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## The End of the World.

THE end of the world prophesied in the Bible is that which we see taking place in the earth to-day, that which in the final phases of its passing will likely be accomplished by the amazing scientific discoveries of the atomic bomb and other weapons of destruction. Due to a traditional misconception of this subject, however, the Biblical end of the world is generally understood to mean the destruction of the literal planet on which we live. Because of this, few care to give the subject the serious consideration it deserves—most people being inclined to dismiss the matter from their minds with the wish, expressed or implied, “I hope it doesn’t come in my day.” This wish is often father to the thought that no matter what the signs of the times may indicate, the end of the world is yet thousands of years in the future.

### The World Of The Bible.

The term world, as used in the Bible, seldom refers to the planet earth. In the New Testament the term is, in the main, a translation either of the Greek word kosmos, meaning order or arrangement; or of the Greek word aion, meaning a period of time, an age.

The Greek word kosmos translated world in our English Bible doesn’t always refer to exactly the same thing.

In John 3:16 we read, “For God so loved the world (kosmos), that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” In 1 John 2:15 we read, “Love not the world (kosmos), neither the things that are in the world.” Surely God would wish us to love that which He loves; so it is manifest that the “kosmos” of John 3:16 is not the “kosmos” of 1 John 2:15. It seems plain that the former applies to the people of the earth, while the latter has reference to the sinful, selfish arrangements and associations of the people.

Jesus, in John’s Gospel, chapters 14 and 15, has a great deal to say about the world or kosmos which Christians are not, to love. He tells us, for example, that Satan is its prince. He explains that Christians must be expected to be hated by this kosmos, or world, even as the Master Himself was hated by it. He also explains that He has called His disciples out of this evil kosmos, and that they were to remain separate from its entanglements.

Certainly no one in reading these wonderful chapters has ever supposed that Jesus was discussing the literal planet earth. Why, then, should we suppose that when the prophecies describe the ending of this same kosmos, or world, they mean the destruction of the literal earth?

When the disciples asked Jesus the question, “What shall be the sign of thy coming (parousia, meaning presence) and the end of the world?” they used the Greek word meaning age. In answering this question Jesus presented a number of signs which would denote the ending of the age, and the beginning of a new age; but the circumstances of both ages are centered upon the literal planet earth, and the transfer from the old to the new age in no way implies its destruction, either by fire or otherwise.

### Symbolic Fire.

Just as the Bible uses the term earth and world symbolically, so also does it use the words fire, fiery, burning, etc. Note, for example, St. Peter’s words, “Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” (1 Pet. 4:12.) We have never heard of any Christian becoming confused with this symbolic statement, thinking that it refers to literal fire. It is clearly description the trying experiences through which all Christians must pass, and by which the dross of characters is burned away.

But the righteous themselves are not destroyed by the fiery trials, as evidenced by the words of the prophet, when he says, “who among us shall dwell with everlasting burnings? He that walketh ;righteously and speaketh uprightly; he that despieth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil.” (Isa. 33:14, 15.) Here, as in Peter’s symbol, the fire and the burnings are symbolic and the trials through which the righteous successfully pass are in no sense of the word to be understood as literal.

Another enlightening Biblical use of the term “fire” is that of Isa. 47:14. The text is part of a prophecy of destructive trouble that was to come upon Babylon. The trouble is likened to fire that shall consume; but that it is not literal, is revealed in the fact that part of the trouble—the symbolic fire—will be the lack of fire by which to keep warm. In short, there will be so much symbolic fire that there will be, at times, a lack of literal fire. We quote the passage: “Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to Warm at, not fire to sit before it.”

With the clearly established fact in mind that ‘the various terms used in the Bible which are thought to teach the literal destruction of the earth are often used symbolically, let us examine the 3rd chapter of the 2nd epistle of Peter, which is a prophecy pertaining chiefly to events now taking place in the earth. The prophecy describes this transition period as “the last days.”

