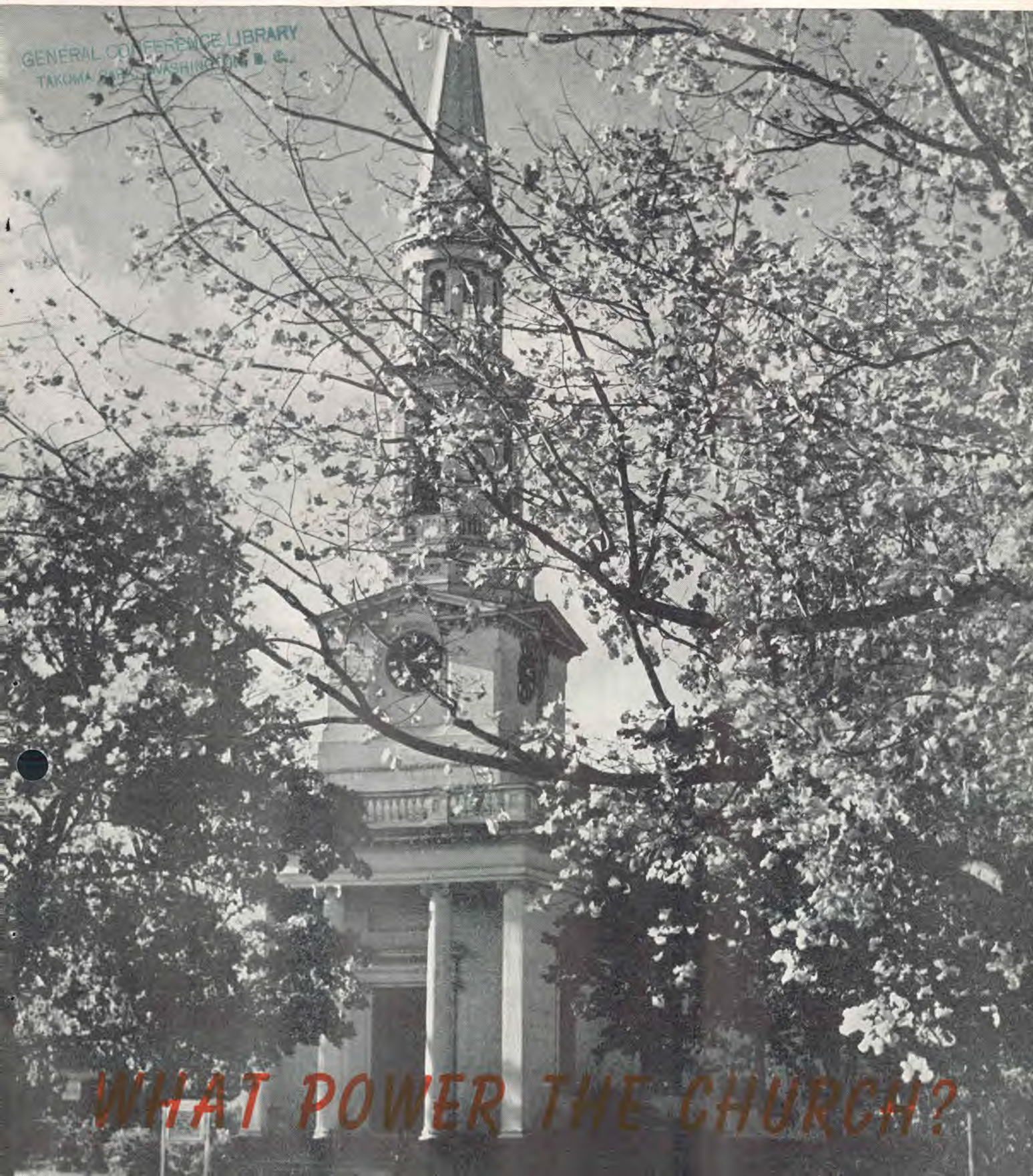


Canadian

OSHAWA, ONTARIO

AUGUST, 1944

SIGNS OF THE TIMES



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WHAT POWER THE CHURCH?

ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

Unselfish sacrifice still lives. A Greek newspaper reports that in that stricken country the dominating power decided that in order to quell rebellion on the part of the Greek people it would be necessary to put many of their leaders to death. Then a large group of religious leaders presented a signed petition to the authorities requesting that they be allowed to die rather than the prominent citizens. Hardship brings out the best men, and the best that is in men.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. And the One who said that laid down His life for His enemies.

War doesn't pay; it spends. Said the Secretary of the United States Treasury recently: "To march from Naples to Rome it cost six billion seven hundred million dollars, including equipment, training, etc. I leave it to you to imagine what it will cost to march from Rome to Berlin." Add to this its invaluable cost

in misery, broken lives, loss of faith in God and men, young manhood, progress for civilization, brotherly love, hope for a better future. We are happy to know the cause of war. It is well-known sin in my heart and yours. We have taken serious steps to obliterate it in the only way it can be obliterated. How about you?

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isaiah 32:17.

"**God is news**", said a padre of the Eighth Army in Italy. Europe is reported to be ready for God now, though a few months ago He was denied and derided. But, in whatever nation it may be, those who live on the principle that God is on the side of the heaviest battalions are in poor grace when they call upon Him only when in dire necessity. He is still an ever-present help in time of trouble, and His ear is always open to the repentant. But there is always the question of sincerity about a reformation inspired

Such guns as this on the German "Westwall" defied the Allies on "D-Day."



by desperation. But God is news, even to those to whom He is ever news; for there is always something fresh and exciting about His providences every day.

"Fresh every morning is Thy kindness." Lamentations 3:23. Moffatt.

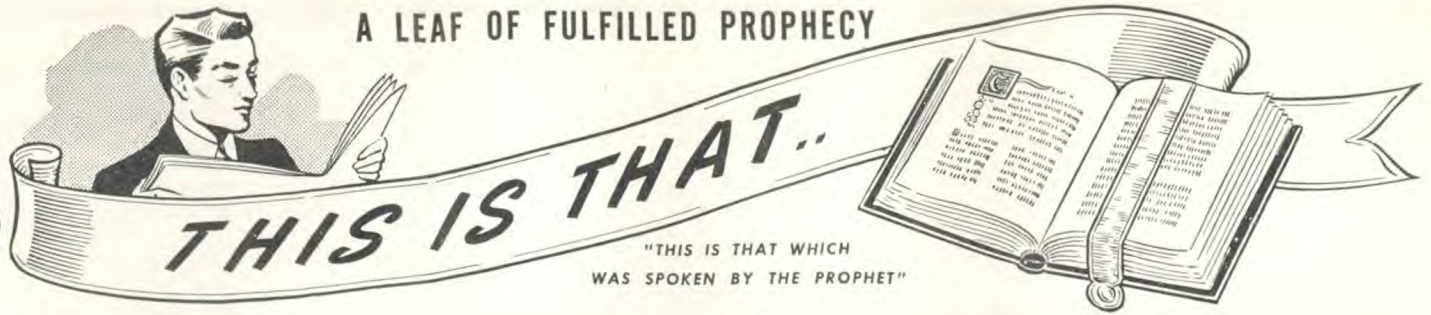
Heroism is not expected of a wounded man, says Major General Hawley, who organized the medical service for the Invasion. The active soldier is expected to do exploits, avers this army doctor, but when he is injured in battle he should be relieved of pain and hardship as quickly and as completely as possible. In the African campaign, 64 per cent of the wounded were ready to fight again in ninety days. About 70 per cent of the war-injured in Russia return to the front. On the "second front" the medical men hope to do as well or better. It is Major General Hawley's aim to save nearly every soldier who lives to reach the hospitals. To this end, pain is to be relieved by the administering of any drug available. The Bible is vehemently against alcohol as a beverage and an intoxicant, but advocates its use as a drug in extreme pain. Hence drug dosage in agonizing suffering is justifiable.

"Give liquor to a perishing soul, give him wine in his bitter plight, that so he may forget his poverty, and think no more about his misery." Proverbs 31:6,7. Moffatt.

Individual trust in God is our one safeguard for the future, and it is good to know that when "the destruction that wasteth" is everywhere, "it shall not come nigh thee." As to that terror of destruction, here is a description of it from a writer in *This Week*: "The nations of the world hold in their hands scientific force capable of blowing all civilization to bits. . . . In the wars of the immediate future entire populations will be directly menaced by instruments of demolition more effective than any now in existence. . . . The destructive power of electronics, the lethal resources of modern chemistry, have scarcely been tapped. Within a decade or less, they will be ready to visit horror on man in new and almost unimagined forms. The splitting of the atom, already achieved in the laboratory, will release colossal energy to further advance wholesale annihilation. . . . No ocean barriers, no defensive weapons, are effective safeguards against the destructive forces being used at this very minute. They will be utterly worthless against the annihilation that will be loosed tomorrow."

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . Thou shalt not be afraid for the terror by night." Psalms 91:1,5.

A LEAF OF FULFILLED PROPHECY



What Power the Church?

SOME peace-planners are having forced upon them some inescapable facts. They are being made to realize that overwhelmingly strong alliances among leading nations, or an international world council and police force, or disarmament of aggressors and greater armament of self-styled benevolent nations, is not enough to insure a permanently peaceful world.

