

Canadian

OSHAWA, ONTARIO APRIL, 1944

SIGNS OF THE TIMES



THE GOOD NEWS

Homes and churches are being appealed to by the Mayor of Toronto to help roll back the tide of adolescent degeneracy and crime. At least three-fourths of the blame for the boys and girls going wrong is on the heads of their parents. Pop and mom may be ignorant of the way to train up their offspring in the way they should go, but they are not therefore guiltless. Too often the cause is neglect, rather than ignorance, of the responsibilities of parenthood. We believe that parents are waking up to the fact that Bob and Grace would do a lot better if only they were given more love and sympathetic guidance.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

Juvenile convictions for crime increased in Canada in the first three war years at the rate of 54 per cent over 1939. Reports the Dominion Bureau of Statistics. "At no time since statistics of juvenile crime were compiled separately in the early 1920's has any period shown such a marked acceleration in the juvenile crime rate as the three war years have revealed." Adult crimes decreased during the same period. Other countries are equally alarmed over the delinquency of their boys and girls. What are we doing to them while we are trying to make the world safe for them? The emergency of war excuses much, but it does not excuse the causes of juvenile delinquency. We can eradicate some things after we get back to living as usual, but not the impressions made on plastic youth. Mother can hold home if father cannot, and her first duty is there, for the homes are the bulwarks of our liberties.

"These words, . . . thou shalt teach them diligently unto thy children." "I will contend with him that contendeth with thee, and I will save thy children." Deuteronomy 6:7; Isaiah 49:25.

Secret weapons and surprise methods of warfare are not very much feared in the present conflict. The records of history show that all such flings at destiny—from rock-throwing slings and burning mirrors to poison gas and rocket guns—have usually been first used by the side that finally lost its war. The most successful "secret weapons" have ever been a righteous

cause, a love of liberty, a stout heart, a thorough training, a high sense of justice, and a trust in God.

"He [God] 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." Psalm 46:9.

We view with surprise and concern the increasing tendency on the part of many Christians to call Sunday the seventh day.



Inserting a message in a tube to be sent by "pigeon post."

One large religious weekly says certain shipyards are closing "on the seventh day," which turns out to be Sunday. If Sunday is the seventh day, then what about the only reason ever given for keeping it—in honour of Christ's resurrection—when the divine Record plainly states that Christ rose on the first day. Let Sunday keepers look to their consistency. A writer in the *Religious Digest* says God in the beginning "ordained one day out of seven as the day of rest," and seems to interpret this ambiguous statement as meaning any day out of seven

which we may choose, going on to write of "our one day out of seven," which he says is Sunday, "hallowed by the great memories of Christ and His resurrection." The good news about this is that the unquestionable authority of the Sabbath commandment states that at creation God rested on "the seventh day," not any seventh part of the week; and all scriptural and historical evidence proves that that seventh day fell on what we now call Saturday. Whatever day we keep, at least let us keep the record straight.

"The seventh day is the sabbath of the Lord thy God." Fourth Commandment, Exodus 20:10.

Protestants, Catholics and Jews are getting together—on the fundamental objectives of world peace. It is good to see such widely differing religionists harmonize, even though only about hopes that everyone shares, those for no more war.

Mortimer Adler, in his new book, "How to Think about War and Peace," estimates that we will have to think about it for five more centuries before we can achieve it. He has some bald facts and potent arguments. But we nail our hopes to the fact that God is going to put a catastrophic end to this war business before long. It is the only way it can be stopped.

"The government shall be upon His shoulder, . . . The Prince of Peace. Of the increase of His government and peace there shall be no end." Isaiah 9:6,7.

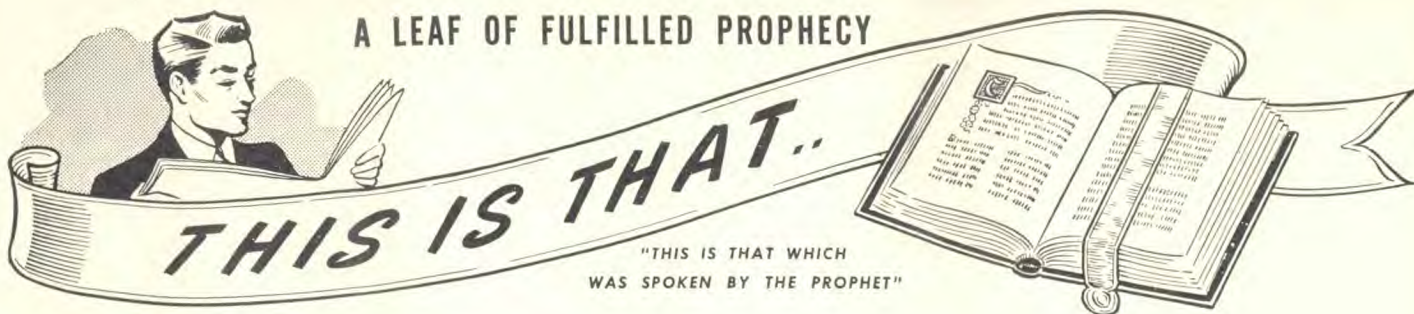
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Vol. XXIV

APRIL, 1944

No. 4

● 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.



A "Reassertion" of Christianity

IN ANSWERING the question, "Can Christians meet the challenge of the modern world?" an editorial in *Life* magazine (Dec. 27, 1943) expresses a belief that they can, and tells how. After calling attention to the fact that Catholics and Protestants on both sides in the present war have kept the "spark of faith," and alone of all the institutions of Europe "have survived unamended and uncompromised," it mentions as an outstanding pillar of modern Christianity the Protestant "ecumenical movement."

This "movement," "interdenominational and extending over the whole habitable globe," is under the leadership of The World Council of Churches, whose head is the "illustrious Archbishop of Canterbury," and whose headquarters is in Geneva, Switzerland. It includes eighty-two non-Roman denominations in twenty-eight countries.

Defining the objectives of the "movement," the editorial goes on to say: "The ecumenical movement is a world-wide attempt to meet the modern challenge that faces Christianity. It has been much strengthened by certain developments in Protestant theology. Leadership in this field is being provided by a number of theologians of great stature—the Archbishop of Canterbury, for example, Reinhold Niebuhr of the Union Theological Seminary, New York, Karl Barth of Germany, and Nicolas Berdyaev, leader of the Russian church in exile. On the whole there seems to be emerging a more coherent doctrine, occupying a central position between the old Fundamentalists, on the one hand, and the Modernists on the other. Yet this doctrine is no compromise. It is very decidedly a reassertion of Christianity in modern terms.

"Prominent in this reassertion is the idea of community—a Christian community, existing as the nucleus, or heart, of the world community, organically related to it, and inspiring in it a higher spiritual realization. This theology has veered away from the extreme emphasis on individualism, into which Protestantism developed, toward the acceptance of social values and social obligations, . . . from the problem of saving the individual soul to the problem of establishing upon the earth a real brotherhood of man." (*Italics ours.*)

This "movement" bears investigating, and watching. Undoubtedly aimed at a

noble objective, it has sinister tendencies. In the first place, it is far from being "central" between Fundamentalism and Modernism, but is quite Modernistic, placing chief emphasis on the "social gospel." It implies that saving the individual soul does not lead to the brotherhood of man; whereas that is just what it does lead to. It leads a man to keep the law of God, one of whose two pillars is,

brother, to do him the utmost good.

To show the trend of this brotherhood-of-man ideal, when divorced from first emphasis on personal soul-saving, note the last paragraph of the editorial under observation:

"Along with this community theme goes a much tougher attitude toward Christian responsibilities. The lackadaisical days when it didn't matter much



Stalin, towering personality of Russia, "Colossus of the North," smiles the smile of victory.

"Love thy neighbour as thyself." Any conversion of a soul that results in selfishness is not true conversion. And that is the crux of the matter. Very few professed Christians are thoroughly converted.

