

*Canadian*

OSHAWA, ONT. MARCH, 1944

# SIGNS OF TIMES



*Goodwill and Peace*



ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

# THE GOOD NEWS

Bibles printed in Canada for the first time is a source of great satisfaction. Heretofore, the Oxford and Cambridge Presses in England, and the Collins Publishing House of Scotland, were the only printers of the Bible in the British Commonwealth of Nations. But scarcity of paper, other materials, and labour has forced these time-honoured Bible producers to contract with the Ryerson Press in Toronto to print 30,000 copies for Canada from imported plates. Very fitting, since this country is the "home of

beans, and meat. The doctors have discovered that in adults it is not stored in the body when an over-supply is taken, as other elements are stored. It must be eaten in sufficient quantities every day to keep body balance and build wastes. What a lesson on our daily dependence upon God for life and health, for—

"As thy days, so shall thy strength be," Deut. 33:25.

Medical science has made it possible for the average man to live much longer than

influence of Christianity, the life span has not increased, but diminished. Christ said, "I am come that they might have life, and that they might have it more abundantly." In a physical as well as a spiritual sense it is well to "Keep thy heart with all diligence." Proverbs 4:23.

Baths or showers were standard equipment in one half of Canadian homes when the latest housing census was taken in 1941. Seven per cent of farm homes are provided with modern bathing facilities, and eighty-nine per cent of large city homes. No one steps forth to explain the wide disparity between farm and city dwellings in regard to bath tubs; and who dares say country people do not keep as clean as city people? There was a time when people kept clean with no bath tubs or showers. And creeks, beaches, and wash tubs and basins are still available. Still, running water in the house with gleaming tubs and drenching showers are luring temptations to cleanliness. "Cleanliness is next to godliness," though not in the Bible, is a great truth that is thus expressed in Hebrews 10:22:

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Russia has discovered that it pays, financially as well as otherwise, to grant freedom in religion to her people. Church groups are giving enormous sums, hitherto withheld, for the war effort. There is nothing that will close men's hearts tighter than attempted suppression of the religious urge. And there is nothing that will open them wider than freedom to worship according to the dictates of individual conscience. This is emphatically so with true Christianity.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

A donation of blood was made to the Red Cross by a girl who stipulated that her blood must go to her sweetheart overseas, and not to the bloodbank. They told her it couldn't be done. Anyway, there is nothing to distinguish one person's blood from another's; though there are different types of blood. The anthropologists tell us that there is nothing racial, national, social, cultural or religious about blood. How foolish, then, since "the blood is the life," are our discriminations along these lines! And how modernly scientific, after all, is the Bible!

God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26; from Paul's speech on Mar's Hill to the "blue-blooded" Greeks.



Crates of clothing and medical supplies being sent to Russia through the operation of the Mutual Aid Act and the Canadian Aid to Russia Fund.

newsprint." Next step—Canada exporting Bibles to the ends of the earth.

"The Lord gave the Word: great was the company of those that published it." Psalm 68:11.

Protein is that element in our food which builds muscles, the part of the blood that clots, the soft part of the bones, hair, the skin, etc. It is best supplied by such foods as milk, cheese, eggs, nuts, soy-

he did only a few years ago. Government statistics compiled over the last fifteen years in Canada, show that diseases of the heart claimed the most victims, with cancer next and diseases of the arteries third. Taking into account the fact that deaths are often attributed to heart and artery ailments when other and more primary causes are most to blame, it is still true that out of the heart "are the issues of life"—and death. Among peoples not reached by the stimulus and

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No. 3



# THIS IS THAT — A LEAF OF FULFILLED PROPHECY

"This is that which was spoken by the Prophet"

## The Christian Approach to Spiritualism

A FEW MONTHS ago we published an article on Spiritualism. Since its appearance we have received several letters protesting the stand there taken. We are happy to note that an interest was stirred up on this important subject, even though it was an opposing interest.

One letter writer says we should know that there are both good and evil spirits. We do know that, but the article was dealing with evil spirits. This writer also accuses us of commenting on something we know nothing about, since we have never investigated Spiritualism first hand, and have not received messages from the dead.

There may be other of our readers who share the views of this critic of our attitude toward Spiritualism. Hence we have deemed it wise to set down here our policy in dealing with spirits, the only approach we know is safe for any Christian to make. It is the Bible approach; and to make it clearer we contrast it with the approach of Science to spirit phenomena.

Scientific investigators of Spiritism are experiencing more and more difficulty in getting mediums to produce their wonders of spirit return and ectoplasm while under the scrutiny of laboratory tests. There are plenty of more-or-less authentic reports and rumours floating about to the effect that these wonders do occur; but science is disposed to explain them all by the fact that the ignorant or overly credulous are apt to believe anything that strongly appeals to their imaginations and prejudices. Science would divide mankind, in this respect, into two classes,—those who believe the inexplicable to be superhuman, and those who believe it to be trickery. Of the latter class are the scientists themselves.

The fact that the Spiritists have been unable to get an unprejudiced body of scientific investigators to substantiate their claims to mediumship was brought into prominence some years ago by the offer made by a scientific journal of \$5000 in prizes to be given to any medium who would prove absolutely that the spirits of the dead do return to their friends and may be photographed; and also by the offer made by another journal, of \$10,000 for practically the same proofs, including the production of ectoplasm. The mediums and their friends did not hurry very fast to grasp these prizes, only one claimant in four months appearing for the former test, and he failing completely to produce supernatural phenomena. Hundreds of thou-

sands of expectant onlookers, attracted by the wide advertising of the liberal offers of money, were disappointed that the spirits are so reticent about coming forward with their demonstrations.

The reasons for the delay are not far to seek, if we allow the Spiritists themselves to assign it. At least some of them say it is absolutely necessary that the sitters at a seance be composed solely of

Now we submit that such an attitude is to be expected of the scientist, who deals alone in doubts and material facts and cold logic; but should the Christian take the same attitude for the same reason? Above all people, the sincere Christian ought to be able to comprehend and sympathize with this claim of the Spiritists that belief is necessary for convincing approach to the superna-



Civilians at home are not the only ones who donate blood for the soldiers. Here are front line men doing their bit as blood donors.

believers, either already convinced of the genuineness of the phenomena to be exhibited, or willing to be convinced. The mere presence of an unbeliever hinders partly or altogether the production of anything unusual. It is explained that at times when bona fide mediums are caught at trickery, it is because skeptics are present who prevent the smooth working of the system, and that the unfortunate medium, in order not to disappoint the audience, resorts to tricks to give them their money's worth.

Of course science pooh-poohs all this, and concludes that if psychic advocates will not submit to close investigation by neutral or doubting observers, and can not make their wonders function under test conditions, then the whole system is a fraud.

For the Christian to maintain that Spiritism must come forth unscathed from the trials of the test-tube and the other apparatus of the chemical and physical laboratory before its claim will be credited, is to say that the Christian faith may be fairly tested by the same methods; and this he will not listen to for a moment.

It may seem unfair to established Christianity to thus compare it with an unstable theory like Spiritism. But we do not compare these two. Rather we contrast them. The comparison is found in the method of approach to any Spiritual truth or untruth not yet proved or authenticated. While it is true that Spiritualists make bolder claims than Christians when it comes to material manifestations, and some of them invite



the physical tests of science; yet it remains a fact that the more conservative believers in spirit control hold that "spirit(ual) things are spiritually discerned," just as Christians do, and that unbelief is an absolute deterrent.

"He that cometh to God must believe that He is," quotes the Bible student. "Is it any more preposterous a claim that the spirits insist on the same method of approach to them?" asks the Spiritist. In both cases one is dealing with spirits, whether good or evil.

Then do we hold a brief for Spiritism, and are we about ready to believe in it implicitly in order to test and investigate

science manual, as it is his manual for everything else in life. He takes what science the Bible *does* teach or *does* refer to, substantiates it by the laboratory method, and then goes on to get more. He is *not* careful to accept nothing but what is in the Bible, but he is careful to accept nothing that is *contrary* to the Bible.

The Christian comes to God first on faith. He follows the same rule that the Spiritist does, that belief is first necessary. But God is "the Father of spirits." Heb. 12:9. He goes first to the highest spirit ("God is a spirit." John 4:24), the Power that millions in all ages have approached in the same way and have

"Thou shalt not surely die," he told Eve. And that was a lie, and *is* a lie, and he is the father of lies and liars. Our Christian finds that the dead stay in their graves "till the heavens be no more" (Job 14:12); that the dead man's "thoughts perish" (Ps. 146:4); that the dead "know not anything" (Eccl. 9: 5); that we should not seek unto the dead on behalf of the living. (Isa. 8:19,20).

