

# Signs of the Times



J. N. P.

## THE PROPHETIC TELESCOPE SEE PAGE 6

Volume 66, No. 3. Price 2d. Warburton, Victoria, January 22, 1951

(Registered at the G.P.O. Melbourne for transmission by post as a newspaper)

# PORTENTOUS LAUNCHING

R. Pavitt Brown

**T**HIS year launches the splendid ship of modern civilization into its river of destiny. Sinister factors are at work to see that the launching shall end in swift disaster. Not only have the skids been greased, but almost every bolt in the cradles has been loosened, ballast has been removed, and the sea-cocks left open. To all appearances everything looks in fair order. But the bottle has been cracked, the wine spilt over the bows, and anything can happen now. Counting years as seconds, we confidently predict on the basis of sound inside information that five seconds could be quite sufficient to witness the absolute wreck of civilization. If by some strange turn of events the time is extended let this be recognized as a special dispensation of Providence.

What are these sinister factors?

One is lawlessness. Previous articles have pointed to America as destined by divine prophecy to play the leading role in the final act of this human tragedy. Statistics are available to prove that in a single decade more citizens of the United States of America were killed by assassins than were slain in a century and a half of battles. The cost of this mania for crime, if expressed in dollar bills, would have been sufficient for one hundred currency rings around the earth at the equator. Seven and a half million fingerprints of persons with arrest records are preserved by the Federal Bureau of Investigation at Washington, D.C. This represents a larger army than that which took part in the actual fighting against Germany and Japan. It is an army which is being constantly reinforced by juvenile delinquents. J. Edgar Hoover of the F.B.I. declared recently: "A creeping rot of moral disintegration is eating into our nation. The arrests of teen-age boys and girls are staggering, and some of the crimes that youngsters commit are almost unspeakable."

The Ten Commandments have been tossed aside as an outworn code by the vast majority, even of Protestant churches. Almost all follow the example of antichrist in minimizing or adapting their requirements to suit traditional usages. Hence, although fifty-three per cent of the American Republic has its name on the books—these 79,000,000



Another British aircraft-carrier going down the slipway.

church members, almost to a man, ally themselves with that power described by Daniel the prophet: "He shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law." Dan. 7: 25, R.V. As they are thus discovered in collusion one with the other, differences are really only apparent and even though officially they may never unite, when the real test arrives they will act in concert against those who worship God in spirit and in truth.

Thus the United States is today the most lawless nation on earth. Its record for murder and juvenile delinquency was never excelled by Germany and Japan combined. Over half its population, professing members of the Christian churches, declares itself opposed to the

exact requirements of the Ten Commandments. This American nation now leads the world in its active military, religious, economic, and social campaigns. Yet because of its reputation for lawlessness, its leadership is essentially the leadership of the great antichrist of historic disrepute. In view of these facts every intelligent Christian should determine to stand true to the commandments of God and refuse every compromise.

Another factor is that of drunkenness. As in the first instance, so in this, the United States now leads the world. Every minute some United States' citizen is killed by a drunken driver. The nation now possesses 437,000 saloons, which amounts to one public house for every 267 of the population, one for every seventy-one homes, and eleven for every five churches. In ten years the nation

consumed 21,500,000,000 gallons of liquor at about £20 per capita. Inasmuch as a large portion of the States has been voted "dry" by local option polls these figures speak for themselves.

Our emphasis on American affairs is of a calculated nature. We cite these facts and figures because the U.S.A., as a subject of Bible prophecy, is the medium by which antichrist will make his final bid for world domination. By lawlessness and drunkenness and similar means, this notorious opportunist will seek to establish undisputed power over the bodies and souls of mankind.

Australia bears all the evidence of his sinister plottings. The moral standards, from many aspects, are held in even less respect than elsewhere. Our large cities are notorious for their hordes of gamblers who block the streets as they converge on the betting shops. We witnessed in a slack hour recently, one hundred entering the five-shilling door of a popular sweepstakes every four minutes. Disrespect for law is seen in the willingness to strike and hold the community to ransom for months on end. Drunkenness is the curse of the country.

We observed the handsome appointments of the night clubs in the course of our Sydney walkabout also. Time did not permit our inspection during the night watches. But Elizabeth Webb of the Brisbane *Sunday Mail* has done the public a service in her recent exposures of the night-club racket. She "states that most night clubs in Sydney are boozy and bizarre. She describes how in one place there was much open 'petting' between dances by people who were 'well seasoned.' 'When the orchestra struck up,' she continues, 'the whole place became a rip-roaring melee, as jitterbugs whirled, tipsy kids in their early twenties tripped and sprawled hilariously, and young men swayed and reeled. One young girl folded up completely in the middle of the dance floor and began to sob in a drunken hysteria.'" —*Australian Temperance Advocate*, November, 1950.

Drunkenness and immorality go hand in hand. Both lead to the break-up of home and family life. The United States now leads the world in its number of divorces. In some places one out of every three marriages is broken by the legal separation of father and mother. Broken homes, wrecked families, bewildered and unhappy children! The divorce mill in America (and in Australia and New Zealand) is adding a vicious quota to the agencies contributing to juvenile crime and universal lawlessness.

Much more could be added to the foregoing evidence. Sufficient has surely been given to disillusion any who would build their confidence for the future

on the pleasing appearances of this mid-century facade. While it is always easy to be destructively critical about anything or everything, we feel positive that evidence presented fully bears out our opening contention. These are no light quibbles. They are sober and incontrovertible facts. Their unwelcome presence in our midst should be a challenge to decision on the part of every God-fearing man and woman. "As for me and my house, we will serve the Lord!" should be the determination of every modern Joshua.

They are also intended to serve as pointers to a better world. When human depravity has reached its ultimate low, then Jesus Christ will intervene once again by His personal advent. Every panacea proposed by well-intentioned men has failed and looks like continuing that way. The whole creation groans for the coming of Jesus who has promised to launch it safely into the sea of eternal prosperity and security. He alone is our hope and our guiding star as we face into the second half of the final century of the sixth millennium.

## What Then?

S. A. BARTLETT

IT is related that a young man who was absorbed in worldly ambitions was once asked by his Christian uncle what his plans were for the future. He replied, "I am going to study law." "What then?" asked the uncle.

"I shall then seek admittance to the bar," he said.

"What then?"

"I shall practise law and make a lot of money."

"What then?"

"Oh, I guess I shall retire with sufficient money to insure me the comforts of life in my old age."

"What then?"

"Of course, I shall die some day."

"Well, and what then?"

With that thought-provoking question the young man was speechless.

"What then?" Serious words for all to ponder. Solemn question that all must face. Said the inspired Apostle Paul, "We must all appear before the judgment seat of Christ." 2 Cor. 5: 10. "So then every one of us shall give account of himself to God." Rom. 14: 12. Surely these words must bring the solemn realization that all must one day give an account of the deeds done in the flesh in this life.

This life is very short. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." James 4: 14. If a man lives the allotted "three score years and ten," it is only a very short while compared with eternity. Daily experiences and happenings, however, continually remind us that life may be cut short of the allotted span. The Apostle Peter reminds us of this when he tells us, "For all flesh is as grass." It may wither or be mowed down, today—tomorrow, who knows? A fatal accident, a life is mowed down; a dread disease, a life is

prematurely withered away. Accidents in the air, on the sea, and on the land, fatal diseases and sicknesses, serve to remind us that life is very uncertain. Truly, "In the midst of life we are in death."

Eternity lies ahead! Not, thank God, an eternity without hope. A world was estranged from God. A loving Saviour stepped into the breach of the world's need. "I am come," He said, "that they might have life." John 10: 10. "The gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23. Christ offers a life that measures with eternity. A life that is "more abundant," and knows nothing of this world's emptiness, sorrow, and perplexities. Says the inspired Book of God, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21: 4. "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore." Ps. 16: 11. Yes, for those who will accept God's gracious provision, it is not an eternity without hope.