When we remove first emphasis from individual soul-saving, we blast at the very foundations of Christianity. "Christ Jesus came into the world to save sinners: of whom I am chief," (1 Timothy 1:15) remains the corner stone of the Christian fundamental. "Ye must be born again," Christ said to one man. And a saved soul is consumed with a passion to save his

whether you were a Christian or not, may be numbered. If the reassertion grows strong, you may have to declare yourself more definitely than you ever expected, as to whether you believe in the word of Christ—or do not. This choice, if it is really forced on the Christian world, may be the choice that leads finally to the long-awaited religious revival; a revival born in the hearts of the citizens of our time, who, when forced to choose, will find no truth, no comfort, and no inspiration elsewhere." (*Italics ours.*)

Mark this; the time is upon us when the following prophecy will be fulfilled: A power will "both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all . . . to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark." Revelation 13:15-17.

Many religious leaders do not realize whither they are tending. We are committed to do our utmost to decry force in religion.

Religious Instruction in Public Schools

For several months the Government of Ontario has planned widespread reforms in its public school system and methods of teaching. On the opening of the Legislature recently, the Speech from the Throne announced the nature of one of these reforms. It is the inauguration of religious instruction in public and secondary schools. No details were given.

Pending further information, we hesitate to make comment. But teaching religion in schools supported by the taxes of all sorts and conditions of men is always a questionable and, very often, a dangerous venture. Teaching morals is one thing, teaching religion another. If by teaching religion is meant—and, from past experiments of the kind, that is very likely what is meant—getting that religion from the Christian Bible, the State affronts the parents of those children who are of some other religion than Christian, or of no religion at all. And democratic government insists that the rights of minorities be carefully guarded.

The teaching of religion to innocent children is sure to be biased by the doctrinal bent of the textbook writer and the teacher. And there is a wide variety of religious beliefs among public school teachers. Consequently, with specific religious teaching applied by one teacher to a large group composed of little ones from homes that radically differ in their ideas of religion, there is sure to be serious friction between parents and teachers, if nothing worse.

Teaching religion in public schools is contrary to the principles of true democracy and religious liberty. Religion always is, and always will be, a controversial point. Touch it and you touch the springs of all action, both noble and ignoble. For all men are fundamentally religious and worship something or some being. And there is no right like a religious right concerning which a devotee is more sensitive, or for which he will fight harder.

Are we, then, opposed to religious instruction? God forbid! We recognize that the proposed plan is well meant, and is no doubt intended to stem the fearful tide of juvenile delinquency that is sweeping the country. We are wholeheartedly in favour of doing exploits to stay the waywardness of youth; but not by this method. Religion is the mightiest force that can be used to curb



An ambulance crew carry a casualty across a river in a unique way.

social evils and crime; but it is safe to apply only elsewhere than the public schools.

In an editorial entitled "Beginning in the Home," the *Toronto Globe and Mail* says:

"Whatever sections of the public are taking seriously the discussions on juvenile delinquency must be impressed with the argument, from which there seems no variation, that the problem has to be met in the first place in home, school and church. Where these fail, external agencies must take hold, and if they fail the alternative may be reformatory, jail and penitentiary. It is a grim ultimate penalty for neglect at the beginning.

"Home being a strictly personal place, less is heard about means of making its influence felt more fully in the right direction than about school and church, and especially the former. The old-fashioned motto has gone on the ash heap. It would be worth while to study methods of restoring its sentiment.

"Addressing the Laymen's Council for Social Service at Orillia, Chief Constable Draper of Toronto remarked that "a nation can rise no higher than its homes. If we are to have non-delinquent children, we must first have non-delinquent parents."

Let religion be taught in the home, and a great reform campaign be started to that end. Parents are primarily responsible, and they have a God-given right and duty to teach any brand of religion they wish to their children. Let religion be taught in the church, its chief function; for parents are free to send their children to the church of their choice, while most of them have no choice of school. Then too, there is the alternative of the church-supported school.

Homes and churches have dismally failed in their duty to teach religion. That is the root cause of the present proposal to make the public schools take

over the task. Religion, as such, is outside the sphere of the tax-supported school. For the sake of peace and freedom, let it ever remain so. All human experience emphasizes this lesson.

We may well heed the great apostle when he admonishes: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. 13:7. And also Christ in his basic statement, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

Too Farsighted?

THE political pundit and columnist, Walter Lippman, said recently that many people are too farsighted. They do not take much stock in present achievements, say, for peace, but look beyond and worry about how things are coming out finally.

Mr. Lippman would have us take what prospects there are now for a better world, and be content with them. But our contentment needs more satisfying constituents than that. And we are not pessimists, either. However, this popular philosopher is talking about the war and the peace from the standpoint of man alone; and we could not expect any other conclusion. No doubt the humanly wise way is to settle one difficulty at a time and to wait without too much concern for the next one to appear.

But the higher wisdom says that the final end shapes all that comes before it. There are some problems—and war is among them—that cannot possibly be solved till someone is farsighted enough to see all the way through to eternity. God does that; and He does not keep it all to Himself. "He revealeth His secret unto His servants the prophets," Amos 3:7. And His forecasts make us supremely wise,—"seers," because they enable us to see the end.

Was Enoch too farsighted when he prophesied six thousand years ahead that judgment is coming finally, and that men had better live in view of it? (Jude 14). Was God too farsighted when he predicted four thousand years before His life and death on earth, that Christ would come to save men from sin? (Genesis 3:15). Were Daniel and the Revelator too farsighted when they gave the world, two millenniums in advance, detailed prophecies of world-shaking events down to the end of time? Was Christ too farsighted when He forecast nineteen centuries ago the many remarkable signs of His second coming that we see around us to-day? (Matthew 24).

We must see how it is all coming out in the end, before we can shape things safely for to-morrow. And when we are farsighted enough to take a stand with God and see that far end, we are convinced that the nations are not going to make permanent peace. Therefore we had better find out now how permanent peace can be made. This magazine is committed to that search; and its source of information is the Word of God, which has never failed men in a crisis.

Can a PERFECT SOCIETY Be Created by WORLD GOVERNMENT ?

SECOND IN A SERIES OF ARTICLES ON POST-WAR PEACE

By CARLYLE B. HAYNES

THE efforts being made by world statesmen to construct a world organization which will stabilize humanity and create a durable peace, contain a new approach to this age-long problem.

The attempts made heretofore through a long course of ages to attain a perfect human society have employed as means such procedures as despotism, constitutional monarchy, ecclesiastical hierarchy, and aristocracy.

These are proved failures. So they do not commend themselves to the ideas of this new time. The experiment will go on, but not with any of these. Men today are turning more and more to democratic socialism.

While this is just an old attempt to realize the perfect society by force of law and State power, the power now is not to be vested in any monarchy, or empire

the management or regulation of various departments of social life out of the hands of individual members of society and placing them in those of society as a whole.

So regimentation becomes the order of the day. Procedures are established which steadily take more and more away from individual freedom and responsibility, and bring more and more of various elements of social life under the control and protection of law.

There is manifest a pronounced tendency everywhere that wherever there is an evil we should apply to the State to remedy it. The outstanding characteristic of our time is the notion that society as a whole is to order and determine all things, the individual nothing.

Time was when emphasis was placed on the duty and responsibility of the in-

dividual absolutely to the utmost of its power from all that might injure him, including his own folly, or incapacity, or stupidity, then the State's function is clearly identical with that of the family; and the State must assume that entire control which parents have by nature over their children under age.

Hence government becomes paternalistic; even though it is completely destitute of that foundation in nature which parental authority has. The result can be nothing other than to keep the community in a state of continual pupillage.

The strict and proper function of government under its divine ordination is not to protect the individual from all evils, as for instance natural calamities, or his own folly, but only from the injustice of others. It is to establish order, maintain justice, judge between man and man.

In this way a definite line is drawn. The freedom of the individual is guaranteed. Whatever more than this the State undertakes is on the condition that the individual is not so relieved of responsibility as to paralyze his energy and power of development. When individual liberty is safeguarded the best condition of society will be attained.

