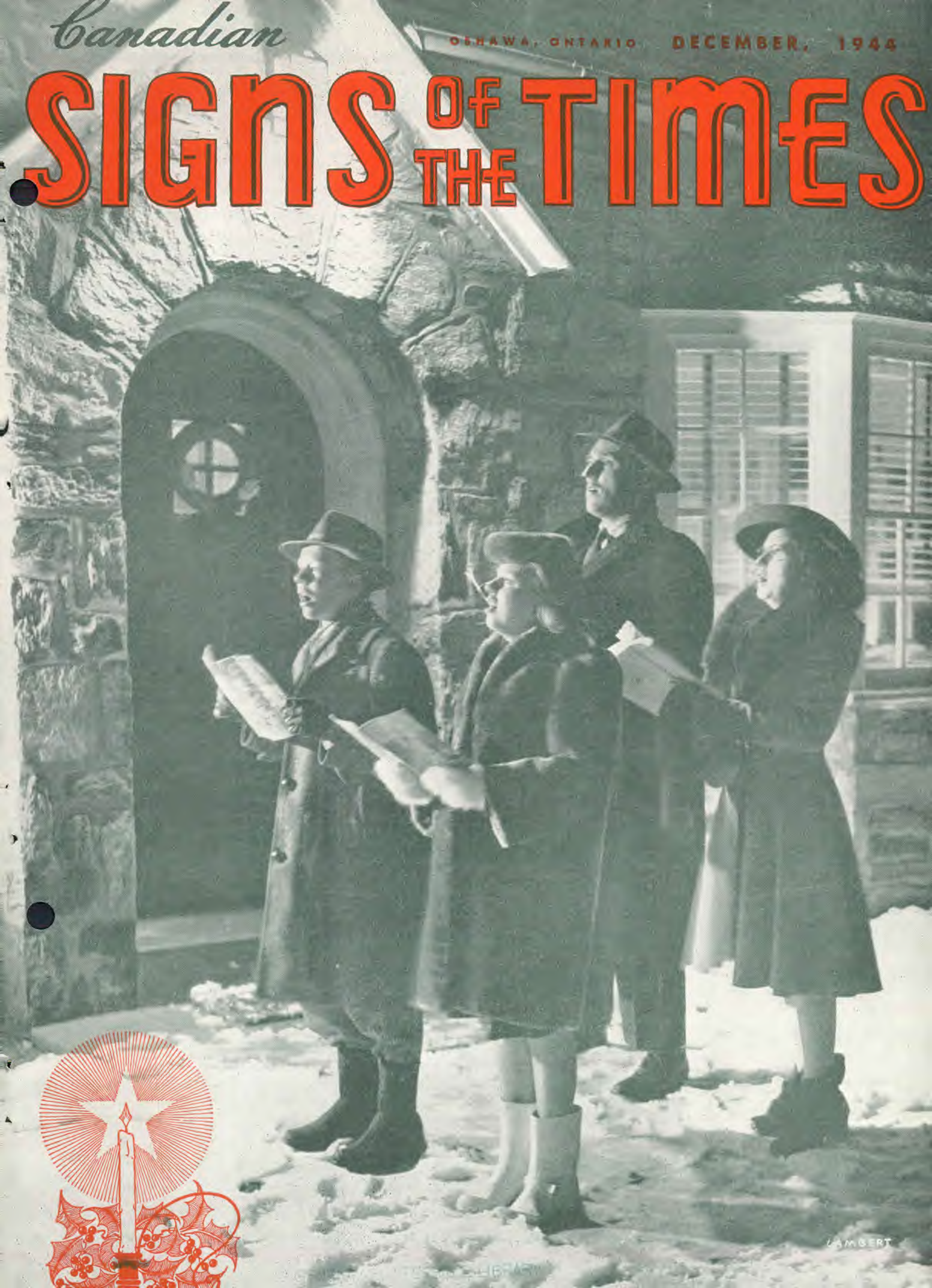


Canadian

OTTAWA, ONTARIO DECEMBER, 1944

SIGNS OF THE TIMES



LAMBERT

THE GOOD NEWS

The Liquor traffic is growing in Canada. We hail the blow that was given it at the recent General Council of the United Church. This influential body again took a strong stand against the use of liquor among its members, supported the ban on advertising it during war, advocated a national campaign to educate against the use of beverage alcohol, and declared in favour of nationalization of the liquor industry. If ever there is justification for united action on the part of religious bodies, it is when they get together to fight the drink evil. We have seen too much of the wreckage of human lives that alcohol causes to give way to it one little bit. It is a more dangerous enemy to our general welfare than are our military foes.

"Who shriek? Who groan? Who quarrel and grumble? Who are bruised for nothing? Who have bleary eyes? Those who linger over the bottle, those who relish blended wines." Proverbs 23:29, 30, Moffatt's Translation.

Minimizing rest as a help-cure in almost everything that ails the mind and body, the medicine men are now telling us that action is often better for the patient than inaction. Normal obstetrical cases do better on three days of confinement rather than the old rule of nine days; rest in bed may do more harm than good in certain heart diseases; and now "immediate and normal use of a sprained ankle and foot, almost irrespective of the type of local treatment adopted, definitely hastens recovery." It is suggested that hindering pain may be suppressed by a drug, and then accustomed use of the injured member will bring quickest recovery. This may not be good news to those who enjoy comfortable convalescence over protracted periods, but to the vigorous it spells relief from boredom. If there is a cure-all, it is faith.

"In quietness and in confidence shall be your strength." Isaiah 30:15.

Interest in religion is rising, according to the BBC research department. A year ago thirty per cent of radio listeners were in favour of religious programmes, and forty-two per cent were definitely against them. This year forty-two per cent were for, and only thirty-three per cent against. The others were not expressing an opinion. People turn to a loving God when they are in deep trouble. Do we wonder that He allows afflictions?

"I have chosen thee in the furnace of affliction." Isaiah 48:10.

Vitamins, those very essential elements of life, can be gotten from beer, tea, and coffee, says a report from England after tests were made on these beverages. But don't stop with that. The report goes on to say that a glass of beer will supply less than half of the daily minimum requirement of *only two* of the many vitamins; and that malt products, from which beer is made, supply "large



General Dwight D. Eisenhower, Supreme Commander of the A.E.F. He is happy because Victory is in sight.

amounts" of vitamins. A cup of tea or a cup of coffee supply only one-hundredth of the daily human requirement of only two vitamins. No mention is made of the narcotic elements in these enslaving and habit-forming beverages. Has science come down to making one per cent excuses for those who are addicted to drinks harmful to body and mind?

"Why spend your money on what is not food, your earnings on what never satisfies?" Isaiah 55:2, Moffatt's Translation.

On organic union of denominational bodies, we quote with full approval the following from the *Watchman-Examiner*, (Baptist): "The religious life of power and influence in every age depends on deep, abiding convictions. Belief determines life. Unionism often means compromise and calls upon those who enter

such movements to surrender their convictions, to a more or less extent, in order to meet the approval and co-operation of others. The question is not simply a case of division versus union, but a case of division *about truth* versus union *in error*, and in our most deliberate judgment, it is better that we should be divided about truth than to be united in error. Far better that we should contend, and 'contend earnestly', about the nature and extent of the glorious liberty that is in Christ, than that we should repose, without any contention, in the denials of compromising Christ. The only justification for a separate denominational existence of churches of like faith and order is on the ground that they hold some distinctive truths that other religious bodies do not teach, or which, in some instances, are perverted." The publishers of this magazine remain separate from other church bodies because we conscientiously believe that we teach vital Christian truths that other denominations are not teaching, or are perverting.

"As we are allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." I Thessalonians 2:4.

The belief in evolution, which since the days of Charles Darwin has largely dominated scientific thought, is fast dying out. It is losing among the best minds on the continent of Europe. Paul Lemoine, the great French geologist, wrote the article on evolution for the latest edition of the *Encyclopedia of France*, published in 1938. He concludes: "It will be seen from this discussion that evolution is impossible. At bottom, in spite of appearances, nobody believes in it any longer." And the Geological Society of France approves of his findings. The theory of evolution is tottering, as it deserves. Let those who trust in it get out from under. May science turn now to special creation, as taught in the Bible.

"In six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11. "The earth brought forth grass, . . . after his kind. . . . God created . . . every living creature, . . . after their kind. God created man in His own image." Genesis 1:12, 21, 27.

Canadian barley must go for the feeding of livestock rather than for the manufacture of beer, is the ruling of the Government. Farmers can make more money by selling their grain to the brewers, but wise officials deem that it will do more good if it is made to walk on and off the farms in the bodies of horses and cattle. What a reversal of the divine plan it is to take that which God intended for man's food and make it into that which demoralizes him!

"I give you every plant that bears seed all over the earth, and every tree with seed in its fruit; be that your food." Genesis 1:29, Moffatt's Translation.



Robombs and the End of War

IN *MacLean's Magazine* for October 1, appears an article under the title, "Will Robombs End All War?" And the answer is that they will. The article is written by no less an expert on war than Major-General J. F. C. Fuller, who is the author of twenty-four books on military subjects. He is said to have predicted in 1939 that cities would be attacked by rocket bombing.

