

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



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**AMBASSADORS  
OF GOOD WILL**

**See Page Two**



# The Flight of TIME



When William the Conqueror started to build the Tower of London in 1066, he never dreamed that a successor on his throne would one day sail across the Atlantic Ocean to the great New World beyond.



## AMBASSADORS OF GOOD WILL

**I**F ONLY young King George III—he was only twenty-one when he ascended the English throne in 1760—had possessed a tenth of the grace, vision, and plain common sense of King George VI, what a different story the history books might have to tell today!

And if only King George III had crossed the Atlantic and shaken hands with his colonists and taken an interest in their problems,—instead of sending his army against them,—how much happier the succeeding centuries might have been!

One George, by his stubbornness and stupidity, lost the love and loyalty of a people who might well have proved the richest jewel in his imperial crown. Now

another George, by friendliness and tactfulness,—not forgetting the winsomeness of his charming consort, Elizabeth,—has sought to redeem, to some extent at least, the losses of his erring forefather.

Judging by the tumultuous welcome accorded Their Majesties in the New World, it would appear that the main object of their visit has been most happily achieved. For it must be obvious to all that they did not come merely to enjoy the scenery, magnificent as it is, nor to meet personal friends, dear though they be. The outstanding purpose of so unprecedented and momentous an enterprise at such a highly critical moment in the history of nations was undoubtedly to foster the development of more friendly relations between the British Commonwealth of Nations and the United States; and no better means of accomplishing this could surely have been devised.

As the youthful ambassadors of good will have moved in triumphal proces-

sion across the continent and back, they have smiled their way into the people's hearts. No one indeed could meet them without realizing that there is none of the supposed snobbishness of royalty about this very pleasant couple; and the remembrance of their delightful children, their devoted family life, and their upright characters, endears them the more to an ever-widening circle of acquaintances.

The expense incurred in this unique excursion has been large. Hiring the "Empress of Australia" alone cost over \$100,000. Adding expense of travel, receptions, gifts,—all on a regal scale,—a million dollars may have been consumed when the final bill is totaled up. Yet what is a million dollars to the cementing of such a friendship?

Some have asked, Why was not this "alabaster box" sold and the proceeds given to the poor? But the same inquiry might be made even more pertinently concerning the much vaster sums being poured out with such prodigal profusion on armaments. After all, if we are willing to spend so much on weapons of war, why should we begrudge some small investment in weapons of peace? In an hour such as this, with so much ill will abroad, any contribution to a better understanding among the various peoples and races of the world is to be welcomed. Set against the awful wastefulness and destruction of war, a goodwill visit of this nature is to be reckoned in value above gold, "yea, than much fine gold."

One of the most inspiring monuments in London is located where Kings-

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The port of Gdynia, built by the Poles as a rival to near-by Danzig. Once a fishing village, it now has docking facilities for large warships and ocean-going liners.

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way joins the Strand. The statuary shows an Englishman and an American with hands clasped in brotherly greeting, while, above them, in letters visible at a considerable distance, are the happily chosen words: "To the Friendship of the English-Speaking Peoples."

In this spirit King George and Queen Elizabeth crossed the Atlantic to greet their brethren and their cousins in the New World. In the same spirit we grasp their hands and reciprocate their good wishes and good will. Whatever our national sentiments, thanks to their visit, we shall all be able to pray, with clearer perception of its meaning, that age-old prayer, "God save the king." 1 Samuel 10:24.



### EUROPE'S DANGER SPOT

EUROPE is so bestrewn with danger spots these days that we hesitate to point to one as more dangerous than another. However, if there is such a place, it is probably located near Danzig and the Polish Corridor.

When we visited this section of Europe some time ago, as correspondent for this journal, we described the situation we found as "a smoldering volcano." "We can almost see the red-hot lava rising already before our eyes," we wrote; and events have proved the estimate correct.

Some people who have not had the opportunity of traveling in those parts are apt to say, Why bother about Danzig? Why have a war over a little unknown European village like that? Why shouldn't the Poles let the Germans make a road through the "Corridor"?

But when you have been there, you understand. Danzig itself is one of the most ancient and most romantic cities in all Europe, with its history running back more than a thousand years into the hoary past. Architecturally it is a city to dream about, with its medley of high-pitched roofs, curious gables, and exquisitely decorated spires and towers. As you walk through its streets, you feel that you have stepped back into the Middle Ages, and expect to see knights in armor coming out of the old-fashioned houses and business establishments, many of which have stood for at least five hundred years. The entire front of one of them is gilded from top to bottom; while another has the appearance of silver.

No wonder the city is coveted.

But, more important still, Danzig stands at the mouth of the Vistula, down which trade flows from Poland, Silesia, and the Ukraine. Without this largely Polish trade the largely German city would be bankrupt.

Already the Poles have redirected

### OUR COVER PICTURE

THIS week our cover picture shows King George VI and Queen Elizabeth, with Princesses Elizabeth and Margaret Rose, on board the royal yacht, "Victoria and Albert," during a recent cruise. Unfortunately, the princesses had to stay at home when their parents sailed for America.

much of their trade through their own modern streamline port of Gdynia, pictured on the opposite page. It lies across the bay from Danzig, just inside the famous Corridor that was cut out of Germany in 1919 to provide Poland with direct access to the sea.

Only a personal visit to this place can enable one fully to realize how much it means to Poland. The Poles have literally dug it out of the sand. Fifteen years ago it was only a fishing village. Today it is a fine modern city, with concrete roads, banks, hotels, and, most important of all, port facilities sufficient for Atlantic liners. There is also an extensive naval base, and a vast railroad junction capable of handling the entire Polish army in a couple of hours should it ever be rushed suddenly in this direction.

Untold millions of dollars have been expended on this enterprise,—much of the money having been borrowed from France, by the way,—and one can readily understand why the Poles would be loath to part with something on which they have bestowed such Herculean labors.

Speaking to a Pole in Gdynia, we asked what would be the attitude of the people should an effort ever be made to throw them out. His voice became unusually earnest. "Every man, woman, and child in Poland would die for this Corridor," he said.

And then we recalled the mutterings we had heard in Koenigsberg—just a

few miles away in East Prussia—concerning the insufferable annoyances endured by the Germans living on either side of the Corridor. How would Americans like it, they said, if a foreign power held a strip of territory in the middle of California cutting Los Angeles off from San Francisco?

In that brief visit we sensed something of the totally irreconcilable views prevailing on this highly inflammable subject. As the years have rolled by, the situation has become more and more tense, while today the volcano that was smoldering then seems at long last to be on the very point of eruption.

The Corridor, with its conflicting Polish-German interests, may well prove to be another cross on which the peace of the world may be crucified.

Certainly all the ingredients are present to provide the explosion that will set the world ablaze. How near we are to such a catastrophe nobody knows; but the impression is widespread that it cannot long be postponed. The battle of the Titans, the greatest struggle in world history, is at hand.

God grant that when the storm shall burst it may find us dwelling "in the secret place of the Most High," abiding "under the shadow of the Almighty." Psalm 91:1.

### Light of the Church

SOME churches are like lighthouses built of stone, so strong that the thunder of the sea cannot move them—with no light at the top. That which is the light of the world in the church is not its largeness, not its services celebrated with pomp and beauty, not its music, not the influences in it that touch the taste or instruct the understanding; it is the Christ-likeness of its individual members.—

Henry Ward Beecher.

An Albanian delegation being received by the King and Queen of Italy after Mussolini's coup in the little kingdom across the Adriatic.





# ROYALTY Visits AMERICA

**K**ING GEORGE VI began his reign under the most forbidding circumstances, with a large section of public opinion hostile to a change of rulers. In two short, difficult years he has won the respect and devotion of the British people, and the confidence of leading statesmen throughout the world.

