

Canadian

OSHAWA, ONT. AUGUST, 1943

SIGNS OF THE TIMES

**Which Light
at the
Masthead?**

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Photo by
Director of Public Information

THE GOOD NEWS

Freedom's flag—four bars of red on a white background—is the new emblem of the Four Freedoms, freedom for speech and religion, freedom from want and fear. Quite appropriate, we think. For the clear white of freedom is blood-bought. Even better: four bars of white on a red background. And we hope the deeper significance will not be lost in the minds of men. For the only adequate price of basic freedom is not the blood of a million soldiers, but of One who shed His blood nineteen centuries ago; and who said, "I am the truth." "The truth shall make you free." This is the freedom which the men found who were dying on a rubber raft in mid-Pacific.

"Stand fast therefore in the liberty wherewith Christ hath made us free."

Inventions to save life, as well as those designed to take life, are a heartening aspect of this war. Because of the remarkable advances of medical science, sanguinary battles are fought from which not more than one per cent of the casualties prove fatal. Provision for the needs of fliers who bale out over desert and sea are part of the equipment of every man who goes aloft. Of course, inventions and discoveries work both ways, for bad as well as for good, both for and against us, as note the automobile and the printing press. "God hath made man upright; but they have sought out many inventions."

Inventions are safe when they are in the control of the upright man.

Trillions are coming into view as useful in counting costs. Millions used to stagger us. I can remember when a battleship could be built for three and a half million dollars, compared with the present cost of one hundred million. Now billions are commonplace. And along comes an estimator who says the wars now being fought will have cost the United Nations alone half a trillion dollars by the end of next year. This plus the costs

that cannot be estimated in money. Perhaps figuring it in pounds is a saner way after all. We shudder to count the cost in pain and sorrow and anguish. *Someone* will have to pay that debt!

Our vote is to leave it with God, who said, "Vengeance is mine, I will repay."

Copernicus Day was celebrated recently by scientists, if not by the rest of us. It marked the 400th anniversary of the death of Copernicus, the man who scouted the idea that the earth was the centre of everything,



Director of Public Information

The man with a soldierly bearing who is the central figure in the building of a New France, General Charles de Gaulle.

and "changed the whole outlook of mankind by relegating the earth and man to a minor place in the solar system." And man has descended much farther yet during the last four centuries in his estimate of himself and his world in the universe. But still he thinks he can remake his world by his own methods and his own power. If you doubt it, read the numerous books on post-war peace. Someone will have to come to relegate man a little lower, before he will realize his impotence.

"My peace I give unto you: not as the world giveth, give I."

The farmer is told to make his corn "walk off the place"—feed it to hogs and sell the hogs. Good news for the farmer, but bad news for the consumer—and the hog. The hog takes seven pounds of corn to produce one pound of pork. We leave it to the food experts if there is not more nourishment in seven pounds of corn than in one pound of pork—not to mention the impurities in the porker.

Haven't we read somewhere about people who spend their money for "that which is not bread"?

Frenzied jazz band leaders are responsible for the moral debauchery of thousands of youth. Some of them have been shown to be under the influence of drugs as they play the wild music (if it can be called music) that stirs crowded audiences of teen-age youth to hysterical exhibitionism. Under the spell of "swing" the youngsters go temporarily insane, say the reports. "Twenty thousand high school-age boys and girls are reported to have started lining up at four in the morning outside a New York theatre in order to secure admission for the first performance of one band," says a contemporary. Adults may guess that sex has much to do with this; and must know that its effect on the characters of the rising generation is devastating.

Wherein is this good news? Only that parents and public authorities may wake up to the traps that are being set for the unwary feet of youth.

The skip-bomb is one of the latest of weapons in naval warfare. We are told that if the war lasts two years longer, the weapons we will have will only resemble those now being used.

The prospect ahead renews our expectation of the One who "maketh wars to cease unto the end of the earth."

Editor, ROBERT BRUCE THURBER

Vol. XXIII AUGUST, 1943 No. 8

Associate Editor, WILLIAM B. OCHS

● Published monthly, except in the month of May, when two numbers are issued, by the Signs of the Times Publishing Association, Oshawa, Ontario, Canada. Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921. Subscription Rates: Single yearly subscription, \$1.00; six months' trial subscription, 60 cents; single copy, 10 cents. ● Change of Address: Please give both old and new addresses. Expiration: unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the SIGNS OF THE TIMES without having subscribed may feel perfectly free to accept it. ● Printed by Maracle Printing Company, Oshawa, Ontario.

THIS IS THAT — A LEAF OF FULFILLED PROPHECY

"This is that which was spoken by the Prophet"

Ahead

THIS magazine might well be named *Prophecy*, or *Future*. For it has to do with what is ahead of us, and with the knowledge we may have of things to come.

Said China's great woman, Madam Chiang Kai Shek, in her Madison Square Garden speech last March, "We live in the present, we dream of the future, but we learn eternal truth from the past."

We would elaborate on that. We may do more than dream of the future in a hopeful, visionary way. We may *know* it—know it not only from the lessons drawn from the history of the past, but also from prophecies of it which have been made in the past. We live happier and more securely in the present because of what the past tells us of the future.

This magazine claims no prophetic power. Only as we quote and interpret prophecy from that unerring book of prophecy, the Bible, can we have any claim on foresight.

That Book affords us *Signs* in the present of the *Times* in the future. To see and recognize these signs, and to direct their predictive light on that "dark place," the future, is our chief concern.



Which Light at the Masthead?

As THIS most distressing of all wars broke upon the world, a leading statesman observed, "Lights are going out all over Europe." Since then, the lights have gone out on every continent. More than "blackouts" are meant. The lights of culture and confidence, of honour and integrity, of civilization and civility, have gone out—or have been eclipsed.

The world has been dark, and prospects gloomy, because certain men extinguished the lights that had been kindled and tended at great cost of time and life and labour. The good that centuries had built was shattered as in a moment.

"Darkness shall cover earth, and gross darkness the people," was the forecast of the Prophet. Isaiah 60:2. And darkness covers the earth *because* great darkness covers the people.

Now, flashes of light stab the darkness. They are generated in the battery of victory for the democratic side.

WE SHOULD ALL BE CONCERNED ABOUT THE FUTURE BECAUSE WE HAVE TO SPEND ALL THE REST OF OUR LIVES THERE.

—Charles F. Kettering.

are the slogans for our rosy future.

We are going to swing a different light from the masthead of our civilization. Which light? From much of the talk we hear, it will be a light fed by the fuel of reprisal, hate, retaliation, subjugation of inferior peoples, cut-throat competition, greed for gain, control of trade, with all too few sparks of benevolence and goodwill.

The selfishness in men that put out



Miller

Allied soldiers are hysterically welcomed by the people of Tunis, and it is expected that the peoples of Europe will be just as happy to see them come.

They are interpreted as clouds of gloom by the enemy, many millions strong; but nevertheless *we* believe they are signs of a brighter world to come, the dawn of a new day. Our optimism may be largely a reaction from too long pessimism, rather than from assurance of final victory; but we are confident that we are entitled to triumph.

Plans of a brighter post-war world crowd our minds. "No more war," "Social security," "Never again," "Law and order," "World peace," "International co-operation," "Industrial expansion," "Equality for all"—these and many others like them

the lights—and that selfishness is not confined to the enemy—cannot light them again. Unless the principles enunciated by Him who is the "Light of the World" are adopted and put into practice, we are fated to drive ahead blindly into the blackout.

