

Signs of the Times



It's Late

see pages 2 and 3

ON THE campus of a great university in England stands a sundial of bronze on which is engraved, "It's later than you think," a daily reminder to passing students that time is valuable and is fleeting away more rapidly than they realize. Time is the stuff life is made of, and therefore it must not be wasted.

During the last few tragic years, writers, speakers and statesmen have made the message of the sundial famous. Leaders of men and nations have applied the statement to the lateness of the hour in human history

goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:42-44.

The prophetic writers of the Old Testament also looked forward to our day when the clock of time would be striking the last hour: "The Eternal's great day is near, near, speeding apace! The Eternal's bitter day is near, rushing on like a warrior!—a

cries of distressed and frightened men in the new age to which we have come. Dr. Harold Urey, one of the leading scientists in producing the atomic bomb, said: "I am a frightened man. All the scientists I know are frightened men." Later he said, "I am still a frightened man. The gravity of the world situation is frightening beyond words to express. Civilization has been brought to the brink of the precipice."

Paul Hutchinson, writing in *The Christian Century* of March 26, 1947, spoke of "this terrified and doom-

IT'S LATE

with the hope of awakening the human race to the fact that the sands in the hourglass of time are fast running out and that the sun is about to set on our boasted twentieth-century civilization.

Speaking from Detroit, Michigan, over the nation-wide network of the Columbia Broadcasting System in connection with the Ford Sunday Evening Hour on February 8, 1942, Mr. W. J. Cameron said: "There is a saying sometimes repeated unanimously—'It's later than we think.' In the cycle of day and night, in the cycles of human affairs, the 'later' it is, the 'nearer the dawn' it is. The night may be farther spent and the morning closer at hand than we had believed."

Mr. Cameron had doubtless been reading Romans 13:11, 12: "Live thus, realizing the situation, that it is now high time to rouse yourselves from sleep; for our salvation is now nearer than when we first became believers. The night is far advanced: day is about to dawn. Let us therefore lay aside the deeds of darkness, and put on the armour of light." Weymouth.

Speaking of the same period in human history and the importance of being watchful and ready for the end of the night of sin and the dawn of eternal day when the Prince of Peace returns, Jesus said: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the

day of wrath, that day, of woe and anguish, a day of stress and distress, darkness and gloom, . . . a day of trumpet-blast and battle-cry against towns fortified and ramparts high—when men must grope like blind men, desperately, because against the Eternal they rebelled; . . . for a full end, ay a fearful end, will the Eternal make of all on earth." Zephaniah 1:14-18, Moffatt.

"The hour has come, the hour has come, on the four quarters of the land! The hour has come for you. . . . Evil on evil! says the Lord the Eternal—it is coming, the hour has come, the hour is striking, and striking at you, the hour and the end." Ezekiel 7:2, 3, 5, 6, 7, Moffatt. This language is as striking and up to date as if a modern prophet had penned these verses instead of men who lived twenty-five hundred years ago.

These prophetic utterances sound strangely familiar in the light of the last few tragic months since we entered the atomic age. They seem to produce a re-echo in the pathetic

threatened world" in which there are conditions "which should start alarm bells ringing in every pulpit and denominational centre." The most outstanding leaders in world affairs are following the scientists in declaring that the end of civilization and of the world itself is imminent. This is a far cry from the former skeptical attitude toward even the possibility of the end of the world at the second advent of Christ.

The following are only a few of the startling statements that leaders are making regarding the lateness of the hour in the light of the ushering in of the atomic age: "The end is not far distant," declared Nicholas Murray Butler, president of Columbia University. "We are all living on borrowed time," said Gabriel Heater, the well-known radio news commentator. "Mankind totters on the brink of damnation," wrote Dr. C. C. Morrison, editor of *The Christian Century*, and Raymond Swing told his radio audience that "we have but four or five years left." "Mankind has arrived at the crisis of its fate," said General Smuts, and "Time is short. Survival is at stake," is the closing statement in the book, *One World or None*, produced by a group of authors and scientists.

The British historian, H. G. Wells, wrote shortly before his death: "The world is at the end of its tether. The end of everything we call life is close

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matthew 24: 33, 34.



JOINT U. S. ARMY NAVY TASK FORCE PHOTO

The Baker Day mushroom as it appeared to the camera in a drone plane almost directly overhead at more than 15,000 feet altitude. The cloud was still rolling skyward when this photo was made.

at hand and cannot be evaded. . . . There is no way out, or round, or through the impasse. It is the end. . . . A series of events has forced upon the intelligent observer the realization that the human story has come to an end." This tone is far different than that which pervaded his *Outline of History* and other earlier writings regarding the steady but certain improvement of human nature through the evolutionary process. His fond hopes for man and the world were blasted by the explosion of the atomic bomb and the tragic events of recent years.

Robert M. Hutchins, chancellor of the University of Chicago, made the shocking statement on September 19, 1946, that "devoting our educational efforts to infants between six and

twenty-one seems futile" because "the world may not last long enough" to give them a training.

The famous clergyman, Dr. Harry Emerson Fosdick, writing in *The Pulpit*, for March, 1946, on "Science Demands Religion," speaks of the various stages in the relationship between science and religion. First, science was in bondage to religion. Second, science broke free from this dogmatic bondage and asserted her liberty. Then, although science remained the competitor of religion, progressive Christians welcomed the truths discovered by science. "Now, however, the door opens wide on the fourth stage. Science has put into our hands power that chills to the marrowbone thoughtful folk around the world, power utterly to destroy our-

selves and our civilization. . . . Now a new era begins—science preaching like an evangelist, with hell and heaven on earth to choose between, saying to mankind: Seek wisdom and character that can control these powers for mankind's good. . . . Somehow get control of what I am giving you, or else ye shall all perish. . . . The signals of distress are up in every scientific mind I know. S.O.S.! Ethical control wanted—a spiritual life and faith adequate to master and direct to saving ends the might our hands have seized upon! . . . It is Christ or chaos now; Christ, or mankind's suicide."

These are samples of hundreds of similar statements by leaders in the modern world who make the front-page headlines and editorials of the daily press and are heard by millions over the world-embracing radio networks. The world has listened to these leaders and has taken their alarm messages to heart. The end of the world has become a living reality, and the hearts of men and women in all walks of life are terror stricken. The releasing of the mightiest natural power of the universe has revolutionized men's thinking. The atom bomb has exploded the unscriptural belief in the natural and inevitable development of the human race into intellectual and moral super men and women. The disillusionment has shattered the hopes and anticipations of millions, and they are frightened as they contemplate the future.

Bible Prophecy Fulfilled

The student of Bible prophecy, however, is not afraid. To him the dark clouds have a silver lining. On one occasion as Jesus was forecasting future events, the disciples asked Him the question, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" The answer of Jesus should be required reading for the modern generation. Among other things He said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming

(Please turn to page 14)

By
Taylor G. Bunch

By
Samuel
Campbell
B.A.

DEAR MORTALS: I'm John Marrow—John B. Marrow. Yes, that "B" could stand for bone, because that's about all that's left of me now. I'm not what you'd call photogenic any longer, am I? But I did live! Oh, yes, and only a few short summers ago, too! And yet, it seems like such a long time ago. I just relax here on the purple silk in my narrow cell where they laid me, and think—think about that sweltering, hot night in August, '39—and how different things might have been.

Whew, it was hot that day! A scorcher! It was twice as hot inside the foundry as it was outside, and out there it was ninety in the shade. All day long the flames had licked their tongues out at me through the furnace doors, and all I could do was sweat back, and drink more cokes. I was glad when the five-thirty whistle blew. I didn't go home for supper that night, but I remember piling a bunch of the guys in back and driving out to the "club," as we called it, a beer parlour near the city limits.

It's funny how the time always seems to fly in those places. I must have been in there about three hours. When I came out, I found myself driving alone along the wide four-lane highway leading away from the city. I don't know where my pals were.

I had complete control of the car. Besides, there was hardly any traffic on the road. My little electric fan was working fine, and on the radio, Guy Lombardo was playing *Carolina Moon*. Everything was perfect, including my reflexes. Huh! Those temperance people! Always jabbering like a bunch of old women about mixing alcohol and gasoline—John Barleycorn, and all that stuff. Nothing wrong with my reflexes! Those bus drivers! Run you right off the road if you're not wide awake. Can't they stay on their own side of the white line? Hard t'see that white line to-night, too. Kinda hazy—must be dust on my windshield.



A stitch in time, so we are told, will save nine. A warning not to drink, if heeded, will often-times save that many lives.

DRINK and DIE

That white line's a funny business. Ever notice that when you're drivin' in the summer time? Sorta soothin' like, with the heat, 'n' the music, an' all; 's like ridin' way out into the future. I lit up a Sweet Cap, but never finished it.

I never heard the end of Lombardo's piece either, because then it happened. I careened crazily off the right-hand side of the road, and swerved into the ditch. I was still ploughing through it at forty-five, when I saw the silhouette of a telephone pole cut the moon in half; and then the pain came—agonizing pain, and the warm, sticky feeling of clothes soaked in blood.

Somehow, I had been thrown clear of the wreckage, and I landed in the corrugated mud of a new-ploughed field. I can't tell you how badly the car was smashed, because although I turned my head to the noise of a spinning wheel, I saw nothing. I reached up to touch my eyelids with my fingers. Yes, they were open, but still, there was no vision. I was blind! In a moment of frustration, I brushed my hand over my forehead, and as I did so, something sharp sticking out cut the palm of my hand. Shocked, my arm flopped down, fin-like, to the ground. I lay there for an eternity. Then I heard voices, the distant screaming of a siren, the chirp of a cricket in the night—and silence.

In the hospital, I regained my right mind only once to hear the doctor's voice faintly saying, "Prognosis negative! Frontal bone pierced by sharp steel splinter cutting optic nerve and damaging several sensory and motor projection areas of the cerebral cortex," whatever all that means.