General Fuller's reasoning is that with robombs the weapons of warfare have reached the acme of development, in that they are at the height of mechanical efficiency and eliminate almost entirely the human element and risk to human life in their projection. To quote:

"As the machine has been divorced from human control it cannot be terrorized or unnerved. It is a weapon which has rendered war absolutely total; for its attack is not only universal in space but ever-present in time: it is all-pervading and truly diabolical; it is like evil itself. As a writer has written in the *Church of England Newspaper* of June 23, because it 'ignores all human differences and distinctions,' and because 'it is mechanism controlled by mechanism,' it suggests 'some Satanic vision of humanity completely subject to the work of its own hands.' Man, through countless millennia, has grown so accustomed to fight man that he now feels impotent when faced by a bloodless and nerveless 'creature,' which, though it can be destroyed, cannot be killed."

That is an apt and accurate descriptive phrase of war in general—a "Satanic vision of humanity completely subject to the work of its own hands." To this agrees the divine prophetic Word, "Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1. Men themselves are solely responsible for making and perpetuating war. And Satan, who urges them on to war, is "a murderer from the beginning." John 8:44.

But, to get back to the General's argument, he ends his thesis thus: "The stone axe gave way to the primitive bow because man feared to be struck by the axe, the bow to the musket because man feared the arrow, the musket to the rifle, and so on. . . . Now, however, that the secret of weapon evolution—one of the many forms of general evolution—is known, it is almost a certainty that it will be more and more closely followed; and once it is followed the logical process

of the elimination of danger on the battlefield will, so it seems to me, proceed to its logical end—the elimination of war itself."

This, to us, seems a strange conclusion from a man who knows the history of arms and defences. Hitherto, every new

Our third reason is that Jehovah has predicted that war will not end till His hand stays it. "He maketh wars to cease." The evolution of war is pestilence, famine, death, hell. "Nation shall rise against nation, . . . and great earthquakes shall be in divers places, and famines, and



The small plane in the distance is a glider being towed to the battle front.

weapon has turned up a new defence to counter it, from the arrow the shield to poison gas the gas-mask. Already the English have knocked down countless robombs with little danger to the knockers. Is there much reason to believe, from past experience, that the evolution of weapons will not forever be matched by the evolution of defence measures?

We would like to agree with this war expert that the advent of the robomb heralds the end of all war; but we can't, for three reasons. The first is that it is contrary to the history of war and the development of "general evolution." Men may yet use disease germs as a weapon, after first making themselves immune. And the very teaching of evolutionists is that there is no end to evolutionary processes. The second reason is that weapons are only an outgrowth of the spirit of war in human hearts. As long as the desire for war persists, new weapons of destruction will be found to implement it. Let war lust be eliminated, and there is no call for weapons of any kind.

pestilences . . . men's hearts failing them for fear, . . . and then shall they see the Son of man coming." Luke 21:10, 11, 26, 27. And as a final result of Christ's taking a militant part in the warring affairs of men, John the revealer saw in prophetic vision that "death and hell were cast into the lake of fire," and thereafter "a new heaven and a new earth," where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 20:14; 21:1, 4.

General Fuller quotes the heathen Hindu scriptures to support his argument that man by his own efforts, such as by the invention of the robomb, is about to end all war. ("I reincarnate myself. To protect the righteous, to destroy the wicked, and to establish the kingdom of God I am reborn from age to age.") We prefer to place our faith in the Scriptures of the living God, and in His power to succeed where man has so often failed.

Misunderstood Freedom

It is difficult for us who have been born and reared in countries where liberty is taken for granted as a boon, to understand why peoples in various parts of the world now dominated by dictators are not more eager to fight for liberty or to take it when it is offered them. The reason is that, though they are as eager for freedom as anyone could be, they have been so accustomed to having their

freedom, and democracy. And, as the editor has discovered through much travel over the world, there are over a billion of the world's inhabitants in that class.

Much of this misunderstanding has resulted because we who have a great degree of liberty have abused it. And it may be there is in our own minds not too clear an idea of what it is. We have often defined it in these pages; and here is another expression of it in the words of



A French dairy maid leads her cows among R.A.F. half-ton bombs stored in her pasture.

decisions made for them, so long subject to propaganda that holds up liberty to ridicule and defamation, so deceived by a so-called freedom that is nothing more than licence and anarchy, that they are afraid of that which we are willing to lay down our lives to obtain.

This fact is aptly illustrated by a quotation in the *Saturday Evening Post* in an article describing an interview with President Salazar of Portugal, whom we may call a benevolent dictator. The President said, "Two words so important in the political philosophy of France, Great Britain, and the United States, 'democracy' and 'freedom,' are so differently understood in Portuguese that their use there involves a positive confusion. 'Democracy' was widely used in the early, chaotic stage of the ill-fated 1910 republic, and is taken to mean a condition approaching complete anarchy.

"Freedom" to a Portuguese may mean freedom from obligations, freedom from restraint, duties, or law, freedom not to pay debts or to abide by any rules. If you ask an urban Portuguese whether he wants 'democracy' and 'freedom,' he will shake his head and say 'No.' If you ask a Portuguese in the back country, he will show positive alarm."

Small wonder that such unfortunates marvel at us for sacrificing so much for that which, in their estimation of its value, they would throw at us if it came into their unwilling possession. They do not understand what we mean by liberty,

Senator T. D. Bouchard of the Dominion Parliament, quoted from an article in *MacLean's Magazine* for October 1:

"The Golden Age will come on earth when in every state each citizen will have the right, not only written in the laws but written in the practice of communal life, to speak the language he prefers, to worship God as he sees fit, to enjoy the amenities of this world as he chooses, provided only that his share of the common liberty does not infringe upon that of his neighbour."

True liberty is found only in the working out of Christian principles in the lives of the individuals and nations. It is well defined and described in the Word of God. "Stand fast in the liberty wherewith Christ hath made us free." Galatians 5:1. "The glorious liberty of the children of God." Romans 8:21. "Where the Spirit of the Lord is, there is liberty." II Corinthians 3:17. "Use not liberty for an occasion to the flesh, but by love serve one another." Galatians 5:13. "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." I Peter 2:16.

War and the Soldier Soul

THAT "war is hell" is true only in the sense that it involves terrible suffering. Hell is punishment, and millions of soldiers go into war, not because they de-

serve punishment, but perhaps because someone else deserves it, and law and order must be maintained.

There is a philosophy that has appealed strongly to aggressive minds which teaches the necessity of war, and advocates occasional "blood-letting" as good for every nation and necessary to the maintenance of its dignity and honour and to the strength of character of its people. It takes a war such as the present one to outmode such reasoning. War is as necessary for the strengthening of the character as the old blood-letting of the doctors was a cure for a diseased body.

Strangely akin to the war-necessity theory is the idea that men are sobered, purified, and mended in mind and morals by fighting in war and witnessing all its horrors. And some conversions to Christian living are cited as proof that war turns men to God. The "no-atheists-in-foxholes" propaganda, and the "praise-the-Lord-and-pass-the-ammunition" popular song have swayed the public mind in favour of war as a wholesome purge. Said Bishop Charles P. Anderson of the first World War:

"War makes for few conversions. War only makes people more strongly what they were when the struggle began. If they were intemperate when they went into uniform they will usually have become much harder drinkers by the time they come back home. If they were careless of sex morality, they are almost sure to have become more slimy in that respect. If they were noisy braggarts, you may expect them to return intolerable boasters. If they were selfish, their selfishness will have increased. If they were honest, decent, modest men, the war will usually have improved those good qualities. If they despised God, they will have come out more sure of their scorn. If they have loved God a little, they will have learned to love Him a lot. But there will be no more conversions than in peacetime, rather less. All history shows it true that no religious revival ever began or was fostered by battle."

A chaplain, who was a great pastor in peacetime, recently said, "What they were religiously they remain . . . more intensely, but the same; and if the church back home is relying on the war to do for them before they put on uniforms, namely to make God-lovers and God-servers out of them, then the church had better stop kidding itself."

"War is not a school for character, but a test of character," says a writer in the *Religious Digest*.

In this world of sin and dominant wrong, war may be a necessity to resist aggression, preserve liberty, and maintain a just cause, but battle itself is at best demoralizing. There is a "good fight of faith," and if that had been fought before, there would be no necessity now for military weapons to be used to kill and injure. The best we may expect from war is proof that it settles nothing ultimately.

No good thing can come from an evil thing. The only antidote for war is peace. "And the work of righteousness shall be peace." Isaiah 32:17.

Let only tender hands be laid on the religious convictions of the world's great peoples.

FOUR centuries have passed since Christendom was rocked by the historic explosion over the question of authority in religion. Those who accepted the principle of Scriptural authority over that of the Church became known as Protestant, while those who maintained the Church to be the final court of appeal remained Catholic.

Gradually, the agitation has subsided, until it is generally taken for granted that the volcano is extinct. Yet a careful look at the effect of the proposed calendar reform upon the Christian religion reveals the imminence of a renewed eruption over this matter of authority, and at a point more disastrous this time to Protestantism than Catholicism.

It is about as difficult now to define the Protestant position on the authority of Scripture as it was for the blind men of the story to describe the appearance of the elephant. When one representative is heard, it appears that Protestantism stands as firmly on Scriptural authority as in Luther's time; when another spokesman is heard, it appears that Protestants regard the Bible as only an outmoded, religious relic of a less discerning age.

The truth is that there is no longer unanimity of belief among Protestants on even the cornerstone of their existence, namely, the final authority of Holy

CHRISTENDOM

Toys With



DYNAMITE!

Scripture. And this vital difference of opinion knows no denominational lines, but divides almost every Protestant body in existence.