Starting "at scratch," George VI caught up in the race, smiling at the obstacles in his way, and quietly gaining ground till today he occupies almost the same place in the affections of the British people as did his father, George the Good. He is "not what is known as a society man." He "cares nothing about clothes," and dresses carelessly whenever possible. Unlike the pope of Rome and almost all temporal rulers, "he never uses the royal 'we,' even officially." "Quiet George VI came as a monarch of a democracy, soberly trying to steer through threats of chaos." He shuns the spectacular, and keeps away from night clubs. In his own character he portrays the serious, steady temperament so much needed in a turbulent, fear-crazed, neurotic world.

## *A Truly "Royal" Pair*

It is very evident that the popularity of both King George and Queen Elizabeth has grown tremendously since their coronation. A news vendor at Hyde Park corner told Henry Pringle, "They are like the old ones." Queen Elizabeth is the type of woman concerning whom "there can never be a whisper of scandal." She is a wife and a mother, keenly conscious of her responsibilities, and, like the king, possessed of a strong sense of duty. During the Munich crisis, when thousands of their subjects were preparing to flee London, the King and Queen promptly left the security of Scotland, and hurried back to Buckingham Palace.

Queen Elizabeth is a harpist, knows good music and good painting, does embroidery work, and is blessed with tact and a fine sense of humor. A writer in an American journal relates how one day the Queen "asked a patient in a hospital where she lived. 'Back of 'Arrod's, mum,' said the child, referring to Harrod's Department Store. 'And where do you live?' Elizabeth laughed. 'At the back

## *Side lights on the King and Queen of England and Their Tour in the New World*

by  
**ERIC A. BEAVON**  
Vancouver, British Columbia



*A recent portrait of King George VI as he wears the uniform of colonel in chief of the Cameron Highlanders.*

of Gorrings's, you might say," she replied. [Gorrings's is a large store on Buckingham Palace Road, not far from the palace.]

The King and Queen lead a very active life. They are "in the habit of getting up early," and they "work from 9 A.M. to 5:30 or 6 P.M." When at Windsor Castle, the King "rides at seven in the morning" with his two daughters, the Princesses Elizabeth and Margaret Rose.

In addition to giving personal attention to a vast amount of correspondence, Their Majesties "unveil monuments, open hospitals, inaugurate fairs, launch ships, plant trees, and walk miles inspecting new buildings and listening to explanations about the working of every known kind of gadget, from turbines to the latest thing at the glue works. They have disciplined themselves, no matter what happens, to appear interested and to show patience." They have, moreover, a "life job," from which there is no retirement to a life of ease and freedom from responsibility, such as most persons look forward to enjoying "sometime."

## *Significance of the Visit*

It is appropriate that, following the success of George VI's visit to Paris in 1938, Their Majesties should have decided to visit the dominion most closely linked to France by a large French population. The French in Canada like to speak of Canada as a bilingual country, and statesmen in Parliament may speak in French if they so desire. Moreover, as Their Majesties' visit to France proclaimed to the world the reality of the *Entente Cordiale*, so their visit to Canada and the United States has served to emphasize not only the unity of Canada and Great Britain, but also the bonds of friendship and good will existing between the British peoples and the United States of America. This angle of Their Majesties' visit to North America has been stressed repeatedly in American publications. On October 10, 1938, the *New York Times* said editorially that "their visit would symbolize in an unprecedented manner the friendship of the great English-speaking peoples, and a century and a quarter of peace between them."

On November 22 the same paper said editorially: "The young British sovereigns come here to symbolize and strengthen the bonds linking this country to the traditional mother country," adding that they would be "warmly welcomed for their own sakes as well as for the friendship between two English-speaking nations which their visit signifies."

This visit to Canada and the United

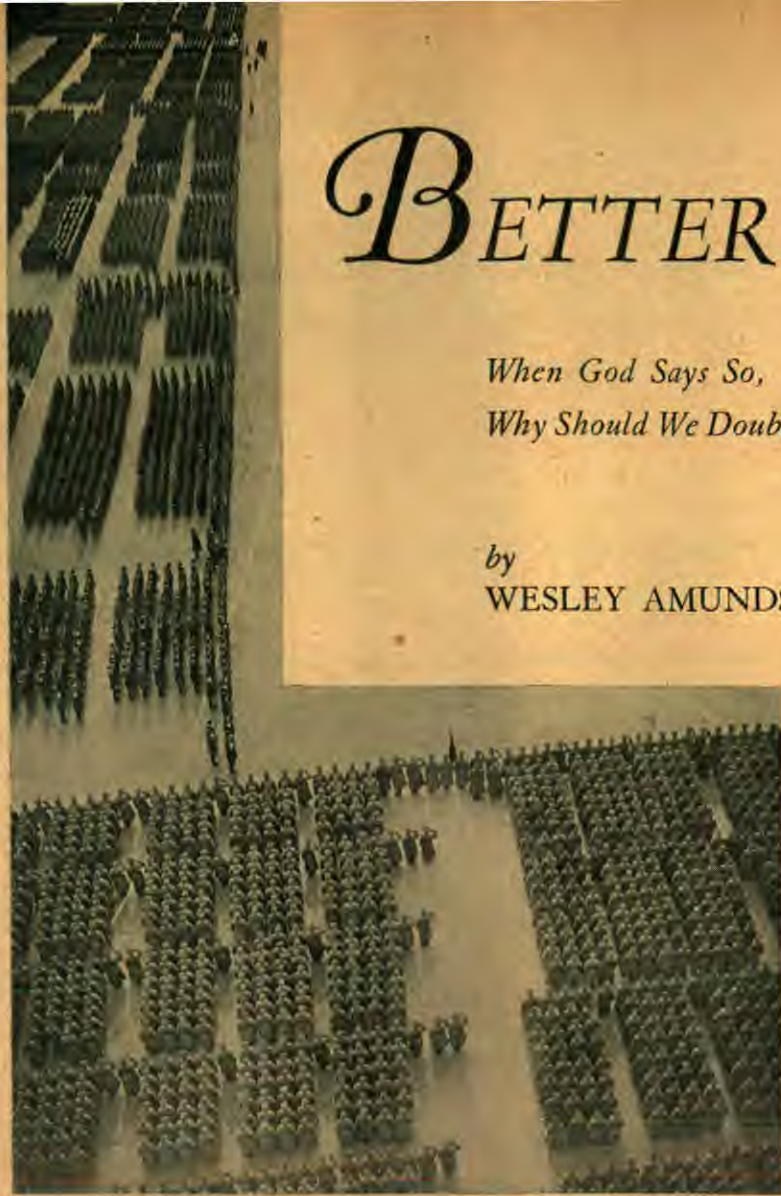
*(Continued on page 14)*



# BETTER DAYS AHEAD

*When God Says So,  
Why Should We Doubt?*

by  
WESLEY AMUNDSEN



*The vast sums spent for war preparations are a heavy drain on every nation.  
But God has promised that fear and war shall end.*

YOU would never suspect that better days—days of universal peace, social content, and economic equality—are soon to come to the world, and to remain forever. Today it seems that some mysterious, devilish spell has been cast over the civilized world, a spell in which every man's hand is against his neighbor, where war is the chief topic of conversation, where unrest and revolution at home are held in check only by the arousing of international hatred.

The individual today has almost completely lost himself in the mass. He has accepted regimentation under government leadership, with the demand that the government feed him, clothe him, give him a place to sleep, and supply him with the luxuries of civilization. Gone is the hardy spirit of the pioneer who faced the future with the proud spirit of individuality. Gone is the faith in a God who rewards industry and honesty with the sufficiencies and even the surpluses of life. This is an age when government plans the life of the

individual; an age where a few men decide what is best for the whole body of the people. Neither can a man plant and reap as in the past; nor can he sell his goods except at prices already fixed for him. We live and move in a strange world, one in which man was supposed to keep on evolving and progressing into Utopia. But has he?