I didn't die right away, that is, within a couple of days, or even weeks or months. I wish I had. I was in an insane asylum for two years.

But you know, this thing could have happened to anybody. I just dozed off at the wheel, that's all. Just dozed off at the wheel.

1. Liquor companies spent more than one hundred million dollars for advertising in 1945.
2. One out of every four fatal accidents in 1945 involved a driver or a pedestrian who had been drinking.
3. One out of every six drivers involved in fatal accidents in 1945 had been drinking.
4. One out of every four adult pedestrians killed in 1945 had been drinking.
5. Annual drinking per person has increased since 1934 from 10.53 gallons to 20.25.

PEACE ... NOW

IT IS no exaggeration to say that the work on which we are making a start here may be the world's last chance. . . . World events of unprecedented magnitude both in the East and in the West crowd upon us every hour." So spoke Mr. Anthony Eden in his address before the United Nations Conference in San Francisco, California, in 1945.

And General Jan Christian Smuts, veteran South African statesman, added: "There can be no doubt any more that for us, for the human race, the hour has struck. Mankind has arrived at the crisis of its fate, the fate of its future as a civilized world."

About two years have rolled by since those statements were uttered. They have been years that add weight to those sobering words. Everywhere we find "distress of nations, with perplexity," just as God's great bulletin has long said there would be at this time. God knew all about the sorrow and suffering that sin would bring to this disobedient world; so, because He loves us with an everlasting love, He hung upon the walls of time His

prophetic chart, that through the ages men might know what was coming. And not only did He hang out these danger signals; He also provided shelters where all who will may find safety.

Several years ago I visited British Honduras. It was shortly after a terrible hurricane had brought death and destruction to that fair land. The Weather Bureau had posted warnings of the coming storm in many prominent places. But the city of Belize was preparing for a great *fiesta*. Very few gave heed to the warnings of the Weather Bureau. Why should they? "Why," said the multitude, "we never have had a hurricane, and one just can't come here." So they thought, and so they turned a deaf ear to all appeals to flee to a safe place. The great holiday came—and so did the storm that the people were sure could not come to Belize. It found the crowds out seeking pleasure. Thousands perished because they believed not, and failed to seek a place of safety.

So amid the storms of these last

days of sorrow, trouble and perplexity, millions are rushing on in search of pleasure or wealth or fame, refusing to heed God's great bulletin board, and refusing to seek shelter in the only fortress that can weather the storms in which we are living to-day. But the blessed fact still is true that "the Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Nahum 1:7.

Hear Isaiah cry: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth."


Who is He? Oh, He is your heavenly Father, and mine. But although He is ruler of the universe, although He holds the stars in place, although He keeps the planets moving in their appointed orbits, "His eye is on the sparrow." He gives life to the spire of grass under our feet and to the bird that sings in the tree. He keeps your heart and mine beating from day to day. Nothing is too hard for Him, nothing too small to receive His love and care. He knows all about our trials and temptations, and He longs to lead us safely home.

Across the gulf of years since that last tearful farewell, I have carried with me the treasured memory of my dear father. He was my childhood chum. As the years passed, I understood more and more fully that he was ever striving to shelter his children from harm, ever toiling, planning and sacrificing for their good. Somehow that precious memory has been a great help to me in becoming acquainted with my heavenly Father. I love to visit with Him on my knees and through His Sacred Book; and through the years He has become a blessed reality to me. As I have come to know Him better, I find I trust Him more and more fully and enjoy sweet peace in the assurance of His abiding love. And oh, the rest and comfort in knowing that the cruel hand of death cannot snatch Him from my side! We can trust Him. His power can shield us from all harm and His wisdom can guide us all the way to the heavenly home.

So what you and I need above all else is to know our heavenly Father and His Son Jesus Christ, who died to save us. For to know them means perfect peace amid the troubles of these last days.

By

Mrs. E. E. Andross



A quiet country lane, with "sunshine spread," is symbolic of the peace in Christ which the Christian may enjoy in a troubled world.

DO you think a good God would damn innocent people who don't believe?" queried an infidel neighbour one bright morning, with a sly look in his eye.

"God will not be unjust," came the reply, "but the question is, Who is innocent? Did you read of the man in Florida who watched a small child drown in a fish pond, and who was charged with murder because he did not offer to save its life? Remember how he excused himself, saying the child was not his responsibility? Did you read about it?"

"Heard it over the radio," came the reluctant answer, "but that's different."

sage is heeded and men turn to God in humility and repentance, the threatened judgments are mercifully stayed. A noticeable example of this is the warning cry sounded through the streets of ancient Nineveh by Jonah, the run-away prophet. Many have looked upon the book of Jonah as an interesting fairy tale. No, it is a true story. Jesus' own words bear out its authenticity, for Jonah's experience in the whale's belly was typical of the Saviour's passing under the power of wicked men, His death and burial. Yes, Jonah's warning message was genuine. It wrought on the part of the Ninevites genuine repentance and turning to God, and the hand of judg-

On the occasion when Christ revealed to His disciples the signs to precede His second return to earth, He declared, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

It was not that they were uninformed. Noah had preached a warning message for a hundred and twenty years. Giving evidence of his

A MESSAGE...

FROM NOAH...

"Not so different. The devil has damned the world to destruction, and God has provided the only means of escape. Can one be innocent who stands back idly saying, 'I don't believe'; failing to be saved himself, and at the same time charging God with the crime for which the devil is responsible?"

Can it be supposed that He whose love was so strong as to lead Him to take upon Himself the guilt of man, and die the cruelest and most ignominious death possible of infliction to save sinners, could find pleasure in their destruction? He affirms, "I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. He even delays His promised judgments, for He is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. Hear the appeal of the prophet Joel, "Turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness." Joel 2:13.

Furthermore, God has pledged never to send judgments upon the world without warning. "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets." Amos 3:7.

When, because of sin, it is necessary that divine judgments be visited upon guilty man, God forewarns of impending doom. If the warning mes-

sage which might have laid proud Nineveh low was held back in mercy.

God had a special message of warning also for Sodom in the days of Lot. But Lot's warnings went unheeded. His efforts to save the city from destruction were ridiculed and mocked. Faithful Lot took with him from the sin-hardened city only a part of his immediate family—his wife and two daughters, but his wife later perished, for her heart was still in the city.

At Christ's first advent, the voice of John the Baptist was heard crying in the wilderness, "Prepare ye the way of the Lord." To him flocked the multitudes, and his stirring message, calling for repentance, shook the nation to its very foundation. Only a few, however, were moved to genuine repentance. When Christ finally made His appearance and was pointed out by John as the Lamb of God, how few there were ready to accept Him as the promised Messiah!

Let it be noted carefully that in every crisis, the truth of God and His cry of warning have been unpopular, and the majority have turned away their ears—deaf to divine appeal. In the case of Christ's first appearing, it was said, "He came unto His own and His own received Him not." When Jesus saw the populace turn away from Him, their only source of life and salvation, He uttered with tears, "Ye will not come unto Me that ye might have life." This is what broke His heart.

own faith in his preaching, he prepared an ark, and no doubt many who were eventually lost assisted with its construction. The Spirit of God many times impressed their hearts with the truthfulness of Noah's message, yet they clung to the world, being unwilling to make the sacrifice. They feared if they should heed the message they would be ridiculed by their neighbours. Even religious leaders branded Noah as a fanatic. He was looked upon by people in general as a harmless fool. Something had gone wrong with his mind. Yes, surely he was demented. Whoever heard of a flood? The thought was preposterous! It had never rained. Men of science reasoned that such a phenomenon was physically impossible. It was so impossible as to be wholly ridiculous, and any who thought to join Noah's group were soon brought, by popular reasoning, to wholly abandon the idea.

And the world moved ever nearer its doom.

At last occurred what should have been considered overwhelming evidence of the divine origin of Noah's message. Even the animals came flocking to the ark for safety. Then God said to Noah, "Come thou and all thy house into the ark" (Genesis 7:1), and by angel hands the door was shut. Little did those on the outside realize that already their fate was sealed.

And the world moved still nearer its doom.

The days passed as usual. The people, when confronted with the strange phenomenon of dumb creatures being impelled by unseen agencies to enter Noah's ark, were for a time inclined to discredit popular philosophy. But they lost their misgivings, and considered themselves wonderfully fortunate still to be outside the ark. Their fears gradually gave way to loud taunts of ridicule.

and his family safely in, spells doom and eternal loss to those outside.

As it was in the days of Noah, so will it be in the days of the world's final crisis. God gave a special message back there. Is it not reasonable, then, to believe that if God had a message of warning for the antediluvians, He will also have one for the world in this our day? When the world is facing its greatest crisis of all time, will God leave it without special warning? No, He is the same

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.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:6-12. After the message has accomplished its purpose, John declares, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Verse 14.

The harvest of earth is ripe, and Jesus with sickle in hand comes to reap the harvest. Then there is poured out upon those who have not heeded the message the "seven last plagues." (Revelation 15, 16.) In them is contained the unmingled wrath of an offended God. No other judgments upon wicked men are to follow. These are the last. Therefore, we may be certain that this constitutes the last message of mercy to men.

We can but touch upon it to-day: Observe first of all that it is world-wide in its scope and goes "to every nation, and kindred, and tongue, and people." The first angel's message of warning speaks doom to the theory of evolution, for it calls men back to the worship of the God "that made heaven, and earth." It also makes a solemn announcement, "The hour of His judgment is come."

Please note that the angel does not declare, the judgment *will* come, but that it now *is* come. In other words, when the hour strikes for this message to be delivered to men, it begins with the fearful announcement, the *hour of God's judgment is come*.

May we know the time when the judgment begins? Yes, the very year is foretold by an ancient Bible prophecy.