One prominent clergyman of a popular denomination told the writer, "Protestantism has departed from 'Scripture only' as a platform. In fact, we know that particularly the Old Testament is not reliable on some matters." Another pastor of the same organization and in the same city referred to the aforementioned minister as an example of his contention that the leaders of his church stand on the historic Protestant platform of "Scripture only" as authority. It appears that neither of these men knew the position the other took on this funda-

mental. Their respective views were irreconcilable, but they knew it not.

The professed followers of the early Reformers have come to stand to-day in the same undefined relation toward this question of Scriptural authority that the Catholic Church sustained thereto until Martin Luther and his colleagues drove that church to call the Council of Trent and take a definite position. A prominent body of that Council who condemned the Protestants as insubordinates, nevertheless maintained the Protestant statement on Scripture as supreme authority to be the true Catholic platform, and urged that their church clean its house of all anti-Scriptural practices. But that party was defeated, and Catholicism saw

By O. B. Gerhart

its thousands of Bible-believing communicants depart to swell the ranks of the Reformers.

There are few who sense how narrowly all Christendom escaped a second, like explosion by the tabling of the calendar reformers' plan at Geneva in September, 1937. Had this new calendar then been adopted by the nations, to go into effect in 1939 as proposed, the last day of that year must have kindled a spark that would have separated forever hundreds and thousands of members from almost every Christian body. And now again the explosion threatens. Will it come next

Second of Three Articles on the Change of the Calendar

year? Suppose it should? Some believers in every Sunday-observing church would doubtless observe the last day of the year as Sunday, which in truth it is under our present calendar, whereas the Sunday-observing churches at large would keep the next day instead as "Sunday", as indeed this reform calendar so labels the first Monday of 1945.

As long as difference in belief does not affect church practice, such divergence can be glossed over and tolerated. Thus for years Protestants who repudiate Scripture as the supreme court of doctrine have managed to fellowship in the same churches with those who still hold to the finality of Holy Writ. But this calendar change would of necessity introduce a grave diversity of practice among Protestants, at least, that could scarcely be tolerated. It must abruptly sever those who observe the first day of the week as a Scriptural doctrine, from their fellows who observe Sunday only on Church authority. While the latter group could consistently observe the "Sunday" of the new calendar, the former could not. Their belief in the doctrine that Christ, or the apostles by divine command, changed the day of rest to the day of their Lord's resurrection, would cause them to regard as sacrilege their churches' disregard for that day while honouring a common working day in its stead. And the fact that the new "Sunday" would

wander from year to year over every day of the historic weekly cycle, could only deepen such horror.

Thus it is apparent that if the reformed calendar is adopted, it will accomplish for Protestant churches what the Reformation did for Catholicism. It will rob them of their old school of Bible-believing members as surely as this agitation over Scriptural authority robbed the Catholic Church of such communicants four hundred years ago.

There is dynamite in this proposed calendar reform—dynamite sufficient to blast Christendom wide open. And those religious leaders who toy with the matter as something unworthy of their attention might do better to study the issues involved and find their position thereon, remembering the adage that "foresight is better than hindsight."

While Christendom in general has nothing to gain and much to lose by the adoption of the reformed calendar, there are two churches that stand to profit from such a change. And these two bodies stand consistently at opposite poles on the fundamental of religious authority.

One holds the church to be the final court of appeal and boldly advertises one of its doctrines in particular to be contrary to Holy Writ. The other holds the Bible to be the final authority and boldly illustrates its stand by emphasizing a doctrine taught therein that is

contrary to the rest of Christendom.

The Roman Catholic Church avowedly stands on the authority of the Church and not on the authority of Scripture. Thus Cardinal Gibbons declared: "The Scriptures do not contain all the truths which a Christian is bound to believe," and illustrated this position by adding, "Not to mention other examples, is not every Christian obliged to sanctify Sunday and to abstain on that day from unnecessary servile work? . . . But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." *"Faith of our Fathers,"* page 89.

This doctrine of Sunday observance is a favourite illustration which Catholic writers employ to show their regard for the Church above Scripture. But they also use it to demonstrate the inconsistency of a Protestantism that keeps Sunday: "If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority established by Jesus Christ, the Catholic Church, which . . . made Sunday the day of rest to honour our Lord's resurrection on that day, and to mark off clearly the Jew from the Christian." And then follows the barbed



An Open Book for Open Minds

Each one of us knows he has a mind, and it is presumed that each one of us has a Bible in his home. The experience of millions of great and good people through all time has demonstrated that it is of infinite value to the individual to get these two together, to harmonize them.

If we can believe it, the Bible is inspired by the God who created us and the world, and who knows all about us and the world, future as well as past and present. Dictated by God, it was written by men such as we are, in all ages of the world, who through it pass on to us the choicest wisdom of divinity and of human experience.

The Bible is open to everyone. Agencies of evil have tried to close it, to hide its wisdom from us, and are trying to do it now. But the Bible remains unfettered. "The Word of God is not bound." It cannot be bound, even in ink and letters and paper and leather; for it has found its way into men's hearts and lives, and it cannot die out of the world.

The Bible is wide open to everyone, all open. Unless we accept all of it, we miss

entirely its great central truth. And its great central truth interprets all its lesser truths, and harmonizes them. It features a transcending Personality who is "the Way, the Truth, and the Life." That is, He is the Way, through the Truth, to eternal Life for you and me.

The Bible is like a perfectly tuned musical instrument, upon which we may bang away if we please—and get nothing but noise and confusion and disgust. An able musician can strike any note on it and produce any tune—even rag and swing and jazz. But there is a technique and a touch that draws the truth and the life from it—faith, courage, balm for the soul of man—and that touch comes only from one who loves it as one loves a mother or a child or a sweetheart.

That which we do or do not get from the Bible depends on our approach to it. It has a gift which is given to the one who asks for it. It has a treasure that is found by the one who seeks for it. It is a door

that opens into the beautiful beyond for the one who knocks upon it.

The open Bible yields its best only to the one who approaches it with an open mind. It gives little or nothing to the man who would rather win in an argument than find the truth. Man's opinions mean little to God. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." So also he who comes to the Book of which God is the Author.

It is true that, in spite of us, all our minds are biased. Heredity, environment and education have given us a certain bent. Stupid is the man who has no opinions, and insipid is the man who does not hold his opinions till he is convinced otherwise. But bias is flexible. It is thrust upon us; but we have will power to be "from bent and bias free."

Prejudice is the dangerous attitude in the approach to the Bible. It is pre-judging, definitely deciding beforehand, without due consideration of all the facts, on a course to be taken, and then closing the mind airtight to anything different. God alone knows all the facts about anything; hence it is good sense for His creatures to keep their minds open about everything.

Even though we are sure we are repositories of the truth, we had better keep our minds open to more truth; for truth has a way of growing; and of degenerating into partial error if it does not grow. The very essence of life and joy is the unfolding of divine truth to the human mind.

We have the open Bible. Let us make sure we have the open mind, and keep it open. Then all things are ours.

WE WILL ANSWER YOUR QUERIES ON RELIGION

SIGNS OF THE TIMES

question, "Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?" *"The Question Box,"* by Rev. Conway, page 179, 1925 edition.

A Catholic priest of Winnipeg, Manitoba, became involved in a debate with a Protestant minister there and sought to embarrass his opponent by referring to this Sunday question as follows: "Every child in school knows that the Sabbath day is Saturday, the seventh day of the week. Yet with the exception of the Seventh-day Adventists, all Protestant denominations keep Sunday instead of the Sabbath day, because the Catholic Church made this change. I hereby offer Dr. Duval one thousand dollars if he will show me one passage either in the Protestant or Catholic Bible, in the Old or New Testaments, where it tells us to observe the Sunday." *Winnipeg Free Press*, April 21, 1910.

This claim for the Catholic origin of Sunday-keeping has been generally disavowed by Protestants, who very naturally have been indisposed to admit such an origin for their day of worship. Protestant clergy have usually declared a divine origin for Sunday observance, declaring that Christ, or the apostles by divine authority, instituted the day in place of the one commanded in God's law. Thus have Protestant leaders sought to shield their observance of Sunday from the weapon of logic that Catholic writers have forged against them.

But the acceptance of a calendar that treats the day of Christ's resurrection as common and raises another day in its stead would obviously rob Protestantism of this protective argument. It would reveal this explanation to be insincere, and

would expose Sunday-keeping Protestantism to the pitiless blows of a church that has long waited for an opportunity to humble its Protestant opponents. While Catholics who admittedly obey the church could consistently keep the "Sunday" of this new calendar if their church so decreed, how could Protestants do so, unless they admittedly abandon their historic position on Scripture as final authority, and openly stand on the Catholic platform of Church authority?

Let Protestants be driven to admit this position and they have rendered their historic departure from Catholicism indefensible and their continued separation inexcusable. Then indeed would Catholicism fatten on such a feast of converts as she has not known for many a century.

But what about that multitude of Christians who observe Sunday because they understand that the day of their Lord's resurrection was declared holy by divine command? No doubt many of them would accept the explanation their leaders would then be compelled to give concerning its true origin and might without compunction buy and sell and labour on that day they once regarded as holy time.

But many could not do this. Many Protestants would rather give up life itself than wittingly disobey the Word of God. Let these come to see that the change in the Sabbath was made by a church they regard as apostate, that the seventh day of the week is still the Sabbath of the Lord their God according to Scripture, and where could they go?

There is a church that consistently abides by the old Protestant platform of the finality of God's Word. The Seventh-

day Adventist Church that teaches and endeavours to practise every Scriptural doctrine taught by Protestantism would naturally attract these. Save for the matter of the day observed, such Protestants already share the principles for which this church stands. Let these come to accept the same day of worship and then will Seventh-day Adventism see its membership swell to important proportions.

