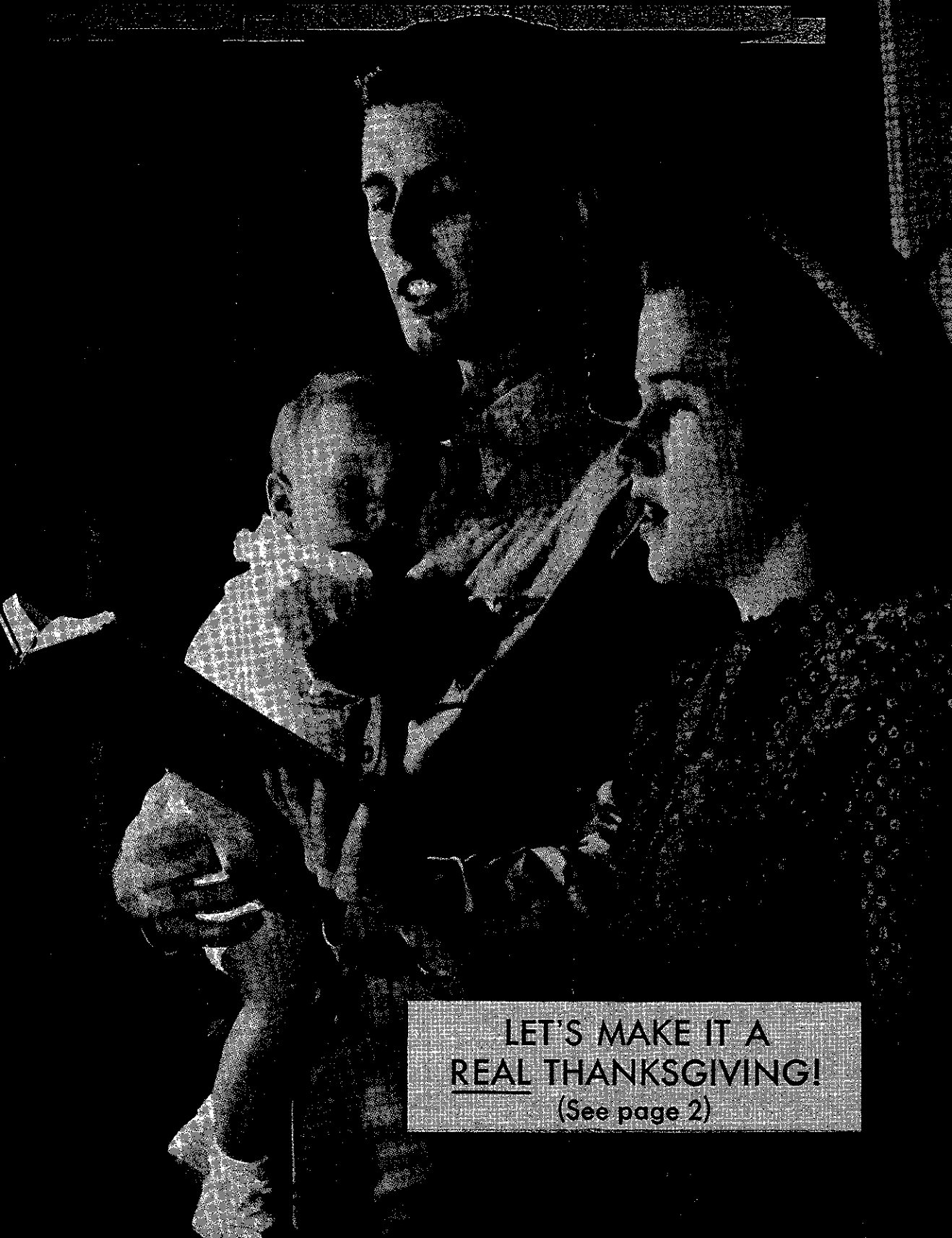


NOVEMBER -- Ten Cents

Watchman



LET'S MAKE IT A
REAL THANKSGIVING!
(See page 2)



H. A. ROBERTS, PHOTO

LET'S MAKE IT A REAL THANKSGIVING!

NOT SINCE the Pilgrim Fathers celebrated that first thanksgiving in the fall of 1621 have we had more reason for the giving of thanks in this land of America than in this year 1945.

From 131,000,000 souls there should arise to God sincere thanks that the war is over, for a while, and that our boys and girls are coming home. There will be no more radio announcements of ships sunk, cities bombed, armies wiped out. The newspapers will carry no more stories of slaughter and death on the battlefields of earth. Yes, thank God, the war is over and we are not slaves to the fanatics of any land. Our armies have been victorious and the flags which stand for freedom now wave over lands recently enslaved.

Thank God the Japanese did not know just how near we were to being whipped at Pearl Harbor, and that the Germans did not try to invade England after Dunkirk.

Thank God that we can reconvert our war factories and, for a time at least, "beat our swords into plowshares."

There are no more prison camps this Thanksgiving, and thousands of starving, brutally-treated men and women are free.

Millions of our boys and girls can lay aside their canned rations and dehydrated foods, and eat at their own tables in their own homes again. They can leave the fox-holes, the blood and gore of war, the tents,

By CHARLES L. PADDOCK

the battleships, the hardships, the exposure, and sleep in their own beds again, away from the bursting of bombs, the whining of bullets, the booming of cannon, the deafening roar of the dive bombers, the shrieks and cries of the dying.

This year millions of families will be reunited. Could there be more reason for thanksgiving, than that our dear ones, long separated from us, may be with us?

We should be thankful to be alive this Thanksgiving, for millions of soldiers, sailors, airmen, and civilians, have died since one year ago.

Should not we be deeply grateful that we live in this land of liberty? We may feel that our lives have been circumscribed a bit, but we still enjoy more liberties than most of the people of the earth. We may worship God as we choose, or we need not worship at all if that be our choice. We enjoy freedom of speech and of the press. We may attend the church of our choice, worship any day we please, express our praises freely, pay as much as we wish to support the church. We have paid some taxes, bought a few bonds, done without a few things, but we have not paid too much for the privilege of living under the Stars

and Stripes. A few human beings in public positions may have made a few mistakes, but we still ought to thank God that we live in this land of liberty and freedom, where there is plenty for all.

It might not be amiss to thank God for some of the things we have had to do without. We will be a healthier people because we had to use less sugar. We have been consuming more than any other nation, and far too much for our own good. We will be far better off because of the meat shortage in the nation. Our bodies have had too much protein.

It would take an adding machine to add up all the things we ought to thank God for on this Thanksgiving day—they are innumerable. It is a good thing that we have set aside one day in the year to take inventory of our blessings and give thanks to our heavenly Father for His mercies and His goodness to us, His children.

It is quite human for us to take our blessings in a matter-of-fact way, to enjoy them, and perhaps appreciate them, but never to thank God for them. A hungry man goes to the table, eats a good, hearty meal of delicious, appetizing food. He enjoys it, appreciates it, in a way; but seldom says anything about it. We ought to express our thanks more, both to God and to our fellow men.

Let's make this a real thanksgiving!

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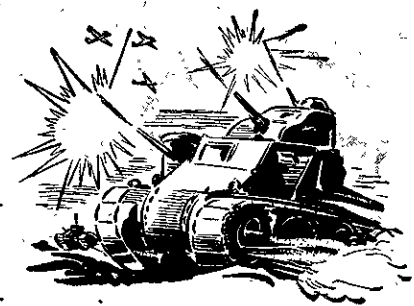
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The Aftermath of World War II



[Editor Edward J. Urquhart was recently liberated from the Japanese internment camp at Manila, Philippine Islands. His 29 years of Christian work in the Far East have enabled him to write with authority on the subject.—Editor.]

What Good Could This Ill Wind Have Blown?

By EDWARD J. URQUHART

DURING those long years of the Japanese occupation of the Philippines and those slowly passing days in the Los Baños Internment Camp, with its sure schedule of starvation, the writer had time to think rather deeply and seriously upon the fruitage of war.

Turning back the pages of history, we find that following the establishment of Christianity in Europe, the barbarians of the north, through war and rapine, succeeded in breaking up and in overthrowing the old Roman Empire. To those who witnessed this it no doubt seemed that all that was of earthly value was going into the dust. And yet underneath this evident waste and destruction the foundation was being laid for the modern

much more abounds. (Romans 5: 20.)

This being so, I doubt if ever there has been a war of any magnitude in this world that did not produce something of

the Pacific theater of World War II. Except in the Philippines, missionary work has progressed slowly in the Far East, especially in Japan.

Well, what about Japan?

Japan has trusted in her ancient gods because they apparently gave her success through the years. Those gods seemingly led her armed forces in ever widening circles of conquest until a great empire had been built up.

History reveals that never did a nation seek new gods as long as her paths led her successfully on in conquest and glory. But let the tide of fortune turn—let defeat and ruin visit that country's shores and lay her low in the dust, then those old gods did not seem so sacred or so strong as before. The people were ready for new gods.

If World War II strips Japan of her accumulated possessions, leaving her prostrate, bleeding, and helpless, showing that her old gods have lost their power, the people will be ready for new gods.

What an opportunity this will create for Christianity to seize through missionary endeavor! Thousands will turn to the true God and the comfort of His arms where scores have responded in the past. Thus will be fulfilled this scripture:

"From the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; . . . for My name shall be great among the heathen, saith the Lord of hosts." Malachi 1: 11.

Across the Sea of Japan there is Korea—poor, downtrodden Korea! For 40 years the Korean people have lived without hope, growing poorer and poorer

(Continued on page 19)



Above: Idolatry abounds in Japan. (Photo by Keystone View Co.) Left: This native family of Mindanao, Philippine Islands, studies the Holy Scriptures. (Photo by American Bible Society.)

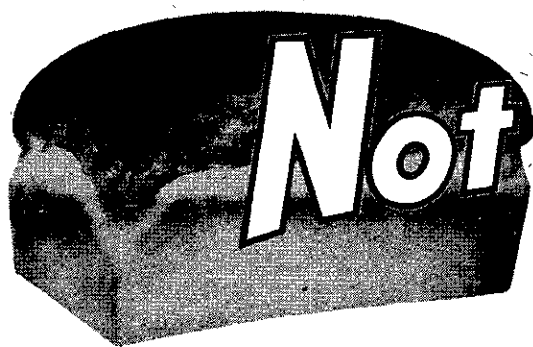


nations of Europe and for the great and glorious Protestant Reformation.

This is not to say that wars are right, or that they are ordained of God. It is merely to point out that God can cause the wrath of man to praise Him. (Psalm 76: 10.) And it shows that He so overrules in the affairs of men and nations that He succeeds in establishing good upon the ashes of burned-out human lusts; for where iniquity abounds, grace

immense value for the tears and suffering that it had brought and the human lives that it had destroyed. God is higher and stronger than the lust for power that creates dictators—stronger than fiendish men and the engines of war they send forth on missions of destruction.