The freest possible discussion is the surest means to discover truth. Private enterprise, guided and watched by private interest, is the power most likely to carry out improvements in the best and most helpful way. The more strictly governments limit their operations to the necessary functions of protecting life and property, the happier will be the state of society. The free co-operation and competition of individual interests and motives invariably work together for the good of the whole.

Contrasting with secular efforts and hopes to realize the perfect society, either by human power in the direction of democratic socialism, or through the processes of evolution by giving free play to the laws of nature in political economy, there are various views grounded in religious conceptions as to the form which the ultimate government should take. Some of these are survivals from medievalism and some are new ideas appearing in recent times.

The Catholic Church still holds the medieval theory that the outwardly organized church, the hierarchy of bishops, priests, and deacons, is the kingdom of God, and that nothing more than world



Three well-known statesmen at Cairo plan for victory and a warless world.

by divine right, not in any heaven-born leader, or council of the wisest. It is to be placed in the people itself as a whole.

That is, there has been a reaction from the individualism of former times, when freedom from governmental interference was chiefly sought for. The general conscience has awakened to a sense of responsibility for many of the evils of society. Appeal is made to government to prevent or cure them.

This can be done only by placing restraints on individual liberty, and taking

individual to support the State. The emphasis now is on the duty of the State to support, and protect, and care for the individual.

When that State duty is recognized as one of complete obligation, it is bound to carry with it the right of control of the individual. The only question then remaining is how far that control is to be carried—always, of course, for the individual's good, as well as for the best interests of the State.

If it is the responsibility, the right,

control is needed to produce the perfect human society.

It believes that the ideal society is to be established by divine grace coming through that hierarchy as its channel. Ultimate perfection will be attained when all human relations and conduct and affairs are ordered and guided by that hierarchy.

This is asserted in its most positive form in dogmatic decrees of the Vatican Council (1870), and in the denunciation of all modern liberalism as brought out in the Papal Syllabus of Errors (1864).

There is the view, too, that the whole body of Christians, some thinking of it as the Church, some as the Christian State, but in either case the same body, has for its function the carrying out of the will of God in all departments of social life. This is what Zwingli attempted to establish at Zurich; what Cromwell and his supporters tried to put into effect in the British Commonwealth; what the Puritans endeavoured to realize

in New England; and what great sections of organized Protestantism profess to be working for now.

There are varieties of opinion among religious people regarding Church and State relationships in connection with the improvement of society. Some hold the theory of the identity of Church and State; some the merging of the Church into the State; some the merging of the State into the Church; some an alliance between Church and State; others a complete separation of Church and State.

Men are not deterred from trying again because of the unvarying failure of all similar efforts in the past. The destructive forces of virulent nationalism, imperialism, militarism, fear, hate, and revenge, all inherent in the fallen nature of man, have never been brought under control by any governmental machinery man has been able to invent. They never will be. Every effort man has made to do this has had a foundation of sand. The foundation has crumbled, the superstructures built upon it have crashed

into ruins. Every such effort has proved futile.

Upon such foundations all superstructures that men may build, of world leagues, world councils, world courts, world commonwealths, world congresses, world parliaments, and world families of democratic nations, are destined to complete failure.

And, as man can provide no other foundation than the sand of sinful human nature, it follows that there is no hope, none whatever, that man can provide a world governmental structure which can establish and maintain lasting peace and security for humanity.

But what man cannot do, God can—and will. His purpose is already formed. His plans are even now completed. His arrangements are all perfected. The proclamation of His unchangeable purpose is being published through all the earth. The kingdoms of this world are soon to become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever.



National Film Board

Only the harvest reveals the true nature and size of the crop. And the Master says, "The harvest is the end of the world."

THE story is told of a Western farmer who seemed to take pleasure in violating the express commands of Jehovah. One day he wrote a letter to the editor of his local newspaper as follows:

"Sir: During the past year I have been experimenting with a field of mine. I plowed the land on Sabbath, seeded it on Sabbath, cultivated the corn on certain Sabbaths, harvested the crop on the Sabbath, and hauled the corn to town on the Sabbath. And do you know, Mr. Editor, that I reaped a greater yield per acre from that field than any of my neighbours did from their harvest during this month of October?"

The farmer expected to receive a letter of commendation from the editor, but to his surprise, his letter was returned to him with the following comment written across the page, "God does not always settle His accounts in October."

There are many to-day who labour under the delusion that God does not mean what He says, that His explicit commands may be changed to fit into our programme of living. After all, they reason, He does not expect me to do anything that will interfere with my business, or that will call for drastic changes in my mode of living. To such individuals, obedience to God's commandments is all right as long as such obedience does

God Does Not Always SETTLE ACCOUNTS IN OCTOBER

By C. A. Edwards

not inconvenience them to any great extent.

Returning to the question made prominent by this Western farmer, we observe the specific command of God on the time and the manner of Sabbath observance, in Exodus 20:8-11. One statement is of particular interest in this commandment, to wit, "The seventh day is the Sabbath of the Lord thy God." Many in our day would like to have it read, "The seventh day *was* the Sabbath of the Lord thy God," and they assert that the Saviour by His resurrection hallowed the first day of the week, Sunday, as the Sabbath, and thus introduced a change from the seventh day, Saturday, to the first day, Sunday.

In His great sermon on the mount, the Master exalted the decalogue in the following words, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

Certain parts in the plan of salvation are not yet fulfilled. We think particu-

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larly of the second coming of Christ, the eternal reward of commandment-keepers, and the destruction of command-breakers. These truths are plainly taught in the Scriptures. Since these essential parts in the programme are not yet fulfilled, we conclude that neither a jot nor a tittle has as yet passed from the law.

To alter the little word "is" to "was," would constitute more of a change than that occasioned by the passing of a jot or a tittle. It is of interest to observe that in the statement, "The seventh day is the Sabbath of the Lord thy God," the word "is" appears exactly in the heart and centre of the decalogue—there are one hundred and forty-eight words preceding, and the same number following. While to many this fact may not assume the proportion of significance, to others it is highly significant. In the minds of these, it is as if the great Lawmaker and Lawgiver proclaimed before the universe, "My words, 'The seventh day is the Sabbath of the Lord thy God,' constitute present truth to every generation." To the student of Scripture in this year, 1944, the seventh day has been the Sabbath to

past generations, it is the Sabbath of the Lord in this generation, and it will continue to be the Sabbath of the Lord in His eternal kingdom soon to be established, for in a reference to the new earth as found in Isaiah 66:23, we read; "It shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

To be sure, the word "is" in the heart of the decalogue, cannot be "was" 'd out. The present tense of that word to every generation has been established by the Son of God Himself, who honoured the Sabbath commandment by resting in His tomb on Saturday, the seventh day of the week. Although we may adopt a changing attitude toward the law of Jehovah, the commandments which constitute this law are unchangeable. To study the Bible prayerfully and in a spirit entirely free from prejudice, is to become convinced that our only safety lies in a return to willing obedience in our relationship to the ten commandments, thundered down from Sinai so many centuries ago.

selves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Romans 1:21-23.

Modern scholarship too, must accept its share in this wholesale departure from the ancient and well tried Christian faith. While a few eminent scholars have preserved their faith and shown genuine humility over the results of their researches, many more have become puffed up and perverted by their necessarily limited knowledge, and have reached unwarranted conclusions which have most insidiously aided the drift toward secularism. Even the church itself has produced many such scholars, who have succeeded only too well in undermining the primitive faith of the people. And now that this war-ridden world is in dire distress and perplexity, the church confessedly finds itself totally inadequate to the task of ministering to the spiritual needs of the people. Many who thought themselves Christians are discovering that they have little real experience in spiritual things, and no adequate conviction concerning the future life. All they can offer to the spiritually distressed is a lame sort of "stick-it" advice, which neither brings conviction to themselves, nor carries it to those they seek to help. The solid scriptural comfort offered by the sure personal return of Christ (1 Thess. 4:18), who alone is able to usher in and permanently establish a new world order, has been secretly sapped by the subtle influences of a proud, self-sufficient, yet superficial scholarship, wherein the head has deceived the heart, and so destroyed faith.