We urge, with all the vehemence we can muster, a revival of the saving power of Jesus Christ in the *hearts* of men, rather than a reformation of human effort in the *minds* of men. Shall He voice in sorrow to this generation a lament similar to that one of long ago?—O Earth, Earth, how often would I have gathered thy children together, even as a hen gathereth



International News Photo

Coast guardsmen use "water wings" made from their trousers as one way to prepare for the day when they may be torpedoed.

her chickens under her wings, and ye would not! Behold, your world is left unto you desolate.

Religion in Public Schools

ONE dislikes to dissent from the views of well-meaning people. But those seeking to make Bible Instruction a part of the curriculum of public schools are fostering a programme which if adopted by the Provinces would eventually bring much evil far overshadowing any good which might result. Of all the age-long problems of the human race, none has been more troublesome and evil-producing than alliances between government and religion. One of the indispensable liberties of the true democratic way of life is the liberty to give children a religious education conformable to the conscientious convictions of the parents and children concerned. Totalitarian states either refuse or greatly restrict this liberty and any man fully conversant with the evil complications involved will view with alarm the first steps to encroach upon these inalienable rights.

It is not possible to give Bible instruction in the public schools that will meet the approval of all religionists of all communions. No religious opinion or set of opinions has ever received universal endorsement. Regardless of what might be said for or against a syllabus of Biblical Instruction for public schools, the fact re-

mains that for a government to require the teaching of any religious philosophy is to obstruct the teachings of other philosophies which may be better or worse, but, in either case, conscientiously adhered to. Whatever the course, some religionists will disapprove of it. Are they therefore to be prohibited the right to teach what they think is correct? Is a child to be forcefully instructed in the public school in a tenet contradicting that of his home instruction? Can we safely let this camel's nose of "State Control of Religious Instruction" crowd us out of the tent of democracy?

Engaged as we are in this titanic struggle to maintain the democratic way of life we cannot afford to allow subtle (even if well-meaning) inroads to be made from without. Every attempt to seek the aid of the state in the instruction or enforcement of religion is a tacit denial of the fundamental principles of Canadian, British and American liberties! Let us beware!

By-products of War

RACE and "zoot-suit" riots, strikes accompanied by blood-shed, the increase of crime and youthful delinquency, the let-down of morals that is inevitable when women work and fight with men—all are a backwash of war, even of war fought in a good cause.

"I have seen violence and strife in

the city. . . mischief also and sorrow are in the midst of it. Wickedness is in the midst thereof: deceit and guile depart not from her streets." Psalm 55:9-11. In the "last days" we may expect "perilous times" and "fierce" men. (II Timothy 3:1-3.)

The highest ideals for which we sacrifice and fight and die are freedom for all and equality of all. But we treat them as if they were for export, and not for home consumption. If the home front cannot tolerate, how can we expect the foreign front to ameliorate? If races and classes cannot agree and live in peace at home, how can they do so throughout the world, with much less in common?

Spotlight: During riots the police close the saloons.

Worthy Peace Cause

EVERY effort for world peace is worthy, in that it is that much better than doing nothing at all to end the war and make the world safe from another war. There are two drawbacks to these efforts. The first is that they tend to create false optimism. They increase when there is hope of victory for our side; they go glimmering when defeat besets us. This is because they are based on victory at arms, not on better prospects of universal brotherhood. Victory for one side may not mean victory for world peace.

The other drawback is that they approach peace from the human angle, the devisings of the human mind; and make no provision for a change in the human heart.

The only way to achieve world peace is to begin with heart conversion, to get back to religion, and to the only religion that can transform lives, the religion of Jesus Christ.

It was prophesied of our times that people would be crying, "Peace and safety," and they are now crying it, loudly. The Bible also predicts that when this cry swells, "sudden destruction cometh upon them, . . . so that they shall not escape."

Unless we have something better than talking and planning peace, we will have no peace,—ever. We will have to act peace; and we do not have to wait till after the war to do it. If we may credit the news, there isn't a unified group on earth that is not warring within itself. With that situation, let peace come—and peace will go.

A world-wide Christian religious upheaval is the only hope. And it is sure to come soon in a way that few anticipate. Find in the pages of Bible prophecy the way to escape its destruction and be saved by its salvation.

Objectives OF THIS WAR

WHILE the Democracies are engaged in a death struggle with the Fascist and Nazi dictatorships we may be pardoned if we pause for a few moments to ask, "What are we fighting for?"

Prime Minister Churchill and President Roosevelt have declared that we are fighting for the Four Freedoms—Freedom from Fear, and Freedom from Want; Freedom to Speak and Freedom to Worship.

Mr. Arthur Sulzberger, publisher of the *New York Times*, says:—"Liberty rests squarely on all four columns of freedom of speech, religion, assembly, and the press. When one column falls, the others follow always and everywhere."

For hundreds of years men have struggled against heavy odds to gain possession of these four freedoms, and the struggle to-day has become one of world-wide magnitude. Our whole future depends upon the issue. If the Democracies should fail to resist the onslaught of the Axis powers then we shall have to say farewell to Anglo-Saxon freedom of speech and worship, which was purchased for us by the blood of our ancestors.

During the past few decades there has been a weakening on the part of democratic peoples to uphold the real spirit of liberty. We have gradually become careless in our relationships to fundamental principles. Dr. H. C. Link, of New York, in his remarkable book, "The Re-Discovery of Man," has summed up in a few terse sentences this careless attitude towards individual responsibility, and the certain results which must naturally follow such an attitude. He says:—

"The hue and cry in recent years has been about the rights and liberties of American citizens; less and less has been heard about their responsibilities, which alone make rights and liberties possible. With some exceptions, rich and poor alike, Christian and pagan, educated and ignorant, have delegated their moral and economic independence to others, and have accepted the role of victim or beneficiary. The result, as history will in my opinion show, is the most wholesale degradation of character and personality which the world has ever seen, and among privileged and so-called underprivileged alike."—p. 23.

The tendency in the Democracies to silently consent to the State becoming paramount over individual rights

is world-wide. In an inaugural address which General Smuts delivered to the students at St. Andrews University, Scotland, a few years ago, that great soldier and statesman said:

"There is a decay of principles which is eating at the very vitals of free government, and to me that appears to be a far more serious danger to our future than the risk of war. . . . For me the individual is basic to any world order that is worth while. Individual freedom, individual indepen-

By A. W. ANDERSON

dence of mind, individual participation in the difficult work of government, seems to me essential to all true progress. Yet to-day the individual seems more and more at a discount in the new experiments of government which are being tried out. . . . The disappearance of the sturdy, independent-minded, freedom-loving individual, and his replacement by a servile mass mentality, is the greatest human menace of our time. . . . As an old soldier in this cause, I hope you will excuse me when I state thus bluntly my views on the dangers ahead as I see them. . . .

"Freedom must make a great counterstroke to save itself and our Western civilization. The fight for human

freedom is indeed the supreme issue of the future, as it has always been in the past. . . . Minorities are trampled upon; dissident views are not tolerated and are forcibly suppressed. . . . Intellectual freedom is disappearing with political freedom. Freedom of conscience, of speech, of the press, of thought and teaching, is in extreme danger. One party in the state usurps power, and suppresses its opponents and becomes the state. The press is made to write to order, and public opinion is manufactured for the support of the autocracy. Even freedom of religion is no longer safe, and religious persecution, after being long considered obsolete, once more shows its horrid head. . . .

"Perhaps I do not exaggerate when I say that of what we call liberty in its full human meaning—freedom of thought, speech, action, self-expression—there is to-day less in Europe than there has been during the last two thousand years. . . . I fear the new tyranny more than I fear the danger of another Great War."

The second Great War is now being fought with all its tragic destruction of life and property. What is to be its outcome? Are we to suffer a new form of tyranny after the war? Are we to lose the right to freedom of thought, speech, action, and self-expression? Under national Security Regulations many things are being done by Governmental authority

Sir William Beveridge tells a group of American soldiers that we are fighting for a peace that will be made permanent by the adoption of his new social order as an aid.