What, then, of spiritual value may we expect from the present war? I will attempt to answer this question as a missionary—one who has spent 29 years in



by BREAD Only

The Modern Way of Life Needs Reconsideration

By R. REINHOLD BIETZ

THE GREATEST task ever assumed by anyone Moses undertook when he led approximately 2,000,000 people out of Egypt to the land of Canaan by way of the Wilderness of Sin. It was such a Herculean task that he didn't even attempt it until he had definite assurance from the Lord that divine help would be given. The wilderness offered to this great concourse of people many opportunities for complaints. Lack of water and food gave them real concern and excuse for rebellions. For 40 years they were fed with manna, bread from heaven. One of the outstanding object lessons that God tried to teach them is mentioned in Deuteronomy 8: 3 in these words: "And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that *He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.*"

Nowhere in the Bible do we read that bread is not essential. The fact that God rained it from heaven every day for 40 years, except on the seventh-day Sab-

bath, shows that bread is important in His planning for man. So vital is bread that Jesus taught His disciples to pray, "Give us this day our *daily* bread." It is necessary that we spend time and effort to pray, plan, and work for bread. However, "man shall not live by bread *alone.*" We must not gear all our thinking toward the objective of getting bread only.

Jesus, at the time of His temptation in the wilderness, again enunciated this fundamental principle. After He had fasted for 40 days, Satan tempted Him to produce and eat bread. Jesus replied, "Man shall not live by bread alone." Matthew 4: 4.

Christ's message is very timely for this age. Mankind today is concentrating too much on the bread—on the material things of life. The whole philosophy of life seems to be interpreted in terms of material success. When man starts to live for bread only, he ceases to live! He steps down to the low plane of mere existence. He exists to eat bread.

Too much bread is going to waste today. The antediluvians degenerated into a life of "eating and drinking" only.

All of their activities centered in obtaining the material things in life. This type of philosophy became so detrimental to human welfare, that God had to wash the earth clean by the great Flood.

The people of Sodom went into oblivion because they had a bread-and-butter-centered life. Babylon, that golden monarchy, capitulated the very night that Belshazzar was putting on a demonstration of his "bread only" philosophy.

With all these and many more impressive examples recorded for our benefit, one would think that we would learn to give proper emphasis to life. But what do we find today? Our civilization is waning because we live for bread only! The cancerous disease of materialism is eating away the vitals of our civilization. Much of the education of today is soaked with the materialistic spirit. Thousands of teachers are interested primarily in fitting children into the world just as it is, rather than teaching them to shun or correct the evils in the world and thus help to make it better.

In the early days of America education did have a definite goal of preparing the youth to live primarily for the good of their fellowmen. In the "Rules and Precepts" governing Harvard College in 1842, we read: "Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is to *know God and Jesus Christ, which is eternal life, and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning.*"

Today we find a different spirit prevalent. The new type of educational philosophy is expressed by S. R. Livingstone, director of personnel of the Thompson Products Company: "The purpose of education is primarily and basically to equip young people with knowledge and skill by means which they can most effectively contribute to the production of food [bread], clothing, shelter, and the luxuries which go to make up our standard of living. While knowledge of such fields as the arts, language, philosophy, history, and others is of importance to society, still I believe these fields are secondary to the production of the material necessities and luxuries, as society is now demonstrating that it cannot be happy without an abundance of material things."

Not many comments need to be made to show that material things do not bring happiness! Never has humanity suffered as much as it has today, although we have plenty of the world's goods.

Dr. Robert M. Hutchins, well-known head of Chicago's great university, at-

These prisoners of war found the Good Book a source of precious consolation during their long wait for liberation. Photo by American Bible Society.



tacks this spirit of materialism in his book, "Education for Freedom." He tells us the sober truth when he says, "Materialism has captured our culture. It has captured our state. It has captured our education."

Scientists have spent most of their energies making life more comfortable physically. Not many hours have been devoted to using scientific knowledge to call our attention to spiritual values. The Bible says, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." Genesis 3:19. Science has changed the picture in many instances and says, "In the air-conditioned kitchen of thy house shalt thou press the button and watch the bread slide out of the oven ready to eat." Science has taught us how to bake bread, but we haven't enough sense, or are too selfish, to distribute it.

In 1912 an eminent American professor said: "Today we have no fear of war, famine, pestilence, or failing resource. The advance of knowledge has safeguarded men from all those evils." About that same time Dr. Newell Dwight Hillis said: "Laws are becoming at once more just, rulers more humane; music is becoming sweeter and books wiser; homes are happier, and the individual heart is becoming at once more just and more gentle."

Those beautiful promises did not materialize. They sound hollow and empty now!

The condition of the world today is evidence that more than bread is necessary. More than knowledge is needed. The material things will not solve the world's problems. "Man shall not live by bread alone," needs to be re-emphasized today. One wonders when reading about the selfish plans of mankind whether we will ever learn. For nearly 6,000 years the human race has had a chance to find the true way of life. It sees no bright hope on the horizon yet. To the contrary, today's happenings are omens of another major catastrophe awaiting the world.

The world, as a whole, will never accept Christ's method of living. However, as individuals we can and should. Jesus said, "The bread of God is He which cometh down from heaven, and giveth life unto the world." John 6:33. The people said, "Lord, evermore give us this bread." Verse 34. "And Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Verse 35. God's purpose for us will be missed by a whole diameter unless we seek the character-building values first. It is what we are before what we

(Continued on page 17)

A Warning from Dead Limbs

Another Nature Study

By FLOYD BRALLIAR



DOUBTLESS you have seen dead limbs on trees. But did you ever stop to consider what caused those limbs to die? Every limb that dies does so because somebody or something did wrong. It may be that a storm bent or broke the limb so badly that it died. Possibly some disease germs found a way to get through its bark and killed it. It may have become shaded so heavily by stronger, younger branches growing above it, that it could not get enough sunlight to enable it to make sufficient food to keep from starving. But whatever was the cause, the limb died because something went wrong.

When we do wrong, we say that we have sinned, if we are honest with ourselves. Thus a dead limb on a tree, which has died because something went wrong, is a reminder of sin. Had no one ever sinned, there would be no dead limbs on trees. (Genesis 3:17, 18.)

Let us note now what ought to be done at once to every limb that dies or that is injured so seriously that it will die soon. It needs to be removed, at once, cut off even with the surface of the tree out of which it grows. If we will do this, new growth will start at once in the living tissue next to the wound we make. And unless it is a very large limb that has died or has been injured, this new growth will entirely cover the wound, and in time we shall have hardly so much as a scar where the limb had been. More than this, the tree will not be seriously injured. In doing this we confess, as it were, the wrong that has been done, and put it away. The tree will not suffer any more as a result of it. That sin has been confessed, forgiven, and put out of the way.

But what will happen if we refuse to believe that anything wrong has been done, and say all is well with the limb?

You know how it is. Some one may show us that we ought not to do something wrong, but we forget and do it, and then hope that if we say nothing about it, and are "very good for a while," no one will ever find it out; or if someone does find it out, nothing will be done about it.

Well, if the dead limb is not removed at once, the wood goes on dying, and before long it is dead all the way to the heart of the tree. We may cut it off even then, and the wound may even heal over, but the deadness is still in the tree's heart, and the decay spreads until in time the whole heart of the tree rots. And the worst thing about it is that people cannot see the dead-

ness in the heart of the tree until it is too late to do anything to save it.

If the dead limb had been carefully removed as soon as it died, no decay would have reached the heart of the tree. The wound would have healed, and there would have been only sound, hard wood where the wound had been.

It is like that when we do wrong, and do not make it right at once. If we confess our sin to God and, if necessary, to the person or persons affected by it, it will be forgiven at once. Very soon everyone forgets about it, and no very great, lasting harm is done. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

But if we try to hide sin and do nothing to correct it, the deadly effect of it soon begins to work like rotteness in our minds and hearts. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. The thing we have done may not be so bad in itself, but we are tempted to be secretive and try to hide it. We avoid those whom we think might know about what we did and tell on us. We are also inclined to shun the one we have wronged. Soon we come to dislike him, for Satan sometimes leads us to think that the party we have wronged is to blame for what we did. Soon we become suspicious of everyone, and feel guilty and unhappy. Thus what at first was only a little thing eventually ruins our characters.

If we do not confess the first wrong we do, but try to cover it up, it will be easier not to confess the next one and the one after that, and soon our life is spoiled.

A dead branch may start rot in the heart of a tree, even though the place where the limb grew may have healed over, with the result that the entire heart of the tree may decay until at last all that is left is a mere shell of a tree, and yet no one suspects it till a storm blows it down. So you and I may hide our sins from our friends until we have become hopelessly sinful and lost.

Just as we must remove from trees the dead limbs as soon as they die, in order that the trees may continue to grow to be large and valuable, so we must confess our sins and have them forgiven just as soon as we realize that we have sinned, if we wish to develop into strong, honest, noble Christian men and women.

AT THE close of the Middle Ages, when men began to realize that the fossils were the remains of the life of the past, the Deluge record of Genesis was quite generally accepted as the explanation for their formation. But in the latter part of the eighteenth century, Georges Cuvier, the famous French scientist, observing that the rocks of the Paris basin showed a series of deposits, one after another, began to teach that there had been a series of catastrophes, instead of one overwhelming flood. In 1795 James Hutton, of Edinburgh, set forth his "Theory of the Earth," in which he followed the ancient Greek theory of the elevation of the strata by the internal heat of the earth, during long ages. Thus was laid the foundation for a belief in immense periods of geological time, which is the basis of all modern geological theory.

The year 1830 saw the publication of Sir Charles Lyell's "Principles of Geology," which was an attempt to show

The Story of the Deluge in the Light of Modern Science

separate littoral formations from those of the deep seas, not merely by their mineral structure, but also by their fossils: and in all geological periods of the earth, formations on the shores and formations in deep seas must have gone on together. . . .

"All this is in harmony with the distribution of the animal kingdom of the existing sea."—*Proceedings of the Geological Society of London, Vol. 1, No. 20 (February 18, 1831), pp. 295-6.*

But the uniformitarian hypothesis was attractive, and the scientific world did not foresee the possibilities in Sedgwick's suggestions. Doubtless he himself did not do so. In the meantime there grew up a vast accumulation of geological theory based on the idea of long ages

and so on over the world, leading us to the very natural conclusion that in the olden times, as now, *there were zoological provinces and districts*, the history of science during the nineteenth century might have been very different."—George McCready Price, "Fundamentals of Geology," p. 64.

If one were to take these suggestions, and to think of the stratified rocks as the tomb in which are imbedded the life zones of the ancient world, he would find many interesting possibilities that would throw light on the problems of geology. In the first place, it must be postulated that in the antediluvian world, as it came from the hand of the Creator, and was pronounced "very good," there would be a much more orderly arrangement of life than at present. Also, there would be some differences of arrangement. In other words, while there would be system and order, that order might be quite different from what we find today. A study of the arrangement of the fossils, therefore,

The World That Perished

By HAROLD W. CLARK, A. M.

Department of Biological Sciences, Pacific Union College

that all the geological activity of the past was of a similar nature to that now going on, and that there had not been anything like a universal catastrophe. Lyell's work did more than any other to promote the doctrine of *uniformitarianism*, the hypothesis previously propounded by Hutton.