On the other hand God plainly declares that rejection of His overtures of mercy means eternal damnation. "The wages of sin is death." Rom. 6: 23. As one has said, "There are many wages that fluctuate with the times. Sometimes they are low and sometimes they are high. But the wages of sin remain unchanged—'The wages of sin is death.'" It is true. If a person clings to sin he becomes identified with sin and consequently must be destroyed in the fire of God which will destroy sin.

Oh, yes, eternity lies ahead. Meanwhile God gives us the power and privilege of choice. Someone has said,

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# THE TRUE APOSTLE of England

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Marian M. Hay



**T**HOUGH it may sound unpromising, the study of early church history is of absorbing interest. If one can brave the dusty volumes of the early writers, with their small print, and multitudinous footnotes in still smaller print, and follow some theme through the various historians, it will be a rewarding study.

An article by Mr. E. R. Yarham, F.R.G.S., in the *Australian Christian World* for November 3 on "Aidan on Holy Isle" excited our interest in the history of early Christianity in Britain, and what we found from Bede, Neander, Green, Newman, and other historians and students proved so interesting that we share it with our readers.

We shall quote first from Mr. Yarham's article:—

"Two miles from the rocky shores of Northumberland, facing the majestic cliffs of Bamburgh, lies a tiny island which played exactly the same part in the story of the Christian church in Northern England as did Iona in the conversion of Scotland: the one immortally linked with

the name of St. Aidan; the other with that of St. Columba. The sacred memories associated with this speck in the grey waters of the North Sea—for it covers little more than a thousand acres—can be judged by its very name. For although Lindisfarne is its more correct geographical designation, it is as Holy Island that we always speak of it.

"No more truly Christian figure, courageous, gentle, and full of tender patience in his dealings with the uncouth Northumbrians, ever adorned the early church than Aidan. The great Bede—who died exactly a century after Aidan landed on Holy Island—gave him the highest praise for his learning, his simplicity of life, and his open-handed generosity. He lived the life he preached, for, in a sentence pregnant with meaning, Bede tells us: 'What chiefly commended his teaching to all men was that it agreed with the life he and his followers led.' . . .

"It has been said with much truth that the passionate zeal of the Celtic missionaries has never been surpassed in Christ-

endom, and their work ranged from Switzerland and the Rhine to the Faroes and Iceland. The pioneer of this marvellous work was Columba, who founded the world-famous monastery on the island of Iona—the tiny island off Scotland's western shores—which was to draw pilgrims to it from all over Europe. It was there that Aidan was trained, and from there he was called to Northumbria, which, by his energy and saintly character, he was to convert to Christianity."

The missionary zeal and apostolic purity, simplicity, and freedom of the Celtic Church came to flower under the labours of Patrick of Ireland, Columba of Scotland, and Dinooth of Wales. Thus, while in the east and south of England, the seven Anglo-Saxon kingdoms were under the darkness of paganism, Ireland, Wales, and Scotland were enjoying the light of culture and learning, fostered in a number of evangelical colleges, and dispersed throughout Europe by groups of devoted missionaries.

We should note in passing that while these colleges were called "monasteries" and the students and teachers were frequently called "monks" the writers of that age did not mean to suggest that these were segregated communities of unmarried men under strict vows.

Archbishop Ussher expresses it thus: "Our monasteries in ancient times were the seminaries of the ministry; being as it were so many colleges of learned divines, whereunto the people did usually resort for instruction, and from whence the church was wont continually to be supplied with able ministers."

To many who hold the generally accepted belief that England owes the foundations of her Christian faith to Augustine and his group of monks who came from Rome to Canterbury in 597,

it will come as a surprise to learn that Britain as a whole was evangelized by Celtic and not Roman missionaries. Even in those portions of England which had lapsed to heathenism under the Anglo-Saxon conquest, Aidan and his Celtic missionaries did far more to dispel the darkness of paganism than did Augustine, Paulinus, and other Roman monks. So much so that Lightfoot was constrained to say, "Not Augustine, but Aidan, is the true apostle of England."

Aidan's call to Northumbria came about in this way: As a youth Oswald of Northumbria had seen his father embrace Christianity as presented by Paulinus, a priest from Kent. Later, Oswald had been forced to flee from his native land, and he found sanctuary at Iona. Here he was so impressed with Celtic Christianity that when he came to the throne of Northumbria he called for a teacher from Iona. Aidan responded to this call, and settled on the tiny island of Lindisfarne, or Holy Isle as it is more often called.

As soon as he had mastered the language sufficiently to be understood, he travelled about with unsparing zeal to bring to rich and poor alike the good news of salvation.

It is interesting to note that the Venerable Bede, the most learned Englishman of his day, and a devout Roman Catholic, while disapproving of Aidan's refusal to accept the papal doctrines, had yet an unstinted admiration for his godly life and missionary zeal. Moreover, he admits that Aidan was careful to omit none of the things which he found in the apostolic and prophetic writings, but that to the utmost of his power he endeavoured to perform them all.

In his monumental "Ecclesiastical History of England" he says of Aidan:—

"It was the highest commendation of his doctrine, with all men, that he taught no otherwise than he and his followers had lived; for he neither sought nor loved anything of this world, but delighted in distributing immediately among the poor whatsoever was given him by the kings or rich men of the world. He was wont to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; and wherever in his way he saw any, either rich or poor, he invited them, if infidels, to embrace the mystery of the faith; or if they were believers, to strengthen them in the faith, and to stir them up by words and actions to alms and good works."

Neander paraphrases these words of Bede, and adds, "He accomplished much because his life was so consonant with his zealous preaching; because everything he did testified to his disinterested love which was ready for any sacrifice."

Regarding the phenomenal spread of Celtic Christianity among the heathen races of Britain and Europe, John Richard Green in his "History of the English People" says: "For a time it seemed as if the course of the world's history was to be changed, as if the older Celtic race that Roman and German had swept before them had turned to the moral conquest of their conquerors, as if Celtic and not Latin Christianity was to mould the destinies of the churches of the West."—Vol. I, page 69.

In the evangelizing of Northumbria Green gives full credit to Aidan and his associate Celtic missionaries:—

"It was not the church of Paulinus which nerved Oswald to this struggle for the cross, or which carried out in Bernicia the work of conversion which his victory began. Paulinus fled from Northumbria at Eadwine's fall; and the Roman Church, though established in Kent, did little in contending elsewhere against the heathen reaction. Its place in the conversion of northern England was taken by missionaries from Ireland."—Vol. I, page 67.

Quoting a number of authorities, Le-Roy E. Froom, in Vol. I of "Prophetic Faith of Our Fathers," page 605, says:—

"It seems strange that Roman Catholics persistently assert that English Christianity begins with the incident of 597, the mission of Augustine, when he was sent there as a missionary by Gregory I. Obviously Augustine's mission was merely an incident in a continuing history of what had begun centuries earlier. Britain's spiritual inheritance clearly comes from the British churches."

It was not to superiority of doctrine, or of missionary zeal that Latin Christianity owes its supremacy in Europe. By alliances with temporal rulers, by political manœuvres, by craft and cunning, the Latin church was able to outwit and subjugate the Celtic church.

A careful reading of the history of the period will reveal the fact that Britain did not come under the sway of Rome by conversion from heathenism; but through political scheming, by force of arms, and by duplicity, the Celtic Chris-

tians were brought to acknowledge the supremacy of the pope.

