

Signs of the Times





JOINT ARMY NAVY TASK FORCE PHOTO

Man has delved into the secrets of creation. The advent of the atomic bomb has robbed the world of all semblance of security, and has brought to pass the fulfilment of prophecies reaching centuries into the past. The Bikini test explosions demonstrated the frightful power of the new bomb, and the destructive radioactivity which follows.

AT THE San Francisco Conference of allied nations, when the United Nations organization was formed, Anthony Eden, then Foreign Minister of the British Empire, said: "It is no exaggeration to say that the work on which we are making a start here may be the world's last chance." Later, during the surrender ceremonies of the Japanese on board the battleship *Missouri*, General Douglas MacArthur declared that "the world has had its last chance." Still later General George C. Kenny, in charge of the atom bomb experiment in the South Pacific, said, "This is the world's last chance."

General Kenny was right. This is the world's last chance to hear the gospel message as it is heralded to "every nation, and kindred, and tongue, and people," and it is the church's last chance to proclaim it and thus fulfil the great commission. This fact constitutes a mighty challenge to Christendom. To take this solemn responsibility lightly will mean tragic failure.

How do we know that this is the world's last chance? Because we have entered a new age, the atomic age. Scientists tell us that this age will be very short and very cruel. A great educator said, "The end is not far distant," and another world leader declared,

"We have only four or five years left." Raymond B. Fosdick, head of the Rockefeller Foundation, said: "Time is short. . . . We are summoned to accomplish in perhaps two or three decades, or even less, what we have failed to do in all the long history of the race. Urgency presses on our heels." This is one of many statements from what the *Newsweek* of July 1, 1946, calls "Those latter-day prophets, the scientists."

Bernard Baruch, when chairman of the Atomic Commission of the United Nations, said in his opening address to that assembly on June 14, 1946: "We are here to make a choice between the quick and the dead. That is our business. If we fail, then we have damned every man to be the slave of fear. Let us not deceive ourselves; we must elect world peace or world destruction. Science has torn from nature a secret so vast in its potentialities that our minds cower from the terror it creates."

The article in the *Saturday Evening Post* a few months ago entitled "Your Flesh Should Creep," was based on a report of a group of army experts that there is no real defence against atomic weapons except political action through the United Nations, and that if that organization fails to function in the fulfilment of its avowed

purpose, then our flesh should creep because of the frightful consequences of an atomic war. There is no alternative.

Yes, it is the world's last chance. There will be no other. Viscount Cranborne, the British statesman, said: "To-day we have another chance—it may be the last—to lift humanity out of the pit into which it has fallen. We must not, we dare not, fail." But since that statement was made the world has settled deeper into the mire of despondency because of the hopelessness of the situation. A report declared that "there is no levity among the delegates" to the United Nations organization, and that some are even "dejected," and "most of them remain deadly serious in the belief that this was the last chance to work for international co-operation."

One writer describes the present serious situation in the following graphic language: "We are on board a wild train. The brakes are broken. Ahead are miles of downgrade, curves and cliffs. We are picking up speed. . . . The train also carries dynamite—tons in every car. . . . Then come the coaches. Kids are tearing up and down the aisles among orange peels and candy wrappers. Adults are reading pulp magazines and comic strips and listening to a soap opera on some-

The WORLD'S LAST CHANCE

By Taylor G. Bunch

body's portable radio. A very intelligent looking man has just hurried through the coaches announcing that there is something the matter with the brakes. Mostly, human din drowned him out. The few people who did hear told each other that he was a crazy professor and pointed out that the broken brakes are problems for the train crew and responsibilities of the railroad management."

The writer then describes a second trip of the scientist through the train to sound the warning. A few people take him seriously and meet on a platform between coaches to discuss the situation. He then concludes: "Don't we realize that man must change, nations, the world—if we are to save the hides of most of the people, in all likelihood, who are alive this very day?"—*Philip Wylie in Off My Chest, January 13, 1946.*

The next war will have to be an atomic war, and we are told that the world cannot endure even one war with such terrible weapons. When the last two great world wars began no person dared to state that they were the last, but the situation has now entirely changed. The entrance of the atomic age has ushered us into a new world with Armageddon in the offing. The very nature of the situation makes impossible another world war between now and the apocalyptic war of Armageddon that closes human history. Therefore the present time of seeming peace presents to the church of Christ the greatest challenge since the giving of the great commission.

The church should now send thousands of missionaries to the far corners of the earth and raise millions of dollars to support them. The business world can make no more paying investment than foreign missions, for business and commerce always follow in the wake of the gospel and its messengers. The greatest war in human history should be followed by the greatest activity of the Christian church since its founding, accompanied by an outpouring of spiritual power that exceeds even that of Pentecost. The latter rain will be more

abundant in extent and power and fruitage than the early rain, so that the whole earth will be lighted with the glory of God and every honest-hearted soul brought to a final decision for Christ.

God-given Peace

The present peace was God-given for a definite purpose. The king of England, President Truman, and other rulers, as well as the leading generals, gave God the credit for bringing the war to such a sudden end on the two great battle fronts. It is important that Christians be able to recognize the hand of God in all the affairs of men and nations; that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will," sometimes permitting even "the basest of men" to rule. The outcome of international struggles depends more on the fulfilment of the great commission and the eternal purpose of God than on military weapons and national strength.

Someone has said that "the wisdom of the ages is to find out which way God is moving and move with Him," and another declared that "when God is involved, the battles of the centuries are not necessarily won with chariots." This is a hard lesson for war lords to learn. Napoleon once said that "victory is on the side of the strongest battalions." This theory, however, was refuted in the recent war when at the beginning the Axis powers had the strongest battalions

Speaking of last-day conditions Jesus said: "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."

Luke 21:26.

and the most effective weapons of war.

In fact, the statement of Napoleon was disproved in his own experience. The Lord took a flake of snow, a drop of rain and an onion and brought about his downfall. The snows of a Russian winter, a heavy rainfall on the eve of the battle of Waterloo which caused his artillery to bog down, and a fried-onion supper which clouded his mind, brought the proud warrior to his knees and sent him in exile to the island of Saint Helena. The Lord has a thousand weapons that are far more powerful and effective than the inventions of man. All things among nations are made to work together for the good of His work in the earth and the fulfilment of His eternal purpose.

A Restraining Hand

In Psalm 76:10 we are told that even "the wrath of man shall praise" God and that "the remainder of wrath" He will "restrain." In the seventh chapter of the Revelation is a picture of heavenly angels holding in check the winds of war and human passion till the everlasting gospel has been proclaimed and the servants of God have been sealed for the kingdom. During the recent war there were many evidences of the restraining hand of God on the various battlefields of earth. At different times the aggressor nations seemed to be dominated by an unseen power which decreed, "Thus far shalt thou come and no farther." Some events cannot be satisfactorily explained on any other basis.

Sometimes a great war is the only means of opening doors long closed to the proclamation of the gospel message, or opening wider doors that have hitherto been only slightly ajar. This was the result of the recent world war. For more than a quarter of a century Russia was under the domination of atheistic forces bent on the utter destruction of Christianity. During that time the preaching of the gospel was prohibited, church organizations were disbanded, church buildings were confiscated and used for secular purposes.

But when the German Army was approaching the gates of Moscow and the cause of Russia seemed hopeless, Stalin asked for divine aid and greatly relaxed the restrictions against the Christian religion. He told the Dean of Canterbury that "religion cannot be stopped. Conscience cannot be stilled." Early in 1945 a meeting was held in Moscow of all the evangelical groups of Russia, and the representative of the Baptists reported that "not within fifty years or under any government [in Russia] have these evangelical groups had such freedom." One writer declared that "the separation of church and state is more complete in Russia than in the United States and other democratic countries."

The New York Times reported that on Easter day the church bells of Russia rang out again after years of silence and that "their rhythmic beat brought the mightiest throng of worshippers since the revolution. . . . All over Russia there was similar outpourings of the religious minded. . . . This year no government-trained youth stood by to mock or stone the churchgoers. . . . The mystic soul of Russia, deeply religious, can be contained in no official net. Through the horrible war years it has stood too close to death not to crave passionately the fulfillment of the ancient promise of resurrection. It has been shut in a tomb. This year the stone was rolled away."

While conditions in Russia are still far from what they should be, and religious freedom is still restricted, surely the "wrath of man" has brought

glory and praise to God in bringing to an end the absolute rule of atheism in that great nation of 140,000,000 people and ushering in at least the dawn of a new day of gospel illumination.

The same thing has happened in Japan. Before the war foreign missionaries were banished from the country, a national church was formed, and the worship of Shinto shrines was enforced by imperial decree. In fact, the cause of Christianity was virtually at a standstill, if not in full retreat. But as the result of the war a great change has taken place. A recent report declared that "Japan is now 'wide open' for Christianity, as Shintoism and Buddhism have been greatly discredited by the war."

Dr. Andrew N. Nelson, after returning from Tokyo where he served as chief of the religious research section of General McArthur's headquarters, said: "With the disestablishment of Shinto as the state religion and the falling away of ninety per cent of its adherents, Christianity is faced with its greatest missionary opportunity in Japan. Japanese are becoming converted by the thousands so that we cannot even supply the demand for Bibles in the Japanese language. Under General McArthur there is complete religious freedom." Again the wrath of man praised God in reopening this great nation to the gospel.

The same thing can be said of many other countries affected by the war. Germany was saved from a headlong plunge into the paganism of pre-Christian times, and the islands of

the Pacific have been opened as never before to the gospel of Christ. Rear Admiral W. N. Thomas, Chief Chaplain of the United States Navy, thus wrote of the results of the war in the South Pacific: "Many chaplains serving overseas have said that their most inspirational experiences have come from contact with native Christians and their missionaries. Hard-bitted Marines, Seabees, and Sailors have contributed spontaneously and generously to mission funds after witnessing the value of their service to the natives. History will probably never record the value of the help extended to our cause by these simple, honest Christian natives."

"Where the enemy has attempted to suppress religion, they have only succeeded in sharpening the native's desire for Christian worship and fellowship. If American Christianity ever needed a stronger incentive from far-away fields where it has sent the gospel of Christ, it now has sufficient proof to justify its faith in the value of those many years of missionary service. Our missionaries have taught well. By their Christlike example they have given a beacon to all of Christendom."

As the result of the war the whole world is now open to the preaching of the gospel for the first time since the giving of the great commission. It is the great opportunity of Christendom to fulfil her divinely appointed mission, and she must hasten, for the times are waxing late, and it is indeed the world's last chance.

JUDY STEPS OUT

By R. E. Finney, Jr.

(Continued from the December issue)

EVEN if the association of Cameron Lea, M.D., and Judy had begun as the result of love at first sight—which it did not—Cam would have been disappointed if he had expected an easy conquest. No girl with the attributes that Judy possessed could have attained her years without knowing that she attracted the attention of those of the opposite sex. Therefore, Cam's early attentions were not particularly novel in her experience. Furthermore, she was a levelheaded girl with an independent habit of thought.

As we have already noticed, too, Cameron himself knew what it was to attract the attention of ladies, and was more than a little sure of himself in this respect. Neither of the couple, then, was inclined to be precipitate about the matter of their association.

And so they dined and danced and played together for several months without realizing that strand by strand Cupid was weaving his oft-used net about them.