Not all geologists, however, agreed with Lyell. In 1831, when Adam Sedgwick retired from the presidency of the Geological Society, he criticized the uniformitarian views of Hutton and Lyell, declaring that all the evidence went to show that nature's operations were not as uniform as the theory would lead one to believe. Then he made a suggestion which, had it been carried to its logical conclusion, would have given to stratigraphical geology an entirely different theoretical aspect than it has had for the past century. He said:

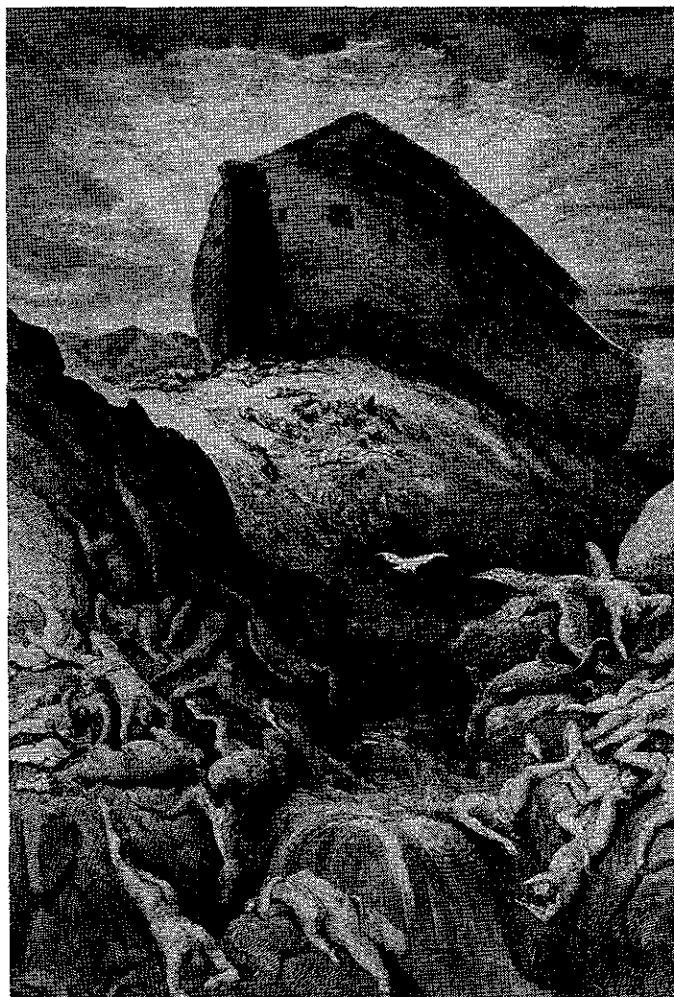
"There can be no doubt that in the ancient ocean, as well as in the present, the distribution of organized beings was effected by many causes—by the temperature and depth of the waters—by the nature of the soundings—by the action of tidal currents—and many other appreciable disturbing forces. Even among the old secondary groups we can sometimes

of uniform action of natural forces.

In recent years this uniformitarian theory has been challenged. The following statement sets forth its weaknesses:

"Had they [Sedgwick and Murchison] stopped to consider that some type of fossil might occur next to the Archæan in Wales, and another type occur thus in Scotland, while still another type altogether might be found in this position in some other locality,

Modern geology has produced abundant evidence confirming the biblical account of the Flood. (Photo by International Newsreel.)



ought to be approached from the viewpoint of their representing the ancient life, but at the same time it must be taken into account that certain forms of plant and animal life would occupy different relations from those they do now. It is not necessary here to go into technical details on this matter, but merely to lay down the general principle.

Wherever we go, we find belts of grass-land, desert, woodland, and forest, occupying different altitudinal and latitudinal regions. They are governed by their elevation above sea level, by their relation to coastal winds, by the presence of mountain ranges which cut off the ocean winds, and by many other factors. Not only do the life zones occupy definite areas on the land, but the sea is divided into zones, depending on the temperature of the water, the nature of the bottom, the depth of the water, and many such conditions. The principle of zonation is one of the most striking results of modern field studies in botany and zoology.

What kind of picture would we get if we were to apply this principle to the fossiliferous rocks, and attempt to learn from them the arrangement of life in the ancient world?

First, we should find that in the lower rocks were assemblages of plants and animals much different from what we know today. In the seas were crinoids, brachiopods, and ammonoids, together with certain types of fishes not common in modern waters. On the lands, along the shores of the ancient waterways, at or near sea level, were to be found many types of plants now extinct. Mostly they belonged to the mosses and ferns, horsetails, etc., but were hundreds of times as large as our present representatives of those groups. Huge trees, related to our modern horsetails, grew from 100 to 200 feet high, and furnished much of the material for the coal beds. In the wet lands along the margins of the seas lived huge animals related to our frogs and salamanders, but immensely larger.

This assemblage of plant and animal life, which the geologists classify as belonging to the "Paleozoic era," constituted the life of the lower waters.

Higher up, on the low hills and about the lakes and seas and rivers of the middle altitudes, lived amphibia, reptiles, and land plants; and in the waters of this level were found molluscs and brachiopods, which are classified by the geologists as belonging in the "Mesozoic" or middle life. Why might we not as readily picture them as being in the middle range of zones instead of time?

It is significant that nowhere are more than six or eight periods ever found together in any one locality, and often there



These dinosaur eggs, each of which is about eight inches long, were discovered by a scientific expedition to Mongolia a few years ago. The fact that they were dinosaur eggs was determined by the finding of tiny dinosaur embryos in some of them. Men are finding in all lands the remains of a world of life that was suddenly destroyed by a flood of waters. (Photo by International News.)

are only two or three in one place. When lower Paleozoic forms are found, they might be considered as forms that lived in the deep sea; the upper Paleozoic would represent the higher sea level or lower land level; then would come the Mesozoic with the lower and middle land levels, and then the mammals and higher plants of the Cenozoic, or highest zones.

Geological literature commonly states that modern science has come to recognize that strata were formed in different ages of past time, and that the fossils in the rocks tell a story of long periods of time. But search as we may, no *proofs* in support of such a hypothesis are to be found. All uniformitarian geology rests on *assumption*, not on proof. Where did the ancient Chaldeans or Babylonians or Egyptians find proof that the earth was very old? Certainly not from any of their scientific discoveries, for they knew little if anything about geology. Where did the Greek philosophers find proof that the earth was old? Where did the medieval philosophers find proof? Where did James Hutton obtain proof for his theory of the earth's great age? Where did Cuvier find evidence to sustain the idea that the successive strata in the Paris Basin were laid down during long ages of time? There is only one answer to all these questions. They all got their ideas from mere speculation, not from scientific facts.

Where did William Smith, the founder of modern stratigraphical geology, get any evidence that the successive layers of rocks were millions of years accumulating? And where did Lyell find evidence that natural processes have been uniform rather than catastrophic? They never gave any proofs for their idea that there had been long ages of time. They took it for granted. So did all the others. The whole geological world stands indicted for "begging the question," as the rhetoricians say—taking for granted the very thing that it is desired to prove.

Uniformitarianism is not a scientific principle, it is a worn-out hypothesis for which no proof has ever been produced. Had it not been accepted—or rather, had scientific men gone to nature and observed the principle of zonation—men would have found a much more rational and strictly scientific principle by which to interpret the arrangement of the fossils in the rocks.

Much of the difficulty in interpreting the burial of the fossils as due to the Flood comes from the common concept of the oceans sweeping over the lands in huge tidal waves that would reach to the tops of the highest hills and sweep everything together in one heterogeneous mixture. Such a process would make any kind of orderly arrangement of the fossils impossible, for low-level and high-level forms would be swept out to sea together, there to be buried in anything but an orderly arrangement.

The arrangement of the fossils in the rocks is much more systematic than most believers in the Flood are ready to admit. Nevertheless, when we conceive of the Flood as a process that occupied several months (the Genesis record states that 150 days elapsed before the tops of the mountains were covered), and when we realize that there were no broad oceans from which huge broadsides of tidal waves could arise, the picture changes a great deal. It is evident from studies on the rocks, and from correlation of the facts there obtained, that the Flood must have been a process in which there were combined the action of rainfall, bursting of underground channels, and a gradual rise of waters. Naturally as the amount of surface covered by water increased, the violence of wave action would increase; this is attested by the fact that the higher rocks are generally of a much more broken nature than those in the lower part of the geological column.

Space forbids that we go further into details regarding this interesting and

(Continued on page 18)



"The Voice of Prophecy"

The Manager of America's Favorite Religious Broadcast
Reports to the Nation

By D. ARTHUR DELAFIELD

JESUS is coming again. Gloriously, personally, visibly, imminently will He appear the second time. (Hebrews 9: 28.) No one doubts it who believes in Bible prophecy. This world-shattering advent of our Lord is certain to come soon. And no less certain is the worldwide, pre-advent preaching of the judgment hour and the coming kingdom of glory. Nineteen centuries ago John saw the latter-day evangel hastening with the proclamation, like an angel of mercy flying through the sky:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

This prophetic announcement was first made from the pulpits of hundreds of Protestant churches a century ago. The lay people, deeply convicted, added their voices of warning and testimony to those of the faithful ministers. Printing presses by the hundreds turned out literature on the neglected subject of the judgment, the end of the age, and the second coming of our Lord. Facilities for hastening the dissemination of the startling message from heaven seemed to multiply with the tracts and books and literature distributed. Years and decades slipped by and, with the advent of rapid transit, the same startling message literally leaped from city to city and traveled with the speed of trains and planes, from coast to coast, and

country to country! Here, in this miracle of gospel dissemination by modern transportation, was the focal point of another prophecy—complementary to that of John in the Revelation: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

Today the public has received a more or less general knowledge of the religious issues involved in the message of the advent of Jesus. Literally millions have heard the announcement. But a merciful God, whose eyes run to and fro throughout the earth, sees in every land, in every city, and in nearly every home, honest, sincere people who know nothing of the imminent return of our Lord. To reach these—to impress the hearts of those who know what is coming and are doing nothing about it, and to strengthen the faith of those who look for their Lord—God has raised up the mightiest miracle of the age to speed the good news of the coming kingdom of glory.

Radio broadcasting, now but 23 years old—a mere youth in the field of scientific discovery—rushes to the aid of God's heralds of mercy and proffers its vast and unlimited facilities: "Here am I, use me," it pleads, and the invitation has not been ignored. Hundreds of radio evangelists may now be heard on the air. The Voice of Prophecy, the world's most rapidly expanding religious broadcast, now uses 474 radio stations to transmit its Christian message. Well over 5,000,000 listeners hear the broadcast each Sunday. A total of 52 sermons in one year's time has reached the ears of about 260,000,000 listeners. So mightily does radio magnify the voice of the preacher and enlarge his influence for Christ! To the millions sounds "the program of the Voice of Prophecy—a voice crying in the wilderness of these latter days, 'Prepare ye the way of the Lord.'"

And as the stirring theme song of the

radio quartet, The King's Heralds, peals its mighty challenge, "Lift up the trumpet, and loud let it ring. Jesus is coming again," the listener catches the scenes of the transcendent advent of Christ in glory, and vows to live in holy expectancy of this sublime event of the ages. And there is Bible orthodoxy in the Voice-of-Prophecy message. The church for nearly two millenniums has awaited the return of the Lord. Old and New

These are the smiling singers who constitute the King's Heralds of the Voice-of-Prophecy program.



Speaks

Testament prophecy is full of the promise. The Scripture record closes with the assurance from Christ Himself, "Surely I come quickly," while John, who recorded the promise, voices the longing desire of the church in all her pilgrimage, "Even so, come, Lord Jesus." Revelation 22: 20.

Here then, in the Voice-of-Prophecy evangel, is one great latter-day link in the chain of witness stretching down through the ages. And as the time is nearer now than before, so the gospel of our Lord's return takes on new meaning to this last generation. Christ will come!