That settles the question right there. The Bible believer does not need to offer money prizes to coax the spirits; he does not find it necessary to go to great expense to try out every upstart spirit that shows itself; he is not tossed about on both horns of a dilemma. And more, he can be absolutely sure that every future development in the controversy between so-called science and up-called Spiritism will only more clearly prove that his first stand is correct. That is the satisfaction and beauty of the Christian faith.

In short, that master-medium, the devil, takes the great truth of the only satisfactory approach to God—by faith—applies it to his cult, and insists that all comers must first believe, else there is no connection with the other world for them. He knows this will rule out the approach of science, for science must approach by doubt; so he is secure from detection and exposure. On the other hand the Christian, accustomed to taking facts on authority, and realizing that he is not wrestling against flesh and blood (natural things), and that he must approach spirit through spirit, pins his faith to the statements of Holy Writ, and is through with the investigation before he begins.

This is not bias nor prejudice. It is assurance. A child is not prejudiced against a hot stove when he refuses to touch it because father tells him it will hurt. Believing, he knows. His investigation and laboratory method come afterward, as he observes the effects of heat, and they confirm what he has already accepted by faith.

This alone is true science, starting with faith in God rather than doubt of everything; believing what is revealed, and investigating what is not revealed, yet never forming any conclusion contrary to revelation. And this does not exclude unlimited investigation in the great field of knowledge outside of direct revelation in the Bible. But Spiritism is not in such a field.

All the greater is the need now to "try the spirits;" for the prophecy of the Chief Spirit, God, says of certain spirits who are abroad in our day, "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. . . . And he gathered them together into a place called . . . Armageddon."

This is the reason given by Divinity for the war madness that is driving the nations to a frenzy of slaughter. And it is common knowledge that many of the worst instigators of war regularly consult spirit mediums. For our part, we will abide by the "law and the testimony" of the Bible, and let the dead sleep.



Four paratroopers carry sections of a wireless set on their backs.

it? Not at all. And right here the Bible believer has the advantage over the doubting scientist. How is the scientist ever to escape from the dilemma he has gotten into over this spirit question? Believers in spirits, and there are millions of them, maintain stoutly that any investigation of their claims must be accompanied by belief; or they can not or will not accept its findings as conclusive proof. On the other hand, the very essence of scientific method is to give all a fair hearing without bias; yet how can the skeptical scientist approach Spiritism fairly when the basic principle of his knowledge is that he must not believe anything that he has not proved true by the accurate tests of physical apparatus, and by critical and even doubting observation? Science is up a blind alley in regard to spirit investigation; and, in the very nature of its doubt-first attitude, must remain there.

The approach to Spiritism on the part of the Bible believer is altogether different from that of the scientist who takes nothing on authority. And be it said in passing that the one who trusts the Bible is not unscientific. The Bible is not his science text-book, but it is his

proved to be absolutely true and dependable. The mediums do not even *claim* that by séances in a dark room they can bring one in touch with the Creator and Upholder of the universe. Then why go to them first?

After accepting and proving God the one who comes to God takes the Bible in the same way. And in answer to the commands given in that Book, "Try the spirits," "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them," he approaches every other spirit claimant to recognition and worship by measuring and plumbing and squaring him by the teaching of the Word.

Along come Spiritualists and Spiritists and psychic devotees of all sorts. They put forth their assertion that the dead return to their friends on earth, talk with them and reveal mysteries; and they insist that the mediums be investigated by faith, if investigated at all. The Christian opens his Bible and approaches them by faith,—in God first. He finds that in the very beginning of things, as recorded in Genesis, it was the devil who said a man is not dead when he is dead.



FIRST OF A SERIES OF  
THREE ARTICLES ON  
GOD'S VIEW OF  
POST-WAR PEACE

By  
Carlyle B. Haynes

# Sand

## FOUNDATIONS

of the

# WORLD PEACE STRUCTURE



THE FORM and structure and nature of world government after the war are being shaped now. Elaborate proposals are being made for the superstructure to be erected. No attention is being paid to the fact that the only material available for foundations is sand. And sand has never made a substantial foundation.

Ecclesiastical bodies as well as governmental organizations are making proposals regarding the form of world government to maintain peace. The Catholic Church has based its suggestions on teaching of the Papal Encyclicals, involving the revival in modern form of the medieval Holy Roman Empire.

The Protestant Churches, through the Federal Council of the Churches of Christ in America, have presented their *Six Pillars of Peace*.

The United States Congress has gone on record in a declaration "That the United States, acting through its constitutional processes, join with free and sovereign nations in the establishment and maintenance of international authority, with power to prevent aggression and to preserve the peace of the world."

The Moscow Pact commits the three most powerful nations to what David Lawrence calls "the miracle of human brotherhood." He terms this Pact "the Magna Charta of a war-torn world."

Notwithstanding the failures of the past, men are trying again to compose the quarrels of the world by endeavouring to construct by human means the kingdom of God on earth. How true it is that the only thing we learn from

history is that we learn nothing from history.

All the ways by which men can influence the conduct and mould the character of their fellows, including forms of government, legislation, organization, coercion, and education, have been tried in the centuries of effort to produce an ideal state of society by human legislation and government. They have all failed. Not one has realized the hopes of its builders.

This failure has not been because their purpose was evil and their aims wrong. On the contrary almost without exception their purpose has been good and their aims commendable. They have failed, not because their motives have been unworthy, but because in them all there has been a fatal lack, which still persists.

All the legislation, and systems of administration, and constitutions, and forms of government, and enforcements of conformity, and persecutions of error, have proceeded on the assumption that by such means men can be brought into and retained in a good social state.

That is the present assumption and aim, as well as the lofty purpose of world statesmen. Their aim is a noble one. They do not know it is altogether without possibility of achievement.

They think their predecessors who have tried it and failed were defeated because they used wrong plans, constructed with wrong material, employed wrong methods, were handicapped by inadequate wisdom, experience, and judgment. We, they think, have lived

longer, experienced more, learned more, know more. Therefore, we will be able actually to bring about what our ancestors only tried and failed to accomplish.

We would be remiss in the duty laid upon us by the Lord if, in this time when human society is more broken up and turbulent than ever before, and when men everywhere are grasping frantically at any hope offered for world peace, we did not speak frankly.

We cannot see the many and varied plans for world peace launched one after the other, laden as they are with human hopes, without pointing each soul to the only way by which he may reach the port of quietude, peace, and joy at last; namely, personal peace with God by complete surrender to His will.

The idea of composing the troubles of the world by a great peace organization, excellent and worthy as it is, has not proved practicable, nor will it.

Churchmen, in espousing it, fail to understand the revealed purpose of God regarding the church and the world. Having cast aside the ancient and universal faith of the Christian church in those prophecies which predict the personal coming of the Lord Jesus to establish an eternal kingdom of peace in a redeemed world, and having adopted the modern fallacy of a temporal millennium brought about by the world's conversion to the gospel, they have put forth their efforts in harmony with these mistaken ideas.

As a consequence they have read and interpreted all Scripture prophecy in the



light of these mistaken notions. Hence they talk much about the *nations saying* they will beat their swords into plowshares and their spears into pruning hooks, but they say little about *God's command* to beat the plowshares into swords and the pruning hooks into spears. (Isa. 2: 3-4; Joel 3:9,10).

They talk of nations learning war no more, but overlook God's prophetic command, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men." Joel 3:9,10.

They speak of the heathen becoming Christ's inheritance and the uttermost parts of the earth His possession, but forget that He is to break them with a rod of iron and dash them in pieces like a potter's vessel. (Ps. 2:9).

They make much reference to the year of the redeemed, but fail to see that this is joined with the day of God's vengeance. (Isa. 63:4).

They believe that the God of heaven will set up His kingdom in the earth, but are neglectful of the fact that it will break in pieces and consume (not convert) all other kingdoms. (Dan. 2:44).

They read that the kingdom under the whole heaven is to be given to Christ and His people, but fail to notice that preceding this must come the judgment, the fiery flame, and the destruction of earth's brutal powers. (Daniel 7).

They look for the time when the wise are to shine as the brightness of the firmament and as the stars forever and ever, but forget that this is preceded by the time of trouble such as never was since there was a nation, the deliverance of the people of God, and the resurrection of the dead. (Dan. 12: 1-4).

They believe the righteous are yet to shine forth as the sun in the kingdom of their Father, but overlook the fact that before this the wheat and tares must grow together until the harvest; that the harvest is the end of the world and the reapers are the angels; and that the wicked are first to be gathered and cast into a furnace of fire. (Matt. 13).