A study of the doctrines of the Celtic Church in their purity and simplicity, and their fidelity to the Bible, shows them to be in marked contrast to the doctrines of Rome. Dr. A. H. Newman in his "Manual of Church History" has this to say of what he calls "the peculiarities of the British Christians":—

"Information on this point is exceedingly scanty. When an effort was made, about the close of the sixth century, to bring them into subjection to Rome, they were found to be very tenacious of their practices. From the records of the discussions that took place between the emissaries of Rome and the leaders of the British Christians we may deduce the following statement: (1) Diocesan episcopacy did not exist. (2) Great attention was given to the study of the Scriptures, numerous semi-monastic colleges having been established for the promotion of Bible study and Christian life. (3) They were full of missionary zeal and were doing an extensive and successful missionary work among the Picts of the north, in France, and in Germany. (4) They absolutely refused to recognize human authority in matters of religion, indignantly repelling the efforts put forth to bring them into subjection to the pope. (5) They insisted upon humility and simplicity in Christian life, and were offended by the pomp and worldliness of the Romish missionaries. (6) They differed from the Romanists in several matters, as to the time for celebrating Easter, the mode of baptism, tonsure, etc."—Page 410.

We have already noted Aidan's methods of spreading the gospel, as much by the influence of his godly life as by the power of his preaching. In direct contrast were the methods advocated by Gregory and followed by Augustine. We quote from Neander:—

"At first it was Gregory's intention, which he intimated, indeed, to King Ethelbert, to have all the temples of idolatry destroyed; but on maturer reflection, he altered his mind, and dispatched a letter after the abbot Mellitus, in which he declared that the idol temples, if well built, ought not to be destroyed, but sprinkled with holy water, and sanctified by holy relics, should be converted into temples of the living God; so that the people might be more easily induced to assemble in their accustomed places. Moreover, the festivals in honour of the idols, of which the rude people had been deprived, should be replaced by others, either on the anniversaries of the consecration of churches, or on days devoted to the memory of the saints, whose relics were deposited in them. On such days, the people should

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## TRUTH

D. C. COLESWORTHY

Truth will prevail, though men abhor  
The glory of its light;  
And wage exterminating war,  
And put all foes to flight.

Though trodden under foot of men  
Truth from the dust will spring,  
And from the press—the lip—the pen—  
In tones of thunder ring.

Beware—beware, ye who resist  
The light that beams around,  
Lest, ere you look through error's mist,  
Truth strike you to the ground.

# The PROPHETIC TELESCOPE

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TAYLOR G. BUNCH

THE new two-hundred-inch telescope in the observatory on Mount Palomar in southern California is known as the "giant eye" and can penetrate a thousand million light-years into space. It magnifies the power of the human eye four hundred thousand times and brings the heavenly bodies ten thousand times closer to our planet as far as vision is concerned. The moon appears to be only twenty-five miles away. This long-range and magnified vision dissolves what appeared to be clouds of nebula into individual stars composing great galaxies or island universes containing millions of suns and systems. Hitherto undreamed of facts and glories of the heavens have thus been revealed to mankind in confirmation of many scriptural statements on the science of astronomy.

Garfield declared that "history is the unrolled scroll of prophecy." Prophecy is history written in advance and with greater accuracy than historians can record the events after they occur, because they all write from a narrow and prejudiced viewpoint. Bible prophecy is the great telescope or "giant eye" through which students of the Scriptures can see "the end from the beginning"—by which they can see events and conditions long before they occur.

The noted revivalist, William A. Sunday, said: "I ascend the observatory of the prophets, where appeared photographs of far-off events and stars all focussed upon one great Star which was to arise as an atonement for sins." Indeed, the great purpose of the Old Testament predictions was to reveal the first advent of Christ as the bright and morning Star and the Sun of Righteousness, and also with many New Testament prophecies forecast His second coming in power and great glory.

*Up where the atmosphere is clear astronomers as well as skiers resort. The ski lift at Rigi, Switzerland.*



Almost every act of Christ's life was a fulfilment of predictions recorded in the Old Testament Scriptures centuries and even millenniums before His earthly visit. The modern age and its marvellous achievements is made much more meaningful when it is contemplated in the light of the divine predictions of centuries ago. The late Josephus Daniels, while secretary of the United States Navy, in an address before a group of scientists, said:—

"While we live in a day when there are some things yet to be righted in the world and some problems yet to solve, it is nevertheless a privilege of men of this generation that we live at a time when the dreams of poets, seers, and prophets have been translated into realities. The finest things in the world are dreams. 'Where there is no vision, the people perish,' wrote one of the old seers, and another, whose vision seemed to overlap centuries and even millenniums and focus itself upon our own times, said: 'Many shall run to and fro, and knowledge shall be increased.' It

is indeed wonderful what some of those ancient wise men foresaw. Did Nahum get a foreglimpse of motor-cars when he wrote: 'The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings?'"—Reported in the *National Geographic Magazine*, March, 1916.

When we consider current events and conditions in the light of these ancient forecasts they take on a new and different meaning and are vastly more interesting. A student of Bible prophecy can thus read the Scriptures in the present-day events recorded on the front page of the daily newspaper or as announced by the radio news commentator. With the background of Biblical knowledge, otherwise shocking news items sound strangely familiar. Such persons are therefore not caught off guard and unprepared and thrown into a state of bewilderment and confusion. "To be forewarned is to be forearmed" is a maxim that applies here.

## A FORWARD LOOK

After Jesus announced to His disciples that their beloved city, Jerusalem, would be so completely laid in ruins that "there shall not be left here one stone upon another, that shall not be thrown down," in confused puzzlement they asked the question: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

The answer is known as "Our Lord's Great Prophecy," and is recorded in Matthew 24, Mark 13, and Luke 21. From the vista of the mount of Olives Jesus turned the telescope of prophetic vision on the future and revealed coming events from that day to the time of His second advent.

After warning of the coming of false christs and prophets whose teachings and miracles would "deceive many," Jesus declared that signs of the approaching end of the ages would be "wars and rumours of wars" when "nation shall rise against nation, and kingdom against kingdom."

Here is a prediction indicating that the human family would grow more and more militant and savage, so that in the last days nations would be snapping and snarling at one another like blood-thirsty beasts of the jungle, and would fly at one another's throats in deadly combat. They would not become more docile and tranquil because of increasing civilization and evolutionary development, as many have believed inevitable. The language indicates that the "rumours of wars" would be as menacing and fear-provoking as the conflict itself. This would include the present so-called "cold war" between the two great blocs of nations that divide the earth and keep mankind in a jittery and uncertain state because of almost daily threats of total destruction through atomic weapons.

There can be no permanent peace in a world of sin. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21.

History has been chiefly man's story of war and unrest among the nations of earth. In the three millenniums ending in 1860 there were thirteen years of war to every year of peace in the world, and since that time the casualties of war have exceeded those of all previous ages combined. The last world war lasted *sixteen hundred days*, and on each day an average of seven thousand men were killed and fourteen thousand wounded. It is estimated that nine million children were made orphans, and five million women made widows. The cost exceeded one thousand million dollars.

Such savagery and inhuman treatment of prisoners characterized this latest war as had never been known in the history of warfare even among savages.

Jesus also said: "There will be signs in sun, moon, and stars; and on earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; men's hearts fainting for fear, and for apprehension of what is coming on the world. For the forces which control the heavens will be disordered. And then shall they see the Son of man coming in a cloud with great power and glory. But when all this is beginning to take place, look up. Lift up your heads, because your deliverance is drawing near." Luke 21: 25-28, Weymouth's translation.

The chief cause of the distress and perplexity of nations and their leaders is seen to be the agitated state of the sea of humanity, which, like surging billows, is never calm and peaceful. The fear of coming expected events causes hearts to quail and fail, the chief cause of fright being the disordered and disturbed forces of nature, which may have reference to the discovery of the use of atomic energy as a weapon of destruction. This has done more to fill the world with haunting fear than all else combined, and the most frightened of all are the scientists themselves, who understand more about the significance of it than do others.

Is it any wonder that the world is afraid, when the single atomic bomb that was dropped on Nagasaki killed 35,000 persons, and the injured and missing numbered somewhat more? And we are assured that the latest atomic weapon is many times as destructive and that the proposed hydrogen bomb will be a thousand times more deadly. An editorial in the *Christian Century* of January 18, 1950, said, "Like the shadow of an eclipse of the sun, atomic darkness is racing across the world." This shadow "cannot be dissolved," and because it cannot, "henceforth we must live precariously, dangerously; hopefully but fearfully balanced between incredible fulfilment and inexpressible disaster."