Noah's warning message provided 120 years of amusement for the antediluvian peoples—then, the flood and utter destruction.

Then the world's day of doom arrived.

The sun did not appear as usual. The sky grew dark. Ominous thunder was heard, and fierce lightning leaped from the heavens, enveloping the earth in sheets of flame. Torrents of rain descended from the black and angry sky, and rivers of water burst forth from the fountains of the deep.

Loud now are the wails of the lost. They beat upon the ark for admittance, declaring their belated faith in God's warning message, but it is too late. That door which shuts Noah

God of mercy as in ages past. He has a final message of warning encompassing His requirements for judgment-bound men in order that they may escape the world's impending destruction. Where then is that message? It is found, as might be expected, in the Revelation, the last book of the Bible. It is as follows:

"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,



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Industry Versus the Workingman

AFTER more than ten years the government of the United States admits that it has not found the solution to labour difficulties. It has junked the Wagner Act for the same reason that it originally gave for passing it—"to end widespread industrial strife." And the record seems to bear out the feeling on the part of Congress that the measure has failed. From an annual average of 753 strikes involving 297,000 workers before the passage of the Act, the record has climbed to an annual average of 4,985 strikes involving 4,650,000 workers in 1946. The annual loss of time through strikes has been multiplied more than ten times.

Just now the government of the United States is "getting tough" with labour. It is doubtful that this will bring about peace, however. We are reminded that all the tactics—appeasement, compromise, oppression—were tried by the same government in dealing with the slavery question before the Civil War. One statesman of that era spoke of the coming of an "irrepressible conflict." It might seem to-day that the problem of relations between capital and labour must be solved by an irrepressible conflict as well.

This is born out by Bible prophecy. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye

have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:1-4.

It should be kept in mind, in considering such prophecies as these, that these things are not necessarily God's will. It is not His will that the poor be oppressed, nor that the rich should be made to "weep and howl." These conditions come about, not through the guiding of a just God, but through the selfishness of man.

The conditions referred to in the above Bible reference were prophesied for the "last days." That we are in an age of gigantic industrial strife is itself a startling testimony to the fact that we are living in the time of fulfilling prophecy. Indeed, only these present-day conditions could fully meet the verity of prophecy.

Such industrial upheavals as we witness to-day could not have happened before the industrial revolution, itself a subject of prophecy. In the old days of slow methods of communication, agrarian civilization and hand crafts, such strikes as we have witnessed recently would have been impossible. But modern industry has become so complicated and integrated, and so vast, that strikes take on the aspect of wars against civilization itself.

For instance, we have a steel strike. This shuts down the steel mills, but that is only the beginning. Steel is used in the manufacture of thousands of articles of trade. Directly manufacturers of these articles run out of steel, and their shops must close. But that is not all, for other industries are dependent upon the finished product of those subsidiaries, and directly they are embarrassed also. The construction worker cannot work for lack of a shovel; the shovel manufacturer cannot make him one, for he lacks steel. Only recently a whole crop of fruit in Canada very nearly rotted on the trees because of a steel strike. Why? Because there were no nails available with which to make shipping boxes. One of the marvels of Bible prophecy is the manner in which God, looking down the centuries, could see the meshing of the many factors in the affairs of men that would make fulfilment inevitable.

As another instance of the accuracy of prophecy, look at this: "Ye have heaped treasure together for



H. ARMSTRONG ROBERTS

the last days." James 5:3. The same industrialism that created labour wars made possible the fulfilment of this part of the prophecy. Thus, when Henry Ford died he was said to be not only the richest man in the world but probably the richest man *who had ever lived*. Yet in 1900 he did not have enough money to buy a thanksgiving turkey! Only modern industrialism could have made this possible.

What will be the outcome of industrial strife? What are Christians to do about it? "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. There will be no final solution until Jesus comes; however, we who are Christians are not to take matters into our own hands, but to wait for the Lord to clear up all these difficulties.

Moral Depravity Imperils Our Future

LONDON's police force is battling against something new to England in organized and violent gangsterism, according to recent newspaper reports. Figures in Canada show that criminality is increasing four times as fast as the population. In the United States each day there are 18 murders, 31 rapes, 12 negligent manslaughters, 163 aggravated assaults, 2,371 larcenies, 881 burglaries, 662 auto thefts, and 149 robberies, according to figures for 1945 issued by the Federal Bureau of Investigation. The Bureau further states that a large per cent—in some cases nearly half—of these crimes are committed by youth under voting age.

To understand the roots of the present situation we need to remember that it is not churches and liquor that are to be held finally responsible for our present state of affairs, but the moral depravity of humanity that chooses the evil rather than the good. It seems that the race is infected with a moral dry rot that defies eradication because it comes from within.

This condition of affairs does not come as a surprise to God, nor to His servants who are familiar with prophecy. It is in direct fulfilment of Bible prophecy. Said Jesus, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39. Of the days of the antediluvians we read, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5. These same prophecies inform us that only at the return of Jesus will these dark days come to a final end.

The Grand Climax of World History

THE Bible is the story of the plan of salvation, its hero is Jesus Christ, Satan is the villain, and the climax is the return of Jesus to redeem the world and His own.

"I believe that God is going to let this world go on until everyone is convinced that He should put a stop to it," remarked a thinking man not long ago. It would seem that that time has about arrived. What a tragedy would be the world's if there were no such

glorious climax to look forward to! With even the most resourceful of men bewildered and beaten by the earth's tragedies, what a pity if God did not have a plan for a way out!

But God has a plan. "If I go . . . I will come again," Jesus promised His disciples not long before His death, and that promise will be kept. From the date of the fall of man until now that promise has been repeated again and again. To the serpent (Satan) in the garden of Eden God said, "I will put enmity between thee [Satan] and the woman [humanity], and between thy seed and her seed [Christ]; it shall bruise thy head, and thou shalt bruise His heel." Genesis 3:15. Here we have the promise of both the atonement of Jesus, the "bruising of His heel," and the final return and triumph over Satan and sin, the "bruising of his head."

It is no inconspicuous doctrine of the Bible, this glorious news of the return of the Lord. Twenty-five hundred times it is referred to in all the Bible; three hundred eighty in the New Testament alone, so that one verse in twenty-five of the New Testament speaks of it.

The great characters of the Bible knew, understood, and believed in this promise. Moses wrote of it in his books of the Old Testament, and through him the patriarchs spoke of it.

To Abraham the testimony was given that, "In thy seed shall all the nations of the earth be blessed." Genesis 22:18. That Abraham understood this as a promise pertaining to the eventual restoration of all things is borne out in Hebrews 11:10, where we are told that "he looked for a city which hath foundations, whose builder and maker is God." The promises that thrilled the heart of Abraham were repeated to Isaac and Jacob.

Job, in the midst of his great affliction, gave one of the greatest testimonies of faith in these promises: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:25.

David, Israel's greatest poet, sang of this great event: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3.

These editorials were written by R. E. Finney, Jr.—Editor.



R. ELDRIDGE, ARTIST



Following the loss of the garden, the descendants of Adam divided into two classes or tribes—the Cainites and the Sethites.

AS WE noted in our last instalment, two distinct tribes developed on earth after Cain murdered Abel.

Cain separated himself from repentant Adam and the sorrowing Eve, and turned his back on Eden with its cherubim-guarded gates. He went into the land of Nod, probably only returning to persuade one of the family to become his wife.

Cain seems to have been of an energetic disposition; there was no settling down into any cave-man existence for him. As his family grew in numbers he built a "city" for his son Enoch, calling it after him: "City of Enoch"—doubtless just what we would call a village, at first. (Genesis 4:16, 17.)

But Cain's descendants were not likely to be good men and women when they, like him, spurned the love of God and endeavoured to forget

Him. In invention and worldly progress they made great strides. But in wickedness they made great strides also.

One of Cain's descendants was Lamech, the first man recorded as taking two wives. He may have used violence in taking them from their former husbands, so that he expected revenge from their kinsmen.

Hear him call his trembling wives, Adah and Zillah.

"Listen, ye wives of Lamech!" he said vengefully. "I have slain a young man, as Cain did in the long ago. But," he declared challengingly, "if Cain shall be avenged seven-fold, I will be avenged seventy and seven times if anyone lays a hand on me!" (Genesis 4:19, 24.)

By these wives he had three clever sons, Jabal, Jubal, and Tubal-cain.

Jabal was "the father of such as dwell in tents, and of such as have cattle." He was the father of ranchmen and cattle breeders. Evidently the demand for hides, meat, wool and dairy products had increased with the population.

It is said of Jubal, brother of Jabal, that he was "the father of all such as handle the harp and organ." Call him "the father of instrumental music" if you will.

Possibly Jubal had had the opportunity of listening to Adam's strong voice, as the father of our race sang from memory snatches of the melodies which rose from angel voices, "the morning stars," at creation. Adam had doubtless also joined with the angels when they visited and sang in the garden of Eden. So Jubal's instruments were not likely to be crude toys. They would be designed for the best of music.

In imagination walk up broad avenue to the temple grove of the sun god, and listen to the temple choir with its players on the "pipes of Pan" and the stringed instruments such as were used in Ur of the Chaldees a few centuries later. You may be astonished at the high quality of that melodious, hypnotic music.

The third son, Tubal-cain, was an instructor, or "whetter." That word "whetter" gives the idea that there were many who already knew how to work in metals, and that Tubal-cain was a specialist who could give them new and finer points in their art. The finds in the ice of Northern Siberia indicate that the men of those days were clever artisans and artists in ornamental work of leather harness and its fittings of gold and gleaming tin. (See *Oriental Watchman*, May, 1940.)

Could we have been present at one of Tubal-cain's practical classes, what interesting questions we might have heard:

"How can I make a long, smooth opening in this iron axe-head, Tubal-cain? A round hole allows the stone to break. It is not strong enough."