They look for the fulfillment of the prediction that the kingdoms of this world will become the kingdoms of our Lord and of His Christ, but do not see that when this is about to occur, the nations are angry, His wrath is come, the dead are judged, and the wicked destroyed. (Rev. 11).

In this way prophecies referring to the times of blessing which shall prevail when Christ and His saints reign in the eternal kingdom of peace, have been misapplied to the prosperity of the church without Christ in this present age.

Hopes built upon such false interpretations and misapplied prophecies are doomed to bitter disappointment.

All that civilization has been able to accomplish with reference to checking war has been to utter a feeble protest and point out its horrors. It has striven to ameliorate certain conditions by establishing laws of war between civilized nations. But it has not stopped war.

And civilization cannot stop war. It cannot stop war because war is in the human heart. And civilization cannot

change the heart. It cannot transform the fallen nature. It cannot implant a new nature.

Wars will not stop until the nature of the human race is changed. Men, in their fallen nature, may recognize the evil of war, and desire to stop it, and attempt to stop it, and resolve to stop it, and hold international conferences to stop it, and plan a world organization to stop it, but men cannot stop it so long as their nature remains fallen.

Nor can religion stop war. Not even Christianity, considered as a creed, a body of teaching, can stop war. And Christianity, considered as an organization, a church, cannot stop war. For religion, even pure religion, does not change hearts, does not implant a new nature.

Christianity, as a mere creed, may give right ideas. It cannot give right hearts. And Christianity as a church, a divine institution, so long as it must be applied to human problems by imperfect men, does not and cannot change hearts.

The change of heart, the transformation of nature, is an individual, not a national, matter. It is not accomplished by Christianity. It is accomplished by Christ and the Holy Spirit.

And civilization does not lead men to Christ. The world has not accepted and never will accept Christ. The world, therefore, cannot stop war. Wars grow out of human nature. Christ alone can change human nature. Men will not come to Him for that change. So long as the sinful race endures, therefore, war cannot be stopped—except by the destruction of the race that rejects Christ.

War began almost as soon as sin began. From the beginning of the race until now, war has existed and increased. Nothing that civilization, education, organization, or philanthropy has done, has been able to check it or stop it. And nothing that man can devise or invent can stop it. The race is doomed to destroy itself. It is feeding on its own flesh. Christ is its only hope, but it will not have Christ.

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# His Resurrection

## and Ours

### The MESSAGE of the EMPTY TOMB

By CLIFFORD A. REEVES

THE darkest picture that this old war-scarred, sin-cursed world ever saw was Golgotha's cross. The very heavens bowed themselves in midnight mourning and wept. The flinty rocks burst in dumb grief because their Maker was put to death by the hands of those whom He came to save and bless. And if the seal that was placed on Joseph's new tomb had remained unbroken, death would have been to us an endless sleep. But now is Christ risen from the dead and become the first-fruits of them that sleep. Because He lives, we shall live also.

Firm and strong on the basis of incontrovertible facts stands the resurrection of Jesus. Pagan and Jewish historians alike bear witness to the belief of the early Christians in this great truth. It is one of the best attested facts in history. "Such statements," says one, "as that His reappearance was simply recovery from trance, or a phantasm, or the result of hallucinations and so on, are but the pitiful subterfuges of those who are hopelessly biased by unbelief."

Babbage has shown by mathematical calculations that if there are twenty-five men who are known to tell the truth ten times as often as they lie, and they testify concerning any matter of sufficient importance to make them careful in their

testimony, and they agree in that testimony, there are a billion chances to one that it is the truth.

As, therefore, we have more than five hundred reputable, competent witnesses who testify concerning this most important fact of history, doubt surely is impossible.

There were actually ten persons or groups that saw Him alive after His death. First, Mary Magdalene at the tomb. Second, Peter. Third, the two disciples at Emmaus. Fourth, the disciples in the upper room. Fifth, the disciples with Thomas. Sixth, the disciples on the shore of Galilee. Seventh, the five hundred brethren at once. Eighth, the disciples on Olivet at the ascension. Ninth, Stephen at his martyrdom. Tenth, Paul on the road to Damascus. And some of these witnesses saw Him not once, but several times. How could they have been mistaken?

The fact that many of them died for their testimony indicates their own deep conviction. Men do not die voluntarily for nothing. Men do not willingly suffer torture to sustain a story based on lies. Yet these men and women gladly suffered martyrdom rather than deny the resurrection of their Lord.

The founders of all the world's religions have died, but no other has ever



been resurrected. Christ and Christ alone arose. When Tallyrand, the great agnostic, wanted to found a new religion, he found it hard going, so he asked counsel of the king of France. He received this answer: "Go and be crucified, and on the third day rise again, and men will believe in your religion."

The importance of the resurrection cannot be overstressed. Every fundamental truth of Christianity centres in His resurrection. If this could be overthrown, every other doctrine would be invalidated.

A Mohammedan, as proof of the superiority of his religion to that of Christianity, exultantly pointed out: "We have the tomb of our prophet; you Christians have only an empty tomb." Ah, he little knew that it is on an empty cross and an empty tomb that the Christian church was founded. It made all the

comes an assurance of a future life of blessed immortality for the believer.

The word of God makes it very clear that the dead are to be raised. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation". John 5:28,29. Thus there are to be two resurrections, one of "life" and another of "damnation". But they do not occur at the same time. Every man is to be brought forth "in his own order," "they that are Christ's at His coming". I Cor. 15:22,23. The dead in Christ shall be raised first. (1 Thess. 4:13-16.)

Paul said he was willing to have fellowship with Christ in His sufferings if by any means he might attain unto the

The two resurrections will be separated by one thousand years. (Rev. 20:6,5). The resurrection of the righteous, the first resurrection, is synchronous with the second coming of Christ.

Some have thought such a resurrection impossible, and have questioned how it could ever be. But we need to remember that our bodies change every seven years, and yet, in one sense, each is the same body. We do not lose our identity. If God can and does sometimes rebuild a man five, six, ten times, in the course of his earthly life, is it mysterious that He can rebuild him once more by resurrection?

We find in the natural world many illustrations of this truth. You may take from your finger the gold ring you are wearing, drop it into certain acids, and it soon disappears, though held in solution. Then you drop into that solution certain salts, precipitate that gold, and mould it again into a ring.

Again, take that repulsive worm that spins its own winding sheet and, for a season, sleeps. When that winding sheet bursts, the worm, no longer repulsive, comes forth a beautiful moth or butterfly, winging itself away on the free air of heaven.

At the return of Christ the child of God will be transformed and glorified. "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:20,21.

A touching story is told of a father and a mother who stood beside the little white casket of their six-year old darling, cold in the sleep of death. The father, who was an unbeliever, came in and bent over the little form, so white and still. He planted a kiss on the child's marble forehead, and then with tears flowing down his cheeks he cried, in an agony of sorrow, "Good-bye, little tot, for ever!"

A few minutes later the poor, frail mother, weak and worn from her nights of watching over the bed of her darling child, stumbled to the side of the coffin, and with tears in her eyes she kissed the little cheek and said, "Good-bye, little tot, but Mummy will see you again beyond the sunset and the night."

What was the difference? Ah, the father had no hope. But in the heart of that mother was the glowing assurance that she would meet her child again. Hers was the blessed hope of a resurrection at the last great day.

Praise God for such a hope as this! What else does this sorrowing, death-stricken world need so much? Tell it forth to all mankind. He is the "resurrection and the life" and through Him we shall live again and reign with Him in majesty and glory for ever.

"Up from the grave He arose,  
With a mighty triumph o'er His foes;  
He arose a Victor from the dark domain,  
And He lives for ever with His saints to reign,  
He arose! He arose! Hallelujah!  
Christ arose!"

Weep not at the tomb of a departed Christ. He is risen, and by the power of His resurrection we may also rise when He comes the second time. "For the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28,29.



HOFMANN

difference in the world to the disciples whether that grave in Joseph's garden was empty or not. The truth of the resurrection was the determining factor in their life and destiny, and it became the basic point in their testimony.

By virtue of His resurrection from the dead, Jesus has power to bring men forth from the tomb. When He arose from the grave many other graves were opened, and their dead occupants came forth, trophies of His victory over death. (Matt. 27:52,53). Their resurrection be-

resurrection "from among the dead." (Phil. 3:11, literal translation). This statement immediately suggests that all the dead do not rise at once; others would be left in the grave, after some had risen "from among the dead". Paul knew that "blessed and holy are they that have part in the first resurrection". The glories of that day were so great as to dazzle him. The horrors of the second resurrection he knew also, and knowing this, he strove to attain the one and escape the other.



