

Canadian
SIGNS OF THE TIMES

OSHAWA, ONT. FEBRUARY, 1944



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THE GOOD NEWS

The Star of Bethlehem is now best explained by science to have been one of these supernova (bright star), a faint star which exploded and shone brightly for weeks and perhaps months. One such was sighted by the naked eye in 1572, and outshone Venus. It could be seen for sixteen months. No stellar phenomenon short of this could have led star-wise Chaldean astronomers, "the wise men of the East" on a noted journey of many months. But would a supernova seem to move as a guide, appear and disappear, and finally hover in the zenith directly over the Bethlehem manger? If we accept part of the star story in the only record that proves Jesus was born at all, why not accept all of it, and conclude that the star was a host of glorified angels?"

"Lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was." Matt. 2:9. "The angel of the Lord came upon them, and the glory of the Lord shone round about them [the shepherds]. . . and suddenly there was with the angel a multitude of the heavenly host praising God . . . the angels were gone away from them into heaven." Luke 2, 9, 13, 15.

Canada has grown enormously in production during four years of war. Says the Dominion Bureau of Statistics, "With only about half of one per cent of the world's population, Canada has become the world's third trading nation, and among the United Nations the fourth largest producer of war supplies and the fourth greatest military air power." Size and power are ours, out of all proportion to man-power. War does energize a nation. May we not belie what we are fighting for by letting peace enervate our people. A tithe of the money spent on war would abolish many social evils that drag us down. May it not be said of us;

"Thou hast multiplied the nation, and not increased the joy." Isa. 9:3.

Book publishing was the greatest in 1943 of any year in history. The United States reports an estimated 300,000,000 books sold last year, 25 per cent more than the year before. Fifteen million of these were Bibles and other religious books.

These nerve-breaking times have turned people of all classes to the Bible and religion as never before. Bibles have had to be rationed, such was the demand. Bible reading crusades have been organized by the Protestant churches. At Christmas, the amount of time given to Bible reading, sermons, and religious songs over the radio broke all records. However impermanent this wave of Bible reading may be, it is a good sign. People



The Miller James stretcher, a unique application of field ambulance ingenuity in getting the wounded off the battle field.

are "running to and fro" and knowledge is increased in Bible lore as well as in other ways.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

Marvels of light are predicted for the future by General Electric and Westinghouse, light producers. Wireless lamps kept alight by a radio beam; a heat lamp that can dry paint or cook eggs in a few minutes; small sterilizing lamps that will keep tooth-brushes and shoes germless; an unbreakable light bulb; a compact sun lamp that sheds both infrared and

ultraviolet rays, needs no reflector, and may be plugged in anywhere; a mercury vapour lamp that is one-fifth as bright as the sun's surface—all these will be available. Besides, electronics will be applied so that a man may be sealed in a tube and transported three thousand miles in an hour. You laugh; for we don't dare, since it is embarrassing to have the inventor laugh last.

At the "time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

"I saw another angel flying across the sky, carrying the Good News of the Ages to tell to every nation, tribe, language and people among those who live on the earth."

Television, long a wonder, has to date been impracticable and unsatisfactory. It could carry only to the horizon from its source, its scenes had to be brilliantly lighted, it could not transmit over the

same wave lengths as used in radio, and it was costly. Now comes P. H. Craig, an industrial-research physicist, who has worked on television for fifteen years, proving that he can eliminate all these difficulties and bring the science to every man for everyday use. To give his system a full trial he needs \$250,000; but what successful inventor has ever had the necessary cash. There is always someone who will "make engines invented by cunning men."

"By knowledge shall the chambers be filled with all precious and pleasant riches." Prov. 24:4.

Editor, ROBERT BRUCE THURBER

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.

Vol. XXIV FEBRUARY, 1944 No. 2

THIS IS THAT — A LEAF OF FULFILLED PROPHECY

"This is that which was spoken by the Prophet"

Crimes of Youth

DELINQUENCY is a mild term to apply to the wild orgies and debasing crimes perpetrated by youth to-day. The reader has heard so much about it in the news, and no doubt observed so much of it, that we need not go into details. Suffice to say that juvenile delinquency and crime has reached such a stage that government authorities, churches, schools, and social agencies are alarmed at the present situation and the future prospect. To all appearances, parents seem least concerned of all; and they are primarily responsible.

To decide on remedies, causes must be sought. We are reaping the harvest of that "standard of living" that has been set before us in recent years, and which calls for ease and easy money. We are seeing the results of that policy in education which holds that "self-expression" is the chief goal to be sought in training children. We are viewing the consequences of that all too common idea that sin is only relatively evil, and there's-so-much-good-in-the-worst-of-us propaganda. It is well to recognize the good, if it does not make us fail to recognize the bad.

Of course the war has brought all this goody-goody child training, and no child training at all, to quick and early maturity. The average of criminals now is down in the teens. Father is away in the services or defense work; and mother has joined him or finds it hard to carry the home load alone. The children roam the streets, meet secretly, gather in night clubs, and are "educated" in gangs by youthful criminal leaders to lie, steal, fight, and even murder. The games and toys of the tiniest tots are shot through with destruction of life and property.

Not the least of the dangers is the juvenile lawlessness in war-swept countries of the world, which threatens to spread over the entire earth when the war closes. Actually, in the name of loyalty and patriotism, what amounts to crime is systematically encouraged in youth. Forceful are the words of the editor of *The Christian Century* on this:

"When the *de facto* government is synonymous with tyranny, when wrecking trains, damaging machinery, slowing down production, and annoying the authorities in every possible way are regarded as laudable efforts on behalf of freedom, then youth gets a kind of training which, however useful in the present emergency, is going to necessitate some thorough re-education after the war. By a tragic inversion of values, the lawful has become the bad and the lawless the good. There is danger in teaching youth that sabotage is a virtue, even when it is a part of war. It may not be so easy to make it clear that another reversal of values has occurred when the day of re-

lease from wartime practices comes and when the call of patriotism is for discipline and construction rather than for lawlessness and destruction."

As the present woeful departure from high moral standards on the part of youth has come gradually through years of neglect and mismanagement on the part of adults, in home, school, church, society, and government; so these responsible authorities will have to take things in hand and bring some "army discipline" to bear on delinquents; and the road back will be long and difficult.



The Chief of Police of an Italian town reads a proclamation to the people, while a Canadian Captain stands by.

But more important than applying the long remedy is the necessity of recognizing that this generation has been warned that juvenile delinquency to an alarming extent would prevail now, and that it is a sign of the "last days." "This know also," forecasts Paul to the youth Timothy, "that in the last days perilous times shall come. For men shall be . . . disobedient to parents, . . . incontinent, fierce, despisers of those that are good, . . . heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." II Tim. 3:1-5.

The final and only complete remedy will be the second advent of Him who was a pure and law-abiding youth Himself under just such conditions as we have now. He will redeem those youth who, under the moving of His Spirit, have inquired, "Wherewithal shall a young man cleanse his way?" Psalm 119:9, and have taken to heart the answer. "By taking heed thereto according to Thy word."

Shall Peace Elude Us?

WINSTON CHURCHILL, Franklin Roosevelt and Joseph Stalin closed the Teheran conference with the memorable statement: "We came here with hope and determination. We leave here, friends in facts, in spirit and in purpose. We have shaped and confirmed our common policy. We express our determination that our nations shall work together in the war and in the peace that will follow."

So nations, whose governmental and

economic ideals are poles apart, can get together in mutual help toward world peace. Former enemies can curtail their differences and be friends. To a degree, this notably amicable settlement proves the possibilities of international concord.

The observer, however, cannot hide his eyes from the fact that a powerful common enemy may have been the prime factor in driving the United Nations together. And the removal of that enemy may drive them apart again. Already there are appearing on the political horizon ominous clouds of radical disagreement among present allies. The nearer victory seems assured and the closer the end of the war approaches, the clashing interests among friends grow in number and increase in intensity.

While the foregoing firm declaration of friendship was being broadcast, Jan Christian Smuts was proposing in London that the only way to preserve peace after the war will be a return to "balance of power" methods, this time between



Some laughter, some tears, as the Canadians arrived in Montreal after two year's internment in Hong Kong.

Russia and Great Britain. Peace lovers, who are sure that the unbalancing of former attempted balances of power are chiefly to blame for the two world wars, had hoped that that way to international concord had failed too many times to be tried again.

The nations are desperately eager for peace, a permanent peace; and high credit should be given to responsible statesmen for their untiring efforts to produce a peace that will last because it is just to every man and nation who has a claim on justice. But at best these statesmen are bound to look to the self-interests of their nationals. We live in a selfish world; and pride of race, nation, class, money and opinion dominate the human race. Until these are cleared away, World Wars III and IV, and so on endlessly, are our future lot.