Whole nations and races that are fecund, virile, inventive, and industrious, cannot be suppressed for long—not even till they are educated by some outside power or influence to a better way of thinking and feeling. Liberty-love, once born and exercised, is impossible to fetter. Vengeance is long-lived. There is always the probability of force being outforced. You can't put a lid on a volcano.

Hence the men who have the will to peace are saying that the world must have a change of heart if we are to enjoy concord for any length of time. And, casting about for a reforming power that will change hearts, they are concluding that religion has, or should have according to its profession, the greatest potency in changing hearts. For inner attitudes are not matters of education alone, but primarily of re-creation by a power from Above.

However, when the statesmen, who are most vitally concerned with international amity, turn to the churches for help in peace-making, what do they find? *The churches have lost their power to change hearts.* It is common knowledge that many thousands of local church bodies have not had a single convert for years on end; and this by their own admission and to their sorrow.

In saying this, we write of evangelical churches, not of those who are traditionally static and little alarmed if their congregations do not grow in numbers. The nominally aggressive churches are shorn of spiritual power, and they know it. The churches whose very life and urge depend on saving the unchurched are admittedly failing in their God-given task, though there are notable exceptions.

Why have many Christian churches lost the power of God to change men's lives? Because they have turned away from God's truth, and He cannot bless them with power. They have trampled on God's Sabbath, and have put a spurious sabbath in its place. They have denied creation, and have espoused evolution. They have forsaken parts of



The familiar faces of the prime ministers of the British Empire, as they planned for peace at the London Conference.

God's Word, and have put their own interpretation on other parts. Miracles, the resurrection, the atoning sacrifice of Christ, all are only beautiful myths to them. The only way that human lives can be transformed is by full belief in the substitutionary death of Christ. His is the only Name under heaven given among men whereby we must be saved.

The State not only finds the churches without power from God, but meets them coming to the State for substitute power. Having forfeited by their truth-forsaking course the strength of Heaven, the churches turn to the arm of the State for aid instead. And they go so far as to demand it, and threaten the State with non-support in its political activities if it does not comply. Laws to enforce the keeping of Sunday, now on civil statute books, are one result. Men are to be forced to worship whether they will or no.

Church union is another effort of the denominations to bolster up the fast waning influence and potency of religion. Not but what it would be better if we had fewer denominations. And churches are being united for some noble purposes. But underlying it all may be seen the desire for numbers and wealth that will enhance the power of the churches to coerce, not persuade, the consciences of men.

This is proved by the fact that as soon

as churches federate they begin to bring pressure to bear on governments to enforce their will. It was undoubtedly church influence that fathered the anti-discrimination law which in word forbids one churchman to discriminate in dealing with the doctrines of another. And the churches are back of the movement to force the teaching of religion in tax-supported schools. Both of these acts are religious legislation.

The nations fail to bring peace because their sole tool, or weapon, physical force, brings only resentment and retaliation. The churches fail to bring peace because they have divorced themselves from Divine power and have nothing to offer the governments but a plea for their aid in enforcing religious mandates. The feeble implore the feeble.

Anciently, when the people sought peace and there was no peace, the God of peace sighed over them, and cried, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48:18. There will be but few who will reach out and take peace in our day from the One who said, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. But that few will have peace, regardless of a warring world.

Involuntary Missionaries

THE REPORTS from the fighting fronts are replete with true stories of soldiers letting their spiritual lights shine among their buddies, and, as a result, many men are experiencing transformed lives even as they face death. War brings a terrible one of those hard knocks that life decrees for all of us. Not that we cannot get all we need without war; but war has its uses.

When a man brushes with the grim spectre, he turns either tough or meek in spirit. And the meek ones are none the less good soldiers—just another kind of soldier. When death or horrible wounds face him, he gives first attention

down in their tight little Canaan and refused to be lights of the whole world. They even refused to tell visitors from foreign countries of the greatness of their Creator. So finally, He lifted them bodily as a nation and allowed them to be taken captive and to be scattered among all nations—and the remnants of them are among all nations to-day.

Most of the exiles did not take the divine hint, but still kept God to themselves. But our point is that a few of them, notably men like Daniel, his three companions of the fiery-furnace fame, Ezra, Nehemiah, and Ezekiel, rallied to their God-imposed task, and became, though forced to it at first, great missionaries.



A few of the six hundred and forty naval guns that bombarded the French coast during invasion.

to realities, and eternities. He wants to make sure of the future. He feels about for a helper, and he finds a friend who knows God. That is the beginning of a changed life.

We write of those men on the battle fronts who knew God before they were called to fight and risk their lives. They not only point their comrades to a hope for life beyond the grave, but bring the knowledge of Christ to the natives and prisoners in the countries where they are stationed. They would not have been there if it had not been for the war. They are involuntary foreign missionaries.

Mayhap God called them to go and work for Him in alien lands while they were enjoying the comforts of home, as He calls many of us who know Him; but for some reason they did not go. Then He used the war, and over-ruled it to soften its own blows and to carry His love to people who sit in darkness. He picked up Christians and shipped them overseas as soldiers of the Cross as well as of the Crown. And some of them have gone to work to save in the midst of killing.

This is not the first time God has worked that way to spread His saving truth to all nations. Israel of old settled

God will finish giving His gospel to the world in this generation, and He will not to be stopped or even delayed by man-made wars or military restrictions.

More than ever we are impressed by the profound truth of His prophetic word from the lips of His Son nineteen centuries ago: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Calendar Change Again

HERE IT IS again, or *still*, the agitation for the reform of our calendar. For some reason not revealed to us, the Creator didn't see fit to make the earth revolve around the sun in an exact number of equal months, weeks, days, hours, or even minutes; and as a result our measurement of time is rather complicated, confusing, and inconvenient. How to divide the time of that annual journey of the earth into smaller units is the problem; for three hundred and sixty-five and about-a-fourth days is not a multiple of anything.

We can't change the length of the time of the earth's revolution, the year; and, however odd it may appear to us, it somehow fits into the orderly round of

our solar system and of the universe, and it does not vary. In the beginning God gave us more or less approximate divisions of it into months, weeks, and days; but the lengths of these do not lend themselves to exactness.

Our present method of time-measurement—with its unequal quarters and months—is not satisfactory to some, even though it has the reforming wisdom of the ages to back it up. To business and other groups that have much to do with accounting, it is very annoying.

The most agreeable and popular method is suggested by The World Calendar Association, which publishes a magazine devoted entirely to the subject of calendar reform and drums on the theme both in and out of season. Just now it is in season, for January 1, 1945 is the time to make the change with as little disruption of business and recording as possible, according to the agitators.

Without going into the details here, we would say the proposal is that the year be divided into twelve months, as at present, but that each quarter would have one month of thirty-one days and two months of thirty days, and each quarter would begin on Sunday. This would account for a total of three hundred and sixty-four days. A "World Holiday" would be placed at the end of every year, and another in the middle of every fourth year (leap year) to make the total of three hundred and sixty-five and one-fourth days.

However, such a scheme immediately antagonizes the religious groups, or should do so; and no groups are more tenacious of "times and seasons." The "World Holiday" does the mischief; for it inserts itself between Saturday and Sunday, and creates what amounts to an eight-day week. This throws out of alignment the exact time of weekly rest and worship days—Friday, Saturday, Sunday—that have been observed as sacred time, one of them from as far back as creation.

Every previous calendar change has left untouched the succession of days in the weekly round, and thus have avoided trouble. This one courts trouble; and trouble will come. True, there are many religious people who make little of one day above another; but on the other hand there are hundreds of millions to whom a change of their Sabbath means a departure from their God, and they will have none of it, will die in defense of their religious liberty.

We are in the crucial stages of a world war; and it is not amiss to conjecture that the nations have no time now for changing time measurements. But, as never before, old customs and traditions are due for a shake-up as a result of this global conflict, and widespread is the urge that whatever changes and improvements are to be made, they be settled at least in principle before the war closes.

Are we to see injected into the clashing interests that must be reconciled in order to make permanent peace, the dynamite-loaded question of calendar change? We hope not. In following issues of this magazine we will publish articles which will discuss dispassionately the whole matter of calendar reform.

HOW MUCH
MORE WE
KNOW
Than
OUR FORE-
FATHERS
KNEW!
Why?

By O. B. Gerhart



The marvellous advances of medical cures have reduced mortality to a minimum.

LET us turn back the clock of time one hundred years. If you are going to town to-day, you can ride no street cars. If you don't live near enough to walk you will have to hitch old Dobbin to the wagon and make the trip over a narrow, rutted road. There are no paved highways; and of course you have no Plymouth, or Chevrolet,—not even a Ford. Henry Ford isn't born yet!

You farmers cut your grain with a scythe this fall. You know nothing about a reaper machine. You have probably heard of that fellow, McCormick, who invented some such contraption ten years ago, but neither you nor I have seen one yet. And we have no faith in it anyhow. It stands to reason that no one man could be so smart. Why, haven't millions of farmers cut their grain with a scythe for thousands of years just as you did last August! And you have no threshing machine either. No one has ever heard of such a thing as that. You beat out your grain with a flail, just as people did three thousand years ago.

