

# SIGNS OF THE TIMES

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IT is unusual to find Christians agreeing with atheists on matters concerning the Christian faith, but a leading article in *The English Churchman* (2/11/51) recently quoted with evident approval the pronouncement of *The Freethinker* (30/9/51) that "evolution and Christianity are deadly enemies." According to *The Freethinker* it is only "modernists and half believers and indifferent Christians" who readily subscribe to the theory of evolution.

The anti-Christian origin of the evolution theory is not generally realized. The materialist philosopher Herbert Spencer had already planned his series of works based on evolution, and enlisted

## EVOLUTION

### AND THE CHRISTIAN CHURCHES

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the services of T. H. Huxley and others, before Darwin's "*Origin of Species*" appeared.<sup>1</sup> Huxley's subsequent enthusiastic support of Darwin is thus explained, and it was he and not Darwin who first said in 1859 that it was an "indubitable fact" that the human embryo passed through sundry animal stages in the course of its development.<sup>2</sup> The non-factual character of this statement may be judged from the fact that the early stages of the human embryo had never been observed until many years later.

Immediately after its publication, the "*Origin of Species*" was condemned by the Cambridge geologist, Adam Sedgwick, as "a dish of rank materialism cleverly cooked and served up merely to make us independent of a Creator." After a study of Darwin's religious life, the American theologian B. B. Warfield was "regretfully forced to recognize in his [Darwin's] whole course of argument a desire to eliminate the proofs of God's activity in the world," while Dr. R. E. D. Clark has more recently shown in "*Darwin: Before and After*" (1948) that "his life was one long attempt to escape from Paley, to escape from the Church, to escape from God."<sup>3</sup>

It has always been recognized that the theory of evolution is incompatible with the historicity of the early chapters of Genesis. There are, nevertheless, a few

ST. JOHN'S, CANBERRA, F.C.T.

well-meaning apologists who can twist the Scriptures to make them mean anything, and others who so confuse myth and history that it is impossible for them to know what really happened. But it cannot be denied that whereas the Bible says that "God formed man of the dust of the ground" (dead matter), evolutionists say he was derived from living creatures; the Bible speaks of a specially created first man whose existence evolutionists deny.

Until they accepted the evolution theory, the Christian churches had always regarded the Bible as the Word of God, and therefore in the original without error. From the late eighteenth century, however, a school of Higher Critics has been developing a theory based on the assumption that miracles in general and prophecy in particular had never occurred, and that most of the Old Testament was, in fact, a pious fraud perpetrated by Jewish priests in the time of Ezra. This theory gained much support from the assertions of evolutionists that serious factual errors existed in the Bible account of creation.

In a series of articles in the ninth edition of the *Encyclopaedia Britannica*, W. Robertson Smith, J. Wellhausen, and other theologians foisted these new theories on to the public. They undermined at one stroke both the authority of the Bible and the validity of the Christian faith by making out that this faith had evolved and survived only by "proving itself fitter than any other belief to supply all the religious needs of the people." As a result of this propaganda, large sections of the churches accepted evolution and the Higher Critical claims, entirely unaware that it was founded on such irresponsible guesswork as the recapitulation theory of the human embryo, and that it had not been substantiated by the discovery of any series of fossils linking one major type of animal with another.

Nevertheless there has always remained a considerable body of Christians who regard a divine revelation as a logical necessity. They held that "the God who could not speak would not be rational, and the God who would not speak would not be moral." Consequently, they claim, "the idea of a written revelation may be said to be logically involved in the notion of a living God," and that the Bible must be that revelation, and therefore without error.

Early in the present century the conflict took a more sinister turn in a series of attacks by prominent and influential writers on the fundamentals of the Christian faith. In an article in the *Hilbert Journal*, later reprinted in "*Man and the Universe*" (1908) Sir Oliver Lodge wrote: "Taught by science, we learn that there has been no fall of man: there has been a rise. Through an ape-like ancestry back through a fish-like and tadpole ancestry, away to the early beginnings of life, the origin of man is being traced by science."

This point was taken up and amplified by Sir A. Conan Doyle, who announced in "*The New Revelation*" (1918), that

"many cannot understand such expressions as 'the redemption from sin,' 'cleansed by the blood of the Lamb,' and so forth. So long as there was any question of the fall of man, there was at least some sort of explanation of such phrases; but when it became certain that man had never fallen—when with ever fuller knowledge we could trace our ancestral course down through the cave-man and the drift-man, back to that shadowy and far-off time when the man-like ape slowly evolved into the ape-like man—looking back on all this vast succession of life, we knew that it had always been rising from step to step. Never was there any evidence of a fall. But if there were no fall, then what became of the atonement, of the redemption, of original sin, of a large part of Christian mystical philosophy? Even if it were as reasonable in itself, as it is actually unreasonable, it would still be quite divorced from the facts."