Miller



which would never have been tolerated in times of peace. If we are to lose the benefits of democratic freedom in order to protect ourselves from the Dictatorships, then we shall lose all that is worth while keeping.

In a lecture delivered at the Sydney University (Australia) by Professor Bland, on the subject of, "Liberty and Authority," reference was made to the present dangers which threatened our liberties in the following striking sentences:—

"It is not merely political liberty which is at stake, the whole cultural system associated with Liberal tradition is being attacked. In the new single party states, all the processes of propaganda are being directed to the one purpose of instilling ideas on which their regime depends.

"The enthusiasms which produced the liberal democratic state of the nineteenth century seem to have been exhausted, and unless we inspire a new zeal in supporters of our institutions, then the cause of liberty, with which we are identified, is likely to go down with their destruction."

One writer has declared it to be "the main contention of the Totalitarian Powers that liberty is no longer compatible with the social and economic needs of our time."—*"The Totalitarian Enemy,"* p. 14.

Another authority assures us that "unless the Democracies can evoke a new enthusiasm for their basic principles, a more intelligent and widespread interest in the art of government, and a greater readiness to adapt political forms to contemporary needs, the cause of liberty with which they are identified can hardly survive the perils to which it is now exposed."—*"The Defence of Freedom,"* p. 1.

The same author puts his finger upon the danger spot which faces democracy when he declares, "The great vice of modern democratic government is its feeble dependence on manufactured public opinion." While democratic peoples contentedly permit others to do their thinking for them, complacently viewing their surrounding conditions as all that they could desire, and paying little or no attention to the gradual development of tyranny which is going on, there is a liability that they will not awake until it is too late; then to find themselves bound and shackled by some dictator who has stolen a march upon them when they least expected it. Had they been more alert they might have warded off the evil; but when it is too late they will recognize that through carelessness and lack of discernment they have lost that which William Cowper said, gives life its "lustre and perfume."

MEET GOD

By P. MOORES

GETTING acquainted with God is made easy when we know His name. It is much the same as in our daily life. When I learn a stranger's name, I find it much easier to get acquainted with him. If I like the person I will like the name; the reverse is also true.

Many people bear the name of John or Mary, and the reason for this is, without a doubt, due to the fact that these two names have always been associated with two beautiful Bible characters. On the other hand, one cannot imagine a mother calling her boy Judas, or Pilate, or Nero; nor her daughter Jezebel. We dislike these names because we associate them with bad characters. We find the same principle involved when we hear of a person with a bad name. At once it is understood that the individual has a bad character. Of course, people sometimes talk and give a person a bad name. Shakespeare classes such an act as worse than stealing money.

"Who steals my purse steals trash; 'tis something, nothing.

'Twas mine, 'tis his, and has been slave to thousands;

But he that filches from me my good name

Robs me of that which not enriches him,

And makes me poor indeed."

This is but a repetition of what the wise man said, "A good name is rather to be chosen than great riches." Prov. 22:1. John Heywood's proverb says, "He that hath an ill name is half hanged."

Anyone who has had the misfortune of getting a bad name knows the hardship it brings. The distrust by neighbours and the handicap it imposes is almost too much to bear.

As we study the Bible, we find that God suffered from much the same misunderstanding. Many people from the very beginning of the earth's history had a wrong impression of God. They considered that God had a bad name and through the years it has cost God much to gain again His good name. At one time God appeared to men on this earth and was not recognized by His name. These men were considered friends of God, yet they apparently were not truly acquainted with Him. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by My name Jehovah was I not known to them." Exodus 6:3.

It was hard to make men understand the character behind that name. The devil had told falsehoods about God in the garden of Eden, and the same evil ideas were transmitted from generation to generation even to our day. We shall consider some of the ideas that were passed along.

It was the will of God that Adam and Eve should not know evil. The knowledge of good had been freely given them; but the knowledge of evil,—of sin and its results, of wearing toil, of anxious care, of disappointment and grief, of pain and death,—this was in love withheld.

While God was seeking man's good, Satan was seeking his ruin. When Eve approached the tree Satan proceeded to deny God's word, and to insinuate distrust of His wisdom and goodness. In other words, he made out that God was a liar. To the woman's statement concerning the tree of knowledge that "God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die," the tempter made answer, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Gen. 3:3-5. Satan made it appear that God was withholding great good. So we get a small idea of the distrust that was planted in the heart of man by Satan. To redeem the race from eternal death it was necessary for God to show that such charges were not true. God must make man truly acquainted with Himself again.

The hard way was the only way it could be done. There are no short cuts in the recovery of a good name.

Two brothers were accused of stealing sheep, and for the crime were branded on the forehead with the first two letters of the word "steal." Joe thought it terrible to have this blot on his name and decided to go away from the place to a locality where no one would know him. But people saw the letters on his forehead and he could never stay long in any town because the people would not trust him. The other brother, Tom, thought differently. He would live right with the people who had branded him and get back his good name. Years passed by.

One day a stranger saw Tom, now an old man with white hair. The stranger asked a boy in the town who

HE BEARS CLOSE ACQUAINTANCE

this lovely old man was. "Stranger," said the boy, "that's old Tom. Everybody loves him."

"Well, tell me boy, what is the meaning of those letters, St. on the old man's forehead?"

The boy paused.

"Stranger, I've never heard anyone say, but he is such a good old man, the only thing I think it could stand for would be 'Saint.' It had taken many years of honest living to gain this good name.

So through the centuries, instead of God leaving man to the results of the delusion of sin, He has put forth every effort to reveal His true character to man. Man was slow in discerning God's true character. Getting acquaint-

proclaimed the Name of the Lord. And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

"And Moses made haste, and bowed his head toward the earth, and worshipped." Ex. 34:5, 6, 8.

An illustration of how Moses felt when he made haste and bowed his head toward the earth and worshipped, is found in the story of the young man who had just entered the army.

The first assignment of the young soldier was to cut the lawn. While engaged at this work he felt the need of a smoke but discovered he had no matches. Seeing a soldier approaching

Moses became acquainted with God as he learned of God's true character, but God still had the problem of making others acquainted with His character, or name.

The problem was solved only when God decided to send Jesus to earth "to show us the Father." The Son of God bearing the family name came in the "express image of the Father." Thus by getting acquainted with Jesus we get acquainted with God the Father also. This is made plain in John 14:6-9. "I am the way, the truth, and the life: no man cometh unto the Father but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. . . . He that hath seen Me hath seen the Father."

To get acquainted with God then, we must learn of Him who said, "I and My Father are one." The devil did all in his power to give Jesus a bad name while on earth. But Jesus upheld the family name at the cost of His life. As Jesus met the crisis hour and recognized that the good name of the Father was at stake in Gethsemane and on Calvary, He felt a need for special help and He prayed, "Father, glorify Thy name." Jesus did not wish to disgrace that good name. The answer came, "I have both glorified it and I will glorify it again." John 12:28. Jesus' conduct was such that God could say, "This is My beloved Son, in whom I am well pleased." Matt. 3:17.

Through this wonderful Son, we have not only the privilege of getting acquainted with God but we have the privilege of being taken into the family of God. Jesus says, He is not ashamed to call us brethren. Sad to think that men and women are often ashamed to own Him as their Brother. He is your Brother, and He bears the Father's name. So do you! Then the instruction is, "Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. "The Lord knoweth them that are His," because His people have departed from iniquity. Because of this separation, one can often easily distinguish the Christian from the non-Christian.

When the blackouts come, my little daughter comes running to me for protection. When those little arms go round my neck and I feel her little heart pounding, it brings joy to my heart to know I can give her comfort and assurance. By our reaching out to God as our Father, we will find infinitely greater protection and help in times of need.