At the root of all this latter-day declension is a definite perversion of the moral law, which was the spiritual bulwark of our forefathers. That law as magnified and exemplified in the life of Jesus is abhorrent to the secularist and rationalistic writers, who have lost no opportunity of reviling it. Being popular writers their poisonous theories have been almost gulped down by their many enamoured admirers everywhere.

The church has not held its ground against these secularist giants, who have simply walked in, taken the citadel, and robbed the church of its spiritual strength.

Everywhere apparent is this spirit of rebellion against God and His anointed Son, Jesus Christ. The totalitarian states are avowedly on the side of irreligion. The democracies, while rendering lip service to the faith, have drifted a long way from that "faith which was once delivered unto the saints." But the judgments of God—the inevitable outcome of human rebellion against God and His Son—are abroad in the earth, and many are thereby being led to feel their need of God. Because God is merciful, there is still time and opportunity to return to Him and rally round the blood-stained banner of Prince Emmanuel. Let us redeem the time and embrace the opportunity before the final reckoning which may be "even at the door."

WITH the advance of so-called civilization, the human race has been in great danger of getting 'swollen-headed,' said the Bishop of St. Albans, (England) in a recent sermon. "There is probably no disease which is more fatal," he added. "In more popular language we call it secularism."

This statement is in complete harmony with the "scriptures of truth," except that the Bible puts the case much more strongly. Headiness is not only a "great danger," but is one of the crowning vices of these last days, and is definitely associated in Holy Writ with a purely secular outlook on life (Rom. 1:29-32; 2 Tim. 3:1-5); indeed, it is the direct consequence of such an outlook, and no very searching glance at world conditions is needed to discover how true Bible prophecy has proved.

This latter-day secular headiness has its source in three main streams of modern life; presumptuous science, proud scholarship, and perverted morals.

The admittedly unprecedented advance of scientific technical knowledge, instead of causing men to stand in awe of an infinite Creator, has led them to worship at the shrine of that knowledge as though man himself were the author of it; whereas, the fact is, man has only been permitted by God to take a peep into His vast and wonderful universe, that he might glorify the "Father which is in heaven."

Under the sinister influence of their acknowledged leaders, a thoughtless, overweening pride has communicated itself to whole nations; especially those nations which have been most diligent in discovering and disseminating knowledge. Such have arrogated to themselves an overbearing superiority, which has led them to persecute and override what they are pleased to regard as

SWELL HEAD

A Most Dangerous Modern Disease

By H. F. De' Ath

their less worthy neighbours. Hence the blatant racial pride of the dictator nations, which has turned almost the whole world into an armed camp.

The world appears to have accepted as truth the unwarranted theory of evolution, with its brutal fallacy of the inevitable law of progress through the survival of the fittest. And the net result has been a corresponding drift from belief in a personal Creator, and in a personal religion which recognizes the natural depravity of man, and provides for his regeneration through a personal Saviour. This perilous drift is most aptly described by Paul in his epistle to the Roman church. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing them-

A WORLD confused, bewildered, and seemingly hopeless, to-day listens with anxiety for the tread of some dread spectre of destruction. With the frenzied helplessness of a man in the quicksands it faces the desperate tragedy of a collapsing world order, struggling to save itself from the stark horrors of total war.

Politicians and exponents of economic reform have tried their panaceas for the world's distresses without success. Every conceivable form of government has had a trial—patriarchal, autocratic, monarchic, plutocratic, democratic—all have failed. And a sort of semi-blind consciousness that every likely plan of betterment is fore-doomed to failure is creating in many minds an attitude of helplessness and hopelessness.

At such a time as this, when dark despair is beginning to settle down upon men, it is singularly appropriate to announce the best news that mankind has ever heard.

The Bible reveals that God is actively engaged in weaving together the threads of a stupendous plan of achievement, which, when completed, will give, to those who accept His terms, an ideal existence amid perfect surroundings in a world without disease, pain, or death.

Silently, surely, but irrevocably, the divine purpose moves to its declared objective, its ultimate goal, the establishment on earth of the reign of righteousness and peace.

A leading writer recently declared: "A civilization is decaying—an era is drawing to a close—we are watching the emergence of a new world." These words are in line with Bible prediction. This age is surely approaching a terminus. "We look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. This is God's objective.

But how is such a desirable condition to be brought into existence?

In the beginning man was placed in a perfect and happy environment. Sin entered and brought separation and death. But all through the ages God has not forgotten His purpose. Although delayed by sin it has not been defeated. Through His plan of salvation God offers to a war-mad, fear-ridden, sin-sick world a road that leads to a real heaven on earth.

"God is working His purpose out

As year succeeds to year.

God is working His purpose out

And the time is drawing near.

Nearer and nearer draws the day,

The day that shall surely be,

When the glory of God shall cover the earth,

As the waters cover the sea!"

In his present condition man is absolutely unfitted for a part in this coming gloryland of God. There is something desperately and vitally wrong with humanity. We are all sinners. We may be very estimable, charming, refined, and cultured, but we are born with a will that is perverse, a will that is set on

pleasing self rather than on pleasing God. What pleases self may not be gross and vile and immoral; but nevertheless, pleasing self is the very essence of sin. The divine verdict on man is that "all have sinned, and come short of the glory of God." Rom. 3:23. Sin is an offence against God. It is the transgression of His law. (1 John 3:4.) It is a dark fact that holds within its awful compass the sum of human woes. Sin is a debt that needs to be paid; it is a degradation that needs to be removed; it is a defilement that needs to be cleansed; it is a darkness that needs to be lighted; it is a disease that needs to be healed; it is a death that needs to be abolished. The heart of the problem is the problem of the heart; and only God can deal with that.

The helplessness and hopelessness of sin-sick man is voiced by the prophet Micah, "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn

of the Gospel of God's salvation. It is the very life, and the dynamic centre, of the Christian message. "And I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. The only power which can really draw and truly change the sinful human heart is the attractive power and the regenerating influence of the cross of Jesus. Here is the place where a soul finds salvation.

"Perish every human story.

Every system taught or tried,

God forbid that I should glory

Save in Jesus crucified.

Here let faith repose and cherish,

Jesus crucified for me.

Those who trust Him never perish.

"They are safe beneath that tree."

The moment we turn to Christ in faith we come into vital union with the Lord of life. The power of His atonement is effective for the soul at that moment, and the regenerative and re-

NEW LIVES *for* OLD

God's Way Out for a Bewildered and Desperate World

for my transgression, the fruit of my body for the sin of my soul?" Micah 6:7. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jer. 13:23.

Sin has affected every part of man's nature, defiling the heart, paralyzing the will, benumbing the conscience. Only by a new birth into another nature is it possible for man to change. And the starting point must be found in a new life, begotten of the Son of God. Making good resolutions and turning over a new leaf will not suffice. What we need is not the old life patched up and painted over. No, we need to be made all over again. We need a brand new life. And this miraculous transforming power can only come from above.

In order to make this possible the Son of God stepped down from His place of royalty on the throne with His Father. He was born of a woman and entered the human family. He came to conquer Satan, to deliver man from the slavery of sin, and to restore the kingdom to His Father. To accomplish this He trod the blood-stained path to Calvary. There He drank the bitter dregs of death that He might impart to us the power of an endless life. What He did upon that tree of shame and agony is the only passport for us into God's coming kingdom.

The cross is the very heart and core

creative process begins, which prepares the soul for harmonious fellowship with a holy God.

Down through the rolling ages of two millenniums, multitudes of all classes have heard the appeal of the cross. With penitence of heart, and consciousness of a need which has never been met elsewhere, they have taken one saving look at the Crucified. The Holy Spirit has worked a miracle in their hearts, and a revolutionary transaction was effected in their lives, so that they continued their journey toward the kingdom of God with faces aglow, hearts captured, and lives transformed.

On the basis of Christ's redemptive work, complete salvation, so far as the individual believer is concerned, has a threefold aspect. The golden chain which lifts men from the depths of sin to the heights of bliss has three separate links. The three steps from Satan's bondage to God's throne are justification, sanctification, and glorification.