So, Conan Doyle argued, "Christianity must change or perish. That is the law of life," he said, applying the Darwinian formula, "that things must adapt themselves or perish."

Very soon we find H. G. Wells in his "*Outline of History*" (1920),<sup>1</sup> using the same argument to remove the Pauline doctrine of the atonement from the teaching of the church. He made out that this doctrine was no part of the original teaching of Jesus, but was something which Paul had superimposed on true Christianity. It was Paul's own idea, he said, that the crucifixion was "made in atonement of a particular historical act of disobedience to the Creator committed by our first parents, Adam and Eve, in response to the temptation of a serpent in the garden of Eden."

Wells then went on to deliver what he regarded as the death-blow to Christianity: "Upon this historical assumption rested the religious fabric of the Western and Westernized civilization, and yet the

whole world was littered, the hills, mountains, deltas, and seas were bursting with evidence of its utter absurdity."

This alleged evidence was embodied in the Darwinian theory of the evolution of man, and so Wells concluded that "if all the animals and man had been evolved in this ascendant manner, then there had been no first parents, no Eden, and no fall. And if there had been no fall, then the entire historic fabric of Christianity, the story of the first sin and the reason for the atonement . . . collapsed like a house of cards."

Having confronted the church with this "clearly demonstrable error in her theological statements," Wells complained that "Christian theologians were neither wise enough nor mentally nimble enough to accept the new truth and modify their formulae."

This demand for a modification of church doctrine which, in fact, amounted to a complete rejection of the fundamentals of the Christian faith, was again put forward in the *Edinburgh Review* of April, 1928. In an article entitled "The Decline of Faith," A. Wyatt Tilby declared that people could no longer have any faith in a church which clung to ancient beliefs that science had long since proved false. He alleged that the early church had been obliged to give up its belief that the sun went round the earth. "Now," he said, "the churches are faced with the necessity of reconstructing their whole theological scheme if they are to retain, or rather regain, the support of the thinking man."

Pointing out that the Church of England had already accepted evolution in principle, he said that it had yet to face the consequences for theology of that acceptance. "Those consequences may be briefly stated. . . . The whole Pauline argument of redemption and salvation is vitally threatened by the new biology. . . . The apostolic scheme definitely accepts . . . the historicity of the garden of Eden, and demands belief in the primal innocence, the first temptation, and the fall of man, as the foundation of the doctrine of original sin and redemption from that sin. These things are now admitted to be a myth, even by the orthodox; and it is recognized that science is justified in substituting a slow but undoubted ascent of man for his imaginary fall."<sup>2</sup>

At the time when this article appeared, the Commission on Church Doctrine appointed by the Archbishops of Canterbury and York had already been in existence six years. This onslaught by so many eminent writers could hardly fail to have its effect. When, therefore, in 1938 the Report of that Commission appeared, it was seen that the Church of England had capitulated to the initial demands of the Darwinians. "The inerrancy of the Bible," they said, "cannot be maintained in the light of the knowledge now at our disposal."<sup>3</sup> Furthermore, although the doctrine of original sin was still retained, it was pointed out that this "is not bound up with the historical truth of any story of a fall."<sup>4</sup>

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- <sup>10</sup> Op. cit., page 70.
- <sup>11</sup> H. G. Wells: "*Outline of History*" (1921 Edition), Vol. II, pages 520-524.
- <sup>12</sup> *Edinburgh Review*, April, 1928, page 235.
- <sup>13</sup> "*Doctrine in the Church of England*" (1950 Edition), page 29.
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- <sup>16</sup> Ministry of Education: *School and Life* (1947), page 85.

## AN EDITORIAL SURVEY OF CURRENT

# Events and Opinions

These concessions not only rendered Christian doctrine inconsistent with itself, but also unintelligible to the public. As both Christian and secular writers had so often pointed out, the fall is fundamental to the Pauline doctrine of the atonement. This had been clearly stated in the *Edinburgh Review*: "The abandonment of the fall of man entails, firstly, the abandonment of the Pauline epistles as inspired or revealed truth. They are no more and no less inspired than the first chapters of Genesis, which they unhesitatingly accept, and on which they build as a foundation.