**W**HAT shall be the sign of Thy coming, and of the end of the world?" the disciples of Jesus asked. For three years they had loyally followed Christ in the hope that His astounding miracles would culminate in a demonstration of power that would completely overawe the Gentiles and pave the way for the establishment of "the Kingdom of God" on earth.

The patience of the disciples was all but exhausted. They were ready to take up arms against the oppressors of Israel whenever Christ would give the signal. They were blunt men, given to asking blunt questions, and they knew they could always expect a straight answer. Christ never prevaricated, although sometimes he couched His answers in parabolic language. Once they had asked

21: 6) Let it come! The sooner, the better, as far as they were concerned. The old world must face "doomsday" that a new world might be born.

"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be, and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. Jesus did not answer in the language of modern ecclesiastics: "Don't talk about the end of the world. That's all nonsense." Instead, He replied: "There *shall be* signs." (Luke 21: 25). Signs a-plenty! Not *one* sign, recognizable only by His disciples, but "signs in the sun, and in the moon, and in the stars," signs visible to all. Signs in the political world "distress of nations, with perplexity; the sea and the waves roar-



# The Greatest Words

## Christ ever uttered were, "I Will Come Again"

Him: "Are there few that will be saved?" and Christ had answered: "Strive to enter in at the straight gate, for straight is the gate and narrow is the way that leadeth to eternal life and few there be that find it." All right, whether few or many were destined to live through the stormy days ahead and share the privileges of dominion with Christ, they would stay loyal, and lay down their lives if need be.

But the long months of inaction, save of a humanitarian nature, and impractical (but strangely stirring!) discourses about love, and dependence upon God, were beginning not only to stretch their patience to the breaking point, but also to engender fears that their Leader was too much of a visionary. Statements Christ had made seemed to suggest that He was depending too completely on Divine intervention and an outpouring of Divine wrath against the enemies of Israel. The ancient Scriptures contained references to fire which would fall from heaven and destroy the wicked (Isaiah 66: 15-16). Perhaps their Master possessed power to bring this about. A word from Christ had once caused a fig tree to wither. He had not only performed amazing miracles of healing, but actually had raised the dead. There seemed to be no limit to His power. If He wished to call down fire from heaven against the barbarian race despoiling Israel, He could in all probability do it. If that were the way He intended to launch His attack on the enemy, very good, but that would surely mean the end of the world! What but the great earthquake preceding the end of the world (See Isaiah 24: 17-22; Jeremiah 4:24-26; Zechariah 14:4-5) could ever shake the temple in Jerusalem to its foundations, so that there would "not be left one stone upon another?" (Luke

ing; men's hearts failing them for fear, and for looking after those things which are coming on the earth". Luke 21:25-26. The signs are catalogued in Matthew 24 and in Luke 21.

Before mentioning the signs that would precede His return and "the end of the world," Christ very frankly warned His followers of a great lapse of time, during which they would need to exercise great patience. Said He: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Matt. 24:6. They would *hear* of wars. What did He mean? Were they not themselves to have a part in the fighting? Where did *they* fit in? He talked as if He would be gone for generations! "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. . . . And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto 'the end', the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall 'the end' come." Matt. 24:7-14.

The Saviour did not remain incomprehensible to His disciples. His refusal to let Peter draw the sword (Matt. 26: 52-53); His statement that two swords were "enough" (Luke 22:38) yes, more than enough, for the task He was committing to His disciples; His statement before Pilate concerning the conditions under which His followers would fight (John 18:36); His crucifixion on Calvary,

and His prophecies of martyrdom for His followers, all became clear to Christ's followers after His resurrection. Peter, who had protested Christ's willingness to die (Matt. 16:22), is found in Acts 3:18 declaring: "Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." The disciples grasped the significance of Christ's statement to Pilate: "My Kingdom is not of this world." John 18:36. John who, with James, had desired to call down fire from Heaven upon Christ's enemies, recalled that before His death the Master had plainly stated: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. Two kingdoms were involved—a kingdom of light and a kingdom of darkness. The two kingdoms were at variance. They were built upon totally different foundations. The Gentiles quelled opposition by the exercise of "authority" (Luke 22: 25). "Israel" (See Gal. 3:29) henceforth was to overcome opposition by service (Luke 22:26). Hatred of their oppressors was to give place to love (John 13:35; Matt. 5:44). Their sole offensive weapon was to be "The Word of God" (Eph.6: 17). Loving not their lives "unto the death," they were to overcome "by the blood of the Lamb, and by the word of their testimony." (Rev. 12:11).

In the teachings of Jesus Christ is sounded the death-knell of all forms of religion, all ecclesiastical systems, and all reform organizations that are linked up with "the world". Christ's true followers will "overcome the world." (1 John 5:4). The meek will yet "inherit the earth." (Matt. 5:5). Daniel's sublime prophecy will eventually be fulfilled:



## By ERIC A. BEAVON



They marvelled at this primitive "fire wagon" of a century ago; but it has been far surpassed by the speedy, streamlined trains to-day; and men "run to and fro" a thousand times more than they did for forty-nine fiftieths of the world's history.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." Dan. 7:27.

A "star in the East" led the wise men of old to the place of the Saviour's birth. Signs foretold by the prophets led Herod the king to anticipate the Saviour's birth. Among the signs Christ gave His disciples which would point to "the time of the end" was the darkening of the sun and moon (Mark 13:24), and the phenomenon of stars falling from heaven "as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." (Rev. 6:13). The darkening of the sun and moon occurred on May 19th, 1780, without eclipse or other natural explanation, and is referred to by Daniel Webster, the poet Whittier, and others. The falling stars stirred the world on November 13th, 1833. (Both events are dealt with in detail in a book which to-day should be in every Christian home—"Bible Readings For The Home Circle," Pages 315 to 323.) Since these events took place we have seen an "increase of knowledge" that has been phenomenal,

while World War No. 2 has occasioned a running "to and fro" and a further increase of "knowledge" (Dan. 12:4) which has "telescoped history."

Are there other signs of the nearness of the return of Christ, and of "the end of the world" for which we should look? Yes. Christ spoke of earthquakes, famines, and pestilences (Matt. 24:7). Seismologists predict that we are facing a period of greatly increased volcanic activity. Famines are already stalking the earth, and the full consequences of drawing so many men and women and machinery from the production of food cannot yet be visualized. Clement Attlee, Dominion Secretary of the British Empire, while acting as Deputy Prime Minister last year, told a Lancashire audience that the post-war period would be "grim," and that "pestilence, infectious diseases, famine, and under-nourishment" would be "rife in the world." Leo Lania and Barthold Fles, collaborating in an article on post-war probabilities, declared last March that following the collapse of the German front, civil war would break out, while an epidemic of typhus fever will "threaten to annihilate Central Europe."

The darkest cloud on the world's horizon is the certainty of civil war sooner or later, on a world-wide scale. All who are a part of the confusion which the God of Heaven calls "Babylon" (Rev. 14:6-8, "Bible Readings," pages 254-8) will be involved in this struggle, whether holding allegiance to "the beast" (Rome), "the false prophet" (Apostate Protestantism), or "the dragon" power (paganism). (Rev. 16:13-16). The only way to avoid participating in the plagues is to come out of Babylon. (Rev. 18:1-4.) Not only will all the "heathen" nations be involved in the last great fratricidal struggle of the human race, but all who are not Israel, that is, *all* Gentiles, will be involved in the last great fratricidal ments of earth will justly demand that their subjects demonstrate clearly where they stand. Now is the time to think these issues through.

Spain, having faced civil war over the issues now threatening to divide the Allied nations, can perhaps see what is coming more clearly than the majority of us do over here. Said General Franco in December, 1942, in a state speech: "Liberal propaganda may disfigure these facts, and hide the truth for some time, but in the end the truth will come out . . . When the war ends, and demobilization begins, then will come the moment to settle accounts . . . and, despite all preparations, the historic destiny of our era will be carried out, either by the barbaric formula of totalitarian Bolshevism, or by the patriotic 'spiritual' formula which Spain . . . offers the world."

We might lightly pass over the above statement if it were not for certain dogmatic statements in Scripture prophecy pointing unmistakably to a gigantic blood-letting in the last days of earth's history, involving every man against his neighbour. Referring to a power which should come "out of north parts" (Ezek. 38:15) "in the latter days" (Ezek. 38:16), God declares through the prophet Ezekiel: "I will call for a sword against him throughout all my mountains. . . . every man's sword shall be against his brother." Ezek. 38:21. (Read to the end of the chapter.) Says Zachariah: "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour and his hand shall rise up against the hand of his neighbour." Zech. 14:13.