What is the Christian to do at this time when the nations are angry and the way ahead looks dark? They can but rely on the Word of the One who rules in the realms of men; and that Word predicts—

"The nations grew angry, and Thine anger has come, and the time for the dead to be judged, and the time for Thee to give their reward to Thy servants the Prophets and to Thy people, and to those who fear Thee, the small and the great, and to destroy those who destroy the earth." Revelation 11: 18. Weymouth.

The Price of Liberty

THEY tell us that if we want liberty we will have to fight for it—with gun and plane and submarine; which means, in the case of civilians, with fist and foot and tongue.

Let's see; is it eternal vigilance or

eternal violence that is the price of liberty?

But they have no use for the men or nations that will allow others to shove them around, and that will whimper and lie down and let their enemies walk all over them. Neither does *anyone* have any use for a coward. But is cowardice the only alternative to fighting with material or physical weapons?

Eternal vigilance is still the only coin that will purchase liberty. Which means that we must, in order to be free, guard our righteousness as well as our rights.

If we are in the wrong, and let down on vigilance either willfully or carelessly, freedom is imperiled; and the next resort in order to retain it is war.

The Chinese consider that the man who strikes the first blow in a fight is the one who has lost the argument that preceded it. And Oriental philosophy is very practical. The man who fights for his liberty has not discovered a better way. But that is not to say there is no better way.

Granted, then, that we are at war because of our own sins of omission and commission, as well as those of the enemy, what are we to do about it now? Will we not have to fight it through to a finish, since we have started this way?

Possibly; but we are referring especially to the peace after the war, to the diplomatic sparring after the military killing. To be an enduring peace it must be built on right and justice for all, and it must be maintained on that basis by eternal vigilance. And it is God's standards of righteousness and justice, not man's.

"The work of righteousness shall be peace." Isa. 32:17, "And the fruit of righteousness is sown in peace of them that

make peace." James 3:18.

No, war never produces liberty and peace. We will have to sow liberty in order to reap a harvest of liberty. And the seed is vigilant righteousness.

Disappearing Freedom

FIELD MARSHAL JAN CHRISTIAN SMUTS, Prime Minister of South Africa, and elder statesman and philosopher of the British Commonwealth of Nations, is a man whose words do not fall to the ground. In *Maclean's Magazine* of Dec. 15, 1943, appears a leading article from his pen, entitled, "This Is My Faith." It was first spoken in 1934; but the editor has deemed it of such fitting value that he publishes it as applying to our situation a decade later. We agree as to its timeliness.

The Premier first emphasizes his faith in human goodness, as he witnesses men of our day rise to the crisis as our liberties are in jeopardy and fight for their preservation. Then he adds, "But there still remain grave dangers facing our civilization. There is a decay of principles, which is eating at the very vitals of free government. . . . The disappearance of the sturdy, independent-minded, freedom-loving individual, and his replacement by servile mass mentality is the greatest human menace of our times."

Later on in this article Marshal Smuts says, "Even freedom of religion is no longer safe, and religious persecution, after being long considered obsolete, once more shows its head. Perhaps I do not exaggerate when I say that of what we call liberty in its full meaning—freedom of thought, speech, action, self-expression—there is to-day less in Europe than there has been during the last 2,000 years."

What shall we do about it? The venerable Marshal gives us the benefit of his life experience. But, in common with many another reformer, he can do little more than praise us for our good, tell us how bad we are, admonish us to reform, and promise dire results if we do not mend our ways. All very good; but we long for something more, and different.

How shall we secure sturdy individuality? Whence is freedom?

We may be individualistic—and selfish. We may adhere to great principles—and not good ones. We may win freedom—and not grant it to others.

There is but one way to freedom, individual and national. "If the Son (Christ) therefore shall make you free, ye shall be free indeed." John 8:36. Christ came to "set at liberty them that are bruised" (Luke 4:18), and He is the only One who can free the human soul from sin (the basic cause of all bondage) and save from death (the devil's prison). "Where the Spirit of the Lord is, there is liberty." II Cor. 3:17.

Oh that our statesmen would place emphasis where it belongs, give credit to Christianity for what freedom we have and hope to get, and point this generation that is losing its freedom to the only One who can make it possible for them to retain it.

HONG KONG

and Home

By E. C. WOOD

Mr. Wood spent many years as a missionary in China. Caught near Hong Kong at the outbreak of war with Japan, he was interned with many other civilians. After nearly two years of imprisonment, he was exchanged with other Canadians, and came home on the Swedish ship "Gripsholm." Here he tells of his trying experiences and happy return to Canada.

I THINK all Canadians will long remember the 7th of December, 1941. We, who were in Hong Kong, think of the 8th of December because their time is thirteen hours ahead. On that eventful morning, I was living at the China Training Institute on the mainland about eleven miles out from Kowloon, which is across the mile-wide strait from Hong Kong. All the ladies from the school had already left for America. Four men of us were eating breakfast when we heard many planes overhead, and rushed out to see them. We were delighted when we counted thirty-five beautiful bombers, thinking they were British planes from Singapore coming to defend the city.

With this thought uppermost in our minds, we all turned happily to our several duties. In the college during chapel period, a notice was delivered to President Carter from the chief of police telling him in very definite words to evacuate the school at once, saying that this was final and very important. He came to me, asking that I go to the city and contact our Mission leaders for counsel about immediate evacuation. On the road to the city I noticed much excitement among the people I passed. When I came in sight of the airport, I could see that it had already been bombed and several planes were burning, and the undamaged ones were being wheeled across the road from the airport to try to save them from further air raids.

When I arrived at the ferry, no boats were running because of air raids. After waiting a long time, I decided to return to the school, having tried in vain to contact the office by telephone. Once there we decided to obey the police notice, and started at once to evacuate the Chinese teachers' wives and children to the church building in the city. For the next few days we were compelled to spend most of our time at the Y.M.C.A. These were exciting days, shells screaming overhead, many planes power diving, and shells bursting in every direction.

One morning we were informed by the military that we must be at the ferry

The author,
E. C. Wood,
who relates
this human
interest
story.



in a few moments to leave for Hong Kong. We were told to take just what we could carry ourselves. I decided to take one suitcase and a Monroe calculator which I had brought from the school.

The trip to the ferry was a hectic one, planes were flying overhead, shells were screaming, and the big guns booming all around. The ferries were very full, but we arrived safely in Hong Kong, and finally succeeded in locating our other workers at the office. We started at once to convert their garage into a bomb shelter. The garage was under the house and had a reinforced concrete ceiling and heavy stone walls. We filled the window space with sand bags and constructed a heavy sand bag barricade across the door. Behind the garage was a small room, and we cut a door through the wall into the garage from this room, as no shells could come from this direction. We had to spend much of our time in the garage on account of the incessant bombing and shelling.

Next door was a very beautiful and modern Chinese mansion. They had turned it over to the government and it was converted into a military hospital. One afternoon this building was shelled and after two or three shells had exploded and others followed in exactly the same direction, they went clear through the house as there was nothing to explode them. These hit the mountain just back of our compound and sprayed the back of our building with shrapnel. One large piece was found on one of

our pillows. Of course the hospital had to evacuate and the owner informed us that we might use their bomb cellar, which was very well constructed; so we decided to move in. We spent several days there and could scarcely find a safe time to get our meals over at our house. The war was getting very much more serious every day.

During these days, one of our mission ladies was down town in one of the hospitals nursing. The science teacher at the college was driving a truck for the Red Cross, and the Mission leader and I were helping in a large refugee camp. Just before going over to this camp, which was on the hillside across the valley from our property, we saw shells landing in it and setting fire to hundreds of the bamboo sheds in which the poor people were living; and, of course, many of them were killed or badly wounded.

We arrived in this camp during the afternoon and made a tour of inspection. We saw one family which had been shelled lying in a row prior to burial and almost unrecognizable as human beings. During the evening meal, a shell burst, apparently right over our dining table.

That night as we were sleeping, we were awakened by a terrific exchange of gun fire and found a battle was being fought right over our heads. Our building was in a little valley between two small mountains, and the contending forces were shooting over our camp. We had no dugout but were in a very thin wooden building. In the building was a

large quantity of tar roll roofing standing on end. We quickly removed the rods in the centre and put them on the outside, making a hollow circle. We covered the top with lumber and crawled in with our bedding. We had to remain here until one of the armies advanced through the camp and caused the other to retreat.