"It entails, secondly, the abandonment, or at least the drastic modification of the dogma of original sin. . . . It entails thirdly, and as by far the most serious result, the abandonment of the Pauline framework of redemption which the whole Christian church, Roman, Greek, and Anglican, has recognized as authoritative for nineteen centuries."<sup>33</sup>

If the church is to be logical in its acceptance of the evolution theory, all this must go. Either the church must found its doctrines on the Bible and reject evolution, or it must found its doctrines on current "scientific" opinions, and shift its ground accordingly. To accept the doctrine of original sin without explaining this as the result of man's fall, is to make God the author of sin, and St. Paul responsible for error.

Theologians have no satisfactory explanations for these difficulties. Many people regard their efforts as unintelligible. This view was expressed by the Central Advisory Council for Education in their report *School and Life* (1947). "There is no need to emphasize here," they said, "the tremendous changes made in man's ideas of the universe and of himself by modern scientific ideas of space, by the theory of evolution and by explorations into the nature of man's mind. . . . To many, the Christian beliefs which in the past supported our moral teaching no longer make sense."<sup>34</sup> "To insist on these beliefs," they said, was "an affront to their intellectual integrity." If our education authorities themselves cannot make sense of the church's new religion which incorporates evolution, what hope is there for our children and the general public?

Until the church accepts the eternal Word of God and rejects the ever-changing theories of man, it cannot look for the respect and adherence of would-be members. The Evolution Protest Movement, served by qualified scientists, is ready to help it refute every argument put forward by evolutionists.

## Confident Misapplication

THE facts of history are often confidently misapplied to justify irregularities of one kind and another. One such instance is the claim that the authority of the church is above the authority of the New Testament. The argument is: Seeing that the organized body of believers was in existence before the New Testament was written, and further, that the church Council of Carthage in A.D. 397 proclaimed the official list of books to be included in the canon—therefore the New Testament is the product of the church and also the general church traditions are of equal authority and even above the authority of the canon.

Let us examine this proposition critically. The fact is that both the organization of the church AND the New Testament are the products of a prior event: namely, the sending of our Lord Jesus Christ into the world by God the Father. The New Testament came into being because of a weakness in oral tradition which was not adequate to preserve the necessary apostolicity of teaching. As the years passed by, so much teaching came into vogue that was tainted with popular heathen philosophy, that it became absolutely necessary for the true apostolic doctrine to be codified to the exclusion of all else.

Later, at the Council of Carthage, this was more than ever apparent than when the apostles wrote the books and letters that were to be then recognized as the only authoritative church tradition. That Council's decision was not made because of any peculiar ability or inspiration it may have possessed. The decision was a recognition of the books because of their apostolicity, and because they were intrinsically and in their own right, the canon. Thus in the face of all the writings apart from the New Testament as we now have it, the Council of Carthage declared that it and it alone was the only authoritative apostolic record and doctrine.

What can be said for those today who place so much importance on the writings of the early Fathers, turning to them for support of practices and beliefs that are a flat denial and contradiction to the New Testament? Obviously this appeal to the authority of church tradition is an attempt to justify flagrantly unscriptural modern usages. The argument that the church was before and was responsible

for the New Testament implies that if the church could make the New Testament it has authority to break it as well.

That Christendom in general breaks with the example and precepts of our Lord and His apostles there can be no question. It does so with impunity and is to that extent apostate. Hence, whenever our readers hear the argument that church tradition and the church itself is of more authority than the New Testament, they will recognize it for what it is—an admission of apostasy and an attempt to justify anti-Christian beliefs.

R. P. B.

## Baffling Mysteries

THE average layman, viewing, and only dimly comprehending, the scientific achievements of our present age, is apt to harbour the comfortable belief that science has explained most of the mysteries of the universe, and that there are few problems left to solve.

It is well to be reminded occasionally that the basic mysteries remain inviolate. Man has discovered much about the orderly behaviour of matter, but he has not solved the mystery of the nature of matter itself. He has harnessed some of nature's secret powers, but he cannot find or explain their origin.

Such a realization should keep a man very humble as he bows in the presence of wisdom and power too great for him to comprehend.

Some of the challenging mysteries that remain to baffle men of science were discussed by leading authorities in a recent issue of *Scientific American*.

"The Mystery of Matter. Matter is common stuff, but the scientists do not know what matter is. The more they dig into the problem, the more confused they get. Dr. Erwin Schrodinger, Nobel Prize-winner in physics, points out that light can behave as waves and also as particles. So can electrons, protons, and larger chunks of matter.