This church, from the days that it numbered but a feeble handful, has ever taught that Scriptural prophecies foretell universal enlightenment concerning the true Sabbath and the great fundamentals for which that day stands. Sixty years ago one of their writers declared: "There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive, will leave none who desire a knowledge of the truth to be deceived as to the issues of the controversy. . . . Every one is to have sufficient light to make his decision intelligently." Still more daring has been the Adventist assertion that all this must come to pass in this generation.

But the question naturally has been, How can such predictions be fulfilled by so unpopular a church? The Adventists' inability to answer this question has never affected their teaching that nevertheless Scripture foretold it would be so.

With the calendar reform agitation arising to supply a possible fulfilment to what heretofore may have appeared an absurdity, the unbiased mind will tend to a more serious attitude towards these portions of Scripture from which the Adventists have drawn such daring forecasts.

It seemed as if much had gone wrong that day! As a guest in my friend's home I had been a silent and at times amused onlooker. Bobby, the five-year-old, had painted the neighbour's back fence with daubs of red paint found in the garage, had eaten two of the cook's fresh cupcakes, and had emptied his daddy's bait pail.

I had listened carefully as his young mother explained that the fence belonged to Miss Rust—not to him—and that because it belonged to someone else Bobby would have to get the paint off somehow. It might even mean that he'd have to use his allowance for white paint to paint over his daubs! I had felt sorry when Bobby had to go without dessert—because he had taken more than his share of dessert from the kitchen table—and I had been obliged to struggle hard not to help the little shaver pick up the bait and replace it in the bait pail.

But I wisely kept out of the affairs of the day, and realized that Madge was giving her small son practical lessons in property rights and restitution. There was very little scolding, but the day had seemed full of unhappy events for little Bobby.

It was bedtime, and as I watched



"TOMORROW'S ANOTHER DAY!"

Madge tucked her rosy-cheeked baby in bed, I heard him say: "I've been awfully naughty to-day, Mommy . . . but never you mind"—here he pulled her down for a kiss—"to-morrow's another day!"

She agreed; we said good-night and left the room. Then I spoke of his remark and the happy expression of his face as he made it.

"It's a sort of code with us", she explained. "Sometimes when the youngsters get into mischief and everything

looks unpleasant and discouraging, they might go to sleep with the unhappy events of the day on their minds. That would not be good for them. So early in their lives I have tried to make each of them feel that what is done is past and gone, night brings peace and quiet, and the next day means a fresh slate. I used to explain it to them that way, and tell them that everything was all right so long as we had made up for everything we had done, and that to-morrow would be another day in which everything would be 'okey-dokey' as Ned used to say."

A grand idea, I thought, for adults as well as children. Why carry over the worries, fears, inharmonious happenings into another day? And if that idea is firmly inculcated in small children's minds, I believe it has a strong psychological effect upon them later in life as well as in their childhood. They learn that we all make mistakes, but if we do our best to rectify them, we can go to sleep with the comforting feeling that "to-morrow's another day," and another day means opportunity to try harder, to make fewer mistakes, and to win more victories—*Louise Price Bell, in Bulletin of National Kindergarten Ass'n.*

ORTHODOX Christianity teaches that in the single person of Christ there are two natures, a human nature and a divine nature. These two natures are complete in themselves and indissolubly united. The divine nature of Christ forms the background of His preëxistence from eternal ages. That is the mystery of His incarnation. He divested Himself of His divinity. His human nature is the basis of His incarnation and His dwelling in human flesh.

As soon as sin became a fact on earth, God Himself announced the factual appearance of the second person of the Godhead among men; the certainty of the coming Messiah to be accomplished by a miraculous birth. The Son of God was to become the Son of man. The Creator to become a creature, the woman's Maker one day to become a woman's son,—the Seed of the woman in prophetic forecast, yet the seed of Abraham in the line of genealogy.

Christ was to be born of the race of the Hebrews, of the tribe of Judah, of the house of David, in the town of Bethlehem, of a virgin mother. At the dedication of the temple Solomon saw in the slaughtered lambs the type of the Lamb of God to come, and asked, "But will God in very deed dwell with men on the earth?" Paul replied in the affirmative. "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world and received up into glory." I Timothy 3:16. This is the incarnation, this is the mystery of Godliness. Philosophy cannot explain it. Reasoning stands baffled before it. Human judgment can form no comparison to the human appearance of God among men.

The Bible does not conceal the human nature of Christ, but makes it the crowning feature of His earthly ministry. Born to humanity, "He took upon Him the form of a servant, and was made in the likeness of men." Philippians 2:7. And the scriptures portrayed Him as the "Son of Man." This seems to be the title He adopts for Himself. "Whom do men say that I the Son of man am?" He asked His disciples. "But hereafter you shall see the Son of man coming in the clouds of heaven with power and great glory," was His calm but firm reply to His enemies when on trial for His life.

He was born in obscurity, yet He grew in favour with God and man. In His earthly nature was found all the needs and passions of men. He knew the weariness of toil, the pangs of hunger and thirst; what it was to long for human sympathy and companionship. He wept with those who wept, sighed with the heavy laden, walked by the way with those burdened in spirit, and sent words of comfort to a relative in prison. He slept during a storm on a sinking ship; He was tempted in all points as we are tempted, yet not yielding to a single sin; Praying, agonizing, suffering, then dying. He was truly a man of sorrows and acquainted with grief. He was in very deed humanity's fullest man. Bone of our bone, flesh of our flesh, life of our life.



CHRIST WAS HUMAN

By A. Wellington Clarke

experience of our experience.

"O Saviour Christ Thou too art man,
Thou hast been troubled, tempted,
tried."

The humanity of Christ is more than a fact in and of itself. It is the meeting point of a holy God with sinful man. Without the humanity of Christ man must forever remain outside the pale of God's sovereign grace. In Christ, estranged humanity is brought back to the favour of God whom man has wronged. In Christ man is able to approach God for mercy, and through Him the wrath of God is appeased. Through Christ the treasures of God's grace are poured out in never-ending streams upon a lost world. Through Christ "Apostate man is to be recovered; fallen humanity is to be elevated; sin is to be pardoned; and sinners are to be saved, that God may be eternally glorified. The treasures of wisdom which have been hidden for ages are to be brought forth for the enriching of the lost. O what treasures of wisdom are to be opened up for the view of the world! . . . When God gave His only begotten Son to our world. He gave all the treasures of heaven. What power, what glory has been revealed in Christ! The

greatest display of majesty and power is given to the world through the only begotten Son of God."

By His humanity Christ takes hold of man and lifts him toward God. By His divinity He clings to God and brings Him down to man.

"The God-man! The daysman betwixt us both, who can lay His hand upon us both because He is of us both! The way of God to man—the way of man to God: the true Jacob's ladder between heaven and earth. God above it, to come down, man beneath it to go up! The God-man, in Himself our pledge that as God in Christ became a partaker of the human nature, so man in Christ became a partaker of the divine nature, born of a woman, made like unto us, that we might be born of God, and be made like unto Him! The God-man is not only a mystery, but a prophecy and a promise. He tells us what man shall be, when by faith in Jesus, he is forever made like unto the Son of God." *"Many Infallible Proofs,"* by A. T. Pierson page 264.

With Christ in such a role we may with boldness approach the throne of grace, for the King in the kingdom of grace is Christ our Elder Brother.





CHRISTMAS in WARTIME

By Clifford A. Reeves

THIS is Christmas in wartime. "Peace on earth—goodwill to man." It seems almost a hollow mockery to utter such words when at this very moment thundering cannon and bursting bombs drown out the chimes of Christmas bells. Surely this is the most Christless Christmas in all history. It seems a strange inconsistency that we should celebrate the coming of the Prince of Peace when the world is largely ruled by hate and when bombing planes roar and screech over the very evangelic hills and fields of Bethlehem.

But there will be joy this Christmastide. For all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, and all the dictators that ever lived, put together, have not affected the life of men as powerfully as has that little Babe of Bethlehem's manger.

Christmas! What a joyous note there is, even in wartime, in the very name! What happy memories! What pleasurable anticipations! The very air seems instinct with brotherly love and goodwill. It is a season when the aged live again their youthful days; when the child's heart throbs with the zest of a heightened joy.

We all seem to be warmed with renewed affection for one another at this the happiest season of the year. Now for a few brief days we show the warmth of an open heart, the hospitality of an open fire, the goodwill of an open hand. As Edgar Guest has written:

"A man is at his finest towards the finish of the year;

He is almost what he should be when the Christmas season's here;

Then he's thinking more of others than he's thought for months before,
And the laughter of his children is a joy worth toiling for.

He is less a selfish creature than at any other time;

When the Christmas Spirit rules him he comes close to the sublime.

When it's Christmas man is bigger and is better in his part;

He is keener for the service that is prompted by the heart.

All the petty thoughts and narrow seem to vanish for awhile

And the true reward he's seeking is the glory of a smile.

Then for others he is toiling, and somehow it seems to me

That at Christmas he is almost what God wanted him to be."

"I have always thought of Christmastime," wrote Charles Dickens, the arch-priest of Christmas, "apart from the veneration due to its sacred name and origin—if anything belonging to it can be apart from that—as a good time, a kind, forgiving, charitable, pleasant time."