In the prophecy of our Lord, recorded in Matthew 24, but one outstanding sign of our Lord's return remains unfulfilled: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. Nearly all, but not all, have heard the message. The task is unfinished. A great work remains to be done. When every creature under heaven has received this gospel of the coming kingdom as "a witness," then shall the end come—not before.

The Voice of Prophecy has accepted the challenge of its task—a world-broadcast preaching Christ to the millions. Last month the program was broadcast for the first time on one of the world's mightiest short-wave stations at Leopoldville in the Belgian Congo. Another great 50,000-watt transmitter in Mexico has been added recently. One hundred stations in Latin America carry the broadcast in the Spanish and Portuguese languages. We hope to contract very soon for a network in South Africa. Every continent is now reached, to some extent, with the possible exception of Australia.

Enthusiastic letters of request for sermons and literature have come from the most remote places. A physician in the palace of Emperor Haile Selassie at Addis Ababa, Ethiopia; a young woman who had tuned into the broadcast while listening from the home of the warden of Christ's tomb in Jerusalem, three Latin-



The spokesmen of the Voice-of-Prophecy broadcast in English in the United States are (at the extreme left) the manager and announcer, D. A. Delafield, and (at the extreme right) the speaker, H. M. S. Richards. In the center are (left) V. A. Souza, announcer, and (right) Braulio Perez, speaker, on the Spanish broadcast.

American generals, and some state senators have been the notables with whom the Voice of Prophecy has recently corresponded.

The reader is invited to visit the headquarters in Los Angeles where 130 ministers, teachers, and gospel workers busy themselves, six days out of every week, handling thousands of letters. Many of these letters contain Bible Correspondence lessons mailed into the radio office from scores of thousands of adult and junior students who are actively engaged in the study of the Bible through the correspondence courses offered by the broadcast. In addition to the World-Wide Course for seniors, in which hundreds of thousands have enrolled, there is a special course of 24 lessons for boys and girls. About 80,000 children have matriculated in the Junior Course. Entirely free is this service. Similar lessons in Spanish, Portuguese, Braille for the blind, Italian, German, and Chinese, are available to the public. Additional Bible series in Arabic, Korean, Filipino, and Japanese are being prepared by translators.

When this original Bible correspondence idea was launched, nearly four years ago, George McCready Price, noted author, stated: "I think it very wonderful that these Voice-of-Prophecy radio Bible Correspondence Lessons can now be offered over the air from coast to coast, so that everyone in America can have an

opportunity to study them. I hope millions will enroll in this splendid course."

Not only in America, but in all the world students have enrolled. The reader will thrill to the announcement that free Bible lessons are offered to hundreds of thousands of Africans, who read and speak the Afrikaans language. Indeed, a special broadcast with an African speaker carries this same message of the coming of Christ to hundreds of thousands who understand in their own tongue.

A bank executive, who recently completed the Bible course, stated: "I can say that these lessons have deepened my insight into the truth of God's word. New duties and responsibilities have come to me."

A public school teacher testifies: "I have enjoyed the Bible lessons and I am amazed at the truths and new viewpoints."

"When I started these lessons," declares a working man, "I was very wicked, but now my wife and I are studying the lessons together and we are praying that we may be saved. I have learned more about the Bible than I ever knew before."

A converted child testifies to the change that has come to her: "When I began your Junior Bible Course and first listened to you on the radio, I wasn't interested in religion. I wouldn't go to

(Continued on page 18)

“YOU MEMBERS of this conference are to be the architects of the better world. In your hands rests our future. By your labors at this conference we shall know if suffering humanity is to achieve a just and lasting peace.”

These words of President Harry S. Truman were directed to the delegates at the first plenary session of the United Nations Conference.

Some nine weeks later the President appeared before these representatives of 50 nations on the final day of the conference. Raising his hands he exclaimed, “Oh, what a great day this can be in history!”

Sincere leaders of the United Nations worked faithfully for 63 days and many times far into the night trying to bring about a framework upon which could be woven the magic carpet of enduring peace.

The meeting was epoch making. It was the first of its kind ever held, or to grace the shores of this country. Unlike the Paris discussion of 1919, the “big” nations gave equal rights of expression and opportunity to the smaller powers. This meeting was their day, and they took full advantage of their liberty to express. The conference itself was a beautiful expression of democracy. Perhaps the most pessimistic as to the outcome of its ideologies are the sincere statesmen who became intimate with the complexity of affairs while living, eating, and thinking together those 63 days and nights.

Here are some of their candid expressions:

Jose Serrato, Minister of Foreign Affairs for Uruguay: “It is not the peace of force that we desire, but that of harmony, justice, and the general welfare.”

Anthony Eden, Secretary of State for Foreign Affairs from Great Britain: “At intervals in history mankind has sought by the creation of international machinery to solve disputes between nations by agreement and not by force. Hitherto all these endeavors have failed.

“Today this fact is patent to us all. Whether we will or not, we are all now one another’s neighbors. San Francisco is as close to Berlin or Tokyo as New York was to Washington a century ago. The world of today is one large city and our countries are its several parishes.”

“Either we must find some means of ordering our relations with justice and fair dealing while allowing nations great and small full opportunity to develop their free and independent life, or we shall soon head for another world conflict which this time must bring the utter destruction of civilization in its train.

“It is therefore no exaggeration to say

that the work on which we are making a start here may be the world’s last chance.”

Those words were solemn and seemed akin to Biblical expression.

Ezequiel Padilla, Secretary of Foreign Relations of Mexico: “Man himself—struggling, dreaming, suffering and dying—plays the leading role in this great drama. In order to do our duty in this conference, we need only to heed his cries for justice, liberty and peace, coming to us from all corners of the earth.”

H. E. Arshad Al-Omari, Minister of Foreign Affairs from Iraq: “Iraq, the cradle of civilization and of law, is today looking forward to the creation of a new reign of universal peace, that shall be based upon mutual respect between nations, upon the recognition of human

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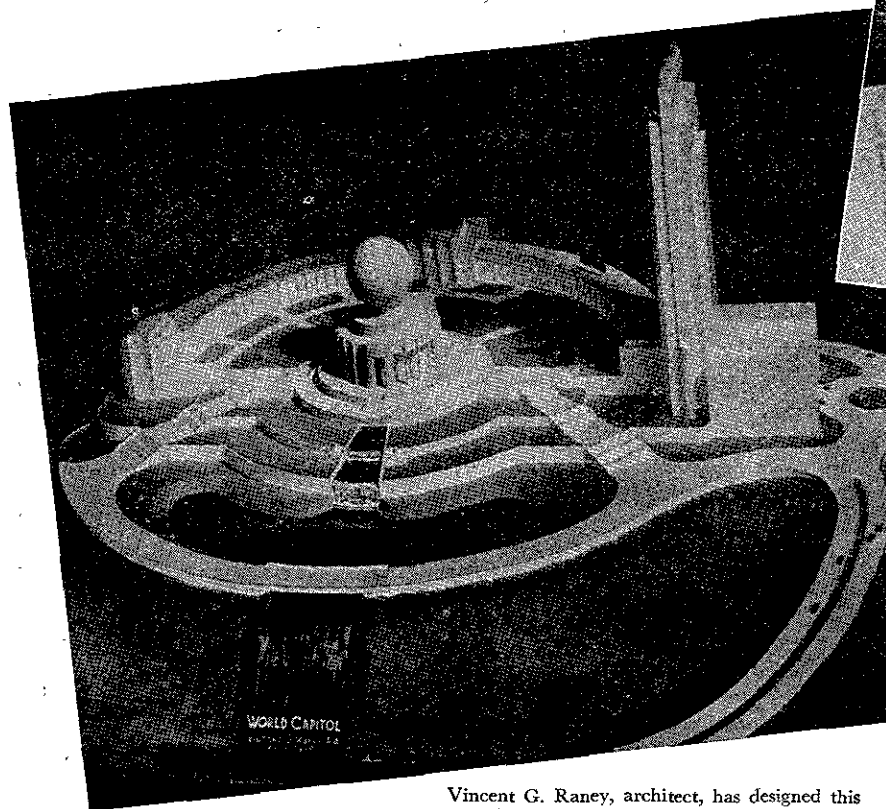
By

PAUL WICKMAN

because they and we love justice and human decency even more than peace. Daily bread turns to stone unless eaten in freedom and with human dignity.”

C. L. Simpson, Vice-President of Liberia: “Our action in drafting a charter for world organization will not be dictated by mere individualistic or nationalistic whims, but by the realities

A Report from Our Special Correspondent at the San Francisco Meetings



Vincent G. Raney, architect, has designed this model of a permanent world capital to be erected in San Francisco, California, as headquarters for the United Nations conference. As yet, however, the permanent location of the world organization has not been determined. (Photo by Acme.)

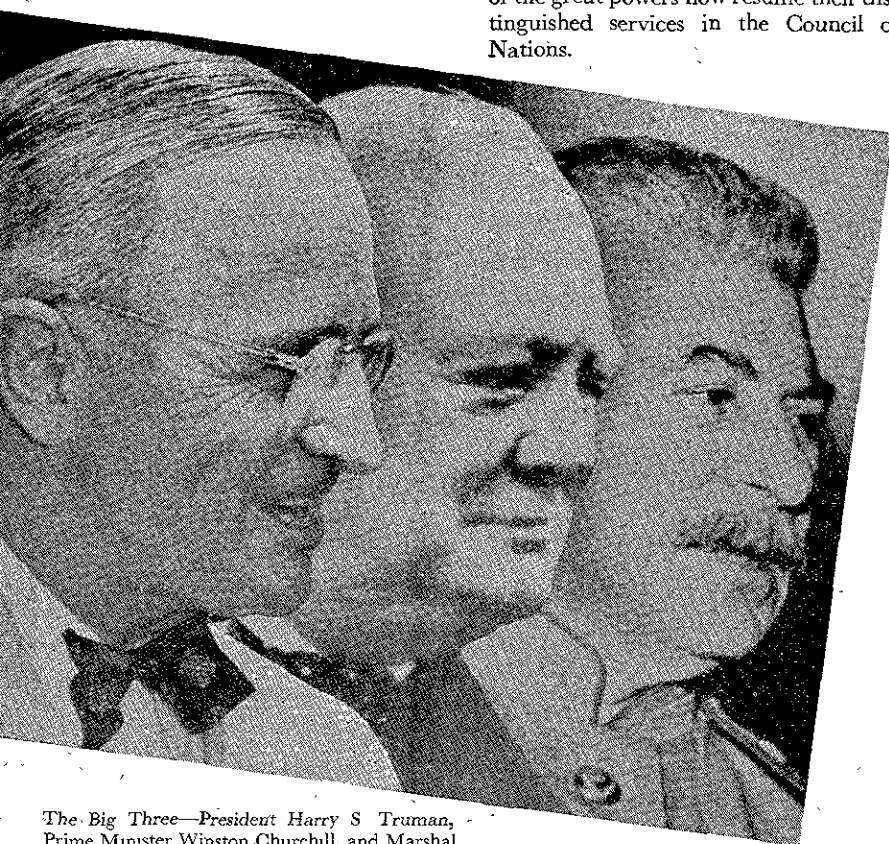
values and upon the principles of justice.”

Trygve Lie, Minister of Foreign Affairs of Norway: “The nations of the occupied countries have proved in their deadly struggle that there are certain invisible privileges of mankind without which life is not worth living. It is not sufficient for countries to be peace loving. Our brothers and sons are fighting and dying

of the situation confronting the world.”