"It's a dirty shame, Judy, but the chief of staff says I must be on duty—and when he says I must, that settles it, I guess."

stated Cam just before Christmas. Cam and Judy, both far from home, had planned for several weeks that they would celebrate Christmas Eve and Christmas Day together. They would save all their presents and Christmas cards until they could open them together.

"Oh, Cam! Isn't that exasperating. And you've been working so hard too. You never gold-brick like some of the other fellows do. It isn't fair! It just isn't! Well, I suppose that's what you get for being a doctor and that's what we should have expected."

If Judy thought to herself, "And that's just what a doctor's wife will have to expect, too," we wouldn't know. Besides, she had often promised herself that if she ever married, she'd not marry a doctor. Well, maybe not.

"We'll do it the way we planned, anyway," Judy resumed after the first moment's disappointment. "We'll show 'em. We'll just pretend it's not Christmas until the day after. You are sure of having Thursday night off, at least."

"No, Judy! It's of no use to wait. You just forget our plans." Cam secretly hoped that she would not accept this invitation.



STEFFENS-COLMER PHOTO

Judy's and Cam's hospital duties were perplexingly difficult at Christmastime, but love found a way.

"I should say not! If you have to work, the least I can do is to wait for you. I can go out with some of the girls Christmas Eve. But for my real celebration, I've been counting on this. And besides, there's no one else—I mean—well, anyway, I'm going to wait, and that's all there is to it." And Judy's big gray-green eyes looked like two special Christmas-tree ornaments as Cam looked down into them.

"Judy, you're a brick. I know it's too much to ask, but if you're willing, why, I won't mind working Christmas Eve and Christmas night at all."

Three nights later Cam caught his breath in sheer delight when he opened the door into the small living room that Judy and the other nurses in her wing of the big dormitory shared in common. There was a crackling fire in the fireplace, there was a miniature tree, exquisitely decorated—and there, more radiant than the fire, more exquisite than the tree, was Judy!

"Just like Queen Titania out of *Midsummer Night's Dream*," said Cam to himself, and his heart gave an extra-quick beat.

Whether it was because Judy knew how hard Cam had worked, or because she just liked to appear at her best as any other girl, or because Cam meant something just a bit special to her, she had taken extra pains with her appearance this night.

She was wearing a special pale green, very feminine dress—a new one that Cam had never seen before. It was a

storybook sort of thing—that's about all Cam could say in describing it to himself later—but it did make her look like a miniature queen. Her colourful hair was like burnished copper in the firelight. And her eyes had a starry quality that was partly youth and good health, partly Christmas excitement, and partly that light that comes to the eyes of every woman who knows that she is admired and loved—even when she has not admitted it to herself.

"Come in, Doctor Lea," she said demurely, lowering her long lashes in mock deference. She did not rise, but waited for him to come to her, beside the fire.

"Judy, this is—I mean you are absolutely gorgeous! This is really worth waiting for," and Cam crossed the room and took both her hands in his. "Really, it's lovely of you to do all this, just for me."

"I think it's worth it, Cam. And thank you. Do you really think I look nice?"

"Don't be silly." Cam's smile brought the dimple in one cheek that would never let him look as professional and dignified as he wished to appear. "Well, let's be about the business of the evening. We've all these presents to open, you know." And Cam sat down on the floor, just across the hearth, where he could look full into Judy's excited face.

The presents had been opened and there had been talk about home and their respective families. Sometime during the evening Cam had found himself on Judy's side of the fire and they were sitting side by side on the floor like two small children, very close together.

"Y'know, Judy, I've just been thinking. *This* seems a lot like home to me. Just you and I here, and the fire," and Cam looked tenderly down at Judy's piquant face.

"Ssh, Cam." Judy laid a soft finger across Cam's lips. "Better be careful what you're saying. Don't let Christmas carry you away."

"It's not Christmas that's wrecking my judgment. It's Judy!" Cameron suddenly became aggressive. "Look at me, Judy! Tell me, if you dare, that it's Christmas that's made you different too, during the last few days, and more than ever to-night." Cam took her gently by the hands again and turned her toward him.

Well, even Solomon himself said that one of the things that he could not understand was the way of a man with a maid. So who am I that I should try to tell you all that happened beside the fireplace that night, which was the night after Christmas—although Judy and Cam always said afterward that it seemed just like Christmas Eve to them.

"Well, Cameron Lea, you've certainly got yourself into a jam this time." Cam was home in bed. It was late, or early, as you please to view the matter, but he was still wide awake. The night had brought too much excitement, too much happiness, for him yet to be sleepy.

"So she's a Catholic. Yes, yes, I know. And I have always been told at home that Protestant and Catholic marriages just don't turn out happily. Matter of fact, I believe it, too. Am I a Protestant? Yes, guess I am; I certainly don't believe I'd make a good Catholic, ever. Even for Judy, bless her! What's to do then? I wish I knew. I really wish I knew!" So went the thoughts of Cameron Lea as he thought of himself and Judy. Deliriously happy, he was still greatly troubled about the whole situation. If one can be said to be happy and in trouble at the same time, that was exactly Cam's situation.

"Oh, if he were just a good Catholic boy. Why couldn't I have fallen in love with someone who was?" Judy's cheeks still burned with the impact of the offensive against the citadel of her heart that Cam had made that night; but she, like Cam, was happier than she ever before had been in her life, in spite of her perplexity.

Even the winter sun was not far from making his belated appearance when Judy in the nurses' quarters and Cam in his bachelor's rooms finally fell asleep.

Three nights later they met again. This was to be a meet-

ing when they would lay aside romance and seriously talk over the things that had been troubling both of them. May we not be pardoned if we are a trifle skeptical of their success in keeping out so adroit a porch climber as Cupid?

"Surely, Judy, a girl with your intelligence and training should be broad-minded enough not to stay by the religion of your parents just because it is *their* religion."

"I am not a Catholic because mother and father are. I am a Catholic because I believe what the church teaches, and I believe that the Catholic Church is the only true church. It seems to me that anyone as broad-minded as you, and with as much training as you have had, would be willing to find out what the real beliefs of Catholics are, and if you did you might become one." Judy delivered herself of this with considerable dignity.

"Me—Cameron Lea—a Catholic? Not so you could notice it. Why, Catholics are too narrow-minded, too bound down by the opinions of the priest, too—Oh, I'm *sorry*, Judy—I—I just didn't think for a minute. I'm really *sorry*."

Judy was sitting very straight in her chair, and two bright spots of colour came and went in her cheeks.

"Yes, Cam, you're *sorry*. I *guess* you are. But you do feel that way about us Catholics. And it's just because you don't know—that's the reason the whole world looks at us in that way. And it isn't fair! And if you don't like me as a Catholic, you can just *not* like me—so there!"

"Look, Judy, I'd like you if you were a Mohammedan—no, I mean I'd *love* you. But I guess I'm just as Protestant as you are Catholic, and I just can't see myself a Catholic. I can't help that, can I?" Cam was not without considerable will of his own, and just now, realizing that he had been momentarily stupid, he was on the defensive. "You don't have to get stuffy about it, do you?" he concluded a bit lamely.

"I'm not being stuffy, Cameron, but I don't like being insulted because of my religion. No other man I've met has ever even mentioned such a thing. I—I think you'd better go—now."

Somehow, he never could remember just how he suddenly found himself outside the door of the nurses' parlour and heard himself saying in an injured tone, "But, Judy, just a min—" as he heard the latch click with a definite and conclusive sound.

"Say, I'll not stand for that." Cam knocked imperatively on the door. "Judy—Judy!" But all he heard was the fading sound of feminine heels clicking on polished hardwood as Judy strode decisively down the hall on the opposite side of the parlour, toward her room. Two big tears were splashing down her cheeks already, the vanguard of many to follow when she reached the seclusion of her room, but that he could not know.

"Whew! I certainly opened my big mouth and put my foot in it that time," remarked Cameron Lea to himself, as he sat dejectedly on the edge of his bed and thought of the interview so abruptly concluded when he had essayed to talk religion with Judy. "Well, at least no one can ever say that Judy doesn't have a mind of her own! I'm not sure about myself, though. If I *have* a mind, I certainly didn't use it that time."

Ruefully analyzing the situation in which he found himself, Cameron Lea very soon came to the wise conclusion that the painful interview just terminated was real proof of what he had felt all along. Had the prophet Amos appeared before him and queried, "Can two walk together, except they be agreed?" Cameron would certainly have known the answer. No, surely, two people could not be really happy together unless they agreed upon religion, the foundation of any permanent home.

Cam was nobody's fool. His trained and analytical mind dissected the question that plagued him until he had exhausted all the possibilities and finally arrived at a conclusion.

"After all," he asked himself, "*am* I really a Protestant? Do I really know what I believe? If Judy should pin me down on some theological point, just where would I be?" Cam had a sneaking suspicion that Judy knew more about Catholicism than he did about Protestantism. At least she practised it more, he had to admit to himself.

Consequently it was with considerable humility that Cam presented himself at Judy's door, on his next night off. Whether it was this humble attitude, or the big box of dew-fresh roses that he had sent ahead as a peace offering, or the fact that Judy had been so cruelly afraid that he might not come back at all, that caused her to be so forgiving, Cam neither knew nor cared. Suffice it to say that his approach to his problem—their problem—was exceedingly cautious.

"Judy, you know this 'religion' business we were talking about the other evening? I surely was a chump about the whole thing. Now, I think we ought to approach the whole question calmly and reasonably. I don't know exactly why I'm a Protestant—I admit it—and I admit that I could be wrong. I'm willing to investigate and find out.

"Now you feel that you *do* know why you are a Catholic, but have you ever really studied the matter to answer all the questions for yourself?"

"No, Cam, of course I haven't. I'm sorry I got so worked up about it. I *was* stuffy, too." Judy's contrition was sweet to behold.

Here we pause while Cupid again interrupts.

"So let's study together and find out why you're a Catholic and I'm a Protestant. What d'you say?" said Cam, after this brief interlude.

"I think it's a good idea. But who'll teach us?"

"If we're going to find out for ourselves, then we don't need anyone to teach us. Almost anyone we got would be prejudiced in one way or another. I'm certain that if I got one of our ministers he could not help having a bias on the subject."

"That's right," admitted Judy. "And I know the same thing would be true of any of the priests," she added honestly. Judy was mentally honest and forthright, and that, as Cam told himself many times, was just another reason why he loved her.

It was thus that the two decided to try to solve their religious differences for themselves. Furthermore, they agreed to use no books other than the Bible and a concordance. Since Judy had always been taught that it was a dangerous thing for a Catholic to use a "Protestant" Bible, they agreed to use the Douay, or Catholic-approved, version. Cam immediately purchased a good one at a nearby church-goods house.

"I've heard Father Brien say that it is impossible for a layman to find the truth from the Bible for himself. What do you think about that, Cam? Do you think it is a dangerous thing to do?" Judy wriggled excitedly in her place by the fire as she looked at the new Bible on the low table before them. Never before in her life had she studied the Bible; to her this seemed a very daring thing that she was about to do.

"Nonsense, Judy!" Cam caught himself. "I mean, after all we decided that we'd let the Good Book speak for itself, didn't we? All right, let's stick to it and give it a fair trial. If it seems bad or dangerous to you then, you can always quit, can't you?"

"Surely, Cam. Well, where shall we start?"