The individual has become a cog in some great monster machine—an automaton, which, when set in motion at the will and caprice of the owner, continues to perform its functions with little means of self-control. Like the brute beast of the field he is being led forth to do his daily stint of work, and at even is taken to the barn and relieved of the harness, after which his crib is filled with fodder and he is bedded down for the night.

We do not take issue with the government that is desperately seeking for means to solve the still unsolved problem of unemployment and old-age insecurity; but we do believe that the plans

of men for security today are palliatives used to keep down the ever-increasing unrest of the masses. All the time there is an expressed hope that better days will come, and we shall be back where we were before 1929. But the clouds of fear still press down upon the businessman, the manufacturer, the farmer, the laborer. The air is filled with uncertainty. It is something that goes far beyond party politics. It matters not who wields the scepter, the uncertainty will still be there.

The times are "out of joint," and it will take more than dictators, Communists, Fascists, Republicans, Democrats, or any other party brand, to restore again the confidence that once existed. There will still be that haunting fear of the future crash. Men's hearts will yet fail them as they look upon the gathering storm clouds and the rising hurricane.

## *Uncertainty Will End*

But to the student of prophecy there is a real hope in the present situation. Events are following one another on schedule. Said the Master Himself some two thousand years ago: "There shall be great distress in the land, and wrath upon this people. . . . There shall be . . . 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." Luke 21:23-26.

Weary hearts cry out, "Will there be no surcease from all this? Must we continue in the daily round, and must our children grow up to follow us in such a life of uncertainty?" They ask: "Will wars continue even after we have given our best in order to make the world safe for democracy? Must we continually face the gaunt specter of famine, brought about by unemployment? Must there always be poverty, sickness, crime, and sordidness?"

No, there are better days ahead; for, after describing present conditions of the world in the words quoted above, Christ went on to say: "Then shall they see the Son of man coming 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 21:27, 28.

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# CHRIST on the Cross

## *His Awful Sufferings*

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*Twenty-third article in the series on the closing events in the life of Jesus of Nazareth*

by TAYLOR G. BUNCH

AT NINE o'clock in the morning Jesus was crucified. He died at three in the afternoon. He thus spent six hours on the cross before death ended His sufferings. Beginning at noon, and continuing until His death, a blanket of thick darkness enveloped the cross and veiled the sufferer from the gaze of the multitude. "It was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst." Luke 23:44, 45.

It was probably about twelve o'clock when the thief turned to Christ with the request, "Lord, remember me when Thou comest into Thy kingdom." Immediately the answer came back from the central cross, "You ask to be remembered then, verily thou art assured now. Thou shalt be with Me in Paradise." See Luke 23:39-43, Rotherham's Translation. The thief did not ask to be remembered before the rewarding time at the second advent when the kingdom of glory would be ushered in, and Christ did not promise him a place in Paradise until then. Jesus made the promise that very day when the fulfillment of His word seemed impossible. When the comma is shifted to its proper place in the Authorized Version,—all punctuation, as is well known, came into use in later times,—the meaning is clear: "Verily I say unto thee today, shalt thou be with Me in Paradise." The promise was made that

day; its fulfillment was a future event. In fact, the scriptural record makes it plain that Jesus Himself did not go to Paradise that day. On the morning of His resurrection He told Mary that He had not yet ascended to His Father. See John 20:16, 17. According to Revelation 2:7; 22:1-5, Paradise is where God's throne is.

The request of the repentant thief was the only human recognition of the identity and mission of Jesus during the entire period of His sufferings. This experience did much to strengthen His faith and courage for the struggle before Him.

### *Physical Sufferings of Crucifixion*

Drawing his information from the records of history and medical science, Cunningham Geikie gives the following graphic description of the physical tortures accompanying death by crucifixion: "The suffering in crucifixion, from which death at last resulted, rose partly from the constrained and fixed position of the body, and of the outstretched arms, which caused acute pain from every twitch or motion of the back, lacerated by the knout, and of the hands and feet,

pierced by the nails. These latter were, moreover, driven through parts where many sensitive nerves and sinews come together, and some of these were mutilated; others violently crushed down. Inflammation of the wounds in both hands and feet, speedily set in, and ere-long rose also in other places, where the circulation was checked by the tension of the parts. Intolerable thirst, and ever-increasing pain, resulted. The blood, which could no longer reach the extremities, rose to the head, swelled the veins and arteries in it unnaturally, and caused the most agonizing tortures in the brain. As, besides, it could no longer move freely from the lungs, the heart grew more oppressed, and all the veins were distended. Had the wounds bled freely, it would have been a great relief, but there was very little lost. The weight of the body itself, resting on the wooden pin of the upright beam; the burning heat of the sun scorching the veins, and the hot wind, which dried up the moisture of the body, made each moment more terrible than that before. The numbness and stiffness of the more distant muscles brought on painful convulsions, and this numbness, slowly extending, sometimes through two or three



*"When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost."*

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days, at last reached the vital parts, and released the sufferer by death."—*Geikie's "Life and Words of Christ,"* pages 565, 566, edition 1880.

Dr. Richter, a celebrated physician, wrote a treatise in which he discussed the pathological phases of death by crucifixion. From that treatise the following has been reproduced in McClintock and Strong's "Cyclopedia of Biblical, Theological, and Ecclesiastical Literature," vol. 2, page 590:

### *A Physician's Statement*

"1. The unnatural position and violent tension of the body, which cause a painful sensation from the least motion.

"2. The nails, being driven through parts of the hands and feet which are full of nerves and tendons . . . create the most exquisite anguish.

"3. The exposure of so many wounds and lacerations brings on inflammation, which tends to become gangrene, and every movement increases the poignancy of suffering.

"4. In the distended parts of the body more blood flows through the arteries than can be carried back into the veins: hence too much blood finds its way from the aorta into the head and stomach, and the blood vessels of the head become pressed and swollen. The general obstruction of circulation which ensues causes an internal excitement, exertion, and anxiety more intolerable than death itself.

"5. The inexpressible misery of gradually increasing and lingering anguish.

"6. Burning and raging thirst.

"Death by crucifixion . . . is therefore to be attributed to the sympathetic fever which is excited by the wounds, and aggravated by exposure to the weather, privation of water, and the painfully constrained position of the body. Traumatic fever corresponds, in intensity and in character, to the local inflammation of the wound. In the first stage, while the inflammation of the wound is characterized by heat, swelling, and great pain, the fever is highly inflammatory, and the sufferer complains of heat, throbbing headache, intense thirst, restlessness, and anxiety. . . . If the wound be prevented from healing, and suppuration continues, the fever assumes a hectic character, and will sooner or later exhaust the powers of life. When, however, the inflammation of the wound is so intense as to produce mortification, nervous depression is the immediate consequence; and if the cause of this excessive inflammation of the wound still continues, as is the case in crucifixion, the sufferer rapidly sinks. He is no longer sensible of pain, but his anxiety and sense of prostration are excessive; hiccough supervenes, his skin is mois-

tened with a cold clammy sweat, and death ensues. It is in this manner that death on the cross must have taken place in an ordinarily healthy constitution."

That Jesus suffered many of the tortures here described is evident, even though His death occurred only six hours after He was nailed to the cross. Crucified persons usually lived two or three days, and at times a week or more. The longer they lived, of course, the greater the physical sufferings. The sensitive and refined nature of Jesus, however, must have greatly augmented His physical tortures, so that the six hours were more terrible than two or three days to a hardened criminal. The cry of Jesus, "I thirst," was said not only to fulfill the

prophecy, "In My thirst they gave Me vinegar to drink" (Psalm 69:21), but it was also an indication that inflammation had already produced that fever which is always accompanied by a burning thirst.