There is no alternative but for every honest "Israelite" to come out of "Egypt", and pin his faith and his hope on a home in the heavenly "Canaan." Two great systems in this world, both believing that "the end justifies the means," Romanism and Paganism, are girding for a struggle to the death. The majority of Protestants will take one side or the other. To-day, the challenge of Christ rings down the centuries to a sin-sodden world: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16:3. When paganism comes to death-grips with effete ecclesiasticism, reader, where, oh where will you stand? Will you study your position "in the gloom and the glare of the signs?"



# When JUDGMENT COMES

Don't Ignore It. Know the FACTS About It.

By ROBERT H. PIERSON

ONE OF the most sobering thoughts that can enter the mind of a judgment-bound individual is the solemn assurance that some day he shall stand before the judgment bar of God. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." II Cor. 5:10. Paul also says that there has been a time set when this work of judgment shall begin: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17:30-31.

Six hundred years before Paul spoke these words on Mars Hill the prophet Daniel was shown the time we might expect this judgment work to commence in the heavenly court room. This interesting prophecy is found in the eighth and ninth chapters of Daniels' inspired book.

Here the prophet was shown in vision the successive rise and downfall of Medo-Persia and Greece as world empires. In vision he beheld also the rise of Rome as a world power and the attempt of her satellite king Herod to put Christ to death. As the prophet beheld this terrible slaughter of innocents he "fainted, and was sick certain days." Dan. 8:27.

In addition to the rise and fall of world empires, to Daniel was revealed an interesting time prophecy. "And He (Gabriel) said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. The Prophet was taken ill before the angel Gabriel could reveal to him the meaning of this last portion of the prophecy.

But as soon as he had sufficiently regained his strength to do so, Daniel "set his face unto God, to seek by prayer and supplications with fasting, and sackcloth and ashes" the meaning of this 2300-day prophecy which the angel Gabriel had assured him "is true." (Dan. 8:26).

Honouring Daniel's earnest quest for knowledge God sent Gabriel the angel who stands "in the presence of God." (Luke 1:19) to interpret this 2300-day prophecy to him. We can trust this mighty messenger from the courts of God to bring us the correct interpretation of the vision.

In the first place, inasmuch as we are dealing with prophecy we shall, of course, use the Bible reckoning of prophetic time which is, according to Daniel's contemporary, Ezekiel, a day for a year. (See Eze. 4:6 and also Numbers 14:34). In both these scriptures we are reminded that one prophetic day represents one literal year. So when we speak of the 2300 prophetic-day prophecy of Daniel, we know that this refers to 2300 literal years.

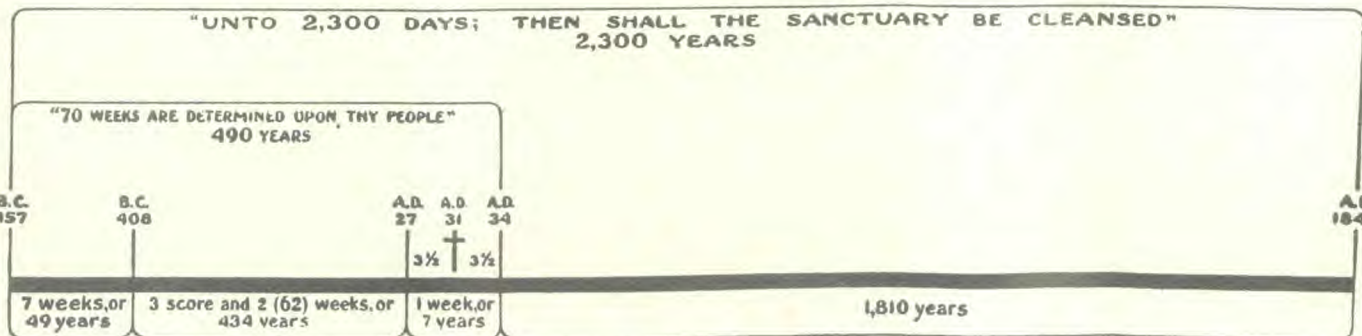
Now let us turn our attention to the angel Gabriel's explanation of this interesting time prophecy that was to lead up to the "cleansing of the sanctuary."

At the very outset we find the 2300 years divided into two parts—one of 490 years' duration, during which the Jewish nation would be given a special opportunity to fulfill God's original purpose for them. This would leave 1810 years remaining from the full 2300 that would extend on down to the time of the cleansing of the heavenly sanctuary which marks the appointed time of the beginning of the judgment work. In the Bible we are reminded that the cleansing of the earthly sanctuary was considered by the Jewish people as a day of judgment. (See Leviticus 16:29;

23:27-50). Even to this day the Hebrews speak of the Day of Atonement as "YOU M—HADIN," or the day of judgment. That the cleansing of the sanctuary mentioned in Daniel 8:14 refers to the heavenly sanctuary and its work of judgment, rather than the earthly tabernacle and its day of atonement is evident when one stops to consider that 2300 years from the time Daniel had this vision, about 538 B. C., would bring one well down this side of the cross when the ceremonies of the earthly tabernacle were brought to an end.

Now let us get on with the angel's interpretation of the 490 years as recorded in verse twenty-four of the ninth chapter. We shall read it with an interlinear interpretation that will make clear to us the Bible language:

"Seventy weeks (70 X 7 = 490 prophetic days or 490 literal years) are determined (or cut off from the full 2300) upon thy people (the Jews) and the Holy City (Jerusalem) to finish the transgression (to fill up their cup of iniquity, or repent. The Jewish people would either repent and return to God during this period or otherwise they would 'fill up their cup of iniquity' or finish their transgression, and no longer be God's special people) and to make an end of sins (to make an end of sin offerings, for during this time Jesus the Messiah would come to this world and become the great sin offering) and to make reconciliation for iniquity (to make atonement for sin by the sacrifice of Jesus during this 490 years) and to bring in everlasting righteousness (to bring in the righteousness of Jesus' life here on earth) and to seal up the vision and the prophecy (and thus, by these events coming to pass, seal up and make sure that the other events of the vision and prophecy would come to pass) and to anoint the Most Holy (and to anoint the



A chart of the remarkable time prophecy of the judgment hour, which is interpreted in this article.





As an advocate earnestly pleads the case of the accused before a tense jury, so Christ pleads for His own before the Court above in the judgment now pending.

Most Holy place of the heavenly sanctuary for the work of Jesus our heavenly High Priest)."

In this one verse Gabriel depicts the whole history of the Jewish nation. They were given 490 years either to repent and follow God or to fill up their cup of iniquity and be forever rejected as a special people. During this 490 years *Jesus our Lord would come to work* for the lost sheep of the house of Israel. With His death the Jewish sacrificial system would come to an end. The typical services in the earthly sanctuary would no longer be carried on. The Heavenly Sanctuary would be anointed and Christ as our High Priest would commence his work before the Judgment Bar of God. By all of these events taking place exactly as described, the seal of unfailing truthfulness would be placed upon the prophecy as a whole and there could be no question as to the certainty of later portions of Daniel's vision coming to pass.

The twenty-fifth and the twenty-seventh verses of Daniel, chapter nine, say that this 490-year period would be broken up into three parts. The first

part would be "seven weeks" ( $7 \times 7 = 49$  prophetic days or 49 literal years) during which time Jerusalem would be rebuilt. The second part is three-score and two weeks." ( $62 \times 7 = 434$  day-years.) This would make a total of sixty-nine weeks, or 483 years, leaving one week or seven day-years of the 490.

These years or divisions can mean nothing to us unless we can find a beginning. Daniel points this out to us in the twenty-fifth verse: "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem." The time should be reckoned from this event.

We find this decree to which the prophet refers recorded in Ezra 6:14 and 7:8. Ezra reached Jerusalem 456½ years before Christ, to begin this work; so we have a beginning for the whole prophecy—457 B.C.—when the commandment went forth that Jerusalem should be restored and rebuilt after its desolation. The first "seven prophetic weeks" or forty-nine literal years, of the first period of 490 years allotted to the Jewish people, was consumed in rebuilding Jerusalem. It was completed in 408 B.C.,

49 years after the commandment went forth, just as God showed Daniel it would be.

The second period of 434 day-years was to reach unto the Messiah the Prince (Daniel 9:25) or as the Revised Version says, "to the anointed one." According to this we should expect Jesus the Messiah to be anointed at the end of this period which would, according to arithmetic, bring us down to the year 27 A.D. Did this event take place as God showed Daniel it would? Luke the third chapter and the twenty-first and twenty-second verses tell us that Jesus was anointed at His Baptism when the Holy Spirit descended upon Him in the form of a dove. This took place exactly in the year God said it would—27 A. D. Here we have one of the greatest proofs in the Bible that Jesus Christ is the one and only true Messiah. He was proclaimed such by heaven exactly on the hour God had foretold hundreds of years before it took place.