Justification is instantaneous. As soon as a man believes he receives deliverance from sin's guilt. The sacrifice on the cross was the redemption price to buy back lives that through sin and disobedience had been forfeited. The work Christ had to do to save sinners was to bear God's judgment against their sins for them—in their place. God "has made Him who knew nothing of sin to be sin for us, in order that in Him we may become the righteousness of God." 2 Cor. 5:21 (Weymouth's translation).

By CLIFFORD A. REEVES



Only when the saving symbol of the cross of Jesus Christ is stamped indelibly on the lives of the world's peoples will we have that peace which we desire more than anything else to-day.

Says one discerning writer: "Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His."—"The Desire of Ages," page 25.

Those who accept Him as Saviour are treated by God as though they had never sinned. But justification is not merely an act of God by which He reckons a sinner righteous in His sight; it is also an impartation of the character and nature of God to the sinner. He is made a "partaker of the divine nature." (2 Peter 1:4). "If anyone is in union with Christ he is a new being! His old life has passed away, and a new life has begun!" 2 Cor. 5:17 (Twentieth Century Version).

But this is not all. God's declared will and longing is that He might sanctify those whom He has justified; that to those to whom He has imputed righteousness, which deals with sin's guilt, He might also impart holiness, which deals with sin's power. Thus justification may be regarded as a crisis. And from this point the new Master moves on to complete conquest of the life thus possessed through the process of sanctification. This is a progressive transformation and purification of the present Christian character. Through it you "work out your own salvation with fear and trembling" not forgetting that "it is God which worketh in you both to will and to do of His good pleasure." Phil. 2:12,13.

Sanctification means that Christ is living in me. All my faculties He claims for His own purposes. The affections,

the thoughts, the life, all are submerged in His will. His views have become my views; His desires my desires; His righteousness my righteousness; His victory my victory. "For me to live is Christ!"

Then there is a third aspect of complete salvation—glorification. This is still in the future. It will be the entire transformation of the entire man, body, soul, and spirit, into the immortal image of the glorified Redeemer at the second advent. He will translate His people out of this world into His own presence, to be forever with Him. This was Paul's hope. "We are free citizens of heaven, and we are waiting with longing expectation for the coming from heaven of a Saviour, the Lord Jesus Christ, who, in the exercise of the power which He has even to subject all things to Himself, will transform this body of our humiliation until it resembles His own glorious body." Phil. 3:20,21 (Weymouth).

God's wonderful plan will at last have reached its consummation and climax when He has established redeemed mankind in a perfect paradise on earth. This world, refined and cleansed by a fiery process (2 Peter 3:7-13), is to be the eternal reward for those who have chosen His way of life, and who have prepared their hearts and lives for His return. A glorious picture of the saints' final abode is presented to our rapturous view throughout the Scriptures, but especially in the last two chapters of the Bible. Who can describe the dazzling glory, the effulgent brightness, and the radiant beauty of this heavenly home? Who can imagine the ecstasy of joy, the thrill of gladness, when one pulse of harmony and love shall beat through the whole creation? It is unutterable!

My friend, the certainties of that wonderful future home of the ransomed are pledged by the Word of the living God. It is your privilege to be among that happy throng. But the new earth can mean nothing to you until you have experienced the new birth. Jesus is preparing heaven for you. He wants to "prepare you for heaven. At this very moment He stands ready to save you! He died to save you! He rose to save you! He lives to save you! He longs to save you! He is able to save to the uttermost—from the penalty and the pollution and the power of sin, and finally, at His second coming, from the very presence of sin. What a Saviour! What a salvation!

"The night is long, the darkness thick,
and millions yet are slaves,
And hearts in pain look up to Him
who heaped the Red Sea waves;
But o'er the plains where wronged
and weak the bleeding feet have trod,
Behind the fire-tipt hills keep watch
the sleepless eyes of God.

The height is far, the path is thorned,
the glory is not yet,
And many yearn to see the face,
last seen on Olivet.

But through the night of grief and fear
that gladdening cry shall ring;
'Make way for Love, for Truth, for God,
make way, the King, the King!'"

An Editorial on

The IRON CHRIST



The day is coming when the "whip of cords" will be changed for "a rod of iron."

WE MEET now and again,—indeed, more and more frequently,—the urge from the present-day social religionist to picture vividly and emphasize earnestly the benevolent characteristics of Christ. We mean those loving and lovable virtues in His adorable character which find expression in words like *quiet, power, peace, joy, patience, humility*. We are easily constrained to be entirely won to emulate these traits of His character and we have a certain soft conception of what these words mean as exemplified in the divine Person. They are of a thistle-down, rose-pink variety that finds expression in smiles, tender words, and sweet consolation.

There is this side—perhaps the most important side—of the Saviour's nature, and it leads millions to love Him and desire to follow Him. But there is another side that cannot be missed with impunity.

When we investigate the animus of admirers of the soft-spoken Jesus, we discover a conception of the character of God and His Son and of the teachings of the Bible that is ideal to short-sight, yet very human. This ideal says that the Old Testament teaches in precept and biography the principles of law, justice, fate, obedience, punishment, to the exclusion of the New Testament portrayals of love, peace, joy, gentleness, long-suffering, faith, and hope.

And further, we are admonished to eschew all the New Testament except the very words and acts of Christ; to pass by what men like Paul said about Christ and Christianity, and take Jesus alone. For help in such a study, Red-Letter Testaments are printed with the exact words of the great Teacher printed in scarlet. Retreat to the very words of Christ Himself, we are admonished, and there take our stand. Thus will be eliminated much of the human accumulations of ritual, formalism, dogma, and doctrine which all but completely hide the real Christianity from devotees, and completely cover it to the eyes of the scoffers.

Thus, by such preaching and teaching truth is inextricably mixed with error, and the conscientious student of Bible religion is bewildered. It is all too true that human traditions have cluttered up with their bric-a-brac the furniture of faith, and the "commandments of men" are hardly distinguishable from the commandments of God. To discriminate between the two classes of belief, as manifested in the great variety of creeds and forms we meet, is not our present task. But there is a very pronounced distinction to be made between the writings of the "early fathers," outside the canon of Biblical scripture, and the writings of Peter, Paul, James, and John in the New Testament. To maintain that Paul built up around the teachings of Christ cer-

tain doctrines and interpretations not justified by the words of Christ Himself, is at once to misunderstand Paul and narrow down the broad foundations upon which the Son of God established His church. And much of this disconnecting of the teachings of the apostles from the teachings of Christ results from first divorcing the Old Testament prophecies and symbols that found their fulfilment in Christ from the recorded teachings of Jesus. The first advent marked a revolution in human religions only in part. It cleared of weeds the vineyard of Israel, rebuilt the wall and repaired the tower; but more fully it watered and brought to fruitage the vines. Christ had nothing essentially new; His was but the ripening of a great system that had existed through the ages. To remove or misinterpret the Old Testament is to shatter the very Rock of ages.

How can it be said that the Pentateuch, the Psalms, and the prophets breathe out only stern justice, vengeance, and harsh commands, when in them again and again is voiced the love, compassion, mercy, and tenderness of Jehovah? Read the very Decalogue itself, said to bristle with "Thou shalt not's," and find it visiting the iniquity of the fathers upon the children for only three or four generations, but showing mercy (not justice) unto thousands of generations of them that love Him and keep His commandments; find it beneficently promising long and happy life to obedient children. Then read in Ex. 34:6, 7, God's description of His own character and motives in the words: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." And when He adds, "And that will by no means clear the guilty," is He more exactly strict than the most benevolent parent or government on earth? The Old Testament overflows with love, did one open one's eyes to see it.

But return to Christ. Suppose we do confine ourselves to the red letters of His words, even omitting His acts. Is the red-letter Christ a teacher of rebellion against the red letters of His Father as recorded in the Old Testament scripture? Did Jesus minimize the truths His followers were to elaborate after He was gone? Was He a teacher of a love so liberal that it permits men to do about

as they please and expect a liberal God to save them *in* their sins instead of *from* their sins, a sort of sentimental affection that condones anything just so it is well-meant?