As terrible as were His physical sufferings, Jesus was tortured by a mental anguish so great that the pains of crucifixion were scarcely felt. "About the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me?" Matthew 27:46. As the sinner's substitute, Jesus had to experience the feelings of utter God-abandonment that will come to every lost

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### POINTED PARAGRAPHS OF WORLD INTEREST

by  
W. L. EMMERSON

## NEWS Flashes

✪ **AIR SPEED RECORD** Germany wrested the air speed record from Italy when Flight-Captain Dieterle at Oranienburg, near Berlin, attained a speed of 463.8 miles an hour.

✪ **SOIL AND THE SABBATH** "To many persons the Sabbath means little or nothing beyond a change of occupation for themselves; to others it means a complete rest period, which is the true meaning of the Hebrew word *Shabbath*, from which it is derived," says Mr. G. C. Watson in "The Soil and Social Reclamation." "Yet to the soil the Sabbath is quite as important as to human beings. It needs a periodic rest. 'Remember the Sabbath day, to keep it holy' was spoken of the soil as much as of humanity."

✪ **BACK TO ROUND TABLE** "I think we shall never again emerge from anarchy and the reign of brutal power until we have once more brought to the round table the various peoples of the world, great and small," General Smuts declared at a United Party meeting in Cape Town.

✪ **MISSIONARY CENSUS** Surveying missions in his latest work, "Dynamic Christianity and the World Today," Dr. S. W. Zwemer says: "In Asia there are today 15,177 missionaries, or 13 per million people. This proportion is highest in Palestine, where there are 172 per million, and lowest in French Indo-China, where there are only two.

"Forty-five per cent of the Chinese Empire is unoccupied. To be exact, out of 1,608 counties in the eighteen provinces, 293 are quite occupied, and 206 fairly so.

"India, with fourteen missionaries to the million, is relatively poorly occupied. There are a number of areas with from two to five million people without a single missionary."

"The great central Asiatic plateau is largely closed to mission work. To this we may add Outer Mongolia, Siberia, Tibet, Bhutan, Nepal, and Afghanistan."

✪ **PROTESTANT DECLINE IN EIRE** As a result of Protestant emigration, Eire is now 93.4 per cent Roman Catholic. During the last ten years the non-Roman population has fallen by 26,223, or 11.9 per cent.

✪ **CULT OF THE RULER** "The cult of the ruler," says Diana Spearman, in "Modern Dictatorship," "tends to arise in periods in which men have lost faith in the traditional religions;" for "a God in heaven becomes unnecessary if there is a god on earth."

✪ **NEW AIRCRAFT MATERIAL** The latest constructional material to be applied to the manufacture of aircraft is a gas-filled ebonite. It is three times lighter than cork, yet it is impervious to moisture, resistant to insects and tropical heat, and is a remarkable insulator against cold.

✪ **MODERN DIS-EASE** "It is very clear both to ministers and to medical men that there is a great deal of dis-ease in people's lives today," says Edward Priestley, in the *British Weekly*. "Only the other day a specialist told a friend of mine that he was amazed at the great amount that existed. Nervous strain is seen in twitching fingers, taut muscles, and restlessness."



If you are feeling depressed,  
read this article. It will  
cheer you up and give  
you new courage to  
face your problems

# PROMISES of Deliverance

by  
ROY F. COTTRELL

**D**URING the reign of Frederick William III of Prussia, a count who plotted against the king's life was imprisoned in the fortress of Glatz. He was a very irreligious man, but, since the Bible was the only literature available in the dungeon, he began to read it.

The message of the Book touched his heart, and one night while there was a violent storm without, another severe tempest raged within the prisoner's breast. For the first time in his life the love of Christ appealed to the count; he repented of his sinful life, and turned to the Lord with tears of genuine repentance. Arising from his cot to open the Bible, his eyes fell upon the words: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me," Psalm 50:15. Kneeling down in his cell in that storm-beaten prison, he called upon the compassionate Saviour, and his troubled soul found peace and deliverance.

That same night in the royal palace at Berlin the king was suffering severe physical pain; and at length in his extremity he pleaded with God to grant him one hour of refreshing sleep. On awakening, he said to his wife: "God has looked upon me very graciously, and I am thankful to Him. Who in my kingdom has wronged me most? I will forgive him."

"The count who is imprisoned at Glatz," replied Queen Louise.

"You are right," said the sick monarch; "let him be pardoned." And with the dawn of day a swift courier was dis-

patched to Silesia, bearing to the now penitent Christian count the king's full pardon.

This incident reminds us of another overruling providence that occurred in the history of old Persia: "On that night could not the king sleep, and he commanded to bring the book of records," Esther 6:1. As a result of that troubled night in the life of King Xerxes, came the deliverance to the Jews in the days of Esther and Mordecai; and, as with the wicked, plotting Haman, so with many others: "He knoweth their works, and He overturneth them in the night, so that they are destroyed." Job 34:25. With the events of one night, how marvelously God wrought to save a doomed people!

## *Intervening Providence*

We are told of the young soldier who was called to cross the seas to service in the World War. His pious mother packed a small Bible among his belongings, and secured from him a somewhat reluctant promise that he would carry it with him on the battlefields and read a Scripture portion every day. Next to his heart he carried the sacred little treasure. Then came the day when an enemy bullet speeding straight to his breast plowed its way through the Book from Genesis to Revelation, and so spent its force without injury to the young man. Recognizing the Hand that intervened to save his life, the soldier straightway enlisted as a volunteer in the service of his mother's God.

Another boy in khaki tells this story: Before enlisting, he had been greatly impressed by the lectures of an evangelist on the second coming of Christ, but later cast aside all thought of religion. In 1915, in the Battle of the Somme, he was hit by a piece of shrapnel, and fell helpless and bleeding in a hollow place on the field. The continued deadly hum of bullets prevented the ambulance corps from coming to the rescue of the wounded. The next morning as the soldier was giving himself up to die, a hen came out from a near-by farmhouse and laid an egg at his side. He ate it and was strengthened. On the four succeeding mornings the faithful hen came with her life-sustaining gift. Then the storm of battle passed, the soldier was rescued,

*The divine record of Daniel's faithfulness still inspire*





## Positive proof that God cares for His people



—I, and of how his trust was rewarded,  
—heroism.

they restored the ring to its owner, the family received a generous reward. The following year the king built for them a new house; over its doorway an iron tablet, we are told, still bears the emblem of a raven with a ring in its mouth.

This story has a Japanese sequel. In 1887, George Müller, founder of the famous Bristol orphanage, visited Japan and encouraged a native Christian to open a home for orphan children. In harmony with the suggestion, a young man named Ishii stepped out by faith to begin the work. Two years later came a time of disaster in Japan. Food was scarce, prices were high, and the supporters of the little enterprise had so many other demands upon their generosity that the orphanage was quite neglected. Mr. Ishii called his children together, telling them that food and money were gone. Then he related to them the story of the raven and the ring, concluding with the words, "Now, children, that happened many years ago, but the same kind, heavenly Father still watches over His children, and I believe He will help us." The little company knelt to talk with God about their need; and, according to Dr. M. L. Gordon, an American missionary, while they were in the act of prayer, there came a call at the door of the orphanage. It was a missionary lady who had that day come to Okayama from another city bringing thirty-one dollars that had been sent through her to the asylum from a mission band in the State of New York.

The God who sent the ravens to feed Elijah the prophet by the brook Cherith has also intervened in countless experiences to relieve the distress of those who call upon Him.

Think of the cruel plight of the captive Hebrews under the iron heel of the mighty Pharaoh; yet—

"When Moses and his soldiers from Egypt's  
land did flee,  
Their enemies behind them, in front of  
them the sea,  
God raised the waters like a wall to open up  
their way;  
And the God that lived in Moses' time is  
just the same today."