"Why not start right where we are in our discussion? Let's see if we can find out if the Bible is a safe guide. H'm, now how do we go about it—'teach,' 'show' 'demonstrate,' 'reveal'—that's it, 'reveal.' I'm sure that word is in the Bible. Let me see the concordance. 'P,q,r,' yes, here it is—'reveal,' 1 Corinthians 2:9, 10. Find it, Judy."

Judy took the thick black book in her hands and let it fall open. "What did you say the reference was?" she asked.

"Oh, Corinthians." She busied herself leafing here and there for a few moments.

"I might as well confess, Cam, that I haven't the slightest notion where to look. Here, you find it."

"To tell you the truth, I'll probably have a hard time to find some of the books myself," Cam rejoined. "If my Sunday-school teacher hadn't bribed us fellows into learning the books of the Bible when I was a little shaver I wouldn't know as much as I do now. First and Second Corinthians are what are called 'epistles,' and all of the epistles are found in the New Testament—see?" Cam, rather proud of himself, found the place. "Now, please read it."

"But, as it is written: that eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him. But to us God hath revealed them, by His Spirit. For the Spirit searcheth all things, yea, the deep things of God.' That doesn't seem to help us much, does it?"

"I'm not so sure about that," answered Cam. "Look here, 'But to us God hath revealed them. . . .' This says that God speaks to us, by His Spirit. At least that indicates that it is not necessary for us to be taught by a minister or a priest."

"That's right, Cam," breathed Judy admiringly.

"Beginner's luck, I suppose," Cam confessed. "Where do we go from here? Doesn't seem to be anything else along this line. I'll look for the word 'Bible.' No, it isn't in the concordance. What does the Bible call itself, anyway? Let me think. Yes, I've heard preachers call the Bible the Word of God. 'Word,' here it is. Try this one, Judy, 1 Peter 1:23-25."

"Is that another one of those—those what-do-you-call-its?"
"Yes, that's another epistle."

Judy's slim fingers busied themselves with the Bible. "Oh, here it is. 'Being born again not of corruptible seed, but incorruptible, by the Word of God who liveth and remaineth for ever. For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away. But the Word of the Lord endureth for ever. And this is the Word which by the gospel hath been preached unto you.' Say, that's rather pretty, isn't it—like poetry. What does 'Being born again' mean, Cam?"

"Means being converted, Judy. This is a good reference. Look, it says that we are converted—born again—by 'the Word of God who liveth and remaineth for ever.' And then a little farther on, 'The Word of the Lord endureth for ever.' If people are converted by the Bible, that means that it is a safe guide for them, doesn't it?"

"That's right. Now what do we read next?"

"Let me think a minute. 'Scriptures,' yes, that is another word that the Bible uses for itself, I believe. Sure enough, here it is—the reference is St. Luke 24:27."

Judy read, "And beginning at Moses and all the prophets, He expounded to them in all the Scriptures, the things that were concerning Him."

"That is another good text, too. I remember what it is about, from Sunday school. It is telling about the time when Jesus had been resurrected and with two of the disciples was on His way to a place called Emmaus. They were not permitted of God to recognize Him, and in the words of this text He is trying to explain that their Master was really the Christ, even though they had just about lost faith in Him after His crucifixion. And, you see, He was using the Scriptures to prove that He actually was what He claimed to be."

"If Jesus used the Scriptures to prove things, then it certainly should be all right for us to do the same thing, shouldn't it, Cam?" said Judy.

"That's exactly what I'm driving at. But say, I believe, come to think of it, that I did not see whether there were any more references to 'word.' Let's give a look. Sure, here's another—several of them. There are three in Psalm 119. That's Psalm 118 in the Catholic Bible, Judy. Psalms is in

the Old Testament. Just about in the middle of the Bible. Read verses nine and eleven."

"I know about the Psalms. I had to learn some of them in school. The Sisters made me do it." Judy giggled. "I'm afraid it was uphill work for them. Here it is, 'By what doth a young man correct his way? by observing Thy words.' Did you say verse eleven, too? 'Thy words have I hid in my heart, that I may not sin against Thee.'"

"Here's one more, Judy. The one hundred and fifth verse."

"'Thy Word is a lamp to my feet, and a light to my paths.' These are the plainest yet, aren't they, Cam?"

"Yes, Judy, and I'm surprised to find such plain statements in the Bible. It is really easier to understand than I imagined. At least it has been to-night. There's one more reference on 'scripture,' though. I wanted to find out if I had skipped any on 'word' before I went back to it. See if you can find 2 Timothy 3:16, 17."

Judy's mind was as quick as Cam's and she did not have to be told the second time where to find many references. Furthermore, it was only a matter of a few days until she had secretly memorized all the books of the Bible, with the Apocryphal books included, since she did not know that they are not a part of the Sacred Canon. She had the reference in a moment.

"'All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work.'"

"That's the best one yet!" Cam exclaimed. 'All scripture . . . is profitable.' That ought to settle the matter for us, hadn't it?"

"Yes, Cam, I really believe it should. Why, I never dreamed that the Bible could answer questions as it has this evening. It's almost as though one of the saints were speaking to us," Judy breathed.

"It's been fun, hasn't it?" Cam answered heartily. "And I believe that if we keep on we may really find out where we are."

"I think so, too. And now you'd better go, 'cause I have to be on duty at seven in the morning. Good night, Cam."

"Good night, Judy." Cam waved affectionately from the courtyard walk as Judy's elfin face peered in farewell at him from the parlour door.

The U. N. and World Peace

(Continued from page 9)

when someone wrote in and said, "Try Jesus." We know that the nations will not do this, but we know, too, that Jesus is the only solution. Only the love of the Man of Calvary, as it finds its way into the hearts of national leaders, will dispel jealousy, suspicion and hatred. There is no reluctance on the part of God to bestow the blessings of His love, but He cannot do this unless there is a receptive attitude on the part of men and nations. Jesus is the Prince of Peace, and it is far from His will that strife should prevail among the men for whom He died. However, Jesus, being a prophet, knew and foretold that the world would conclude its history in bloody warfare.

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24: 6, 7.

Actually the failure of the U. N. to effect world peace is but a fulfilment of prophetic declarations and a testimony to the fact that the world is in the throes of its last-day agony.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

God's Abundance Versus World Hunger

EVEN though selfish farmers in some instances have taken all from the soil and put nothing back, yet no just and honest person can rightly charge that God does not cause the earth still to provide enough, and more than enough, food to properly nourish all the people. In 1946 the earth produced 3,000,000 tons more wheat than was the average from 1934-38. Yet despite this, millions are hungry and millions are undernourished. The problem of getting three square meals a day is paramount for the peoples of Europe and Asia. In some European and Asiatic countries the diet is said to be one-fifth below pre-war standard. Some families have had to decide which members might live and which must die. If the available food is distributed among all the members of the family, then all must perish, because there is not a sufficient quantity to preserve the lives of all.

Why do such conditions exist in a world that produces enough for everybody? The stock answer that would likely be given to this question is, The war. But the war is over and conditions are not improved—hundreds of millions are still hungry. The answer must be found in national short-sightedness, inadequate distribution, lack of international co-operation and profound selfishness on the part of men and nations.



RELIGIOUS NEWS SERVICE

An example of this selfishness and lack of international co-operation may be found in the United States government. It is reported that during this time of world hunger the U. S. government is paying farmers to destroy food. This writer has seen photos of great piles of potatoes that were said to have been bought by the government and dumped to rot in order to keep prices up. Good weather and favourable growing conditions enabled the farmers to produce 475,000,000 bushels of first-class potatoes last year. However, an act of Congress authorized the purchase of 100,000,000 bushels either to be dumped or to be sold for animal consumption. It is said that excesses of other vegetables and fruits were also disposed of.

We believe that this inhumanitarian policy must rise as an awful stench in the nostrils of an impartial and unselfish God. The earth is composed of about one hundred national families. The relationship of the nations is not different in principle from that of a like number of families living in a single community. Imagine the just condemnation that must fall upon any member of such a community family who destroyed his goods and allowed his neighbours to starve. Jesus, when He was here, set forth His appreciation of this selfish policy in the parable of the rich man, which may be read in Luke 12:16-20.

"And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

The Root Cause

LITTLE two-year-old Carol slept in the back seat of a parked car. Her sister, six-year-old Lorraine, was outside the hotel crying for "Mummie and Daddy," who the judge said were inside drinking beer. "Mummie" was given a two-year suspended sentence for her neglect of the two little folk—because she preferred beer to the comfort, care and safety of Carol and Lorraine.



STAR PHOTO SERVICE

We think "Mummie" did wrong. We think the care and security of the children that God has given us should come before the gratification of any appetite or selfish pleasure. This editorial is not an attempt to minimize whatever degree of guilt this mother may have had for leaving her children unattended in the early hours of the night. But we are profoundly convinced that there are others, many others, who have responsibility in this case who go scot free. We repeat, there are many others who go in and out as honoured members of society, who are more blameworthy; yet they will not suffer the stigma of a two-year suspended sentence.

We mean the men who make the stuff that caused this mother to be guilty of child neglect. And the men who sell it. And the lawmakers who license it. And those who advertise it. Neither would we forget those who hold brewery and distillery stock, some of whom occupy a pew in church from week to week. It is here that we find the root cause of the child neglect in this case. Why not arrest the brewer who made the beer, the hotel keeper who sold it, the lawmaker who licensed its sale and the church member who financed it? It does no good to rub salve on a deadly cancer. To effect a cure, the roots must be removed.

This writer is not able to discern the consistency of lawmakers who license the sale of intoxicants and who also make laws which require the arrest of the user of intoxicants. If a doctor gave a patient a powerful, brain-distorting drug for selfish reasons, and the patient under its influence committed a crime, the law would hold the doctor, not the patient, responsible. Alcoholic beverages are habit forming—one drink demands another. Soon a thirst is created that for the average person is almost uncontrollable. When the mind is inflamed by one or two drinks and this insatiable thirst is overindulged, then the drinker, not the seller or the maker, is arrested.

As a drunkard said to someone who was trying to persuade him to stop, "You are always talking about my drinking and do nothing about my thirst." The thing to do to stop child neglect caused by beer drinking is to do something about the thirst. Destroy the

thirst and you solve the problem. But this cannot be done by pouring more liquor down an already inflamed throat. A fire goes out when no more fuel is added. Likewise God and nature will slacken the thirst when no more "firewater" is supplied.

I visualize the improved condition of our cities and communities if our statute books contained laws causing the arrest of the booze maker and seller; and yes, laws that would cause the arrest of the lawmakers who license the sale of the stuff that caused Baby Carol to be left alone in the automobile and little Lorraine to cry for "Mummie" in front of the hotel barroom.

The U. N. and World Peace

THE U. N. seems destined to follow in the footsteps of the League of Nations. Formed at the conclusion of World War II for the purpose of fostering peace and international goodwill, it appears that it will be no more successful than was its predecessor. It came into existence at a time when the peoples of earth were exhausted by the most devastating war in the annals of mankind. It came into being with the "well wishes" of everyone. Everyone wants peace, tranquility and security for himself, for his home, and for his nation. Why, then, is the U. N. meeting with so much difficulty in the accomplishment of its purpose?