In reading the chapter through one of the first ‘Mills of interest to note is that in giving as an illustration to explain events in the end of the age, the apostle tells us that a world came to an end . . . at the time of the flood, “For this they willingly ate ignorant of, that by the word of God the Heavens were of old, and the earth standing out Of the water and in the’ water: \*hereby the world that then was, being overflowed with water, perished.”

It was not the literal earth that perished at the time of the flood, for, when the waters had subsided, the ark landed on Mt. Ararat, and there it wits>, tight back on the same planet. But a world, Or kosmos, ended, according to Peter. The ‘arrangement of things among men, their methods of, government, and civilization of that period, ended a new world was started of which Noah and his family were the nucleus.

Peter further explains that just as the symbolic heavens and earth that were before the flood, making up the kosmos of that period, came to an end, even so shall the -heavens and the earth, which are now,” come to an end. But as the literal heavens and literal earth did not perish at the time of the flood, we are not to suppose that this prophecy has reference to the destruction of the literal heavens and earth at the second coming of Christ. Indeed, such a conclusion would seem absurd, especially when we consider that the heavens as well as the earth are included in the picture of destruction, which, if interpreted literally, would involve the destruction of the whole universe.

#### Significance Of Heavens And Earth.

In using the terms earth and heaven to describe the kosmos or arrangement of things that are destroyed in the end of the age, the apostle is merely illustrating the earthly and spiritual phases of this “present evil world.” (Gal. 1:4.)

And this symbolism is a very fitting one. God uses sheep to illustrate His people, because certain characteristics of sheep are similar to traits of character possessed by those who faithfully serve Him. Likewise the relationship existing between the literal earth and the heavenly bodies, aptly illustrates certain fundamental characteristics of the present kosmos, or world.

Atmospheric conditions, the tides, seasons, days, nights, heat and cold, etc., here on the earth, are in direct relationship with the movements of the sun, moon and stars. So earth’s society, the present kosmos, or world, has its earth and heavens, with a similar relationship existing between the two. In other prophecies the symbolic heavens are described more in detail, and are shown to contain sun, moon, stars and clouds, etc. As the conditions develop which destroy the kosmos, the sun is said to become darkened, and the stars to withdraw their shining. See Joel 2:1-10; Luke 21:25, 26; Matt. 24:29.

#### Elements To Melt.

The Apostle Peter, instead of mentioning in detail the sun, moon, stars, sea and waves, that combine to form the present symbolic heavens and earth, speaks of all of these as the “elements” thereof. These are to melt with fervent heat. The one word much used to-day which seems best to describe what the Bible speaks of as the present kosmos is civilization. What men call civilization is made up of many elements—national, economic, financial and religious. The religious or professed spiritual elements of this present kosmos are clearly a part of that which is represented by the heavens, made up of the

symbolic sun, moon and stars. Already, as can be clearly seen, and as Jesus stated would be the case, “the powers of heaven” are being “shaken.” —Luke 21:26.

The Greek word for elements here used by the Apostle Peter is the same as employed by St. Paul, when, in Gal. 4:3, 9, he refers to the weak and beggarly “elements” of this “world.” Paul was referring to the elements of society as it then existed, such as Judaism, heathenism, etc. And it is the elements of society to-day that Peter refers to and which he declares are to “melt with fervent heat.” Viewed from this standpoint, who cannot see that the elements of this world, or kosmos, are already melting; that is, disintegrating, losing their cohesion?

The Earth Abideth Forever.

We know that the prophecies pertaining to the end of the world do not refer to a literal destruction of the earth, because the Scriptures tell us plainly that the literal earth “abideth forever.” (Eccl. 1:4.) God tells us furthermore, that His object in creating the earth was that it might be a home for man—“thus saith the Lord that created the heavens; God Himself that formed the earth and made it. He created it not in vain, He formed it to be inhabited.”—Isa. 45:18; Psa. 115:16.