"Yes, that's one of the things I would like to know, teacher," says another pupil. And I would like to know how to make a sharp metal edge tough, so that hard wood will not break off small pieces of it."

"Tubal-cain, what is the best mixture of copper and tin when I want to beat out thin sheets? Your brother Jubal wants me to make some fine large trumpets for the sun god's musical temple service. Is silver better?"

"And how can I make a light iron tire for the chariot wheels?" asks another.

The THIRD APOSTASY

To all these questions Tubal-cain gives confident, clear answers. This son of Lamech the boastful knows these things. Ur of the Chaldees and ancient Egypt probably had his knowledge and skill passed down to them.

The Sons of God

The other tribe, those who were loyal to God, brought their sacrifices to Eden's cherubim-guarded gate, and there received God's blessing. Before long they began to realize that they could call themselves by the proud title Sons of God. (See Genesis 4:26, margin; 6:2.)

Of the tribe of "the sons of God" Adam was the head, and lived hundreds of years with his people. There was the martyr Abel, followed by Seth. There was the loving father, Enoch, who seems to have learned so much of the love of God after he had a little son of his own. The Bible says, "He walked with God." Enoch, in those ancient days, prophesied of the coming of the Lord in judgment and was finally taken to heaven without seeing death.

Thus the "sons of God" had their heroes. They enjoyed the favour of God, and rejoiced to worship Him.

But then—after centuries of loyalty to God—came the great apostasy, which swept nearly all the sons of God into the service of Satan, and into the camp of Cain. It finally brought the world into the corruption which resulted in the flood. It was Satan's masterpiece.

Probably it did not seem of much importance at first. "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose," the Bible narrates. (Genesis 6:2.)

But were not the God-fearing women equally fair? They, too, came from the same stock, the beautiful Eve!

Yes; but it is easy to guess what happened. Over the "daughters of men" there had come, without doubt, the urge to worldliness, beauty culture and immodesty.

So when one of the "sons of God," young Adonai, shall we call him, impelled by curiosity, went to explore

Lucifer was the first apostate. Adam and Eve yielded to his sophistries. The apostasy of the Sethites prepared the earth for the flood.

the country of the Cainites, he was strangely stirred by the appearance of the women and girls of that land. He noticed how tastefully the hair was waved, and how its high lights gleamed in the sun. He saw the smiling, welcoming face, so smooth and delicately tinted, the rosy lips, the darkened eyelids and the shading which made the eyes seem so bright. He saw the rounded, tapering arms and the intriguing bare knee, and when one of these sirens drew near, his heart skipped faster as he marked a fragrance like the flower-scented garden of Eden.

And when this charming creature invited him to refresh himself with dainty luxuries before he went home, he was completely captivated by her manifold appeals to his senses. She gazed admiringly at his strong limbs, and told him he was rightly named "Son of God" (Adonai). She gave him a draught of wine, which she said would make him feel like a god. Then another cup. Reason and loyalty to his Creator and to his faith were pushed from their throne, and he joined the ranks of the enemy.

His example is followed by thousands of other young men. The godly women caught this craze for beauty to such an extent that worship of God

stealers, desertion of innocent children, rage that one was duped by an empty-headed woman who knew how to exploit her artificial charms, fights over stolen property, malice, envy, backbiting, wild revels, murders, wars, and then blaming God for it all.

Things went from bad to worse until the earth was "filled with violence" and revelling; until "the wickedness of man was great in the earth." "Every imagination" of man's heart—think of it—was "only evil continually." "The earth was corrupt." (Genesis 6:5, 13.)

Loudly came the cry from the un-fallen universe, "Justice, justice; such crimes must be punished! The earth is a blot on the universe; Justice, justice, wipe out the evildoers!"

God knew the cry was justified. Yet—this was the beautiful earth He had planned for the happiness of man. How could He bear to destroy it? These were the men and women to whom he had given great treasures of strength, beauty and length of life. How could He give them up?

But He knew that in spite of His love the call for justice must be answered. And "it grieved Him at His heart," and He sorrowed as a mother sorrows over her wayward son.

At last the message came to Noah, faithful man of God: "The wickedness of men has come to the lowest depths. I will destroy all men from the earth with a great flood. But in order that all men may have opportunity to repent there shall be one hundred and twenty years of mercy. My Spirit shall strive with them continually for that period of time.

"Build thee a great ship that thou mayest enter in and be saved, with thy family. Take also two of each kind of beast and bird, with seven pairs of the clean animals, that they may start a fresh race after the flood. Take food enough for all.

"To all mankind preach this message of justice and mercy: 'God will destroy all the earth with a gigantic flood, and all shall perish except those in this great ship. God will preserve this through the tempest.' Urge them: 'Oh, turn from your sins and be saved! Come into the ark!'"

By
Arthur Warren

was neglected, and His commands were forgotten. Lying became "clever fibbing"; stealing, "amusing scrounging"; drunkenness, "a laughable escapade"; fornication, "a harmless thrill"; divorce, "a reasonable and happy escape from irksome bondage."

Thus the devil paints sin. The harvest came swiftly in drunken brawls, savage, revengeful attacks on wife-

MAN'S *Accountability*

BELIEF in creation places the controversial subject, Man's Accountability to God, in its proper perspective. The fact that man is a created being places him in the relation of creature to the Creator. Of the two, the Creator, and not the creature, has the right to rule. The clay does not tell the potter how it is to be formed. It is the potter who decides what kind of vessel is to be made of the clay. So it is with God and man. When God decided to make man He also decided what kind of being he was to be.

God had no interest in creating a creature in His own image that would become a rebellious, hateful being. He had set His heart upon a living creature in this world that would be a perfect reflection of His own will and character. With that objective in mind, He created man and endowed him with all the necessary qualities to make him a happy and beautiful creature. God gave man all the essential physical, mental and spiritual endowments for his complete and harmonious development. The human heart was filled with the desires and ideals of the Creator Himself. A relationship between man and the Creator was entered upon which was designed to bring about an ever closer unity between the two until the possibility of separation would be forever removed.

The principal endowment in this connection was *freedom of spirit*. Without this, man would have been like any other creature. Without this gift there could never have existed an intelligent understanding between man and God. But in receiving freedom of spirit man also became accountable to God.

This accountability has been the subject of contention and the primary source of difficulty in man's long and troubled history upon the earth. The soul of man has been the prize over which both the power of God and the forces of evil have been in constant warfare. Man has had to decide whom he would serve, and then take the consequences of his own decision.


Man, as the "offspring" (Acts 17:

28) and "workmanship" of God (Ephesians 2:10), was placed in the world as a witness and representative of the Creator. He was created for God's own glory. (Isaiah 43:7.) His ways were to be directed of God. (Isaiah 45:12, 13.) Man was placed upon the earth to replenish and inhabit it. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18. God had no other plan than to see the whole earth inhabited with the same kind of beings that inhabit the countless unfallen worlds. The earth was not created in vain, or for vanity, or to become an experimental station in the universe. It was to be a sinless, beautiful home inhabited by human beings reflecting the perfect will and character of God their Father.

In order to make possible the attainment of such a high ideal, God gave man freedom of spirit. This made him an individual, a personality; but it did not make him self-sustaining. He could only dress and keep the garden; God had to plant it and cause it to grow and bear fruit.

Endowed with this freedom of spirit, man had to be taught its free exercise. It was therefore necessary for God to provide some kind of code according to which man might live and enjoy the benefits of his freedom. This God did in giving man the law of liberty. This law was a revelation of God's will. It was the basis of divine government. If man obeyed it he would reap the full benefit of a created being designed to glorify his Maker. This design, if fully carried out, would be the only means of making man completely happy.

This law of liberty defined the proper relationship between man and God and between man and his fellow creatures. This law applied equally to every individual that would be born into the world. It made every human being subject only to the will of God. According to this law Adam had no authority to bind the will of his own son. This prerogative belongs