And you wouldn't notice the government restrictions about a trip to the Pacific Coast,—if there were such restrictions. There's no possible way to reach the Coast. There is no transcontinental railway. There isn't even one section of rail laid in all of Canada—yet. Some of us would still feel about railways as the school board in Lancaster, Ohio, expressed it in 1828, when a debating society requested the use of the school house for a meeting to discuss the proposition: "Resolved, That the railway is a practical invention." Here are the minutes of that school board's action: "You

are welcome to use the school house to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of fifteen miles an hour by steam, He would have clearly foretold it through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

No, if this is 1844, we live and work and travel just as the world has done for thousands of years. But this is 1944, a mere hundred years later. And behold the difference! What means this sudden increase in knowledge, this tumultuous running to and fro all over the world? Read it from Daniel 12:4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: Many shall run to and fro, and knowledge shall be increased." So that is it! The world has come at last to the "time of the end!"

None of us would want to go back

one hundred years. Hospitals, if you want to call them that, were a nightmare. There was no ether, no chloroform;—nothing like that. The asylums were brutal institutions where poor, crazed creatures were beaten into submission. But, then, they didn't need asylums back there as much as they need them now. Thirty years ago, only one out of every thousand Canadians was insane. Last year, five of every thousand were confined in such institutions. In other words, there are five times as many insane in proportion to the population as there were thirty years ago. Some one has figured it out that at the present rate of mental collapse, one out of every eight persons will be in a mental institution by the end of the century.

Our jails to-day are much better places, too, than they were one hundred years ago. But we need jails now more than the world needed them then. In the year 1911, out of every 233 Canadians, one was a boy under twenty-one with a criminal record booked against him. Ten years later, in 1921, one out of every 128 population was such a boy. In 1931, the

ratio was one to seventy-five. Or, to put it still plainer, one out of every twenty boys in Canada had been proven guilty, in court, of some crime. No wonder your tires are stolen, and the gas is siphoned out of your tank, and so many things of value disappear when your back is turned a bit too long. Think of the growing army of criminals that is loose all about you!

True, the armed forces are absorbing many of these potential criminals just now. But may God pity their native lands when they return from their training in bloodshed. One of America's Lieutenant-Generals, in a broadcast to all the U.S. troops last year, gave them this instruction: "We must hate with every fiber of our being. We must *lust* for battle. Our object in life must be to kill. We must scheme and plan night and

in London, England, carried this story during a peace year. "A Dorset potato grower,—Mr. A. E. Browning,—was recently fined \$1,800 by the Potato Marketing Board for growing too many potatoes upon a semi-derelict farm which he had brought into full cultivation. A Scottish farmer was similarly fined for selling potatoes weighing more than a pound each. This while the British public is sending \$15,000,000 per annum to bank accounts overseas for its potatoes."

What means this tide of greed and crime that is sweeping the world? Just this: "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, . . . disobedient to parents, . . . without natural affection, . . . fierce, despisers of those that are good." II Timothy 3:1-4. So, that is it! The world has come to the

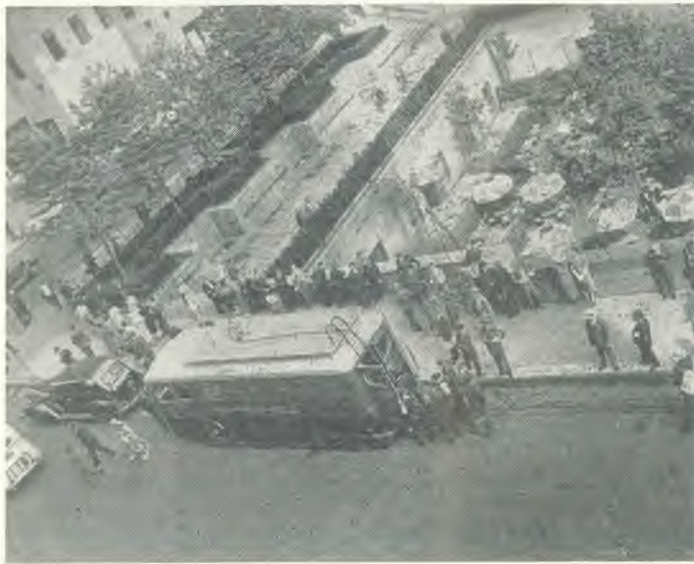
I thought that was a good sermon. But about a week later, the Monday paper carried an account of a sermon preached by a resident minister of one of the largest churches in that city. I clipped out the sermon, and here are a few sentences from it: "Christians are as free from the Ten Commandments as the dead man is free from civil laws. . . . The Christian is not only free from the Commandments about meats and days and years, but we, as Christians, are entirely free from all and every part of the Ten Commandments." In the days when his denomination was young, that minister would have been speedily unfrocked for such statements; but after the sermon referred to, he continued to occupy one of the most influential pulpits in the city. Not only is the preaching of the Law of God being too largely neglected these days, but a rising tide of opposition to it is setting in from the very quarter where one has the right to expect it should be taught.

Would you know the meaning of this strange trend? Read Matthew 24:12. Our Lord is answering the question just put to him by His disciples, "What shall be the sign of Thy coming, and of the end of the world?" Here is one of the signs Christ mentioned. I quote from Weymouth's translation: "And because of the prevalent disregard of God's Law, the love of the great majority will grow cold." So the disregard of God's Law is to become prevalent just before our Lord returns. And we need not cross the oceans to find this true. It is not only in Germany or Japan that such a situation exists.

Many seem to think that if we could have gotten rid of Mussolini and Hitler and Tojo before this war broke out, we would have had peace. Many would lay their fears and woes all at the doors of these men. But no one man, or group of men, brought about this terrifying change in world affairs. The change set in before they came to power. In fact, it was *that* change that brought them to power.

H. G. Wells was approached by the *Cosmopolitan Magazine* in 1931, and asked to write a forecast for 1932. His article appeared in the January issue for that year. "Will 1932 be a great date in history?" he asks. "I hope not. I am afraid that if some out-of-the-way vast event or group of vast events, occurs, it will be in the nature of a catastrophe. The whole world is afraid." Back in 1931 this renowned writer said: "I am afraid. . . . The whole world is afraid." This rising fear everywhere,—what does it mean? Luke 21:25-28: "And there shall be signs . . . upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The day of redemption for the children of God is drawing nigh at last.

Twenty years ago it was almost impossible to attract the attention of the multitudes from their pursuits of business and pleasure and gay living. No one knows that better than the student of Bible prophecy who attempted it in those days. And now a godless generation is waking up and looking around, wondering what



A mobile television unit at Rockefeller Plaza, New York. Curious onlookers are fascinated by the wonder of modern invention. But it will soon be as common as a reporter in search of news.

day to kill. There need be no pangs of conscience, for our enemies have lighted the way to faster, surer, crueller killing. They are past masters. We must hurry to catch up with them if we are to survive."—*Time*, November 23, 1942. What a commentary this is on the state of our world to-day!

Our methods of transportation cannot be compared with those of one hundred years ago. To-day we ship fresh fruit, vegetables, milk, eggs, anything, thousands of miles. No need for any one to starve. And yet, five million in a single Chinese province starved to death in 1942. One out of every seven starved to death last year in one of Europe's capitals.

Perhaps some may object to this comparison. "This is wartime," you would remind me, "so your comparison is not a fair one." Very well. Let us go back just a few years *before* this war broke out. I am quoting the report of the World Committee for Relief, in 1933: "Three and a half millions of people died of starvation, or committed suicide rather than face starvation. In the same year enough food-stuffs were destroyed to have given each of these people twenty pounds of sugar, a five-year supply of coffee, and a thirty-year supply of wheat. The food was destroyed to keep up the prices."

The *World Review of Reviews*, printed

"last days" here referred to.

But the curse causeless shall not come. There is a very good reason why Germany has become a master in "faster, crueller, surer killing". In the year 1934, the Nazi Bureau of Education ordered this sentence to be written on the blackboard of every schoolroom in Germany. "The Ten Commandments are the deposit of the lowest human instincts." We shudder at such a doctrine being taught to little children, and well we may. But what is the difference between teaching that the Ten Commandments are the "deposit of the lowest human instincts," and teaching that they are a Jewish code of morals, and are not binding on Christians? One teaching frees the disciple from obedience to them as much as the other.

Some years ago while I was pastor of a church in a Western city, an evangelist rented a theatre there and attracted large crowds by his preaching. I used to go to hear him often. One night he spoke on the Ten Commandments. He held them up as the way of life for every mortal who hoped to enter the kingdom of God. He emphasized that obedience to nine of them would never do. All ten must be kept, and just as they read, too, without any human alterations, for "who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

is happening. It is like the gay drinking party who spent hours and hours in drinking and gambling behind drawn shades. Finally the party was interrupted. Some one went to the window, threw up the shade, and saw the horizon aflame. "Look!" he cried, "look at the sky! What time is it? Is it dawn, or twilight?" Ask Daniel; he will tell you, "It is the time of the end." Ask Paul; he will reply, "It is the last days." Ask Christ; He will make happy every repentant soul with the

words? "The day of your redemption draweth nigh."