In Psalm 78:69 we read that the Lord has established the earth forever. Jesus, in His Sermon on the Mount, assures us that the earth is to be the inheritance of the meek—a poor sort of inheritance if it is to be literally destroyed at the end of the age. From these few sample statements of the Bible we can see that it is plainly the purpose of the Creator that the planet earth is to continue everlastingly, but not under the ruler-ship of Satan, who is the prince of this present evil kosmos, or arrangement, under which the inhabitants of the earth are at present living.

After the Apostle Peter describes so graphically the passing away of the present kosmos — the “heavens and the earth which are now” (2 Pet. 3:7)—he then adds, “nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” (2 Pet. 3:13.) Yes, as the apostle states, God has promised new heavens and a new earth. This promise is recorded in Isa. 65:17-25. We suggest a careful reading of this entire promise, for in it will be found outlined a complete reorganization of human society—new world conditions indeed.

The prophet says, for example, that “there shall be no more thence an infant of days.” What a change that will be!

It means the destruction of the causes of disease and death, which is exactly what we find the Apostle Paul to teach in 1 Cor, 15:25, 26, where, in telling us about Christ’s reign of righteousness upon the earth, he says that this reign will continue until every enemy of God and of righteousness is destroyed, the last enemy to be destroyed being death.

The destruction of Adamic death in the new world will be complete. All those who have died in the past because of Adam’s sin will be brought forth from the tomb. Jesus said concerning this, -Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth.”—John 5:28, 29‘

The arrangements in vogue in the present kosmos by which houses and property are handed down from one generation to another because no one continues to live to enjoy them, will be no more when the new heavens and new earth are established. Concerning this the prophet says-. “They shall build houses, and inhabit them-; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat,” as they do in the present order of things.

Originally man was given dominion over the lower animals and apparently they were all his friends and friendly to each other. This dominion was lost with the fall of man, but will be restored “in the times of restitution.” For this reason we are assured by the prophet concerning conditions in the new heavens and the new earth, that then “the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat.” On this point see also Isa. 11:6-9 and chapter 35.

While these wonderful prophecies of peace even among the lower animals during the Messianic Kingdom period — symbolized by the new heavens and new earth—will be literally true, yet it will also be true that all the warring, lion like and serpent-like elements of this present evil world which have wrought so much human suffering, will be no more. Indeed, as the prophet so definitely assures us, nothing “shall hurt nor destroy in all My holy mountain (kingdom), saith the Lord.”—Isa. 65:25; 11:9.

The same symbolic new heavens and new earth are also referred to in Revelation 21:1-4. Here it is said that under this new arrangement there shall be no more sorrow, nor crying, neither shall there be any more pain; for the “former things are passed away.” Perhaps the Lord knew how difficult it would be for us to grasp the reality of a promise like this, so he caused John to add a divine confirmation, saying, “these words are true and faithful.”—Rev. 21:5.

## New Spiritual Ruler.

The new spiritual ruler of God's new world will be Jesus and His Church. Satan is the spiritual ruler of this present evil world, as pointed out by Jesus in John 14:30. St. Paul refers to him as "the prince of the power of the air." (Eph. 2:2.) Associated with Satan are "angels, principalities and powers," visible and invisible: (Eph. 1:21; 6:11, 12, Rom. 8:38.) Satan is a powerful spirit being invisible to human eyes, and he exercises a great deal of his influence in the earth through human instrumentalities usually that of false religious systems. From this standpoint he is, in reality, the supreme head of the present "heavens and earth."

Early in the beginning of the new world arrangements Satan is to be bound. (Rev. 20:1-3.) Christ and the Church will then become the new spiritual rulers of the world. Their power will be exercised through earthly representatives, the ancient prophets and other worthy ones of the past, designated by the prophet as "princes in all the earth." (Psalm 45:16.) Jesus also refers to these and explains that in the Kingdom, people from all parts of the earth will recognise them as their proper leaders and instructors.—Luke 13:28, 29; Matt. 8:11.