The answer is not hard. The dove of peace can find no place to rest her feet on the troubled waters of diplomatic jealousy and suspicion. Selfishness predominates. Each nation seeks to advantage itself at the expense of other nations. Nations and their representatives must recognize that the plant of peace cannot take root except in the soil of love, confidence and trust.

The best minds of represented nations have been sent to Lake Success. Thousands of meetings have been held, hundreds of proposals heard, and millions of words spoken. Yet in spite of all this the threat of world communism is very real, the Grecian problem is unsettled, and the Jews and Arabs are still fighting over ancient Palestine. We are reminded of the occasion, following World War I, when the League of Nations was trying desperately to effect world peace

(Please turn to page 7)



NATIONAL FILM BOARD

By

John Mitchell

are one of His people. In other words, Jesus will really help those who belong to Him. He *cannot* help as He would those who are in rebellion against Him, for they do not want help and would scorn it if it were offered to them.

If you are one of the great throng looking for peace of soul; looking for real deliverance from sin; longing to walk with God, as Enoch did of old—*then first of all you must find the way to become His.*

"Come unto Me, all ye that labour

"I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me,

VICTORIOUS LIVING

THE world's greatest problem is not the atomic bomb or the next war. It is SIN! Your greatest problem is SIN! What are *you* doing about it? Are *you* making headway with this problem? Have *you* found the solution for it and are you satisfied with your solution? Have you found the way to get the victory over sin? Have you found the peace and joy and happiness that come with such a victorious life?

These questions, and many more, will be answered when you have found the secret of successful Christian living. The Christian life will bring to you the very same help and power and victory that Jesus Himself experienced when He was here on earth. God has provided for you all the help that He made available to Christ. It is my hope to bring to you in this article something of the power that God will make available to you for victorious living. Please make it a subject of prayer as you read.

I shall quote several passages of Scripture. Every text is freighted with possibilities. Remember, every promise is for *you*. Read and study them with this in mind. In these scriptures God Himself is speaking to *you*. As *you* grasp the message, thank your heavenly Father that He has made such help and experiences available to *you*.

"Thou shalt call His name Jesus; for He shall save His people from their sins." Matthew 1:21. This scripture contains the promise to you that Christ will save you from your sins if you

and are heavy laden, and I will give you rest." Matthew 11:28. "Except a man be born again, he cannot see the kingdom of God." John 3:3. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18:3. And again: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

In this group of texts is brought to mind the picture of God's method of saving us from sin. Sin is like a terrible, incurable disease, ravaging every soul in the world, and defying every effort to cure it. There is no cure, nor is there any help for it, apart from God and His Son Jesus Christ. In God's plan of redemption through Jesus Christ, we are to find full and complete restoration.

"Christ . . . loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:25-27. Perfection is the goal God has set for every follower. Children of God without "spot, or wrinkle. . . . holy and without blemish." This is a high standard, but the God who has set it has also provided the means of attaining it.

In the fifteenth chapter of the Gospel of John we have an apt illustration of *how* the Lord would have us relate ourselves to Him.

he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:1-8.

In this parable of the vine and the branches Christ shows how closely we are to live in Him. Paul tells us in Romans 11:17 that when we are born again, or converted, we are grafted into this Vine. When this takes place then we live and grow because we receive life from the Vine. Our very life, and all that pertains to it, is received from Christ. If we seek elsewhere for life, we actually sever ourselves from the Vine. How aptly Christ pictures the relationship we must sustain to Him!

Conversion is the entering into Christ. Conversion is being "born again," as Christ Himself put it. Conversion is being grafted into the Vine, as Paul expresses it in the eleventh chapter of Romans. Then, as you become a branch in the Vine, you receive its life! Think of this—you receiving the life of Christ for your life! This is that help that God gave to Christ Jesus, which enabled Him to live the life victorious! This is the enabling grace that will bring victory into your life and mine.

The branch is to be fruitful, and the more fruit it bears, the more glory is given to God, the great Husbandman. In this way the Christian is continually witnessing to the world of the



H. ARMSTRONG ROBERTS

Through the indwelling Spirit of Christ the life is victorious and joyous and the future bright with hope.

great things God has done for his soul. And I might add that no Christian can maintain a living connection with Christ, and at the same time refuse to testify to others of the wonders of redeeming love. Idleness and indifference are not to be found in the life of the child of God. If we are truly converted it will be our greatest pleasure to tell others of the salvation we have found in Christ.

Hypocrites (those who profess to be Christians and are not) misrepresent Christ to the world. They deny His power to save, and His willingness to provide deliverance from the bondage of sin. (Read Romans 6:1-18.) In these verses we find that God designs that those who accept Christ shall not yield their members "as instruments of unrighteousness unto sin: but . . .

as instruments of righteousness unto God." Furthermore, if we are genuinely Christ's, and are truly branches connected to the Vine, then, "Sin shall not have dominion over you." Romans 6:14. This does not mean that it is now impossible for such a person to sin. It means that God will not allow sin to enslave that person any longer. That man now has a living connection with Heaven, and God will save him! In other words, he is now under the dominion of God instead of under the dominion of sin.

This step challenges our faith. "Without faith it is impossible to please Him: for he that cometh to God *must believe* that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. Here is another precious promise to the

one seeking to live a victorious life: "Therefore I say unto you, What things soever ye desire, when ye pray, *believe that ye receive them*, and ye shall have them." Mark 11:24. This passage does *not* say "Believe that ye *will* receive them." It puts the answer of the prayer in the present tense: "Believe that ye receive them," *right now!*

We must take God at His word, and *believe* that when we come to Him and ask Him to forgive us that *He actually does it.* (1 John 1:9.) You may not *feel* Him forgiving you! You may not *feel* Him cleansing you, but *you must believe that He has already answered your prayer*, because He promised He would. You are to believe it because He promised it. The blessing is yours when you believe. What a wonderful experience it is to *know* that your sins are forgiven, and that you are walking with God!

After you have asked forgiveness, and believe that God for Christ's sake has forgiven you, then you have a right to rejoice that your sins are pardoned, and that you have been washed as white as snow. You now stand before God clad in the righteousness of Christ. It is as though you had not sinned, and the grace of God is given to you as your reward of faith.

After you have been cleansed of sin you are to ask God to make you wholly His. And He does this, just as soon as you ask Him. He will graft you into the Vine and you will be "born again," or "converted," as Matthew puts it. You are now to partake of the life of the Vine. You must no longer look to the world for any phase of life. Every form of spiritual life will be supplied by Christ.

When this connection with Christ is established Paul tells us: "Now thanks be unto God, which *always causeth us to triumph in Christ.*" 2 Corinthians 2:14. In other words, as long as we maintain this living connection with Christ He will give us the victory over sin. Victory is a gift of God. It is not ours by reason of our own efforts. Victory over sin, peace, joy, and happiness are the fruits of our union with Christ. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

Reader, this life of victory is yours if you will seek for it, and ask for it. And when you ask, *Believe that ye receive it*, and ye shall have it. May God give you this greatest of all experiences in Christ!

TO MANY the thought of Sabbath keeping in heaven will come as a complete surprise. It is, however, quite scriptural and in keeping with God's plan for the redeemed.

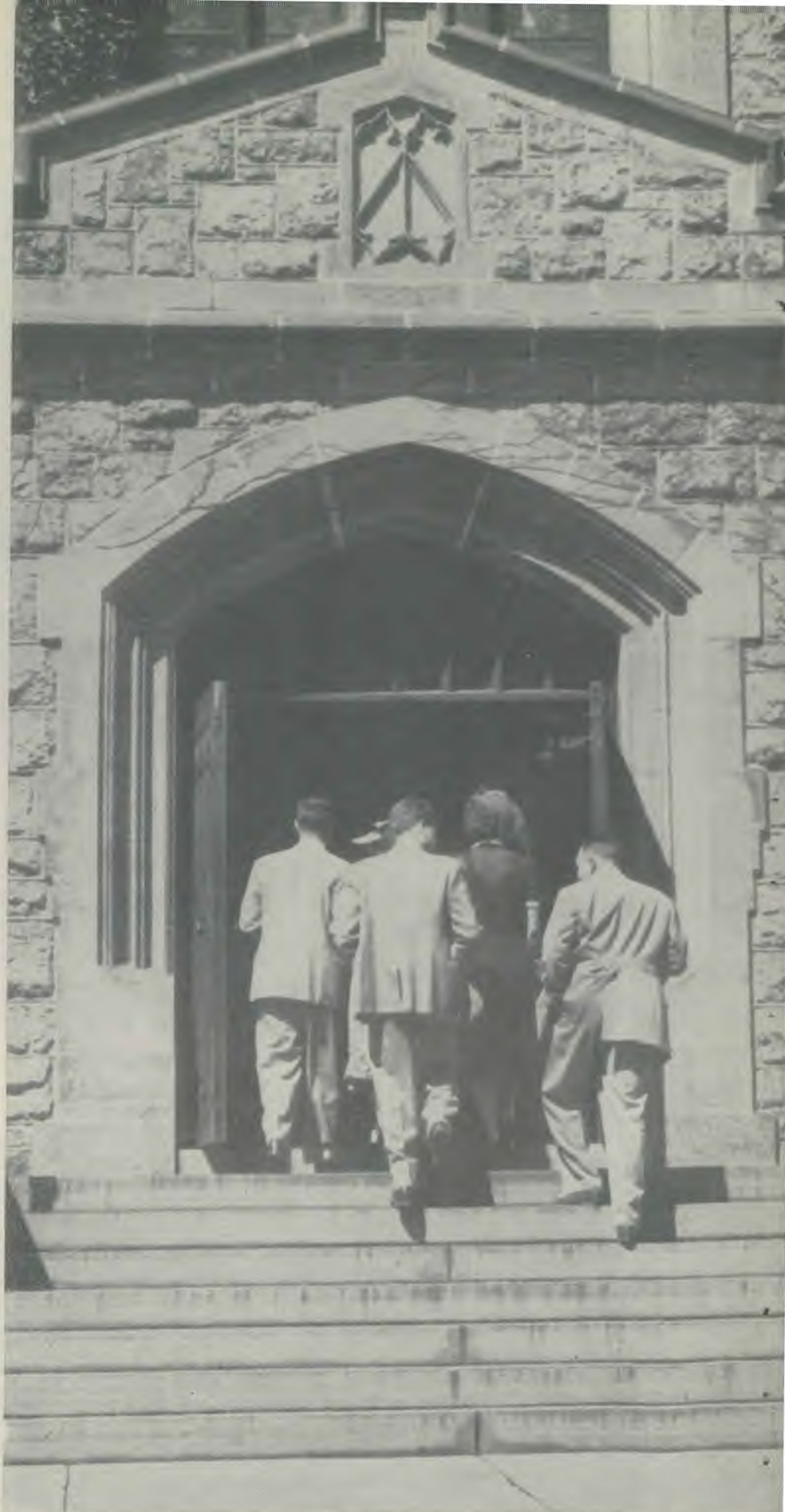
The gospel prophet, Isaiah, was given a glimpse into the beautiful beyond. Here he was shown "new heavens and a new earth" which the Creator will bring into existence from the ashes of this sin-cursed one. (Isaiah 65:17.) Isaiah further makes mention of "new heavens and a new earth" in the sixty-sixth chapter of his book and the twenty-second verse: "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23.