Canadian National Railways

There are those who imagine they can be friends with God only when they are alone with "nature." But nature alone is impotent in turning men to faith.

ed was a long, slow process. Let us follow the process of getting acquainted from Moses' experience.

Moses standing on holy ground before the burning bush, had planted in his heart a desire to know more about God. The opportune time to get better acquainted came when he met God at the Tabernacle of the Congregation. "And he said, I beseech Thee, show me Thy glory." God considered that His glory was in His good name. "And He said, I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee." Ex. 33:18, 19.

"And the Lord descended in the cloud, and stood with him there, and

he called out, "Hey, buddy! how about a match?" The soldier stopped and handed him a match. After he had gone on his way, another soldier stepped up to the young man cutting the grass and said, "Do you know that soldier who gave you the match?"

"No," replied the recruit, "Why?"

"I thought I would tell you to be careful how you address the general."

On hearing this the young soldier ran after the general, and made haste to apologize for his ignorance.

God has been good to us, and when we really get acquainted with Him, we, too, will make haste, and bow down, and worship Him.

NEARLY two millennia have rolled by since Jesus Christ raised His pierced hands over His disciples, and, blessing them, started back for His home country. As He began slowly to ascend out of their midst, when He was midway in air, I can hear Him calling back to His disciples, "I am coming back again." When He was nearly out of sight, His voice comes rolling back to them once more: "I am coming back again." And a cloud of angels receives Him out of their sight. As the disciples stood transfixed, with their eyes riveted on the spot where He vanished from their sight, I imagine Jesus turned to the angels and said: "I can't bear to have them looking up after Me like this. Here, you two angels, go back down there and tell them for sure, that I am coming back again."

The disciples were gazing so intently upon the spot where He had disappeared that they did not see the two angels in the form of men until one of them spoke, and said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

No doubt the words of the Lord Jesus were still ringing in the ears of John many years later when, out on the lonely Isle of Patmos, he received another assurance that Jesus was coming back again. When Jesus talked to him personally in vision, three times He said: "Behold, I come quickly," "Surely, I come quickly," and "Behold, I come quickly." John was so overpowered with the thought of Jesus' coming back again for him that the only words he could speak were: "Even so, come Lord Jesus."

If there is one thing above all others that ought to thrill the heart of the Christian, it is the return of the blessed Lord, Captain of our salvation. J. Wilbur Chapman, that mighty preacher of a generation ago, said that the second coming of Christ was the mainspring of all his sermons. D. L. Moody, one of the greatest evangelists that America has ever produced, when asked what was behind the enthusiasm and fervour and power that attended his preaching, answered: "When the congregation is before me, and I get a vision of how glorious it would be if they could all be present and swept home to glory when Jesus comes, a mighty thrill courses through every fibre of my being. It is the *second coming of Christ* that fills me with power to preach."

There is not a successful evangelist in the world to-day who does not be-

The MAN OF D

By WILLIAM C. JENSEN



Director of Public Information

lieve, and preach, and long for, the second coming of the Lord in glory. And it is not only the most stupendous event in the history of the world, but the most gloriously transcendent picture that will ever be focused upon the human eye. And to be sure, it is the sweetest thought that ever coursed through the Christian's mind.

A young soldier goes out into the country to visit his sweetheart. The girl's father meets him at the station, shows him the different points of interest on the way to the farm. The brothers at the farm show him the stock, and the different appointments around the place. When he comes into the house, his sweetheart is not quite ready, so her sister entertains him at the piano, and sings beautifully. But all the while his eye is riveted upon the door where he knows his sweetheart will soon emerge, and he is not satisfied until the object of his adoration appears.

It is exactly like that with the Christian who really loves Christ. He is longing in his heart every day for the return of his Lord. And he will never be satisfied until the One comes in whom his affections are centered. To the real Christian, the coming of the Lord is the most glorious event of all time.

How would you like it if your

wife kept telling everyone around that she loved you very dearly, and all the time she was hoping secretly that you wouldn't come back to her? I want to call your attention to the fact that Christ made us in the first place, and redeemed us in the second place, so that He could have us with Him—always. It wasn't God's wish that He should pull Himself away from us for this long time. Sin did that to God and us. But His great longing desire is to have us present with Him, and that desire is going to be satisfied before long. If you are going to be a Christian, why not go all the way with Christ? The person who does not long for the blessed Lord to come back and get him certainly cannot be very much in love with Him. But He is coming back, nevertheless. And He is very eager to come. And to those who make the way for Him to come by living for Him in this world, He is going to present a crown of rejoicing when He comes.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:8.

One of these days, He is coming back, dear friends. And whether you love Him will not make any differ-

SIGNS OF THE TIMES

ESTINY



Companion pictures of war. Not only guns for victory, and valiant, well-trained youth going forth to win, but also the victims of bombing raids carried forth to burial, and the anguish of loved ones left behind. All this the coming of the Man of Destiny will bring to an end forever.

waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

And He is coming *soon*. You say, How do you know? Because the world is getting dark. It is like the immigrant who leaves his little family in the old country, and comes to Canada to make a home for them. He tells them that in a few years the old world will burst into flames of war. He says that it will grow darker and darker, but just when it gets so dark that it seems the storm of war will break, He will come back and take them to the land of their dreams.

Dear friends, when the world is dark, when civilization seems going into sable eclipse, when statesmen are bumping their heads on a solid granite wall of doubt, when the affairs of the nations are in a constant convulsion, "then," says Christ, "I will be coming back for you."

This is the Man of Destiny; King of kings, and Lord of lords. He is coming back; and when He comes, no one will be in the dark as to the event. He is not coming to a certain class who might think they have a mono-

lieve it not. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:23-27.

Do you think you will see Him? Do you think you will hear Him? Do you think you will know when He comes? "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50:3-5.

In order to be ready for Him when He comes, a man must have become acquainted with Him before He comes, and know Him, "Whom to know is life eternal." And to know Christ is to love Him. And to love Him now is to love His soon appearing. This means breaking with sin now, and entering into His righteousness.

Mrs. Torrey was entertaining a group of women one day, and in the course of the afternoon showed them a great collection of cards, souvenirs, and presents her husband, Doctor Torrey, had sent her during his travels. She said to her friends: "Every new place he comes to, he sends me a letter and a present of some kind." The women said in chorus: "You must be the happiest woman in the world to have a husband so thoughtful and attentive. You must be supremely happy and contented, and satisfied." "Well, no," she said, "I can't say that I am altogether satisfied. The presents are wonderful, the souvenirs are fine, and the letters—I don't know what I would do without them; but, well, I'll never be satisfied until the Doctor comes back again, to stay."

That voices the sentiment of the real Christian toward Christ. The presents He gives us daily in the way of food and raiment, and houses and lands, and all the good things of life that come from His bountiful hand are wonderful. And His blessed letters that come every day, fresh every morning through the Bible, His own Word,—I don't know what we would do without them. But, well, I'll personally, never be satisfied until He comes in glory, so that I can have Him for myself, and be with Him always.



Miller

ence. He is coming anyway. And when He comes, He will not be as a helpless babe in a manger. When He comes this time, He will shine like the sun. And it will be a sad day for those who haven't learned to love Him enough to look into His face. But what a day for those who are anxiously waiting for Him! They will shout with Isaiah: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have

poly of Him. Nor will He snatch away some in a secret rapture, while the rest are left behind to battle the elements of darkness. When He comes this time, every eye shall see Him. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7.

"Then if any man shall say unto you, Lo, here is Christ, or there; be-



But not "for strife" nor to "smite with the fist of wickedness."