Yet it is most improbable that Christ was born on December 25th. In fact the wisest man on earth has no definite information about the day of His birth. Pope Julius I, in the year 351, decreed Christmas Day to be December 25th. Until then Christmas had been celebrated on various dates, such as January 6th, March 28th, etc. And even today Christmas is celebrated fourteen times a year at the Holy Sepulchre in Palestine. The Protestants and Roman Catholics celebrate it on December 25th, the Greek Orthodox Church on January 6th, the Armenians on January 18th, and the Abyssinians every month of the year except March. Thus we see that no sacredness can be attached to December 25th. In England Christmas was forbidden for eighteen years under the Puritans by Oliver Cromwell's Christmas proclamation, which declared,

"No more turkey, no more boar—Christmas gluttony now is o'er:

No more puddings, no more pies,
No more drinking to bright eyes,
No more singing, no more laughter,
No more misletoe here after!"

But Christmas holds its place in our hearts for other reasons than those connected with it as a church festival. It reminds us of the humble origin of Christianity. It points us to God and

heaven and reminds us of the supreme gift of a Saviour.

Nineteen centuries have passed away since the shining vision of angels flashed upon those wondering shepherds on the starlit hills of Bethlehem. Yet men will travel once more the road from Nazareth to the city of David, and gather round the cradle of the Christ with hearts athrill at the angel's words, "Behold . . . unto you is born this day . . . a Saviour, which is Christ the Lord."

As we renew our sense of wonder at the manger this Christmastide we are celebrating the greatest event in history, the birth of Jesus. We date our years from that time. Human history began then anew. The years before did not count—so men felt who had come to know what the birth of Jesus meant for the world. His coming changed the course of history.

On that starry night a new sense of values was born. Away from the indifferent crowd, in the straw, among the cattle, God brought new hope to a tired, despairing world. The common things of life were transmuted with an uncommon glory. This is the real meaning and true magic of Christmas. The coming of our Lord exalted marriage, sanctified parenthood, ennobled childhood, and lifted womanhood from chatteldom to equality.

And yet it was He for whom there was no room in the inn. The world slammed the door in His face. He was born among the beasts because there was no heart-room that night in Bethlehem. And since that day men have been at one in this—they have made room for everything except for Him. The real Christmas day for any man is when Jesus is born in his heart; when the great miracle of the incarnation is repeated in his own life. Jesus is looking for a new welcome to-day. He is ever seeking to enter and be born anew within each human soul. The best gift we could possibly give to Jesus this Christmas is the gift of ourselves.

And this same Jesus is coming again—not as a helpless Babe, but in flashing splendour. He will bow the heavens and come down in majesty. What a contrast! Then, "there was no room for them in the inn." Soon, "a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was . . . no place for them." There at Bethlehem, no place for Him; hereafter, no place for fleeing earth and heaven! No place for anything else but Him!

Oh, let us make room for Him to-day, that He may make room for us in that day of His appearing, when His advent of humiliation shall have become an advent of glory, and when that which came in weakness shall come again in power.

"O holy Child of Bethlehem! descend to us, we pray;

Cast out our sin, and enter in, be born in us to-day.

We hear the Christmas angels the great glad tidings tell;

O come to us, abide with us, our Lord Immanuel."

THAT waist of land between the Arabian Desert and the Great Sea, that isthmus which tied together the only two continents of early civilizations—Eurasia and Africa—was at times the crossroads trade centre of the earth. And it might have been so at all times if its peoples had realized its possibilities. King Solomon realized these possibilities to the full, and capitalized them. That was one reason why he was the wisest man who ever lived.

Israel became so numerous that it was no longer necessary to be spread thin over the highroad in order to make contact with the passing throng. From being a wandering, pastoral people, they settled, and turned to agriculture. But, like so many farmers since, they overcropped and under-fed the land, denuded it of its trees, and made it "serve with their sins." Erosion completed the destruction, and many more hills than those of Gilboa became barren.

The turning point came at the peak of prosperity and power under Solomon. Seeing and sensing the inevitable, and unable for some reason—perhaps because it was too late—to build back the land, the wise man turned his people to trade. And, ever since, the Jews have not been noted as producers.

Palestine became a market, and the people of Abraham a nation of shopkeepers and money-lenders. Camel caravans from Mesopotamia, Persia, and dim and distant India and Cathay, unloaded their spices and jewels and silks in the market places of Jerusalem, and carried back to the East the fish products, the purple dye, the "gold, and silver, ivory, and apes, and peacocks" of the West and South. The Hebrews stood between the camels of Arabia and the ships of Tyre and Sidon, made the exchanges of their loads, and profited immensely thereby. They became fabulously opulent. Solomon "made silver to be in Jerusalem like stones." Thus the modern Jew came traditionally by his trading propensities.

We need not go farther to find the causes of the many economic misfortunes of the Jews. In the beginning Jehovah instructed them to "be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion." They were fruitful and multiplied, "true to form"; and to support their numerous progeny they subdued the earth; but they did not replenish it. So they lost their dominion. They still handle much of the world's money and other forms of wealth; but they are never able to completely control it and possess the power that goes with it. The true trader, however much he may gain, can never become securely prosperous. He may always be eliminated by direct barter between producers.

God's purpose for a people occupying the centre of the earth cannot be served unless that chosen people make His eternal TRUTH their chief stock in trade, make His plan for saving men their spiritual possession, and pass them on to other peoples. If they "seek first the Kingdom of God and His righteousness,"

MONEY MART *and*

Fifth in a Series of Editorials on "The Centre of the Earth," Presenting Palestine in Bible Prophecy

all the economic necessities, and many luxuries, will be "added."

Even though Israel allowed the soil wealth of the land to wash into the desert and the sea, they might still have turned to the deeper mineral wealth. But they were "destroyed for lack of knowledge" of this as well as of other sources of wealth. And this knowledge they might have had if they had kept His law. (See Hosea 4:6.)

So the knowledge which the ancients might have had has been given to modern science. A geological and chemical report of the mineral deposits of the Dead Sea Valley was recently made to the paramount power. It is astounding in its revelations.

To convey some conception of the immensity and value of mineral wealth in the vale that once was Siddim, it is estimated that it is worth two and three-fourths times the total wealth, in gold and silver, of the United States; and that the metal wealth of the United States (which is the wealthiest nation in the world in terms of gold and silver) is equal to that of the next five wealthiest nations of the world put together.

The tonnage and worth of these accessible Dead Sea mineral deposits are given as follows in the authoritative government reports:

Potash	Tons 1,300,000,000
Value	\$ 70,000,000,000
Bromine	Tons 853,000,000
Value	\$260,000,000,000
Salt	Tons 11,900,000,000
Value	\$47,500,000
Gypsum	Tons 81,000,000
Value	\$210,000,000
Magnesium Chloride	Tons 22,000,000,000
Value	\$825,000,000,000
Total Value	\$1,155,167,500,000

Note: The reckoning is as before the war, counting \$5.00 to the English pound sterling.

To all appearances, God has made Palestine the greatest source of precious minerals on the surface of the globe, a veritable treasure-house of materials indispensable to agriculture, the arts, industry, and warfare. We have already mentioned the tar and oil which may be hidden there also. God did more than send fire from heaven to ignite the sub-surface combustibles beneath Sodom and Gomorrah to destroy them for their sins; He also thereby revealed to the posterity of Abraham the means of mineralizing their depleted soil, thus making Palestine the garden spot of the world for all time. They might have taken the salts of the earth to alkalinize and fertilize their acid soils, and thus have been aided to become as the "salt of the earth." But they

would not, and now they are "trodden under the foot of men."

The flocking of hundreds of modern Jews to the land of Palestine has resulted in their doing everything possible to "replenish the earth," and they have succeeded in producing some remarkable crops on land where for centuries nothing has grown but cacti and scrub bushes. Before the war, there was a movement on foot to exploit the Dead Sea minerals with Jewish capital, and a start at mining and rendering the huge deposits had been made. No statistics are available as to progress since the war began in 1939; but we may be sure that large quantities of these minerals, and others, so necessary to agriculture, industry, and war are being exploited to the limit.

If we may believe that which can be proved, and half of what their enemies say of them, the Jews to-day possess or control more potential wealth than any other class of people; and some economists there are who would have us believe that the Jews control more than all other groups together. Be these as they may, there is no question about the Jews being enormously rich.

They are divided on the advisability of making Palestine a homeland, and of migrating to the Near East in a body, ultimately to establish an exclusively Jewish state. Millions of them prefer to remain in their present homelands rather than live in Palestine as it is, or has prospect of ever being. But there is every reason for believing that there lies in the heart of every son of Jacob, though perhaps dormant, a desire for a homeland, for protection, cultural development, independence, and political and religious freedom. And what spot on earth could be more appropriate, and more nearly desirable for the majority, than Palestine!

The prospect for a great economic future for Palestine is excellent, in the way financial and business prospects go. We may look for redoubled efforts, as soon as the international situation permits, to make Jerusalem a Wall Street of frenzied finance, from which the strings of world trade and business will be pulled. Palestine will be the mart of Mammon's last stand.

We prate much about civilization; and too often we speak and write and act as if it were a possession of Western people alone. Civilization is defined as "a state of social culture characterized by relative progress in arts, science, and statecraft; also the progressive development of these and of the means of expressing the aspirations of the human spirit as in art or religion."—"Webster's New Interna-

SIGNS OF THE TIMES

SOCIAL CENTRE

tional Dictionary." A close study of these meanings, together with a knowledge of the present cultural attainments of the better classes of human society, convinces one that real civilization is quite well distributed over the earth, though in varying degrees of development.