Field Marshal Jan Christiaan Smuts: “For a generation now, history has been working up to a veritable climax of war, of destructive violence, which now threatens the very foundations of our human

Blatta Ephrem Tewelde Medhen, Ethiopian Minister to the United States: "Today, Ethiopia stands before the world as the first of the United Nations to be liberated; now fortunately joined by a host of nations who, likewise through the steadfast courage of their patriots and the prodigal sacrifices of the liberating armies of the great powers now resume their distinguished services in the Council of Nations.



The Big Three—President Harry S. Truman, Prime Minister Winston Churchill, and Marshal Josef Stalin—are the men who launched the new world organization as another effort for world peace. Its task is tremendous; its problems are many. (Photo by International News.)

future. Two world wars have been fought, with ever increasing destructiveness. . . . A third world war may well prove beyond the limits of what civilized society can endure, perhaps even beyond the limits of our continued existence as a human world."

Being one of the few living participants of the last peace conference, Mr. Smuts spoke of the League of Nations: "Alas, the Covenant proved only a milestone. This new Charter of the United Nations may also prove to be no more than a milestone. We pray that it may have a greater significance. But it may be that we shall in due course travel even beyond this new milestone and have to erect further beacons on the road toward world peace, until ultimately the distant frontiers are reached of that new, that newer world, where war will only be a dim far-off echo in our racial memories."

"Finally, the Ethiopian delegation is profoundly convinced that no organization and no desire for peace, however firm, can prevail unless the nations of the world share the conviction that there can be no world peace except there be a peace founded upon the principles of justice."

V. M. Molotov, People's Commissar of Foreign Affairs, U. S. S. R.: "If the leading democratic countries show their ability to act in harmony in the postwar period as well that will mean that the interests of peace and security of nations have received at last a firm basis and protection. But that is not all. The point at issue is whether other peace-loving nations are willing to rally around these leading powers to create an effective international security organization and this has to be settled at this conference in the interests of the future peace and security of nations."

Brigadier General Carlos P. Romulo, Resident Commissioner of the Philip-

pinis: "We are here to determine whether the human race is going to exist or whether it is to be wiped out in another world holocaust. Today, 1,000,000,000 Oriental faces are turned pleadingly toward us for recognition of their human rights."

It is thrilling, however, to note that all 50 nations affixed their signatures to the charter of 15 chapters containing some 10,000 words. Great "minds" called consultants had associated with the delegates during the conference to help guide the machinery of this new order. These men were well informed. This conference was now the outgrowth of many forerunners. Former Prime Minister Churchill and the late President Roosevelt promulgated an Atlantic Charter. Then came the meetings of Moscow, Teheran, Cairo, Quebec, Dumbarton Oaks, and Yalta. The Act of Chapultepec helped create Pan-American understanding. So the final step toward a charter of world security was the San Francisco Uncio. In this case, however, the importance rested not on what would come out of the conference as much as what would go into it.

The charter calls for an organization with five divisions, or sections of responsibility, namely:

1. General Assembly—a membership made up of the United Nations.
2. Security Council—a membership of eleven, namely, the five "Big" Powers—United States, England, France, China, and the U. S. S. R.—plus six other member nations. The "Big Five" have permanent membership and veto powers, while the other six have only three-year terms. The Military Council, an adjunct of the Security Council, is also made up of the Chiefs of Staff of the five permanent members. This council is the backbone of the entire organization. It is the moving power, since nothing could be accomplished of any importance without its full agreement.
3. Economic and Social Council—a membership of 18, nominated and voted by the General Assembly. The work of this council is to define and promote economic and social welfare in detail and concentrate upon the analysis of human rights.
4. International Court—a judiciary to define law and constitution which is yet to be drafted.
5. Trusteeship Council—to settle territorial claims and disputes.

A general secretariat will be chosen to co-ordinate the functions of the organization. Whether or not this charter and world organization will protect peace is for the future to decide. Alfonso Garcia

(Continued on page 12)

THIS EXPLOSIVE AGE

THE EXPLOSION of the atomic bomb dropped on Hiroshima, Japan, last August was heard around the globe. The new weapon has been the talk of the entire world for months. The harnessing of atomic energy, the secret power behind the new bomb, constituted the great scientific achievement of the age.

The tremendous power of the atomic bomb has been cleverly described by *Time* (August 20, 1945) in these words: "TNT is bare twice as strong as black powder was six centuries ago. World War II developed explosives up to 60% more powerful than TNT. The atomic bomb is more than 12,000 times as strong as the best improvement on TNT. One hundred and twenty-three planes, each bearing a single atomic bomb, would carry as much destructive power as all the bombs (2,453,595 tons) dropped by the Allies on Europe during the war."

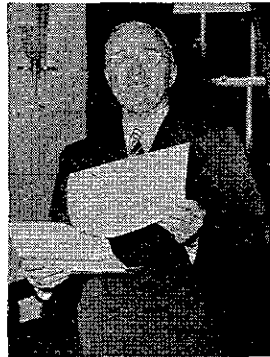
The atomic bomb is a veritable symbol of this explosive age. Nothing comparable to this eruptive twentieth century was witnessed in previous history. One year and nine months before World War II broke out, the "World Almanac and Book of Facts" for 1938 (page 710) made this remarkable statement: "After an analysis of 902 wars and 1,615 internal disturbances in 2,500 years, Professor Pitirim A. Sorokin, chairman of the Department of Sociology at Harvard, reported that the war index for the twentieth century reached a total eight times greater than all the preceding centuries." World War II had not then unleashed its fury on the world!

Jealousy, hatred, greed, and lust for power—pent up in human breasts—engendered such tremendous tension that one man such as Adolf Hitler could touch it off at a word and wreck a world. Already figures are trickling in to reveal to us something of the havoc that this atomic bomb of human hate has caused to mankind.

In Great Britain alone 200,000 homes were totally destroyed, and 250,000 more were rendered uninhabitable, while 4,000 churches of all denominations were demolished. Allied and neutral nations lost 4,770 vessels—Britain alone losing 2,570—in the war with Germany. The Germans lost 713 submarines, most of which went to the bottom of the sea with their crews aboard. When the grand total of ship losses comes in, with those of the war in the Pacific included, the

picture of destruction will be awful.

Can you imagine how much \$331,000,000,000 are? That is the amount of money that the United States had spent on World War II up to the time of the Japanese surrender. To throw away that much money at the rate of *one dollar a second*, day and night, would take more than 10,000 years! And yet we are informed by *The New York Times* (May 31,



President Truman said: "What we are doing to Japan now—even with the new atomic bomb—is only a small fraction of what would happen to the world in a third world war."
(Photo by Acme.)

1945) that experts of the American University have estimated that World War II has cost the belligerent nations more than one trillion dollars in direct war expenditures. That is over a million million!

President Truman informed us that it cost \$2,000,000,000 to develop the atomic bomb that laid Hiroshima in ruins. Think what *two thousand million dollars* might do toward conquering that great killer of men known as Disease. The editor of *The New York Times* (August 19, 1945), in an editorial entitled "The Lesson of the Bomb," has well remarked: "It is little short of disgrace that after centuries we are now no nearer to the conquest of cancer, arthritis, heart failure and the degenerative diseases."

Yes, men have much to learn. The atomic bomb is but a harbinger of a more terrible war to come if they do not wake up, repent, and turn to God. The great inventions that can serve to make our existence happier and more profitable also can be turned by wicked men into engines of destruction to destroy the

world. God tells us that there will come a world war in which He will personally intervene in the affairs of men to "destroy them which destroy the earth." Revelation 11: 18.

The Uncio

(Continued from page 17)

Robles of Mexico referred to the charter as "a system of order in the forest which will keep the mice in order, but not the lions."

However, the world is a "living and growing organism," and nothing can be drafted that will prevent a change. Men come and go, and the strength of agreements is measured by the strength of the people.

The history of struggle has always been for liberty. Men have been meeting together ever since the thirteenth-century Magna Charta was formed in an effort to find the way of settling disputes and dwelling peaceably in brotherhood.

There have been 8,000 peace treaties made in 3,300 years, and in our twentieth century we find only an average of 20 peaceful years. Today we find ourselves capable of destroying civilization within a few hours. Each year and month has brought on ever-increasing war weapons. The block-buster of yesterday is a toy compared with the atomic bomb that was used against Japan and no doubt was largely responsible for bringing her to surrender terms. Mysteries of tomorrow make us shudder. Surely we need something to settle the future!

All efforts thus far have failed because the Author of liberty has never fully been taken into account. Jesus proclaimed in His first sermon the words of prophecy: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4: 18.

In planning for this post-war era, we must build differently as compared to the past. There is only one foundation upon which man can safely build. We read of it in Matthew 7: 24-27: "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And

every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

Our children must be brought in out of the streets and taught reverence for the things of God. While we have been winning a war on all foreign fronts, we have been losing on the home front. Mothers and fathers have been busily engaged in war work, while the children at home have been neglected.

A world planned by thinking men must have the co-operation of thinking and thoughtful people. They must be trained and directed to the neglected principles that only can make a world safe for democracy.

The Scriptures clearly indicate that the eradication of sin and its source is necessary in the planning for a perfect world.

Those who will be the best citizens of this present world are those who are choosing to become citizens of the earth made new, when man shall have a perfect mind in a perfect body in a perfect world. He shall run and never be weary, walk and never be faint.

Paul declares that "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

It was the privilege of thousands in Washington, D. C., to await the arrival of General Dwight E. Eisenhower. He was coming by air. The radio announcer kept encouraging us by saying: "They are on the beam, . . . and now we can see the reflection of the escort planes." Closer they came and as the striking picture of the general's plane along with the many escorts presented itself overhead there was a sensation of awe and anxiety to see him. His giant plane touched the earth first; and as General Eisenhower stepped out, crowds were gathered to cheer him. He was then driven through the streets of Washington to be hailed as the great hero of the times.

What a day it will be when the Author of liberty shall come to be welcomed and in turn welcome those who have chosen Him as their Leader!

While the powers of evil are toying with the destinies of man we need now to determine our course. Let us appeal to the one and only "Super-man," our Lord and Saviour, Jesus Christ, who extends to the weary this invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" Matthew 11: 28.