Briefly, then, it will be through an arrangement of this kind that the governorship of the earth will again be in the hands of the Lord. Concerning it the prophet declares, "For God is the King of all the earth: sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of His holiness. The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: He is greatly exalted."—Psalm 47:7-9.

The Apostle Peter in his Prophecy, describes "the new heavens and new earth" saying that therein dwelleth righteousness. This means that the laws of God's new world will be pure and just and will promote love in the place of selfishness. The enforcement of the laws of the new Kingdom will be by divine power so that their operation and application will be effective and complete. One of the prophetic indications of the manner in which they will be enforced is that the nation or nations failing to comply therewith will be deprived of rain—in other words, rain sanctions will then be divinely applied against the disobedient. —Zech. 14:1-7.

## The New World.

When, through the prophetic pages of the Bible, we are able to take a view of God's new world, we do not feel so badly that the present world is coming to an end. It hasn't been a good world, anyway, and the new one will be

so much better that the former will not be remembered, nor come into mind. (Isa. 65:17.) When God's new world is established and functioning for the blessing of the people, no longer will the question be raised as to whether or not God has forgotten suffering humanity.

God, according to Zephaniah 3:9, will turn to the people a pure language. As a result, they will earn of His love and of the wondrous provisions He has made for them through Christ. They will realise that as long ago as the first advent of Jesus He gave His Son to be the Redeemer of all mankind and thus laid the foundation for the blessings which will be theirs to enjoy, through the Messianic Kingdom arrangements. This gift of God's dear Son is to be the wonderful token of the Father's mindfulness of man, as the apostle shows in Hebrews 2:5, 9.

The blessings of life purchased for mankind by the death of Jesus are yet to become so far-reaching that even those who have gone down into the tomb, are to be rescued and given an opportunity to enjoy them in God's new world order. Concerning this we read, "The ransomed of the Lord (all mankind) shall return (from death), and come to Zion (the new spiritual rulers of the earth) with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

When we realise that the fulfilment of all these wonderful promises of God's Word pertaining to the new order of things which He is about to establish, depends upon the inauguration of Christ's Kingdom upon the earth, may we not more fervently than ever pray, "Thy Kingdom come. Thy will be done on earth, as it is in heaven" ?—Matt. 6:10.

## Notices,

It is expected that a Baptism Service will be held in Melbourne later this year, and any friends wishing to symbolise their consecration to God are invited to communicate with this office. Possibly a date could be arranged to suit any country friends desiring to avail themselves of this opportunity.

As suggested in July "Peoples Paper" it has now been decided to post two issues of the "Peoples Paper" under the one cover: our friends will thus receive August number with this one, and the next mailing will include October and November issues together.

### Concordances

Some copies of Strong's Exhaustive Concordance are now on hand with strong cloth binding. While the price is greatly increased, these Concordances contain such a wealth of information with the meanings of all Hebrew and Greek words used in the Bible, and are really essential for detailed study of the Scriptures. The present price is 16/ 12 / 6, plus freight

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The work of the noble, good and true,  
Busy for them the long day through;  
Beautiful faces—they that wear

The light of a pleasing spirit there;  
It matters little if dark or fair ;  
And truly beautiful in God's sight,  
Are the precious souls who love the right

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While it is our intention that these columns be used for teachings strictly in accord with the Lord's Word, we cannot accept responsibility for every expression used, either in the correspondence or in the sermons reported,

A Cross (x) on the wrapper indicates that the Subscription to "Peoples Paper" is overdue.

## Defied Death and Lost.

THE following news item from New York appeared in the Melbourne "Herald" on 18th July, under the above heading:

"At New Hope, Alabama, members of a small religious sect released a rattlesnake during a church service. It bit Mrs. Ruthie Craig on the arm as she picked it up. In agony, she refused to see a doctor because she thought it would show lack of faith. Members of the congregation prayed for her. She died after four hours."