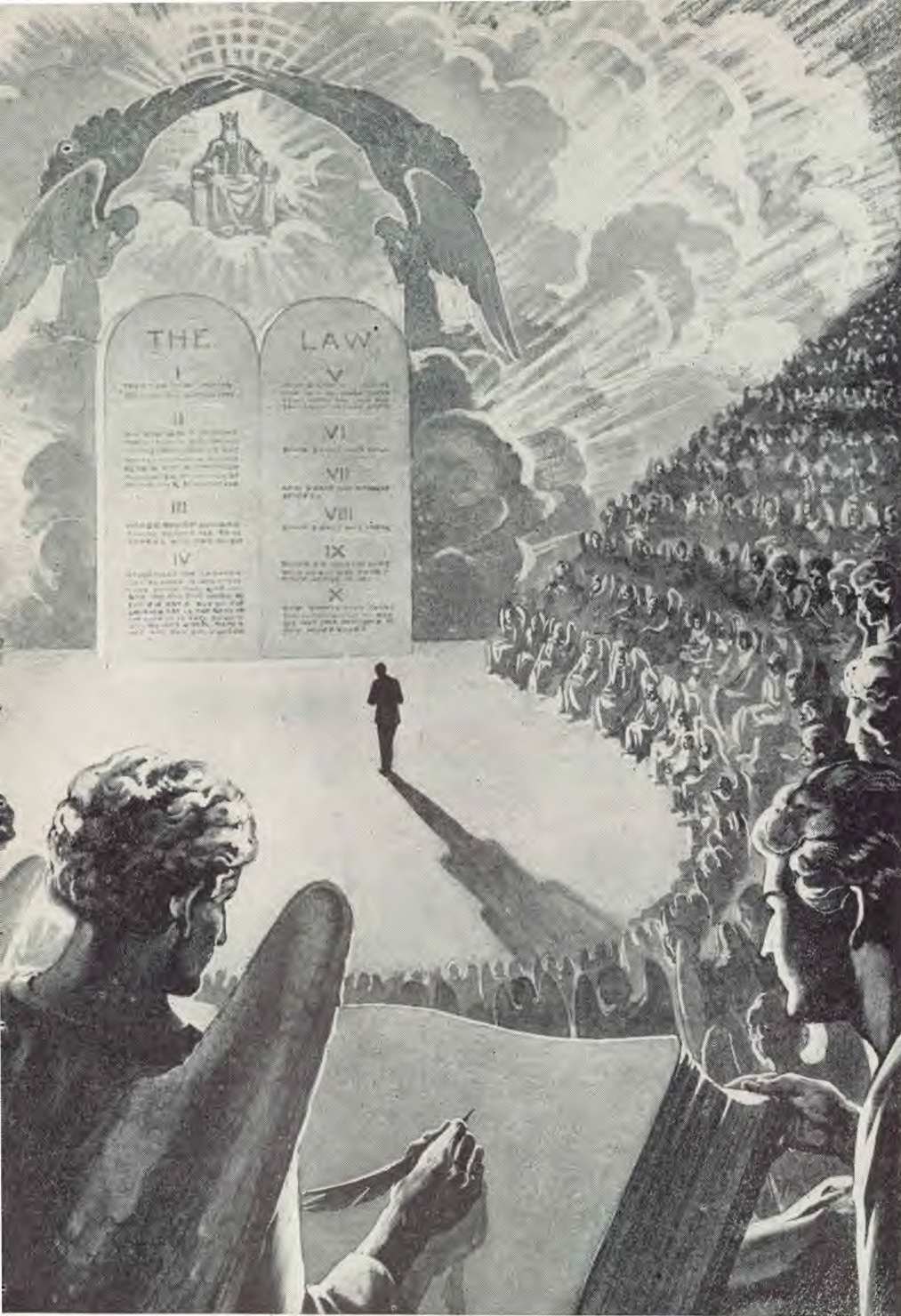


There is an innate conviction in the heart of every man that one day he will be called upon to give an account of himself to the God of all. The Bible substantiates this conviction. It tells us of angels who are busy recording in the "books of record" all our words and deeds.

alone to God, for the secrets of the human heart are fully known only to divine wisdom. It is this quality which makes the law the "law of liberty."

God's conception of individual liberty is different from what man often conceives this freedom to be. According to God's design, individual liberty makes all men equal before God, but accountable to God. Man often perverts this conception and makes licence out of liberty, and accountability to man prior to accountability to God. When that is done, God's law is broken and calls for punishment.

When, therefore, God placed the first human pair in the garden of



commandments he had to break the first of the ten.

The first commandment, "Thou shalt have no other gods before Me" (Exodus 20:3), is the clearest existing divine statement of man's accountability to his Maker. As such it merits the closest possible attention, particularly at this time when there exist such powerful detractions bent on dividing man's loyalty. This commandment allocates priority to where it belongs—to God alone.

There has been much talk in recent years of other gods: the "Nordic god," the "Japanese god," the "white man's god," the "American god," etc. It was in answer to this kind of division of loyalty that Dr. Martin Niemöller took his stand in his sermon, "God is my Führer," and consequently found himself a Nazi prisoner for seven years.

The outcome of Nazi rulership is a striking example of the difference between one and two. In point of divine priority there is a greater difference between one and two than there is between two and a million. Someone has well stated: "The worship of God will brook no rivalry." Either God really is or He is not. If He is not, then the militant atheists are justified in their war against the God of heaven. If He really is, then that fact becomes the most thrilling news in the world.

Man by virtue of creation is accountable to God. The gift of freedom of spirit bestowed upon man makes him accountable to God alone, and responsible for whatever decision he makes either in obedience or in disobedience. By virtue of creation, too, all men are equally accountable to God. The first commandment is applicable to all alike regardless of race, creed or social standing. No man nor state has the right to prescribe the faith of any worshipper. The state is evil when it attempts the work of the church, and the church is evil when it exercises the power of the state.

This truth is strikingly illustrated by the story of Naboth's vineyard. (1 Kings 21:1-20.) Naboth had a vineyard in very close proximity to the palace of Ahab, king of Samaria. Ahab wanted the vineyard for a vegetable garden. He was willing either to pay money or to give Naboth a better vineyard in exchange. But it happened that this piece of

(Please turn to page 20)

Eden He made every provision for their happiness: He gave them a beautiful home and authority to live and rule in that home; He gave them nature's bounties for food, and provided them with enjoyable activity designed to increase their happiness. Then "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:16, 17. In commanding man God pointed out that obedience to the law of liberty was the only way to happiness. As a creature man was subject to the

laws of nature and to the moral law. Disobedience of either, or both, would result in death.

The great guiding principles of this law were clearly stated by Jesus Christ. When asked which was the greatest commandment He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself." Matthew 22:37, 39.

Love was the bond of unity between man and his Maker. Before man could break any one of the ten commandments, love had to be dethroned from the heart; and ere man could break any one of the last nine

By
H. L. Rudy

(Continued from page 3)

in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

The outlook is very dark, but the uplook is bright. The very events which bring distress and perplexity and terror to one class, bring hope and cheer to the other because they are harbingers of a brighter day. The end of the world to the righteous is the end of the cruel reign of sin and sorrow, and the ushering in of a new world "wherein dwelleth righteousness." The end of the world that comes with the second advent of the Prince of Peace is an event to be desired by those who have transferred their affection, allegiance and citizenship to the heavenly realm; but the end of the world as pictured by scientists is the doctrine of utter despair without a single ray of hope. Frightened humanity needs a message of cheer such as is revealed in the gospel, the promises of which culminate in the return of our Lord. The Scriptures speak of this as "the blessed hope."

The unprecedented distress and perplexity of modern men, whose hearts are fainting and failing for fear as they contemplate the possibilities of the future in an atomic age, with evil men in control of organized society, demands something beyond human wisdom, national machinery, or even a United Nations organization, especially when it has no unity of purpose. Man has reached his extremity. God alone can save the world. The return of the Son of God is the only cure for the world's ills; the only hope for stable government and permanent peace. When "the government shall be upon His shoulder" we are assured that "of the increase of His government and peace there shall be no end." Isaiah 9:6, 7.

The message of the sundial, "It's later than you think," should cause serious thinking on the part of every judgment-bound creature. To those who seek the only way of escape from the impending doom of a lost world comes the divine call, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." The encouraging promise is: "Because you have kept the Word for which I suffered, I in turn will keep you from that hour of trial which is soon coming upon the whole world, to put to the test the inhabitants of the earth. I am coming quickly: hold fast to that which you already possess, so that your crown of victory be not taken away from you." Revelation 3:10, 11, Weymouth.

PURGATORY

A non-Biblical doctrine relegated to the trash can

HERE lies in a horizontal position the outside case of Thomas Hinde, clock and watchmaker, who departed this life wound up in hope of being taken in hand by his Maker, and being thoroughly cleaned, repaired, and set going in the world to come, on the 15th day of August, 1836, in the nineteenth year of his age." Thus reads the epitaph on a tombstone in Bolsover, England.

Nor is this necessarily a Roman Catholic view of the hereafter. Many Protestants have embraced the idea that there is a time and place beyond this present life for the redemption of sinners. Many a Protestant, too, thinks of death as the time for this soul-cleansing, though he selects "limbo" or "paradise" as the place, rather than the harsher "purgatory" of Catholic theology. A growing multitude, however, are pointing beyond the grave altogether, for the appointed time. These refer to the millennium as the time for the final redemption of sinners, and to the resurrection from the dead as the gateway to the cleansing time to come, when sinners are to have another and a better chance for salvation.

To the average sinner it matters little which of these conflicting views is the right one. If another chance beyond this life is coming, that is enough. Let those whose interests run that way, debate among themselves as to just when and how it will come. He will follow the path of least resistance to-day, and will gladly leave it to his Maker to clean and repair his guilty soul hereafter, and set him going in the world to come. Whether that is done during his death or after his resurrection is of little moment to him. He will eat, drink, and be merry now, and trouble himself as little as possible about the hereafter. And why not? Yes, he has a point there. Why not?

But the Scriptures cry a thundering "Halt" to every soul who is travelling through life with such a hope for his hereafter. If men go to their graves with this fatal hope, the Word of God cannot be blamed, for

its teaching on this point is unmistakable. Let us examine just a few of scores of scriptural texts and see what God has to say about it.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:8. Those who die the first death with such sins against them, must suffer also the second death. The declaration here is definite, final; it allows of no probationary period between the funeral service and the day of judgment. No purgatory, limbo, paradise, or millennium offers sinners a second chance.

Furthermore, the Scriptures explicitly state that there is no opportunity for soul-cleansing after death. "They that go down into the pit cannot hope for Thy truth." Isaiah 38:18. Nor can the sinner be at all troubled there about his sins, for "there the wicked cease from troubling; and there the weary be at rest." Job 3:17.

The reason for the hopelessness of salvation or cleansing at death becomes obvious from such texts as these: "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. "The dead know not any thing"; "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 10. "Till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. In fact, death is called a sleep fifty-six times in the Scriptures. No wonder sinners cannot hope for God's truth then, nor be troubled about their sins, once they are dead!

However, this death is not the end. No. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. It matters



The dead that theologians place in heaven, hell or purgatory, the Bible says, "know not any thing." Ecclesiastes 9:5.

not whether they have lived a good life or an evil one; the dead shall live again. But let this be noted: they come forth just as they went down. Those who died as evil men come to life as evil men once more. Christ says, "They that have done evil [come forth], unto the resurrection of damnation." The grave has wrought no change in their character, or their judgment.