We went back to our mission buildings to get clean clothes and a demijohn of drinking water. While we were loading the car and getting cleaned up, they moved a large British field gun into our driveway and began to fire. We were unable to get back to camp. Later we learned that the enemy came into our camp during these hours we were absent, and had we succeeded in getting back we would certainly have been killed or captured. We stayed near by for two days more, and by then the Japanese were in the mountains nearly all around us. Machine guns and field pieces were mounted in our yard and soldiers were on guard in many places. One morning we all felt impressed to leave for our city office, which was in the central district. We loaded all our baggage in one car and taking one of the ladies with us, left for the city, going a round about way, as we were informed by the officer in command that we could not get through by the regular road. All the other men walked to town and had a very exciting time trying to keep away from falling bombs. Some of them damaged their clothing sliding down the banks at the sides of the road to hide in the trees. We had not gone very far before we saw a large shell hit the road in a mountain pass just ahead of us. We stopped the car and another and another continued to fall in the same place, in an attempt to block the road and sever communications. We decided we could never get past, so went back and decided to go the regular road, trusting that we might get through safely.

We arrived at our office in the midst of a very heavy air raid, but succeeded in getting in. We found that the A.R.P. had already taken over and the offices were all being used by the Military. Our landlord kindly allowed us to stay in one of the rooms in his office. We slept on the floor in our offices after they closed in the evening, and so spent several days.

On Christmas day the colony surrendered to the Japanese, but we would have welcomed continued bombing and shelling if it could eventually have brought victory instead of the shame of defeat. The British were greatly outnumbered, and the communications of the Colony were sadly disrupted by the continual shelling and bombing. Nearly all the principal mountain passes were blocked by military equipment which had been put out of commission.

The Japanese had a victory parade at once; and a great flight of planes came over, and the city was full of the different units of their army. We were not molested for several days, but were allowed to go about the central district to meals and to buy what we could. Nearly all stores were closed and many

of the larger stores were sealed by the Japanese. Hawkers, however, brought food to sell on the streets but at very high prices. All the large hotels and restaurants were taken over by the Japanese.

Finally a bulletin was posted notifying all enemy nationals to appear on a football field with their baggage ready for internment. We were told to bring only what we could carry. I had to leave my Monroe calculator behind and took one suitcase and a bedding roll. We were lined up two abreast and marched under heavy guard down through the principal business street to the other end of the city. Here were many Chinese hotels and we were shut up in these and each hotel was much overcrowded.

We were kept here for several days. The first day we were allowed to go next door to eat, but after that we were fed in our rooms. Our Chinese workers and friends were allowed to talk to us through an iron grille at the front door. They came every day and brought us extra food but were allowed to talk only a very few minutes, and then were chased away by the guards.

On the 18th of January, 1942, we were taken in buses to Stanley Prison. The Americans were put in four buildings, which were the former homes of British prison officers. Each building contained six apartments, consisting of living room, two bedrooms, kitchen, pantry, bath, and accommodation for two servants with their own bath, toilet, and kitchen. Six of our group occupied the living room in one of these apartments. Four men were in each of the bedrooms and three men in the servants' quarters, making seventeen men in each apartment. Some of these living rooms had three men and their wives in the same room, without any privacy whatever.

Near these buildings was a garage over 200 feet long, open at the front. Here we made our community kitchens, built stoves, chimney, tables, etc., a very good example of making something out of nothing. Two buildings on the property had been destroyed by bombing and we were permitted to use the materials for building. We learned a new word, "scrounge". Whatever you could find on the property not in the possession of someone was yours and this liberty was surely worked overtime. Some of the internees became so proficient at this art that our possessions had to be well looked after at all times. Every piece of lumber, string, or wire took on a new value and nothing was ever thrown away. When I made the first door for the community kitchen, I found that it contained five different kinds of wood. It took more time to collect the material than it did to do the work. We had many men, however, who helped "scrounge" this material. All the nails we used had seen good service before, and many of them were very weak kned and difficult to drive. During the time we were constructing our kitchen and stoves the food was cooked in Chinese kettles set up on bricks out in one of the courtyards.

We formed a queue to receive our food

and if we were at the end of the line we were very hungry before getting to the serving table. Some went for their food forty-five minutes early and even the first had to wait at least the forty-five minutes.

We had no dining rooms, so ate in our own rooms. Many people had to sit on their cots and hold their food on their laps.

Two meals were served, one at 10:00 A.M. and one at 5:00 P.M. If we had a little private food we could eat early in the morning, but this was very unusual.

We had quite a variety of activities in camp, soft ball, foot ball, basket ball, swimming, lectures, concerts, theatre, and class work. Every able-bodied person was supposed to do a certain amount of community work, either in the kitchens, on the sanitary squads, ration supply, or in the repair department. Many of the more strenuous games had to be discontinued, because it took too much energy when rations ran out. A Hong Kong doctor was my barber all through internment. If we had money he charged; if not, he did the work just the same.

We had a hospital and plenty of good doctors, but medicine and supplies were very scarce. As the months rolled by there was a marked increase in sickness, caused largely by poor and insufficient nourishment, especially vitamin deficiency. When I left camp, our daily calories were down as low as 1385, and the protein to 44 grams. Many nutritional diseases developed, such as beriberi, pellagra, optic nerve blindness, sores that refused to heal under constant medical attention, sore mouths, pains in the joints, etc. Many people spent most of their time resting to conserve their strength. The average loss in weight up to September, 1943, was about fifty pounds. Of course, many lost much more than this, and a few twice as much.

The food was sent in from town each morning and delivered to a central point. Ration squads from all the different blocks or communities went to this station and received their share which they delivered to their block kitchens. The rations were so small that it took a great deal of effort to give satisfaction. People were going to the hospital nearly every day. They had to be struck off their block list and added to the hospital ration list. When they left the hospital the reverse was true, they were dropped from the hospital and added to their own block again. People were moving from one block to another and this process had to be used with them.

The rations we received from the Japanese were being constantly changed, so those in charge of the distribution of rations always had plenty to do.

We received during the last few months I was there 9.53 oz. rice, 4.26 flour, .31 salt, .27 sugar, .21 oil, .75 beef, .40 pork, 2.56 fish, 1.07 sweet potatoes, 5.80 vegetables and greens for each person per day. Of course when we received beef we had no fish or pork. One day our cook weighed the meat and found she had one quarter of a pound more bone than she had meat. When the fish were cleaned, of course, we had just about one half left to eat. Many people had great



The Swedish ship "Gripsholm" is here seen steaming into the harbour of Rio de Janeiro, Brazil, on her long voyage from India to New York. She will long hold a place of tender regard in the hearts of thousands of refugees who travel on her to home and native land, after trying experiences as internees of war.

difficulty eating rice. In fact, some never did eat it, but had to exist on what was left.

Of course cigarettes were very scarce and many of the heavy smokers suffered a great deal. I have seen many times persons going along the streets picking up cigarette stubs, and using the remaining tobacco to roll cigarettes. Some of the worst addicts used to trade food for cigarettes. One British dentist told me that smoking took away his hunger. Many men were much improved in health because they could not get liquor to drink. Several of the worst drinkers before the war were very different men in camp.

Our camp was entirely surrounded by barbed wire and Indian guards were on duty day and night. We were warned not to go near the fences or we would be shot on sight. The main road from town came right through our camp, direct to the front of the Hong Kong prison, but of course this was well guarded where it left the camp area. At night there were electric boundary lights all around the camp.

The shortage of food and the long confinement were very difficult to endure and many nerves were very tense. There were about 3,500 living in very crowded quarters without privacy or quiet. It was almost impossible to find a quiet spot to study or read, especially in bad weather when we could not leave the buildings.

How happy the Canadian group were when we first heard of repatriation. We watched the bulletin boards very closely for more news. At last after long waiting we were notified to assemble for inoculation for small pox, typhoid and cholera. We were sure then that the long-looked-for day was near. We were next told to deliver our heavy baggage

to a large store room for inspection. At last we heard the repatriation ship "Teia Maru" had left Shanghai. There was much excitement as every one packed his belongings and gave away to his friends everything that he was not permitted to take. On the morning of September 23, 1943, we passed out through the barbed wire gate and had our hand baggage examined at a school building on the way to the boat. This was the beginning of thrills. Our ship was anchored out in Stanley Bay, and we were taken out in tenders and sailed after dark for the Philippines, Saigon, Singapore, and finally to Goa on the west coast of India. The "Teia Maru" carried normally 600 passengers but we were nearly 1,600. To accommodate the extra people all the social rooms and enclosed decks had been made into dormitories with built-in wooden bunks. The water was rationed and was turned off nearly all day. Only a few were able to have any laundry done. The room stewards didn't make the beds or clean the rooms. Our beds were not changed on the trip of twenty-two days. I washed my own bed linen and my personal apparel and cleaned my cabin. The boat was so crowded that we could very seldom find a place to sit on deck.

We were delighted to reach Goa. The "Gripsholm" was one day late, and we were all on hand when she appeared on the horizon. All the life boats and every available high spot on the "Teia" was filled with expectant, joyous people. She docked directly ahead of us. Many of our crowd went to the prow of our ship and shouted to the crew of the "Gripsholm," saying, "Have you enough cabins for everyone? Have you plenty of ice cream? Have you plenty of water? Have you plenty of candy and fruit? We were assured that there was an abund-

ance of everything. We had to remain on the "Teia" from the 15th to the 19th of October. Then we left the enemy ship to board a friendly ship, and spirits were very light. Before leaving the Japanese ship, a notice was posted which said: "To-morrow you go to the 'Gripsholm' and will be no longer internees, but free citizens and passengers."