Likewise the divine record of the faith of God's children in old Babylon still inspires to deeds of heroism. Neither the fiery furnace nor the den of lions could deter those Hebrew captives from the path of strict obedience. God signally honored their loyalty, and those young men came forth from the flaming ordeal without even the smell of fire upon their garments. Years later, when the empire of Babylon had been succeeded by that of Medo-Persia, and the imperial decree

forbade both public and private worship, the devout Hebrew statesman, with his windows open toward Jerusalem, "kneeling upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Daniel 6:10. Loyalty brought speedy vindication and deliverance; for—

"When Daniel, faithful to his God, would  
not bow down to men,  
And by God's enemies was hurled into the  
lions' den,  
God closed the lions' mouths, we read, and  
robbed them of their prey;  
And the God that lived in Daniel's time is  
just the same today."

Facing conditions as they exist in this twentieth century, how supremely thankful we are that the God of Elijah and Daniel still lives! The restless tides of frenzied nationalism are changing the course of history. Throughout vast sections of the globe human liberty has completely disappeared. Preparation for war has become the greatest enterprise of the nations, and modern genius is feverishly set to the task of destroying itself. Atheism, communism, and pseudo science blast at the foundations of the home, the church, of established society, and orderly government, until civilization itself appears tottering on the brink.

### Security in "Time of Trouble"

Nor does the "sure word of prophecy" present a rosy hope for the immediate future. On the contrary, the prophecies pointing to our day vision a world in turmoil and commotion, with conditions drifting from bad to worse; while just prior to the end of the age and the second coming of Christ, the Bible declares that "there shall be a time of trouble, such as never was since there was a nation." This "time of trouble" is evidently brief, for the Scripture adds, "At that time thy people shall be delivered, everyone that shall be found written in the book." Luke 21:25, 26; 2 Timothy 3:1-5, 13; Daniel 12:1.

The climax of this "time of trouble" is vividly told by John, the seer of Patmos, in his description of the seven fearful plagues that would bring unprecedented death and destruction throughout the earth. See Revelation 16. But, like the stars that shine brightest in the blackest night, so during the darkest hour of human history, the promises of God appear with enhanced radiance and luster. For such a time the inspired psalmist wrote: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains

and upon his hospital bed thanked God for his remarkable deliverance. When able to return to his home, this soldier became a Christian colporteur.

In his standard history of "English Hymns," S. W. Duffield tells of a Polish peasant living near Warsaw who had defaulted in his rent and was about to be ejected from his home in the dead of winter. Since the landlord would grant no mercy, the family appealed to "the God of all mercy" for relief. Arising from a season of prayer to sing the song, "Give to the winds thy fears," they heard a rap at the window, and, upon opening it, a tame raven flew in with a jeweled ring in its beak. The peasant hastened with it to his pastor, who identified it as the property of the Polish king. When



be carried into the midst of the sea." Psalm 46:1, 2. See also Psalm 91.

Let none make the mistake of applying all the promises of God to the distant past or to the prophetic future. Our Father is a "present help in trouble." Heaven and earth are no farther apart today than when Jesus walked among men, and the hosts of guardian angels still keep their vigils along the outposts of earth to watch over their charges. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. In this life we shall never know or appreciate the supreme debt we owe to angel ministry.

### *Blessed When We Follow God*

In ancient times God brought signal relief from famine to Israel's household, and, in the words of Joseph, saved their lives "by a great deliverance." Genesis 45:7. The history of the Hebrew people from the time of their emancipation from Egyptian bondage to the day when heroic Queen Esther risked her life to save her people constitutes a thousand years of miracles.

But more wonderful than all is the spiritual emancipation purchased for us by the world's Redeemer. Christ came to this world to "preach deliverance to the captives," "to set at liberty" all who are bound by the shackles of sin. Luke 4:18. These "great and precious promises" are proffered to those of every race, caste, and color, and include deliverance from all sin and evil, from "the power of darkness," from fears, affliction, distresses, and from the greatest of all enemies—death.

Friend, are you personally acquainted with the great Emancipator? Are there evil habits in your life that you have struggled to overcome? Have you tried repeatedly in your own strength to break the iron bands, only to meet with dismal failure? Earth's crisis hour is upon us. The storm is coming, relentless in its fury. Now is the time to accept the promises of God. Now is the time to obtain the victory over every wrong thought, word, and action.

Present personal deliverance from sin is the preparation and prelude for eternal deliverance. Ere long the Master will return to welcome a pure and happy company to their heavenly home. At that time all who have embraced His precious promises will "be delivered, everyone that shall be found written in the book."

### NOTE

In harmony with our policy of publishing only fifty issues of the *Signs of the Times* annually, one number is omitted in June and one in December. Consequently there will be no issue next week. Number 25 will be dated June 27.

## DRUDGERY DIVINE

"O little bee on the red-topped clover,  
Aren't you tired, you busy rover,  
Of doing the same thing over and over—  
Gathering honey all day long,  
Singing the same little humming song?  
Aren't you tired, you golden rover,  
Of doing the same thing over and over?"

"O little bird with the crimson breast,  
Aren't you tired of building the nest?  
Isn't it time to stop and rest?  
Straw after straw you patiently bring,  
Song after song you cheerily sing.  
O little bird in the crimson vest,  
Isn't it time to take a rest?"

"O busy heart, O toiling mother,  
Aren't you tired of work and bother—  
The same dull task and never another?  
Over and over you brew and bake,  
Over and over you mend and make.  
Aren't you tired, O weary mother,  
Of the same dull round and never another?"

"Then low from the heart of the bee and bird,  
And low from the heart of the mother this word  
Sweet and calm and clear I heard:  
'Over and over God paints the skies,  
Over and over He tints the flowers,  
Over and over He sends the showers,  
Over and over He guides the stars,  
Over and over the dawn unbars.  
If over and over God deigns to work,  
Why should we faint, one duty shirk?  
So over and over our tasks we do,  
Sure of reward, if our work be true.'  
This is the message which clear I heard  
From the heart of the mother, the bee, and the bird."

—Author Unknown.



## Better Days Ahead

(Continued from page 5)

The days of war and of rumors of war will soon be in the past. Poverty will be no more. The sick will be made well; and the weak will be made strong. A new order of things will prevail, and Christ will be king over all the earth.

Let us look for a few moments through the eyes of the prophets, who have seen this new world in vision: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65:17. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9. "He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3.

When that time comes, no one will suffer injustice at the hands of others; the fruit of his labors will not be taken from him. Says the prophet Isaiah: "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: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord." Isaiah 65:21-23.

These pictures present one outstanding characteristic of the subjects of that wonderful kingdom to come. *They are law-abiding citizens.* Upon their hearts have been engraved the Ten Commandments of God's law. Hebrews 8:10. They respect the rights of their fellow men.

Everyone who desires to do so may become a subject of this future world of happiness. You are the only one who can keep *you* out of your inheritance. He whose "citizenship is in heaven," as it is expressed in Philippians 3:20, R. V., lives the principles of the new world while still dwelling in the old.

Yes, there are better times ahead—for all those who care enough about justice and order to make the necessary preparation. But there is no time for delay; the new kingdom is imminent, the prophecies declare that the time is at hand, and the Master Himself says: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12. Are you ready for the better times ahead?





# Crowning the King of Glory

by

GEORGE W. WELLS

**D**OWN through the ages the crowning of a king has been an occasion of great importance. Those who have witnessed such an event count themselves highly privileged.

Some glad day, ere long, according to the Scriptures, a celestial coronation will be solemnized. Honored visitors from the unnumbered worlds of the universe of God will be present as Jesus Christ is crowned "King of kings, and Lord of lords." All the passing splendor and pageantry of human genius will sink into insignificance in that mighty hour.