The only time and place of purging from sin that men can ever know, are the years of this life. These are the days of hope for every sinner. There are none to follow. How solemn the call of God through His prophet: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He

will abundantly pardon." Isaiah 55: 6, 7. To-day, the Lord may be found; to-day, He is near. To-day, "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. And when the Lord cleanses a man from *all* unrighteousness, that settles his past. No smudge of guilt remains, to be atoned for at some future time. There is no occasion for some future purgatory to cleanse and repair that man's soul; no need for some future probation after his resurrection to prepare him for heaven. His Saviour took all his past guilt away the hour that soul confessed his sins.

Let us picture the sinner who went through life hoping to be taken in hand by his Maker and purified from his guilt hereafter, coming up at the resurrection of damnation. Perhaps his last thoughts in this life were a

tumult of panic as he saw a locomotive or an automobile a second before it struck him. A searing blast of pain and then . . . a glorious Being suddenly appears in the heavens above him!

More than a thousand years have passed since he glimpsed that engine bearing down upon him, but he knows nothing of that. Those centuries are no longer to him than the centuries that passed before he was born, for "the dead know not *any thing*." The timeless pause of death now ended, his thoughts take up just where they were so violently broken off long ago. But they are centred now upon the awful sight that greets every awakening eye in that solemn day. No future probation—no second chance! This is the "resurrection of damnation"! This is the "day of judgment"!

But how different will be the case of sinners who have heeded the Spirit's call to repentance in this life! "Their last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, 'O death, where is thy sting? O grave, where is thy victory?'"—*Great Controversy*, p. 550.

If Christians would not temporize the apostle's repeated declaration that death is a sleep (1 Corinthians 15:18; 1 Thessalonians 4:13-15), they would not misunderstand his "desire to depart, and to be with Christ." Philippians 1:23. With St. Paul, death was simply the experience of departing, and his next sensation, that of being caught up to be with Christ. (1 Thessalonians 4:16, 17.) He knew of no period of waiting in some limbo or purgatory between those two sensations. And, it should be added, neither does any other scriptural writer.

How sobering the thought that to-day hundreds are hearing the last call to repentance—the last offer of mercy they shall ever hear. They will soon be called forth to the "resurrection of life" or—to the "resurrection of damnation." Why not see to it that your sins are all purged to-day? Why not see to it now that you will be ready in that day to meet Christ in peace?

By
O. B. Gerhart



BIBLE ANSWERS

by your Bible Answerman

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

Dear Mr. Answerman: When the disciples prepared the Passover supper for the Lord, did they prepare a lamb, and did Jesus eat of it? Did Jesus eat meat? Mrs. E. M. B., British Columbia.

Jesus was the antitypical passover lamb, and it was at this feast that the passover lamb was slain in commemoration of the "passing over" of the destroying angel. However, we are not told at this time that Jesus ate meat. Here is the record of it as given in Matthew 26:26:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

While it is not clear that Jesus ate meat on this particular occasion, it is clear that there were times when He did eat of it, and also that He prepared it for His disciples. However, it should be remembered that He ate and prepared only the clean meats which were given as a qualified article of diet. It should also be remembered that God did not in the beginning give to Adam and Eve a flesh diet. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

It was not until after the flood that God gave His assent to the eating of flesh meats. Therefore it is clear that inasmuch as Adam and Eve were a perfect creation God would give them only a perfect diet. Another instance that indicates that meat does not constitute the best diet was God's sending manna to the Israelites when they were in the wilderness. After a time they tired of this perfect food from heaven and began to complain. They demanded meat, and wished they were back by the flesh pots of Egypt. Finally

God heard their murmurings and sent them quail. The record is that they stuffed themselves and thousands died.

While it is true that the Bible does not prohibit the use of clean meats, another consideration is that to-day animals, fowls, and fish are so badly diseased that they constitute, from a health viewpoint, an unsafe article of diet. Some of the diseases that are transmitted through the eating of flesh meats are tuberculosis, trichinosis and cancer.

Dear Bible Answerman: Will you please explain what is meant in the Bible where it speaks of the law as the "law of liberty."

The passage which contains this statement is found in James 1:23-25: "For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The law of God, the ten commandments, is a law of liberty when it is obeyed. It becomes a law of condemnation only when it is violated. As long as a man obeys the laws of the state he is free to go and come at will. Many citizens are law abiding to the extent that they never, during the

entire course of life, come under the condemnation of the civil laws. They never break the laws and are therefore never arrested and incarcerated. The law of the state is to them a "law of liberty."

It is the same with the law of God. Those who obey it are free from it—it is their law of liberty. On the other hand, those who break it are under it. They are under its condemnation as sinners, and unless they repent and obtain forgiveness they must suffer the penalty of sin as given in Romans 6:23: "For the wages of sin is death." But if the sinner will repent and turn away from his evil, then the latter part of Romans 6:23 applies: "but the gift of God is eternal life through Jesus Christ our Lord."

Dear Mr. Answerman: If Christ was crucified on Good Friday and rose from the dead the morning after the Sabbath, then why isn't Sunday the proper Sabbath? C.M., Manitoba.

It is true that Christ was crucified on what we to-day call Good Friday. It is also true that He arose from the grave on the day following the Sabbath day, which would be Sunday. Some argue that the fact that Jesus' resurrection took place on the first day of the week makes that day a holy day, and a Sabbath day. Nothing could be farther from the truth.

Those who so argue show that they have not a true conception of the meaning and significance of the Sabbath. The seventh day Sabbath is a memorial of creation. It is a *made* day. God Himself made it on the seventh day following the six days of creation. The record is in Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

Thus we see that the creation memorial rests upon both divine exam-



ple and precept. It was the seventh day that God made holy. It was the seventh day that He sanctified. It was the seventh day on which He rested. Man cannot bless, sanctify or hallow a day and make it a sabbath day; therefore no other day than the one God has made the Sabbath can be the Sabbath. We can see from the declaration of Jesus in Matthew 15:9 how futile it is for man to attempt to substitute something in the place of the teaching of God: "But in vain they do worship Me, teaching for doctrines the commandments of men."

In an effort to justify themselves in the observance of a day other than the one divinely appointed, men set forth many groundless arguments. One is that if we start counting at the right place we will end up by having Sunday the seventh day of the week, and therefore that will make it the Sabbath day. That reminds me of an uncle who took his visiting nephew out in the pasture to see the new lambs. Said the uncle, "Charles, how many legs would that lamb have if we called his tail a leg?" Said the boy quickly, "He'd have five, Uncle John." "No, he wouldn't," replied the uncle, "because you couldn't make his tail a leg by calling it one." God made the lamb's tail, and a tail it will always remain. There is no decree or device of man that will change it into a leg. Just so, God made the seventh day the Sabbath day, and no process of man will or can change it. We should re-read the commandment:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Dear Bible Answerman: I would like to know why sinners are put out of existence at the second death.

The Bible describes this as a "strange act" on the part of God. However, it is an act of mercy on His part. Those who are destroyed in the "second death" have committed the unpardonable sin—they have passed beyond the place where it is possible for them to repent and be saved. Therefore the most merciful thing is for God to destroy them utterly and so cleanse and purify the earth and make it a fit dwelling place for the saints throughout eternity.

A parallel case of this was the condition of men's hearts at the time of the flood: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

Other instances of this would be the peoples of Sodom and Gomorrah, and the Amalekites that Saul destroyed. God is very long-suffering, but men do reach the place in their sinfulness where they pass the farthest limits of God's forbearance, and then they must be destroyed utterly. Such is the case of the unrepentant at the end of the world.

Dear Bible Answerman: Religious teachers tell us that when our earthly life is finished we go to eternal happiness in heaven or to eternal punishment in hell. Ecclesiastes 9:5, 6, 10 does not seem to read that way. Please tell me which I should believe.

In all instances the Bible is the final word of authority, and must be believed. Suppose first of all we read the above verses: "For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."



It must be admitted that there is no indication here of eternal happiness or eternal punishment. "The dead know not any thing"; "neither have they any more a reward"; "the memory of them is forgotten"; and "there is no work, nor device, nor knowledge, nor wisdom, in the grave. . ." are inspired declarations that indicate a state of non-consciousness in death.

The teaching here is exactly in accord with that of Jesus just prior to the resurrection of Lazarus. In conversation with His disciples the Lord said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

In the case of Lazarus, as in the case of all other dead, he knew nothing at all in the grave—his mind and memory did not function. However, in his case he was given a special resurrection four days after his death; but all others who are determined to be worthy of eternal life will be given part in the great general resurrection that will take place when Jesus comes.

Throughout the Bible death is compared to sleep, as was the death of Lazarus. David spoke of it: "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13:3. Those who come out of their graves when Jesus comes are said to have been asleep: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thessalonians 4:13, 14.

In sound dreamless sleep there is no consciousness of the passing of time or events. The dead are not in paradise, neither are they suffering the torments of hell. When it is remembered that the great majority of peoples who have occupied the earth have been wicked, as well as those living at present, it must be a matter of considerable comfort to understand that they are not now writhing in the agonies of hell fire.

God is just—all will enter into their reward at the same time and all will enter into their punishment at the same time. It would be manifestly unfair to burn Cain, the first murderer, over five thousand years more for his crime than one of our present-day killers.

5,000,000,000 or 6,000

IN AN editorial which appeared in the *Washington Post* some time ago, under the heading "Age of the Earth" there appeared the following:

"An age-old question—the age of the earth—has been revived at the meeting of the American Association for the Advancement of Science. . . . There was no sharp controversy on the subject, although estimates of time since the earth became a separate planet vary from 100,000,000 to 5,000,000,000 years. The scientists sat down and put their calculations together. All of them admit the probable inaccuracy of present estimates and are anxious to work out the most correct measure of the globe's senility that present knowledge permits."