BEGINNING with January, 1946, *The Watchman Magazine* will be published under a new name — **OUR TIMES**. The story follows. Our beloved journal was born on December 1, 1891, in Atlanta, Georgia, where it was first published by the Review and Herald Publishing Company as *The Southern Agent*. Although a mere four-page paper, its work was missionary from the start, its chief aim being to enlist more workers in the literature ministry for Christ in the South. A remarkable pre-diction of a friend in Pennsylvania was published in the issue of February 9, 1892, as follows: "It is but an implant out of which will eventually grow a wonderful paper." The paper's name was changed to *The Southern Review* when the issue of October 18, 1892, appeared, because another paper was then circulating under the former name. In 1901 the Southern Publishing Association was organized and established in Nashville, Tennessee, and the Review and Herald Publishing Company's printing plant in Atlanta was incorporated into the new institution. In the fall of that year a church paper called *The Tennessee River Watchman* was incorporated into *The Southern Review*; and on October 2, 1901, this periodical went forth as *The Southern Watchman*. This change of title was made because it was sometimes confused with *The Advent Review and Sabbath Herald*. In 1903 another religious paper, *The Gospel Herald*, was incorporated into it. The issue of April 11, 1905, was published under the simple name of *The Watchman*, the word "Southern" being dropped. This was done because the scope of the paper's circulation had overflowed the bounds of the South, and was steadily increasing throughout the nation. In January, 1917, the paper became a monthly journal carrying the title *The Watchman Magazine*. During the past few years there has been circulated throughout the country a periodical called *The Watchtower*, a publication of the sect known as Jehovah's Witnesses. Because of the similarity between the names "Watchman" and "Watchtower," many people have confused at first sight the word "Watchman" with that of "Watchtower" on the Jehovah Witness paper. However, we have no connections whatever with the Jehovah Witness sect, and to its religious teachings in general we are firmly opposed. Furthermore, we find that there are some six other religious periodicals now circulating under the name "Watchman." Hence, it has seemed proper to make the change in the name at this time, when the circulation of our missionary journal is the highest in its 55 years of life, which is a proof of its virility and of its appreciation by those who know it. We are taking the new name — **Our Times** — to avoid further embarrassment. Better yet, we are happy to announce that beginning with the January issue of next year — 1946 — our journal will revert to its pre-war dimensions and carry the full 20 pages as before. The rationing of paper has been discontinued. No change in price or in management is involved. Ellen G. White, who was a regular contributor and a dear friend of our missionary paper, stated in a letter written in December, 1904: "*The Watchman* is to have a place in the field at large. . . . It will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world. Its field is wherever subscribers can be found for it." The long years of service rendered by this magazine in winning souls to Christ "in all parts of the world," and its great work of rooting and grounding the faithful in present truth, bear witness to the accuracy of that statement by the servant of the Lord. Therefore, beginning with January, 1946, this magazine will be published as **Our Times**. It will continue its vigorous, faithful, and kind proclamation of present truth to the English-speaking world.

CHANGE
and
PROGRESS

SOME time ago I received a call over the phone by a prospective patient. He said, "Do you cure diabetes in your institution?"

I replied, "We treat diabetic patients."

Then he said, "I have diabetes, can you cure me in one week?"

"No," I said, "We cannot do that. Neither can we *promise* a cure. You ought to spend at least six weeks or two months with us."

"I cannot do that," he answered. "I thought there was a remedy that would cure me in a few days."

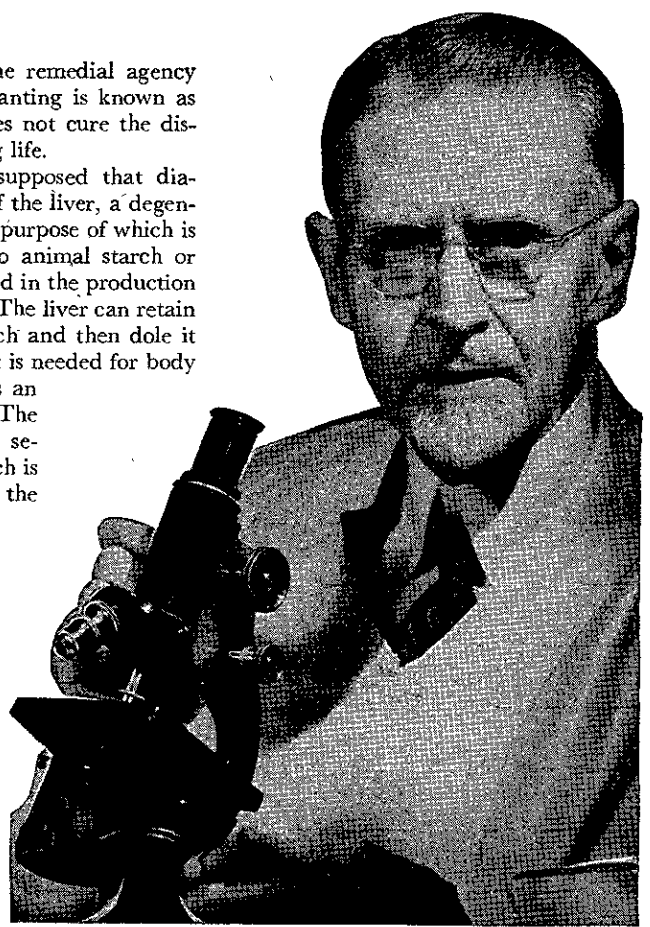
We lost a patient.

This explains the impression made upon the public mind regarding any

has been found. The remedial agency discovered by Dr. Banting is known as insulin. But this does not cure the disease. It may prolong life.

Formerly it was supposed that diabetes was a disease of the liver, a degeneracy of its cells, the purpose of which is to convert sugar into animal starch or glycogen to be utilized in the production of heat and energy. The liver can retain sugar as animal starch and then dole it out to the blood as it is needed for body fuel. Thus it acts as an automatic stoker. The pancreas normally secretes a product which is needed to burn up the

COUNSEL for the DIABETIC



Medical Science Urges the Use of Rational Treatment for Disease

new remedy to which attention may be called by the public press. The way the reporters often write up articles would lead one ignorant of the nature of disease to arrive at such a decision.

No discovery has been made in recent years that has created more of a stir than has that of insulin. The medical world is continually in search of remedial agencies for the diseases which in the past have been baffling the skill of its best scientists. Among these may be mentioned cancer, Bright's disease, arteriosclerosis, and diabetes. This quartet of diseases is responsible for fully 75% of the deaths taking place among persons who pass the age of 40.

The mortality from cancer in the past half century has increased by leaps and bounds in all civilized lands. So far nothing has been discovered in the form of a remedial agency to arrest its progress. The death rate from Bright's disease is also on the increase.

Arteriosclerosis, which usually results in death from heart failure or apoplexy, has increased over 200% during the same interval.

Diabetes is the first one of these diseases for which an actual remedial agency

By DANIEL H. KRESS, M. D.

body fuel dealt out to the blood in the form of sugar by the liver. In the absence or deficiency of this product, the sugar is not oxidized or burnt up, and consequently the body suffers from the want of energy. The extra burden thrown upon the kidneys in the elimination of this extra quantity of sugar disables them in the course of time, and when they fail, it results in retention not merely of the sugar, but also of other products which are normally eliminated by the kidneys. The result is that the patient may pass into a state of coma.

Insulin acts in the blood in the presence of the body fuel or sugar somewhat as the magneto spark acts in the gasoline engine in the presence of gasoline. Gasoline furnishes energy to the automobile engine, but without the magneto spark it is valueless. Insulin is to the body what the magneto spark is to the automobile.

Insulin does not repair the injury sustained by the pancreas. It merely supplies the products that normally would be supplied by the pancreas if it were prop-

erly functioning, thus enabling the patient to be a little more liberal in the selection of food than he otherwise would have to be. If the pancreas is hopelessly diseased and its functions permanently impaired, the use of insulin becomes a permanent necessity. It is, therefore, a palliative and not a curative agency. It may prolong life.

A false impression has gone abroad that needs correction. Diabetics who have been compelled to subsist on a restricted diet, somehow have obtained the impression from what they have heard or read about insulin, that with the aid of its administration they can throw off all restraint and eat and drink as they please. It is well to keep in mind that it is still expedient and wise for them to exercise care in the selection of food. A failure to do this will prove disastrous in time.

Diabetes is a disease traceable to errors in diet. Usually there is a history of fondness for sweets in the form of puddings, cakes, pies, and other delicacies. The intense desire for sweets exists because the body craves fuel. There may be an abundance of sugar in the blood, but not being able to utilize it, the

system craves sugar. It is unwise to supply this demand because it does not allay the craving for sweets. In no case will the gratification satisfy the patient. To understand these facts should lead to the exercise of good sense in the selection of food. In no case should carelessness be encouraged by the use of insulin.

Insulin supplies a need, but it will not cure. It may prolong life.

As a curative agency, the application of hot and cold alternately, either in the form of a douche or spray to the region overlying the pancreas and liver, or by the application of fomentation followed by cold compresses has no equal. This treatment can and ought to be used in connection with the insulin treatment, with the hope of the ultimate restoration of the function of the pancreas. Remarkable results were obtained by the prolonged use of these alternate hot and cold applications in connection with a restricted diet, before insulin was discovered.

These measures in connection with other means of building up the general health, such as general hot and cold sprays, salt glows and massage, ought not to be ignored or considered non-essential.

The administration of insulin is not without danger. An excess causes serious symptoms.

A few years ago vitamins were discovered. These vital elements we found were essential to health, and the absence of them resulted in diseases of deficiency which were a matter of perplexity to medical men. Milk is rich in vitamins. Being a natural food for the young, the liberal use of milk has been advocated and encouraged. Milk may be deficient in vitamins. It all depends on how the cow is fed. In order for the milk to supply vitamins, the cow must be fed foods which contain them. Deprived of grass or other greens in a raw state, they have a deficiency of vitamins in their milk.

Knowing the foods which contain vitamins, let us encourage their use by man, instead of feeding them to the cow, thus enabling him to obtain the vitamins at first hand. All raw foods contain vitamins. Celery, lettuce, carrots, cabbage, grass, fruits, nuts, cereals, and legumes contain vitamins. Boiling tends to destroy them. To eat more food in its natural state as served by nature is wise.

That which applies to vitamins in all probability applies to insulin. The animals whose organs are depended upon to supply insulin for man are creatures that subsist on raw foods which contain insulin. The chief reason why there is a deficiency of this product in the pancreas of civilized man is because

of its deficiency in the food he eats. As often happens in the case of the vitamins, this product known as insulin is destroyed in the super-cooked foods.


I conversed with a man who several years ago was a diabetic. He was advised to resort to the use of raw leafy foods, and especially oranges. The sugar began to lessen and in time entirely disappeared from the urine. He is still in excellent health and able to carry forward his business.

In civilized countries we do too much cooking and depend too much upon well meaning but ignorant cooks, whose chief aim is to cater to a perverted palate, to select our food. The chief function of the modern cook seems to be to destroy food

and render it unfit for human consumption. No living animal fed as civilized man is fed could long survive.

All the vital elements found in the extractives from the glands and tissue of animals may be obtained in their purity direct from the foods God gave to man and beast in the beginning—the fruits, grains, nuts, and vegetables. Food is body-building material. The living temple of the human organism is built up of the food we furnish its builders. The best the organs of digestion can do is to dissolve the food elements furnished them, good and bad, to be appropriated for building purposes. There is truth in the German adage, "As he eateth, so is he."

Replies to Health Queries



This information for the readers of THE WATCHMAN MAGAZINE is supplied by Owen S. Parrett, M. D., a physician and writer of wide experience. Questions should be addressed to the doctor in care of this magazine.

What fruit juices are best taken early in the morning?—K.L.

A glass of fruit juice taken on first rising in the morning is a very good practice, if it is followed by a glass of water, either warm or cool. Grapefruit juice is most generally tolerated and is more easily handled by many persons than orange juice, although tomato, orange, pineapple, grape, and apple juices are all excellent and may be varied as desired. The juice of a lemon in a glass of water or two glasses of water is tolerated by some persons unable to take other juices, and is an excellent source of vitamin C, which is very essential to good health.

How can one determine if he has undulant fever? How is it contracted?—J.L.