The first day on the "Gripsholm" was a wonderful event for all aboard. During the forenoon a box of Nestles chocolate was handed to each passenger and at noon we had a buffet lunch on the deck. This was a most wonderful experience after nearly two years of hunger. The tables looked like the old fashioned picnic spreads. I wish you could have seen the hundreds of children when they saw all that food. The result was that the doctor had to work overtime that evening looking after those who indulged too freely.

We arrived in Port Elizabeth, South Africa, November 2. The town had made elaborate preparations for the arrival of our ship. The old feather market had been all fitted up for the occasion, with bunting and flags and loud speakers. Many ladies were present who invited those who had no friends there to go home with them and be entertained until the ship sailed. Our group was entertained by our missionaries there and we had a delightful time. When they brought us to the boat they had oranges, pineapples, and chocolate for us to take on the ship.

In Rio de Janeiro we were also royally entertained and spent a very happy two days with friends, sightseeing and shopping.

Soon we were at sea again for the last lap of our journey, and everyone was very excited, knowing that the next port was home, sweet home. I was unable to sleep much the last few nights. My thoughts were of home and loved ones. When we reached New York all the Canadians went by special train direct to Montreal, Canada. In fact, I was in Montreal before some of the Americans left the ship. I was made very happy by meeting my wife and son at Montreal after nearly three years of separation.

In this whole experience, I can plainly see the Lord's leading hand. Every detail worked out so smoothly. When the shells and bombs were thick around us, I realized what David meant when he said in the 4th Psalm, "I will both lay me down in peace and sleep, for thou Lord, only makest me dwell in safety."

I must say a word in deep appreciation to our Canadian Government for the wonderful way in which it handled every detail concerning our repatriation. Everything was handled so efficiently and in a way to bring the most satisfaction and comfort to all concerned. We especially appreciated the wonderful railroad accommodations furnished between New York and Montreal. Also the Red Cross were very gracious to us and anticipated our every need all through the long journey to the homeland. I will always have a very tender spot in my heart for the Red Cross.

WHEN WILL

PERMANENT PEACE

ARRIVE?

WHEN this global conflict is over, will permanent peace be assured? Will this be the war to end all wars? Will the nations then turn to peace and forget war? These and similar questions are exercising the mind of high and low.

War is the greatest waster in the world. It destroys lives and property, and leaves ruin, famine and pestilence in its wake. Years are required to rebuild that which has been wrecked. There is little compensation or balm for the sorrow and suffering caused by the injury and the slaughter of millions of men, women and children.

There is a time of peace coming, however, but it will not be secured by any league of nations; no union of religious organizations can create it; nor will any effort of the people be able to bring it about.

When real peace arrives it will be an eternal peace, and will be ushered in by one Person. He has the power and authority to stop the warring nations in their tracks. "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire." Ps. 46:9.

Who and where is that Person that can bring an end to war, and whom so many in this war-stricken world would delight to welcome? Said the prophet: "For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. 9: 6.

When that Child was born into this world, who is none other than Jesus Christ our Lord, the angels declared: "Glory to God in the highest, and on earth peace among men in whom He is well pleased." Luke 2: 14, R. V.

Many are wondering what has become of that peace that the Son of God brought down from heaven. It is being sought for in royal decrees, in political platforms, in religious peace plans, in diplomatic documents, in national compacts and solemn treaties. But to no avail. Peace seems to have eluded all their efforts and the nations continue to rise against one another.

The angels revealed the real hiding place of that peace—it is "among men in whom He is well pleased." Its abiding place is in the hearts of those who follow in the footsteps of the humble Nazarene. Here and there in the lands of the warring nations are found these oases of peace and contentment. For, said Christ, in the legacy to his disciples: "Peace I leave with you, My peace I give unto you." John 14:27.

The only One who can bring peace to the whole world—the Prince of Peace—departed 2000 years ago. He returned to heaven and with Him went all hopes for enduring peace,—until He returns again as King of kings and Lord of lords.

Lest any should be deceived into thinking that men can build a citadel of peace, or that a millennium of peace will ever be found upon this sin-cursed earth, Christ declared: "Ye shall hear of wars, and rumours of wars: . . . For nation shall rise against nation and kingdom against kingdom." Matt. 24:6,7. This is the two-point programme for this world until He comes the second time.

The words of Micah the prophet, are often quoted to-day as proof that eventually there shall be peace among the nations. His statement reads:

"Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:2, 3.

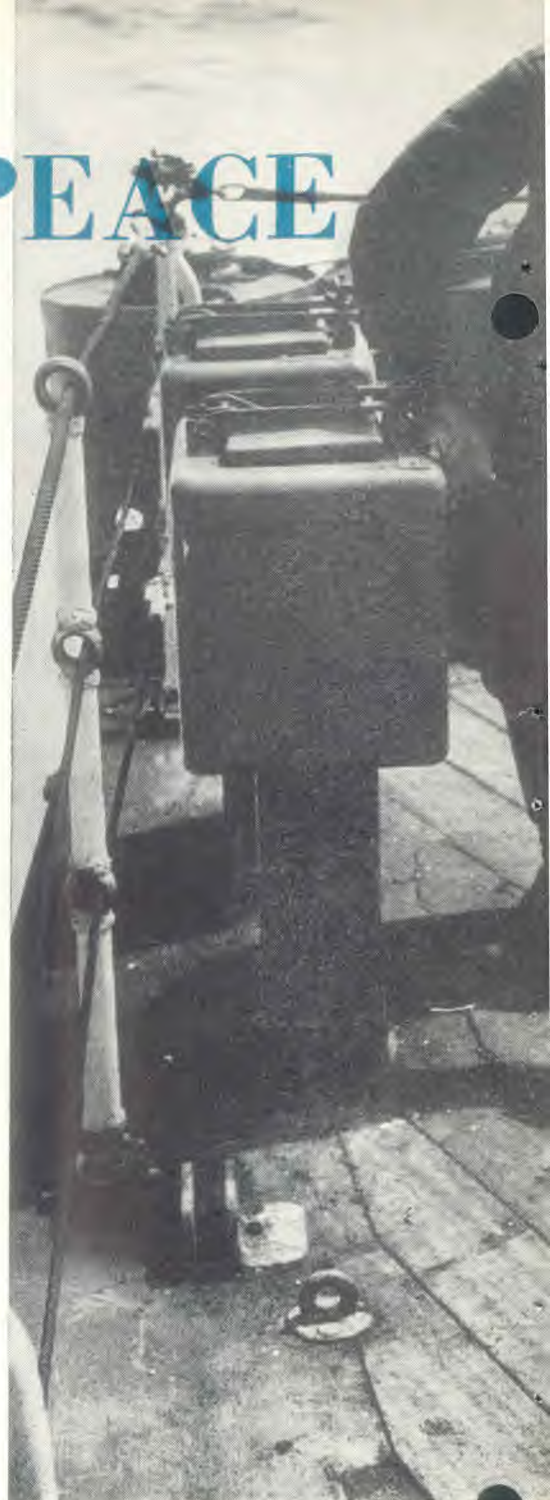
This is what the nations say. Just a few years previous to this message from Micah, Isaiah referred to the same movement. He noted that "many people shall go and say." Isaiah 2:2-4.

Unfortunately, the plan and purpose for peace evolved by nations and peoples is an *ex parte* arrangement. Its promoters ignore a powerful factor. They do not consider the "prince of this world," Satan, who is the instigator of all wars.

While the people are making plans and schemes for peace, this spirit being is skillfully at work nullifying their efforts. He devotes his energies especially to the leaders. It is much easier to deceive and control a few rulers than to change the thinking of millions of people. One dictator can throw a whole nation into the maw of war.