This problem which has for ages perplexed scientists and the world's wisest of men, God has revealed to babes in Christ, who receive His Word, not as the word of man, but as the Word of God. All the dependable information we can ever obtain of the creation of this earth we must of necessity obtain from the *Creator*, for He alone knows just when and how the earth and the living creatures upon it were formed—a record of which may be found in His Word. Referring to the Bible we read: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9. Turning to the book of Genesis we find a clear statement given us of the creation of this earth, the length of time the Creator took to bring it forth, and also the time of its creation. We read:

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it

was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Following this we are told what was created on the second day, on the third, the fourth, and the fifth. On the sixth day God, in addressing His Associate in the creation, said: "Let us make man in our image, after our likeness: and let them have dominion. . . . And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. *Thus the heavens and the earth were finished*, and all the host of them. . . . And He rested on the seventh day from all His work which He had made. *And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.*" Chapters 1 and 2.

This gives a very simple, concise and comprehensive description of the creation of the earth. It will be observed that the earth and all that was therein were formed before man

was brought forth. Man was God's crowning act of creation, the Creator's masterpiece, made a little lower than the angels and in His own image. Since man was not present when the earth was made, we cannot look to him for dependable information as to its creation. We are compelled to go to the Creator Himself for this knowledge. It is not by searching that we can find out God, and neither by scientific research can we obtain a true knowledge of creation, or the age of the world. There is only one way for us to obtain this knowledge, and that is given in the words, "Through *faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3. Not by searching but by *faith* this is understood.

By looking in the margin of our Bibles we shall find that the date on which this earth was brought into being is given as 4004 B.C., and since we are now living in the year A.D. 1947, the age of this earth would be nearly six thousand years.

There is quite a contrast between this and the estimates given by scientists. Whom shall we believe, the One who made the earth and all things that are therein, or *men* who differ in their estimates between one hundred million and five billion years? Man cannot, without the aid of God's Word, correctly interpret nature. He will be inclined to exalt nature and its laws above the God of nature. For this reason, human ideas in regard to science usually contradict the teaching of God's Word.

H. ARMSTRONG ROBERTS



Concerning the earth the Bible records that God "spake, and it was done; He commanded, and it stood fast." Psalm 33:9.

By D. H. Kress, M.D.

THERE is growing evidence that alcohol is seriously undermining the social and economic structure of the Western democracies. Since its sale and use have been "legalized" and "controlled" its consumption has increased by leaps and bounds. In England, for instance, Jim Coleman of the *Toronto Globe and Mail* has been doing some exploring and has found practically everything except water to be rationed. He states, "Obviously there is a general European plot to cure

drinkers. Field Marshall Viscount Montgomery, Chief of the Imperial General Staff, always makes the news when he goes abroad as on a recent trip to Moscow where, it was predicted, he would be faced by the usual endless Russian toasts. It is, however, always noted that he is a teetotaler, which would necessitate the exhibition of nothing stronger than *narzon* or *borshom* (Russian mineral waters). It is estimated that the per capita annual consumption of beer in Australia is twenty-two gallons, in the United

to underwrite hiring one thousand more policemen.

What is the situation in Canada? In British Columbia the Temperance League recently strongly advocated segregation of sexes, and reduction in hours of British Columbia beer parlours. Doctor Coburn termed as "silly" the argument that if facilities for drinking are increased, consumption of liquor will decrease, as set forth by those who would favour granting licences to 490 Vancouver eating places. He says, "The records are all against this idea. If you increase the facilities, more people will drink more and you will have added crime and lawlessness as a result." He showed that in the past twenty-five years there had been an increase of 100 per cent in the consumption of hard liquor; an increase of 144 per cent in consumption of beer; and an increase of 146 per cent in the number of convictions

TOUCH NOT

TASTE NOT

HANDLE NOT

North Americans of the insidious water-drinking habit." He was convinced that "the caterers, restaurateurs and publicans of Great Britain are bound by a secret solemn oath to save North Americans from ruining their digestive organs," and he adds, "The Europeans desire the North Americans to remain as healthy as the other peoples of the world. They envisage the physical collapse which may follow if an entire continent continues to rust its entrails with copious libations of cold water." It is true that in the Middle Ages it was safer to drink light wines and tea rather than polluted water, but now we should reap the benefits of scientific progress healthwise. It was estimated that for the year 1943-44 the inhabitants of Great Britain spent more for liquor than they asked as a loan from the United States in 1946 to assure "British economic survival."

There are a few bright spots in the picture. In March, 1947, Viscountess Snowden, widow of the former Chancellor of the Exchequer, said that when she lived at 11 Downing Street she organized its entertainments for more than two years without offering any alcohol to guests. She "never observed any reluctance of guests to come, or any absence of liveliness and good cheer when they did. No young man or woman staggered down those steps in a semi-helpless condition, as I have seen so many do at weddings where drink flowed freely."

Viscountess Snowden admitted that "moderate drinkers were entirely estimable people, good citizens and kind parents. Some were delightful people of great charm," but she concluded that those who had fallen by the way were originally only moderate

States twenty-seven gallons, and in England sixty-nine.

In regard to the prohibition era in the United States, it was noted that drunkenness very noticeably decreased. The per capita drinking in the United States at that time was reduced from 22.81 gallons a year to 2.48 gallons. In one year under prohibition the number of women committed to public or private asylums for alcoholism was only four hundred, but in 1942 under repeal the number rose to 1,856. At the present time the American people spend three times as much for cosmetics and two and one-half times as much for liquor as they do for the education of their children; namely, eight billion for intoxicants, and three billion for education, according to the American Business Men's Research Foundation. In Los Angeles County the coroner's report revealed that blood of 47 per cent of 1,050 traffic fatalities showed alcohol content. Mayor Fletcher Bowron of Los Angeles proposed a higher licence fee for liquor stores and bars

for drunkenness.

The people of Greater Victoria alone spent \$4,296,011 on liquor during the fiscal year which ended March 31, 1947. The liquor bill for the entire province, spent by 549,913 individual permit holders, was \$38,743,455, which represents almost forty dollars for every man, woman and child in the province, according to figures in the twenty-fifth annual report of the Liquor Control Board. The amount spent is an increase of \$9,385,075 over the total spent during the preceding twelve months, although there were 77,582 less permit holders. The provincial government took a net profit of \$10,997,780; the federal government got \$7,141,660. Alberta's drink bill in 1937 was \$11,006,096; in 1945 it was \$26,424,294. To make it more convenient for customers, it is now possible to order beer over the telephone.

According to one of the leading Winnipeg papers of April 3, 1947, we find that similar conditions prevail in Manitoba. A speaker in the Legislature was of the opinion that "more beer can be sold under the present system than in any other way." He strangely enough argued that to help remedy the situation, alcohol should be sold in restaurants, holding up as an ideal the British pub system.

By

W. H. Roberts, M.D.

One can but hope that the people of Canada will become aroused to the dangers of the developing situation with regard to the infiltrations of the brewers and distillers. It should be mentioned also that the roots of intemperance are often found in the most respectable homes, and include over-indulgence in appetite in any form, eating between meals, the use of tea and coffee, the free use of spices, condiments, and flesh foods, and the use of tobacco. The battle will have to be fought on many fronts. As far as liquor itself is concerned, the only safe rule is to "touch not, taste not, handle not." The day when the moderate drinker can no longer control his appetite for liquor, comes upon him totally unawares, and may hardly be known even to his family and intimate associates. It comes as a "thief in the night."

MAN'S ACCOUNTABILITY

(Continued from page 13)

ground was an inheritance, and Naboth could not conscientiously part with it for any price. This troubled Ahab so much that he refused to eat. Then his wife Jezebel came to his aid, as shrewd wives often do. She succeeded in bringing an evil charge against Naboth, who finally paid for his conviction with his life. Then Ahab got the vineyard. As soon as this wicked but powerful king had taken possession of the vineyard, God sent Elijah the Tishbite to convey a message of judgment from heaven to Ahab. The Lord said through His servant: "I have found thee." "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

In certain respects there was no doubt a difference between Naboth and Ahab. Ahab had more wealth, authority and social influence than Naboth, but he had no prior right to force the conscience and will of Naboth. However, in point of freedom of spirit they were both equal before God.

The first commandment is, therefore, the one rule that makes all men equally accountable to God, and equally responsible for the worship of any other god. The primary and true relationship between man and God, then, is man's recognition of God as the Creator and the allocation of his supreme loyalty to God alone. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6.



The DOCTOR'S VOICE



Styes

Question: Please tell me what causes styes.

ANSWER: Styes are caused by an infection of any one of the sebaceous glands along the margin of the eyelids. Not infrequently infection is transferred from a boil or some other skin infection by rubbing the eyes. Vitamins A and B deficiency may predispose, also undue fatigue and insufficient sleep.

Undulant Fever

Question: My blood test for undulant fever is positive. I feel weak and run down, and I am very nervous. Please advise me as to the cause and cure of undulant fever.

ANSWER: The cause is an infection usually contracted as the result of using unpasteurized dairy products. Occasionally it is caused by handling infected meat. Veterinarians contract the disease through contact with cattle that have had Bang's disease or "infectious abortions." Cures have been reported following the administration of sulfa drugs and streptomycin, but these are by no means specific. Vaccine therapy is still thought to be useful, also fever therapy. The disease often spontaneously burns itself out in a matter of two or three months.

Colitis

Question: I am suffering from colitis. Will you please advise me as to diet and treatment.

ANSWER: True ulcerative colitis is thought to be due to an enteritis or bowel infection by usual bowel pathogens, being followed by a superimposed infection by common bacteria. During exacerbations there is passage of both blood and mucus in the stools. Diet is then restricted to bland and even puréed foods. Vitamins are helpful, particularly vitamin B, one of the best natural sources of which is liver extract (injectable). The "colitis" represented by spastic and atonic con-

stipation occasionally interspersed with frequent bowel movements when one is tired or nervous does not represent a true inflammation of the bowels. However, elimination of coarse vegetables such as cabbage, Brussels sprouts, turnips, parsnips, onions, berries with seeds, and skins of fruits, is helpful. Meat, spices, condiments, tea, coffee and tobacco are contraindicated. In both instances rest and freedom from worry and anxiety are essential.