"A limited volume of gas, say helium," he admits, 'can be thought of either as a collection of many helium atoms or as a superposition of elementary wave trains of matter.' . . . He admits that neither he nor anyone else can answer the question, 'What is matter?'

"The Binding Force. Dr. Hans A. Bethe, head theoretical physicist in the wartime atom-bomb project, is baffled by the force that makes matter hold together. According to all known laws,

(Concluded on page 6)

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**C**HARLES LAWTON was in the parsonage study, writing a letter to his son, when Mary appeared in the doorway, followed by a stranger.

"Charles," she said, "this is Mr. Johnson, from whom I bought that book 'Bible Readings.'"

The minister shook hands with his visitor. "How do you do, Mr. Johnson? I've been wanting to meet you. Won't you sit down?"

Mary excused herself and left the two men alone.

"I've been wanting to meet you, too, Pastor Lawton. Did you like the book?" Mr. Lawton smiled wryly. "I don't know that I'd say I liked the book, but it certainly has pointed out some errors in the doctrines I've been preaching. Indirectly, it is even stirring up my congregation."

Mr. Johnson smiled.

"I have a great many questions I'd like to ask," the minister continued. "I suppose, since you sell a book like this, you must have a deep knowledge of the Bible."

"I'm not a minister," the visitor said modestly, "but I do love the Word of God. I'll be glad to study your questions with you. Perhaps together we can arrive at the right answers."

"My study so far has been chiefly on the condition of the dead," Mr. Lawton explained. "The thing that puzzles me now is about the coming of Christ at the time of the resurrection. I want to find out how and when He is coming. Surely the dead aren't going to sleep for millenniums more, indefinitely."

Mr. Johnson took the book "Bible Readings" from the minister's desk. "Have you noticed this section on 'Coming Events and Signs of the Times'?" He turned the leaves and pointed out a reading on "Our Lord's Great Prophecy."

"I haven't studied any of that yet," acknowledged the minister.

"You will notice here," Mr. Johnson continued, "a question as to what is to be the sign of His coming and the end of the world, and the answer, from Luke 21: 25, 26, 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.' Then verse 28, 'And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'"

"What do you think are these special signs in the heavens?" asked Mr. Lawton.

"I think this is made plain in Matt. 24: 29," said Mr. Johnson. "There we read, 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light.' The notes here tell the date of this remarkable occurrence—May 19, 1780. The day was very dark, even though there was no eclipse. That night the full moon was red. The sign in the stars took place November 13, 1833. Astronomers de-

# ABOVE ALL... Truth

Chapter 6—The Bookman Returns

BETTY STIRLING

clare this to have been the greatest exhibition of shooting stars in the history of the world, as you see in this quotation."

"But that happened more than a century ago!" exclaimed Mr. Lawton.

"Yes," said Mr. Johnson. "We must surely be nearing the time of Christ's return. But there are other signs, also. You noticed that the verse mentioned 'distress of nations, with perplexity,' and 'men's hearts failing them for fear, and for looking after those things which are coming on the earth.' There could hardly be a more accurate description of our time."

"That's right," the minister agreed. "One despairs of ever seeing peace on earth again. If only men would all accept the gospel, how different things would be!"

"The giving of the gospel is one of the signs of Christ's coming," said Mr. Johnson. "As you know, Jesus said, in Matt. 24: 14, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'"

"I know," said the minister. "Still, we must remember that 'of that day and hour knoweth no man.'"

"Truly," agreed Mr. Johnson. "But Jesus also said in verse 33, 'When ye shall see all these things, know that it is near, even at the door.' He wants His people to be ready at any time for His coming."

"What is your opinion of the manner of Christ's coming?" asked Mr. Lawton.

Mr. Johnson turned to the reading: "Manner of Christ's Coming" in the "Bible Readings." "I'll point out only a few of the outstanding verses mentioned here. You'll want to check on the cross references later. Acts 1: 9-11 says, 'And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into

heaven, shall so come in like manner as ye have seen Him go into heaven.' His going away was bodily and visible, and His coming will be the same.

"The thirtieth and thirty-first verses of Matthew 24 are also on this subject," added Mr. Johnson. "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

"That doesn't indicate a silent coming does it?" asked Mr. Lawton. "I've heard many of my colleagues advocate a secret coming of the Master."

"You might examine verses 23 to 26," said Mr. Johnson.