The extent of undulant fever is only now beginning to be realized. I learned from Miss Alice Evans of the United States Public Health Service, who discovered that undulant fever was the same as Bangs, or abortion, disease so common among cattle, that the human form of this disease probably has affected multitudes of Americans who have least suspected it. Among cattle it is known to affect more than 15% and to be common among hogs and goats, especially the goats of the southwestern part of the United States. Three tests are commonly used, but the intradermal test is the most reliable of all. The symptoms are slight recurring fever with a general tendency to a run-down condition, none of which symptoms are clearly diagnostic. The disease is quite commonly contracted through the use of unsterilized or unpasteurized milk, and even more readily contracted by eating partially cooked meat or even handling raw infected meat, since the germs will readily penetrate the skin of the forearm within a few minutes of time. All milk ought to be pasteurized or sterilized. Tested cattle may be safe for a short time as a milk supply, but they may readily become infected between testings.

A herd in which thirty per cent of reactors were killed after an inspection was found to show a further 30% of reactors at the second inspection. Thus raw milk is never safe.

Are left-arm pains usually indicative of heart trouble?—G.K.A.

Left-arm pains may suggest heart trouble, but since neuritis and other conditions may cause the same symptoms, this sign is not diagnostic. Usually with neuritis there is some numbness and stinging or prickly sensations, whereas with heart trouble the patient says it feels like something was trying to be forced through the length of the arm, and the pain is apt to run along the inner border and may be especially painful at the wrist. This pain may be aggravated by exercise of the body generally. The main factors in causing this type of heart trouble are nerve strain or emotional strain, tobacco, tea, coffee, and meat in the diet. Tobacco, even in the smallest quantities, commonly used tends directly to contract the blood vessels throughout the body, which effect strikes directly at the heart circulation by interfering with the essential blood supply of that important organ.

Is penicillin effective in the treatment of syphilis? If so, how long does it take to effect a cure?—O.G.M.

According to the latest knowledge of this drug and its effect on the syphilis germ, it would seem that the percentage of cures will compare favorably with the commonly used arsenical and bismuth drugs now being used. However, there is much in favor of the use of penicillin, inasmuch as the length of time can be cut to a few days if the drug is used constantly and with little or no toxic effects, whereas in the case of arsenic and bismuth the shortest time for effective treatment is about a year and a half, when used once a week with more or less toxic effects, which cannot be avoided as these drugs are of great potency.



WILL THE JEWS RETURN TO PALESTINE?

By JESSE C. STEVENS

SOME there are who believe that Bible prophecy holds out the hope of national restoration for the Jews, and they watch with keen interest the conflict between the Arabs and the Jews in Palestine, the progress of the Zionist movement, and whether the Balfour Declaration of November 2, 1917, promising to make Palestine a homeland for the Jews, or the apparently contradictory British White Paper of May 17, 1939, ordering a stabilization of Jewish immigration to Palestine after March, 1944, will prevail.

They believe that developments in Palestine are signs of the times. As previously pointed out in this series of studies, it is held by some that antichrist is about to come, that he will make a league with the Jews in Palestine, and that after he shall abandon his covenant with them, Christ will come and destroy him. They think the Jews will then accept Christ as the Messiah and be restored to God's favor as His chosen people.

It is pertinent then to ask, Does Bible prophecy hold out any hope of national restoration for the Jews?

In fulfillment of God's promise to Abraham (Genesis 12: 2), the Jews, that patriarch's literal seed, became God's nation officially through the making of the Sinaitic covenant. (Exodus 19: 4-6; 24: 3-8; Hebrews 9: 17-21.)

To the Hebrew nation God made many promises. It was to be the head of all the nations. (Deuteronomy 28: 3, 13.) It was to be God's nation for all time (Genesis 13: 15), and Jerusalem, later the capital city, was to stand for ever (Jeremiah 17: 25). The people were to be blessed in every phase and vocation of life. (Deuteronomy 28: 1-6.)

But all those promises were made upon conditions. "All these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." Deuteronomy 28: 2. (See also chapter 15: 5.) If they should prove unfaithful, Moses warned them, "I testify against you this day that ye shall surely perish." Deuteronomy 8: 19. If they should prove unfaithful, every promised blessing would be turned into a curse. (Deuteronomy 28: 15-42.) And Moses said that as a result of such unfaithfulness, "the Lord will rejoice over you to destroy you; . . . and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Deuteronomy 28: 63, 64.

Of necessity God had to make these promises conditional, for He could not bind Himself to fulfill them if the Jewish people should turn their backs on Him. This principle is stated by the prophet thus: "At what instant I shall speak concerning a nation, and concerning a king-

The Bible's Answer to an Important Question

dom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jeremiah 18: 9, 10.

Did that nation prove faithful? No; its history is largely one of unfaithfulness to God, the transgression of His law, and apostasy by participation in the abominable practices of the surrounding heathen nations (Ezekiel 8), and the climax was reached when God suffered the pagan Babylonians to take them into a 70-year captivity. (2 Chronicles 36: 14-21; Nehemiah 9: 26.) Even then God did not wholly forsake them (Nehemiah 9: 31), but He graciously permitted them to return to their own land, thus giving them another chance to make good. The conditions, however, still had to be complied with. (Zechariah 6: 15.)

Upon their return and until the time when their final probation as a nation expired, the magnificent temple of Ezekiel's vision could have been built had they complied with the conditions. "Show the house to the house of Israel, that they may be ashamed of their iniquities," said God to His prophet. Ezekiel 43: 10. Another seer states that they would not be ashamed: "Were they ashamed when they had committed . . . all these abominations? Nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time I visit them, they shall be cast down, saith the Lord." Jeremiah 6: 15. Hence that temple described by Ezekiel was never built, and never will be; for if built at all, it was to be built when the entire Levitical system was in valid operation (Ezekiel, chapters 40-46.) But in the Lord's sight that entire Levitical system of priesthood and temple services ended at the cross of Christ. (Colossians 2: 14-17; Ephesians 2: 14-16; Hebrews 9: 9-11; 10: 1-5.) It is a mistake, therefore, to think that the erection of the temple described by Ezekiel is yet future.

Upon their return from Babylonian captivity, the Hebrew nation was given a final opportunity to comply with the divinely appointed conditions in order

to remain God's chosen people. A definite time limit was set to their probation: "Seventy weeks are determined upon thy people," said the angel Gabriel to Daniel. (Daniel 9: 24.) The symbolic 70-week period, or 490 literal years, began in 457 B. C. and ended in A. D. 34, when the Jews as a nation fully rejected Christ and His gospel. Then the gospel began to be preached in a special way to the Gentiles. (Acts 8: 4; 13: 46.) Every promise made to the Jewish nation was made prior to, or during, the restoration from the Babylonian captivity, and had they been faithful to God during the 70 weeks every promise could have been literally fulfilled to them.

The seventieth week reached from A. D. 27 to A. D. 34. This was a time of special visitation to the Jews. John the Baptist's message that the Messiah was soon to appear, heralded the opening of this final seven-year period. Then Christ appeared with the message of the gospel of the kingdom (Matthew 4: 17), which first went to the Jews (Matthew 10: 5, 6). He said: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 15. By accepting Christ as the Messiah in that seventieth week, they would have been saved as a nation; but they rejected Him, filled their cup of iniquity, and sealed their doom forever as a nation. (Matthew 23: 32-35.)

In relating the parable of the vineyard, Jesus led the representatives of the Hebrew nation to pronounce its doom. A householder, He said, planted a vineyard, put a hedge around it, and let it out to husbandmen. At the time of the vintage he sent servants to receive the fruit of it, but the servants were ill treated, and received no fruit. "But last of all," Jesus said, "he sent unto them his son, saying, They will reverence my son. But . . . they cast him out of the vineyard, and slew him." Then Jesus asked them, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto Him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Then Jesus added: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof." (Matthew 21: 33-43.)

The householder in the parable was God the Father, the Jewish nation was the vineyard, and Christ was the Son of God. Observe that the last thing that the heavenly Householder could do was to send His own Son. When they rejected Him, nothing more could be done.

"The kingdom of God shall be taken from you," decreed Christ. That meant that the Jewish nation was no longer to be the special people representative of the kingdom of God on earth.

Not long before His crucifixion Jesus wept over Jerusalem as He recalled the blessing which might have been hers. He looked forward to the terrible destruction of the city, which occurred in A. D. 70 under the assaults of the Romans. (Luke 19: 41-44.) More than 1,000,000 Jews perished in that calamity. Food stored up for a siege had been destroyed by contending political factions within the city's walls. The ravages of hunger were so great that parents killed, cooked, and ate their own children. Jerusalem was made desolate, and the beautiful temple was razed to its foundations.

Then Jeremiah's prediction had its final fulfillment: "I will make this city desolate. . . . I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straiten them." Jeremiah 19: 8, 9. And illustrating His purpose by the breaking of a bottle, the Lord said: "Even so I will break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Verse 11. This is the language of finality. Those who hope for the national restoration of the Jews in Palestine are following error.

God still has His Israel, composed of faithful Jews and Gentiles who have become spiritually one in Christ. For in Him "there is neither Jew nor Greek. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 28, 29. The Jewish nation, as a political and ecclesiastical entity, has been disowned by the Lord, but the individual Jew has not been rejected. His soul is very precious in the sight of God, and he has the unspeakable privilege of being a citizen of the coming kingdom of glory. (See John 10: 16; Romans 2: 29; 9: 6-8.)

The spiritual Israel of God will inherit a heavenly country (Hebrews 11: 16), the earth made new (Matthew 5: 5; 2 Peter 3: 13; Revelation 21: 1-5). There they will have a permanent city, "one to come." (Hebrews 13: 14.) It will not be old Jerusalem, which "is in bondage with her children, but Jerusalem which is above." Galatians 4: 25, 26. That world capital will be the New Jerusalem (Revelation 21: 2), for which Abraham looked (Hebrews 11: 10). Salvation is assured to every one, Jew and Gentile, who becomes in Christ "an Israelite indeed." (John 1: 47.)

Apart from Bible prophecy, the prospect of Palestine's becoming a really Jewish homeland is not very propitious. The Arabs there outnumber the Jews more than two to one, and are violently opposed to unrestricted Jewish immigration to Palestine. Great Britain may have to adhere to the provisions of restricted Jewish immigration as set forth in the White Paper. She believes she has lived up to the provision of the Balfour Declaration which stated that "His Majesty's Government view with favor the establishment of a home for the Jews in Palestine."

Even if an attempt should be made to make Palestine a homeland for the Jews, as the Zionists desire, this would not mean that the Jews en masse would accept Christ as the Messiah and so become God's chosen nation again as of old.

Another point of interest is that there are about 550,000 Jews now in Palestine, many thousands of whom are war refugees from various countries; and it is authoritatively stated that many of these are anxiously planning to return to their own countries, even to Germany, when the opportunity comes. They have not sunk their roots deeply in Palestine. One investigator, recently on the ground, writes: "If my observations are correct, the Palestine problem will die out by sheer lack of Jews who would give up their own homeland to plant themselves anew in the sterile hills of Judea."

Not by Bread Only

(Continued from page 5)

do, that heaven appreciates. Seeking first of all the heavenly bread gives proper balance to life—a true perspective. We have the assurance that life's necessities will be taken care of if we only seek first the kingdom of heaven and His righteousness. (Matthew 6: 33.)

George Mueller, the founder of the Ashley Down Orphanages, Bristol, England, is one of the outstanding examples in modern history of a man who sought the bread of heaven first. At a ripe age he could say, "God has never failed me! For nearly 70 years every need in connection with this work has been supplied. The orphans, from first until now, have numbered 9,500; but they have never wanted a meal. . . . Hundreds of times we have commenced the day without a penny; but our Heavenly Father has sent supplies the moment they were actually required. . . . Seven million five hundred thousand dollars have been sent to me in answer to prayer."