Civilization is more than civility, and culture than polite manners. But the

Hebrews a high grade of social culture. One has but to examine the precepts and proverbs and psalms and prophecies of the Old Testament Scriptures to discover this. And the Jewish people of to-day have inherited much of this Mosaic refinement. Some of the keenest, most scientific, most artistic, most diplomatic, most religiously expressive, minds in the

an intelligent application of them to our daily affairs. As one example of such success, we can do no better than to remember the founding of our own nation and the establishment of the political philosophy by which we govern ourselves.

"And on the other hand, where our Western Civilization has failed, it can be shown that the Christian dynamics were for the time being either misapprehended or obscured. And as an example of such a time, we can do no better than to cite our own time, in which Western Civilization has not only failed but it is in a state of collapse."—*Russell W. Davenport, Managing Editor of Fortune.*

All men are aware now of another culture—kultur—that is being put forward in opposition to Jewish-Christian culture. It is more pronounced against the Jews and everything Jewish; but it is also anti-Christian. Beginning at the basis of all culture, religion, it sets up another god, usually the State, or Nationalism. It is self-centred, violent, militant, ruthless, and is gaining adherents by the million in all countries. It denies personal rights, civil and religious liberty, the sanctity of marriage, and recognizes the right of survival for only the physically and mentally fit.

It preaches the gospel of the evolutionary theory. Weakness and failure are its only crimes. The word *mercy* is not in its dictionary. It is the antithesis of Christian civilization in its every aspect.

The Jews expect to make their last stand on the eastern shore of the Mediterranean, if in any chosen place; and there the opposing cultures will fight to the death to try to expel them from this citadel of empire.

But the war of cultures will not be confined to antagonisms in the West. Long have Asiatic peoples resented the West's imposition of Western customs on them. There is a hoary civilization of eastern Asia that is far from that of either Jew or Christian. It is pagan; but that is not to say that it has no good features. It is essentially and intrinsically different. It is based on the principle of outwitting the other man, not of doing him good, unless to repay goodness. There is decidedly no "love-your-enemies" in it. It has surface manners, and is stately, dignified, and polite. It is hospitable to a fault. But this is that East of which, in its relationship to and understanding of the West, it has been said, "Never the twain shall meet," till they stand together around "God's judgment seat."

The cry that is vibrant over Asia to-day is, "Asia for the Asiatics"; and it has an application in Asia's way of living, its philosophy of life. It wants a justice tempered to expediency, truth that is pliable, a might-made right. And it will not be satisfied till the Jewish-Christian culture and way of life is pushed off the soil of Asia. But Palestine is in Asia; and it is the one spot on earth that symbolizes, to Bible-minded Jews and Christians, all that is worth fighting for of Western civilization.

Hence, Palestine will be the place of culture's last stand.

**Read "SOWING THE WIND"
in the January issue.**

**A joyful
German-
Jewish
youth,
who has
found a
home and
freedom
in Palestine.**



West is inclined to place too much emphasis on the science and arts aspects of it. The higher classes of society in Asiatic countries can show the West the way in courtly manners, states craft, and in "expressing the aspirations of the human spirit." From Asia came the beginnings of civilization.

In the "New International Atlas of the World" is a map depicting in pictorial coloured relief "The Cradle of Civilization." Exactly in the centre of it is Palestine. The ancient Canaan was the actual "cradle of civilization," and Israel was the babe in that cradle. More than that, one Babe who was born among the people of Israel, Jesus, has been through all ages the essence of civilization in its broadest application. For His Golden Rule, "As ye would that men should do to you, do ye even so to them," is the centre, sum, and circumference of all civil relationships, of all social and scientific progress.

God planted and developed among the

world are among them. And if they were not so cruelly down-trodden and persecuted and hounded to death in many countries, this their culture would be much more in evidence than it is. True, many of them have debased or entirely lost their cultural heritage, but the basic fact remains.

Christian culture is built on the foundation of Jewish culture, with the inimitable Christ and His teachings and sacrifice the Corner Stone of the super-structure. And we state, without fear of successful contradiction, that all that is best in Western civilization—in science, art, manners, inventive genius, statesmanship, and industry—is due to the inspiration and elevating influence of the Christian evangel. The Bible civilizes wherever it is given free course.

"The teachings of Jesus Christ constitute the spiritual dynamics of our civilization. Wherever we have succeeded greatly, as a civilization, we have done so through an understanding of those dynamics and

THE followers of Christ are divinely commissioned to go into all the world and make disciples, or Christians, of all nations. He assures them that the "all power" given Him is available for the accomplishment of the task of world evangelism.

John the Baptist proclaimed a message in the spirit and power of Elijah the prophet "to make ready a people prepared for the Lord." The only purpose of the gospel is to turn sinners into Christians so as to prepare them to meet their God. "Prepare to meet thy God, O Israel" is the gospel in miniature.

If the religion we profess does not make us Christlike then it has failed or we have failed in our relation to it. The one and only purpose of the gospel is to make Christians who are such in deed and in truth. The greatest need of the modern church is more demonstration in the lives of its members as to what genuine Christianity really is. This is needed because there are so many shams and counterfeits. Many are not interested in religion because of the contradictory lives of its professors. They have the profession without the possession. To them it can be said, "What you do makes so much noise I can't hear what you say."

After the death of a godly woman a statement that she had written in the flyleaf of her Bible revealed the secret of her noble character: "The secret of being a saint is being a saint in secret." The test isn't the way we act and talk at church or in public when we are on our best behaviour. Years ago a great religious leader shocked many professed Christians by saying: "Religion is what an individual does with his solitariness."

Genuine Christianity is not so much the performance of religious rites or the fulfilment of religious duties. It is not what we do and say, but rather what we are, even when we are alone. Reputation is what others think of us and character is what we really are. Someone has said that "character is what we are when nobody is looking." What we are is far more important and fundamental than what we do and say. We must *be* good before we can *do* good. Righteousness is first of all right-being. Right-doing is the fruit of right-being. We are not what we are because we do what we do, but we do what we do because we are what we are. If our lives are in harmony with the principles of God's holy law we will "do by nature the things contained in the law."

It has been truthfully said that Christ is Christianity. Without Him the term would be meaningless. He is our great example and to imitate His character should be the chief ambition of every person. He is "the One altogether lovely, the chiefest among ten thousand." By beholding Him we are changed into His likeness. We are therefore told to "walk even as He walked" and "in His steps." If we can learn the secret of Christ's beautiful character we can "be like Him," for the same resources of spiritual power are available to us.

Christ was a diligent and constant student of the Scriptures and He was a man of prayer. He never neglected His

WHAT YOU MAY EXPECT TO SEE WHEN YOU LOOK AT

A CHRISTIAN

By Taylor G. Bunch

seasons of communion with His Father. That was the source of His strength, the inspiration of His ministry. Dr. John R. Mott wrote: "If the hill back of Nazareth could give back its secret, if the Lake of Galilee could tell what it witnessed, if the desert places round about Jerusalem could tell their story, if the Mount of Olives could speak out and tell us what transpired there, they would tell us, more than anything else, of the prayer life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its godly fear, that made it irresistible."

Jesus was only twelve years of age when His knowledge of the Scriptures astonished the greatest religious leaders of His day. This knowledge was not given Him miraculously. In childhood, youth and manhood He studied the scrolls of the prophets. The early morning and twilight hours while He lived at Nazareth were spent on the mountain side and among the trees in study, meditation and prayer. "It is written" was His defence when the Devil attacked Him three times in the wilderness. He unsheathed the sword of the Spirit and put to flight the prince of devils. In His strong right hand the Scriptures constituted a weapon that was "mighty through God to the pulling down of strongholds" and "casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought." II Corinthians 10:4, 5.

But Bible study and prayer are inseparable. It is prayer that gives power to the Word. Through the Word God talks to us and we speak back through prayer. It takes both to constitute communion. The two should be kept properly balanced if we would form symmetrical characters and live victorious lives. Those who pray a great deal to the neglect of the study of the Scriptures are inclined to become extreme and go off into fanaticism, while those who neglect prayer and spend most of their time in study are in danger of formalism and a legalistic experience, a form without the power.

Through the prophet Christ said: "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame

and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." Isaiah 50:4-7.

Jesus was able, because of His devotional life, to set His face like a flint and go through the awful experiences of Gethsemane, to bear patiently His mock trials before Annas, Caiaphas, the Sanhedrin, and before Pilate, Herod and Pilate again, and then to be crucified after thrice being declared innocent. He was betrayed by a friend and then mocked and reviled and scourged in the greatest travesty on justice in all history. Fully twenty of the fundamental rules of Hebrew law were ruthlessly trampled under foot in a trial in which judgment was turned away backward, and justice stood afar off; for truth had fallen in the streets, and equity could not enter.

Cruel and unfeeling men spit in His face and cut His body to pieces with the scourge and even His face was marred so that He was scarcely recognizable as a man. They jerked at His beard and pulled out His hair and did mock obeisance to Him as to a king. Yet He maintained His calm dignity through it all, inasmuch that the Roman Governor marvelled. He never lost His kingly bearing, and Pilate was frightened at the thought that He might be a god who had come to the earth in the likeness of men.

This sublime conduct was the result of Christ's devotional life. He declared that morning by morning the Father wakened Him for study and prayer, and that He never failed to respond. The Fenton translation reads: "To help the weary with a word, He roused Me at the dawn, at break of day He waked My ears to listen like a child." In this early morning watch Christ not only spoke to the Father in prayer, but He also listened to His instructions through the Scriptures.