The sun of human history is setting at last. The reign of sin and sinners is in its closing hour. But man's twilight is God's dawn. Whether or not it is dawn for you depends on whether or not you stand with God. When the sun came up for us this morning, it set for those on the other side of the earth. Our dawn was their twilight. Let us be sure that the sun of mercy does not slip out of sight

before we have made our peace with God. There is still time. But those calls to repentance and pardon that we have heard all our lives will not be extended as many years into our future. It is later than we think! God is waiting to see if we will respond to His call. If we say, "I will arise and go to my Father", though we are yet a great way off, He will hasten to meet us. He will put His great arms of love about us, and clothe us in the robe of Christ's righteousness.

BLUEPRINT *of the* POST-WAR WORLD

By **Carlyle B. Haynes**

THE nature of the world which America will work for at the peace table has been made known by President Roosevelt. No sooner had the beach-head to victory been established in the invasion of Europe than a beach-head to peace is created by the statement outlining the American conception of the world security organization to be set up when the war is victoriously concluded.

It calls for a fully representative body of all "peace loving" nations. This body is to elect annually a council including the four great powers—the United States, Great Britain, the Soviet Union, and China—together with "a suitable number of other nations."

The chief concern of this council will be the peaceful settlement of international disputes and the prevention of threats to or breaches of the peace.

The council is to be supplemented by an international court of justice to deal primarily with justiciable disputes.

An international police force? This is specifically disavowed. The American plan does not envision "a superstate with its own police forces and other paraphernalia of coercive power."

Notwithstanding this disavowal, however, this delicate phase of the matter is dealt with in the proposal of an "effective agreement and arrangements through which the nations would maintain, according to their capacities, adequate forces to meet the needs of preventing war and of making impossible deliberate preparation for war, and to have such forces available for joint action when necessary."

The President's statement is the outcome of more than eighteen months of study and discussion in the State Department in consultation with leaders of both major political parties, with outside advisers and with organizations working in all sections of the United States on this problem of international security. It represents, therefore, as nearly as any plan can represent, the consensus of American thought on a method to obtain and maintain peace.

It is, of course, only a minimum plan, giving only general outlines, not attempting to enter upon details. It is, or pro-



Can world peace be worked out like an architect's blueprint and carried into execution?

fesses to be, a non-partisan plan. It essays to indicate how far the majority of the American people are ready to go in co-operation with other nations in creating a world security organization. It is a candid effort to marshal the might of the Allied Nations into a permanent alliance to maintain peace.

It is not, however, what the churches have been calling for, certainly not what they have so fully outlined in their elaborate proposals for the post-war peace.

The church plans have envisioned an inclusive post-war world organization, whereas the plan just announced is for an exclusive organization of the Big Four and selected "peace-loving" nations.

The church plan calls for general disarmament, whereas the announced plan is based on overwhelming armament.

The church plan rejects the conception of a world-controlled military alliance, while the President's plan seeks a permanent military alliance.

The church plan would employ inter-

national agencies to take over international relationships now controlled by national sovereignties. The President's plan would permit no abridgement of national sovereignties.

Is the world to witness once more the victors falling out after winning the war? Is world-dominion to be taken over by four superarmed great powers bound together in a precarious military alliance?

We cannot look on these significant world developments, which carry with them the fondest hopes of a war-weary world, without seeing in them harbingers of the coming again of the Prince of peace, the Lord Jesus Christ. Nor can we contemplate the possibilities in all these movements without being reminded of the searching words of the ancient prophet, who looked down to this very time, and wrote: "When they shall say, Peace and safety; then sudden destruction cometh upon them. . . . Therefore let us not sleep, as do others; but let us watch and be sober." I Thess. 5:3, 6.

The LAMB of GOD

By Robert H. Pierson

DURING a visit to Bengal, India, I visited the famous Kali Temple in Calcutta. There I witnessed a scene I shall never forget—the sacrifice of goats to the goddess Kali, one of the most popular Hindu deities in India. Thousands of pilgrims visited the temple the day I was there, for it was a special feast day.

At ten thirty the slaughter of animals commenced. The Hindu pilgrim first bathed his sacrifice in supposedly holy water from the Ganges River. Then he led the little animal up to the place of slaughter. The instrument used in the actual killing was an upright iron contrivance with two prongs in the shape of the letter "V". The two prongs were just far enough apart for the goat's neck to be placed between them coming to rest on its last pillow of death about eighteen inches above the cement courtyard. There are bolt holes in both the prongs and when the animal's neck is in place a bolt is slipped across the nape of the neck close to the head.

The worshiper gives the sacrificing Hindu priest an offering (usually a rupee—about thirty-three cents) and with a swift stroke of the sacrificial knife the head is severed from the body and the sacrifice is over.

As I stood for some time witnessing the strange scene before me, I could not help but be impressed with the fact that sometime in the distant past the Hindus had "borrowed" this service from a similar service instituted centuries before by the living God. But in this strange counterfeit the sacrifice of the innocent little animals meant nothing more than following the customs of their progenitors. But, as instituted by God soon after the entrance of sin into the world, the service meant infinitely more. In reality, it was God's way of preaching the Gospel unto the people before the cross. (Gal. 3:8)

As early as Genesis the fourth chapter and the fourth verse Inspiration speaks of the firstlings of the sheep or goats being offered upon the altar as a sacrifice for sin. No doubt Abel was taught to make such sacrifices by Adam his father soon after the fall. The Holy Scriptures do not reveal the exact date when the first sacrifice was killed, but it must have been very shortly after God made His promise of a Saviour as recorded in Genesis 3:15. The Heavenly Father's purpose in instituting the sacrificial system was to remind every sinner, as he took the life of the innocent lamb, that some day his sins would take the life of a heavenly sin-bearer who would come and die as the Lamb of God. It was to be a penitential acknowledgement of his sin and a perpetual reminder of his salvation from sin. Above all, the Almighty

desired to impress upon sinful man that it was sin that caused death.

I have often tried to picture the scene as Adam offered his first sacrifice in compliance with God's instructions. It must have been a most painful ceremony for Adam—his hand had to be raised to take life that God alone could give.

"It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As Adam slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marvelled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future, and relieved it of its utter desolation."—*"Patriarchs and Prophets,"* p. 68.

From Adam's day down to Moses' time we have inspired accounts of several of the patriarchs offering sacrifices. After the flood Noah built an altar and upon it offered a sacrifice to the God who had brought him and his family safely through that great inundation. (Genesis 8:20, 21.) It is significant that these several references to the sacrificial system, which are made for fifteen hundred years of Bible history, are crowded into seven short chapters and only the high points of that first millennium and a half could be mentioned briefly.

The details of the sacrifices could easily have been passed on from one generation to another, for the life span of three different men bridge the era from creation to the flood. Methuselah lived two hundred and thirty-four years contemporary with Adam, and Noah and Methuselah lived contemporaneously for more than six centuries.

In the twelfth chapter of Genesis, the seventh verse, we have record of Abraham building an altar to worship the Lord after the manner God had taught his forefathers.

Then came the days of Moses and the building of the Sanctuary in the wilderness to be an object lesson of the gospel. Just as a teacher might use models in a sand table to impress spiritual truths upon the minds of her small pupils, so God instructed the people exactly how they were to erect the Sanctuary and worship Him in it that He might preach the gospel unto them. (Gal. 3:8)

The most important feature of the daily ministrations of the sanctuary pertained to the sacrifices, or sin offerings.

"The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood," taken from the sinner, "and transferred in figure to the sanctuary." *"Patriarchs and Prophets,"* p. 354.—(See Lev. 4:32-34.)

The lamb brought by the sinner must be "without blemish" (Lev. 4:32) for it was to represent the perfect Lamb of Calvary—Jesus Christ.

A millennium and a half later the Apostle Paul in referring to the inauguration of this service in the wilderness sanctuary said:

"This is the blood of the testament which God hath enjoined unto you. Moreover he (Moses) sprinkled with blood both the tabernacle, and all the vessels of the ministry." Heb. 9:20, 21.

For nearly fifteen centuries this daily work went on in the earthly sanctuary. Day after day the repentant sinners brought their offerings to the gate of the tabernacle to be slain by their own hands in token of their faith in a perfect Sin-bearer to come.

These sacrifices, Paul reminds us, were

SHALL I CRUCIFY HIM?

Shall I crucify my Saviour,
When for me He bore such loss?
Shall I put to shame my Saviour?
Can I nail Him to the cross?
Are temptations so alluring,
Do earth's pleasures so enthrall,
That I cannot love my Saviour
Well enough to leave them all?
'Twas my sins that crucified Him;
Shall they crucify Him yet?
Blackest day of nameless anguish,
Can my thankless soul forget?
Oh, the kindly hands of Jesus,
Pouring blessings on all men!
Bleeding, nail-scarred hands of Jesus,
Can I nail them once again?
Shall I crucify my Saviour,
Crucify my Lord again?
Once, oh, once I crucified Him,
Shall I crucify again?

—Mrs. Frank A. Breck



for us, Who knew no sin; that we might be made the righteousness of God in Him." II Cor. 5:21.

And there, as the Son of God suffered upon the cross, bearing the sins of all humanity, the Father hid His face from His Son. In this terrible hour of darkness the words were wrung from His lips: "My God, My God, why hast Thou forsaken Me?" Matt. 27:46.

We know the answer to that query of woe—God's answer. The Father had to turn His back upon Christ because He hates sin and there upon the cross in the person of His dear Son was all of the sin of the world. "Christ was made sin for us," Paul says. So fully did Jesus identify Himself with the guilt of the sinner.