The minister read the verses. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not.' That's certainly plain enough. Why haven't I noticed that before?"

"Rev. 1: 7 is another important text on this subject," Mr. Johnson said. "'Behold, He cometh with clouds; and every eye shall see Him.'"

"I recall a text on this subject that I found while looking for material on the resurrection," the minister added. "It was 1 Thess. 4: 16. 'The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.' All these verses are certainly clear enough on the Lord's return. I wonder why they aren't more generally known."

"I have wondered that, too," said Mr. Johnson. "The coming of Christ is the culmination of the Christian hope. It is strange that preachers seldom mention this glorious truth."

"I know of one church where this message will be preached, and preached soon," said Mr. Lawton with determination.

"And may God bless you as you preach it!" Mr. Johnson rose and shook hands with the minister. "I'll be praying for you and your congregation."

"Thank you," said Mr. Lawton. He walked with his visitor to the door. "Come again soon, Mr. Johnson."

Mr. Lawton found his wife ironing in the kitchen. "Mr. Johnson seems like a fine young man," he remarked. "We had quite an interesting chat on the coming of Christ."

Mary smiled. "I thought you would enjoy talking with him. He seems sincere."

Mr. Lawton stretched and yawned. "Well, I'd better do some studying, before I go and teach as the Lord commanded."

# Not Only Priest, but KING!

Article No. 5 of Quiet Bible Talks on the Centre of all Faith and Religion in Christ as High Priest at the Right Hand of God.

## BERTHOLD H. SWARTZKOPF

**T**HE first mention of a priest in Scripture occurs in Genesis 14. A somewhat mysterious figure appears on the early horizon of human history. His name is Melchisedec, and he is in nowise connected with the family of Aaron. Not only is this man referred to as "priest of the Most High God," but he is also "king of Salem," which means peace. (Verse 18.)

There are many theories extant concerning Melchisedec, from the standpoint of what is said upon the subject in Hebrews 7. But whatever may be said to the contrary, he is definitely established in verse 4 as a *man*. Here it is advised to "consider how great this *man* was."

The difficulty arises in the statement of verse 3: "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." Many say Melchisedec could be nothing but divine, for only such a one could have these things said of him.

If, however, he is indeed a *man*, and these terms applied are spoken in regard to priesthood, they must be considered from that aspect, and none other. And in this particular chapter of Hebrews 7, the whole purpose is directed toward comparing the priesthood of Christ with that of Aaron. The priesthood of Aaron was dependent upon lineage and descent, or "father and mother." Only those who were descendants of Aaron were eligible to qualify for the priesthood.

### PRIEST BY APPOINTMENT

Melchisedec, however, was priest by appointment. His appointment as priest was directly of God, independent of lineage. He was priest of the Most High God. In this sense, he was "like unto the Son of God." Christ's priesthood is by direct appointment of God. It is not in the slightest degree dependent on anything human. "Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee . . ." "Called of God an high priest after the order of Melchisedec." Heb. 5:5, 10.

It was God who glorified Christ to be made high priest. Melchisedec therefore becomes the most perfect type of Christ. Not only was he priest by appointment of God, but he was also king. And it is from this standpoint the apostle draws attention to the great importance of this subject. (Heb. 5:11.)

At the same time, however, he states the difficulty of communicating it to those who should be interested, because they have become dull or sluggish of hearing.

### TRULY HEARING THE WORD OF GOD

There is nothing so necessary in human existence than to hear, not the things pertaining to this present life, but the unseen things of the Spirit as revealed in God's Word. "If any man have ears to hear, let him hear, let him hear," is the oft-repeated exhortation of the Lord.

He declares, "Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear, shall more be given, for he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." Mark 4:24, 25.

You see, friend, you will have the Word of God, and be able to appreciate the light of His truth, only as you measure it to yourself. If, however, you neglect this most important feature of your life, your spirituality will decrease accordingly. And eventually it will fade out and die. From you "will be taken" even that which you had.

There were "many things to say" concerning Christ from the aspect of His priesthood as symbolized in Melchisedec. The dullness of "hearing" on the part of those addressed prevented the apostle making them known.

### MANY THINGS THAT COULD BE SPOKEN OF "THE KING"

The "many things to say and hard to be uttered" concerning Christ, not only as priest, but as king. This was typified and symbolized in the person of Melchisedec.