Hear Him saying in the very Sermon on the Mount (favourite ground for the believers in the easy-going Christ), "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And again, "Beginning at Moses and *all* the prophets, He expounded unto them in *all* the scriptures the things concerning Himself." Not a principle did He enunciate, not a parable did He tell, but what we find its basis in the Old Testament.

Upon John and James and Peter and Paul and the others whom He left on earth, He placed a weighty responsibility of preaching, writing, and government. (Matt. 18:18; 28:19, 20.) And He sent them the guidance of the Holy Spirit to guide them into all truth. (John 16:13.) With the apostles and prophets as the foundation, and Christ Himself the chief corner stone, they were to build a superstructure in accordance with His teachings and those of the Old Testament, and would do even "greater things" than He did. (John 14:12.)

Because of its advocacy of peace, Christianity is accused of taking a peace-at-any-price, too-proud-to-fight attitude, and to be softening the backbone of the rising generation. But if such a result is being brought about by the church, and we do not doubt that there is a degree of it, it is not Christ's religion that is doing it, but a wrong conception of Christ's religion on the part of the church. Christ fought, —He fought the devil and all the hosts of evil. "There was war in heaven," before He came to earth, and He led the war as the angels of God defeated Lucifer and his cohorts. But Christ used other than material weapons, an important point that His traducers fail to get.

Christ was challenged for the supremacy of the universe, and the one challenged has the choice of weapons. He chose the armour and weapons of the Spirit, because He fought not with flesh and blood. His followers choose the same and will always win against material weapons.

The greatest battles are spiritual battles. The hardest fought conflicts, and hardest won victories, are moral. Many a world-war hero and medalist cannot cope successfully with the physical temptations of ordinary life. Martyrs to religion exhibit far more real courage than soldiers.

Let something be said for the iron Christ. He went through terrific struggles that marred His visage more than that of any other man. (Isa. 52:14.) It was prophesied of the mother who bore Him that a sword would pierce through her soul. (Luke 2:35.) Though He was the Prince of peace, and came to bring peace to whomever would have it, yet conditions were such that He had to make a cleavage, and He "came not to send peace, but a sword." Matt. 10:34.

In the very much idealized Sermon on the Mount He enunciated a principle that explains the greatest stumbling

block of scoffers: If your right eye or right hand offend you (stand in the way of your salvation) cut them from the body, however painful the operation. (Matt. 5:29, 30.) If a member is poisoned or dead, remove it to save the body. Surgeons do this continually. And the high priest stated a truism when he said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." John 11:50. And the Man of whom he spoke did die in corroboration of the statement,—that the people perish not. So, too, it is better that a nation cease to exist than a world may be saved. Did Israel destroy every last vestige of a nation at God's command? It was cutting off a finger that the world might be saved from the poison and corruption that would have spread like a plague. We are alive to-day and have an opportunity for eternal life because sometime in the past Jehovah has plucked out an eye to save the human race from total extinction. Shall those who profit most by such operations be swiftest to condemn the One who guides human affairs?

It was the iron Christ who drove out the money-changers with the whip of cords, who pronounced fiercely denouncing woes upon the hypocrites, who said that God deliberately made a man blind all his life, not because of any sin of his parents or himself, but simply that Jesus might be glorified in restoring his sight. There are worse calamities than physical blindness, such as the spiritual blindness of millions who refuse to see. There are worse tragedies than death, such as eternal death. If God in His infinite wisdom deprives men or nations of the lesser that He may grant a world the greater, who shall say Him nay?

Divine love is a unit, but it manifests itself in two very distinct ways, according to the state and attitude of the recipient. It extends mercy, it comforts, it exalts, it heals, it helps, it gladdens. But it also disciplines, punishes, condemns, denounces, humbles, saddens. Symmetrical love develops iron as well as clay in the soul of man; and in the blessed alchemy of Heaven they mix for the perfecting of human character.



SPIRITS IN PRISON

Question: If the dead know not anything, how do you explain the Transfiguration (Luke 9:30-33), and also the text stating that Christ went and preached to the spirits in prison (1 Peter 3:8-20)?

Answer: First, as to the Transfiguration. Moses was resurrected from the dead (Rom. 5:14; Jude 9), and Elijah was translated (2 Kings 2:11). The Bible thus gives a clear-cut, logical basis for understanding the "how" of their reappearance on the Mount of Transfiguration.

Coming next to the "spirits in prison." The text nowhere says that Christ personally preached to the imprisoned spirits. How then? "By which also He went and preached." The means, then, or the medium, was the "Holy Spirit," as the preceding verse explains. The time of this preaching is clearly indicated by the two adverbs of time, "*when* . . . God waited in the days of Noah, *while* the ark was being prepared." Noah was the instrumentality used by the Holy Spirit in delivering the message of warning and entreaty, for Noah was a preacher of righteousness (2 Peter 2:5), and the Holy Spirit Himself "strove" with the antediluvians. The result of Noah's preaching was the saving of eight and the condemnation of the rest of the world (Heb. 11:7; 1 Peter 3:20), for

there is no purgatory or second chance.

The spirits in prison were the souls—Satan's captives—in the prison house of sin. All sinners under sentence of condemnation are in "prison." In Isaiah 14: 12-17 is penned an inspired description of Lucifer, or the devil, one of his fiendish traits being that he "opened not the house of his prisoners." Again and again this thought of bondage or imprisonment under sin is emphasized in Scripture (Acts 8:23; 1 Peter 3:19; Romans 7:14). God's message in all ages is designed "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isaiah 42:7.

Let us now read the text, inserting in brackets the proper explanatory phrases: "By which also (through the divine Spirit, verse 18) He (Christ) went and preached (by Noah) unto the spirits in prison (the disobedient, held in the prison house of sin); which sometimes were disobedient (when they were alive, before the Flood destroyed them), when once the longsuffering of God waited (for one hundred twenty years, Gen. 6:3) in the days of Noah, while the ark was being prepared, wherein (in the ark) few, that is, eight souls were saved (as the result of believing and obeying God, preparing an ark and entering thereinto)." 1 Peter 3: 19, 20.



Sally Asks,

Who Is God?

How many others are asking the same question?

By Martha E. Warner

ONE afternoon, just when I did not want to be bothered, four-year-old Sally, the small daughter of the man who worked for us, rushed into the house with the announcement that she was to stay with me until her "favver" got back.

Inwardly I groaned, for I very well knew what that meant. She would do her best to entertain me, for she was a chatterbox, and I would have to reciprocate by entertaining her, with stories, cookies and such like. But there was no way out of it, so I put my writing aside, and took up a sweater I was knitting. This caused the young lady to tease me to show her how to knit.

Thinking it might keep her quiet for a few minutes, I got a crochet hook and some pink string and set her to work. As Sally had been riding the tractor with her father all the morning, she was not overly above clean, consequently it was not long before the pretty pink string lost its colour.

After a bit of laborious work on her part, which resulted in no progress, she leaned back in her chair and said, "Guess what I saw last night."

When I failed to give the correct answer, she told me, "I saw a black man. He was *all* black, his legs and his arms. I should think he would wash the black off. Why didn't he?" she asked.

"Because it wouldn't come off," I told her. "God made him black, the same as He made you white."

With a puzzled look on her face she said, "God? Who is God?"

"Why, Sally, I replied, "don't you know who God is?"

She shook her head, so I went on to explain that God lived up in the heavens, and that He made all the trees, the birds, the flowers, and all the little boys and girls, both black and white. Then I told her how good God was to watch over us every day, and how every night we should say a little prayer to Him, thanking Him for all He has done for us.

Never once while I was talking, did she interrupt me, but when I had finished, she straightened up and said, "Well, if God made *black* people, I just *hate* God."

"Sally," I exclaimed, "Don't *ever* again say you hate God. When He is so good to you, you should love Him."