And, when Christ, the antitypical Lamb, died upon the cross of Calvary the sacrificial system of the earthly sanctuary met its fulfillment and it was no longer necessary to offer the sacrifices of lambs and goats.

As Jesus, upon the cross, cried with a loud voice, "It is finished!" the priests were officiating in the temple, for it was the hour of the evening sacrifice. "The lamb representing Christ had been brought to be slain: Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the shekinah had dwelt. Here God had manifested His glory above the mercy-seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain.

"All is terror and confusion. The priest is about to slay the victim; but the knife drops from his nerveless hand, and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all."—*Desire of Ages*, pp. 756, 757.

The sacrifice made by Jesus upon the cross was an all-sufficient sacrifice. He died in our stead! Sin demands death. (Rom. 6:23.) As sinners we all are under condemnation of death. But Jesus has stepped in and said, "No, I'll die for that person who loves Me!" And so He died in our stead. If we will but accept His substitutionary death we need not pay the penalty for our sin! "The blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:7, 9.

This blessed truth God sought to impress upon the people in the days before the cross through the ancient sanctuary service. This same blessed truth He seeks to impress upon these poor hearts of ours through the gospel.

but "a shadow of good things to come . . . (and could) never with those sacrifices . . . make the comers there unto perfect for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:1, 4.

It is plain from these words that the offering of sacrifices in the earthly sanctuary did not make full atonement for sin. They were but a type of the perfect Lamb of God to be slain upon Golgotha's hill. By the offering of the blood, the sinner acknowledged the authority of God's law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world.

Speaking prophetically concerning the great antitypical sacrifice Zechariah wrote: "In that day there shall be a fountain opened to the house of David . . . for sin and for uncleanness." Zech. 13:1.

Five hundred years after Zechariah's

day as John the Baptist and his friends beheld Jesus walking toward them as they were in Bethabara John exclaimed: "Behold the *Lamb of God*, which taketh away the sin of the world." John 1:29.

Jesus came as the fulfillment of all the types of the sanctuary sacrificial system. "How much more shall the blood of Christ, who . . . offered himself without spot to God, purge your conscience from dead works to serve the living God," queries the Apostle Paul in Hebrews 9:14.

As the penitent sinner of old placed his sins upon the head of the little lamb he was about to slay, God placed upon His only begotten Son the sins of the world as He hung upon Calvary's cross. "He was wounded for our transgressions, He was bruised for our iniquities . . . and the Lord hath laid on Him the iniquity of us all." Isa. 56:5, 6.

And Paul makes this startling statement: "And He hath made Him to be sin

GOD SPEAKS

*From the Centre
of the Earth*

WHEN the waters of the great Deluge of Noah's time had subsided, the Ark of rescue, with its few survivors, rested on Mount Ararat, in the mountainous country of Western Asia, between the Black and Caspian Seas. Apparently, God is very favourably disposed towards mountains, at least for His people's sake. He was later accused of being "God of the hills." He placed the sinless first family, Adam and Eve, in a fertile garden. Life was easy; they sinned. Later, after the Flood, He placed the sin-inheriting first family on a *mountain*. Usually mountain people are the most free from degeneracy of any people on earth.

The post-deluvians seem to have remained in the mountain and valley country around Lake Van, south of the Black Sea, for a few generations. And they were healthier, happier, and nearer to God there. Then came a crisis. We may learn of this change in affairs by the names and ages of the men involved, as recorded in Genesis 11: 10-26.

Of the three sons of Noah who rode out the Flood, Shem was the chosen one in the things of the spirit. He was oldest of the three, and lived for five hundred years after the great catastrophe. Taking his descendants, we note that his oldest sons down the line lived more than four hundred years each—Arphaxad, Salah, Eber. Eber's name means *across*, with the suggestion of across the river. He was the last of the four-century men. Doubtless in his day the people of Shem for the first time moved down into the fabulously fertile Euphrates and Tigris River valleys to the south, found it easy to coax a luxurious living from the soil, became weakened and degenerate—and lo, Eber's son, Peleg, lived only about half the age of his father, grandfather, and great-grandfather; and after him, longevity went on a steady decline. We would not convey the idea that living in a fertile land necessitates evil and degeneracy. But "fullness of bread and abundance of idleness" are temptations.

Undoubtedly some of the descendants of Ham had preceded the sons of Shem into the plains country, and Eber and his sons fell into their ways. It seems likely that Shem himself, being older and more devoted to God, and with the awful lesson of ante-diluvian wickedness and flood retribution strong upon him, never left the mountains. And he outlived his oldest son.

Coming down to the river valleys seemed to the renewed race a great opportunity to establish themselves and consolidate a position "where life was worth living." Then they conceived the idea of erecting a heaven-touching tower. On the monotonous flatness of the plains, the tower might remind them of the mountains from which they came; or it might provide them a refuge in case of another mountain-topping flood. But the expressed reason for the attempt was to

build a memorial that would make a reputation for themselves. The motive is understandable; as, witness the lone, towering skyscrapers that mark from afar the location of some of our small towns in modern times.

We may imagine the Deity, who knew the infinitude of space this side of heaven, and who knew the peak that was to be named Everest, laughing at them in their folly. He resorted to a unique method scattering them and making them populate the *whole* earth. He simply poured upon them the gift of tongues, manifested by each man speaking in a different speech than his mother tongue, and each great family group or clan having a different language than the other families.

Dismayed by the confusion of tongues, and having no interpreters, the language groups each went its way to new lands. The beginnings were thus made of the civilizations of such countries as China, India, Russia, Southern Europe, and North Africa. The tenth chapter of the book of Genesis contains a most remarkable and prophetic survey of this dispersal. But we are most concerned with God's next move. The loving heart of Jehovah yearned after wayward men; for not only did they go their several ways from Babel, but they also went their devious ways from God.

When half a millennium had passed after the Flood, history discovers two outstandingly populated regions of the earth—the valleys of the Euphrates and Tigris Rivers in western Asia, and the valley of the Nile in north Africa. Here virile and fecund peoples were building cultured and powerful civilizations. In the divine plan, something must be done for them. We vision the eyes of the Almighty roving over the earth to find at least two men to represent His love to the inhabitants of the earth, one to be mouth-piece for Divinity in Mesopotamia, and the other in Egypt.

This PROPHETIC series by the editor was begun in the July issue. There it was shown that modern Palestine was chosen by God at the time of the Deluge as the "place of His Name"; and that it, by His interposition, has been through the ages the geographical, political, and religious centre of the earth. In the present editorial, we "think God's thoughts after Him" as we note how He kept His Canaan in the limelight of ancient history. One may stand on a mountain in Palestine, and on a clear day see with the naked eye its every boundary. It is unbelievably small, as countries go, but it has always played a major role in history, and is destined to achieve vastly greater importance in the years ahead. Its past is prophetic of its future.

But he could find only one man who would serve His purpose—Abram, son of Terah, a descendant of Shem, son of Noah. But Abram was of those whose fathers had gone down to the river valleys of Mesopotamia. His family was settled in Ur of the Chaldees, in the delta of the Tigris and Euphrates Rivers, and about as far from the original mountain home of the race as the low country would permit their going.

At that time, Ur was the famous centre of moon-worship, next to sun-worship the grossest form of idolatry. As time went on, Terah's family must have sickened of their idolatrous surroundings. Very likely they maintained connection with Shem, for he was to hand on to Abram the oracles of God that he had brought over from the days of his young manhood before the flood. He lived 143 years into the life of Abram. The memory of him kept alight in the hearts of Terah and his family the truth of the Creator-God. They decided to migrate, thus showing that tendency to eschew idolatry, a trait for which God was looking when He sought an ambassador. The land of Canaan was the goal of their venture. Did they even then catch a glimpse of its importance in future events?

Shaking the dust of Ur from their sandals, and snuffing the odour of human sacrifices from their nostrils, the elect of the Terah family—Abram and his wife, Terah, and Lot, Abram's nephew—led their caravan up the Euphrates Valley, north westward, Canaan, their objective, lay directly west; but the Arabian Desert intervened. They followed "the Fertile Crescent," and found the longer way around the upper end of the waste of sand a much more pleasant journey.

When the emigrants arrived in the country of Padan-Aram, north of the Middle reaches of the Euphrates almost directly North of Canaan and about half-way there, they camped one night at a place called Haran. This was a rolling, well-watered country, ideal for grazing. The family liked the hills. Terah was growing very old. Canaan was still far away, and little known. They may have received more authentic reports here of its mountainous nature and forbidding aspect. And they learned that it was peopled quite thickly already by wild, war-like, predatory tribes. At any rate, Terah gave the command to stop and settle at Haran. Being the patriarch, his word was law. They stayed till the old man died.

Abram was now seventy-five years old, middle-aged as counted then, and in his prime. He and Lot were kindred spirits, to a degree. At least, they were entirely free from idol worship. God had already begun to manifest Himself to Abram, who was the moving spirit of the exodus



A prosperous agricultural community in modern Palestine — but how bare!

from Ur. And He now commanded him to move on. The patriarch obeyed, "not knowing whither he went." He and Lot, in God's order, had acquired flocks and herds in Haran, the sheep and cattle country. Under the guidance of God, they came to Canaan. Canaan the mountainous, Canaan the wild and forbidding, Canaan the habitation of warring tribes; but Canaan the "centre of the earth."