What a grand occasion! Imagine attending church with Jesus! Indeed it is a scriptural fact. He will meet with the redeemed "from one Sabbath to another." The revelator, in describing one of these great gatherings, says it is made up of those "which follow the Lamb whithersoever He goeth." Revelation 14:4. However, we should not be surprised at such a thought. Inspiration declares that Jesus is "the same yesterday, and to-day, and forever." Hebrews 13:8. During His earthly ministry it was His custom to worship on the Sabbath day. (Luke 4:16.) Should it then be strange that throughout eternity He who made the Sabbath in the beginning (Colossians 1:16; Genesis 2:1-3), and who kept it faithfully during His sojourn among men (John 15:10), should meet, from Sabbath to Sabbath, with His redeemed saints throughout eternity?

Visualize with me that glorious scene in heaven. It is the Sabbath day. From all sections of the new earth the saved of all ages wend their way to that grand and holy convocation called by the Saviour Himself. "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it. . . . But the redeemed shall walk there." Isaiah 35:8, 9.

As they view the matchless beauties of God's new creation on every hand, they are reminded anew of their Creator's love. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10. What a sight! What joy to be numbered with that vast throng in that glad day!

In old India, in Africa, in Europe, in Central America, and in the islands of the West Indies on the Sabbath day I have seen followers of Christ converging on meeting places from all directions. Through crowded city streets, along dusty roads, through bush-green paddy fields, down verdant



EWING GALLOWAY

"From one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23. Regular Sabbath worship now is a practice that may be continued in the eternity to come.

The CHURCH in HEAVEN

mountain trails and across streams, they slowly made their way—alone or in groups, afoot, on horseback, and carrying infants. Many times I have been impressed with the great joy which Sabbath-keeping and gathering together with those of like precious faith, has brought to the hearts of these dear believers. Literally "with songs and everlasting joy upon their heads" I have seen them coming—singing joyfully as they came. By looking "through a glass, darkly" upon such scenes I am able to behold by faith "the ransomed of the Lord" as they converge on the New Jerusalem from one Sabbath to another throughout eternity.

In South India I have seen men whose love for Christ constrained them to walk scores of miles to attend a meeting. Weary and hungry, almost exhausted from long hours spent under the merciless rays of a tropical sun, they were compelled to rest before they were able to feast. But to the redeemed, gathered from Sabbath to Sabbath for worship in Eden restored, distance will mean nothing, fatigue will be unknown. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

What sort of people will these Sabbath keepers be? John says they are those "which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Revelation 7:14. Following the commandment-keeping Christ on the earth had not been easy. There had been ridicule, scorn, opposition and persecution. But Christ had taken them safely through. Because of their faithfulness in obedience to all of God's commandments they now "have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

This vast throng includes men and women from all walks of life, representing all nations, scattered throughout the length and breadth of this present world of ours. From the dark jungles of Africa, from the scattered islands of the sea, from the crowded sidewalks of great cities, from the byways of the pleasant countryside,

from the Occident and from the Orient, from the palace and from the hovel, the Lord who had "set His hand . . . the second time," has recovered "the remnant of His people." Isaiah 11:11. Now they throng the highway of heaven, coming to worship Him upon His holy Sabbath day.

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." Isaiah 35:5, 6. How much the ransomed of the Lord will have to praise their God for on those heavenly Sabbath days! Deliverance from sin and disease has become an accomplished fact. Both physical and spiritual infirmities have been gloriously overcome. The blind will see, the deaf will hear, and the dumb will shout His praise in that glad day.

I never read this text without thinking of poor blind Koilpillai, a Sabbath keeper in South India. "Koilpillai" in the Tamil language means "child of the church." Blind from early childhood, Koilpillai had truly been a child of the church. Every Sabbath morning I used to see him coming for service—sometimes feeling his way along the village street with a stick or, more often, with his hand on the shoulder of some young pilot. Someday, if faithful, Koilpillai will have those sightless eyes opened and will with the blood-bought throng, make his way unaided to Sabbath worship in the heavenly New Jerusalem.

What will be the theme of our worship there? Isaiah has just told us that the ransomed of the Lord shall "come to Zion with songs." What a privilege for rescued mortals to blend their voices with the angel choir in the grand Halleluiah Chorus! John through revelation saw the great congregation of the redeemed standing upon a sea like transparent glass shot through with fire. (Revelation 15:2.) Here, with harps tuned to the melody of heaven, "they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." Revelation 15:3.

The Sabbath sermon? "And one

shall say unto Him, What are *these wounds* in Thine hands?" Zechariah 13:6. The answer to this query will be the theme of our study throughout endless ages. To sit at the feet of the Master Teacher, to hear with our own ears the voice of Him who "spake as never man spake" will be a glorious privilege. Sabbath after Sabbath we shall listen to the words of life come forth from the lips of the Saviour Himself.

The nail-torn hands—the only reminder of sin carried over from this evil-infested world—shall be the love theme of our most profound meditation and reflection from Sabbath to Sabbath.

Long before I was born my mother was severely burned as she risked her life to save my oldest sister from a burning house. So terrible were the flames and so intense the heat of the burning structure that firemen and others who had gathered would not run the risk of entering the fast collapsing edifice. Breaking away from those who sought to restrain her, mother fought her way through the flames and smoke to the bedside of her infant daughter and carried her out to safety. But in so doing she was very severely burned. Never again was she permitted the free use of her horribly burned left arm. Throughout her lifetime she carried the scars of her heroism. What a story of love those scars told to those of us who knew! What a story of love the scars in Jesus' hands will tell the redeemed throughout the ceaseless years of eternity!

One thing is certain: if we expect to "follow the Lamb whithersoever He goeth" in that better land and to worship from one Sabbath to another with Him in the hereafter, we must first learn to follow Him here in this life! Sabbath keeping with Jesus in the earth made new means Sabbath keeping with Him here in this earth NOW!

By

Robert H. Pierson

SELF- SALVATION

Is It Possible?

By C. S. Longacre

THERE are many people who believe that it is possible for the human race to perpetuate its own existence, and to improve world conditions by its own planning and devising; so that human beings will finally learn to live in a state of permanent peace and tranquility, without fear or want. If this were possible, then man would be capable of getting along without God. He would be his own saviour and his own deliverer from all the ills to which the flesh is heir. He could open his own grave and conquer death by his own power and wisdom.

The Good Book tells us that "it is not in man that walketh to direct his steps." There is a well-known axiom which says: "A man cannot lift himself up by pulling at his own bootstraps." In spite of this trite saying, there are many intelligent people who believe that they can get along without the help of God, that they can be saved by their own morality, and that they are wise enough to save the rest of the world without the aid of God. They believe that they can, by their own human efforts and scheming, devise plans and means whereby they can produce and create a Utopia here in this present evil world of conflicting interests and ideals, which will result in the establishment of a permanent reign of peace, and warfare will be a thing of the past. There are a host of reformers who still believe that it is possible to make men good by legislation.

There is no power in human legis-

lation to make true Christians. True religion is a matter of the heart and can never be imposed upon mankind by the force of law. Man cannot produce a warless world by legislation, leagues of peace, covenants, pacts, treaties, disarmament conferences, federation of nations or security councils; any more than he can by similar methods and means prevent famines, sickness, earthquakes, volcanic eruptions, cyclones and death.

Not long ago, in going down the street past the home of a minister who has two keen wide-awake lads, we witnessed a scene which illustrates the impossibility of preventing family squabbles in the best of regulated families by merely setting up correct standards of social conduct. The two boys first engaged in a heated argument over a point upon which they were unable to agree. Both boys lost their tempers and hurled unbecoming epithets at each other, which ended in fisticuffs. The first thought that flashed into our minds was, Why does not this minister of the gospel train his boys so they will not fight? But upon reflection, we remembered that this is a natural trait of human nature, and that it is just as impossible for this minister to prevent his sons from arguing and settling their troubles by resorting to force, as it is for the rulers of society to prevent its members from disagreeing among themselves and settling their arguments by resorting to force of arms. Nations act just exactly as individuals do when they disagree, since nations are composed of

individuals. Human nature, unless transformed by the grace of God, is always dominantly self-assertive, aggressive, and when unduly provoked will fight for its supposed rights.

The traits of humanity which condemned and crucified Christ upon the cross are universal. When religious zeal was misguided by selfish interests and tinctured with an inborn prejudice, it struck with venom and fury even at the divine Son of God who was sent to save all mankind. This tendency is not peculiar to any race or to any particular religion, but it is a human perversity which is common to us all until we have experienced a change of heart through the transforming power of the grace of God. It is a most difficult task to get so-called reformers, who would resort to law as a means to transform society, to see and recognize that the perversities and tendencies inherent in human nature and in society as a group, cannot be eliminated by law.

It is just as impossible for the rulers of the land to make all people think and act alike as it is for a clockmaker to regulate all the clocks he makes to strike the hour at precisely the same moment for all time to come.

The reformer who places his reliance merely upon law as a preventive against crime and war, leans upon a staff that will pierce him instead of supporting him. During the last four thousand years more than two thousand wars have been fought, and every war ended with a treaty of peace that was broken. Time and again, the people who instigated war declared: "We are fighting this war to put an end to all war." The last two World Wars were fought exactly on that basis. The League of Nations created after World War I was to settle all international disputes by recourse to arbitration instead of force of arms. The United Nations was created expressly after World War II for the same purpose. Statesmen who favoured this new world organization to put an end to all future wars and establish a permanent reign of peace on earth were confident in the success of this worthy undertaking. They were ready at the outset to advocate the disarming of the nations, and boldly declared that nations "shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." This is exactly what an ancient prophet said the nations and the people would "say" "in the last days" of earth's history, while in reality the nations and the people "prepare war." But the Lord saith, instead of peace being established upon the earth "in the last days": "Proclaim ye this among the Gentiles: Prepare war, wake up the

mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears." Joel 3: 9, 10.

The motives of our statesmen were pure and worthy of the highest praise when they attempted to create a world organization that would aim to banish all future wars; but they failed to reckon with the perverseness of human nature in unregenerated man, as all builders of Utopias in the past have done. No one is a wise and safe counsellor or statesman who fails to take into account the selfishness, the covetousness, the prejudices, the self-assertiveness and the perverseness of the carnal and unregenerated traits inherent in humanity. Peace, love, kindness, charity, goodness and righteousness can never be legislated into human beings. These are the direct result of divine grace, and come by virtue of a spiritual birth. While legislation and police protection are necessary to minimize crime and to apprehend evil doers and bring them to justice, we must never forget that the machinery of the state cannot change sinners to saints. Neither can crime and hatred be eradicated from the hearts of men by police power.

If man had the power to make himself righteous and to be his own saviour, he would never need to enter the portals of the tomb. Or he could be his own deliverer from the power of the grave and would not need to remain in the tomb until corruption disintegrated his body. But man cannot conquer his passions in his own fleshly strength any more than the leopard can change his spots or the Ethiopian his skin. Many reformers never yet learned the lesson that there is no short cut to perfection, or they would not attempt the impossible. Man cannot by his own planning and devising bring about a sinless world. He cannot create a deathless world. Man, with all his scientific research, has never yet discovered a remedy for death. In his dreams of a future Utopia the wisest philosopher has never yet formulated a practical theory that could be realized among sinful and carnal men. All his plans and ideals of a perfect and pure Utopia have been frustrated by the perversities of human nature. All man's plans and schemes to bring about a perfect world are destined to fail.