For a moment I feared I had spoken too sharply, but Sally did not seem to mind, for with a smile, she said, "Let's not talk any more. This knitting makes me nervous." Sally's answer was so un-

expected, that really for a moment I could not talk; but when I was sure of myself, sure that no hint of a smile would be on my face or in my voice, I replied, "Very well, we will be quiet, but I want you always to remember what I have said to you to-day."

For some time we were quiet, then as a car drove in, Sally said, "It's my favver. Bye," and off she went.

It is a long way from Sally to Eddie Rickenbaker, but some way the one makes me think of the other, and especially so as I read about the latter's harrowing experience drifting day after day upon the ocean, and the part the New Testament played in the rescue. This story seemed to give fresh impetus to the drive to place a copy of the Bible in the outfit of all in our armed forces, for every one of them need the spiritual help that only the Word of God can give.

But what about the home front, and the need of little children, and big children, and grown-up children to know about God? You say, there are the churches. True, but even the churches cannot solve, or at least they have not solved, the problem, and according to my way of thinking it never will be solved unless and until Bibles are found in every home in this so-called Christian land, and parents are found who will daily read from these Bibles to their children. If, and when that is done, there will be no occasion for any little four-year-old to be asking, "Who is God?"

SHALL WE

CREATING fellowship among men and nations will be one of the problems of the post-war period. Never in all of human history have such hatreds and malice been engendered in the human heart as during this present global war. Truly nation has risen against nation, and kindred against kindred.

Some of the nations at war are doing all possible to engender this spirit of hate in the hearts and lives of the oncoming generation, which spirit can only bear fruitage of its own kind. Many of the oppressed and downtrodden peoples know no other means of appeasing their wrath for the indignities and cruelties heaped upon them. But all of this is opposed to the gospel of Christ who in



A little Greek lad before the blow struck by invading armies, and —

His memorable Sermon on the Mount taught men: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

The great danger is that this "gospel of hate" will continue to bear fruitage in the post-war period. There is only one power in this corrupt world of sin that can plant love in the heart in the place of hatred to one's enemies. This is the gospel of God's love. (John 3:16.)

The Lord has made of one blood all nations of men to dwell on the face of all the earth. There is one, and only one antidote for hate—that is the love of God in the human heart. Not a mere profession of the love of God, but the experience in reality. So one of the problems of the present and of the post-war situation will be the preaching, not as a theory but as a loving reality, of the love of God in the human heart. "God so loved the world, that He gave."

To create this fellowship amongst the

SIGNS OF THE TIMES

HATE?

By Alfred R. Ogden

nations of earth—to restore faith and confidence in our fellow beings—is therefore one of the great problems that confront the nations now at war and will be intensified when hostilities shall cease. A realistic fellowship as only it can be made real by the love of God, should be the supreme desire of all men of all nations. A restoration of faith and confidence and fellowship is the great need of the world. God has a universal message for and to every nation, kindred, tongue and people as found in the book of Revelation. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto



— the same lad eight months later, starved in the harvest of hate.

them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' " Rev. 14:6, 7.

It is the preaching of this message as set forth in the "everlasting gospel" that can and will place love in the human heart—instead of hatred—even for our enemies; for this message is designed to gather out a people—individuals of every nation, kindred, tongue, and people—whose hearts will be knit together in the ties and bonds of a universal brotherhood. Even at the present time that everlasting gospel message is being carried in more than eight hundred languages and tongues of earth and is doing its appointed task in bringing together out of all this vast throng a people united in spirit and heart and love to God and man.

APRIL, 1944



WHEN THE TELEGRAM READS, "We are sorry to inform you —"

It is estimated that there have been twenty-five million casualties so far in this war. Untold millions of fathers, mothers, wives, and other near of kin have already received that fateful message concerning loved ones, and millions more will yet receive it. When it does come, all moral supports seem to fall away, and there is a void that aches and aches and aches.

When it reads, "missing in action," or "seriously wounded" there is some relief, and hope survives. Even when it reads, "killed in action" it may be a mistake. Such mistakes have been made. But when proofs of the supreme sacrifice come, and full realization closes in like a pall, the blow is prostrating.

But long ago you had begun to steel yourself for this. In a measure you were ready. And there is comfort. Perhaps first the cold, reasoning comfort: "This is war," "You have given your approval of it as necessary to achieve a noble purpose and an enduring peace," "Some must give all," "Your son is no more precious to you than—" "What could you expect?"

"Yes," you say, resignedly, "but—" There are the more heartening solaces—pride that one of your own flesh and blood went the limit in giving his all for his country, for others; thankfulness that his example will inspire like brave deeds; satisfaction in the thought that these disciplinary sorrows arm and fortify you in character to meet courageously other and sterner attacks of fate; ability to comfort effectively the many within your circle of relatives and friends who will go through an experience similar to yours; knowledge that time and a busy mind and hand are great healers. The human soul can accommodate itself surprisingly to the inevitable.

But is there not more tangible comfort for those who have been bereaved tragically by the horror of war? There is. It is found in the divine promise of the resurrection from the dead. "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; . . ." John 5: 28, 29. These are not idle, fanciful words, but the sweetest of tongue or pen to the stricken heart.

There is no denial of death, or claim that it is not death at all but continued life, in spirit, perhaps, somewhere else. No, we know too well that death is a real-

ity. Even those "in Christ" die. (1 Thessalonians 4:16.) Death is not a friend, but an "enemy." (1 Corinthians 15:26.) Yet it is an enemy that will be destroyed by the resurrection.

Be at peace, sad heart. This death is a "sleep" from which your love will awaken when Jesus comes again. Read 1 Corinthians 15 and 1 Thessalonians 4:16-18, and be consoled. Hope and pray that Christian training which you gave your son will have come home to his heart at the last, as to thousands of hearts it has, and that he "sleeps in Jesus." Then you and he, if faithful to this hope, "shall be caught up together . . . to meet the Lord in the air; and so shall we ever be with the Lord." Thus does the resurrection swallow up death.



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The medical men in the laboratories have done wonders to stay the ravages of epidemics.

EPIDEMICS

THROUGH THE YEARS—and NOW

By *W. H. Roberts, M. D.*

VERY little was contributed to the knowledge of epidemic diseases until Sydenham came upon the stage in 1624 A.D. This painstaking Englishman accumulated data on barometric pressures, temperatures, humidities, wind directions and velocities, and rainfall, with notations on diseases current during certain periods and in certain localities. Sydenham lived in the age of Shakespeare, Bacon, Milton, and Dryden, of Galileo, Kepler, Descartes, Boyle, and Newton. You recognize these men for their contributions to literature, astronomy, and physics. This obviously was an effort to correlate the newer knowledge of physics with that of medicine.

John Graunt in 1662 pursued a different field of study. He published a volume of statistical deductions based on the Bills of Mortality. The knowledge to be gained from statistics is also very limited. Hence further developments awaited the coming of the bacteriologists.

Foremost among these was Robert Koch. Koch had aspired to be a military surgeon or a ship's surgeon so that he might gain some experience abroad, or at least see a little more of the world. But alas, when he graduated from medical college in 1866 he became an interne in a not very interesting insane asylum in Hamburg. Even here he probably caught some of the significance of Pas-

teur's prophecies that there would be discovered disease germs as harmful to humans as those disrupting the beer, wine and silk industries of France. Koch's wife, while she interrupted his travels, did compensate by buying him a microscope on his twenty-eighth birthday. This enabled him to beguile many hours away during what would otherwise have been a very uninteresting medical practice in an obscure Prussian village. He was soon to discover the fundamentals of medicine, the actual causes of disease. It is interesting to note that the Moujiks of desolate towns in Russia were still warding off scourges by hitching four widows to a plow and with them drawing a furrow round their villages in the dead of night—their doctors had nothing better to offer.

When Koch had discovered the actual germs that cause anthrax, tuberculosis, and other diseases, he warned his contemporaries that there was still much to be explained in regard to the spread of disease. Many, however, felt that the manufacture of specific antitoxins and vaccines with their universal distribution was the final solution.