To-day when God has a world-wide message for every nation, kindred, tongue and people (see Rev. 14:6-10), Satan and his cohorts are seeking to divert the minds of the people from its consideration. They are happy when the nations are at war and millions of souls go down to the grave unprepared to meet their Maker in the day of judgment. God has revealed their work in these words:

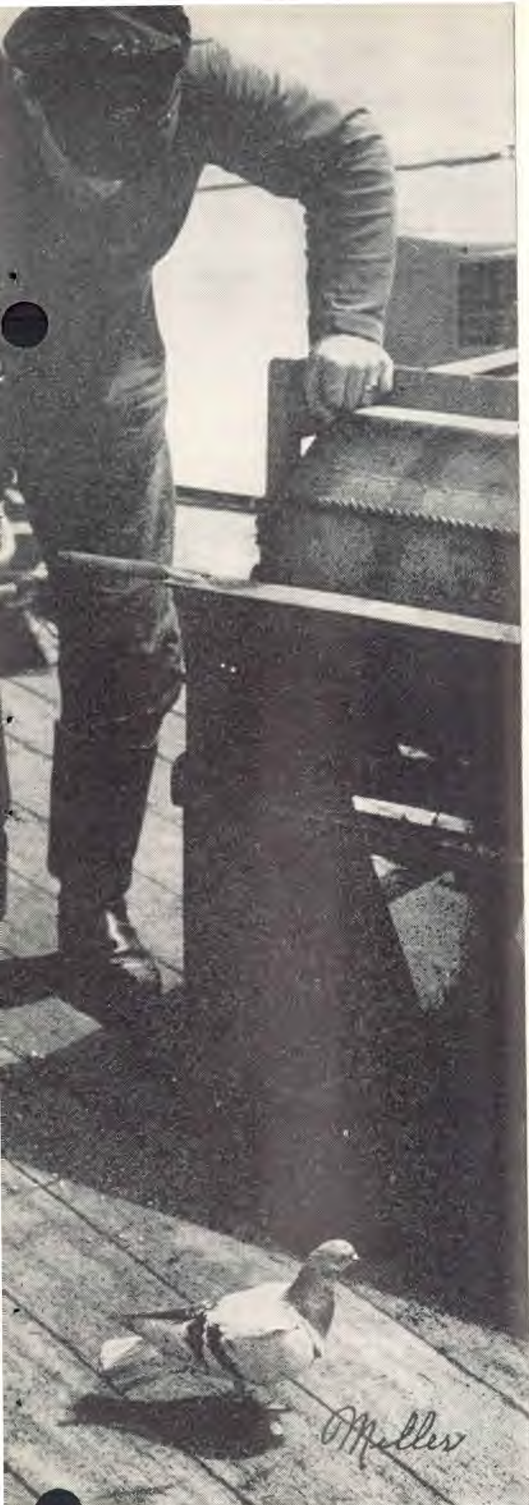
"I saw three unclean spirits like frogs come out of the mouth of the dragon,



Like a dove of peace, an exhausted carrier pigeon

I sought for peace
But peace was now
Till Christ applied his
Then peace I found

By CLAUDE E. HOLMES



ts on the deck of a patrol cruiser in mid Atlantic.

e world around,
ere to be found;
saving art,
- within my heart.

and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the *spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13,14.

When the first World War broke out, delegates were on their way to attend a peace conference at The Hague. Some were caught in the war zone, and saw war at first hand. Said Rev. Frederick Lynch, secretary of the Carnegie Church Peace Union:

"It is as if the devil and all his angels had taken complete possession of Europe." —*"Through Europe on the Eve of War."* page 91.

While they cannot be seen, it is easy to discern their workings behind the scenes. Speaking of the period just after that war, the U. S. Assistant Secretary of State made these remarks:

"Only twenty years ago, statesmen representing the nations of the earth sat down together at the end of the preceding great cataclysm to prepare the way for an enduring peace. There was hope then of the emergence of a more enlightened civilization and a new world order. International justice and fair dealing were to be the guiding principles. We know only too well that what was hoped for was never realized. We know, too, that since that day international relationships have deteriorated: such depths were reached that brutality and appeals to force have become commonplace."—*George S. Messersmith, Documents on Foreign Relations, 1939-40, page 18.*

Why did these negotiations fail? Because of the unseen spirits, which were also sitting at the council table, busily sowing diabolical seeds of another war. They are still at it. "Was the devil numbered among the slain in the last war?" inquired Lloyd George, when premier of Great Britain. "I have never seen his name in any casualty list. . . . There is in the background the sinister figure of that force of mischief which used to be known by our Puritan forefathers as the devil."

A striking picture of these contending parties was given by former President Hoover, of the U.S., who sat at the peace table and noted the forces at work: In a recent broadcast he said:

"Always invisible forces have also sat at the peace table—both for good and evil. . . . A thousand diplomats of forty nations, in daily sessions wrangled and struggled. . . . Daily I witnessed the age-old forces of nationalism, imperialism and militarism acting under the direction of subtle diplomacy. I saw the rise of selfish interests, the clash of ideals, of personalities, and ambitions of men. Hate, fear and revenge also sat at those tables. . . .

"I saw the conference degenerate into a gigantic struggle for power," he states. "Gradually the spiritual forces of ideal-

ism and justice were driven back by the forces of destruction. . . . It does not take a prophet to anticipate that these conflicting forces will again be in motion the instant hostilities cease in this war." —*Chicago Tribune, Dec. 17, 1942.*

Pulling down tyrannical dictators from their pinnacles of power will not assure permanent peace while lesser dictators are flourishing everywhere. Sin is the seed of war and the unholy hearts of men are fertile soil for its propagation. We see its diabolical work in the individual, the city, the state, the nation and in the nations at large. Its destructiveness is limited only by the territory controlled.

We are a long way from the real battlefield of the world, but every heart is a battlefield in which the same principles are contending. This was pointed out by Marjorie Mitchell, President of Cotton College (Missouri), in a convocation address:

"Some of us can scarcely bear to see news reels in the movies, to listen to the radio, to read the papers. The world is too full of horror for us. Yet that horror has resulted from the exaggeration of tendencies which are always present in human nature, tendencies which crop out at times in your suite mates, in your roommates, in your teachers, in you. Selfishness is the name for the most of them, the sacrifice of other people for one's own comfort or pleasure, the belief that one's personal benefit justifies the denial of the good of others. Only a difference in great degree exists between the girl who makes free with her fellow students' belongings and the army that pillages; and not much real difference in kind exists between the failure to keep a promise to a classmate who depends upon one's word, and the breaking of a treaty. Not much essential difference exists between the college student who, by frittering away her time, presumes upon the privileges granted her, and the politician who fails to accept the responsibility of the people's trust. Jealousy, revenge, injustice, cruelty. They show themselves only in small ways on our campus, of course. Such failings are common, you say? The vices of the enemy are something else. But in principle the same!"—*The P.E.O. Record, November, 1942.*

The coming kingdom of Christ will be inhabited only by those who have God's law in their hearts. Sin and sinners will have been banished from the earth forever. To have one soul in that land with evil principles in his heart would be fatal. One creature of heaven, Lucifer, caused rebellion and war. There was no peace until he and his associates were cast out.

Let us pray and work for that coming kingdom, in which "violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." Isa. 60:18.

What MOUNTAIN

May Be Cast Into the
Depths of the Sea
by Faith?

By MARY H. MOORE



Miller

Could a great volcanic mountain like Vesuvius be cast into the sea by an act of human faith?

PERHAPS no other text in the Bible has been more misunderstood than Matthew 21:21. There are all manner of misquotations of it. Children and adults alike have taken it to mean that if we ask God with sufficient faith, He will pick up any mountain we designate and drop it over in some one of the seven seas. When the obnoxious mountain still obstructs our view, we say, "Just as I expected." When twitted for the self-revelation of lack of faith, we try to excuse it by saying, "Well, it's only a metaphor or a bit of hyperbole. It means mountains of difficulties; if we exercise sufficient faith, God will remove our difficulties."

But such an ingenious though well-meaning excuse for God is not necessary, if we only stop to read what Jesus really said and see what He did actually promise. The text says: "Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done."

What is almost universally overlooked is the fact that this verse does not say, "a mountain," "any mountain," or "whatever mountain of difficulty blocks your path." It very definitely and concisely says, "*this* mountain." It was some one particular mountain. Before we understand what He was promising, we must know what mountain it was which He indicated; for His words cannot, without distortion, be made to apply to any other

than "*this* mountain" which He designated.

There are three ways to search for this identification. One is by eliminating all it cannot mean; another is to consider carefully what had just happened that Jesus was explaining to His disciples. The third way is the Bible's own way of "comparing spiritual things with spiritual." 1 Cor. 2:13. In other words, we will see if there is not some parallel passage that will illuminate this one.

The first method is the one usually applied. Many a child or a fault-seeker has proved that it does not mean *any* mountain. It is not recorded in all history that any stone-and-soil mountain has ever been moved into the ocean by prayer. Has God's promise failed? Or has no one in two millenniums had mustard-seed-sized faith? Neither idea is thinkable.

It is easy to see that the promise does not mean mountains of difficulties when we recall that the Bible nowhere else promises the removal of difficulties, but does, over and over, specify that difficulties, dangers, trials, disasters, tribulations, persecutions, perils, disappointments, infirmities, weaknesses, temptations, spiritual warfare, and physical death are *not* removed from the Christian's path and buried in the sea. Not in this life, certainly! The oft-claimed "way to escape" from temptation of 1 Corinthians 10:13 is to make possible "that ye may be able to bear it"—not have it taken away. And the sum of all promises is: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. "This moun-

tain" cannot be a mountain of difficulties.