Nervousness

Question: I am extremely nervous. Do you think vitamins and electrotherapy treatments are helpful?

ANSWER: It is thought that a young healthy person whose diet is adequate and properly cooked gets all the vitamins and minerals he needs. If one, because of dietary deficiency in the past, has lost the ability to tolerate essential foods or to absorb adequate amounts of vitamins, then it would seem that multiple vitamin preparations or specific vitamins required would be advisable in order to attempt at least to attain maximal health. Outdoor exercise, hot and cold showers in the morning, a warm bath in the evening, elimination of stimulants such as tea, coffee and tobacco, avoidance of novels, particularly the mystery type, and competitive sports would seem to be indicated. If sun bathing is not practicable, then ultraviolet therapy would be helpful. Other forms of electrotherapy would not seem to be indicated.

Halitosis

Question: I am a young person but suffer from unpleasant breath in the morning. I have had my tonsils removed, and my teeth are said to be in good condition. Can you advise me what to do?

ANSWER: Overeating, particularly of fats, and when one is tired or emotionally disturbed, is the most reasonable theory. The idea is that incompletely metabolized fats which become rancid are exhaled on the breath. The remedy is obvious.

A FEW days after the Moscow Conference broke up with nothing done toward the solution of Europe's tragic problems, the Royal Albert Hall in London was packed from floor to ceiling to hear Britain's war-time Prime Minister follow up his American and Zurich speeches with yet another appeal for a "United Europe."

He told his vast audience that when he was a child he had been taught that there was a "Continent" of Europe. Now, however, it had become the custom of the professional geographers to talk of this region as merely "a peninsula of the Asiatic land mass." This conception he found "arid and uninspiring." He refused to accept the idea that Europe was finished. Rather, he believed, it had yet a great destiny to fulfil, in company with the United States, the British Empire, and the Soviet Union, as one of the four pillars of world peace.

"Here," he said, "is the fairest, most temperate, most fertile area of the globe. The influence and the power of Europe and Christendom have for centuries shaped and directed the course of history. . . . Religion, law, learning, art, science, industry, throughout the world all bear, in so many lands, under every sky and in every clime, the stamp of European origin, or trace of European influence."

But now, through the devastation of fratricidal war, it has become a "rubble heap, a charnel house, a breeding ground of pestilence and hate."

"Has Europe's mission come to an end?" he asked. "Has she nothing to give to the world but the contagion of the Black Death? . . . This is the hour of choice and surely the choice is plain. . . . This is the supreme opportunity, and if it be cast away, no one can predict that it will ever return or what the resulting catastrophe will be."

To the student of prophecy this appeal and the growing approval which the conception of a "United Europe" is receiving from many quarters is significant, for it cannot but call to mind the great prophetic utterances of Daniel in the Old Testament and John the revelator in the New as to the place of Europe in the events of the end of time.

In the second chapter of Daniel the great dream-image shown to Nebuchadnezzar revealed in a most marvellous way how the course of empires would move west from ancient Babylon; how as a result of the breakup of the "iron monarchy" of Rome, the diverse nations of Europe would arise, and how, despite all attempts to unite the separated nations, they would "not cleave one to another." Nearly a

WHAT of EUROPE?

By W. L. Emmerson

millennium and a half of European history has served only to bear out the absolute accuracy of that inspired forecast.

In one way we may take encouragement from this prophecy, for as no past aspirant to European hegemony has realized his ambitions, it is equally certain that no present or future one will ever succeed.

At the same time it may be asked whether it also means that the peoples of Europe can never be brought together in friendly association among themselves for peace and mutual security.

Here John the revelator supplements what Daniel explained five hundred years before to the overlord of Babylon. In the seventeenth chapter of his prophecy John declared that in the latter days these erstwhile quarrelling nations would actually become of "one mind." Revelation 17:13. They would seemingly have learned their lesson through centuries of bitterness and calamity and would at last "agree," as John expresses it a few verses farther on. (Verse 17.)

Reading this, the altruistic advocates of European union might well be stimulated to pursue their worthy aim with increased zeal. But before hastening back to their task they should note that this agreement between the nations of the Roman earth is achieved only at a "price."

Let us read the prophecy. "These

[the nations of Roman Europe] have one mind, and shall give their power and strength unto the beast."

There, as Hamlet would say, is "the rub." For, according to the revelator, the "voluntary association" of the nations of Roman Europe will be achieved only by a common appeal to "the beast," which, as the antecedent prophecies clearly indicate, is none other than the religio-political organization of Rome. In other words, in order to secure Europe against any totalitarian aggression from beyond its frontiers, the constituent nations will place themselves unwittingly under the aegis of a totalitarianism within their midst.

The result of this misguided step is made clear by John. "The beast that thou sawest was [in the Europe of the Middle Ages], and is not [in her catastrophic fall at the end of the eighteenth century]; and shall ascend out of the bottomless pit [of world confusion and calamity], and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life." Verse 8.

That is to say, the last-day "union" movement predicted by John, in protecting Europe from bondage from without, will precipitate the revival of that other bondage within, from which it escaped a century and a half ago when Europe emerged from the "Dark Ages."

Europe's "waste places" testify to the horrors and destructiveness of total war. Has Europe learned her lesson? Will she become united?

U. S. ARMY SIGNAL CORPS PHOTO



The SIGNIFICANT FOURTH

AN IMPORTANT prophetic message of Sabbath restoration is that regarding the sealing of the servants of God with His seal just before Christ's second coming. The prophecy is given in Revelation 7:1-3: "After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Wind, in prophecy, represents war, strife, and bloodshed, as may be seen from the following scripture: "A great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other." Jeremiah 25:32, 33. During the last days angels hold the winds of strife until the servants of God are sealed. How important must be this sealing work!

God's Seal

Seals are used in connection with certain legal documents, and especially with governmental laws. God's law has a seal as we have already seen in Isaiah 8:11, 16. According to the prophecy of Revelation 7:3, the servants of God are to be sealed "in their foreheads," representing their minds. The knowledge of God's seal is to be restored to His people on earth, that they might accept and keep it.

The seal of a lawmaker contains three things: First, his personal name; second, his official title, which reveals his authority; and third, a description of the territory over which the law is to prevail, which reveals the extent of his dominion. As an example, we find these three essentials on the seal of Great Britain as follows: **GEORGE VI, KING OF GREAT BRITAIN, IRELAND AND THE BRITISH DOMINIONS.** Here we find his name, **GEORGE VI**; next his official title, **KING**; and last the extent of his do-

minions, **GREAT BRITAIN, IRELAND AND THE BRITISH DOMINIONS.**

Likewise the seal of God must contain these three essentials in order for it to be genuine. It must contain His name, His title of authority, and the extent of His dominion. The only part of God's law which contains the three essentials of a genuine seal is the fourth commandment. Thus the Sabbath commandment contains God's seal. His name is **THE LORD**, for He plainly declares, "I am the Lord; that is My name." "My name is The Lord." Isaiah 42:8; Jeremiah 16:21. His title of authority is revealed in the fact that He "made heaven and earth"; that is, He is the **CREATOR**. The extent of His rule is made known as "**HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS.**" Exodus 20:8-11. Thus the Sabbath commandment, containing all three parts of a genuine seal, contains the seal of the living God.

The seal of God was removed from His law by the Catholic Church. Butler's Catechism gives the fourth commandment as the third, and in only eight words: "Remember that thou keep holy the Sabbath day." God's name, "The Lord," has been left out. God's title of authority, His creatorship of heaven and earth, has been left out. The extent of God's dominion, "heaven and earth, the sea, and all that in them is," has been left out. Even the exact day of the week, "the seventh day," has been left out, so that it is impossible to know which day to keep as the Sabbath.

The Law of God as Changed by the Catholic Church

I

I am the Lord thy God: thou shalt not have strange gods before Me.

II

Thou shalt not take the name of the Lord thy God in vain.

By

John W. Halliday

III

Remember that thou keep holy the Sabbath day.

IV

Honour thy father and thy mother.

V

Thou shalt not kill.

VI

Thou shalt not commit adultery.

VII

Thou shalt not steal.

VIII

Thou shalt not bear false witness against thy neighbour.

IX

Thou shalt not covet thy neighbour's wife.

X

Thou shalt not covet thy neighbour's goods.

(See Butler's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis., U.S.A.)

There is a vast difference between the indefinite Catholic commandment, "Remember that thou keep holy the Sabbath day," and God's Sabbath commandment, as may be seen by comparing the two:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:8-11.

There are many promises made to the overcomer. How abundant is the heavenly Father's promise: "He that *overcometh* shall inherit all things; and I will be his God, and he shall be My son." Revelation 21:7. A promise of Jesus is that He will share with the overcomer His own personal reward, for He declares, "To him that *overcometh* will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21.

THE TEN COMMANDMENTS

I

THOU shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbour.

X

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

GOD'S

SEAL

IS IN

THE

FOURTH



H. ARMSTRONG ROBERTS

In the Saviour's miracle of feeding the five thousand is illustrated the working of God's power in the production of the harvest. Jesus draws aside the veil from the world of nature, and reveals the creative energy that is constantly exercised for our good. In multiplying the seed cast into the ground, He who multiplied the loaves is working a miracle every day. It is by a miracle that He constantly feeds millions from earth's harvest fields. Men are called upon to co-operate with Him in the care of the grain and the preparation of the loaf, and because of this they lose sight of the divine agency. The working of His power is ascribed to natural causes or to human instrumentality, and too often His gifts are perverted to selfish uses, and made a curse instead of a blessing. God is seeking to change all this. He desires that our dull senses shall be quickened to discern His merciful kindness, that His gifts may be to us the blessing that He intended." — *Education*, pp. 107, 108.