At last the Deity had manoeuvred His representative into the bottle-neck of the then-known world, onto the highway that was to be the most travelled of all the roads of antiquity. The traders and tourists and armies came that way because, if they wanted to go from Egypt to Mesopotamia, or the reverse, the Great Sea and the Great Desert compelled them to do so. And Egypt and Mesopotamia were more than the Europe and North America of that time; they were the only population centres on earth of any consequence.

But, though the highway was narrow, it was broad—too broad for one man to cover if he would build "a house by the side of the road, and be a friend to man." Now it was evident why the Creator had made the centre of the earth a rocky country, and had led Abram to be a shepherd, and had prospered him in his business. The flocks and herds were huge. It was necessary to move about with them to find sufficient grass and enough springs of water. So Abram bought only enough land for a small cemetery, and then wandered up and down and across the high road as necessity for pasture demanded.

At every camp by a watering-place, he "buildest an altar", and offered sacrifices to the Creator-God, as his fathers from Adam had done before him. In this they paid tribute to the One who had "made the heavens and the earth", and who was to send His Son as an innocent, vicarious sacrifice to save men from sin and death. And on the plaster of the altars, as was the custom, Abram cut in letters that were understood the truth of the "Un-

known God." If he was present when the great caravans came by and stopped for the night at the spring of water, being the father of hospitality, as well as of those who believe, he entertained them and instructed them in the ways of Him with Whom they had to do. If he was absent when they came, the inscription on his altar was his testimony to them. Travellers learn to be tolerant of the altars erected to another man's religion.

Abram had "no abiding city", but he was himself like a "city set on a hill that cannot be hid",—a city on the highest hill of history. His business was to cover that road, which was Canaan, with publicity matter for God, and he was always about his business, while tending sheep to make a living. But he was no herdboy himself. His retinue must have consisted of a thousand souls, for he had three hundred and eighteen trained servants of draft age when they were needed as soldiers. He was a sheik of no mean bearing, a millionaire cattle-king.

Though he had the promise of Jehovah that he was to be the "heir of the world", and though he was establishing himself in the strategic centre of the world, he was in no hurry to prove up on his claim, establish a capital city, and start his descendants on the way to the domination of the world politically. "For he looked for a city which hath foundations, whose builder and maker is God." The matter of the city will come later. Abram stayed by his hills.

What he *might* have done is vividly and tragically portrayed in the experience of Lot, his nephew. Lot was a good man, a "preacher of righteousness", and hospitable to a fault. But he failed to catch the vision of the possibilities that were ahead. He fell into the habit of standing long on the hills and gazing down over the Vale of Siddim. It was a beautiful view. The plain was so fertile and luxurious with vegetation that it was likened to Eden, "the garden of the Lord," and to the delta country of the

Nile. The Jordan River flowed down from the snows of Lebanon and the Sea of Galilee and watered it liberally, and then streamed on to the Red Sea in the south.

The rich soil of the Jordan valley produced crops that were in direct contrast to the sparse grass of the hills to the west. It reminded Lot of the old days in Ur, where men could settle down and be at ease. And not only was there agricultural wealth in that blessed spot. We have reason to believe that the "slime pits" mentioned in the later narrative were exudations of crude oil and pitch from the earth, providing fuel in abundance. Mineral wealth!

Two great and prosperous cities, Sodom and Gomorrah, had grown up in this vale. As was inevitable with men who are without God under such circumstances, "pride, fullness of bread, and abundance of idleness" had brought the people of these cities to the condition where they were "sinners before the Lord exceedingly."

Lot knew all this, but still he dreamed of a comfortable home in Sodom, where wandering would be no more. His estimate of the value of the oracle in his uncle grew less. He wanted real estate. Soon came the test that was to try him of what sort he was. It was not in the order of God for him to be a drag on Abram in his development of God's plan for the centre of the earth.

Lot had become a capitalist in domestic animals, as well as had Abram. So great was the demand for grazing land for their flocks and herds that they were kept continually on the move, or were forced to send them far afield, thus courting danger from preying beasts and marauding bands of neighbouring tribes who were not any too well disposed toward these Hebrew intruders. As a solution to the problem, Abram suggested a severing of the partnership, and magnanimously offered Lot his choice of territory for pasture.

Dreams come true! Now was his chance; so Lot bade the hills goodbye, and drove his animals out of them, down to the lush grasses of the Jordan valley. He "pitched his tent toward Sodom." Soon he was *in* Sodom, and *of* Sodom and became one of the leading men of the city, and "sat in the gate." His wife and children went the way of the plains people. At the end of that road, when the cities of the plain went up in smoke and down in ashes because of their utter depravity, the whole family, except the heartbroken father and two daughters, perished miserably in the conflagration, and all their wealth vanished as a vapour.

It would have been well if that had been the end of the chapter. But the salvaged daughters, educated in sex perversion, became mothers by their drunken father of Moab and Ammon, whose descendants came to be, through the centuries to come, enemies and thorns in the flesh of the chosen people of God, the seed of Abraham.

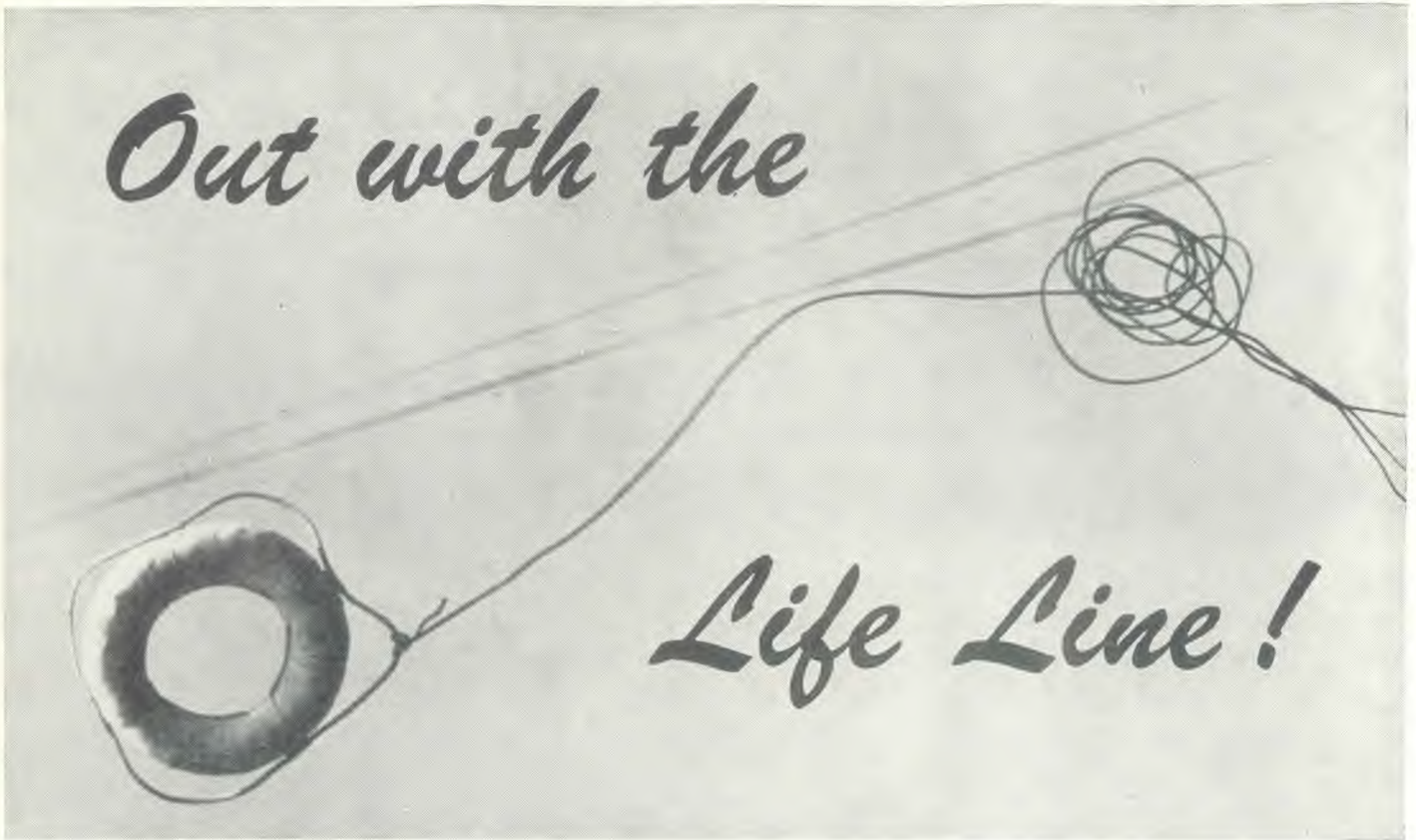
Still another chapter in this tragedy: It was not an ordinary fire that overthrew Sodom and Gomorrah. These twin cities summed up the grossest sins and crimes to which human flesh is given. So God

made their destruction a type of the final annihilation of the wicked. He rained fire and brimstone from heaven upon them, which presumably ignited the oil and tar nearby, and created such an inferno of fire that the elements were melted in the fervent heat. At the same time a terrific earthquake removed their very foundations; they fell into the depths,

and the course of the beautiful Jordan River was halted. To-day the Dead Sea covers the spot, and its shore is the lowest land on the surface of the earth, 1,290 feet below sea level. The water of the Dead Sea is so impregnated with salts that a body cannot sink in it; and no plant, animal, or aquatic life can exist in or around it.