A reason often overlooked why God has never fulfilled this promise by an earth-quaking transfer of land into sea is that He never yet has performed a needless miracle or one to make a show or to answer a challenge. Witness Jesus' refusal to perform miracles before Herod. (Luke 23:7-9.) Recall also His refusal of a sign to the wilfully blind Pharisees. (Matt. 12:39.) When Col. Robert Ingersoll, on the lecture platform, drew his watch and gave God five minutes in which to prove His existence, God demonstrated His infinite divinity by ignoring him. Henry Ward Beecher's comment was, "Did the gentleman think he could wear out the patience of the eternal God in five minutes?"

We can truly say that the promise about mustard-seed faith removing "*this* mountain" gives no slightest ground for expecting either literal mountains or mountains of difficulty to be removed. We have no quarrel with those who are reputed to "have faith that moves mountains." They do, and it does; but such faith is based on other promises than the one about "*this* mountain."

We are left to the two remaining methods of interpretation: finding out from the context what it was of which Christ spoke, and finding some parallel passage that will illuminate this one.

Since God never has worked a miracle for show or to answer a challenge, there is but one reason for His performing a miracle, which is the one He Himself has repeatedly given: that men may be saved by believing. "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." John 2:11. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:30, 31.

The removing of "this mountain" is, therefore, something that has to do with the salvation of souls. The greatest obstacle, or mountain, in the way of the saving work of God in the heart is sin. "The Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:1, 2. Let it not be said that doubt is the obstacle, for doubt is but one manifestation of the primary obstacle—one of the foothills of "this mountain." "Whatsoever is not of faith is sin." Rom. 14:23.

Sin is the mountain to be removed;

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sin is the weight that has borne down the human race to hell.

Let us see if the context allows us to identify "this mountain" as sin. The circumstances under which Christ made the promise was the cursing of the fig tree. The hypocritical tree made great pretensions but bore no fruit. Christ announced the inevitable end-product of such a state — death. Recognizing, of course, that all this is a spiritual symbolism, we may say that the trouble with the fig tree was sin, which is the one and universal cause of death. "The wages of sin is death." Rom. 6: 23. The trouble with the fig tree was self-righteousness, which is not just one manifestation of sin, but is sin itself. Adam and Eve knew better than God. (Gen. 3: 6.) The originator of sin said, "I . . ., I . . ., I." (Isa. 14: 13.)

It was sin, or self-righteousness, which needed to be lifted from the fig tree and cast into oblivion. Do we find anywhere in the Sacred Word a promise of sin's being cast into the depth of the sea? Yes, surely. Here is shown the wonderful unity of God's Word. There need never have been any misapplication of this text to literal mountains or to difficulties, if there had been that comparing of spiritual things with spiritual for which Christ pleaded when so often He besought His hearers to study, to search, to believe the Old Testament, for it spoke of Him. (John 5: 39-47; Luke 16: 31, and many other texts.)

Christ was, in this place, quoting almost exactly an Old Testament promise: "Thou wilt cast all their sins into the depths of the sea." Micah 7: 19. It was sin that was "this mountain" that brought about the death that Christ announced of the fig tree. It is sin that is the matter with each of us. It is sin that God has promised to cast into the depths of the sea. By eliminating what God has not promised to remove, by finding from the context what Christ was speaking of that needed to be removed, and by finding what God has elsewhere promised to cast into the depths of the sea, we can identify "this mountain" as sin. If we have mustard-seed faith, we can say to the mountain of our sins, "Be removed from my soul and be cast into the sea of oblivion," and it will be done. Forgiveness is that easy!

That is the only way that the mountain of our sins can be removed. We can no more move it ourselves than we can lift the mountains with our fingers and toss them into the sea.

The sea where God promises to hide our sins is the symbol of oblivion. And the sea is the only place where mountains could be hidden. Often the Bible tells that sins are mountainous. An ancient prophet described a sin committed by the Israelites as "a rage that reacheth up unto heaven"—mountainous. (2 Chron. 28: 9.)

Since the forgiveness of our sins is, for us, so easy—just the exercise of mustard-seed faith—why is it not more often accomplished? For one thing, we will not admit that we are sinners. We rather enjoy living on the mountain; the fig tree was proud of its beautiful

leaves—they quite hid its naked fruitlessness. For another thing, we try to offer our own sacrifice for sin. Cain did that with his beautiful but bloodless offering. Or we try to dig away the mountain with puny shovels of penance. That merely transfers the dirt into another pile. There is no other way under heaven for the mountain of sin to be carried into the oblivion of the ocean depths than by a living faith in the blood of Jesus Christ.

It was by no means an accident that Jesus chose a fig tree by which to teach the impressive lesson of the removal of "this mountain." It was that tree that our sinning first ancestors chose by which to try to hide their sin; the fig tree be-

came from the garden of Eden the symbol of self-righteousness, which is another name for sin. In Luke 17:5, 6 is the record of another occasion when Christ repeated His promise. Here He substituted the fig tree itself for the mountain that was to be cast into the depth of the sea. Fig tree or mountain—both meant sin that is to go into the sea.

A multitude of all ages, who have washed their robes in the blood of the Lamb, bear testimony to the fulfillment of Christ's promise that faith in His blood—though small as a mustard seed, yet living—can transport the mountain of our sins into the depths of oblivion and drive the devil far from us.



WHEN . . . IT HAPPENS TO YOU

It was disappointing, almost disheartening. Anne could not understand why *this* should happen to *her*. And now of all times! She had less than a year to go—then she would be graduated and enter her career as a teacher.

But now that time seemed far away to Anne. She was in a hospital bed, far from home: the innocent victim of a crash caused by a drunken driver. She could not forecast a time when she might pick up her studies again, for the doctor was non-committal. However, Anne was a Christian and she had not lost confidence in an all-wise, if inscrutable, Providence. She would just have to wait, with what patience she could muster.

O, well, might as well turn on the radio, she thought. Perhaps it would at least divert her mind. And from it a smooth, modulated voice was speaking. And this is what it said:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. THEN. . ."

"Perhaps the convenient but man-made chapter divisions of our Bibles may cause us to lose the continuity of a story, and dull the point of the lesson that is there.

"This is a part of the description of Jesus' baptism by John the Baptist. It was a glorious moment for all who were there, and for Him especially. The dove-like Spirit in visible descent upon Him—the voice from heaven giving divine testimony of His deity and, rolling down the long corridor of the open heaven, reaching His waiting ears—the voice of

His own Father accepting the baptismal consecration of His only Son.

"A high point indeed in the greatest life ever lived. The next word over the chapter division (Matthew 4) is 'then'. 'Then' what? It would be quite natural to expect to read the story of some miracle, of some magnificent sermon, of some deep teaching in the spiritual realm.

"No, it says this: 'Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.' Let us not miss this: it *was* the spirit that led Him there. He had laid no plan to go there. He had made no appointment there. But the spirit led Him there.

"Did you ever find yourself in perplexity, Christian friend, because your well-laid plans were upset and thwarted—plans you *knew* were good plans? Because after some soul-thrilling experience you were soon surrounded by trouble unforeseen? Because after some stirring message from the sacred desk you were immediately and severely tempted? Because after making some good resolution which brought you soul-satisfaction in the knowledge of having done the right, the noble thing, you were deluged with despondency till it seemed you must be drowned in your despair and doubt?

"The next time such an experience seems to be entering your life, I suggest you try to recall this bit of a story of the life of Christ, and His *then*. For right away after this He spent forty days and nights in conflict with Satan. Three separate offers were made Him—He spurned them all. And since He was victor then, and promises victory to you and me, I'm ready to believe that He has power to deliver and the beneficence to use it in your behalf and mine."—Elton A. Jones.



Stately edifice, well-groomed "church goers," but are they members of an organism as well as of an organization?

MORE POWER

To the CHURCH

By ROBERT H. PIERSON

OUR God is a God of order. As we read the Holy Scriptures we are impressed with the precision and order with which He carries out every plan and executes every exploit. Paul tells us: "God is not the author of confusion" I Cor. 14:33, and then goes on further to admonish us in the fortieth verse: "Let all things be done decently and in order."

Down through the ages God's plan for the advancement of His work in the earth has been characterized by the order with which He has been carrying out the task. The Plan of Redemption, laid before the world was created, must be made known to every sinner of every kindred, tongue, and people living in earth's remotest bounds. Such a tremendous task demands some plan for its prosecution. Our God of order would not approach such a vital work in a disorganized, unplanned manner.

We are aware, of course, that He is working through human instrumentalities. His church is the medium through

which His Holy Spirit flows in power to the multitudes. This church Paul likens to a body with its many different members. (I Cor. 12:12).