The James Moffatt translation of this text reads: "The Lord, the Eternal, has given Me a well-trained tongue, that I might rightly answer the ungodly; morning by morning He wakens Me to learn my lesson, and never have I disobeyed or turned away." The early morning watch not only gave Jesus a wise tongue to speak words of hope and comfort to the weary sin-laden souls, but also a tongue so well trained that He could wisely answer His enemies and critics who hounded His footsteps day and night seeking to entrap Him. What marvellous wisdom He displayed in this respect, so that the cunning tricksters and designing spies were

Jesus
began
His day
with
prayer.
Before
He talked
to men,
He first
talked
with God.



baffled and defeated by His answers. Jesus was able to do all this because He got spiritual resources before the day began. Before He talked with a human being He first talked with God. Before He listened to the conflicting voices of His fellow-men, He first listened to the voice of God. That is a wise programme for every Christian.

The Oriental shepherd leads his sheep into the pastures very early in the morning while the dew is still on the grass. Not only are the sheep hungry after the fast of the night, but they are rested. The food is refreshing and palatable and tasty because it is tender. After the sun comes out and the dew disappears the grass becomes dry and tough. Christ is the great Shepherd and we are the sheep of His pasture. He therefore leads us into the green pastures of His Word and never does the Bread of Life taste more palatable than it does early in the morning when our minds are clear and our bodies refreshed and the dew of divine grace is mixed with the Bread from heaven.

This has been the secret of godliness and spiritual power in the saints of all past ages,—of David, and Daniel, and Paul, and Christ. We are told that

Charles Simeon spent the morning hours from four to eight with God, and Wesley spent from four to six in the secret place of the Most High. Bishop Ken was with God before the clock struck three in the morning, and Bishop Asbury said: "I propose to rise at four o'clock as often as I can, and spend two hours in prayer and meditation. Samuel Rutherford began his devotions at three, and Joseph Alleine began his four hours of spiritual feeding at four.

These, of course, were great religious leaders, but no person is so busy that he cannot plan his work and programme

so as to find time to get the needed spiritual resources at the beginning of the day. Generalissimo Chiang Kai-shek is a busy man as he defends his country against an aggressor nation and lays the foundations of a new government at the same time, but he finds time to spend from five to six in the morning with his Bible and its divine Author and another hour in the evening. Through his godly example and the influence of his noble Christian companion, many of the leading officials of his government have become Christians. It is their ambition to lead all China to Christ, and surely God will honour such leadership in this tragic hour and bring out of this experience a greater China to which the gospel will go with power.

The chief secret of the great generalship of both Montgomery and MacArthur is that they begin each day with God, reading His Word and praying for success against pagan and semi-pagan forces that would destroy democracy and hinder the gospel that flourishes under democratic forms of government. Many thousands of our boys in the armed forces have learned the secret of success in the same manner.

George Müller got his spiritual resources before breakfast, and during the sixty-three years of his service in establishing and maintaining the great orphanages at Bristol, England, he read the Scriptures through carefully and prayerfully more than two hundred times, and had a record of the answer of fifty thousand prayers, ten thousand the very day he prayed and hundreds before he got off his knees. No wonder he was called "the apostle of faith," and that though he is dead "his works do follow him." For the support of his work seven million dollars came in through prayer. The secret of his success was his early morning appointment with God and His Word.

Dear reader, if you would be like Jesus in character and conduct, you will find the spiritual power where He did, in the sweet hour of study and prayer. This is the meeting place of heaven and earth. This is the experience that brings us to the ladder of life, the house of God, and the gate of heaven. Lay hold on these spiritual resources and they will never fail you or let you down. If the modern church would grasp the power and strength within her reach she would soon become "fair as the moon, clear as the sun, and terrible as an army with banners."

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The Editor
Signs of the Times, Oshawa, Ont.



Burnt Offerings TO THE GOD NICOTINE

By W. H. Roberts, M.D.

THERE are at the present time millions of slaves in the United States and Canada. Most of these people, strangely enough, are quite contented. They long ago have forgotten the joys of liberty. Approximately 60 per cent of the men and 25 per cent of the women in the United States and Canada are cigarette smokers. The average consumption for men is twenty cigarettes daily; for women eleven daily. Each smoker is drifting helplessly towards a still larger quota. Cigarette smoking is the most popular drug habit in the world.

Tobacco is an American Indian word. Natives were smoking this plant long before the white man set foot on this continent. Jean Nicot, one of the earliest of the French explorers, in 1559 urged the use of tobacco as a cure for cancer, and as a protection against the black plague. Sir Walter Raleigh took some home to Queen Elizabeth about the year 1584.

Regarding this interesting period in the world's history, Hans Zinsser in his book "Rats, Lice, and History" has this to say:

"Ever since the discovery of the New World by the Old there has been an interchange of many things, good and bad, between them. At first it was a very uneven exchange. The Old World brought culture and smallpox, the Christian religion and measles, rum, European quarrels, scarlet fever, sparrows, horses and donkeys, Anglo-Saxons, Irishmen, Jews, Negroes, trousers, influenza, wheat, brotherly love, gunpowder, and tuberculosis. For all these blessings it received in return at first only gold, tobacco, potatoes, syphilis, and Indian corn."

In medicine tobacco has been used in the form of a poultice, and internally as an emetic. The smoke has been inhaled

in asthma. It is, however, a dangerous remedy. The nicotine in tobacco is rapidly absorbed by the skin and mucous membranes. It causes a brief stimulation of the brain and autonomic nervous systems, the stimulation being followed almost immediately by depression. It is a true narcotic or cerebral sedative.

Two drops of nicotine placed on the tongue of a small dog or cat cause death in one or two minutes. A canary died when one drop was held near his bill. In men, death has followed the use of tobacco as a poultice, the application of an infusion in skin disease, the injection of an infusion into the rectum for worms, plugging of wound with quid of tobacco to stop bleeding, and following the swallowing of tobacco insecticides. Actually, there is enough nicotine in one big cigar to kill two men.

Mild poisoning causes a pallor of the skin, nausea, vomiting, diarrhoea, muscular weakness, faintness, dizziness, palpitation, and lowered blood pressure. Stomach symptoms come on early and check further use of the drug. Otherwise many serious poisonings would result. It is also a fact that the average person builds up a tolerance to tobacco readily.

Tobacco is a slow, insidious, but most malignant poison. Its use causes a lowering of mental efficiency. Among college students it has repeatedly been found to be used among those of poor scholarship and lack of application. In a study of light smokers vs. heavy smokers in a telephone office it was noticed that the former accomplished more and responded more readily to increasing pressure in late hours of the day. A single cigar has been shown to lower accuracy in rifle shooting and in baseball throwing. Moderate smoking favours ease and comfort.

The habitual smoker feels ill at ease and unable to concentrate till he gets his smoke.

On February 11, 1938, in strict secrecy, Schuschnigg, the Austrian Chancellor, left for Berchtesgaden to confer with Hitler. When he arrived Hitler without a word of greeting began a violent tirade. Only once during the "terrible two hours" that followed did Hitler interrupt himself. The Austrian Chancellor, a chain smoker, reached for his cigarette case. "Smoking is forbidden" screamed the Fuehrer. Subsequently Schuschnigg accepted most of the conditions that Hitler offered. It would be interesting to know what influence the habit of smoking has had on history. Mussolini was another of the dictators who was temperate in his habits. General Montgomery, who has matched Hitler's and Mussolini's best generals, is also a total abstainer from both alcohol and tobacco.

Smokers are poor athletes. Even moderate smoking has a definite deleterious action on the "wind". Sufficient carbon monoxide is inhaled in tobacco smoke to change 10 per cent of the hæmoglobin to carboxyhæmoglobin.

Chronic tobacco smoking interferes with digestion. Symptoms most often complained of are poor appetite, bad taste, nausea, hyperacidity symptoms, pain after meals much like that caused by gastric or duodenal ulcer. In fact it is believed by many to be one of the causes of ulcer, and the present practice of flooding the soldiers overseas with tobacco is viewed with alarm, especially since 25 per cent of the men being discharged from the army overseas have gastric ulcer. Certainly smoking interferes with the healing of an ulcer once it has developed.

Manfred Kraemer, as quoted in the

Digest of Treatment of August 1942 has this to say in regard to the management of duodenal ulcer. "By a large measure, the management of this type of lesion is similar to that of a gastric ulcer. The patient must be educated to the fact that he suffers from a chronic illness, that he must consider himself ulcerous or potentially ulcerous for the rest of his life. He must be taught permanently to avoid those tension states which are the common cause of recurrence. He must learn to live permanently on a restricted diet. He must permanently give up smoking, and must discontinue the use of concentrated alcoholic beverages."

Mental depression, irritability, restlessness, tremor of the hands, impaired memory, headache, dizziness, and insomnia are often encountered.

The tobacco cough is notorious. Practically all smokers suffer from chronic bronchitis. Doctors Menne and Anderson of the University of Oregon Medical School have suggested that the phenomenal increase of cancer of the lungs may be related to tobacco smoking. Dr. Chevalier Jackson, reporting on the incidence of cancer of the larynx and lungs, declares: "From our records we can make the parallel statement that the proportion of smokers among patients with laryngeal cancer is very high. The proportion of men with cancer of the larynx to women with this lesion is ten to one. Among our patients about 95 per cent of the men were smokers of tobacco. Now that smoking among women is becoming deplorably common it will be interesting to note in the future the relative incidence in women." It has been demonstrated by Roffo that the tobacco tars are very strong cancer-producing agents.