The writer quotes the Alsop brothers in their column of January 2 as saying that the new superbomb "will have the estimated capability of devastating, in one detonation, an area of sixty to a hundred square miles," and that the new weapon will be built, "for it is the

peculiar triumph of our time that we are already very close to achieving the weapons of ultimate destruction." Speaking of the atomic bomb the writer said: "On November 17, 1946, the Emergency Committee of Atomic Scientists set forth their famous six points. These points cannot be recalled too often:—

"(1) Atomic bombs can now be made cheaply and in large number. They will become more destructive.

"(2) There is no military defence against atomic bombs and none is to be expected.

"(3) Other nations can rediscover our secret processes by themselves.

"(4) Preparedness against atomic war is futile and if attempted will ruin the structure of our social order.

"(5) If war breaks out, atomic bombs will be used and they will surely destroy our civilization.

"(6) There is no solution to this problem except international control of atomic energy and ultimately the elimination of war.

"On June 30, 1947, the Emergency Committee reiterated these six points and added a seventh: 'Once stock-piles of atomic bombs have been accumulated by two national blocs of a divided world, it will no longer be possible to maintain peace.'"

One of the chief causes of fear in the use of atomic weapons is the results of radioactivity on all life, including vegetation. This would destroy the means of livelihood and threaten famine on a scale never before known. Another dread of future war is the threatened use of disease germs which would wipe out populated cities in epidemics of unimaginable horror. In the light of these facts, how significant is the statement of Jesus that in connection with the last-day military struggle between nations there would be "famines and pestilences" in "divers places."

The telescope of Bible prophecy reveals the fact that a greater war than any yet fought is still future, the war of Armageddon. This great struggle is pictured in a number of forecasts in both Old and New Testaments. In Isa. 34: 1-9 is a picture of "the day of the Lord's vengeance" when His fury will be upon the armies of the nations and He will deliver them "to the slaughter," and "their stink shall come up out of their carcasses, and the mountains shall be melted with their blood."

Another picture of this last war is given in Jer. 25: 29-33. The Lord "will call for a sword upon all the inhabitants of the earth," and "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord

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## Our Cover

THE GIGANTIC DOME OF MT. PALOMAR OBSERVATORY, IN WHICH THE 200-INCH TELESCOPE IS HOUSED.

—International News Photo

IN the standard histories of civilization many names of men appear. These are men who by their achievements have left their mould upon the world. Among these names there appears one Jesus of Nazareth. Apart from anything of the miraculous in His acts, He is conceded a place among the world's "roll of honour," because of His sympathy for the downtrodden and the outcasts of society. As an uplifter of womanhood He is ranked as having no parallel in history.

In the consideration of those who have contributed to the world's civilizations, emphasis is placed upon what they have accomplished. Their works are stressed as being more important than their ancestry. The biographers of Jesus Christ, however, place the emphasis upon WHO HE WAS.

#### THE QUESTION OF "WHO" RATHER THAN WHAT HE DID

Those in closest association with Christ while here in person, guilelessly penned the record of His life. In the artlessness and simplicity which characterized their lives, they made their "declaration." "Having had perfect understanding of all things from the very first," they wrote as "eye-witnesses, and ministers of the word." Luke 1: 2, 3.

The evangelists, instead of embodying a conception of their own minds, must have witnessed the life which they describe. Unless they had first witnessed it, how could these men of humble station ever have conceived it? They have been able to represent it in the manner they have done only because it had actually passed under their immediate observation.

In these records, the order which men usually follow is reversed. On every page of the Gospels, which portray the life of Jesus of Nazareth, the great question invariably surrounds His person, *Who is this man?* Indeed, His miraculous works, His every word so wisely spoken, yea, the shameful death on Calvary's cross, take their significance from *who* He was.

Calvary itself takes its significance from the One who was nailed there. If some nineteen hundred odd years ago merely one by the name of Jesus of Nazareth had been nailed there, what of that? There have been numerous other crosses. As one has said, "Is Christ's death to be put on the same level as that of Socrates? Or the death of one or the other of the Hebrew prophets, though perhaps more moving and pathetic in its circumstances? If the cross was nothing more than a martyrdom, there is really no more reason why we should preach Christ crucified in India or China, than why we should preach Socrates poisoned. The one has just as much significance

# Who Is

# Jesus of Na

## • Berthold H. Swartzkopf

for India and China as the other. They become heroic stories of loyalty, and nothing more.

"But if on the cross the eternal Son of God carried the burden of human sins, if in sheer love He redeemed us by the sacrifice of Himself, if by that death He broke the power of sin, and won forgiveness for a world, there is every reason why we should preach that gospel to every creature."—Dr. J. D. Jones.

#### THE BACKGROUND OF CHRIST'S PUBLIC MINISTRY

To appreciate the effect of His ministry upon the public generally, it is necessary to take into account the surroundings of Christ's early life. The New Testament makes no secret of the place Jesus held in the social scale. He belonged to the lower ranks of life. Joseph, the husband of Mary, was a working carpenter. Taking into account His birthplace, the wanderings of His family in His infancy, His home in such a place as Nazareth, His humble occupation of the work-bench for so many years, one is confronted with affecting evidence of the poverty of Christ's condition in life.

The term Jesus of Nazareth is now commonly accepted. But with respect to Judea, Josephus, the Jewish historian, speaks with unfeigned horror of the abominations which darkened his country, as well as the Roman world at the particular time of Christ's life on earth.

But Galilee was disreputable even in Judea, wicked as it was. And even in Galilee, Nazareth was noted for the ignorance and the profligacy of its inhabitants. So much was this so, that at the very outset of His public ministry the stigma attached itself to Christ, "Can any good thing come out of Nazareth?" It was in Nazareth that Jesus was resident for nearly thirty years.

Here then is One who, when yet in comparative youth, dies at the age of thirty-three. He is a working carpenter. He is poor, unknown, and untaught in the rabbinical schools of the land. As far as the world is concerned, He is inexperienced and unbefriended. Apply the same conditions and circumstances today.

Go to some obscure hamlet in the land. It is known chiefly because of the extreme profligacy of its inhabitants. Go to the workshop of a carpenter there. Here is a young man at the bench, earning his bread by the labour of his hands. He is remarkable only in that he has preserved himself uncontaminated amidst the surrounding vice.

Go then to this youthful artisan, not yet thirty years of age. Born of humble parents, brought up in a state of poverty, he has associated himself only with the poor. In no way has he been connected with the rich, the learned, or the influential. Nor has he received assistance or even countenance from them. Go to this poor young man who has had no intercourse with cultivated society. He has had no access to books, nor has he had time for reading or study. No education has been his but the commonest. In his humble station he has had no advantages of any kind above others, from his birth.

Such in simple historical fact are the conditions and circumstances sur-

### *Didings of Joy*

PETER BLADEN

I love to tell of the mountain tops  
To the travellers on the plains,  
Of heights where the shadow never drops,  
But eternal sunshine reigns.

I love to tell of the paths that lead  
To the heights of joy and peace,  
Far, far from the deeps of shame and greed  
Where confusions never cease.

I love to tell of the mansions fair,  
And the city of living gold,  
Of the beautiful home that is waiting there  
Earth's wanderers to unfold.

I love to tell of the Father dear  
Whose footsteps I see and trace,  
Of the blessed hope, as I venture near,  
That I shall behold His face.



# areth ?

ARTICLE NO. 1 ON QUIET BIBLE TALKS ON  
THE GREAT QUESTION OF THE GOSPELS

rounding the early life of Jesus of Nazareth. And these are the very conditions out of which this poor artisan emerged to arouse everywhere the question "Who is this man?"