THE EXISTENCE OF GOD

Proposition: There is no God, in the sense of a supreme creator who is eternal, omnipotent, omniscient, omnipresent, just, loving, and righteous.

Positive: We find ourselves alive in this world, and the only way we have of proving anything to be a fact is to take the perceptions of our senses, assemble them systematically, and reason them through to a logical conclusion. Using this same method of arriving at knowledge, we know that there can be no one controller of the universe who possesses the attributes usually assigned to him in Christian teachings.

As to his *creatorship*, it is manifestly impossible for something to be made out of nothing; all nature abhors such an idea. "Raw materials" must always precede a finished product. Can anyone alive now prove that he has actually seen material things emerge from non-material things? Such trickery belongs to the performer who pulls live rabbits out of an empty hat. Sense illusions are common to man; but they are not in the realm of common sense.

The *eternity* of a god is unthinkable. Every being and thing must have had a beginning. We may think of something as having no end, but not as having no beginning.

Our fancy is tickled by the conception of some *all-powerful* super-being, to whom we can refer our own impotencies; but really, observation shows that great powers are distributed in nature, one often working against the other in violent opposition. Science reveals no necessity for one centered force. Natural law governs universal forces. Such a force as gravity is governed by a law essential to organized existence.

To sense a being who *knows all things* is to stall progress, limit learning, and set no store by experimentation and experience. No one mind can store all knowledge so far discovered, not to speak of the future acquisition of facts. If all that can be known is known, where is the inspiration for living? Assuredly this wretched world proves that there is much to be known yet before perfection results. And if this being knows all things, why doesn't he tell us, and end our ignorance and solve our problems?

To harbour the idea of a personal being possessing *omni-presence* is to insult intelligence. It is an accepted rule of science that two objects cannot occupy the same space at the same time, and that one object cannot be in two places at the same time. A single entity being everywhere present and nowhere absent is incomprehensible.

How can we say that God is *just* when he lets one man suffer more than is due him, and another entirely escape the punishment for a crime? We look about us and see injustice on every side, and no all-powerful ruler does anything to correct it. And *love*; how can a god be loving and in the same case be just? Love includes mercy but justice cannot include mercy. To be just is to be the very opposite of merciful. Justice is hard; mercy is soft. Justice punishes; mercy forgives.

Try to harmonize the ideas of omnipotence, justice, and love residing in one being. If God loves human beings, he would not let this horrible war continue, or even start; and if he is all-powerful He could stop it instantly. Why does He allow the wrong to triumph and the *right* to suffer an ignominious death? Can there be a just, loving, powerful being anywhere within sight or hearing of this earth who senses all the evil that is going on, and does nothing about it? It is inconceivable.

Hence we conclude there is no god.

Negative: The better way to approach such a great question as this is by *faith* in an authority first, and then to seek to support the statements of the authority by facts drawn from observation, sensation, and reason; rather than to approach it by *doubt* first, which is certainly trying to "make something from nothing." The faith approach is involved in the very essence of Christianity. "He that cometh to God must *believe*." "The Christian *knows* by believing, not by observing and reasoning. But the non-believer cannot understand this.

Lest we be accused of evading the issue, therefore, and to show that the Christian does not ignore the evidence of his senses and does have reasonable arguments, we take the level of sense and reason.

As is almost inevitable with the doubter,

his arguments devour each other. He says something cannot be made out of nothing, but also that everything must have a beginning. Going far back, then, some of the elements of matter must have come from nothing, since they had a beginning. There was a time when they were not. So creation was necessary. It is most *unreasonable* to conclude that things just happened, or came by chance. We sense and reason that they do not come by chance now; why then?

And a creation presupposes a *Creator*. You do not have a watch without a watch-maker. Whatever you may call Him, that is God. The only record we have of God claiming to speak to man, the Bible, says He created the heavens and the earth. Creation had a beginning, but the Creator had no beginning. He was "from everlasting." Into that we cannot probe successfully, for who can comprehend eternity? It is one problem the Christian cannot solve by reason, contrasted with ten problems the unbeliever cannot solve by reason, such as (1) What is electricity? (2) What is life? (3) How can evolution account for the first atom of matter?

If there is anything that is evident to the unbiased observer it is that a central intelligence created, planned, and upholds all matter, and made and enforces laws for its harmonious working together. The amazing accuracy of unchanging natural laws, the marvelous timing of planet and star cycles, physical and chemical wonders, the inevitability of cause and result, the accomplishments of the human mind, and a thousand other perfections, all attest one supreme being. Great forces seem to clash, but, if seen in their fullness, they work out ultimately to serve a transcending purpose. Is it reasonable to suppose that perfect laws just happen, without a lawgiver?

Gods knows all things, but we do not; and there are unlimited possibilities before us in making progress toward His knowledge. He is the ultimate; we never can reach His knowledge, else we would equal Him, and the creature would be as great as the Creator, which is impossible. Man, not God, has blundered and produced the wretchedness of this world; for whenever man conforms to the laws of God as contained in the Bible, he does not blunder. Even as we deal with our children, God keeps from us certain knowledge because we would misuse it to our own destruction. God tells us *how* to work the problem. We may find the answer if we will.

God is everywhere present by His representatives—His Spirit and millions of angels; also by His ability to receive radio and television messages from remotest parts of the universe and to read the minds of His creatures. One human general manages to be *omni-present* with all units of his army by radio and otherwise, and his will to win dominates the minds and hearts of all his men. Shall we limit God, considering that He has done so much that is beyond our ken?

True, some men are punished and re-

(BIBLE AUTHORITY IS TAKEN FOR GRANTED IN THESE DEBATES)

warded more than is due them, and some less, *in this life*; but God's justice is spread over eternity. Complete justice takes time. Let no human judge judge the divine judge. When King David "went into the sanctuary of God" (the sanctuary and its services are a type of God's dealing with men, so David looked into God's eternal purposes), then he "understood" the "end" of the wicked who are not "plagued like other men." Exact, inexorable justice will be finally worked out for every man. Wise parents and rulers sometimes allow evils to continue, to convince the obdurate evil-doer of the evil end of the course he is taking. A criminal, though obviously guilty, is given a long trial and every opportunity to prove his innocence. Shall we attribute any less a degree of justice to God?

God can be, and is, both just and merciful in the same case, by accepting a guiltless and willing substitute for the guilty one, and letting the guilty go unpunished because forgiven. This act is the sum, substance, and centre of Chris-

tianity. Christ the sinless offered Himself to die for man's sins, and did suffer death, the just penalty for sin, which is the transgression of God's law. This is vicarious sacrifice, and is generally accepted by all courts of justice.

A human father manages to be just, loving, and powerful all at the same time with the same child. Why not the divine Father? Civil governments mingle mercy with justice with good results. They do not bring to bear on subjects the full force they might bring to correct evils, for men generally are slow to see the wrong in themselves, and they are free moral agents to be treated with consideration and respect for opinion and conscience. They learned this from God's dealing with outstanding wrongs in the world, such as slavery. God does not force men, but sets in motion great principles which in time convince the majority of men of His righteousness, and ultimately accomplish His purpose of justice to all mankind, and mercy *if* they will accept it.

To the Christian, the best proof that there is a God is his inner consciousness of God's presence in his life. This is not what is commonly known as conscience, for conscience is a matter of education and of influences brought to bear on the individual. This revelation of God to the person comes first by belief in Him and in His Book as His message to men, then by acceptance of the sacrifice of Christ to cleanse the human soul from sin. Thenceforth, the transformed individual *knows* there is a God, just who that God is, and very much about that God.

As with the unbeliever, so the believer gets nowhere when depending on his senses and reasoning alone. That is why he does not depend on them. He gets his facts from God's Book, God in nature, and God in everyday experience of life. If he can reason out and explain everything, well and good. If he cannot, he believes God anyway. This may be a shortcut to knowledge; but who will despise the day of shortcuts!