These many members are many talents or gifts which an all-wise God of order has bestowed upon the members of His church for the furtherance of the gospel message. Each member according to the talent given to him performs his special work. Paul further says: "For just as there are in the human body many parts, and these parts have not all the same function; so collectively we form one body in Christ, while individually we are linked together as its members." I Cor. 12: 4, 5, Weymouth.

The apostle then goes on in this chapter to describe the functions of the various members of the human frame, describing how each is indispensable to the proper functioning of the whole body. He then draws the parallel with the body of Christ—the church—declaring that varied talents are essential to the effective and harmonious working of

the church in its God-appointed task of preparing men and women for the kingdom of heaven.

Just what these various gifts are Paul tells us: "By God's appointment there are in the church—first apostles, secondly prophets, thirdly teachers; then come miraculous powers, and then the ability to cure diseases or render loving service, or powers of organization or the varieties or gifts of tongues." I Cor. 12:28-30, Weymouth.

The first gift or talent mentioned is that of apostleship. The word apostle comes from the greek word, *apostolo* which means "one sent"—a messenger. There were, of course, in Christ's day and in the experience of the early church men who "were sent" as messengers into all parts of the world proclaiming the gospel of a risen Christ. To-day still there sounds in the ears of those who are ready to hear the command: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

Men and women to-day who respond to this gospel commission and who dedicate their whole lives to work for a certain people far from their own homes are in their own rights apostles, and are occupying key positions in God's strategic plan to evangelize the world.

The second gift that Paul mentions is that of an evangelist. God desires that there should be men whose very bones are afire with a love for Christ and a burden to lift Him up before the unsaved multitudes. An evangelist is literally "a bringer of the gospel." Aflame for Christ, the bringer of the gospel is to go forth proclaiming the good news of salvation from sin in all of its various aspects.

The third gift mentioned by Inspiration is the gift of prophecy. Down through the ages Holy men and women of God have spoken as they were moved by the Holy Ghost. The work of a prophet includes rebuking sin, counselling in perplexity and with God-given insight into the future directing the church in such a way as to avoid the pitfalls of sin that Satan is constantly laying to trap the unwary Christian. Men and women alike have been used of God in this important work throughout the history of His church. This gift, as all of the others, Inspiration declares should be present in the church to-day as well as in the past.

The fourth gift to which Paul calls our attention is that of a pastor. After the evangelist has brought members into the church there must be some one to shepherd them. Some men have been given special talent in dealing with people, counselling them in their perplexities; encouraging them in their weaker moments, rebuking their sinfulness, and binding up their broken hearts. This is all part of God's plan in preparing men and women for the kingdom.

The gift of teaching is the fifth gift mentioned on the inspired list. Perhaps no one is called to a more exacting or a more important work than is the teacher of children and youth. In the hands of this steward of young lives rests the fu-

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ture for weal or woe of countless souls. Next to its parents the child's teacher wields a greater influence over the little one than any other person. Many will be saved in the kingdom of heaven as the result of the influence of Godly teachers.

The day of miracles is not past, and Paul declares that the gift of healing should be found in the church to-day. It still is manifest in a wonderful manner. "Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59:1.

If you have felt that the Lord has not given you any special gift, it may be that the next gift mentioned is the one the Lord has given you. It is the gift of "helps." There are a thousand little tasks that require helpers in God's work.

The last gift mentioned is the gift of tongues. This gift was introduced on the day of Pentecost.

In the great task of proclaiming the gospel to every kindred, tongue, and people in our day the Lord enlists men and women who have a natural gift for learning languages so that they may quickly and efficiently engage in their work of winning souls to Christ.

All of these gifts of the Spirit are to remain in the church, the Holy Scriptures declare, until the coming of Jesus, when we will all come in the unity of the faith, and of the knowledge of the Son of God." Eph. 4:12,13.

The FAMILY



The ADVENTURES of DONNY and PATSY

III

GOING TO GRANDMOTHER'S

THE day was at hand, that dread day of parting to which all soldiers and their loved ones must look forward. Captain McFadden's hospital unit was ordered on the alert, and he and his wife knew that whatever decisions they were to make together for the family's welfare must be made at once.

"I can't keep the children on this city lot, and you across the sea," said Mother. "Shall I take them and join the grandparents?"

"I think that would be wisest," said Daddy. "We know they want you, and better conditions for the children—and you could not be had—a cottage on a thousand acre farm. We'll lease our house, and I'll try to get you off before I go."

No trouble to lease in that crowded centre, nor to sell. Within a day bridges had been burned with the sale of the city home. The army backed a van to the door, packed and carried away the household goods. One day more together, and then the final word to entrain. Daddy held his children close in his arms for the last time, and then, with Mother, left for the parting place. Two hearts wrung with the common grief of mankind, and then slowly, almost blindly, Mother drove home.

"Where my Daddy?" demanded Patsy at the door, "'Ont my Daddy."

Mother sank into the nearest chair, and gathered her children in her arms. "Daddy has gone 'way, way off, on a big boat, across the water. There are many sick people and hurt people over there, and Daddy has gone to help them, because he's a doctor. By-and-by Jesus will bring him back to us. Now Donny, you must be Mother's little doctor; and Patsy, you will be the nurse. To-morrow we will get into the car and go to Grandmother's and Granddaddy's. That will be lovely for you, away out in the country, with big trees, and swings, and sand-piles, and a pool, and birdies in the trees."

"Is the' hosses?" asked Donny. "Yes." "'N' cows?" "Yes." "'N' doggies?" "I think so." "'N' piggies?" "No; but there must be piggies somewhere near; so you can see all the piggies you want to."

"Oo-oo! Cows dit Patsy," shivered the little girl in delighted anticipation.

"No; cows not get us," scorned her brother, already the protector; "Donny say, 'Go 'way, cows!' Donny get 'way up on hoss's back; say, 'Come, Patsy, I take you widin.' Let's go to Gwan-mothah's."

"Doe Ganmuddah's," echoed Patsy. And the next day, with eyes set determinedly forward, Mother gathered her treasures into the car, and they set out on the seven-hundred-mile journey, out of the city, over the plains, through the mountains, and into the large land where the hills rolled away in verdure and the woods held in loving embrace the fertile fields. The way seemed long to little ones. It was filled with wonderful sights; but things seen are little satisfaction to children unless they can be handled, and there was scant time to stay for pleasuring. On, on, on; and the swift wheels seemed to mock the yearning for that other self bound to the land beyond the seas and to grim, merciful service. But there were refuge and welcome ahead.

They drove into the yard where the little stone house sat under the big trees, in midafternoon. "There's Grandmother!" cried Mother, as a white-crowned figure opened the door and hurried out to greet them. In a moment Donny and Patsy and Mother all together were twining arms around the lovely old lady.

"Where's Granddaddy?" Down the slope, planting fruit trees in the newly cleared ground. They all rushed down the hill and into the arms of him who

for the duration must be father as well as grandparent.

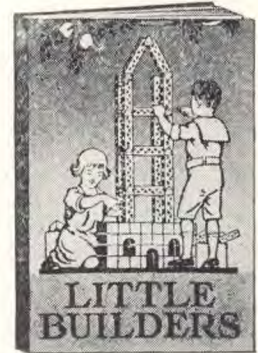
"Just in time," said Granddaddy to the children. "To-morrow Donny and Patsy shall plant an apple tree apiece; and when Daddy comes home you'll take him down and give him the biggest apples he ever did see right off your very own trees."

Mother looked around upon the spacious enclosure, lying green and flower-besprinkled in the April sunshine. "Oh, this is heaven," she exclaimed, "five whole acres in exchange for a city lot. I know there'll be no running away from here."

"See! Hosses!" cried Donny, "and baby hosses!" For just over the fence, in the pasture, were the colts with their mothers. Past the shady playground with its ladders and teeters and swings and sandbox, lure of another day, they all moved, drawn by the magnet of horseflesh, with hands outstretched to touch the soft noses and pat the glossy necks.

"Oo-oo," tinkled a silvery little voice with feminine guile, "cows dit Patsy!"

Arthur W. Spalding



Parents - -

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SIGNS OF THE TIMES

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STEP-CHILD TEETH

By Dr. S. TETERS, D.D.S.

and it is lost before the child or parents are aware that there is even a cavity present. Your dentist should be visited as soon as these teeth make their appearance, even though it is between times for the regular twice-yearly visits, for if these pits and fissures are discovered and filled at once, the teeth may last for life; otherwise they may be, and alas, too often are, lost during the "teen" age.

Children's teeth decay chiefly because at some time the children did not have the right kind of food to make the teeth strong to resist disease (dental decay is a disease and some people are more immune than others) and subsequent loss. A second great cause of decayed teeth is too much cake, candy, and other sweet, soft foods. In addition to them, illness with high fever, nervous strain, getting too tired without proper rest, and failure to keep the teeth properly clean, may also cause decay.