## NATURAL SIMPLICITY COMBINED WITH SURPASSING TENDERNESS, YET WITH AUTHORITY AND POWER

Although born and educated as a Jew, and associating only with Jews in the narrow confines of Palestine, how came this young man to be so alone in His country, His age, and in the world? He stood forth, not a Jew, but a great soul, who rose above the prejudices, the religious errors, and all national, educational, and social influences.

He went forth to fulfil a high and purely spiritual mission—a mission that embraced not Judea alone, but the wide world. It included not a selected tribe, but a universal humanity.

Whence did this One, whose external history this article has briefly spanned, derive this expansion and nobility of soul? The public appearance of Christ was marked with simplicity. He appeared before His countrymen simply as He was, and always had been. He delivered His instructions from no particular building. In this He was different alike from Jewish doctors or the heathen philosophers of His day. He had no fixed days for unfolding the different branches of His system, from either Lyceum, grove, portico, or hall.

Christ composed no formal discourses, nor did He deliver carefully constructed orations, but always spoke perfectly naturally. He made use of the commonest objects and incidents for illustration, just because they were near, and easily understood.

Whatever influence He acquired, and whatever power He exerted, it was owing to simple reality, and those who listened to Him testified, "His word was with power." The people were astonished at His teaching. He spoke in a way which even the prophets had never dared to speak. "Verily, verily I say unto you," "Ye have heard that it hath been said



JESUS PRAYS IN THE GARDEN OF GETHSEMANE

by them of old time . . . but I say unto you," were frequent expressions.

While Jesus always spoke with transparent honesty, there were qualities that especially marked Him. Now a terrible severity, and more frequently a surpassing tenderness as if His soul were a deep fountain of compassion for man. Now an unaffected simplicity in appearance, in language, and in manner. And again a power more than human, irresistible to those who listened to Him.

And was this merely a young man taken from the carpenter's workshop, uneducated, inexperienced, and friendless? In fact, it was. But was He only this, and no more?

Come, friend, and in subsequent articles, follow Jesus of Nazareth as He emerges from comparative obscurity, into the limelight of public ministry. Mark how on every occasion the question "Who?" surrounds His person. Humanity back there had to satisfy that question to their souls' salvation or eternal loss. It still remains the question of questions for you and all mankind today. Settle it, as on the credit side of your soul's ledger. As for me,

"Though scholars disagree,  
I prove it daily true;  
Christ Jesus does for me  
What only GOD can do."

# IT SHOCKED

## Canadian Churchmen

W. A. TOWNEND

REV. Philip Carrington, Anglican Archbishop of Quebec, sent local clergymen into a huddle today by saying outright that there was nothing to support Sunday being kept holy.

Thus commenced a double-column news item in the *Calgary Albertan* of October 28, 1949. This story which carried the caption "Churchmen Get Shock. Sunday Not Day of Worship," then went on to say that the archbishop had told a church meeting, "in this city of straightlaced Protestantism," that "tradition, not the Bible, had made Sunday the day of worship." The bishop had quoted the Biblical commandment which said the seventh day should be the Sabbath of rest and worship, and he had then stated to a hushed, still audience, "That is Saturday. Nowhere in the Bible is it laid down that worship should be done on Sunday."

"Local parsons read his comments today with set, determined looks," the story read in conclusion, adding, "They refused comment."

The reaction of churchmen in Toronto who heard of the archbishop's bold announcement was set out in the *Toronto Daily Star* whose story commenced as follows: "Sunday is kept holy by Christians, not because there is any scriptural injunction but because there are religious traditions associated with that day among Christians, Protestant and Catholic spokesmen said today."

Many earnest laymen of many different churches who read of the above mentioned news items may, like the clergymen of Calgary, get a shock as they hear that Saturday, the seventh day of the week, and not Sunday the first, is the Sabbath of God. Nevertheless, such is the case. As Cardinal Gibbons wrote, "But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

Christians' authority for Sunday keeping rests on religious tradition and only on religious tradition.



The Governor-general of Canada, His Excellency, Field Marshal the Viscount Alexander of Tunis, K.G., G.C.B., G.C.M.G., C.S.I., D.S.O., M.C., LL.D., and Lady Alexander,

To say that Jesus opposed religious tradition may be to surprise many honest and sincerely devout Christians. The facts are, however, that Jesus did oppose the religious traditions of His day. Each time that He came face to face with tradition He hit it, and hit hard. Not once is it recorded in Scripture that the Master commanded, or in any other way supported, tradition when it was applied to matters of worship.

The Jews (the churchmen of Christ's day) had a tradition that one must not partake of food until one had performed certain ceremonial washings of the hands. They had other traditions regarding the

washing of eating utensils and many other things; they also had traditions regarding worship, the Sabbath, the church, and succession of property, and so on—almost *ad infinitum*.

When some of Christ's disciples ignored these traditions, the religious rulers asked Christ, "Why walk not Thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" Mark 7: 5.

This question gave Christ His opportunity for clearly stating just where He stood on the matter of tradition. Listen to Christ's words as Mark's Gospel records them: "Well hath Esaias proph-

sied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men." Verses 6, 7. "Vain worship"; that is what heaven's King labels the traditions that replace the commandments of God.

Yes, Jesus hit religious tradition. He hit it hard.

And it was in man's own interests that Jesus opposed tradition. This He made crystal clear when He stated, "Making the Word of God of none effect through your tradition" and "Howbeit in vain do they worship Me, teaching for doctrines the commandments of men."

Now the Word of God is the power of God "which effectually worketh" in the hearts of men, women, and children.

It has power to lead men to God, to salvation. It is in man's own interests that he be saved. Therefore anything that makes any of the agencies of salvation of "none effect" is dangerous. Christ wants men to keep away from danger. He wants them to keep away from religious traditions that would replace the Word of God.

Clearly, Sunday as a day of worship is a religious tradition. And just as clearly, the seventh day of the week (Saturday) as a day of worship is a commandment of God. And remember, it was Jesus Himself who said, "If ye love Me, keep My commandments."

To Christ's call for willing and loving obedience we would each do well to say to Him: "I will keep Thy commandments, Master, I will follow Thee. I will keep the Sabbath of God."

For all who thus decide to obey God, the words of an old and familiar hymn have a message of good cheer:—

"When we walk with the Lord  
In the light of His Word,  
What a glory He sheds on our way!  
While we do His good will,  
He abides with us still,  
And with all who will trust and obey.

"Not a burden we bear,  
Not a sorrow we share,  
But our toil He doth richly repay;  
Not a grief nor a loss,  
Not a frown nor a cross,  
But is blest if we trust and obey.

"But we never can prove  
The delights of His love,  
Until all on the altar we lay,  
For the favour He shows,  
And the joy He bestows,  
Are for them who will trust and obey."

# CAN Science BRING THE KINGDOM OF GOD?

George McCready Price, M.A.

TWO aspects of modern science need to be differentiated if we are to think clearly about the larger problems of life. The objective or practical phase is illustrated by the locomotive, the radio, television, nylon, and the atomic bomb. These practical aspects of science have completely changed the living habits of the majority of mankind. On the other hand, the theoretical or philosophical aspects of science have as completely changed the thinking of human beings, giving them a different outlook on life and the future, because these theories propound a radically different account of the history of the earth and of the living things upon it.

If the practical inventions and discoveries were all for the benefit and happiness of mankind, enabling and inspiring them to live more peacefully together, we might reasonably look upon science as an unmixed blessing. It might even lead to the presumption that philosophical conclusions of science are equally beneficial and therefore should be implicitly trusted.

Alas, we know there is a debit side to what man has invented or discovered. Gunpowder and depth charges are no doubt useful in the right hands; we even rationalize as to how atomic fission can be useful to us—if we are the only ones who possess it. We always make similar



mental reservations when we speak of the "beneficial results" of poison gases or of the modern methods of multiplying such germs as those of typhoid, tetanus, and typhus, which would be used only in warfare. Who can blame us if from this debit side of practical science we are inclined to feel that the theoretical phases of science may also have their dark side, a side which does not add to the peace and happiness of human beings?