One day in the purpose of God, and as reckoned by human calendars, Christ will come again. He will come to this earth, not in humility and condescension, but to be glorified and acknowledged by all. Because of having humbled Himself as

### *An Angel Unawares*

If after kirk ye bide a wee,  
There's some would like to speak to ye.  
If after kirk ye rise and flee,  
We'll all seem cold and stiff to ye.  
That one that's in the seat wi' ye,  
Is stranger here than you, may be;  
Add you your soul unto our prayers;  
Be you our angel unawares.

—Anon.

none ever have, "God also hath highly exalted Him, and given Him a name, which is above every name; That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11. At that day He will be seen with a name written on "His vesture, and on His thigh, . . . KING OF KINGS AND LORD OF LORDS." Rev. 19:16.

There should be no "dullness of hearing" in regard to this subject. That purpose lay eternally in the depths of the counsels of God. To bring about this accomplishment, the highest expression of God's wisdom is involved.

In having this objective and purpose made known, the creature becomes the recipient of the highest privilege the Creator can bestow. He is entrusted with the knowledge of that greatest and most cherished thought and secret of God. It has to do with the GLORY of His Son—God's only begotten and beloved Son.

It will be readily seen why the Holy Spirit, in the strongest terms, urges to go on to what is described as the pinnacle of faith. "Let us go on to perfection" is the opening verse of Chapter 6 of the Epistle to the Hebrews. And this "perfection" does not refer to either perfection in character or in physical development. It has to do with faith—the objective and aspect of faith as seen in the Book of Hebrews.

### GOING ON TO PERFECTION

The people of faith are to leave "the principles of the doctrine of Christ, . . . not laying again the foundation of repentance from dead works . . ." Heb. 6:1. These belong to the teaching and preaching which in this our day have become orthodox. Nor are these principles in the slightest degree unnecessary, or to be ignored.

In these days of unparalleled conditions and happenings to which the people of God have arrived, however, God would surely say as to Israel of old. They had compassed Mount Seir many days; and the Word came to them, "Ye have compassed this mountain long enough: turn you northward." Deut. 2:1-3. "And this will we do, if God permits," is the response of the apostle in Heb. 6:3.

Friend, if you are willing to truly hear the Word of the Holy Spirit in regard to

this subject of Christ's coming in glory, God will permit you, too, to become one of that comparatively small remnant in whom God's truth is truly and fully preached, and the "testimony of Jesus" is seen in operation. (Rev. 12: 17.)

Outside of this remnant of advent faith one listens largely in vain for that vital throbbing message of Christ's imminent return—the subject which lies so dear upon the heart of the God and Father of our Lord Jesus Christ.

You will indeed find this the "perfection"—the pinnacle of faith. There is nothing else in the orthodox realm of faith which you can satisfactorily turn to. Those who have thus been "enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come," can have no "repentance" or change of mind "if they should fall away." Heb. 6: 4-6.

In this experience, God will have led you, indeed, to the very borders of the promised land. There is nothing beyond this in faith, as one of God's pilgrims.

There is therefore nothing else to which you can turn as regards faith. There is but one alternative. You either go on until the heavenly Canaan is reached, or you turn again to the world—to the wilderness and the darkness of this world's Egypt.

To do this is to crucify to yourself "the Son of God afresh, and put Him to an open shame." What this involves has been dealt with in the previous article of this series.

And now, friend, having studied this subject from this vital aspect, your reactions will be: not only that you will be interested in being an Adventist, but from henceforth you will definitely declare yourself as such. Will you?



## MARRIED "LIFE"

"WILL you love, honour, and cherish [each other] throughout your married life?" is the line in the marriage ceremony (or should we say farce) favoured by Hollywood personalities these days. The reader does not need to be reminded that "married life" substituted for "so long as you both shall live" can mean any period at all—the shorter the better, so we would gather from published reports. Some of these unions last long enough to have one, or even two children, we notice. Then the whole procedure is gone through with again, and bewildered infants pluck at mother's sleeve while she repeats the very familiar words after the celebrant—"What are you doin', mommy, gettin' married?"

The good Book has an answer for that childish query: "What are you doin'?"

We live in the last days of history in the which the prophecy has declared that men and women would be scoffers at all the decencies, "walking after their own lusts." 2 Peter 3: 3. That's what "mommy" is doing—walking after her own lusts. The Bible is always conservative. What might St. Peter say today in comment?—"rushing" would be a normal word to describe the fact. Rushing into marriage, rushing out of marriage, scoffing, lustful, willingly ignorant of the on-rushing judgment of history and of God.