So it is very important that children be given foods which will supply necessary materials from which sound teeth may be built, such as plenty of milk (at least three 8-oz. glasses a day besides what is used in cooked foods), whole-grain breads and cereals (crisp crunchy toast and cereals), leafy vegetables, in addition to potatoes, fresh and cooked fruits. Candy should be given very sparingly—better none at all—and brown sugar, honey, etc., used in place of refined white sugar. Teeth that are built of poor material are always weak and early fall a prey to disease; but teeth built from proper foods will resist disease and give long, useful, pain-free service.

Parents have no more important duty toward their children than the protection of their health, not alone for their sake but for the health of the community and nation as a whole. One of the greatest foes of child health is the neglected mouth. Scientists have agreed that abscessed teeth and diseased gums are active factors in causing children's diseases. The poison from the teeth is mixed with the food and carried into the stomach, or the pus is forced into the blood stream often causing really serious ailments.

Remember children should be taken to the dentist at least twice a year (three times is better, and even more often if the teeth decay rapidly) so that cavities may be discovered and filled while they are small. This attention, with proper nutrition and co-operation with your dentist and doctor, will save tooth structure, pain, time, and money, and afford beauty, intelligence, and health.

SIGNS OF THE TIMES

Toothache is no laughing matter, and dog Pal looks as if he is ready to fight to prove the fact.

THE most neglected teeth in the mouth are the so-called six-year molars. They make their appearance about the child's sixth year, and are the first permanent teeth. They do not replace baby teeth but come in directly behind them. They may easily be found by counting from the line between the two front teeth, and they are always the sixth tooth. There are four of them,—one on each side in each jaw. These molars begin to form before the baby is born; consequently the mother's diet must be well regulated while she is carrying the baby.

No teeth in the mouth are more important than these permanent molars, because they serve to keep the jaws in proper relation to each other while the twenty temporary or baby teeth are being shed and the permanent ones are taking their places. This tooth is a keystone in the dental arch, and the regularity of the other permanent teeth depends largely on it.

This period of a child's life is a period of rapid growth. Therefore he needs all the nourishment he can obtain for this growth and for the boundless amount of energy he expends in play.

If these six-year molars are allowed to decay, or have to be extracted, the child will not be able to chew his food thoroughly to prepare it for digestion and absorption. This will lead to digestive trouble that will hinder this growth and development of sturdy teeth and bones for he has no other grinders while his temporary molars are being replaced by permanent teeth. So we see that these six-year molars are of utmost importance, yet they can be called "step-child" teeth due to the fact that they are the most often neglected, because so very many parents do not know that they are permanent teeth to serve for the duration of life.

Often due to the lack of proper food while the teeth are being formed (and remember they do begin to form before birth), these molars come in with tiny holes in them, ready to start decaying. These little holes and fissure cavities are often too small to be seen by the untrained eye, but not too small to ruin the teeth if they are not properly filled at once. Often, too, only a tiny pit is noticed on the surface, but the whole inside of the tooth can be decayed away,

Allay those

NEEDLESS FEARS

You May Be NORMAL After All

By W. H. ROBERTS, M. D.

THE human machine is roughly twenty-five to thirty-five per cent efficient. It is excelled only by special types of engines, such as the Still-Diesel combination, which is forty-four per cent efficient, so don't expect too much of your body.

Training is a very definite factor in efficiency. When it is considered that an athlete gets out of condition in about two weeks' time, it can be surmised that most sedentary workers are out of condition practically all the time. Hence, it is not surprising that the heart beats rather hard when one goes out irregularly to mow the lawn, or shovel snow off the walk. This experience is normal for the untrained.

It is also normal as a person gets older to develop extra-systoles (missed beats to you). These extra-systoles may cause slight pain at the time of their occurrence. Some people even while young—and particularly women—have quite regularly what is described as a submammary pain (between the left nipple and the rib margins). This stabbing pain of short duration is without significance.

Undoubtedly there are constitutional types. In other words, some gain weight very readily, and lose it with great difficulty. Others need never worry about the quantity of food consumed from the standpoint of calories. There is a tendency to attribute obesity to over-eating alone. A man who is overweight thinks that he can regulate his weight almost at will by restriction of food. The woman, however, usually attributes her misfortune to glandular unbalance, but there are other factors also.

Still, it is true that weight reduction can be brought about without the aid of thyroid extract, in the majority of cases, by the simple expedient of restricting the daily consumption of food to about one third of that usually eaten. On such a regime it is important to include adequate amounts of the vitamins and minerals as are contained in fruit and vegetable salads, freshly prepared.

There are many who, as judged by what we consider normal standards, are constitutionally inadequate. Actually their glandular and nervous systems are more out of balance than deficient. They often complain of migraine headaches, weakness, easy fatigue, rapid pulse. At certain times during the month they may have abnormal hunger, satisfied only by the consumption of large quantities of food,—this at the risk of putting on unwanted pounds. If the food is not eaten, they get jittery and weak. Often they

have urinary frequency, and may pass what seems to them large quantities of urine. This suggests that they suffer from a mild form of diabetes insipidus, or adrenal cortex deficiency.

These people are normal as far as their body structures are concerned. They must regulate their activities according to their endurance.

Many are firmly convinced that they suffer from chronic sinusitis. During a twenty-four-hour period, depending upon his age and environment, an individual's mucous membrane will, in order to humidify the inspired air, secrete between a pint and two quarts of mucus. Henry Williams, of Rochester, Minnesota, has further demonstrated that the nasal mucous membranes are most active at puberty and remain at the height of

their activity until the latter twenties.

The two nasal chambers alternate in their activity, one side becoming engorged and blocking the passage of air, while the other is secreting, opening, and allowing the air to pass through. This alternate opening and closing of the nasal chambers has a periodicity which differs in different individuals, the alterations varying between half an hour and two hours.

Sometimes a congestion of the mucus on the dependent side of the nose, caused by the action of gravity, may interfere with the sleep by causing mouth breathing, or even headache due to the pressure of swollen membranes. This can be relieved by assuming a higher position in bed with the aid of two or three pillows. It is normal for mucus to collect in the back of the throat during the night.

After the age of twenty-five or thirty, when the mucous membrane has begun to atrophy, the inspired air strikes the back of the throat before it has been properly humidified. The irritation may stimulate the secreting glands and cause an increase in postnasal drip. This explains the frequent hacking and coughing of elderly persons.

By the aid of a doctor, discover what is normal in *your* body, and save yourself needless fears.



ALL EGGS IN ONE BASKET

From childhood we have been told that it isn't wise to put all our eggs in one basket.

In the matter of health this is just what is done. We have no choice in the matter. All the organs that furnish health are in one body. All are so closely inter-related that what affects one affects another. And there are no spare parts. They can be patched and repaired, but not replaced.

It pays to take care of these organs. It pays to have them checked over once or twice each year.

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More enduring and solid than the monuments of the ages is Christianity and the Bible on which it is based.

STATEMENT of a HEATHEN EDUCATOR REGARDING the BIBLE

"THE Bible is the great civilizer. I know, as you do, that wherever the Bible has gone, progress has gone with it. I realize that the governments that are wielding the power of the world to-day are the lands with the Bible. I understand, too, that there never has been a system of thought organized into a science outside of a land with the Bible. I know that the wealth of the world is in the hands of the people who have the Bible. I realize that the music of the world has been inspired by the Gospel, and executed for its praise, while the progress in the manufacture of musical instruments is the result of the demand on the part of the cathedrals and churches. I understand that the best art of the world—the progress and development of art—is the result of the inspiration of the Gospel, and it has been executed by the man with a cross about his neck and a Bible in his robe. Only the man with a microscopic vision can spend his time picking to pieces the Book which has led the progress of

the world's civilization. Jesus Christ is the light of the world in every sense in which that sentence can be interpreted, for every oil lamp, gas light, electric, acetylene, oxyhydric, or any other light except a tallow candle or a dish of oil with a wick floating therein, has been made in a land with the Bible. The light, the progress, and the comfort of the world is the result of the Bible.

"My ancestors were a thousand years ahead of yours, before you got the Bible. We were clothed in silk, living in brick houses, with a great government, a great literature, and a great civilization, when your ancestors were clothed in skins and living in caves, mud huts, or nesting in trees. The only way you can explain your progress is by admitting that your Bible made your church, your church sent her priests and missionaries, they established your colleges and made your books, and your civilization is the result."

This remarkable testimony is true. But why is he still a heathen and his civilization decadent? Because his people are convinced, but not convicted, of the treasure in Christianity. Our civilization is not due to the Bible as a book, but to the fact that our fathers' hearts were changed by their acceptance of the Saviour of the Bible, who said, "Search the Scriptures; for in THEM ye think ye have eternal life: and they are they which testify of ME."