Dear readers, lift up your hearts in prayer and "seek ye first the kingdom of

God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matthew 6: 33, 34. Seek the eternal verities. Seek the treasures which cannot be touched by the calamities on earth. No greater principle of right living has ever come to the attention of man than the one laid down by the Master when He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4. Let us accept this teaching.

The World that Perished

(Continued from page 7)

profitable line of study. But we may close this brief study with the suggestion that if the scientific world had taken Sedgwick's words more seriously, and had developed geological theory in accordance with sound principles, we might have had a science of geology that would recognize the validity of the Genesis record in its literal aspects, and would have seen in the fossils in the rocks the remnants of that ancient world that perished when it was overflowed with the waters of the Great Cataclysm.

The Voice of Prophecy Speaks

(Continued from page 9)

Sunday School. I wearied my father and mother and made their lives miserable, but now I have found God and I am really happy. Mamma and Daddy and I all unite to thank you for your help in bringing me to Christ. Pray for my girl friend. She said she would like to take this course, and she won't be sorry if it opens her eyes as it has mine."

That is the spirit of all who hear the message over the air or read it in the Bible lessons. Truth must be shared, and those who find Christ and come to know the joy of anticipating His coming, catch the spirit of the advent proclamation and add their voices of testimony to swell the world-wide witness of truth.

Non-profit and self-supporting, so far as radio time is concerned, best describes the financial background of this international work of faith. Christians in whose hearts the blessed hope of Christ's return abides as a living reality are not backward in donating large sums monthly to the support of the Voice of Prophecy. Several million dollars have been invested by enthusiastic listeners who believe that their treasures should, in this way, be stored up in heaven from whence, also, they look forward to the

appearing of the great God and our Saviour, Jesus Christ.

From one lady came a check for \$100, with this statement: "I feel impressed that I must give it now. If I wait, it may be too late."

There is an urgency that impels the speedy finishing of the work as the Chris-



WORLD-WIDE BIBLE READING

PRESIDENT Harry S. Truman has accepted from the American Bible Society a volume of the Holy Scriptures for the presidential desk. This is part of the world-wide effort being made between Thanksgiving and Christmas to encourage more people to study the Good Book, which Protestants, Roman Catholics, and Jews acknowledge to be the written word of the living God. If you do not have a copy of the Holy Bible, then get one at once and read it carefully and prayerfully.

Also listen to the Voice-of-Prophecy radio broadcast heard on the nation-wide Mutual System every Sunday at 8:30 a.m. in the Pacific and the Central time zones, and at 9:30 a.m. in the Mountain and Eastern time zones. Consult your local newspaper's Sunday radio log for the hour on the station in your city.

And as you read God's word and listen to the Voice of Prophecy, enjoy also the fine articles that appear from month to month in *The Watchman Magazine*, the illustrated journal that interprets the times in the light of the Bible. Write us if you wish more information.

tian understands that suddenly and unexpectedly the Lord will come and, with great surprise, His own work of spreading the glad tidings of that great event, cease.

Even the children make sacrifices. One little child in Vermont sent one dollar to the Voice of Prophecy, saying: "I got this dollar last Christmas, and I have kept it for a year. I hope this dollar will help the Voice of Prophecy. Pray that I will be a good Christian."

Another child sold his little goat which he had raised on a bottle and donated the proceeds to this radio work. In all the letters we receive there is an eager

desire to help finish the task—"to be faithful in watching, ready to meet Jesus."

No serious-thinking person who has lived through the past two great wars and carefully observed the difficulties between capital and labor, the growing confusion and spiritual impotence of the various churches, can but feel impressed that something of great international moment is about to take place.

When recently the Bible Question-and-Answer Column by the Voice of Prophecy was printed for the first time in a Colorado newspaper, 2,000 letters of appreciation were received by the editor from his readers—so hungry are men for Bible truth, and an answer to their questions about the future. The Voice of Prophecy provides this weekly newspaper service, in which puzzling religious questions are answered from the Bible, to 726 newspapers with an estimated circulation of well over 2,000,000. Thus the influence of the message from heaven grows by way of the press, as well as the radio. A chain of 14 newspapers in Canada recently asked for this free public service. Men everywhere are hungry for Bible truth. God has planted this desire in honest human hearts and then provided the message to satisfy the longing.

No wonder such letters as the following are written. "I haven't a radio, but I have walked a mile to hear your broadcast. I surely enjoy it."

"Your sermons are different. They are inspiring, comforting, and refreshing. After listening, my heart feels like the earth looks after an April shower when the sun comes out—sweet and clean."

"The great work you are doing cannot be estimated, nor compared to dollars and cents. Surely God has chosen you to bring Christ to the world."

Preaching Christ to the millions—that is our task! Completing the work symbolized in prophecy by the angel seen flying in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth. Now while the hearts of millions of mothers and fathers, wives, and children are broken because their sons and husbands and fathers have perished on the battlefield, now while feverish efforts are in progress to end another world war and save the world from a third, now while humanity's heart is broken and bleeding, and it seems that the Divine Physician does not see or offer any remedy—even now He is working silently but surely—unseen but heard by those whose ears are tuned to the language of heaven—calling, gently entreating His wandering children to come home to the peace and joy of Jesus' gospel.

Thousands are responding to this in-

vation as it is sounded by the radio, the Christian press, and the voices of believing, expectant Christians in all the world. Have you heard the call? Will you come? Will you pray that soon the hour of deliverance will break and God's waiting people go home?

The Aftermath of World War II

(Continued from page 3)

while their Japanese masters grew richer and richer. Those masters took the best of Korea's farming land, her great timber reserves, mineral deposits, and wholesale and retail markets. I know, for I watched this go on for 20 long years.

But a free Korea will have hope. They will turn to their liberators for counsel and for guidance. Christianity will naturally come to them as something gracious and desirable. Thus where missionary work has moved at a snail's pace in bygone years, it will be stepped up to lightning rapidity, I believe. Yes, Korea will have her tens of thousands of converts to the "faith once delivered to the saints."

Following the sun farther west, we come to China, the mission field of Morrison and Milne—where vast distances and isolation have hidden its population away from the missionary and Christian influence to a great extent. General Chiang Kai-shek and his wife are Christians. This will have a mighty influence on future China. Villages which have been isolated from the world will then be on the highway of the nations and the path of Christianity. Yes, I can foresee a great religious awakening for China. Christianity will there claim its own by hundreds of thousands.

And so it will be to the south, in Indo-China and in India.

There are the islands of the Pacific. What does the future hold for them? There has been a great awakening on these islands of the Pacific. The people there have been waked up and shaken up by bombs until the signs of the times mean as much to them now as they do to the peoples of Europe and America. Thus there, too, a great harvest of souls will be garnered in for the Lord. The prophet, looking forward to this time, declared: "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." Isaiah 42: 4.

Thus we believe that the aftermath of war will bring at least one great good to the world. It will open up the way for the King's messengers, and prepare the mission fields for the final harvest of human souls.

Jesus Himself looked forward to this very day. He foresaw "upon the earth distress of nations, with perplexity" and "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26. And to those who behold all this, He admonishes: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28. And of this same time He declared: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

With courage and hope we face the new world forged with cannon and bomb at the price of sweat and tears and blood,

for we believe that our mighty and loving God will not allow all this to happen for nothing. We believe that out of the wreck of nations, as a result of the humbling of the proud, abundant and eternal good will ensue. God is even now shaping the course of events, even the boundaries of the nations, for cutting short the gospel work in the earth as He has promised. "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Romans 9: 28.

For such things we look by the eye of faith. One good to result from World War II will be the finishing of the gospel work in the earth and the coming of the King of kings.



H. A. ROBERTS PHOTO

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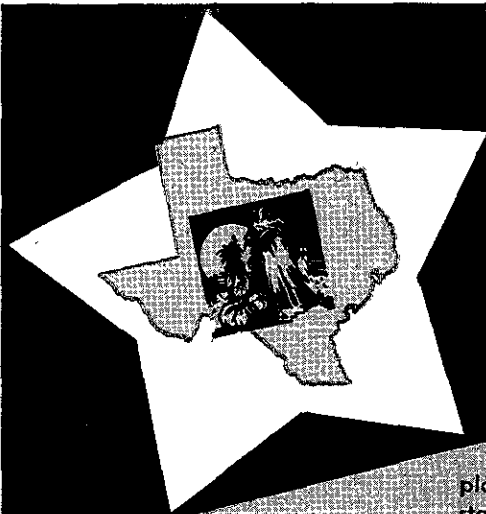
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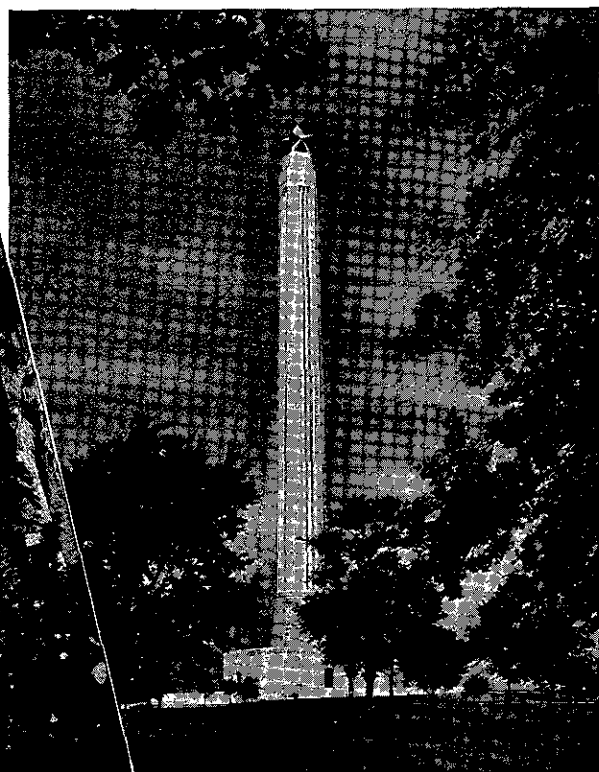
Thanksgiving and TEXAS

By RALPH E. CRAWFORD

THANKSGIVING! Ordinarily, when we hear that word "Thanksgiving," Pilgrims, Indians, New England, and turkeys come to mind. And when they do, we are on the right historical track, for insofar as the origin of the day is concerned they are all involved. ¶ But there are other connotations. We ought to recall also the history, the divine providences, the miraculous deliverances, and the struggles that took

place in connection with all of our states. ¶ To be especially impressed along this line, try travelling extensively in the Lone Star State—Texas. Its expansiveness is impressive, its natural resources are limitless, its scenery and climate are diversified, its populace is forward-looking and friendly, and its history is thrilling and astounding. ¶ To see the Alamo and the scenes there depicted, to hear the story revolving around

the monument of San Jacinto, to know of the exploits of Sam Houston and others, is to become a better American citizen. Also you will have another reason for expressing gratitude on Thanksgiving Day, and to be proud of the pioneers who struggled so bravely to build our nation. For such a state as Texas just didn't fall into the Union like a ripe apple would drop, but rather it came as a result of a clear-visioned people who foresaw a marvelous destiny awaiting the great Union of States.



The Alamo (left) and the San Jacinto Monument (above) are two beautiful reminders of Texas struggle for liberty.