According to God's revelation of the divine plan for the redemption of this world and the establishment of a permanent reign of peace, there is but one remedy for the ills of this present evil world—and that divinely appointed remedy is Jesus Christ, "who verily," as the apostle Peter said, "was foreordained before the foundation of the world" to bring about the "res-



STAR PHOTO SERVICE

The zebra could change his stripes more easily than man could save himself. Attempted self-salvation will result in utter loss.

titution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

But this "restitution of all things" will not take place until Jesus, the Son of God, returns "the second time" to this earth to destroy sin and unrepentant sinners, to resurrect the righteous dead and to translate the righteous living, who shall sit in judgment with Christ in heaven for a thousand years to determine the reward to be meted out to the wicked dead at the end of the millennium. Then sin and the unrepentant sinners, together with the devil and his evil angels, are to be destroyed, and the earth is to be renovated and cleansed with fire and recreated and restored to its Edenic condition.

On this "new earth," we are told in God's Book, "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. Then "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9. Then "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig

tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Micah 4:3, 4.

This present evil world, according to the apostle Paul, is not to grow better and better, "but evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Timothy 3:13. "Yea," says Paul, "and all that will live godly in Christ Jesus shall suffer persecution." Verse 12. As long as the people of the land and our rulers ignore the God who created them and follow their own plans and wisdom, they are bound to fail in their plans to create a warless world, and to establish a permanent reign of peace among sinful, carnal beings. Even God Himself has never promised to establish the world to come with unrepentant sinners, but with sinners redeemed and transformed by the grace of God through faith in Jesus Christ. There never will be a permanent reign of peace and a warless world until He comes whose right it is to reign—the Prince of Peace, who taketh away the sin of the world, and restoreth all things that were lost, and maketh all things new. That glad day is hastening on apace.

Let us remember the admonition of the apostle, also, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." Verse 14.



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: We have recently seen and heard of many cases of healing performed by a man who maintains it is done by the power of God. This man does not believe in the necessity of obeying the law of God. Kindly give me your opinion on this, based if possible, on the Bible. C.P., Sask.

In giving study to this matter it will be necessary for us to keep in mind that there are two powers in the world—the power of God and the power of Satan. Satan has power to afflict and to cause disease, as we see in the case of Job. And as he has power to cause disease, he has power to remove it, if it suits his purpose to do so; that is, if it will deceive others and give him a stronger hold upon his victim.

The fact that this individual does not believe in obeying God indicates that he is not of God. The Lord makes it plain that obedience is the evidence of discipleship. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9. Here God states that fact so forcibly that He declares He will not hear the prayers of those who will not hear His law. It is only those who keep God's commandments and do His will that bring glory to His name. "Let every one that nameth the name of Christ depart from iniquity." 2 Timothy 2:19.

Dear Bible Answerman: I heard a sermon the other day on the rich man and Lazarus. The speaker said that the beggar was in Abraham's bosom, and the rich man was in hell. He said that there was a continuous burning hell. Will you please explain that chapter of the Bible. Mrs. H. M., N.B.

The story of the rich man and Lazarus is recorded in Luke 16:19-31. In the first place, the story is a parable; in fact, it is one of a series of parables. Our Lord gave these to teach certain lessons. However, in the reading of parables we should keep in mind that no parable is to be used as the basis of a doctrine. Sometimes a parable is simply a fable or an allegory. In the representation, inanimate things such

as trees and walls are made to speak as though they were in fact alive. As one writer says:

"The parables of the supper, the ninety and nine, the prodigal son, the unjust steward, and the rich man and Lazarus, were all given to rebuke the indifference, the pride, the selfishness, the unfaithfulness, the exclusiveness, of the Jewish people, and to set over against all these the all-comprehending love of God."—*Questions Answered*, by M. C. Wilcox, p. 55.

According to the Jewish idea, if a man was wealthy he was highly favoured of God. On the other hand, if he was poor or afflicted they believed that he was a great sinner and that he had fallen into disfavour with God. Nothing could be farther from the truth. "Whom the Lord loveth He chasteneth."

It was the Jewish belief that when a wicked man died he was taken by an angel and cast into Hades. Hades was, according to their idea, a place of darkness, a subterranean place where was also a lake of fire. The righteous on the occasion of death were carried by an angel to Abraham's bosom, which was supposed to be a place of perpetual happiness. But this belief was entirely erroneous. Neither Jesus nor the Bible taught that when

a wicked man died he was conducted by the angels into Hades; nor when a righteous man passed away that he went to a place of bliss and joy which they called Abraham's bosom. Both Jesus and the Scriptures teach us that when a man is dead he is dead until the time of the resurrection.

Jesus, at the time of the death of Lazarus (the brother of Martha and Mary), explained to the disciples that death is like sleep: "These things said He; and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead.*" John 11:11-14.

Lazarus had been dead for some time when Jesus said he was asleep. It was the Lord's intention to go to Bethany and raise him from the sleep of death. Yet in speaking to His disciples of His purposed act, He declared that Lazarus was asleep. And sleep is exactly what the Bible teaches us that death is. Time and again we are advised that the state of death is a condition of sleep. It is so spoken of in 1 Thessalonians 4:13-16: "But I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with Him. For this we say unto you by the Word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the *dead in Christ* shall rise first."

As Christ was instructing His disciples on the condition of Lazarus in death He was but setting forth that which had been written before by the inspired wise man in Ecclesiastes, chapter 9: "For the living know that they



shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verses 5, 6, 10.

It would be manifestly unfair to take one righteous person into his reward before another, and it would also be unjust to burn in the "lake of fire" a wicked person of the early time, thousands of years longer than an equally wicked person who happened to live down near the end of the world. God is just. The wicked will be punished, but all will enter into their punishment at the same time, and the righteous will enter into their reward at the same time. All the righteous sleep in their graves, unconscious of the passing of time, until Jesus comes and awakes them in the resurrection of the righteous. Likewise the wicked sleep in their graves until the end of the millennium, when they are awakened in the "resurrection of damnation."

Dear Bible Answerman: Are the Gentiles under obligation to observe the Sabbath? I understand that it was given only to the Jews.

The Gentiles who accept Christ are bound to observe the Sabbath commandment the same as any of the other commandments. You see, the Sabbath existed before the Jews did. God made the Sabbath more than 2000 years before there was a Jew in existence. On the day following the six days of creation God rested, and by His divine example He made the seventh day the Sabbath day—a day of physical rest and spiritual exercise. Thus the Sabbath became a memorial of creation. It was God's design that as the Sabbath was observed from week to week it would keep alive in the mind of man the great glory and power of the Creator.

No work, not even the work of redemption, is greater than the work of creation. Creation is the first cause—everything else must be secondary. Therefore it seemed good in the sight of an all-wise God to establish a fitting memorial of His great works. He did not erect a monument or build a great building. He made a more fitting and perpetual memorial. He set apart the seventh day of time as the birthday of the world. And had it always been observed as God intended, there would never have been an atheist or an infidel. It is impossible to be an unbeliever when you observe

the memorial of God's creative works.

Since therefore, the Sabbath dates from creation and since it did not have its origin with the Jews, it must of necessity apply to the entire human family dating from Adam. Jesus, speaking to the point in Mark 2:27, says this: "The Sabbath was made for man, and not man for the Sabbath." Inasmuch as the Sabbath was made for man—man in the generic sense, all men at all times everywhere—it must follow that it was made for the Gentiles.

It is very true that God did choose, in the passing of time, the Hebrew peoples to represent Him, and to be His peculiar, chosen people. And He gave them the Sabbath, but He did not give it to them for themselves alone. He gave it to them as He did all other truth, that they might pass it along to others. The Jews simply became the depositaries of God's truth. They were the channel through whom God chose to bring the true religion down through the centuries and to give it to the world. The sad and lamentable fact is that they largely failed in their responsibilities. They shut the truth up to themselves. They did not become the nation of "kings and priests" that God intended them to become.

But no Gentile should ever lose sight of the fact that the new covenant, the covenant under which we are today living, was made between God and the children of Israel. It was not made between God and the Gentiles. Found in Hebrews 8:8-10, it reads as follows: "For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people."



Dear Bible Answerman: In the September Signs of the Times heaven is spoken of. Will you please tell me where I can find the description of the New Jerusalem in the Bible?

The New Jerusalem is described in Revelation, the twenty-first and twenty-second chapters. According to what we are told there, this glorious city is the "capital city" of God, the capital of the universe. It is the place where God Himself abides, and at the end of the millennium it will be transferred from where it is now to this earth. In other words, God is going to make this earth the headquarters of the universe, and all lines of universal government will radiate out from this planet. God will dwell here, and the redeemed of all ages will be here. God is going to honour this earth—where the problem of sin has been worked out, and where Jesus lived and died—above any other place in all the universe.

The city itself is unparalleled in size, luxury, magnificence and honour. It is 375 miles square. Out of it flows the river of water of life, and on either side of the river grows the tree of life. God's throne is within the city and His presence so lights it that there is no need of the sun or moon. The city is constructed of jewels and of transparent gold, and nothing, we are told, will enter into it which will defile it. Sin and its ugly reign is as a bad dream that is past and gone forever. The redeemed will worship God "face to face" as did Adam and Eve at the beginning of human history. Some of the redeemed who come down from heaven at the end of the thousand years will remain in the city, and some will go forth into all parts of the earth to "build houses and inhabit them," and to "plant vineyards, and eat the fruit of them." In Isaiah 66:22, 23 we are told of their Sabbath-day activities:

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from . . . one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

We cannot tell the present location of the New Jerusalem in the universe, but we know that the heaven to come, for the redeemed, will be right here on this very earth where the Son of God came and lived and died. Because of the experiences which the faithful pass through, God will honour them above the other created creatures of the universe. They have passed through experiences of which even the angels know nothing. They sing a song, the song of redemption, in which the angels cannot join. The future is bright with hope for those who will love and serve God faithfully now.

The Judgment Is Set

By

F. M. Wilcox

WHEN will the judgment take place? Have we any data whereby we may know when the cleansing of the heavenly sanctuary occurs? This was the question asked for the information of Daniel, and through him for the benefit of the church of Christ. The answer to the question is precise and specific: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

This question and answer were a part of a vision given to the prophet, as recorded in Daniel 8. He saw a ram representing the kingdom of Persia (verses 3, 4, 20); a goat with a notable horn which later gave place to four horns, representing the kingdom of Grecia, its first king; and the four later divisions of the kingdom (verses 5-8, 21, 22); and a wonderful horn coming out of one of the four horns of the goat. This horn waxed exceeding great. It even magnified itself against the host of heaven and the Prince of the host. It destroyed "the mighty and the holy people." Verses 9-12, 23-25. This horn could represent no other power than that of pagan Rome, which succeeded Grecia, and later Papal Rome.

In his vision Daniel heard a voice inquiring how long this desolating power would continue its work; how long it would defy God and trample the sanctuary under foot. The answer is given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

Gabriel is divinely commissioned to explain the meaning of the vision to Daniel. This he does as it relates to the ram, the goat, and the notable power, as we have already outlined. When he

told of the great suffering which this power would inflict upon the church, even putting to death the Holy One of God, the prophet could bear the recital no further. He fainted, and the part of the vision relating to the cleansing of the sanctuary was left unexplained.

