

PASSPORT TO TOMORROW

Time Is Running Out

University of Chicago scientists have calculated the world's course will have been run sometime during 1951. The hands of time's clock, which they first moved toward the midnight hour in 1947, they have recently again advanced at a ratio making 1951 A. D. humanities fateful year.

One World or None

The summarization of One World or None—the book in which 15 scientists, a general and a distinguished publicist take up the problems posed by the existence of the atomic bomb—reveals the salient truth as of the date 1946, "As things stand now, the civilized world will very probably be destroyed by atomic war in five years—or even less." By their timetable the world has less than one year to go, to meet the greatest crisis in the history of mankind.

Ten Million Will Live

This agrees chronologically with the prophecy of ex-Governor George Earle, Pennsylvania, of a few years ago, "There is less than an even chance that 10% of us will be alive in 5 years." He is convinced that "25 million Americans will die in the first 24 hours of the attack." In a more recent speech in Wichita, press reports indicate his conviction, "When the attack is over there will be less than 10 million people left in this country."

Passport For Tomorrow

The Honorable Helen Gahagan Douglas, California, in her Passport for Tomorrow, points out the idiocy of believing control of atomic weapons is possible in another war. She believes atomic weapons will certainly be used—"and it's anybody's guess how many people will be left, or how much of our planet—if any."

Scientists Fear for Future

"The end cannot be far distant" is the highly significant prognostication of Dr. Nicholas Murray Butler, ex-President of Columbia University.

"The world now faces unimaginable danger," ominously cries Dr. Charles Clayton Morrison.

"To many ears comes the sound of the tramp of doom. Time is short." These are the fateful words of Dr. Raymond B. Fosdick, President of Rockefeller Foundation.

Professor Henry D. Smyth, Princeton, affirms, "We face either an era of warless prosperity—or the end of civilized man."

H. G. Wells preaches, "The end of all things we call life is at hand," while General Dwight Eisenhower takes the view, "Mankind can now be blackmailed into peace."

"The abomination of desolation may be closer than we realize" is the firm conviction of Hon. G. L. McDonough.

Are the scientists trying unduly to alarm us? Or are they, as Prof. Harold Urey puts it "frightened men, frightened for their own lives and frightened for your lives." The reason they are sweating is because they have uncovered the secret of the universe, the power that feeds the sun and hitherto controlled only by God. They have torn away the veil between the seen and the unseen and thereby have placed in our hands the power to destroy ourselves utterly. They cannot sleep, they can find no rest until they know we are safe. They feel responsible!

What Is The Answer

Our world crises are not unprecedented. The Bible contains two revealing records.

Sodom and Gomorrah were warned of impending doom by "fire and brimstone"—nuclear fission. God said, "Their sin is very greivous." Still they did not repent and predicted catastrophe overtook them. "The Lord rained upon Sodom and Gomorrah brimstone and fire—and lo the smoke of the country went up as the smoke of a furnace." Genesis 19:28.

On the other hand the great wickedness of Ninevah had also reached up to heaven, but when warned, "Yet forty days and Ninevah shall be over-thrown—they repented—and turned from their evil way." Calamity was averted. The hand of judgment stayed.

Wouldn't it be a grand thing if the moving hand of history were to write into the record of civilization this memorandum: "Unlike the impenitence of Noah's day, when the world had one week to repent (but didn't and perished), the peoples of 195(?) A. D. averted calamity by "repentance toward God and faith in the Lord Jesus Christ." Acts 20:21.

"Break off thy sins by righteousness, if it may be the lengthening of thy tranquility," was God's prescription for perpetuation in another era. In a day when no one else has an answer, is it not worth trying?

—Tract by Clay A. Cooper.

WHEN THE CLIMAX COMES

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36).

It would be hard to find any passage in the New Testament containing stronger words than found in the original of Luke 21:36, our Lord's warning to His own concerning the last days.

"Watch ye"—not the usual word, but one meaning "sleeplessness—being constantly alert. The same word is used in Mark 13:33 and Ephesians 6:18).

"Pray always"—a word meaning the most urgent form of supplication" and this "all the time."

"That ye may be accounted worthy to escape (lit. "clean away from"—to get away from the place of danger) all these things that shall come to pass (lit. "just when about to come to pass") and to stand (a word meaning "to be stationed") before (lit. "in front of" or "in the presence of") the Son of man."

Here is a mighty call to prayer to all true believers, with assurance that, when the climax comes, they will be snatched away from the scene of peril.—Keith Brooks.

BELIEVE

It is true, we cannot get much from God, or do much for God, until we believe His word with a strength which risks all upon it, and cannot but believe and act it out. Such convictions are the taproots of character, and the man who possesses them never can be weak. When a man takes his Bible, and kneeling at its open page, has solemnly committed all his life and soul to its great promises and mighty commands without a single reservation, then his prayers and deeds will tell upon the world, and he can never be unimportant again.

—A. B. Simpson.

THE MAN WHO FORGOT TO SIGN HIS NAME

J. B. Chapman

George Matheson suggests that we break the mirrors so we cannot see ourselves, and recalls the prayers of the fathers that the Lord might "hide the preacher behind the cross that only Christ should be seen." This is very appropriate talk for an age that scrambles more after "credit" than after excellence, and which limits its service by patents and copyrights, lest another should get the honor for the good work.

A master painter, it is said, rejected his own canvas because those who saw it remarked upon the beauty of the communion cup, when he wanted them to see Jesus only. Emphasis is placed at the right place in that prize-winning summary of the miracle at Cana, which reads, "The pale water saw its Lord and blushed."

The chimney and the wheel have been the symbols of comfort and progress upon earliest times. Yet the man who built the first chimney forgot to insert his autograph, and the man who invented the wheel did not wait to tell us what land he sailed from or in whose reign he lived.

It was John, of course, who really forgot to sign his own name. He gave the names of others who had part with him, but was himself content to be known as "that disciple," or at the most as "that disciple whom Jesus loved." Some have thought he meant to place himself at the head of the list in the affections of Jesus. But this is scarcely likely, seeing he was a modest man. Rather he was saying, "Peter was bold, James was wise, Andrew was provident," but there was one so ungifted, so young and so little that the most wonderful thing about him was that Jesus loved him. The notice he has received because he did not sign his name was quite beyond his thought and intention.

Who shall be greatest in the kingdom? Who shall be given credit for this good work? Shall I be neglected, after all I have done? Is this the thanks I get for my loyalty and my labors? How do those who outstrip me get the pull that brings them promotion? Too many mirrors; brothers, sisters, let us break them right away.

But what of those who have deliberately turned from possible fame to bury their lives in unselfish service? Some such have gone to heathen lands. Men of the central tribes of Africa could only describe a kind old doctor who came their way and told them about Christ. Listeners had to figure out that the kind old doctor was Livingstone. The glory we seek is not found by building a city, then a tower, and then putting our names up on the top of the tower, as the men of Babel sought to do. Our glory is found by willing self-effacement. Our joy is in decreasing that Christ may increase.

"O God, send us a revival without fanaticism if You can, but if not, in any case send us a revival," John Wesley prayed. Only men bent on revival can pray that prayer. Many fundamental leaders would tolerate sin, but not fanaticism. But it is a fact of history that there have been few revivals without streaks of wildfire.—L. E. Maxwell.