So the first three dates have been established beyond question, 457 B.C. as the beginning of the prophecy, 408 B. C. when the reconstruction work on the



city should be completed, and 27 A. D. when the Messiah was anointed. Thus each time that God's great time clock struck, each event foretold took place.

Now we have one week or seven years left of the 490. What of this? Daniel 9:26 foretold that during this time the Messiah should be cut off, and in the twenty-seventh verse the prophet states definitely that it would be in the *midst of the week* and that His death would cause sacrifices and oblations to cease. In the midst of the prophetic week or  $3\frac{1}{2}$  day-years after his anointing was the Messiah "cut off" or put to death?—Yes, Christ was put to death in the spring of 31 A. D., which is exactly in the midst of the last prophetic week. During the three and one-half years of His earthly ministry, Jesus had sought to "confirm the covenant with many" but Calvary was His thanks. Here all the sacrifices and ceremonies met their fruition in the true type, the Lamb of Calvary, and no longer was it necessary that sacrifices should be made in the earthly sanctuary.

These were to cease just as Daniel was shown.

During the last half of the "week" or for three and one-half years after Christ's death, heaven still worked in behalf of the lost sheep of the house of Israel. There was still a little time left before their cup of iniquity should finally be filled and they should no longer be God's special people.

With the stoning of Stephen (34 A. D., Acts 7:59) God's special work for the Jewish nation was finished. The gospel now was to go to Gentiles as well. As Acts 8:4 points out, from that time the disciples went everywhere preaching the blessed gospel which the literal seed of Abraham had failed to accept. Thus another of God's great milestones was passed on time in 34 A. D., or just exactly 490 years after the commandment went forth to restore and rebuild Jerusalem. How accurately God works.

Now we find ourselves down to 34 A.D. in the prophecy with 490 of the 2300 years cared for. That leaves us 1810

years which we add to the last date, 34 A. D., to find what year marked the end of the long time prophecy which Daniel was shown. It is a simple matter of arithmetic— $34 \text{ A. D.} + 1810 = 1844 \text{ A. D.}$  According to Daniel's vision, then, the work of cleansing the heavenly sanctuary, or the judgment work, began in 1844. In that year Jesus entered into the most holy place of the heavenly court room to appear before the great Judge of the universe for us. (Heb. 9:23-26).

Just as surely as the earthly events of the prophecy happened as God's unfailing time-piece struck the appointed hour, so we may be sure that this last great work of Christ began on time!

The appointed hour of judgment of which Paul speaks in Acts 17:31 has already struck! For ten decades that solemn work has been in progress in the heavenly court room.

These are indeed solemn days in which we live! If there was ever a time that we needed to know our Saviour and High Priest well, it is now!

## WHAT A Wonderful Father!

By A. WELLINGTON CLARK

**G**OD'S love for the human race is great. It is wider than the ocean, broader than space, infinite as eternity. It cannot be comprehended by man, nor fathomed by angels. The faults and failures of humanity cannot exhaust it. Sin, instead of engulfing it, stirred it to its unfathomable depths, and made manifest to a world ruined by its own iniquities the power of this divine attribute.

In the first place: Man cannot fully grasp this love, hence God has given a revelation of what really constitutes it by using one's parent to illustrate its meaning. "Like as a father pitieth his children, so the Lord pitieth them that fear Him . . . for He knoweth our frame; He remembereth that we are dust." Ps. 103: 13, 14.

God pities the very weakness of man. He knows and understands the very conditions under which man has to live and work. His environment may be unfavourable, yet he may be assured that his heavenly Father takes cognizance of the handicaps with which he must contend. And "for all that the world neglects to bestow, He will Himself make up to him in the best of favours."

You may be tempted to say that God does not think of you, because you are not wealthy, and you are living in some obscure part of a province. He would not take you, an isolated person, into account. God knows every person on

this planet by name,—where he lives, what he does to-day, and will do to-morrow. He knows the number of the stars, and calls each one by name. This is what the Lord Himself has to say about this. "To whom then will ye liken me, or shall I be equal? Saith the Holy One. Lift up your eyes on high, and behold, who hath created all these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isa. 40:25, 26.

It was Christ Himself Who declared that the "very hairs of your head are all numbered." Yes, God does take notice, of everything connected with the life and activities of His creatures, because He loves us. God hates no one! His love for the sinner is equally as great as it is for the righteous. He could not love one person more than the other and be absolute. There are no variations in His love. He is a respecter of character, but not of persons. God loves bad men, and bad women. He loves us irrespective of rank, station or condition of birth. He so loved the world that He sent Christ His only Son to die to save the sinner, and in the sinner's stead. God made Christ to be sin for us, Who knew no sin; and He died the eternal death the sinner would have died had He not come. He wants the sinner to be saved. This love is beyond comprehension.

Do you think God would risk all heaven, His throne, the universe with its infinitude of stars, galaxies, constellations, and worlds with countless inhabitants, to save one sinner on this speck of a planet, and at the same time hate that sinner? The bleeding wounds of Christ answer, "No." If you are a sinner God loves you even now,—this very minute while you are reading this article. He wants you to turn to righteousness and be saved. No man can do anything to merit God's love. God loved us when we did not love Him. We in turn "love God, because He first loved us."

In the second place: God not only loves us, He actually cares for us! By *care* I mean to regard with tender compassion and pity. As a parent who loves his child is anxious about that child's welfare and happiness, plans for his future, and desires to see that child make good, and in the event of misfortune is moved to great sacrifices for that child; even so, God's care is manifested toward every one of us but to a greater degree, and on a more infinite scale, than any earthly parent could be. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Isa. 49:15. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end." Jeremiah 29:11



If you are in trouble, or being persecuted for that which you hold to be right, or have suffered the loss of a dear friend, or relative, and your heart is rent and torn with anguish, God cares. Misfortune with its attendant griefs may be your lot; perhaps sickness with its lingering hand is laid upon you, and at times it appears that no one on earth cares for you. Remember, in all these things God cares. It may be that you are called upon to serve your country, and in the line of duty your life is exposed to danger. God, the infinite God, has His eyes upon you, and surely cares for you.

This was clearly demonstrated in the experience of Captain Edward Rickenbacker, and his companions, lost for almost three weeks in the Pacific. Those men had left the United States on a secret mission in the Pacific. Because of a deflection in their compass, they overshot their first fueling station, and were forced down in their flying Fortress on the trackless ocean. By a miracle they escaped with their lives in their inflated rubber rafts. Four oranges were all the food they had. Some were almost without clothing. Their sufferings were incredible. Half the company was sea sick. Sharks were all about them, waiting for their death.

They were scorched by the blazing sun by day, and almost frozen by the cold at night. Said Captain Rickenbacker, "Face, neck, hands, wrists, legs, and ankles burned, blistered, turned raw, and burned again, . . . my hands swelled, and blistered; when the salt water got into my flesh, it burned and cracked, and dried and burned again. . . . A stupor descended upon the rafts. Men simply sat or sprawled, heads rolling on the chest, mouths half open, gasping. . . . Day times we prayed for the coolness of the nights; nights we craved the sun."

Blinded by the heat by day, and benumbed from the cold by night, and far beyond the reach of human aid or comfort, and when hope was almost gone, in their extremity they turned their thoughts toward God. One of their number had a New Testament, and thumbing through it, his eyes fell upon the scripture which says, "Therefore take no thought, saying What shall we eat? or what shall we drink? or, Wherewithal shall we be clothed? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

God was not unmindful of the helpless condition of those men whose hearts turned to Him in their utter extremity. Said Captain Rickenbacker, "That afternoon Cherry (one of their company) read the service, with the usual quotation from Matthew. About an hour later, when I was dozing with my hat pulled down over my eyes, a gull appeared from nowhere and landed on my hat. . . . I don't remember how it happened or how I knew he was there. But

I knew it instantly, and I knew if I missed this one, I'd never find another to sit on my hat. I reached up for him with my right hand gradually. The whole Pacific seemed to be shaking from the agitation in my body, but I could tell he was there from the hungry, famished, almost insane look in the eyes of the others on the raft. Surely and slowly my hand got up there; I didn't clutch, but just closed my fingers, sensing his nearness, then closed my fingers hard. I wrung his neck, defeathered him, carved his body, and divided the meat into equal shares."

The day of miracles is not past. There is a God in heaven who watches over the children of men. His admonition is, "Casting all your care upon Him, for He careth for you." 1 Peter 5:7. If you have tried all earthly sources and they have failed you, won't you give the Lord a chance to demonstrate His care for you? He will work if you will let Him.