The practical and the theoretical aspects of modern science are very young indeed, scarcely more than a century and a half old. This is in reality the span of only two lifetimes. Perhaps I may be pardoned for using my own experience as an illustration. My father was born in 1808, or seven years before the downfall of Napoleon at Waterloo. I do not regard myself as a very old man; for at the present writing I have still more than a year to go before I am eighty; yet our two lives cover almost the entire span of what we consider the modern age. When my father was born, there were, of course, no railways, and Robert Fulton's embryonic

steamboat had been running on the Hudson only about a year. There were no telephones, no electric light, no sterilization in surgery, no anaesthetics, no methods of travel which had not been known and employed by Cæsar, Alexander, or Hammurabi.

As we shall see presently, Lyell's books on geology did far more to initiate the modern views about the great age of the earth and the origin of man via the animal route than did those of Charles Darwin. Yet when Lyell's book on geology appeared in 1830, my father was a mature young man of twenty-two; and he was beginning to be an old man of more than fifty when Darwin's "*The Origin of Species*" appeared in the last weeks of 1859. This suddenness of the mental revolution brought about by the theories of Lyell and Darwin naturally suggests a question about its permanency. Could not some new discovery in geology or biology bring about another counter-revolution in thinking in an equally short period of time?

Many lines of scientific theory, as well as several widespread social and religious conditions, combined in the early part of the nineteenth century to prepare the public for the revolutionary doctrines of Lyell and Darwin. By the time Lyell published the first volume of his work on geology in 1830, the stage was set for the most radical and far-reaching change in the thinking of the world

(See page 12)

# "SHOES"

Rae Behrens

THERE'S young Ruthie Summers going past! Her mother must be having a pretty hard time while Bill is in prison. It's a wonder she hasn't put Ruthie in a home or something. The child must take a good deal to feed and dress."

But Ruthie, in her made-down dress and heavy shoes, skipping along the foot-path outside Mrs. Everton's front window, was not worrying about such things. This was the day that little Elvie was to wear her new shoes to church, and Elvie's mother had promised that Ruthie could come around and put them on for her.

Elvie's eleven brothers and sisters clustered round as Ruthie reverently drew the little, black patent-leather shoes from their tissue-paper wrappings. Kneeling in front of Elvie's chair she gently put the shoes on the small feet.

"Aren't they pretty? You are lucky to have such a beautiful pair of shoes. I wish that I could come and see them and put them on for you every time."

"Why, Ruthie!" cried Elvie's mother, "you can, and welcome."

So, every week-end saw Ruthie hurrying around to Elvie's place. When the shoes were on she would take one little hand and one of the big sisters would take the other and they would walk along together to within a block of the big church; then Ruthie would let go.

"I'd better go home now."

"Won't you come with us? Do, Ruthie."

"No, I haven't the proper shoes to wear; but I'm so glad you have, and I'm so glad Elvie has the nice, new pair for best. Good-bye." And off she would hurry.

No shoes to wear! There was once a great lady who was in the same condition. She was accustomed to moving in court circles; palace gates would open to her without question, and yet, here she was in the jungle, of her own free will, holding in her hand the wreckage of her last pair of shoes.

"I must get something to wear, the prisoners of war must be cared for, and I have to make proper arrangements for the transport of that batch of sick lads. What shall I do?"

She tried a pair of native sandals; but an hour or so found her nearly crippled by them. In desperation she got a bundle of old rags and wrapped



her feet in them, then tied on the sandals and so was able to continue her work.

No shoes! The little child knelt on a chair and gazed at a picture of the Good Shepherd with His sheep.

"Poor Jesus, He has no shoes on His feet. Where are His shoes?" "He left all His nice shoes in heaven when He came down here," mother left her work to explain.

"But won't He hurt His feet on the stones?" the little one was remembering certain stubbed toes of her own.

"Yes, He did hurt His feet badly, very badly. He will never lose the marks."

"I wish I had known in time," the childish voice trembled, "I'd have given Him one of my pairs."

That soft voice is still, the little eyes, which gave such worried attention to poor Jesus' bare feet, have closed; but the picture hangs on the wall, where the

## THE LORD'S APPOINTMENT

I say it over and over, and yet again today,  
It rests my heart as surely as it did yesterday:  
It is the Lord's appointment;  
Whatever my work may be,  
I am sure in my heart of hearts  
He has offered it to me.

I must say it over and over, and again today,  
For my work is different from that of yesterday:  
It is the Lord's appointment;  
It quiets my restless will  
Like the voice of a tender mother,  
And my heart and will are still.

I will say it over and over, this and every day,  
Whatsoever the Master orders, come what may:  
It is the Lord's appointment;  
For only His love can see  
What is wisest, best, and right—  
What is truly good for me.

—Selected.

mother has placed it, as a constant reminder that the Good Shepherd, who gave up all His honour and wealth that we might have peace and plenty; whose feet were wounded for our transgressions and bruised for our iniquities; is coming, so soon, to gather all His sheep into the green pastures.

She knows, too, that, when one little lamb's eyes open, a loving, pitying heart will overflow with joy, not because her dear Jesus is now a mighty King; not because of the glory, the amazing multitudes of ministering angels; but because she knows that, now Jesus can have shoes too, and never again will any thorns wound His weary feet.



## CAN SCIENCE . . . ?

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since the Reformation of the sixteenth century.

Lyell's system of evolutionary geology is usually termed a system of *uniformity*, or of *naturalism*, because it denies any past world catastrophe and appeals to the present-day changes going on in the earth as the measure of all the geological changes which have taken place. Such a system of *anticatastrophism* needs immense periods of time to make it seem at all reasonable. As we now look backward on the total effect of all the many factors converging (or shall we say "conspiring"?) to bring about the triumph of this scheme of geology, we see that the time element running through them all was the most important single factor in the whole system.

What I mean is this: The Biblical record of the origin of the world not only postulates a supernatural origin for the world and its plants and animals; it also gives us the idea of a sudden origin for them all, and a short chronology since their beginning. Contrastedly Lyell's evolutionary scheme not only undertook to explain all the past history of the earth in a purely natural way (cleverly dodging or evading any real beginning of anything at all), but, in order to make such a scheme appear plausible, he emphasized that it *must have time, and plenty of it*. Ever since Lyell's day the idea of immense geological ages has been one of the most persistent and most effective of all forms of evolutionary propaganda.

The prodigious length of these alleged geological "ages" was the first phase of the evolution theory to become widely accepted, and today it is the last feature of the theory to be discarded by the average man who finally becomes convinced that there is something "phony" about the general theory of man's origin via the lower animals. Today it is al-

most universally admitted that there is no spontaneous generation to serve as the origin of life, that the Lamarckian "inheritance of acquired characters" is unscientific nonsense, and that Darwin's natural selection couldn't possibly originate anything at all—a fin on a fish or a feather on a bird, least of all a new form of plant or animal. Yet a man may admit all this, and may in addition even admit that the use of the strata to prove the age of the fossils, and then the use of the fossils to prove the age of the strata, is a ridiculous case of reasoning in a circle; but still he will usually stick to the idea that plants and animals have been living on this earth for untold millions of years, and that man himself may have been in existence for a considerable fraction of this period. Obviously such a view does not help a person to respect the first chapter of the Bible.

All of this adds up to the conclusion that the *time element* of modern science is one of the chief ways in which it comes into obvious conflict with the Bible record of the origin of things, for anything which discredits the time element in Genesis must necessarily tend to undermine any genuine faith in the latter as a true revelation from God. Analysis of the Genesis record shows three ways in which time is involved: first, a definite sequence or order of events, certain kinds of life having been created before others, and certain kinds still later; second, a definite over-all length of time involved; and lastly, a more or less definite picture of *how long ago* this creation took place. As the modern scientific view contradicts Genesis on all three counts, the antagonism between the two is easily seen.

