that the giant we feared so much was, after all, only a man of straw, a creature of our troubled imagination.

There are two things about which we should never worry. The first is that which has already happened. No amount of worrying and fretting will ever undo the thing that is done, nor will it effect a remedy. So, leave it alone; forget about it. The second is the thing we fear will happen. Why harass our minds about what may happen? Worrying will not keep it from happening. And perhaps it will not take place at all.

Worry, we are told, wears out more men and women than hard work. And our worrying does not help out one particle. Whatever it is that puzzles us will likely turn out just the same whether we worry about it or not. Why not, then, drop the worry, let the thing work itself out, and save ourselves the grind; save our strength and temper for something better and more worth while?

One writer has very fittingly said: "Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. . . . The faithful discharge of today's duties is the best preparation for tomorrow's trials. Do not gather together all to-

morrow's liabilities and cares and add them to the burden of today. 'Sufficient unto the day is the evil thereof.'"

"Our heavenly Father has a thousand ways to provide for us of which we know

nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."—*"The Ministry of Healing,"* page 481.



## Be Not Anxious

**B**E not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature?

And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom, and His righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. Matt. 6: 25-34, R.V.