The ADVENTURES of DONNY and PATSY

#### IV

### RAIN ON THE ROOF

It was in bright sunshine that Mother and Donny and Patsy arrived at the little stone house under the trees, Beth-Eden, the House of Pleasantness. But before the April day was over, the clouds rolled up, blackening with promise of rain. Scarce had the family sat down to the evening meal when the lightning flashed across the sky, and a resounding clap rent the air.

"T'under," observed Donny, but went busily on with his meal.

A few more spoonfuls plied their business of appeasing his appetite, when the heavens ruffled their drums again, to end in the crash of guns.

"More t'under," said Donny, arresting his industrious spoon to take an observation through the window.

The storm had just begun, however, and soon its early efforts were out done by the clash and crash of its aerial artillery.

"Too much t'under," said Donny, matter-of-factly, "Desus better turn it off."

And soon Jesus turned it off. The thunder retired, muttering in the distance, the lightning threw its bright kisses silently, and what had begun as a shower settled into a steady, gentle rain.

The little house had been just big enough for two; but with short notice of its required expansion it had in a fortnight lifted its rear roof, putting in a long dormer, to turn the attic into a snug apartment, with a big room for Mother, a nursery room for Donny and Patsy, a bath, and closets. It was rain-tight but unfinished. That, however, was an added attraction to the children; for as Donny said, "You can see the house's bones, Mommie, can't you?"

"We'll rough it for a little while," said Mother. "Dear Daddy hasn't even a roof over his head. He's gone off the big boat now, right where the sick people are. Sometimes he's in a tent, sometimes he sleeps out on the ground wrapped in a blanket. We'll play we're marching with Daddy, and roughing it."

That, however, was too suggestive to Donny, who wanted to go outdoors immediately with his blanket.

"No, no!" said Patsy positively, "wain dit Donny all wet. 'Tay in house wiv Mommie."

The evening prayers were said, with Daddy's needs and safety and service most prominent, along with the petition to bring him safely home. The rain beat a gentle tattoo on the roof so near overhead, and its lullaby smoothed out the nervous kinks in little ones, making a major change in their lives. So while they snuggled down, Mother told them the story of—

'Way, 'way up in the skies a little Raindrop jiggled and jiggled, saying, "What can I do, what can I do to help anybody? I'd like to help the flowers grow, I'd like to give the birdies drink, I'd like to patter on the roof to sing a little boy and girl to sleep."

"I'll help you," said the North Wind, "Come, I'll blow my cold breath on you." So the North Wind blew his cold breath on the little Raindrop, and on his brothers and sisters all around him, and they grew heavy, so heavy they began to fall toward the earth.

"Oh, I'm falling, I'm falling," cried the little Raindrop. And all the other raindrops around him began to say, "We're falling, we're falling!"

"Well, let's make it a jolly falling time," said the little Raindrop to his brothers and sisters, "let's sing a song together as we fall." So he started up a little song, and they all joined in:

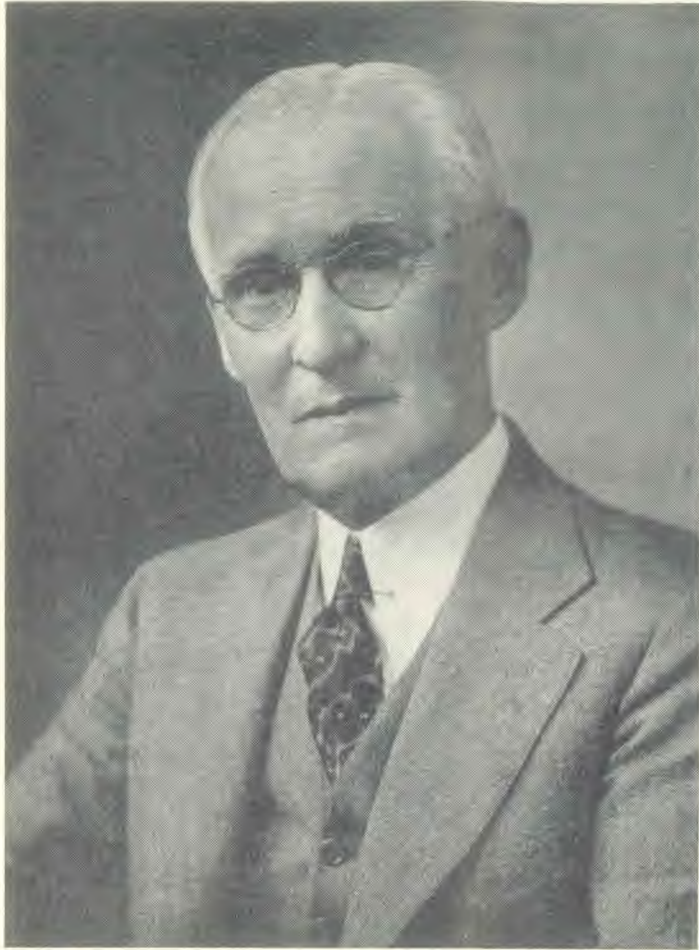
"Pitter patter, pitter patter;  
We are little drops of water,  
Wet and wet enough.  
What a happy task is ours,  
Giving drink to birds and flowers,  
And at children's sleepy hours  
Falling on the roof."

"Pitter patter, pitter patter;  
Donny, Patsy, what's the matter?  
Shut your sleepy eyes.  
We are singing you to sleep.  
All the night our watch we'll keep,  
Till the happy Sun shall peep  
Through the morning skies."

"Pitter," murmured Patsy. "Patter," drowsed Donny. "Pitter—patter—pit—pat—" Rain on the roof.

Arthur W. Spalding





The writer of this article, D. H. Kress, M.D. is Canadian born, and is eighty-two years old, well on toward the century mark. He attributes his well preserved old age to the fact that he has taken the advice he gives. He looks fit. May he live a hundred.

# May We Live A HUNDRED YEARS?

By D. H. Kress, M.D.  
Neurologist

THE length of time it is possible for a person to live is determined before his birth. He can no more add to his days than he can add to his stature. Heredity is the factor which decides the age limit. Each organ of the body has its limitations and is capable of doing a certain amount of work. When that work is accomplished the organ ceases to function. The average life of a red blood cell, for instance, is only about six weeks; a liver cell, possibly three months. The kidney is composed of about 2,000,000 cells. These cells eliminate poisons, but each cell has its limitation. It can do a certain amount of work and then it ceases to function, dies, and has to be replaced with a new cell.

The cells and organs of the body wear out just as do the parts which make up an automobile. There are automobiles that are capable of enduring for years. They are guaranteed to furnish anywhere from 100,000 to twice that number of miles. There are others that are not capable of furnishing one half that number of miles. The number of miles each automobile is capable of furnishing depends upon its construction and the quality of the material composing it. The length of its life is determined before it leaves the factory.

The automobile that is able to serve well for a distance of one hundred thousand miles may be on the scrap heap long before one half that distance has been covered, if driven recklessly, and not given the care it should have. An

automobile with inferior parts, if driven carefully and given the attention it should have, may outlast the superior machine.

What is true of automobiles is true of the human family. There are those who have a heredity that should enable them to live past the century mark while others cannot go much beyond the age of sixty, do the best they can. We cannot add to our days, but it is possible to live recklessly and thus to live out only one half of our allotted period of life. It is just possible that by careful living most men might live to the age of seventy or eighty years. Many might reach the age of ninety and some even might reach the age of one hundred or one hundred and twenty years or more. Most men die prematurely.

Strange as it may seem, men who live long are usually those who by inheritance have a weak constitution. By careful living, which to them is a matter of necessity, they manage to outlive their more robust associates. Dr. Stephen Smith was one of these. At the age of ninety-nine he addressed a meeting of the American Public Health Association held in New York City. He was remarkably well preserved for his years. Others were associated with him in founding the organization, all of whom, he said, were dead and buried. "Like the servant of Job," Dr. Smith said, "I only am left alone to tell thee." Those who were associated with him, he said, "had by inheritance much more robust constitu-

tions. They should be on the platform with me to-night." It brought "a feeling of loneliness" to him, he said. This was no mere happen-so. Dr. Smith lived cautiously and took care of the human machine, and succeeded in living out the full measure of his days, while his more robust co-workers failed to give the consideration they should have given to the living machine, and as a result they died prematurely.