The above reveals a very sad example of distorted views on a portion of the Scriptures which is spurious, namely, Mark 16:9-20, verse 18 being especially applicable in this case. The following short article on this passage in Mark should be helpful:

These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek MSS., and are certainly not genuine. It is not true that all believers in the Lord Jesus may drink poisonous things, and be in contact with poisonous serpents, contagious diseases, etc., with impunity; nor have all possessed the power of healing diseases and casting out devils. It will be noticed that the passage is omitted by the Revised Version, and by all modern versions of the Scriptures. Hence, to receive it or to quote it as Scripture, would be adding to the Word of God, and adding to the general confusion on an important subject.

The thought that the Lord's people may be specially favoured of Him in respect of physical health and other creature comforts (more than the world) is a delusion and a snare, and contrary to all proper expectations of the true followers of Christ. The Lord and the apostles were the exemplars of the Church, and instead of expecting to be freed from the general difficulties which assail the groaning creation, their consecration was to a share in these afflictions, that they might be touched with the feeling of human infirmities. Our Lord repudiated as a temptation of the Adversary the suggestion to use divine power for the relief of His hunger during the forty days' fasting in the wilderness. (Matt. 4:3. 4.) When weary He rested by the well .of Samaria, while His disciples went to purchase food, whereas He might have called for and used divine power for the restoration of His strength had that been proper. (John 4:6.) In these instances food was the proper medicine for the pangs of hunger, and rest was the proper medicine for the weariness of the body, and our Lord used these remedies. We are not informed that He had any chronic ailments, but we doubt not that He would have been free to use any roots or herbs or other remedies as freely as He used the food and the rest. He who declined to ask the heavenly power for angelic protection (Matt. 26:53) and who declined to call upon the same power to satisfy His hunger, and to relieve His fatigue, was nevertheless perfectly at liberty to call upon these powers in the interest of His followers (not spirit-begotten at that time), as, for instance, in the feeding of the multitudes, and in the stilling of the tempest and in the providing of the taxes. —Matt. 14 :15-21 ; Mark 4:36-41 ; Matt. 17:24-27.

Similarly, we find that the apostles used no special privileges and blessings which were theirs for the relief of temporal ailments and necessities. True, we have no account of the sickness of any of the twelve except Paul, whose weak eyes (Acts 9:8, 18; Gal. 4:15; 6-11—R.V.) the Lord was not pleased to relieve, even upon solicitation, assuring the Apostle that this, which became a messenger of Satan in buffeting him, trying' his patience, his humility, etc., would be more than offset by the Lord's "grace sufficient." (2 Cor. 12:7-9.) The Apostle's faith and trust in the Lord have been a source of comfort to all in the narrow way from that time to the present, and yet he did not, like some of these, go to the Lord with requests for temporal good things, money, houses, lands, food, raiment, etc. We have his own word for it that he sometimes lacked, and that in such cases he laboured, working with his hands at the ordinary trade of sail or tent making. Some far less holy than he, and far less in touch with the Lord, would not only have disdained so humble an occupation, but, spurning employment would have sought to do what they term "living by faith," that is, living without work, a matter which this same Apostle reproves very decidedly, saying, "If a man will not work neither should he eat," etc. (Eph. 4:28; 2 Thes. 3:10.)

The Lord's people, rightly instructed through the Word of God, and appreciating its spirit, must value their spiritual interests far beyond any temporal welfare, and should surely desire such, and only such, experiences in the, flesh as:,would be most profitable to the new natures develop. went: and preparation for, the Kingdom., The New Testament deals more with the experiences of the Apostle chosen of the Lord to take the plate of Judas than with all the others put together, and begins with the time of his accepts= of Christ on the way to Damascus. Looking through his varied experiences we perceive that in exercising the gift of miracles, then with the Church. he used it in many cases upon those coming into the Truth. But so far as the record shows, never once was this healing power used in bas own relief, nor in the relief of any of those who are set before us as saints, the fully consecrated. Nor was this because the saints of that time were free from disease. On the contrary, we know that Timothy had what we would now designate chronic dyspepsia, or indigestion, and Epsphroditus was not hindered from being sick. yea, "nigh unto death," not because of sin, but, as the Apostle explains, "because for the work of Christ he was nigh unto death," hazarding his We, (Phil. 2:25-30.) We know not what special foods or medicines the Lord was pleased to bless in the latter case; but in respect of the former one the Apostle neither