Eternal Torment A SLANDER ON GOD

(Concluding "Fire and Brimstone" in the July issue)

By CLIFFORD A. REEVES

I am sure it will come as a great relief to many to learn that the fiendish doctrine of endless anguish is not taught in the Bible. Like Professor Butler, they can say: "Since I have preached and rested in the conclusion that the ultimate doom of the impenitent is *death*, and not eternal life in agony, a great black cloud seems to have rolled from the face of God."

Can we suppose that a God of love would prolong lives merely to torment them? Why, if a judge in our courts of justice should cause a man to go on suffering imprisonment after his term of punishment was finished, there would be a hue and cry throughout the country against that judge. Civilized people would not tolerate such unjust action. I refuse to believe that God will be guilty of a foul crime that man would refuse to commit. No, the God who is "just and true" in all His ways will never act so inconsistently with His character. "Shall mortal man be more just than God?" Job 4:17.

My friends, this teaching of eternal torment impeaches God's love and justice. It is a vile slander on God's name. It is a libel on His character. It is a blasphemous and barbaric belief, more infidel than any atheism that atheists have ever preached! It is a denial of the sovereignty of righteousness and love. It is a devil-born doctrine of vindictive vengeance which has kept multitudes from the kingdom of our

God because He has been so grossly misrepresented to them. But, thank God, it is not true!

How refreshing and faith-inspiring it is to turn to the word of the living God and learn His true plan for man's future. God has determined to have a reckoning day with that hateful thing called sin. He will put it away forever. He will not permit an eternity of evil by perpetuating a hell in some corner of the universe where rebellion and lust and hate are immortalized. God would defeat His own purpose were He to do so. He shall yet cleanse the universe of sin and sinners.

Listen, men and women! There is only one way of escape from hell. There is only one thing that can save you from eternal death.

God has raised a cross on the pathway to death—for you. Jesus trod all the bloodstained way to Calvary; He endured the agony of Gethsemane and the awful anguish of Golgotha, to bring you eternal life. He saw us maimed and ruined by sin and overshadowed by sin's dreadful eternal doom. In boundless pity and love He laid down His life to save us from our guilt and woe.

Many years ago, a band of gypsies, finished one field and were crossing to another field on the other side of a river. They mounted their wagon and drove along with song and laughter. As they turned a bend in the lane,

they saw the old wooden bridge over which they had to pass. The river was in flood and was flowing swiftly over the roadway. The sight frightened some of the women. They screamed. And before the driver could stop them, the horses, startled by the screams, ran away, crashing into the sides of the old bridge, and instantly all the gypsies were thrown into the flowing current. A brave young gypsy watched for one who was dearer to him than anyone in the world—his mother. Presently he saw her, and after many struggles he reached her. But she seized him in such a way that he could not manage to save her, and at last she sank.

When the day of the funeral came, there were thirty gypsies buried, and multitudes gathered for the funeral. Forgetting the crowd, the poor lad crept down into the trench which contained the coffins, and, kneeling beside that of his mother, cried, "Mother, mother, I tried to save you; I did all that a man could do to save you, but you would not let me." At the judgment bar of God, Jesus will have to say of some, "I did all that a God could do to save you, but you would not let Me."

To-day, while mercy lingers and grace is free, accept His terms of life. Begin to prepare for an ideal existence amid perfect surroundings in that wonderful future home of the ransomed, pledged by the word of God.

A FEW years ago a campaign was inaugurated in England, the purpose of which was to persuade the people to eat more bread. It is said to have been an "overwhelming success." It seems that for several years prior to this the free use of bread had been discouraged. "The New Statesmen and Nation of London," referring to this campaign said: "In the fear of fatness, women, who could easily afford the best bread on the market, began to starve, not only themselves, but the wives and the children of millers and bakers. The slimming habit spread from the rich to all ranks of society. The bakers

We Can WIN THE WAR

bread-eating in their imagination, and buns began to disappear down a million throats at an unprecedented rate. And having begun to eat bread again for idealistic reasons, the women found they not only liked it, but loved it."



WRC-820

Meat of the best for the soldiers, but is it food of the best for them, or anyone else?

saw that bankruptcy would soon be staring them in the face. Hence, like the tobacco trust, the butchers, and the brewers, the millers and bakers turned for salvation to publicity. Their methods of advertising were simple, but none the less effective on that account. A photograph of a beautiful actress was published, and alongside, her confession that she ate bread fearlessly and was better for it. Immediately, a million women and girls, who longed to become as beautiful as the actress, began to wonder whether if they ate as much bread as she, they might hope one day to rival her in beauty. They associated beauty with

The millers of America were faced with the same problem. The free use of bread had been discouraged. The Products Division, General Mills, Inc., Minneapolis, Minn., feeling some alarm because of the falling off in the use of their products, addressed a letter to Dr. E. V. McCollum of Baltimore, asking his views about the use of breads. In replying to the letter, Dr. McCollum said: "You asked me for a statement of my views concerning the place of bread in the American diet in the light of modern nutritional investigation. I am glad to comply." He added: "An adequate diet must provide protein of high biological

value, the eleven essential mineral elements, the vitamins, and the fatty acids, linoleic acid, together with an abundance of energy. Bread, in my opinion, should form the principal source of energy in the American diet. Wheat should, therefore, remain our principal bread grain. In my opinion, the American diet should consist of about forty per cent wheat flour, twenty per cent of dairy products, daily servings of meaty vegetables, and an adequate supply of fruit. We are at present eating too much sugar, which crowds out foods from the daily menu, which, if eaten, would be better for us. In the system recommended above, with sixty per cent of the calories of the diet provided by bread and dairy products, there is ample room for satisfying the appetite in the remaining forty per cent by fruits and vegetables of all kinds and a small increment of other cereals. Bread should be regarded as an energy food."

An ordinary grain of wheat supplies calcium, phosphorus, iron, potassium, sodium, iodine, fluorine, silicon, magnesium, sulphur, manganese, and chlorine, and in addition, it contains practically all the essential nutritional elements. Animals feeding upon grains are able to build bones, muscles, glands, and nerves. These creatures never suffer from rickets or softening of the bones. Neither do they suffer from other deficiency diseases due to a lack of vitamins. All of the needed elements are supplied in the foods upon which they subsist.

Wheat, in the process of milling, is frequently deprived of some vital elements, so that white bread is a broken staff. It cannot be spoken of as the staff of life. The bone-forming element in the grain is stored up in the form of bones in the creature that feeds upon it. The glandular material it contains is utilized in building up the various glands, and the muscle-forming material in building muscle, so that whole wheat is almost a complete food. In order for the meat eater to obtain all the elements, it would be necessary for him to do as does the lion—eat the entire creature it slays. These carnivorous creatures, after having killed their prey, usually rip open the carcass and begin to devour the glands, which contain the vita-

SIGNS OF THE TIMES

WITHOUT MEAT

By DANIEL H. KRESS, M. D.

mins. The deficiency of vitamins in meat and white bread explains in part why glandular disturbances are common in civilized countries.

Some time ago I visited a zoo. While standing in front of a cage in which was housed one of the giant apes, the keeper came and supplied him with his daily meal. It consisted of bread, bananas, and a head of lettuce. From what source did he derive his great strength and his fine, pearly teeth? The food upon which he was fed contained all the products out of which to build fine teeth and the various glands. There was no need of supplying this creature with hormones and vitamins put up in capsules. All the needed elements it obtained from the simple foods furnished.