Naturally we would expect that the next recorded vision of Daniel would contain this explanation, that Gabriel would complete the work he was commissioned to do—to "make this man to understand the vision." And we would naturally expect, also, that Daniel would be seeking further light on this all-important question. Not only would we expect this, but we find that chapter nine contains an earnest supplication by the prophet, in which he confesses the sins of his people, and prays particularly that God will cause His face to shine upon His sanctuary. (Verse 17.)

The Unanswered Question

Heaven responds to his appeal. Gabriel is sent to give skill and understanding. (Verses 20-22.) And he prefaces his further explanation by admonishing Daniel to "understand the matter, and consider the vision"—to call to mind the explanation already given and the one question left unanswered. The angel then at once takes up the question of the sanctuary and its cleansing, explaining when the 2300-day period began, and the important events marking various periods in its fulfilment:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:24-27.

"Seventy weeks are determined upon thy people." Verse 24. The word "determined" here means "cut off." Cut off from what?—from the period of 2300 days, of course. These are prophetic days, each day standing for a year.

(See Numbers 14:34; Ezekiel 4:4-6.) The seventy weeks are weeks of years, representing 490 years. The 2300 years and the 490 years began at the same date. What date? "From the going forth of the commandment to restore and to build Jerusalem." Verse 25. In what year did this decree go forth? We learn from the seventh chapter of Ezra that it was the year 457 B.C.

The seventy weeks, or 490 years, are subdivided, each subdivision marking an important epoch in the history of Israel. The first seven weeks, or forty-nine years, were allotted to the building of the wall. This was accomplished in 408 B.C., just forty-nine years after the decree of restoration. From this latter date sixty-two weeks, or 434 years, were to extend to Messiah the Prince; and this brings us to A.D. 27, the beginning of Christ's ministry. At His baptism He was constituted the Messiah, or Anointed One, by the descent of the Holy Spirit. (Acts 10:37, 38; Luke 4:18.) After the passing of the seven weeks and the sixty-two weeks, or 483 years, He was to be cut off in the middle of the seventieth week. He was crucified just three and one-half years from His anointing, in the spring of A.D. 31. The remainder of the seventieth week, or three and one-half years, brings us to the stoning of Stephen and the formal rejection of the Jewish race as God's peculiar people, the conversion of Paul, and the preaching of the gospel to the Gentile world. This was the year A.D. 34, just seventy full weeks, or 490 years, from the going forth of the commandment to restore and build Jerusalem in 457 B.C.

There remain of the 2300-year period 1810 years, which extend beyond A.D. 34, bringing us to the year 1844, notable as the time pointed out in divine revelation for the beginning of the judgment work.

In this year the heavenly court began its solemn determination of the characters of men. The Ancient of days, God the Father, sits as Supreme Judge. One like unto the Son of man, Christ the divine Advocate, is brought before Him. The angelic host surround the throne, the judgment is set, the books are opened. (Daniel 7:9, 10, 13, 14.)

Even now this judgment work is going forward. When it is completed, Christ will take His kingdom and come to claim His own. Every reader has a case pending in the heavenly assize. Every case will be decided for weal or for woe. May we so confess Christ before men now, that Christ will not be ashamed to confess us before His Father and the heavenly angels. (Matthew 10:32, 33.) If He is indeed our Saviour here, He will appear as our divine Advocate in the heavenly court.

This is the first of a series of five articles by Carlyle B. Haynes, showing the menace of the proposed calendar legislation. Mr. Haynes is eminently qualified to write on the subject.

Wandering HOLY DAYS

By Carlyle B. Haynes

THE great religions of the world, Protestantism, Catholicism, Judaism and Mohammedanism, will be detrimentally affected and their religious observances disrupted, if the proposed World Calendar replaces the present Gregorian Calendar on January 1, 1950.

The ostensible purpose of the World Calendar is to benefit business by stabilizing the measurement and arrangement of time periods. Its influence on religion was not given consideration. Its effect on the sacred days of the world's great religions will be positively devastating.

The World Calendar proposal is before the United States Congress in the form of a bill known as H. R. 1345. It proposes that the new calendar go into effect in the United States and in all its territories and possessions in 1950. It is a 364-day-year arrangement, with one blank day. It requests the President, on the approval of Congress, to recommend to the United Nations, the adoption of this device in all the world.

The World Calendar is not without merit, but it has one ruinous defect. The merits everyone will approve. The defect will place conscientious religionists all over the earth under grave disabilities.

There is bound to be something about any calendar which needs correction and improvement. This is the case with our present Gregorian Calendar. A calendar is only a human attempt to measure the time periods

determined by the movements of heavenly bodies, and arrange them into suitable and convenient forms. Being human, it is bound to be imperfect. Imperfect men are unable to devise perfect arrangements. No matter what they do, the calendar will always be capable of improvement.

And improvement is what our present calendar revisionists had in mind. Their motives and purposes are not evil. Their objective is not evil, but good. They have merely overlooked, or perhaps ignored, the injurious effect which their blank-day device will have on the religious observances of mankind. For their proposals are of such a nature that the fixed sacred days of the religions of the world will be disrupted and disarranged.

Consider now what the calendar revisionists have set out to do, and why. We will then look into the procedures they recommend to accomplish their objectives.

They have set out to discard the present Gregorian Calendar and replace it with another. They do this solely to improve the present reckoning and arrangement of time periods.

The Gregorian Calendar now in use, and dating from 1582, presents certain inconvenient irregularities. The arrangement of the days in its months is quite irregular, running from twenty-eight to thirty-one days.

No regular sequence is followed in its arrangement of the long and short months. This results in unequal quarters, varying from ninety to ninety-two days.

Each quarter begins and ends on different days of the week.

The months contain a varying number of workdays, ranging from twenty-four to twenty-seven.

Business World Inconvenienced

Such irregularities cause inconveniences and difficulties in the world of business. They make difficult accounting and comparative statistics and the keeping of records. Business would prefer to make calculations on the basis of regular, and therefore comparable, periods of time.

The world of business has been growing increasingly complex. The keeping of accurate comparative statistics has assumed an importance it

The proposed calendar change, which its advocates hope will become effective at the beginning of 1950, will disturb the holy days of all religious faiths. Its disadvantages far outweigh its benefits. The Sabbaths of Protestant, Catholic, Jew and Mohammedan will wander from one end of the week to the other.

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
—	—	—	—	—	—	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23 30	24	25	26	27	28	29



never before had. Large industrial organizations are required to maintain accurate and reliable records of their activities. They must know whether their business is as large this month as it was last, whether this year shows an improvement over last year. Comparative statistics such as this are the chart and compass of this industrial age.

As such calculations and comparative statistics have grown in importance and value, the irregularities of our centuries-old calendar have grown in irritation in the estimation of statisticians and industrialists. As comptometers and calculating machines have grown in use they have become a greater menace to the life of the present calendar than it ever faced before.

Statistical Comparisons Made Difficult

Men were not greatly concerned in earlier times that February had only twenty-eight days as compared with January's thirty-one. But there is a gnashing of teeth and harsh grinding of comptometer gears when accountants and statisticians endeavour to make February's figures compare accurately with January's. A similar difficulty arises in varying degrees throughout the whole year. How compare a twenty-four-workday month with a twenty-seven-workday month? How compare a five-Saturday month with a four-Saturday month? How compare a ninety-day quarter with a ninety-two-day quarter?

These are the reasons, with others, that a growing determination to change the calendar has developed among men of business and industry. And their indictments of and complaints against the present reckoning of time and arrangement of months and quarters are so plausible, that they have persuaded an increasing number of persons in nearly all walks of life to believe that something should be done about it.

That something now expresses itself in the form of the proposal before the Congress. An imposing and impressive array of support has been mustered and is now clamouring for the removal of the disabilities imposed by the present calendar.

The year 1950 has been selected as the time to put the new calendar into effect in all the world because that year begins on Sunday. This makes possible the merging of the calendars, and the replacement of the old by the new, with the least amount of confusion.

What the substitution of the proposed World Calendar for the present Gregorian Calendar will do to the sacred days of the world's great religions will be presented in another article.

A HEAVENLY TRANSCRIPT

By E. A. Crane

OUR study of the Bible leads us to the conclusion that the coming of Christ is near at hand, and that a message upon which hangs the destiny of every soul, is due the world just prior to His return. As we consider that message, found in Revelation 14:6-14, our attention is directed to the following ancient prophecy in the book of Daniel:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

In our previous study we discovered that this prophetic period terminated in the year 1844. It must be obvious to the reader, however, that to understand the full import of the prophecy, two questions must yet be answered. First, What is the sanctuary? Second, What is the cleansing of the sanctuary? We devote this article to answering these two important questions from the Bible.

What Is the Sanctuary?

One of the earliest instances of the use of the word "sanctuary" is found in the command of God to Moses: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8. He later added, "And look that thou make them after their pattern, which was showed thee in the mount." Verse 40.

This sanctuary, or tabernacle, constructed by Moses, served Israel from the days of their wilderness wanderings until king Solomon built a permanent structure which became known as Solomon's temple. This temple was destroyed, and its treasures were carried away to Babylon when Israel was taken captive by king Nebuchadnezzar in 606 B.C.

On the return of the captives after seventy years of exile, another temple, inferior in quality and workmanship, was erected. This sanctuary, later embellished by Herod, was known as Herod's temple, and served Israel up to and during the time of Christ. Herod's temple was utterly destroyed in A.D. 70 when Jerusalem was besieged, as was foretold by Christ in the twenty-fourth chapter of Matthew. It was never rebuilt.

It is plain, therefore, that none of the sanctuaries previously mentioned

could fit into the prophecy of Daniel 8:14, because centuries prior to 1844 they had ceased to exist.

Only one other sanctuary is mentioned in the Bible record, and that is the one referred to in God's command to Moses, "Look that thou make them after their pattern, which was showed thee in the mount." Exodus 25:40. According to the apostle Paul, the pattern was the original temple in heaven. (See Hebrews, chapters eight and nine.) Christ is here said to be "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2.

What, Then, Is the Cleansing of the Sanctuary?

"How," you may ask, "can anything defiled be in heaven, and why should the cleansing of the sanctuary in heaven be necessary?" We shall not at this time enter into a discussion of the point, but to show that the heavenly sanctuary needs to be cleansed, we give the words of the apostle Paul: "It was therefore necessary that the patterns of things in the heavens should be purified with these [blood of animals]; but the heavenly things themselves with better sacrifices than these." Hebrews 9:23. The better sacrifice referred to is the sacrifice of Christ. By His blood alone can true atonement for sin be made. The shedding of the blood of animals anciently could not do this. It could only typify the death of the true "Lamb of God, which [by His shed blood] taketh away the sin of the world." John 1:29.

Since the Bible states plainly that it is necessary that things in heaven be purified, we leave the question with the assurance that this point will be made clearer as we proceed.

Your attention is now directed to the earthly sanctuary service, for it is here that we shall learn about the heavenly. Let us follow the sinner and the priest in their daily round of ceremonies.