prayed nor sent a handkerchief or napkin to cure the ailment, but wrote Timothy, saying, "Use a little wine for thy stomach's sake, and thine often infirmities." (1 Tim. 5:23.) The wine was recommended, not as a beverage, nor as an intoxicant, but purely as a medicine. The point specially to be noticed is, that divine power, so far as we are informed, was neither invoked nor exercised on behalf of either of these two consecrated brethren. They bore their infirmities and afflictions and got blessings out of them, using meanwhile the most suitable foods and remedies of which they had knowledge. And this we believe to be a proper illustration of the course which should be pursued by all of the consecrated, all New Creatures; they should not ask for physical healing, luxuries of life, etc. At very most, our Lord's sample petition warrants such in asking for what the Lord Himself may see best for them in the way of daily food; and even while praying for the daily rood they are to put forth the labours of their hands, and to expect that the Lord's blessing will be upon the same according to His wisdom as to what would be to their highest profit in character-development through experiences, etc. If He shall see fit to grant them only the barest necessities of food and raiment, it will be to them a test of love and patience and faith in Him. If He shall supply them with an abundance, it will be to them a test of the same faith and love and devotion, in an opposite direction—as demonstrating what proportion of these good gifts they are willing to sacrifice in the interests of His cause, in the service of His brethren. Likewise, if divine wisdom sees best to give robust health and vigour, tyre test of faithfulness will be as to whether or not love and devotion will sacrifice and thoroughly use this vigour on behalf of the Lord's cause, or whether or not it will be absorbed in selfish pursuits; or, on the other hand, if the Lord in His providence grants but a limited amount of vitality and vigour, the test of faith and devotion will be from the opposite standpoint, to prove the love and obedience, submission and patience, and the zeal with which small opportunities will be sought and persistently used.

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# My Sacrifice.

Laid on Thine altar, O my Lord Divine,  
Accept this gift to-day. for Jesus' sake.  
I have no jewels to adorn Thy shrine,  
Nor any world-famed sacrifice to make;

But here I bring, within my trembling hand,  
This will of mine—a thing that seemeth small;  
And Thou alone, O Lord. taint understand  
How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze canst see  
Struggles of passions, visions of delight,  
All that I have or am, or fain would be  
Deep loves, fond hopes, and longings infinite.

It hath been with with teats, and dimmed with sighs,  
Clenched in my grasp till beauty bath it none.  
Now, from Thy footstool, Where it vanquished lies,  
The prayer ascendeth—"May Thy will be done!"

Take it, O father, ere my courage fail;  
And merge it so in Thine own will that I  
May never have a wish to take it back:  
When heart and courage fail, to Thee I'd fly.

So change, so purify, so like Thine own Make  
Thou my will, so graced with love Divine,  
I may not know or feel it as mine own,  
But recognise my will as one 'with Thine. --Selected.

## “What’s New in the World of To-morrow,”

UNDER the above title a radio commentator, Mr. C. G. Scrimgeour, has been presenting some interesting broadcasts in Melbourne on the development of science. The following was presented over the air recently, and will no doubt prove of interest to our brethren and readers generally, as indicating in a most wonderful manner the fulfilment of bible prophecy in this present “time of the end.” The broadcast was as follows:—

“It has been my policy to confine, as far as possible, my reports in this session to peacetime developments of science. However, it would be foolish not to recognise the fact that over the past few years a great many of the best brains in the world, as well as the finest equipment in a thousand laboratories, have been devoted almost entirely to war purposes.