In the remarkable experiences of Abram and Lot, God vindicated His attitude toward obedience and disobedience. In those primitive times, and in the persons of these two men, He taught the world a lesson that it cannot afford to forget or ignore. And therein is an allegory of the world's present situation—and its future. Luke 17:28-30.

Read "THE FATHER OF MULTITUDES — AND THE MULTITUDES," in the September number.



There Is NO OTHER WAY TO BE SAVED Than by GRACE FROM ABOVE

By Lloyd M. Seltzer

GRACE, as defined in plain English and as brought out in the Scripture, is "unmerited favour"—the unmerited favour of God. All who are saved at last will have been saved by the grace of God. No one will be saved by works, however righteous those works may be. There are many who teach and preach that people were saved in the "old dispensation" by works,—the works of the Ten-Commandment Law of God, and that after the death of Christ we are saved by grace, and that therefore we are under no obligation to keep the law of God as given in the Ten Commandments.

With this sort of reasoning, when we are saved at last in heaven, those who lived before Christ would be congratulating themselves that they were able to save themselves by their works, and those who lived after Christ came would feel that they had been saved by grace, and therefore they would ignore the Ten-

Commandment law of God. What a divided heaven we would have! *All*, whether old or new *Dispensationers*, will be saved in the self-same way—by the grace of God.

The Law of God is not against grace, neither is grace against the Law of God. Both law and grace came from the same source,—from the God of heaven, through His son, Jesus Christ. God gave the Ten Commandments, and wrote them with His own finger on the tables of stone,—and from God comes grace also. The God of heaven is not the author of confusion, for He is a God of order. And our Bibles say that "a kingdom divided against itself cannot stand." God would not destroy one divine institution—His Ten Commandments—and build upon its ruins another institution. He would thus be divided against Himself. No, the Ten Commandments and Grace go hand in hand. They are inseparable twins of the Bible!

Those who oppose the Law of God are placing themselves in jeopardy before the eyes of Heaven, for Paul says in Romans 8:7, "The carnal mind is not subject to the Law of God." But a spiritual mind is subject to the Law of God. One who opposes the Law of God admits in his very act that he has not a spiritual mind but a carnal mind.

Satan is an enemy of law and order. He opposes the Ten-Commandment Law of God, for by it is the knowledge of sin. Paul said, "I had not known sin but by the Law." Satan would have us ignore the Law which points out sin. He does not wish the ministers, the preachers, to teach the Ten-Commandment Law, because by so doing they can be specific against sin. But the wise King Solomon said (Ecclesiastes 12:13): "Let us hear the conclusion of the whole matter: Fear God, and keep His Commandments: for this is the whole duty of man." And

SIGNS OF THE TIMES

Paul corroborates this statement in the New Testament (I Cor. 7:19) by saying: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God." Weymouth's translation of the last part of that verse reads: "Obedience to God's Commandments is everything." Jesus, at the end of His earthly ministry said, "If ye keep My Commandments, ye shall abide in My love." John 15:10.

Jesus says further in Matthew the fifth chapter (verses 17-19) that He did not come to this earth to destroy the Law but to fulfill it in His life from day to day. In verse eighteen, He says: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law." Heaven and earth has not passed away, which fact entails a true and direct testimony that the Ten-Commandment Law is still in vogue and is still a guide to point out sin in our lives.

"But," someone says, "I read in Romans 6:14 that we are not under the law but under grace." That is true, for the Bible teaches that fact, but let us read on into the 15th verse: "What then? Shall we sin, because we are not under the Law, but under grace? God forbid!"

That word *sin* is found several times in those two verses. What is sin? The Bible definition of sin is found in I John 3:4: "Whosoever committeth sin transgresseth also the Law: for *sin is the transgression of the Law.*" Go back to that 14th verse, which says we are not under the Law but under grace. True, we are not under the *condemnation* of the Law, because our sins are pardoned and we are under grace; but we are more than ever happy to live under the *obligation* of the Law, because we love God who extended to us His unmerited favour. Here is shown the inseparability of grace and the Law.

The greatest argument in behalf of the Law of God is the death of Jesus on the cross of Calvary. Jesus died for sinners, for those who had transgressed the Ten Commandments. "Sin is [present tense] the transgression of the law." Jesus died because of sin, died for a broken Law. He sealed the Law with His blood. And after our Lord sealed the law with His blood, it is evident that the law is everlasting and unchangeable. No one should dare to change it, neither should he endeavour to do away with it,—to bury it beneath a mountain of prejudice or malice. If the Law could have been changed, Jesus would never have had to die on the cross.

Some time ago I was driving along the main street of a strange city, I drove my car through a STOP sign, without noticing. I suddenly heard the siren whistle of a motorcycle! The policeman stopped me about mid-way down the block. He parked his cycle and walked triumphantly over to me: "Say, do you know you went through a stop sign back there at the corner?" You can imagine the sick feeling in the very pit of my stomach. Perhaps you have gone through the experience. I replied, "Did I go through a stop sign?" Did I go through it? Of course I went through the stop sign. If there had been no law telling me not to go through that stop sign, my driving past would not have been law-breaking.

But there was a law in that city, which law was the knowledge of crime. As I sat there in my car with that traffic policeman standing beside me, I was "under the law,"—because I had broken the law. It is the person who breaks one of the least of God's Ten Commandments who is under the law, says Jesus, in Matthew 5:19. Now the law of that city had a curse, just as God's Law has a curse. The curse of that traffic law was a five-dollar fine for going through a stop sign. The curse of God's Law is everlasting death, as voiced in Romans 6:23: "The wages of sin is death." But while the curse of the law is death, the law itself is "holy" and "just" and "good" and "perfect" in every way.

But going back to my story: There I sat in my car with this policeman telling me I was under the law,—which I surely was. I saw him take the ticket book and begin writing. But after we had talked a while together, he said: "I'll let you off this time." In other words, "I'll save you by my grace." There I was a free man once again, saved by grace. But did my

being saved by the policeman's grace do away with that law which said, "Thou shalt not drive through a stop sign? No, I was under double obligation to keep that law. At the next corner was another stop sign, and —yes, I stopped dead still for a long time.

The law of God cannot save a soul. It only points out sin, serving as a schoolmaster to bring us to Christ. For instance, if we have had other gods before Him, then it is that we must go to God and ask His forgiveness of that sin which the law points out. And "if we confess our sins, He is faithful and just to forgive us our sins," and we are saved by His grace. Does this saving grace of Jesus given so freely do away with the Ten-Commandment Law which points out the sin? No, never! And God forbid that I should be one who would break one of the least of these Ten Commandments, and teach men so.

Satan knows that he can accomplish more against heaven and against God by warring against the Law of God than in any other way.



IMMORTALITY A SPECIAL GIFT

Question: "Do you believe that only those who accept Christ have immortality?"

Answer: The fact is, no one on this earth, be he Christian or pagan, has immortality by nature. Man is mortal, subject to death and dissolution. God "only hath immortality," because He is "the King eternal, immortal, invisible, the only wise God." (I Tim. 6: 15, 16; 1:17.) Though made in the image of God (Gen. 1:26,27.), man has, through sin, become mortal by nature. For as soon as sin entered, the progenitors of our race were cut off from the tree of life, lest they should "eat and live forever." Gen. 3:22. The Almighty, in His inscrutable wisdom, made man a free moral agent. Having warned him of the consequences of disobedience, He could not consistently prevent man from falling into the tempter's snare. But He could and did take immediate steps to prevent Adam and Eve perpetuating a race of sinners. "Dust thou art," He declared, "and unto dust shalt thou return." Gen. 3:19.

On the other hand, God had no intention of abandoning His original plan of filling the earth with a race of immortal saints. From the very beginning He made provision for the ultimate return of mankind to Adam's lost estate. Through Christ, "the Lamb slain from the foundation of the world," a passport to immortality is offered to all. But

that priceless gift is not bestowed on the faithful until the second advent of Jesus. (II Tim. 1:10.)

The return of Christ, therefore, becomes to the Christian the glorious climax of all his hopes; so that it is called in Scripture "the blessed hope." (Titus 2:13.) If man received immortality at death, which, by the way, is a flat contradiction in terms, then there would be no need for "the last trump" to raise the dead. But man, being mortal, falls into the dust, and remains there until the Life-giver calls him either to His everlasting home of bliss, or to judgment and everlasting death. (John 5:28, 29)

Hence we conclude that immortality is not ours by nature. To gain it, we must accept wholeheartedly the gospel of God's only begotten Son, Jesus Christ, and, "by patient continuance in well-doing seek for glory and honour and immortality, eternal life." Rom. 2:7. Conditional, therefore, not inherent immortality, is the clear teaching of Scripture.

How comforting it should be to know that the priceless gift of immortality is completely in the control of the "Judge of all the earth," who will, in His own time and way, graciously bestow it on those who "shall be accounted worthy" to receive it. Luke 20:35.

H. F. De'Ath



FRUIT *Nature's Nutritive Medicine*

By D. H. Kress, M.D.