Some years ago I was entertained by the chief of one of the Pacific Islands. Both he and his son were muscular and well proportioned, standing half a head above me. Their teeth were sound and appeared like pearls. There was no need of a tooth brush or tooth paste. These children of nature gave the matter of diet about as little thought as did that giant ape in the cage at the zoo. They plucked the fruits from the trees and gathered other foods which nature provided. They obtained all the elements of nutrition from these foods. Agents from drug firms, advertising hormones and vitamins, were conspicuous by their absence. They were not in demand.

Dr. McCarrison, stationed by the British government in a remote part of India, referring to the natives he met there, said in a lecture before the Society of Biological Research of the University of Pittsburgh:

"Certain of these races are magnificent, preserving until late in life the characteristics of youth. They are unusually fertile and long-lived, and endowed with nervous systems of stability."

Referring to their habits of living, he said: "The people live on the unsophisticated foods of nature: milk, eggs, grains, fruits, and vegetables."

For fifty years a meatless diet has been served to patients in our medical institutions throughout the world.

The aim has been to supply a well-balanced diet containing all the elements of nutrition. Other medical institutions have seriously considered the advisability of adopting a similar diet.

Dr. Kahn, of the Beth-Israel Hospital of New York City, addressed a communication to some of the leading

authorities on nutrition, in which he propounded the question: "Is it possible to prepare a well-balanced, meatless diet, which would also contain the vitamins and salts necessary to nutrition?"

Professor Russell H. Chittenden of Yale University said: "In reply to your letter of June the 9th, I beg to state that in my opinion it is quite possible, and indeed a desirable thing for many reasons, to establish a lacto-vegetarian diet in the wards of your hospitals. There is no question in my mind that such a diet can be made nutritious and healthful. I suppose you can supplement it with eggs, if necessary, but with vegetables of all kinds, milk, bread, and butter, you have at your command all the necessary resources for a nutritious diet."



BRIEFS FROM THE MEDICAL FRONT

Blood plasma, the fluid in which the red and white blood cells float, is being dried and sent to the front for transfusions for wounded service men; the red cells are discarded. Why not mix the reds in a saline solution, suggests a writer in the *Journal of the American Medical Association*, and inject them into sufferers from progressive anemia, who lack just those? Rationing and undernourishment have made anemia prevalent.

R

Experiments show that the time adaptation of the human eye, or change from light to darkness and darkness to light, may be reduced from forty-five minutes to five minutes by the eating of sugar and the use of light muscular eye exercises.

R

To string "unstrung" nerves, try nestling next to nature, away from the highways and the airplanes, and reading over and over again Psalms 19, 23, and 103; and meditating on their soothing sayings till you make their healing your own.

R

From a sale of 355,000 pounds in 1937, sulfa drugs have reached an estimated peak of 10,000,000 pounds in 1942. They are doing great good; but, as with all good things in this world of

extremes, there is danger. The doctors are beginning to switch on the red light.

R

After the war we may buy frozen eggs in the form of little bars that may be taken out of the refrigerator like ice cubes. In this case the "black hen's eggs" will be the same as the white hen's.

R

Refrain from listening to the war news around mealtime—unless you are sure there is a pleasing victory to be announced.

R

We are about to have better sight through eye-glasses of all kinds. Sand has been the chief constituent of glass, but now such substances as boric acid, zinc oxide, and beryllium oxide are being fused to produce optical glass that has more light-bending power. Wake up, grandma! And microscopist, telescopist, and photographer!

R

The best way to cure jitters is to stop jittering by going to any extreme in getting the mind on something else. Usually outside help is needed.

R

An air-purifying lamp (ultra-violet) is being manufactured which destroys bacteria and viruses completely, and sells for less than \$30.

SEND THE EDITOR YOUR QUESTIONS ON HOW TO BE WELL

Dr. Graham Lusk, of Cornell University Medical College, replied: "I believe that the lacto-vegetarian diet could be established in any hospital without detriment to the health of the patients."

Dr. E. V. McCollum likewise declared: "I have not the slightest hesitation in saying that a vegetarian diet, supplemented with very liberal amounts of milk, is the most satisfactory type of diet that man can take." He further said: "All evidence of both animal experimentation and human experience supports in a manner which cannot be broken down the viewpoint that meat is not necessary in the human diet. I am convinced that anyone who eats the average amount of meat consumed in this country will improve, rather than suffer, by cutting it all out of the diet."

After receiving these replies, the board of the Beth-Israel Hospital adopted the following resolution: "Whereas, such a diet has all the essentials and none of the disadvantages of a meat diet, and whereas from intensive study and by correspondence with leading authorities on nutrition in America, the committee has been convinced of the desirability of a meatless diet; therefore, it is the opinion of the committee that such a diet is scientifically correct."

Dr. Hindhede of Denmark, an eminent authority on nutrition, in addressing a meeting of the Race Betterment Association of America a few years ago, said:

"As a result of all my study and experiments, I draw the conclusion that the best diet is composed merely of whole-wheat, or whole rye bread, barley, oats, potatoes, butter, or margarine, some green vegetables, and fruits."

Dr. Arnold Lorand, in his excellent book entitled, "Old Age Deferred," said: "The vegetarian diet, with milk and eggs, has given the best results not only in the prevention and cure of man's diseases, but also in the preservation of health in old age."

Sir Arbuthnot Lane, a noted surgeon of England, considered the free use of meat responsible for the prevalence of cancer. He said: "What we should do, if we would avoid cancer, is to eat whole-wheat bread, raw fruits, and vegetables, shunning all meat; first, that we may be better nourished; and second, that we may more readily eliminate the waste products and drain adequately the house in which our cells live."

Since meat, which forms the staple article of food in Canada, is deficient in bone-forming material and also deficient in vitamins, and only the muscular tissue is eaten, naturally to

bring together the various important elements in the right proportion to meet the body's needs under such conditions is a difficult and perplexing problem.

The whole food problem, however, becomes very simple if we make use of natural foods, the fruits, the grains, the nuts, the legumes, and greens in their natural state. How to obtain a well-balanced diet is not a complicated problem if we do this.

Meat is valued chiefly because of the protein it contains, and yet while one pound of meat supplies about two ounces of protein, eight eggs will yield the same amount. While meat is a one-sided food, eggs contain nearly all the other important elements of nutrition. A pound of whole milk cheese (cottage cheese) contains about four ounces of protein, or as much as is contained in two pounds of meat. It forms one of the most economical forms of animal protein.

It is not a one-sided food; it too, contains other important elements lacking in meat. Beans contain three ounces of protein to the pound, and peas and lentils contain four ounces. What is said of eggs and cottage cheese can be said of peas, beans, and lentils. It will be seen that meat furnishes the most expensive protein material, but fails to supply the other needed elements. Nuts furnish the sweetest and most wholesome of all proteins. They also furnish the sweetest and most wholesome of fats and the vitamins. They are both meat and butter. Nuts are not difficult to digest, providing they are *thoroughly masticated*.

It is evident, then, that the most complete, the most nutritious, and the least expensive foods—the breads, fruits, and vegetables—are derived from the vegetable kingdom and that meat is not a necessary article of food.

HEAVEN

to

Steps

Three

By

L. WARREN TAYLOR

MANY are the formulas for a way to heaven. A lady very seriously told me that all we had to do was to live a good moral life, be honest in all our dealings, pay our debts, be kind to our fellow men, and we are sure we will go to heaven. Another will say, If we keep the ten commandments we are sure of salvation. When our eternity depends upon choosing the right way, let us be sure we have the way that is clearly pointed out in God's Word.

There are three steps between the sinner and heaven. Every one who enters those pearly gates of the eternal home must do so by these three steps.