A graphic and thrilling picture is given us in God's Book of the coronation of the King of glory; yet no language can ever fully tell, or human artist portray, the splendor and glory that will be manifest when this supreme event takes place. Christ our Saviour will take the "coronation chair" in heaven while "ten thousand times ten thousand" white-robed, holy angels will joyfully accompany Him as He, according to the promise, returns to this earth for His waiting and watchful people.

The Scriptures do not reveal to us just when this mighty event takes place, nor the day and the hour of Christ's second coming; but John the revelator does present to us a clear and vivid picture of Christ when He comes to reap "the harvest of the earth." He says: "The Son of man" has "on His head a golden crown, and in His hand a sharp sickle." Revelation 14:14. He presents Christ as leading the armies of heaven to this earth, and "on His head were many crowns" and "on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." See Revelation 19:11-20.

The crowning of Christ before the court of heaven is a grand climax to a long, long story leading through six thousand years of sin and sorrow. With God there is no such thing as failure, loss, impossibility, or defeat. Before the foundation of the world, the divine plan provided that man, through the gift of God's love, "should not perish, but have everlasting life," and now the plan of the Infinite One is about to be gloriously consummated. Nineteen hundred years ago, the Lord "went into a far country to receive for Himself a kingdom, and to return." Luke 19:12. O that we might make sure work in our preparation for a place in that kingdom! It means surrendering all to Christ, obeying His

word, accepting His gracious invitation, "Come unto Me," and eventually hearing His words of welcome, saying, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The work of Christ as high priest and mediator will soon be finished. The subjects of His kingdom are almost complete. Soon He will lay aside His priestly robes for the garments of a king. The royal diadem will be brought forth and placed upon the Saviour's head. In this hour, John declares, "the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. Yes, the court of heaven will be one majestic scene of adoration and praise as the witnesses bow before their Lord, saying, "We give Thee thanks, O Lord God Almighty; . . . because Thou hast taken to Thee Thy great power, and hast reigned." Verse 17.



King George VI and Queen Elizabeth after their coronation two years ago.

Thrilling is the scene connected with this coronation of the holy Christ. All heaven has waited for this great hour. The Son of God takes the scepter; He is crowned amidst the glory and splendor of this celestial assembly. Yet the coronation is not completed with this part in heaven, for certain it is that the world's Redeemer and King is to take this old sin-cursed, storm-tossed, blood-drenched earth into His own control for its full and complete reconstruction; and it is clearly revealed in Holy Writ that all who ever lived, both good and bad, shall witness the glory and consummation of it all. A meager description of the splendor of that hour is given us in Luke's Gospel: "He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9:26. The beautiful and triumphant messengers of God, possessing a loveliness and glory of surpassing splendor, will escort Him on His way, and we read: "Then shall He sit upon the throne of His glory; and before Him shall be gathered all nations." Then "every eye shall see Him, and they also which pierced Him." Matthew 25:31, 32; Revelation 1:7. Yes, the second coming of Christ will be a vast scene, alive with myriad forms, radiant with golden light—a light supernal. This scene will be gorgeous, as visible to human eye as any panorama, for the kingdom of Christ is just as real as any earthly kingdom. Read Daniel 2:44; 7:27.

There is to be a new order of things. The blessed Redeemer and crowned Christ is coming again. The inhabitants of earth will together witness the glory of His second appearing. He comes "to be glorified in His saints, and to be admired in all them that believe." 2 Thessalonians 1:10. In place of the crown of thorns, He will wear a crown of glory. In place of that old purple kingly robe, He will be clothed in raiment of purest white, "so as no fuller on earth can white them;" and "on His vesture and on His thigh a name [shall be] written, KING OF KINGS, AND LORD OF LORDS." Mark 9:3; Revelation 19:16. Thus "the kingdoms of this world are [to] become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

What a glorious consummation! God grant that we may be prepared to witness the final acts and to stand unafraid before the universal King.



# CARD PLAYING

*A Dangerous  
Amusement*

*Another Wolf in  
Sheep's Clothing*

*An outspoken article by*

MADGE HAINES MORRILL

HENRY W. STOUGH, in his book, "Across the Dead Line of Amusements," tells this story:

"In one of our morning meetings a tramp arose and said: 'This pew was the first and only one I ever sat in. My father was an elder in this church, and my mother, a member. Seven Sunday school scholars occupied this seat—I was one of the number. We had a lady teacher whom we almost worshiped. Saturday afternoon we went to her home and studied our Sunday school lesson, then had some refreshments, and, later, amusements of various sorts. One day she taught us the game of cards. We all said our parents never let us play cards. She said, 'Nice boys like you will never gamble, and it will rest your minds.' Our parents did not agree with her, but said, 'Well, she is such a good woman, I guess the boys will not go wrong.'"

"'Gradually we were fascinated with cards—and spent less time on the Sunday school lesson. One Saturday we said to her, 'Teacher, never mind the lesson today.' Presently on our Saturday holidays we began to go down to the cotton gin to play cards. Later still, we began to gamble. Soon no Sunday school for us, no church; but gambling—drinking. At last we became drunkards. I haven't been in this church for years. Two of those Sunday school boys have been hanged, three are in prison for life, and, if the authorities knew where I am and another of the class, we, too, would be



*Youth should be told of the harmful effects of amusements that may prove a hindrance to life's true success. There is a distinction between recreation and amusement.*

COURTESY LOS ANGELES BOARD OF EDUCATION

in prison. My father and dear mother are dead—and I'm glad they are! Would to God I had never had such a Sunday school teacher!"

"At that a scream came from a woman on the front seat. She arose and fell on the floor near the tramp, crying out: 'And, my God, I am that Sunday school teacher!' She was carried out, while the tramp hurried away, and was never seen again."

The cause of the great tragedy in this story, according to the author, was the learning of a game for the sake of amusement.

The type of amusement that a child learns in his home will be the type that

he will most likely follow throughout his life. All too often the sleeping cub that was fostered in the home has turned out to be the savage lion that killed its master. If a game is dangerous outside the home, is it not also dangerous inside the home?

We would not send our son down to the gambling den to play a game of cards, nor would we send our daughter into the public dance hall; but do we, unknowingly, encourage in our homes the games and amusements that may eventually lead them to these places?

There are five counts against card playing.

1. Card playing stamps the players as

## IN THE NEXT ISSUE

in addition to the regular features:

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Prayer Changes Things . . . . .	Roy F. Cottrell
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Our Greatest Need—God . . . . .	Idamae Melendy
The Two Prodigals . . . . .	Charles G. Bellah





those who lack true culture and refinement. It acknowledges that the players are not able to carry on "the fine art of conversation through which people may sharpen their wits and develop their brain power, as well as increase their range of knowledge." As a hostess prepares for an evening of cards, all she needs to do is to set up the card tables and prepare the refreshments—no more than that. The most popular players are those who talk the least. Card playing indicates a distinct deterioration of the mind.

2. Card playing is a dissipation of time. Time is one of the most valuable gifts given man. If he uses it in an amusement that is neither beneficial to the soul, the body, nor the intellect, he is committing a sin. Says a card player, "Over them I have murdered time, and lost heaven."

3. Card playing has a ruinous effect upon the nervous system. Wrote the editor of a medical journal: "Card playing is a pure and simple mental dissipation that grows upon the victim like all other dissipations, to the eventual exclusion of logical and close thinking. . . . The legend which attributes the invention of playing cards to the necessity for amusing a mad king of France possesses verisimilitude. Appealing primarily to the imperfectly balanced mind, they soon reduce that of a better quality to the same level. They are comparable in every way to the habit-forming drugs, and lead surely to the neglect of every sane and healthy amusement, to say nothing of business or professional duties."

### *A Cause of Nervous Breakdown*

A physician makes the following comment: "As a medical man, I am convinced that gambling at cards has had much to do with the increase of nervous breakdowns among a certain class of women."

Still other physicians claim that they are becoming more burdened with hysterical women as a result of the increased interest in card playing.