When the great influenza epidemic struck the world in 1917-1918 it became apparent that these epidemics, in spite of man's best efforts, recurred periodically. The periodicity of influenza is about

seven years. It then became necessary to review the history of the past. It became apparent that there had been an unbroken succession of new plagues for old.

The plagues of antiquity cannot be lumped together. True some among them, for instance, bubonic plague and influenza, are as old as mankind. But others are distinctly of later origin, and some are very modern indeed.

It was not so many years ago that a Royal commission was appointed to give study to methods of control of bubonic plague in India. The Scotch physician at the head of the commission had read with interest in I Samuel in the Bible the account of the plague that struck the Philistines after they had seized in battle the ark of Israel. They found it necessary, in order to rid themselves of this plague, to send the ark back to the Israelites. In doing so they sent as an offering five golden images of their plague lesions, and five golden mice which marred the land. It immediately occurred to him that this was perhaps no mere coincidence. His surmises were correct, for rats and mice were found to be the reservoirs of the plague in India.

In recent years swine have been found to be the reservoirs of influenza, and in some tropical countries of leprosy.

Among the ancient epidemic diseases prevalent before the Christian era, can be listed bubonic plague, malaria, and typhus; while during the medieval ages there were smallpox, leprosy, syphilis, and influenza. The plagues of modern civilization include tuberculosis, cholera, typhoid, diphtheria, and scarlet fever.

Granting that the tubercle bacillus was ever present, why was it, for example, that tuberculosis did not achieve the magnitude of a great epidemic disease until the eighteenth century? Why was not Europe plagued by cholera or diphtheria or typhoid until what we call modern civilization became well advanced?

The answer is found in reviewing the experiences of the European peoples, notably the English, during the last three hundred years. We are immediately confronted with the industrial revolution. This embraces the substitution of the machine for hand tools, the growth of the factory and of the modern industrial community. Never before in its history was there such population density, such overcrowding in poorly ventilated, damp, cold tenements. Hours were unreasonably long, wages were poor. Child labour for the first time became a great social evil. Great masses of people who had an abundance of fresh fruit and vegetables on their farms lived on scant, impoverished diets. If vitamin deficiencies are common to-day, they certainly were then. It is quite obvious why fumigation of contaminated premises, isolation of the sick, and widespread inoculation against some of the most prevalent diseases were so ineffectual, not that any of these things should have been neglected.

Even in our own enlightened age we have much to learn about the elements of hygiene. It is very rarely necessary to seal up a room or a house and fumi-

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gate with sulphur or formaldehyde. The washing of washable articles with soap and water, thorough airing, and exposure of bedding to the sun usually suffice. This suggests that our homes might be healthier if they were kept clean, if the sunshine were permitted to pour in the windows, and if they were properly ventilated, particularly at night. This is certainly essential in the sick room.

It is surprising how many throw water out in their back yards, souring the land and causing an unhealthful effluvium. Others allow decaying leaves and other vegetable matter to accumulate on their premises, and wonder why their children who have to play in such an atmosphere are always sickly. How many children are insufficiently clothed during winter months, or never have their clothing adapted to different times of the day and changing temperatures. Their extremities are chilled, an extra burden is thrown upon the heart, and they become unusually susceptible to disease. Babies are sometimes left with arms and shoulders exposed to cool draughts which chill the blood traversing the large blood vessels in the armpits. They too sometimes sicken and die as a direct result.



The ADVENTURES of DONNY and PATSY

V

PLANTING THE APPLE TREES

The morning arose like a little boy dripping from a shower and reaching for the sun's warm towel. Donny, always an early riser, was but little behind his elders; but Patsy, the sleepyhead, lay late, wrapped in slumber.

"What are we going to do to-day?" queried Granddaddy when both children joined him in midforenoon.

"Pwant apple," Donny remembered. And so Granddaddy led them down where, thirty feet apart, two holes had already been dug and prepared in the sloping lawn just above the garden. From the soft earth where they lay heeled in, he took a little tree and handed it to Donny, then another and placed it in Patsy's chubby hands.

"These little trees are apple trees," he said. "Where do you suppose they came from?"

"Dey gwowed," said Donny.

"Dey g'owed," echoed Patsy.

"Yes, and I'll show you what they grew from." Taking an apple from his



THE DOCTOR ANSWERS HEALTH QUERIES

GRANULATED EYELIDS

What causes granulation on the eyelids, and what is the remedy?

The chronic inflammation of the margin of the lids, in which reddening and thickening is usually associated with the formation of scales and crusts, can be caused by glare, smoke, wind, dust, insufficient sleep, and the need of glasses. Less often, cosmetics or a lack of cleanliness is at fault. Undoubtedly some cases are due to deficiency of vitamin B in the diet. Wheat germ, rice polishings, beans, nuts, peanut butter, and whole grain cereals are the best sources. Rather than removing the scales with some sharp object, it is preferable to wash the lid margins with soap and water, boracic solution, or peroxide. Ophthalmic ointments such as oxycyanide of mercury, or yellow oxide of mercury are sometimes useful.

Trachoma has been spoken of as "granulated eyelids." This is an infectious disease, more common among Orientals and Indians. The sulpha drugs are

specific, but have to be administered by a physician.

NEURITIS

Please suggest proper diet and treatment for neuritis in knee and hip joints.

Neuritis is a nerve affection. Diseases of the joints proper are generally called arthritis. While rest of an inflamed joint is often advisable, it is not wise to allow oneself to become too stiffened, even if it is necessary to resort to crutches. An adequate consumption of vitamins should be assured by including in the diet plenty of fresh fruits and vegetables in season. Vitamin D obtained in cod-liver oil is beneficial. In fact, massive doses are often given under medical supervision. Physical therapy, including the application of hot fomentations, infra-red lamp therapy, short-wave diathermy, and massage can always be counted upon to give at least temporary relief. Vaccines are of doubtful value. Drugs such as the gold salts, while they occasionally give dramatic relief, are really quite dangerous.

W. H. Roberts, M.D.

pocket, Granddaddy cut it across, to show the neat five-celled pattern of the seed cavity. There, nestling in their cradles, were little brown seeds. "These are the babies of the apple," said Granddaddy, "and this is the little bed they stay in while they are growing as babies. But when they are all ripe, we may take one and tuck it down into the bed of the warm, soft earth, and then that apple baby grows up into a little apple tree like these. These little trees are apple children, as Donny and Patsy are Daddy's and Mommie's children. Now we'll plant their roots down in the soft brown earth, and give them a drink, and they'll begin to grow big, as Donny grows big and as Patsy grows big. By-and-by they'll be all grown up, and then they'll have apples on them."

"An' we can eat 'em?" asked Donny, "to-morrow?"

"Yes," said Granddaddy; for well he knew that to Donny "last night" meant any time in the past, and "to-morrow" any time in the future, though eagerness for fulfilment would crowd the to-morrow into to-day. And so it was that for many mornings thereafter Donny would urge going down to his apple tree to see if it had not already apples on it. "The husbandman hath long patience"—how many lessons of disappointment, post-

ponement, labour, faith, must go into the attainment of that patience which waits upon the ordination of God.

So, as Mother joined them, they took the little trees over to the prepared places, and made a ceremony of the service. Granddaddy brought a wheelbarrow load of earthy mold. They set Donny's tree upright in the hole, and Donny threw in his little shovelful of earth as granddaddy tucked it snugly around the roots and filled in the hole with well tamped soil. Then over to Patsy's apple-tree site, where the other little tree was set in place. Patsy hardly knew what it was all about, but dutifully shook her little shovel free of earth, a baby girl's blessing upon a baby tree.

And there the little trees are to-day, bravely growing, putting forth new shoots and tender green leaves, growing up as the children are growing up toward that maturity which shall bear fruit to the planter's joy. They are not forgotten, nor the purpose to which they are dedicated. Every little while Donny says: "Want to go see my apple twee. When Daddy comes home, I give him gweat big WED apple; say, 'Daddy, dis MY apple twee.'" " "

And Patsy echoes, "Go see Patsy's appu twee. Big wed appu—Daddy!"

Arthur W. Spalding

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