In a letter received from a former patient who had reached the age of ninety-three, he said: "when I write to you I must of necessity talk about myself. I feel free to do this, for I know a lot about my subject. I might surprise you by saying I am now in my ninety-third year, and I can truthfully say that I am in better health than at any other period of my life." He says: "I read in the biography of Dr. Stephen Smith that being asked the best way to maintain good health and to reach a good old age, he replied: 'It is best to have very poor health till about forty. Then you will learn how to take care of yourself.' My health was poor till I was forty, and so I was compelled to make a study of how to take care of myself." Mr. Millhening, the writer of this letter, said: "That is exactly my experience. My health was poor and I learned how to live biologically and on a vegetarian diet at the age of sixty, and so now at the age of ninety-three I am in possession of a degree of health I did not then think it possible to attain." I might say Mr. Millhening came for his checkup each year, as he termed his examination. At the age of ninety-two he gave me a pressing invitation to be present at his one hundredth birthday celebration. He passed his ninety-ninth milestone, having almost reached the century mark.

In the past twice as many women as men in Canada succeeded in reaching the age of one hundred years. The same was true in the States and in England. The following inquiry a few years ago appeared in a Canadian paper: "Why do women live longer than men?"

"The fact seems to puzzle scientists and doctors, for every year that passes makes the disparity more pronounced. 'Eighteen centenarians died in 1932, according to British official records. Of these, fifteen were women and only three men.'"



"Statistics of the Registrar-General show that there are now alive in England and Wales more than 91,000 men and women over the age of 85; of these *the women out-number the men by nearly two to one.*"

"Sir Humphery Rolleston says that of people over 90 there are nearly three women to every man."

So uncommon is it to hear of men living to the age of one hundred years that a few years ago when a Mr. D. C. Stanley, of Downers Grove, Ill., reached that age, the schools were closed; banks, offices, and stores were shut up; and a procession was formed headed by nine hundred school children, which marched past his residence with banners. They were doing honour to their oldest citizen. Mr. Stanley ascribed his long life, we are informed, to his simple habits of living. "Early to bed and early to rise" was a part of his programme. He never used either liquor or tobacco in any form, and was moderate as to diet.

Prof. Metchnikoff in carrying forward his studies on the prolongation of human life, knowing that Bulgaria had a greater percentage of centenarians than other civilized nations, decided to go to Bulgaria to study the habits of the people there. He discovered they lived chiefly on small farms and raised their own fruits and vegetables on which they chiefly subsisted. They were lovers of sour milk. Their buttermilk, he found, was more highly acid than was the sour milk in his own country. Being a scientist, he began to ascertain if this did not afford a partial explanation of their longevity. By conducting his experiments in the laboratory he found that by placing a piece of meat, that was becoming putrid and had an odour to it, into Bulgarian sour milk it lost its odour in a short time and the putrefaction was checked. He became elated and felt he now was able to explain why the people of Bulgaria lived longer than did the people of other European countries. He reasoned logically, in order to prolong life all that is necessary is to introduce this Bulgarian sour milk into the human alimentary canal and results similar to what he obtained in his laboratory would follow. This discovery was heralded everywhere and in a very short time Bulgarian buttermilk was in demand everywhere.

Metchnikoff hopefully affirmed: "Man should be at his best at 80; should still be active at 120 and live to the age of 140."

Metchnikoff had long held from his studies that life was shortened from poisons which were formed in the alimentary canal from putrefaction resulting from the prolonged retention of foods which readily decay. Having made this discovery, some went so far as to advocate the shortening of the alimentary canal. It seemed not to have occurred to them that it would have been more sensible to adapt the food to the alimentary canal of man rather than attempting by surgery to adapt the alimentary canal to the *unnatural* food.

Within the alimentary canal there is

both moisture and warmth which makes the condition favourable for the decay of meats of all kinds.

The Bulgarians, with alimentary canals no different than those of others, lived longer because they lived on foods which did not decay readily.

Cereals, fruits, nuts, and raw leafy vegetables do not decompose readily and do not form the virulent poisons as do meats when exposed to warmth. By subsisting on such food, shortening of the alimentary canal will not be necessary. The human alimentary canal is perfectly adapted for these foods. They are the foods that were given to man at the beginning.

At the banquet referred to, given in honour of Dr. Stephen Smith, he said: "In the last forty years I have become an addict to natural foods, grains, vegetables, and fruits. Only occasionally do I eat meat, and my health has been better than ever before. Neither fresh air nor physical culture can prolong life to any great extent if one persists in eating the wrong kind of food."

Leo Tolstoy had an experience similar

to that of Dr. Smith. Count Tolstoy, son of the famous Count Leo Tolstoy, referring to his father's habits, said: "My father was a strict vegetarian for the last thirty-five years of his life. He lived in the cold climate of Moscow and Yula, and he never felt better than after he ceased to eat meat." Referring to his own habits of eating, he said: "I am fifty-seven years old now, and the longer I live the more I become persuaded that people who really use their brains come to realize the harm of eating meat. Both ethnically and scientifically vegetarianism is proved. Vegetarianism is recommended by all the best physicians of all civilized countries."

The fact is, the nearer we approach the use of the foods given man in the beginning the better will be our chances of attaining a ripe and useful old age. The One who created man, His *masterpiece* of creation, understood perfectly the food best adapted for his alimentary canal, when He said: "Of every tree thou mayest freely eat," and calling his attention to the simple products of the soil, said, "To you they shall be for meat."



## THE DOCTOR ANSWERS

### GALLSTONES

*I am seventy years old, and suffer terribly from gallstones. The doctors here don't seem to be able to do much for me, except to give me injections and pills to make me sleep. Sometimes I get very discouraged and say things about God, for which I am sorry afterward. Is there any help for me?*

It is unfortunate that one your age should have so much suffering. If you were younger the removal of your gall bladder surgically might be advisable. At any rate you apparently do suffer from gallstones, which in passing from the gall bladder down the common bile duct cause this severe pain. For relief it is often necessary that morphine be administered not only to allay the pain but relax the spasm. Sometimes nitroglycerine by mouth is sufficient. This latter has the advantage that one can keep several of these tablets on hand (Nitroglycerine gr. 1/100).

Enlargement of the liver might possibly be related to your gall bladder trouble but only if jaundice were, or had been, present. More likely it is due to heart disease. The type present would have to be determined by your local physician. From this distance the only thing that we can recommend is vitamin B complex. Natural sources such as

wheat germ or rice polishings, would be as satisfactory as the tablets.

It is only natural that discouragements should come into the life, particularly under these trying circumstances. However we must remember that all disease is due to violation of natural law, which of course may have been done unwittingly. The Creator cannot justly cause us to escape the consequences, but is ever ready and willing to come to our aid, and in His mercy modify the effects, when suffering has performed its necessary work. So with this in mind I think that you can continue to trust in your Heavenly Father's all-wise providences.

### NOSE PIMPLES

*For some months I have been bothered with what seems to be little sores or pimples which come frequently just inside the tip of my nose, or at the base of the nose. I seldom have real colds. What causes this?*

The plucking of hairs just inside the nostrils whether accidentally or intentionally frequently results in minor infections. Also the squeezing of "blackheads" out of the sebaceous glands at the root of the nose. If found necessary, it is safer to keep the pores clean by washing frequently with soap and hot water.

W. H. Roberts M.D.



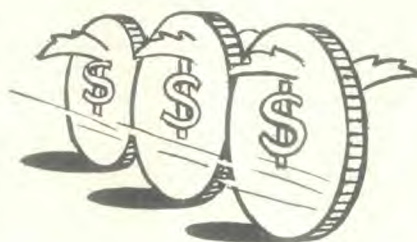
# "Nothing for Nothing"



THE EARLY missionaries to India worked on the principle that since salvation is free, everything else should be free also. Hence there grew up a multitude of "rice Christians," thousands who at heart sought only for curry and rice, the Indian counterpart of loaves and fishes, bread and butter.

Later missionaries adopted the slogan, "Nothing for nothing,"—no free food or clothing (except to absolute helplessness), no free literature, not even free church service. It worked in every way for the better. Human nature values only what it pays for.

Missions pay if you pay for missions. "Ask and receive," but pay the price. You will reap what you sow, but you must sow to reap.



No one in this world ever gets anything for nothing. Those who inherit wealth pay *after* they get it instead of before. They pay very dearly in boredom, discontent, suspicion, fear, regret, remorse. Wisdom to spend for happiness comes only with honest labour in earning.

Salvation is not free. It cost the greatest price ever paid for any commodity in the universe—the life of the Creator Himself. It is free only in the sense that the receiver has nothing with which to pay for it that is worth anything to the Giver. Yet its reception demands that its recipient give up all he does have.

We pay full price for everything we get,—bonuses, prizes, windfalls, inheritances, gifts. In the case of eternal life and heaven, we pay not what they are worth, but all we have, and that is counted full price.

Plan on nothing for nothing. Count on paying the price. Fortunate indeed is the man who pays with good will and lusty labour, and not with the coin of dissatisfaction and loss of character.