What does the game do to the players? As the game progresses, "every nerve is on edge, the breath comes short and fast, the blood rushes to the brain, the temper is frequently heated and unloosed; the desire to win becomes a passion; conscience becomes feverish; barriers go down; advantage is frequently taken; dishonesty is committed; and there ensues a general psychological riot. There has really happened to the mental powers exactly what happens to the physical when alcohol is taken into the system."

4. Card playing has a demoralizing influence upon the players. Often it begins by irritating the temper and causing regrettable outbursts of anger. From this, it leads to "white-lie" cheating—perhaps

a shrug of the shoulder, a facial expression, a nod of the head; from there it goes to brazen cheating.

Cards are based on chance. Skill is not necessary; chance is the chief factor in the game. Chance stimulates the player to go further in dishonesty in order to win the game or to gain the prize. Women stoop to cheating in order to win a silver creamer; and men, in the gambling den, openly defy honesty in their attempts to win a "jack pot of silver."

A promising young physician, when invited to a judge's home, entered into a game of cards with his friend. When he saw the judge slip a card out from his sleeve, the physician was seized with a frenzy of anger. He shot the judge, and then spent fifteen years in solitary confinement. When he came out of prison, his father and mother, his wife and two children were all dead—all sent to early graves as a result of one card game.

5. Card playing leads away from Christ and spiritual things. Those who

spend their time in seeking-pleasure are not those who seek after God. When pleasure becomes enthroned in the life, Christ is dethroned. Anything that destroys interest in God is dangerous. It is more deadly to one's spiritual life than is leprosy to the physical life.

Whatever the game, if it does not build up either physical or mental powers, if it leads away from God, it is dangerous. And the homes, where children learn to play their first games, are responsible for the habits of a nation.

The gambling dens do not want a "greener;" they want a boy who already knows how to play cards. Where, then, does the boy learn to play cards?

All too often it is in the home. Society sanctions card playing. "Children are permitted to watch it; young people are invited to partake in it. It is made attractive and alluring by giving prizes, serving refreshments, and adding high social enjoyments."

Just before a murderer in Sing Sing went to the electric chair, he said to his



*Bible Comparisons and Contrasts—14*

## *The Two Prayers*

*by*

CHARLES G. BELLAH

TWO men went up into the temple to pray. One was a Pharisee. The other was a publican. Luke 18:10-14. One came to congratulate self. The other came to humiliate self. One came for publicity. The other came for pardon. The Pharisee came to make his appearance before men. The publican came to make his appeal before God.

The Pharisee went up to the temple to pray, yet spent his time in telling God how little he needed Him. The publican went up to the temple to pray, and spent all his time telling God how much he needed Him. The Pharisee *said* a long prayer. The publican *prayed* a short prayer. Saying a prayer is not praying; neither is praying just saying a prayer. God was mentioned only once in the Pharisee's prayer; all the rest was about "I." The publican mentioned self only once; all the rest was about God.

The Pharisee went to the temple to pray, but evidently forgot what he went for, and didn't get it. "There is no use praying for

a cargo of blessing, unless we are at the wharf to unload it when it arrives." The Pharisee's prayer did not reach higher than the temple roof. The publican's prayer went straight into heaven. The difference was that one prayed to himself, the other prayed to God. Prayers have a way of going only as far as the one to whom they are offered.

The Pharisee stood as near to the front as he could, yet was far away from God. The publican "stood afar off," yet was very near to God.

One went to the temple as a duty. The other did it as a privilege. One went to be heard. The other went to be helped.

The Pharisee went away unforgiven, for he did not ask for forgiveness. The publican went away forgiven, for he did ask for forgiveness. The Pharisee went away justified in his own sight. The publican went away justified in God's sight. One came to the temple a sinner, and went away a sinner. The other came to the temple a sinner, and went away a saint. What is your experience on leaving church?



spiritual adviser: "If it had not been for that hellish pack of cards, I would not have been here today; and the worst of it is that my mother, a Christian woman, taught me to play."

No matter how simple the game of cards or how innocent the name it may be given, if it partakes of any of these evils, it is a wrong amusement. It is a wolf dressed in sheep's clothing.

Card playing is not the only amusement that is often first learned in the home. Oftentimes it is the dance. And many young girls, who learn their first dance steps upon their own parlor floor, go out of their homes to public dance halls, and finally to houses of ill fame.

Often, too, the first theater attended by the young is in company with some member of their home. Later, when the youth take the wrong path because of some stimulus they have received at the theater, the members of their family mourn, not realizing that they themselves helped to send their own loved ones down the wrong path.

### What Is True Recreation?

Parents need to explain to their children the harmful effects of amusements that prove a hindrance to life's true success. They need to show their children the distinction between recreation and amusement.

"Recreation, when true to its name, re-creation, tends to strengthen and build up. Calling us aside from our ordinary cares and occupations, it affords refreshment for mind and body, and thus enables us to return with new vigor to the earnest work of life."

When the disciples had returned from their first missionary tour, Jesus said to them, "Come ye yourselves apart into a desert place, and rest awhile." Christ knew that there would be no rest for them near the throngs of men and women that called upon them for help. He wanted them to rest, away from the multitudes. In a quiet spot of nature, they could commune with Him and refresh both body and mind.

The happiness that one gets from recreation depends upon his viewpoint and aims in life. If his life is made to serve his own selfish interests, then amusements are his choice. But if a person's life is devoted to higher ideals, a re-creation will be his choice.

"No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others."

When one considers that his body is the temple of God, and that he should glorify God through his body, then he will carefully, prayerfully, select his recreation that it may be what the name implies—a true upbuilding of body, mind, and soul.

## Royalty Visits America

(Continued from page 4)

States is unique in that no reigning British monarch has ever crossed the Atlantic. It is the first time an English sovereign has set foot on the North American continent. Moreover, at the meeting of the Privy Council at Ottawa, for the first time in history a British monarch presided over a state meeting as king of Canada.

The idea of George VI and Queen Elizabeth's visiting Canada and the United States was no doubt stimulated and expedited by recent developments in Europe. On July 30, 1938, the magazine *Cavalcade* published a suggestion that "in the interests of Anglo-American relations" and "in the interests of democracy plans for a royal visit to the United States of America ought to be submitted . . . for the gracious approval of Their Majesties." The proposal at once captured the imagination of both English-speaking nations; but the British press reported that such a visit was unlikely. On July 30 *Cavalcade* suggested that it "be happily co-ordinated with a visit to the Dominion of Canada, so eagerly sought by many loyal Canadians." *Cavalcade* urged, on behalf of the American visit, that "two great democracies would be drawn together in a bond of friendship and stability that would profoundly affect the destiny of the world."

Grover A. Whalen, president of the World's Fair, New York, with an eye to business, promptly cabled an invitation in which he said the visit would be "an occasion for a demonstration of the great friendship between the peoples of the British Empire and America." The British press as a whole remained silent. Then on August 14 the London *Evening Standard* front-paged a statement to the effect that "a royal visit to New York next year was a possibility." On August 14 the rumor went around London that there was a "possibility" that King George and Queen Elizabeth would visit "the United States and Canada" sometime next year. The report was promptly denied in official circles, particularly those close to Prime Minister Chamber-

## SIGNS OF THE TIMES

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EDITOR . . . . . ARTHUR S. MAXWELL

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lain. Efforts were made, apparently, to prevent the press from circulating the news before it could be announced officially in Parliament.

On November 8, "amid the pageantry of the state opening of Parliament, King George announced in his speech from the throne that he had been 'happy to accept' an invitation from President Roosevelt to visit the United States. "I warmly welcome this practical expression of the good feeling that prevails between our countries," said the King. He also told the assembled peers, commoners, and ambassadors that he and the Queen were 'anticipating with the keenest pleasure' their visit to Canada."