The repentant sinner, conscious that he merits death, brings as his offering, a lamb without blemish, to the temple court. He lays his hands on the victim's head and confesses his sin, thus transferring, in type, his sin to the

offering. Then, with his own hand, he sheds the blood of the innocent lamb, expressing his faith in the promised Messiah who would one day die as his substitute. The priest, catching some of the blood in a basin, bears it within the first apartment of the sanctuary and sprinkles it before the veil, showing that the claims of the law have been met. (Hebrews 9:22.) The sinner is now free of condemnation. (See Leviticus 4:27-35.)

This typical service of the transferring of sin into the sanctuary continued throughout the entire year. The typical blood of the lamb was the vehicle by which the transfer was accomplished. The priest served exclusively in the first apartment, or holy place, for three hundred and fifty-nine days out of the year, and in type, sin continued to pile up within the sanctuary.

But the tenth day of the seventh Jewish month was set apart by Jehovah as the day of atonement. (Leviticus 16:29, 30.) This was the day appointed for the cleansing of the sanctuary, and from the following words it will be seen that the day was one of awful solemnity: "It shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. . . . Whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." Leviticus 23:27, 29.

On this day the high priest officiated. Two goats were presented before the Lord at the door of the tabernacle. "Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. . . . Then shall he kill the goat of the sin offering . . . and bring his blood within the veil . . . and sprinkle it upon the mercy seat, and before the mercy seat." Leviticus 16:8-15.

On no other day of the year did the high priest serve in the most holy place, or within the veil, but now he must approach the very presence of God and sprinkle the blood of atonement upon, and before, the mercy seat. Now, in his capacity as high priest, he takes upon himself, in type, all the sins that have accumulated during the year, and bears them out of the sanctuary to the live goat which represents Satan. Placing his hands upon the head of the live goat, Aaron confesses all the accumulated sins of the children of Israel. The scapegoat is then led forth to perish in the wilderness. (Leviticus 16:21, 22.) This indicates that divine justice will not be fully satisfied until Satan has borne his share of the responsibility for these sins, and is forever cut off from among the living.



The earthly sanctuary and the service of it provides us with a picture of the great original in heaven, and its service.



We have now discovered that there were three phases of service in the earthly sanctuary. The first took place in the court where the offering was made. It is obvious that no service in the sanctuary proper could be accomplished until the offering was sacrificed. The second phase was the daily ministrations of the priest in the first apartment, which continued throughout the year. The third was the cleansing, or removal of accumulated sins, on the day of atonement. Likewise, there are three phases of service in the heavenly sanctuary.

Corresponding to the court of the earthly temple, our world becomes the scene of the first step. It was here on the altar-cross that Christ, the true

Lamb of God, was offered for sin. Here was accomplished the first phase of the antitypical service.

The second phase is indicated in the following words: "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12. When Christ ascended to heaven after His resurrection, He entered the first apartment of the heavenly sanctuary bearing our sins, not in type, but in reality, by His own shed blood. This work continued uninterrupted until the year 1844, when a change similar to that which we have noted in the typical service, took place.

In 1844 the priestly ministry of

Christ took on added significance. However, this special ministration of our Saviour was not to be carried out once each year, as in the cleansing of the earthly sanctuary, but "once in the end of the world [in 1844] hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:26.

How significant the thought that since 1844 we have been living in the great antitypical day of atonement. Soon the work will be finished, and Christ will declare, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

These words will settle for eternity the destiny of every soul. Reader, are you ready? Will you not avail yourself of the priestly ministry of your Saviour? Jesus offers to become your Advocate at the judgment bar of God. Will you not at this very moment engage Him for this work?

THE KILLER'S CONSCIENCE

(Continued from page 23)

street on his roller skates, you saw him all right. Your brain flashed the usual message down to your right foot, "Come on, foot! Get on that brake pedal quick and push down!" But the message was slower than usual, and the foot seemed to be nailed down to the floor board.

You could have swerved, you know, and completely avoided the child. But then, too, your judgment of distances was all warped.

Will you ever forget that nauseating thud? There's no other sound in the world like it. Sharp splinters of glass and cold, hard steel smashing its way into soft, pliable flesh and bone.

Then fear, a fundamental instinct, gripped you. Somewhere in your mind you knew you had knocked down a child; but still you kept on going. You knew you should have stopped, but didn't! Alcohol was mocking all the behaviour patterns that civilized man had established in your brain.

But listen! There's the doorbell!

It may be the police. They're searching the neighbourhood for a car with a broken headlight. Just let them find a microscopic sliver of your headlight glass lying on the road, and Brother, they can tell who manufactured the glass and what dealer sold it.

Well? Are you going to the door? Or would you rather be haunted for the rest of your life by your own conscience?



The DOCTOR'S VOICE



Itching Scalp

Question: I have been troubled for years with an itching scalp. It has not caused baldness, and sometimes is not as bad as it is at other times. Please advise.

ANSWER: Dandruff or its near relative, Seborrheic dermatitis, is a frequent cause of itching scalp. The latter is a little more severe than the former. Excess sweets and carbohydrates should be eliminated from the diet. The scalp should be washed once or twice weekly with some bland soap or shampoo and a little olive oil or corn oil rubbed into the scalp, not on the hair.

Rice Diet

Question: I have heard that there is a new rice diet for high blood pressure. Do you regard this as a successful treatment?

ANSWER: The rice diet is of value since the rice and fresh and cooked fruits allowed are low in salt. No extra salt or fat is taken. Fresh tomatoes are permitted, but not canned. Supplementary iron and vitamins are required. Foods high in salt are: ordinary wholegrain salted breads, salted butter, celery and endive, bananas, molasses, pepper, olives, pickles, salad dressings. A vegetarian diet and the elimination of tea, coffee and tobacco, flesh foods and extra salt, together with adequate rest and freedom from worry has in the writer's experience been almost as effective as the rice diet in reducing pressure in about fifty per cent of cases, as long as these ideal conditions were maintained.

Aluminumware

Question: I have been told that aluminumware has a harmful effect on the food cooked in it. Will you please advise me if this is true?

ANSWER: Aluminumware has no harmful effects on foods cooked in it. Exhaustive research has proven this statement.

Hemorrhoids

Question: What is the best treatment for hemorrhoids?

ANSWER: Internal hemorrhoids can be treated by surgery or by injection, or both. External hemorrhoids are treated surgically. Suppositories and ointments are of practically no value. In very mild cases relief of constipation and avoidance of straining at stool are helpful.

Blood Count

Question: What is the normal blood count for white and red cells?

ANSWER: The normal red blood count ranges from 4.6 to 6.2 million in males, and from 4.2 to 5.4 million in females. The normal white blood count is from 5,000 to 10,000.

Rupture in Child

Question: I have a child with a small rupture. Will it heal if a support is worn?

ANSWER: Hernias, umbilical or inguinal, in newborn infants often spontaneously heal if a satisfactory support is worn. If the hernia persists after the sixth month, permanent cure is unlikely.

Calories

Question: How many calories are considered necessary to maintain health in a sedentary worker?

ANSWER: Sedentary workers as a rule require about 2200-2400 calories daily. The scales are a safe guide to follow.

Sciatica

Question: I have had sciatica for several years. It is most painful. Could you tell me what to do for it?

ANSWER: Most cases of true sciatica are considered to be due to herniation of an intervertebral disk, treatment of which, if symptoms warrant, is operation. A great deal of the pain referred down the back of the leg is due to fibrositis, myositis (so-called muscular rheumatism), sprains, faulty posture, high heels, etc. Treatment for fibrositis is heat and massage. Novocain injections are sometimes helpful.

The Killer's CONSCIENCE

By Samuel Campbell, B.A.

WELL, you got away with it. So far, anyway. Of course you are still a bit nervous. You're startled by doorbells; your palm sweats when you pick up the morning paper: your mouth gets dry when a stranger seems to stare at you. For there's just a possibility that some chance passer-by saw you. But your pulse is beginning to behave again. Each passing day brings added safety. Four days now, isn't it? And four long nights.

You may never be caught. But, my craven fellow, you'll never escape yourself! No, you'll never escape the shame of having killed a child and run away. You'll never escape the aching, burning memory that, faced with the test, you preferred cowardice to courage.

You'll live the rest of your days bluffing yourself into believing that you didn't have time to think. Do you imagine that life's crises are scheduled for your convenience? You'll talk yourself into believing that anybody else would have done the same thing, although you didn't dare tell anybody that it wasn't murder, but just an accident—as though people hid themselves after accidents. The days will be trying, but not so bad compared with the nights, when you lie awake with your conscience and when, having

fallen asleep at last, dreams steal into your tired brain to re-enact that scene of secret shame. Yes, the nights will be tough.

A thousand times you'll want to release that pent-up shame, to scream at the top of your voice, "I KILLED A CHILD AND RAN AWAY!" It would make you feel better, but you won't do it.

Listen: You didn't get away with a thing! And you know it! Relax a minute, fellow, and stop biting your nails. Let's say that you have seventeen million dollars and I have one dollar. Will you risk your vast fortune against my lone dollar that you can toss that newspaper you're staring at into the air and then catch it as it falls? Of course you won't! The odds are all out of proportion to the risk.

Perhaps you think that nobody in his right mind would take such a chance. If so, you're wrong. Thousands of apparently sane Canadians do it not once but many times each day. Only they wager years against minutes.

Actuaries tell us that an average adult of thirty-five has seventeen million minutes yet to live. Every time he takes a chance in traffic by driving or walking for one minute under the in-

fluence of alcohol, he wagers all his remaining years. When you gamble in traffic, brother—You Bet Your Life!

And another thing, you should never have taken that whiskey on an empty stomach. Haven't you ever wondered what happens to alcohol inside the human body? Well, to put it briefly, alcohol is absorbed without change from the stomach and the intestines at a very rapid rate. It is carried to all parts of the body by the blood stream and becomes extremely diluted. It is absorbed so rapidly that scarcely any alcohol gets down as far as the large intestine. The rate is even faster when the alcoholic beverage is taken on an empty stomach, the way you took it, than after a meal. It is faster for alcohol contained in wine and distilled spirits than in beer. The faster the alcohol is absorbed, the greater is its accumulation in the blood, and consequently, the greater the effect also.

Now, I wonder if you knew that from sixty-five to seventy per cent of a man's weight is made up of water (including blood). If you were to pour one ounce of alcohol (approximately the amount contained in two ounces of whiskey) into forty-six quarts of water, there would be no question in your mind that the alcohol would become diluted to an extraordinary degree.

When a man like yourself, weighing one hundred and fifty pounds, drinks two ounces of whiskey, you do not visualize that he is pouring that one ounce of alcohol into forty-six quarts of water, but that is exactly what happens.

So it's easy to see, isn't it, that the greater the weight of the drinker, the more diluted becomes a given amount of alcohol. This degree of dilution is usually expressed in chemical terms as milligrams of alcohol per cubic centimeter of blood, and is known as the alcohol concentration. The only system in the body affected by such concentrations of alcohol is the central nervous system.

In the central nervous system, the brain areas concerned with inhibitions, memory and sensation are most strongly influenced by alcohol. That's what made you speed and take chances. Your reflexes were slowed up—almost in half. When the little boy came coasting down out of the side

(Please turn to page 22)

Truly does the Bible say, "The way of the transgressor is hard." Not only is he hunted by the law, but he is persecuted by his own conscience.





N. ARMSTRONG ROBERTS

*The Canadian Signs of the Times
wishes to each of its readers a happy and
prosperous new year*