“During periods of preparation for war, practically all scientific work is carried on in secrecy, and the only reports issued are those which are certain not to convey information to other countries. However, from time to time we read of the most startling developments where the gods of war reign supreme.

“My information on this occasion comes from the Science Editor of ‘Time,’ Jonathan Norton Leonard, who writes in a recent issue about guided missiles, or perhaps more familiarly known to us as rockets.

“From behind the walls of secrecy, Mr. Leonard has given some very interesting information on something which may affect each and everyone of us, for, however much we may dislike the idea of war, on the present basis of the organisation of human society, there is always the possibility that one quiet day in our lives may be shattered by a screaming roar which will echo on far mountains, and that unholy sound will most possibly be the last we shall ever hear. It is now possible, by the developments of aerial technique, to send slender dart-like objects up into the sky at one part of the world, to control them while they are in flight by using fantastic electronic brains, and guide them down on to another part of the earth’s surface. Once they meet their target, the grossest misuse of atomic energy will enable one section of mankind to destroy millions of people, and the destruction will come equally to the guilty and to the innocent.

The old people who have no other desire than to live out the remainder of their lives in peace will die, and the very, young, innocent of everything save the simple cries of new born babies will be cut off in a searing flash with no possibility of a mistake. “This type of warfare is no longer a problem, only for those who are responsible for the direction of military affairs. Nor is it a matter which can be rightly left in the hands of diplomats. It concerns people, not sections of people, and not races of people, but of the people of the earth, and if the danger is to be averted, the only course is that all the people take action and express their will, for such is the basis of democracy.

“Possibly it is a dangerous thing for any public speaker to utter words of warning in an age when the word ‘peace’ is a dangerous word. I know that, but I think that unless someone speaks in a realistic manner about what is happening, then it is idle to speak at all. The dreams of a new world disappear, and all the cultural inheritance of a thousand years will become atomised dust unless multitudes of voices are raised in protest. No excuse should be regarded as a valid reason for making a desire for peace a subversive instrument.

“The Christian must ask: ‘Is the ideal of peace on earth and goodwill towards men now to be discarded forever?’

The scientist must ask: ‘Is the ultimate end of all our endeavour to be destruction?’ And all the people of the earth must answer those questions.

“Here, briefly, are some of the descriptions of new weapons of war. First, there is the surface to air missile, designed to bring down aircraft. It is a gracefully tapered object 10 feet, to 15 feet, long and 1 foot in diameter. It is launched from a kind of gunmount. On its tail are four fixed fins arranged at right angles to each other. These keep the missiles stable in flight, like the feathers of an arrow. The control surfaces are four small triangular movable fins, one-third of the way back from the weapon’s nose.

“With instruments inside the mechanical section of the weapon, it can be steered by remote control exactly like an aeroplane in flight. By the use of television equipment they can actually be timed to seek out their objective, and follow it automatically without danger of missing the target. They cannot be shot down, and they cannot be dodged. They travel so fast that an aircraft trying to avoid them would be like a caterpillar trying to avoid a wasp.

“Another type of the same weapon is called the air to ground missile. This is carried under the belly of a gigantic bomber. It is powered by a rocket motor, which can cause it to travel at the rate of two thousand miles per hour.

When fired from the mother aircraft, it will shoot out ahead and vanish with blinding speed. Its accuracy is said to be

pinpoint, and during the whole period of its flight it can be controlled from the aircraft. In its nose it will carry the deadly atomic bomb. From hundreds of miles away it can be launched against a city with almost certain total destruction of its target.

“The third type of guided missile is that which is known as surface to surface. Again these bombs, travelling at a speed of over two thousand miles per hour, can be fired from a point five hundred miles away from their target, and steered to it by radio control guidance. The target need not be visible at all. Its position will be known on a map, and then the missile will follow a radio beam or be steered automatically towards a selected point by a pattern of radio waves marked out in space.