The tobacco heart is rapid and irritable, and averages ten beats per minute faster than the average. Certainly not an economical speed. Speaking of the more serious coronary artery disease, Paul White of Boston stated in the *Medical Clinics of North America*, in Sept. 1941, "Coronary disease with angina pectoris on effort is treated by the elimination of nervous strain and tobacco, and care as to diet, with the beginning of weight reduction."

Tobacco smoking is considered often to be a predisposing factor in the development of Buerger's disease. This is a migratory phlebitis, characterized by inflammation and thickening, and matting together of the arteries and veins, particularly of the lower extremities. Gangrene has often resulted, requiring amputation.

Sight and hearing may be impaired. One per cent of all cases complaining of progressive loss of vision at the Royal Infirmary of Edinburgh were attributable to smoking. Persons complaining of dizziness and impaired hearing are forbidden to smoke, as confirmed by Miles Atkinson M.D., F.R.C.S., writing in the *Journal of the American Medical Association* of May, 1942.

Tobacco has killed people even before they were born. Stillbirths and abortions are reputed to be highest among women in cigarette factories. Next comes the metal industries. Dr. G. Etienne of

Nancy, France, studied cases left at hospital while mothers were working in the tobacco factories. He noted that breast fed infants of women who continued working in the tobacco factory were almost certain to die. Many children have died as a direct result of sleeping with tobacco-smoking fathers.

Tobacco smoking shortens life, in direct proportion to the amount smoked. Raymond Pearl of Johns Hopkins computed the survival rates of non-smokers, moderate-smokers, and heavy smokers (more than ten a day) as follows:

1. Of 100,000 30 yr. old non-smokers 45,919 alive at 70.
2. Of 100,000 30 yr. old moderate smokers 41,431 alive at 70.
3. Of 100,000 30 yr. old heavy smokers 30,393 alive at 70.

These figures tell their own story.

Most doctors are habitual smokers. It can also be said without fear of contradiction that the majority of them wish that they could quit. Adolf Lornez in his book "My Life and Work" expressed these sentiments as follows: "Both America's cemeteries and America's automobile graveyards harbour thousands of victims of brutal treatment who could still be alive. If some people drink, love, smoke, or work themselves to death, most people, regardless of race or religion, eat themselves to death if they can afford it."

Speaking of elderly people he says further, "Only one harmless pleasure is left to them—that of thinking by which of all possible excesses they would most have enjoyed dying. It would not have been gluttony, it could not have been Bacchantic joys, it could not have been love.

But it could have been, and, in my own case nearly was, the love of that bewitching, brown lady with her sweet, penetrating and empoisoning perfume, which fills your lungs, your brain, and the rest of your system. Like all treacherous lovers, she grips your heart with her thin, snake-like fingers and kills you the more cold-heartedly, the more fanatically you are devoted to her. Beware of Lady Nicotiana. Beware of smoking yourself to death, because this vice overpowers you without your knowing it."

Regarding the medical care of executives, Walter Alvarez M.D. of the Mayo Clinic, has written in the *Illinois Medical Journal* of April 1943 as follows: "The usual executive lives intensely, lustily, and strenuously. Often he eats too much. Most executives tend to smoke too much. A few drink to excess. If he smokes to excess, he must give up tobacco; it is useless to talk of tapering off.

Gene Tunney in the *Reader's Digest* of December, 1941 asked this question, "Why do men stupefy themselves with tobacco?" He answers his own question as follows: "I have never heard a sensible reply. But let me tell you the story of the Bedouin chief who told the young men of his tribe: There are three good reasons for smoking: First, if you smoke enough tobacco, you smell so strong the dogs will never bite you. Second, if you smoke long enough, you will develop a lung trouble which will make you cough even when you sleep. Robbers, hearing your cough, will think you are awake, and so will not try to steal your belongings. Third, if you smoke as much as you can, you will have many diseases, and will die young."

"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 today to become a chronic condition to-morrow.

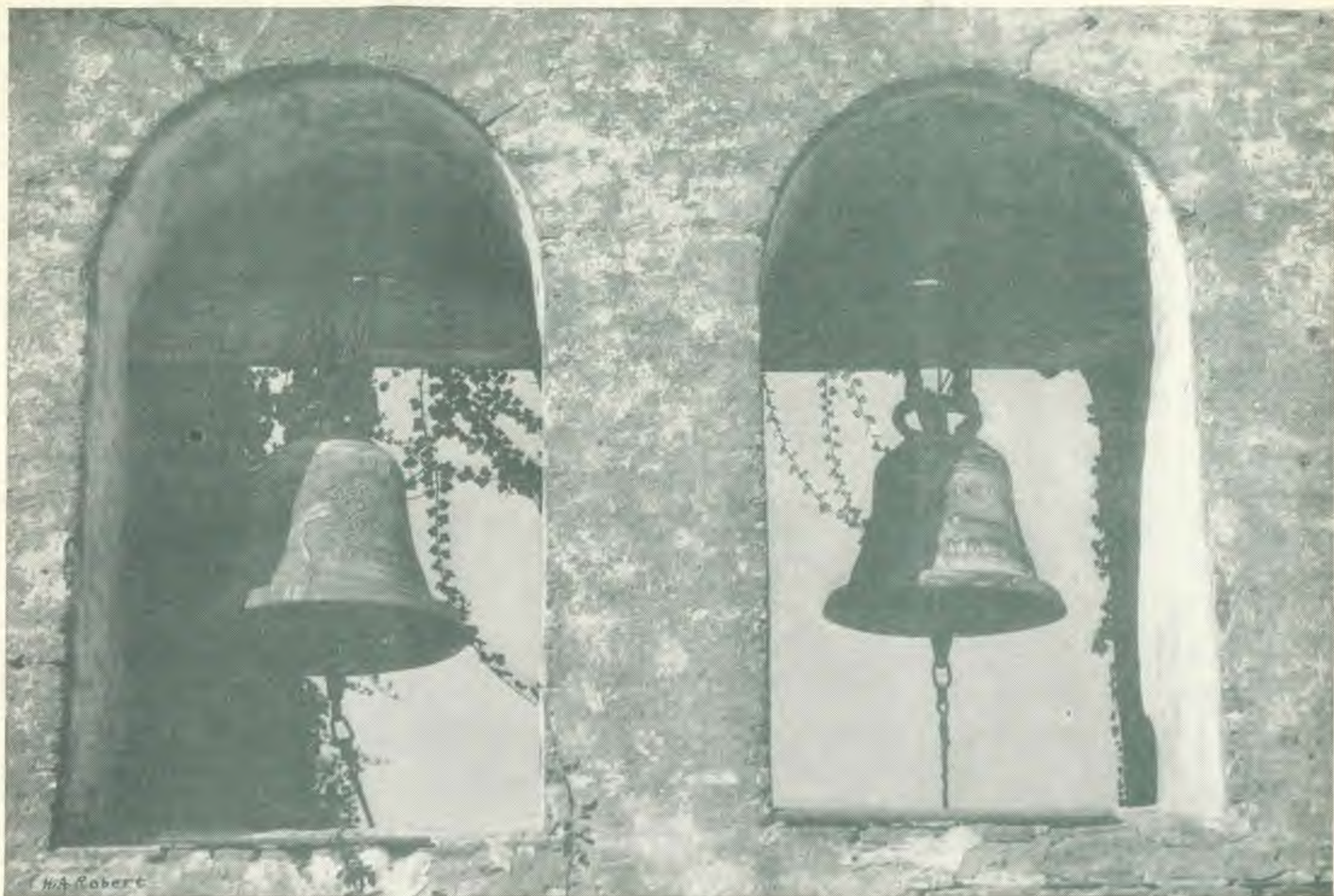
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Ring Out, Bells of Heaven!

Jesus was born again nineteen centuries ago.

Sometime, in infinity before that, He was "begotten" of His Father. Whatever that may mean, and more than that, we do not know. And wise is the man who refrains from speculating on what has not been revealed about divinity.

In some mysterious way Jesus changed into a new existence when He was born of His human mother, Mary. He began to live the second time; yet He had lived before.

There is no record of the day of His birth. For centuries after it, even the exact year was missed by men. Now that we are quite sure of His birth year (it was some three years before the beginning of the Christian era), His birth month and birthday still elude us.

In common with billions of Asiatics of all time, small importance was placed on His birthday. At a certain event in His after life, which we can date accurately from prophecy, "He began to be about thirty years of age." Thus purposely vague is the divine record as to a clue to the day of His advent into this world in the stall of Bethlehem.

On the other hand, Bible prophecy lays great stress on the exact day, even the hour, of His crucifixion, resurrection, and ascension.

Church historians, in their guessing, have widely missed the day of His birth, in placing it on December 25. If there is one certainty about it, it is that it could not have been on that day. But it will do as well as any other, as a guess. Unfortunately, that date seems to be a relic of sun worship, for then the ancient pagans celebrated the winter solstice.

Apparently, God would have us care little about the birthday of His Son, as on a definite day. The transcending truth that He was born again to bring reconciliation between God and men, is the fact to be emphasized. And the vital thing for men to-day is that we may be born again by virtue of His being born again.

Our first birth was similar to His second birth; our second birth may be similar to His first; except that He is the "first begotten" and the "only begotten." God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Peter 1:3.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I John 3:1.

Ring out, bells of heaven, for the celebration of my birthday in Christ—and His birthday in me!