R. P. B.



## BAFFLING MYSTERIES

(Concluded from page 3)

the particles (or waves) that form atomic nuclei should repel one another. Instead, they cling tightly to one another with a force that is  $10^{37}$  (ten trillion trillion trillion) times as strong as the force of gravitation. This force, oddly, has only a short range. At a distance of  $2.5 \times 10^{-12}$  (one four thousandth of the radius of an atom), it diminishes almost to nothing."

The difficulty of "trying to explain the structure of atoms without understanding this mysterious binding force," can well be imagined.

Other mysteries mentioned are the so-called cosmic rays with their fabulous electron voltage, and the galaxies of space that look like spinning pinwheels. No less baffling are the mysteries of life: the ability of living cells, even simple bacteria, to make proteins, while human chemists have been unable to synthesize any; the growth of a complex organism from a single cell; and the secret of human memory.

In the presence of these mysteries, it is well for man to walk humbly with his God, and accept in simple and joyful faith the fact of His divine omnipotence, and omniscience.

We like the statement of one man that matter is energy congealed, thus the creation of matter is simply expressed in the language of the Bible: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Ps. 33: 6-9.

For an understanding of the origin of the power that binds matter together, we again are led to our Creator: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible: . . . And He is before all things, and by Him all things consist." Col. 16: 16, 17.

The word "consist" here used has the meaning of hold together. It is by the power of God, constantly and unceasingly exercised, that the complicated systems of the universe, down through every organism to the atom and its mysterious parts, holds together in order and beauty.

As we find God in His creation, our faith will be increased and our sense of security strengthened.

M. M. H.

# The Children's Story



## Chip Off the Old Block

CYRIL J. DAVEY

ONCE upon a time people hadn't got surnames. They just had first names. John or Peter or William or David. Those were the days, centuries before big towns grew up in England, when there were no roads worth speaking of, and the whole country was covered with moorland and forests, where wolves, wild cats, and deer ranged freely.

But as paths connected villages, and villages grew bigger, folk knew more and more people. There might be two Johns and three Davids—and how would anyone know which one you were talking about? So you had to try and distinguish them. There were several ways of doing this. Another week we shall be thinking of other ways, but today we'll look at the simplest one of all. Whose son are you? Your father's. Children were still their father's sons and daughters then! And the simplest thing was to say so.

"Did you say John?" asks one man. "Yes," answers the other. "Which John?

John—the son of John?" "No, not John's son—John, William's son."

Think of those names—Johnson, Williamson, Willson, and Davidson, Peterson, and lots more. Some of them were shortened because it was easier. Johns, or Jones, Wills, Davies, Peters, for instance.

Other people in other countries had the same idea. The Normans had. Their word for "son" was "fitz"—and so we have Fitzherbert, Fitzpatrick, and so on. So had the Welsh, who said "Ap" for "son." Ap-Hugh and Ap-Richard and Ap-Rees, which quickly became Pugh, and Prichard, and Price.

But there's another way of knowing whose son you are, besides your name. Has anyone ever said: "My word, I can tell whose boy you are. You're the image of your father!"

Do you remember that Jesus came to show us that we are "sons of God"?—*British Weekly.*

# NEWS

*in brief*

► It takes longer, but it is a much easier way of removing a tooth. That's the opinion of Dr. Carroll La Fleur Birch, University of Illinois blood specialist, about a method of removing teeth by using rubber bands. It is especially helpful in hæmophilia cases, where the sufferers are likely to bleed to death as a result of an ordinary tooth extraction. Placed around the tooth, the rubber band slowly works its way downward into the gum to the end of the root. Eventually the tooth loosens and falls out. This may take place in 4 to 200 days, usually without the loss of a single drop of blood.

► THE Japanese gentleman who gave the cherry trees to the city of Washington suffered his first political defeat at the age of ninety-two years recently. Yukio Ozaki was first elected to the Japanese Diet (parliament) in 1890 and was re-elected twenty-five times. This year he lost. Mr. Ozaki, who presented the cherry trees in gratitude for President Theodore Roosevelt's help in settling the Russo-Japanese War in 1904, hopes to visit the United States when he is one hundred to see the trees in bloom.

► STOCKHOLM, Sweden, has a relatively new subway. It required seven years to build, and its cost was equivalent to £25,000,000. Actually, of the 13 miles in the network at the present time, little more than four or five miles is underground. Because the city is built on three main islands, it was found more practical to bring the subway to the surface when crossing from one island to another rather than to use underwater tubes. The Stockholm subway so far does not serve the centre of the city, but only the southern and western sections and the suburbs beyond. The downtown link joining the two sections is now under construction, and should be ready in another two years or so. All subway trains are locals, and the average speed, including stops, is twenty miles an hour.