This pleasure has now been realized. Undoubtedly this visit has served to bind closer together the British Commonwealth of Nations and the United States of America for the common good of humanity. For Christians it should accomplish a further purpose. It should remind us that soon the King of kings in all His glory, with attendant angels, and the prize of immortality for those who qualify, will be visiting this earth. Let us be ready to meet Him when He comes, and to hear from His lips, "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord."

## Christ on the Cross

(Continued from page 7)

sinner. He was passing through that horror of great darkness in which there is not even one ray of hope to pierce the gloom. He felt to the full that unutterable anguish accompanying the sense of complete and eternal separation from God because of sin. It was on the cross that the Son of God felt to the limit the crushing weight of the sins of the whole world. If His sufferings had consisted in physical pain alone, His death would have been far less painful than that of many of the martyrs. But bodily pain was only a very small part of the agony He suffered on the cross. He felt the results of the separation that sin makes between God and man. The martyrs all

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died with the consciousness of acceptance with God; therefore their death bears no comparison to that of Jesus as He bore the agonies of the cross of Calvary. It was this experience that wrung from His lips the bitter cry, "My God, My God, why hast Thou forsaken Me?"

Death came as a sweet release to the physical and mental sufferings of Jesus, but not before the impenetrable gloom lifted and He was given the assurance of His Father's love and acceptance. He had gone into the very depths of despair in paying the redemption price for guilty man, so that justice was fully satisfied. As His heart was breaking under the terrible strain, a ray of light broke through the darkness, and, with His dying breath, He was able to say, "Father, into Thy hands I commend My spirit." Luke 23: 46. He died with the knowledge that He had finished His earthly mission, conquered sin, and provided a way of escape for guilty man. The cry, "It is finished," was the shout of a conqueror, and it resounded throughout the universe and brought joy and gladness to every creature. The triumphant death of Christ vindicated the rulership of God and the government of heaven, and "with one voice the loyal universe united in extolling the divine administration."

### Lamentations of a Colon

Does your colon ever lament?

Are you troubled with constipation, colitis, or indigestion?

Do you know what kind of diet makes a happy, healthy colon?

All these points, and a dozen others, are covered in a very fine article in the June *Health* by Dr. George K. Abbott, M.D., F.A.C.S. Every person in the land who suffers from any digestive or intestinal trouble should read this feature article. Dr. Abbott tells what kind of treatment lamenting colons should have.

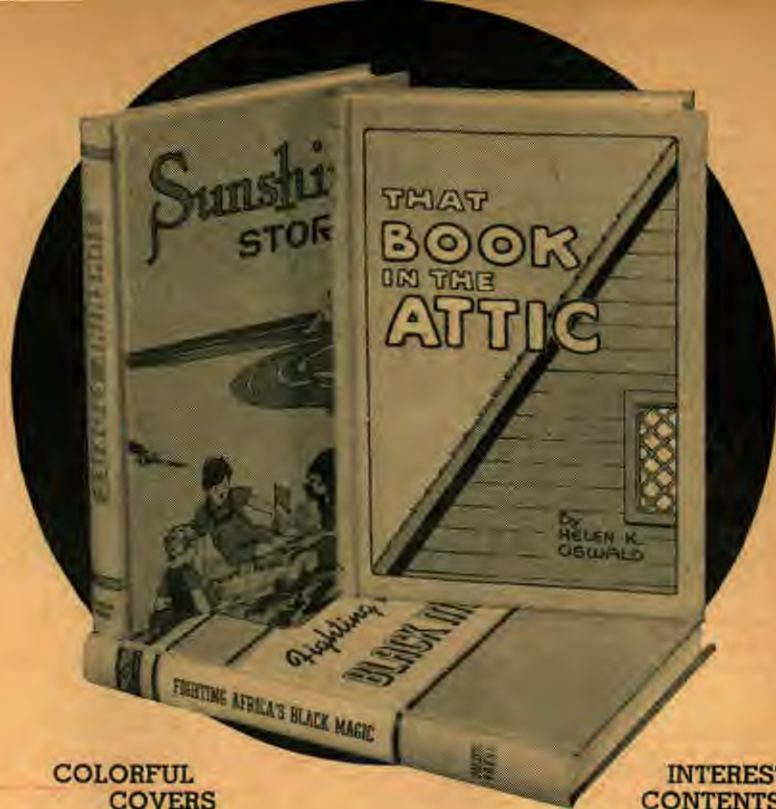
Others articles in the June issue include "My Back Aches!" "The Best Antiseptics and Disinfectants," "How to Prevent Constipation," "Automobiles and Broken Faces," "Be Kind to Your Heart," "Teach Your Children to Cook," "That Great Assassin, the Mosquito," "Shades of Great Grandmother!" "The Truth About Spinach," "The New Drug, Sulfanilamide," etc.

If you would like to see a copy of that great monthly journal, *Health*, just drop a penny postcard into the next mail, giving your name and address, and asking for a free sample copy. Specify the June issue if you wish. A copy will be sent you with no obligation on your part whatsoever. Address—

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SUFFERING is not always meant to burn out the dross, but often to burn in the promises.—C. H. Spurgeon.

for JUNE 13, 1939



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# Kindly Light

by  
LEONORA  
LACEY  
WARRINER



*"Lord, lift up the light  
of Thy countenance  
upon us. Thou hast put  
gladness in my heart."*

IT WAS June 16 of the year 1833. Between the islands of Corsica and Sardinia in the Straits of Bonifacio, a sailing vessel lay motionless with its sails hanging lazily against their masts. Day after day had passed without any favoring gale to fill them out and send the good ship speeding over the Mediterranean to its desired haven.

Among those on board who had anxiously awaited the longed-for breeze was John Henry Newman, returning from Sicily, where he had been ill for many weeks with a lingering disease. Added to the weakness of body due to his long illness was a great fatigue of mind and spirit, for he had just made a great spiritual decision, and was still perplexed and troubled, not knowing exactly what course his life henceforth would follow.

The mists rising from the becalmed water and the limp sails, powerless to carry their ship out of the straits to their home port, seemed to reflect his own mood as he strove unsuccessfully to see the outcome of his recent decision. It was in this environment and with such a mental attitude that Dr. Newman wrote his greatest of all hymns, the first stanza of which reads:

"Lead, kindly Light, amid the encircling gloom,  
Lead Thou me on!  
The night is dark and I am far from home;  
Lead Thou me on!  
Keep Thou my feet; I do not ask to see  
The distant scene; one step's enough for me."

As far back as I can remember, this has been my favorite hymn. When as a small child I sat spell-bound in a dim church as the deep tones of the great organ played Dr. Dykes's lovely music and the voices

of a trained choir sang those wonderful words, I was carried away by their sweetness and beauty, though I was far too young to understand their deep spiritual significance.

To the wayfaring Christian this hymn is the expression of his own experiences. So often the night is dark and gloom encircles us as we wander far from home. At such times how sorely we need the guidance of the One who is the Light of the world—surely a "kindly Light"—to lead us out of the darkness and keep our wayward feet in paths of righteousness.

It is well if we can trust and "not ask to see the distant scene," content to take one step at a time as that Light shall lead. Yet how hard at times it is to practice this humble submission!

All of us have at some time made the sorry decision to "choose and see" our own paths—and what heartbreaking paths they have so often proved to be! We may have "loved the garish day," with its false pleasures and allurements, only to find that they have turned to dust and ashes when we have followed them too closely. Too often has pride been allowed to rule our wills, and now in deep penitence we cry, "Remember not past years!"

If we yield our lives and wills to the leading of this "kindly Light," it will guide our feet unerringly till our journey here is done. Today, let us say with Dr. Newman—

"So long Thy power hath blessed me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone,  
And with the morn those angel faces smile,  
Which I have loved long since, and lost awhile!"