“When it reaches that point, it will curve downward. If by chance the target position has not been known accurately, this bomb will search it out with television or radar eyes, reporting its findings to a screen at a faraway point. The operator watching the screen can then steer it accurately over the remainder of its journey.

“Another version of the same type of weapon is guided by what is known as automatic astronavigation. It flies by night, and is equipped with telescopes to pick up the light from certain stars. Photo-sensitive tubes note the position of the stars, and this information, processed by a complicated electronic brain, tells the missile of the course it is to follow over the surface of the earth, making the necessary corrections until it reaches its target of death.

“These are not dreams from the imaginative brains of fiction writers. All of these weapons have been tested at various proving grounds in America. The military authorities know exactly what they can do, and they are working every day to extend their range of flight, their accuracy of control, and their perfection of destructive power.

“They have taken into account the possibility of the enemy interfering with the flight of such a weapon by jamming it with radio frequencies, and they look like sooth-sayers peering into the future, building fantastic machines of destruction, but unable to predict, unable to think even, of anything but bewilderment of a world gone mad.

“The cost of all this experimentation is so fantastically high that the peacetime budget of some countries is now higher than the wartime budget allocated for military purposes. The programme of armament has already drained the world almost dry of highly qualified scientists. It is even thought that the American Government may have to shut down the television industry to free all technicians for guided missile work.

“There are some men among those engaged on projects of this kind who love their roaring destructive birds of war. They admire their grace, and they praise the flash, quick cleverness of their electronic brains. But, says the Science Editor of ‘Time,’ in their more reflective moments they are likely to quote an aphorism which they attribute to

Einstein. This is the quotation: “If World War Three is fought with atom armed missiles. then World War Four will be fought with clubs.’”

“Again let me say I do not apologise for interrupting the normal tenor of my broadcasts, for I believe that under the guise of scientific development, war becomes such a horrible thing, and the failure of men to find a peaceful settlement of their problems so disastrous, that each and every one of us must accept our share of the responsibility for the future.”

We can fully appreciate the concern of Mr. Scrimgeour for the future of mankind under present conditions, but would seek to encourage all serious thinkers to accept the Lord’s gracious provision of salvation for mankind, which will prove to be “the desire of all nations.” The article in this issue “The End of the World” is especially recommended to all, in this connection.

## Bible Study Meetings.

Assemblies for undenominational Bible Study are to be found in the various States, and all earnest truth seekers will be very welcome.

Melbourne.—Masonic Hall, 254 Swan Street, Richmond (near Church Street)—Sundays, 3 p.m. and 6 p.m.

Geelong, Vic.—Sons of Temperance Hall, Ryrie Street—Sundays, 3 p.m.

Adelaide.—Builders and Contractors Rooms, 17 Way-mouth Street.—Sundays, 3 p.m. and 6.15 p.m.

Sydney—Schaffer’s Upholstery, 229 Liverpool Road, Strathfield—Sundays, 3 p.m. and 5.15 p.m. Take No. 27 red bus from Strathfield Station (left side of station coming from Sydney) to Schaffer’s Upholstery.

Perth.--The Women's Service Guild, Lesser Hall, Cecil Buildings, Sherwood Court—Sundays, 3.30 p.m: and 6.15 p.m.

## Abiding.

“With Me thou shalt be in safeguard.”-1 Sam. 22:23.

Only in safeguard, gracious Lord,  
When I with Thee abide,  
Only preserved from harm and ill  
When keeping at Thy side:

Then help me to abide with Thee  
And never from Thee stray,  
Abide with me, I humbly ask,  
Both this and every day.

—A.G.F.

FRANK & ERNEST TALKS Geelong, 3GL, 222 M. Sundays 10 a.m.

Sydney, 2KY, 294. H. ., 8.15 a.m.

Perth, 6KY, 227 1 ., 4.45 p.m.