On this last item, of how long ago creation took place, I do not wish to imply that the Bible record is irrevocably committed to Ussher's system of chronology. No system of chronology (a dozen or more have been formulated) can possibly stretch out the time since creation to ten thousand years; and it is needless to repeat that the evolution theory demands a million times this much for the beginning of life, and a thousand times as much since the first man appeared.

Since my father's boyhood, the world has been bombarded with the millions-of-years idea, and its persistence has proved one of the most effective forms of evolutionary propaganda. Instinctively the advocates of the theory know that to make their view plausible they must have time, and plenty of it. They know that their theory makes a poor start; for no single example of spontaneous generation of life has ever been known, either in the laboratory or in wild nature. They know that no single instance has

been known of one kind of life having been transformed over into a distinctly different kind of life. They also know that the coasts of all the continents have remained stable for thousands of years, so that no modern example is known of that slow exchange of ocean and dry land which they postulate as the constant and repeated occurrence during their geological "ages." They work on the principle that almost any unscientific thing can be supposed to have happened in a thousand million years; and that if all these problems can be pushed back into the dim shadow of the unknown, biological and geological fictions can be made plausible for convincing children and credulous adults.

The success of this millions-of-years propaganda is due to the fact that it is not a logical but a psychological concept. Man himself is not a rational or logical animal, but an irrational and psychological animal. He is a bundle of passions and prejudices and self-interests; and instead of controlling them, as God designed, they continually control him, and make him play such fantastic tricks of logic before high heaven as make the angels weep.

The combined resultant of the facts mentioned above is that the mental attitude of our modern highly sophisticated world is in almost every detail opposed to the old-time spirit and ideals of Bible Christianity. The modern world has allowed the success of its mechanical discoveries to go to its head, creating delusions of grandeur concerning the ethical and religious "progress" which these scientific discoveries are supposed to imply. An extraordinary condition of complacency has been produced, a complacency which has been disturbed only slightly by two world wars within one generation. The attitude still widely prevails that, since we have mastered so many of the secrets of nature, we can also master this evil thing called "war," thus creating a new world answering to the song of the angels of Bethlehem so long ago: "On earth peace, goodwill toward men."

In short, the spectacular scientific miracles which man has accomplished, in the way of abolishing space and time, in harnessing the lightnings and literally bringing down fire from heaven in the sight of men, is being used as the final and conclusive proof that human ingenuity can yet solve all the national and international problems without any miraculous or catastrophic intervention on the part of God; for man by his own power and in his own way can bring in a global condition equivalent to what has long been known as the kingdom of God. In effect men say: The King of kings may still be absent, but we can build a

new heaven and a new earth without Him.

More and more this dynamic urge for making a warless world, popularly known as the "millennium," is becoming an obsession with the devotees of modern scientific "progress." It makes no difference to them that long ago they flouted the true teachings of the Bible on this subject, or that they themselves are in open apostasy toward others of the most fundamental truths of Christianity. Nor is it of any significance to them that fanatical theories about bringing in the kingdom of God by forcible means have been the cause of more bloody persecution, and more wars carried on in the name of the Prince of Peace, than any other fanaticism known to history.

This kingdom idea is in the air; it has captured the imagination and inspires the zeal of great numbers of religious and political leaders of this country and others. Nothing must be allowed to stand in the way of its accomplishment. In such a holy cause any effective means is considered to be legitimate, and woe to any stubborn minority who obstruct the way to that unity which they are determined to accomplish.



## TRUE APOSTLE OF ENGLAND

(Continued from page 5)

be taught to erect arbours around the churches, in which to celebrate their festive meals, and thus be holden to thank the Giver of all good for these temporal gifts. Being thus allowed to indulge in some sensual enjoyments, they could be the more easily led to those which are inward and spiritual."

Of the unchristian methods used to bring Britain within the fold of Rome, Newman says:—

"By making a parade of ascetical life, by pretended miracles, and by promises of earthly advantages, they succeeded in converting Ethelbert, king of the Saxons, who with about ten thousand followers received baptism in a river at the hands of the missionaries. A firm alliance having been formed between the king and the Roman See, the missionaries addressed themselves to the far more difficult task of subjecting the British Christians to Rome. When all other means proved unavailing, they persuaded the Saxon king to make an expedition against them. Three thousand of the British Christians were slaughtered on one occasion. For centuries the Christians of the old British type, in Wales, Scotland, and Ireland, as well as in various parts of Germany, resisted with all their might the encroachments of Rome, and it is

probable that Christianity of this type was never wholly exterminated."

In support of this last statement, Newman offers the following interesting suggestion:—

"In many respects Columban was the greatest and best of the Irish missionaries, and the influence of his work, and that of those who were like-minded with him, remained until it was violently suppressed by the Carolingian rulers and the Roman missionaries of a later time; nay, there is reason to think that it was never wholly lost, but after a period of latency reappeared in the evangelical parties of the Middle Ages. It is a remarkable fact that those very regions in which the Iro-Scottish mission work was most successful during the sixth and seventh centuries were precisely the regions in which the evangelical sects of the later times flourished most."

We can truly say that even through the centuries of darkness and persecution, God has never been without His faithful witnesses, who held to the purity and simplicity of the apostolic faith. Hunted, hated, outlawed, they were never wholly destroyed, but handed on the torch of truth until in the hands of the Reformers it blazed up and dispelled the darkness. That torch is in our hands today. May we carry it as bravely and as faithfully, that in our day and generation the whole earth may be lightened with its glory.



### WHAT THEN?

(Concluded from page 3)

"With one hand God covers the past, with the other He shades the future; today is our world." God says, "Choose you this day whom ye will serve." Joshua 24: 15. And again, "Therefore choose life, that both thou and thy seed may live." Deut. 30: 19. A wise writer has said, "Every human being possessed of reason has the power to choose the right. . . . Everyone may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil." Making a choice like that, dear friend, will assure us of eternal life.

Eternity lies ahead. Today we must decide the question of the opening story, "What then?" And God says, "Now is the accepted time; behold, now is the day of salvation." 2 Cor. 6: 2. Today is our decision day which will decide our eternal destiny. The "what then?" of the future will be decided by the choice we make today.

May we as we ponder these solemn thoughts, listen again to the whisperings of God's sweet Spirit, as He says, "Today

if ye will hear His voice, harden not your hearts." Heb. 3: 7, 8. "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."



### PROPHETIC TELESCOPE

(Concluded from page 7)

shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

The revelator describes the time of the sounding of the seventh trumpet when the "nations were angry, and Thy wrath is come." He sees "unclean spirits" which he interprets as "the

spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." (See Rev. 11: 15, 18; 16: 13-16.)

This dark cloud on the horizon of the future has a silver lining, for the battle of Armageddon is immediately followed by the coming of the Prince of Peace to establish His everlasting kingdom of righteousness. It is at that time that He takes the government of this world "upon His shoulder," and "of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

## The Children's Story



### Trixie's Happy Day

C. E. SUTTON

TRIXIE was a collie dog that was always getting into trouble for bringing home "treasures" and putting them on the kitchen floor.

"You must *not* bring all this rubbish into the house," said mummy, as she threw out an old shoe, a piece of rope, a stocking, and an old paper book that Trixie had chewed up.



One day mummy went out into the garden to take Trixie's dinner to her. She was just having a fine game with pieces of paper which she was tossing up in the air with her nose, and letting the wind whirl them around, and then when they fell on the ground, Trixie would toss them up all over again.

"Whatever are you doing now?" gasped mummy. Then to her horror she noticed two ration books in Trixie's kennel, and saw that the pieces of paper Trixie was playing with were pound notes! Mummy put down Trixie's dinner quickly, and ran to gather up the ration books and notes before any further harm came to them.

Fortunately the notes were not torn, and mummy put them safely back in the ration book, which belonged to old Mrs. Gale, who lived down the road. When she took them back to the old lady, she was overjoyed.