► ONE of Queen Elizabeth's coronation gifts was a replica of a brass plate left on the northern California coast 374 years ago by Sir Francis Drake. Planting this emblem on North America's West Coast, this English sea raider claimed Nova Albion for Elizabeth I. It bears these words: "Bee it knowne unto all men by these presents June 17, 1579. By the grace of God and in the name of Herr Majesty Queen Elizabeth of England and herr successors forever I take possession of this kingdome whose king and people freely resigne their right and title in the whole land unto Herr Majesties keeping now named by me and to bee knowne unto all men as Nova Albion. FRANCIS DRAKE."

► COTTON farmers in the American south-west have been in the habit of hiring summer labourers for the backbreaking job of weeding cotton. Now they are beginning to use geese instead. It seems that a young goose, with a reputation for being silly anyway, will gobble up just about any weed known. During its first year it will starve rather than eat cotton. So now the cotton farmer, instead of spending money for summer labour, buys a flock of geese, and finds that at the end of the growing season he can ship off his weed-picking geese and pocket the price with a bonus for the down and feathers. This year some 250,000 geese are being used in the cotton fields of the south-west.

► THE shipyards in Grimsby, England, are refitting the entire navy of Ceylon. But that is not really as large a job as it sounds, for Ceylon's navy consists simply of a 1,040-ton minesweeper, the *Vijaya*. When the skipper, Lt. Comdr. Raj. Proctor, learned that it would take months to get his ship in shape, he gave his crew shore leave and permission to take civilian jobs in England until their ship is ready. He decided to stay aboard, enjoy the peace and quiet, and write a book.

► THE South American republic of Ecuador receives its name from the equator, which passes through the country just north of Quito.

► THE largest single occupation group in America outside of agriculture is the trucking industry.

## Signs of the Times

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# Be Not Troubled



SANFORD T.  
WHITMAN

WHEN one considers the long and tragic history of this earth, it seems that man must long ago have sounded the utmost depth of woe. How many are the periods of crisis through which he has passed! How cruelly has he been plagued by perplexity and insecurity! War and famine, fear and pain—these and a hundred other torments have been rampant since the days of Eden. Violent and abrupt change darken the scroll of time almost from its opening entry. As we look back over the centuries, it appears that everything bad that can happen must ere this have happened. Yet the truth is, the night is deepening.

Today man looks around him and is appalled. He peers into the future, striving to catch a glimpse of what it may hold, and turns away aghast. He has built himself a mechanical wonderland and finds himself its slave instead of its master. He has discovered sources of power that beggar description, and trembles lest his erring hands misuse it and at one stroke destroy both himself and the world in which he lives. He has gorged himself with material wealth and finds himself starved spiritually. The bright new world of his dreams has proved to be only a desolate wasteland of paradoxes and dilemmas. He has founded his achievements on spiritual doubt and

material selfishness, and already the sands have shifted dangerously.

What does it all mean?

It means that we have come to the end of an era, to the harvest-time of earth, to an hour that is unique in eternity. It means that man's long and lamentable experiment in sin is ending, that six millenniums of rebellion against God have now reached their last climactic hours. It means that the tremendous issues of the great controversy between Christ and Satan are heading up for final settlement.

And it means something else, something sublime and glorious beyond human expression or comprehension. Naming the very conditions which beset this present generation, the Master uttered these highly revealing words:—

"When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21: 31.

The kingdom of God, the reign of righteousness, the home of the saved—nigh at hand!

If this be so, then the disappointments and disillusionments of these evil days should not discourage us. Instead, they should cause us to "look up" and lift up our heads, for our redemption draws nigh.

The death throes of earth have not taken God by surprise. Long ago He foresaw



Sir Winston Churchill—a recent picture.

them. Long ago He laid His plans to meet them. Tremendous, conflicting, and irreducible though the problems of the present appear to be, they have meaning, purpose, and direction. God's will prevails, yesterday, today, tomorrow, always. Out of all the confusion and conflict of our time, He will bring peace and happiness eternal.

To all men everywhere today, the divine hand is offered in help. All who will accept it may have pardon and cleansing. And to every trusting and obedient child, God whispers these wonderful words of comfort, hope, and assurance: "See that ye be not troubled." Matt. 24: 6.