THERE is a scientific basis for the old trite saying, "An apple a day keeps the doctor away." Zars Agha, who a few years ago claimed to have reached his one hundred fifty-sixth year of life, attributed his excellent condition at this advanced age, in part, to his fondness for fruit. He informed the reporters that he has eaten as many as seven apples a day. "But," said the reporter, "I thought one apple a day was all that was needed to keep the doctor away." The old man curtly replied, "Yes, but there are seven doctors in the town I live in." Canadians cannot be credited with a similar aversion for the medical profession, for, strange as it may seem, fresh fruits are not a staple article of food on the Canadian table. Should we eat more fruit there would be fewer invalids, and better health would be enjoyed generally.

In starting out the human race, God provided for mankind a home in a garden, in which were all manner of trees "pleasant to the sight, and good for food," and said, "Of every tree of the garden thou mayest *freely* eat." While other foods were provided, this was not said of any other food. Fruits are not merely food; they contain medicinal properties. The acid in the fruit acts as a germicide and antiseptic. It interferes with the growth of germs of putrefaction and other disease-producing germs in the stomach. Germs which are destructive to human life require an alkaline or neutral medium for development and growth, and hence the fruit acids are desirable with meals.

It is true the person who has an inflamed stomach, possibly bordering on ulceration, should avoid acid fruits. Only

bland, non-irritating foods should be eaten. We protect the irritated mucous membrane of the stomach from *normal* food for a time for the same reason that we protect an inflamed eye for a time from *normal* light. When the inflamed eye is restored, the shield which protects it from the light is removed. So the one who has an inflamed stomach, by carefulness in diet, may look forward to the time when fruits and other normal foods can again be eaten with safety.

During the summer months, or warm weather, there is a relaxation of the body generally, and the digestive juices are not so freely formed. The acid or subacid fruits are of special value at this time. This is why nature so bountifully provides fruit during this season.

Fruits sometimes disagree because they are swallowed in lumps and are not sufficiently masticated. Mothers sometimes are afraid to provide their children with fruit because they observe it disagrees with them. It may never have occurred to them that it is because fruit is not properly masticated by the children. Bananas, for instance, frequently disagree with children, but when well mashed with a fork, will agree with the most sensitive stomach and is one of the best of foods. The apple that disagrees with the old man or the woman who has only a few teeth left will agree perfectly if scraped.

Again fruits sometimes disagree when eaten with other foods, as coarse vegetables, at the same meal, or with mashed potatoes or potato soup; or they may cause trouble when taken between meals, or just before going to bed. It is not the fruit that is at fault, but the combination, or the time of eating it.

The stomach is a much-abused organ. It patiently bears for years the abuse which is heaped upon it.

A word of advice may be in order. Do not resort to narcotics when suffering with an irritable stomach. Give the organ the needed rest for a brief period, and eat moderately of wholesome, non-irritating foods, being careful to chew each mouthful well. Let nothing enter the stomach in lumps. Reduce everything to a creamy consistency in the mouth, and the chances of a recovery are all in your favour.

A short time ago an anxious mother came to see me about her boy, a lank, anemic young fellow about seventeen years of age. The boy was poorly nourished. Did he eat enough? Yes, he ate enough. I had the privilege of observing the boy eat. I saw him take a slice of soggy, freshly baked *white* bread, double it up in his mouth by a twist of the tongue, and swallow it. This performance was repeated twice, and was followed by several swallows of coffee. The entire meal disappeared in a remarkably short time in the same mysterious manner. Is it a thing to be marvelled at if children are poorly nourished when this is the customary way of eating?

Allow me to make one suggestion: Do not drink freely with your meals. Moisten the food, and especially the starches, with saliva instead of water. When one subsists largely on starchy foods, all the liquid needed or desired is some juicy fruits at or near the close of the meal.



YOUR HEALTH

HEALTH IS AT THE END OF THE RAINBOW

One of the most distasteful, wearisome forms of exercise I know of is walking,—just walking for walking's sake, going nowhere and back again. On shipboard the passengers pace to and fro and round and round—for exercise: But few of them get it; and none get it whose minds are on it while in the getting. Like the trotter type of sight-seeing it is hard on the nerves.

The most un-inspiring form of muscular action is gymnastics. Kicking, punching, waving, swinging, twisting,—all in the air to no particular purpose except doing it, profits little any way you reckon it up.

Almost constant thought about calories, vitamins, solubles and combinations; meticulously selecting, dutifully masticating, and strenuously chasing your food from plant cell to corpuscle may relieve your mind, but it is bad on your digestion.

Have somewhere to go, and let walking be incidental; work and play and forget about exercise; get a hearty appetite and make the wherewithal of food and its disposal a side line; and life will be ten times more worth living.

Health is not an end in itself. It is not in doctors, medicine, work, play, food, sleep, travel, but it trails around after all of these if you let it alone and don't make it shy away by staring at it and trying to analyse it.

A certain amount of study of it must be made. But let us laymen leave that to the experts and specialists, take the best of what they tell us, and above all be sensible.

You won't find a pot of gold by chasing the end of every rainbow you see; but the pot of gold will come to you if you work hard, eat zestfully, sleep peacefully,—and admire the rainbow.

Health is at the end of the rainbow.

pranks, Johnny and his companions stretched a stout cord across a roadway along which one or more persons were likely to pass. The minister of the little church at the corner was the victim. Not looking for any such barrier, this man—loved by adults and children, alike—was thrown headlong, sustaining physical injuries that were lifelong in their unfortunate consequences.

If mischievous reminiscences are to be related for the enjoyment of those who were boys and girls of the past, it is always best *not* to do it within the hearing of children. More often than not, it is time that throws a glamour about those pranks; usually it did not exist when they were played, and certainly their daring nature rarely loses anything in the telling. Those relating the stories usually enjoy dressing them up to make them sound as amusing as possible. Here again the children are likely to get an exaggerated idea of what actually happened and to feel that if their parents, who are now highly respected, did these things, it must be all right for them to do similar ones.

Further than that, when parents a little later find it necessary to reprimand their children for particularly undesirable behaviour, the boys and girls are more than likely to say, to themselves at least, something of this sort: "Oh, so you are scolding me for a little thing like this, when you used to do a great deal worse yourself. It isn't fair! When I grow up, I want to have funny things to talk about with those I played with when I was little."

In this way, it may be that many parents are to-day responsible for much of the roistering conduct of children who are out with the intention merely of having a harmless good time.

"Little Pitchers" always have had and probably always will have "big ears". Let us not forget that. The children may hear more and remember more and misconstrue more than we think possible. So it is wise to take no chances.—*Emma Gray Wallace, in the Bulletin of the National Kindergarten Ass'n, New York City.*

The FAMILY



"LITTLE PITCHERS"

Parents and other adults enjoy reminiscing concerning their own childhood and recounting the funny capers and daring pranks which they used to play. Elderly people are particularly prone to do this if some of their companions of long ago are present and the conversation reverts to their childhood. They usually begin something like this: "Do you remember—?" and then they are off. If young children are present, they are entranced by the amusing tales and astonished that their elders ever did such things as they are now relating.

As a rule, the children have been given to understand, up to the present time, that their parents and other relatives were exceptionally good boys and girls—meek little creatures who always did just what they were told and could be de-

pendent upon to do the right thing at all times. But now they are hearing an entirely different story and, in contrast, their own daring deeds are tame.

Just what the effect of this will be on the listening youngsters is not always predictable. For example, after Johnny had heard his father tell of "high old times" he and some of the other boys used to have, Johnny wanted to go and do likewise, and some of his attempts were destructive and even dangerous.

On a certain Hallowe'en, among other

"There is a way which seemeth right unto a man"

Many, through ignorance of health laws, violate the laws of their being. The result is lowered efficiency and ill health.

If you are not certain that your daily habits of eating, drinking, and resting are correct then it is time to seek competent advice.

Don't allow little ailments of to-day to become a chronic condition to-morrow.

Rest Haven Hospital and Sanitarium is operated to meet your desire to keep in good health. Skilled technicians give you treatments suited to your special case. Your diet is carefully supervised. You can rest, go for short walks, get out into the sunshine, and follow a supervised health-building programme.

Write for further particulars.

REST HAVEN, SIDNEY, BRITISH COLUMBIA





The Vista Through



As we plan to build the house,—the homey house of our dreams,—the vista enters into the project with importance. We place the building on the gently sloping hillside; and there must be a vista through from the entrance above to the real front view across the valley. And, scorning the walled-in yards of the cities, we spread our acre to include the trees, the shrubbery, and smooth reaches of green pasture.

But in every direction there is left—or made—a vista through to the green of the hills and the blue of the sky and the red-and-gold of the glorious sunsets.

After all, among our many desires, this is the real essential in life,—the vista through,—“the new and living way through the veil.”

Let the way between here and over there be what it will, flanked by whatsoever storms and darkness; and obstructed by stumbling blocks and hidden snares, yet there is always hope and joy, and always strength to struggle, if the view is open to the great beyond.

In these days of dread omens and fearsome uncertainty this is the true optimism. There is an optimist who says the road ahead can't be as rough as it looks and there is an optimist who sees it in all its dire aspects, but decries a pavement far beyond.

Between here and there,—what matters, since God will guide us all the way? But for hope when hearts are fearful and for faith when sight is dim, let us keep the vista through.