Paul lays down the first step in Romans 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him." The sinner must stand before God justified, having been forgiven for all sins that have been committed and experience the blessedness of being washed clean by the cleansing power of the blood of Christ. This is only

possible when those sins are confessed, so we are admonished "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." If we have wronged a fellow man we must confess that sin to him and upon forgiveness confess the sin to Christ and He will wipe it off the books of record.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." There is no need of confessing sins to those who cannot forgive. The one we have wronged can forgive us of that wrong and no one else can, so God and the wronged person are the only ones that are to hear about it. If we have wronged a group of people we are to go to those people and confess that sin, and then go to God and plead His mercy on our behalf.

This is not enough, however; we must forsake those sins. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will

have mercy upon him; and to our God, for he will abundantly pardon."

Those sins that we have committed before coming to Christ should not be once found among the people who are following the Lord. He has promised we will receive *pardon* if we will *forsake* our sins. This is God's promise, we must have faith and believe. He has said so, and it is so. It may not be that you will feel this; but He has promised. One writer has put it this way, "Do not wait to feel that you are made whole, but say, 'I believe it: it is so, not because I feel it, but because God has promised.'"

As we come to Christ and give our lives to Him, He comes into our hearts and the prayer of David is fulfilled: "Create in me a clean heart, O God; and renew a right spirit within me."

What a glorious truth it is to know that when we surrender our lives to Him a power is present in us to bring into captivity every thought, word, and action to the obedience of Christ. "The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see, creates a new being in the image of God."

The last step that places the child of God upon an elevated plane leading into the courts of heaven is not reached in a moment of time. It is not the result of a night of wrestling like Jacob's by the brook Jabbok, nor is it accomplished by the miraculous escape from a burning fiery furnace. It might well be compared to a long incline leading higher and higher until it is at last lost sight of in the depth of the blue heavens. Paul speaks of this when writing to the Thessalonians, "And the very God of peace sanctify you wholly." Sanctification is the pathway of Christian experience. It is the work of a lifetime. "But," someone says, "Is this something that is absolutely necessary? Must everyone experience this who is planning to go to heaven? Won't something else do just as well or substitute for it?" Let God's Word answer this all important question. "Follow after peace with all men, and the sanctification without which no man shall see God." Hebrews 12:14, R.V.

As we lay our plans to spend eternity with God and enjoy His presence let us take note that without sanctification we cannot see God, we cannot go where He is. This is the progressive step that leads to the gates of the beautiful city. We are to "grow in grace and the knowledge of our Lord and Saviour Jesus Christ." This step is accomplished by being obedient to all God's requirements and growing more like Him each day, in thought, word, and act.

Paul describes his experience in taking this step when he states: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There was a never fading mark ever before the vision of Paul, the high calling of God in Christ Jesus. With high hopes, a steady hand, and fixedness of purpose Paul pressed toward that elevated goal, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Again this part of the Christian experience is like a race. Every nerve and muscle is strained to the limit in order that the goal may be reached. There is no sitting down upon the race track and saying, "I have attained" until the last stretch has been run and the goal reached.

Sanctification is a term used describing the work of the Holy Spirit upon the character of the one that has been

justified and born again. The Spirit of God works this out in our lives as we are not only willing but are obedient to all God has called us to follow. Renewing our minds by daily Bible study, by living out its principles in our daily lives and keeping the goal of perfection vividly before us, striving by God's help to reach this prize, the Holy Spirit will mould our lives after His divine similitude. Sanctification will then become a progressive experience to us rather than a meaningless term applied to the Christian life.

"When the step of sanctification is taken, it grows into a succession of steps along the same road in the same direction, leading on to that perfection without which no man shall see God. And, though not paved, it is a joyous way."

The pitiful cry of dying humanity rings in our ears, "What must I do to be saved?" The answer comes to a world on the eve of eternity, "There are three steps, take them and live."



"THE BOOK NOBODY KNOWS"

Several years ago a religiously inclined advertising man with a preacher father wrote a book with the above title. The book nobody knew was the Bible. The title of this book *about* the Bible smacked of the sensationalism and exaggeration of commercial advertising. And the author in his book proceeded to show, perhaps unconsciously, that he himself was among those who did not know the Bible, except, in his case, as an advertising manual. We are not criticizing him. Surprisingly to those who know little of it, the Bible is all things to all men. It is a veritable encyclopedia of methods for publicizing the truth of God to the world. Why should it not be a compendium of ideas for advertising soap or radios or real estate?

But if all a man gets from the Bible are its publicity methods, he is seeing only the ends of the fringe of a beautiful tapestry, only smelling the aroma of a sumptuous and appetizing dinner. To know the Bible thoroughly is the reading and study and meditation of a lifetime, and an eternal lifetime at that.

The word *know* in the Bible has a much

richer content and meaning than may be found in the word which describes what we learn in the schools and by experience in life. It is more than knowing sentences "by heart," than knowing the meaning of language, than understanding intricate mathematical problems, even than fathoming the depths of the wisdom of divinity. To know the Book is to experience its transformation, re-creating, remedial power in the individual character and life.

To know a vocation or a profession is to live with it—study it, practice it, talk about it, dream of it, like it, for years on end. To know a person is to associate with him, admire and love him, exchange service and sacrifice with him, trade forgiveness with him, understand him, over a long period of time. To know the Bible is to read it with fervour, live it, be guided by it, believe it, and be transformed by the saving power of the One of whom it testifies.

Nobody knows the Bible except the one to whom it is *the* Book of all books, and in which one finds the Way to eternal life.

Do We Really Want Peace on Earth?

THERE is—or was a few years ago—an Indian surgeon in North India who has exhibited marvelous skill in removing cataracts from the eyes of his patients; and there are thousands of cataract cases in that land.

In the West, with all our medical science and hospital facilities, a cataract operation calls for long and careful preparation, extreme precaution, and much time and after-care. A successful removal is an event, to be observed by many surgeons.

Plain Doctor Dass, of the Punjab, with a "passion for anonymity," first received wide publicity when a question was raised as to his success with cataracts. It seems that an English lady doctor visited his hospital on one of his big days, and wrote to a British medical journal to the effect that she had seen him remove cataracts from three hundred and fifty patients in one day, without stopping,—and all operations were successful, except one. The editor seriously questioned such a wild story, and wrote out to the doctor and other local authorities for corroboration. The doctor replied that the lady was mistaken, that the number was *four* hundred and fifty-three instead, and he proved it. (If I have the exact number wrong, mine is an *understatement*.)

How does he do it? A day is set, and cataract victims gather from all over the country. They are placed on crude rope beds, filling the hospital and compound. Attending physicians and nurses precede and follow the doctor, making all preparations, and giving any necessary after-care. Then this miracle-worker goes down the line, and by only three swift, deft movements with his knife, takes away each cataract—just like that.

A noted surgeon friend of mine saw him perform on a high day and, encouraged to help, learned the technique, imitated the master, and

on his own account gave sight to half a hundred natives who had been almost totally blind. Incredulous European and American surgeons come to be shown, remain to learn, and depart to profit.

And Doctor Dass belongs to one of those peoples we are pleased to call "backward."

Most "backward" peoples are merely unfortunate, and are exactly what we would be with the same background, heredity, and environment, except that some of them rise higher than we would. Witness the remarkable reversal of feeling toward Soviet Russia, not only because they happen to be on our side, but because we know them better now and admire the qualities which they always had.

Because of swifter travel and communication, the world is getting so small that we can't enjoy peace anywhere in it if there is war anywhere in it. War is stirred by real or fancied discrimination and mistreatment. Do we really want universal peace? Then let us begin to



attain it by learning the truth about other peoples, and appreciating their worth. There is nothing that breeds hate more than an air of superiority based on ignorance (*ignore-ance*) of the facts.

"Let us therefore follow after the things which make for peace."