"The wind blew them out of my hand this morning," she said, "and I never expected to see them again, and oh, dear, I have been so worried." Mrs. Gale called Trixie "a good, clever dog," and found her a nice bone, with plenty of meat on it, and a bag of biscuits, too.

When mummy came back and gave them to Trixie she jumped up and barked with delight. "This time you have been a good dog," said mummy.

# NEWS in brief

▶ THE old vicarage at Wilmington, England, has a "refrigerator" nearly 200 years old. It is a hollowed stone chamber buried twelve feet below the roots of a large yew tree. A block of ice can be kept there all year.

▶ UNITED Kingdom steel production for the first three quarters of 1950 reached an all-time record of 12,117,000 tons, or 530,000 tons more than in the comparable period of 1949. For the month of September, output was the best ever, attaining an annual rate of 16,964,000 tons. Previous best September was in 1949, when production was at an annual rate of 15,906,000 tons.

▶ THE Chinese Communist Government has ordered the burning of all historical and classical books as well as modern works on a variety of subjects considered "anti-revolution and anti-people." Such classics as the works of Confucius, the Chinese Book of Poetry, the Book of History, and the Book of Rites are among those decreed to be destroyed. Those having proscribed books were ordered to turn them in at the nearest police station, but in addition to that, police will visit each home to make sure that the purge was complete.

▶ EXPLORERS have been unable to find a way to reach an island in the Congo River, Belgian Congo, that never has been trodden by the white man. This island, according to the London *Sunday Express*, lies in the middle of the river at a point where the water narrows from a width of several miles to half a mile. At that point the water races past at a tremendous speed, and no boat could survive it. Waves fifteen feet high frequently are seen there. The island that is protected by this rush of water is reputed to be the home of a race of pygmies, and scientists are eager to explore it. Many explorers have tried to get to the island, but all efforts have failed, and two persons have lost their lives in the attempts. A helicopter was taken to the area in the hope that it would be able to land on the island, but when the pilot flew over it and studied the dense vegetation he refused to attempt a landing.

▶ THE Swiss are again using their icy Alpine lakes as huge "deep freezers" to store food against the possibility of a new war, isolating the mountainous little republic. A Bern dispatch to *Informaciones* of Madrid reports that the first batch of reserve staples—1,000 tons of coconut oil in metal drums—has been lowered forty feet into one lake. The drums are laid upon a foundation of cement and tied to each other. The deep lakes of the Alps and Pyrenees long have been used to store dynamite and other explosives, in spite of the saying about keeping powder dry, but never were used to any extent for food storage until World War II.

▶ CENTRE-PIECE of the Public Works and Municipal Services Exhibition which opened at Olympia, London, on November 13, is the prototype of a tractor which, it is believed, will put Great Britain in the forefront as a world-supplier of earth-moving machinery. The new tractor, which is displayed on a floodlit plinth enclosed by a glass dome, is the joint product of two famous firms (Vickers-Armstrong and Rolls-Royce). With a 180-horse-power six-cylinder supercharged (Rolls-Royce) diesel engine, and a top speed of ten miles per hour, it is claimed to be easily the most powerful and fastest tractor for bulldozing, scraping, and other earth-moving jobs.

▶ CORTISONE, the hormone extract that brings miraculous relief to victims of rheumatoid arthritis, rheumatic fever, and other incurable diseases, was distributed to 6,500 hospitals in the United States during last July. The drug, produced by Merck & Co., Inc., of Rahway, New Jersey, under the trade name Cortone, will hereafter be sold to hospitals at 95 dollars a gram. The original price was 200 dollars a gram.

▶ IT is going to be hard to keep clean in Israel. The severe shortage of toilet soap is being accentuated. Dr. Israel Kastner, head of the public relations division of the ministry of supply and rationing, has announced that each person in the country will hereafter receive only one 100-gram bar of toilet soap every two months.

▶ ONE of the largest orders for diesel traction equipment ever placed with British firms has just been received from the Western Australian Government. It is for sixty-six locomotives valued at £2,712,000, and has been placed with two of Britain's leading locomotive manufacturers.

## Signs of the Times

Editor: R. PAVITT BROWN  
Associate Editor: MARIAN M. HAY  
Circulation Mgr.: J. C. H. SHIRLEY

### PRICE PAYABLE IN ADVANCE

12 months, 10/-; 6 months, 5/-; post free in Australia and N.Z. Within British Commonwealth, 15/6. All other countries, 18/9. Single Copies, 2d.

All orders sent direct to the Publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

### SIGNS PUBLISHING COMPANY

(A.C.A. Ltd., Props.)

Warburton :: Victoria :: Australia

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Printed and published by  
SIGNS PUBLISHING CO. (A.C.A. LTD., PROPS.)  
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# Merry Heart



ALICE GLEN



I DID not set much value on her. I thought her a superficial child and hence regarded her lightly. Words just did not seem to penetrate her. Even for a child she was an empty shell.

Then one day she assumed a new value for me. I saw her anew and she became the real stuff of treasured childhood. With cleared eyes I perceived the key to her personality—she was only as yet a MERRY child.

Perhaps life would sober her, stabilize her. Meanwhile why should I wish her other than she was when she wore the rare and precious fabric of humanity—MERRINESS. Let time and experience balance her with more solid tissue, I would not wish her sparkling garment torn away.

Merry things and merry moments of life are so seldom encountered let us enjoy their lightness, their effervescence and their antidotal qualities to gloom and care, sombreness, and staidness. The spinning top, the merry-go-round, the frisking puppy, the organ-grinder, though not the essentials of life, have a part in our experience; surely Care is sitting too heavily upon us when we would elbow them into annihilation or fail to pause and smile at their innocent gaiety. Even the profound thinker and religious poet Milton called for "heart-easing Mirth" and "Laughter holding both his sides."

Maybe there is more merriness in creation than ever we perceive. Maybe our eyes are glum and our spirits gloomy and we spurn these seeming nothings. We were speaking to the head gardener of a large country home. The grounds around the forty-roomed house were like parklands, and we remarked what a pleasure it must be to work among the flowers. His voice carried no enthusiasm as he replied that flowers were merely superficial. Superficial! when they carry so much of the beauty and grace of the world, and wear its merriness, too. Who has not seen them dancing in the wind? or their heads bobbing and nodding together, laughing in the sunshine. They seem to symbolize the carefree spirit, the buoyant laughter, the mimic bowing to fate that bravely survives the bitterness of life's elements.

In his book, "Good in Everything," H. Gee quotes Heinrich Heine:—

"Laughter is wholesome. God is not so dull as some of the parsons make out. Did He not make the kitten to chase its tail?" and also a newspaper reporter:—

"I heard shrieks of laughter, a veritable riot of hilarity, and they came from a children's ward in one of our hospitals." He himself speaks of "God's merry saints and angels—children."

One night from the speeding train's window I watched the moon. It seemed to be rushing down the sky. Who knows but what there are heavenly bodies which spin like wheeling children for sheer joy! There is merriness in the world of sight—mischievous eyes, sparkling waves, skipping legs, fluttering flowers; and in the world of sound—gay laughter, an exuberant bird's song, the cheery whistle, tapping feet, the sailor's chanty.

Beside the apostle's admonition, "Be sober, be vigilant," let us place the wise man's proverb, "A merry heart doeth good like a medicine."

" 'Tis the merry heart  
Doeth good,  
Cheerful we could be  
If we would.  
We could offener wear  
Just a smile,  
Cheer for other souls  
Many a mile.

" 'Tis the cheerful heart  
Trusting God,  
Easier makes the path  
To be trod.  
Sees in darkest hours  
Some bright ray,  
Lives in simple faith  
By the day.

" 'Tis the merry heart  
Brave and whole,  
That is medicine  
To the soul.  
That from other hearts  
Lifts the load,  
And for other lives  
Cheers the road."

—A. G. Fisher.