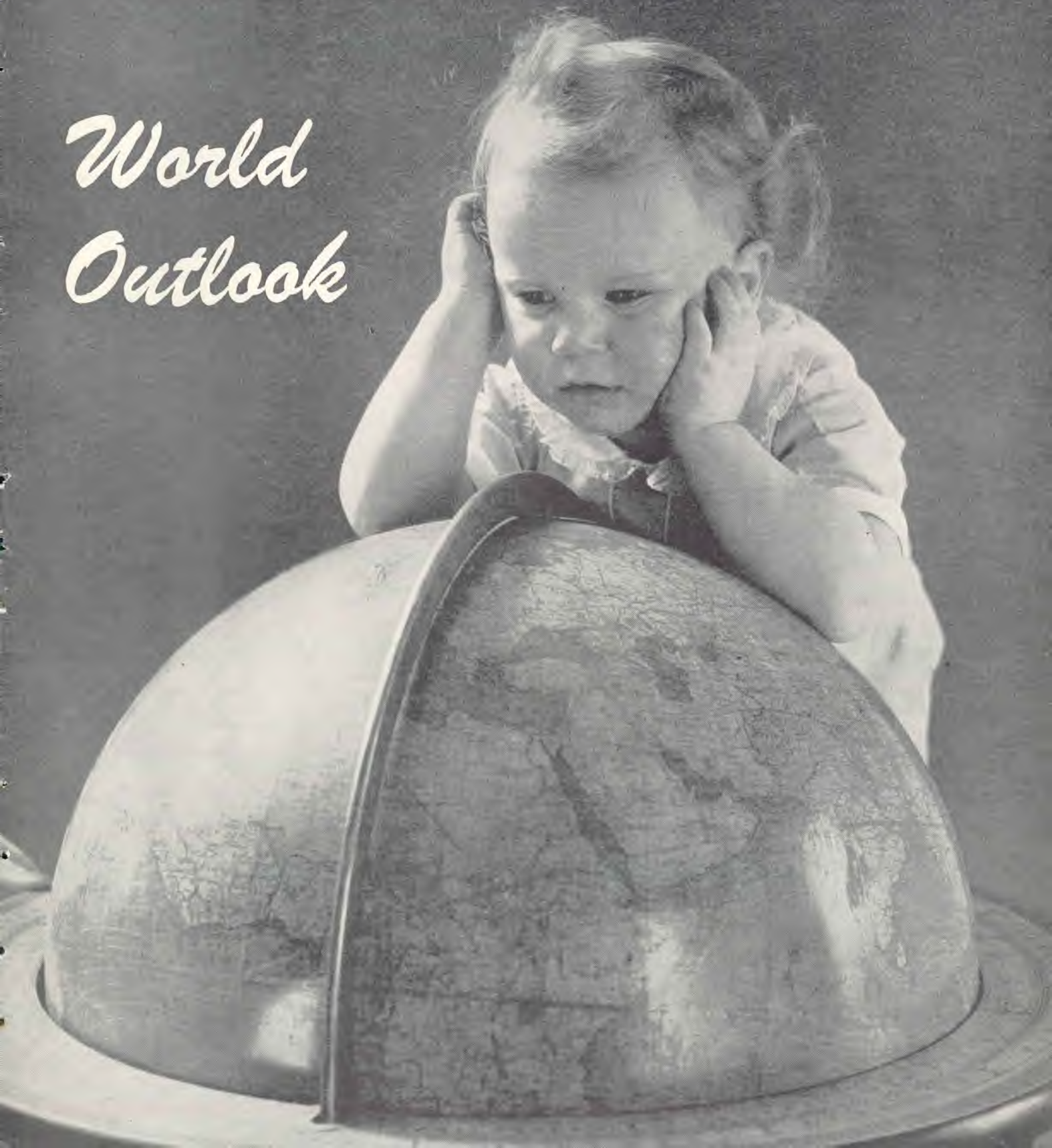


Canadian
SIGNS OF THE TIMES

OSHAWA, ONTARIO JANUARY, 1945

*World
Outlook*



ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

The 1944 wheat crop in Canada is estimated at 447,656,000 bushels, the third largest during the five years of war. It is larger than last year's yield by 154,000,000 bushels. It looks as if Canada can answer with a liberal sweep of the plate the world's polite request, "Please pass the bread."

A page of good news may seem difficult to find in these days of so much bad news. For the war engulfs the best, even of the news—if we see it that way. But it can't put a crimp in the fact that God still has everything under control. He is working His purpose out; and it is for us to discover what that purpose is.

Negro leaders numbering four hundred recently met in New York and formed an organization to fight against social and religious bias. They invited "all religious and racial minority groups who wish to co-operate" to join them. They expect to form a political bloc to foster minority interests. In democracies, we believe

experience has proved that it is better to fight for the rights of minorities, large and small, as such, rather than by union of minorities to seek to compete with majorities. Small minorities we will always have, who cannot conscientiously co-operate with other minorities on common ground, especially in entering politics. And every minority should have its rights. That democratic form of government that ignores the rights and refuses to redress the legitimate grievances of a minority, however small, will certainly disintegrate of its own weaknesses.

Ridicule is a handy weapon with a jagged edge, and the merest child may use it to accomplish certain ends, usually questionable. Not long ago a religious leader made the statement before fifteen hundred people that, to say that universal military training in peace time would make us a militaristic nation "is the veriest nonsense." Nevertheless, military training during peace time was the chief factor in precipitating and making hor-

rible the war we are now engaged in; this and all wars. And that is sense.

War stringencies are forcing men to discover and invent and manufacture hundreds of commodities which would have taken decades to originate in peace-time. And many of them will be more beneficial in peace than they are in war. War, with all its horrors, has its compensations. But we'll choose peace, thank you.

A challenge to the churches was recently voiced in a sermon in these words: "There will be coming home before long not only these fighting men from the battlefronts, whom we shall receive with cheers and ovations which they so richly deserve, but another group, small in numbers, for whom there will be no parades or bands of music. These are the young men who could not, for conscience' sake, do combat duty but have worked as orderlies in hospitals and have ministered to the weak and helpless. Will our churches have enough of the spirit of Christ to receive these young men, fools for Christ's sake—receive them with Christian courtesy and brotherly love, and aid them in the reconstruction period that will follow? Is our Christianity adequate to meet this test?"

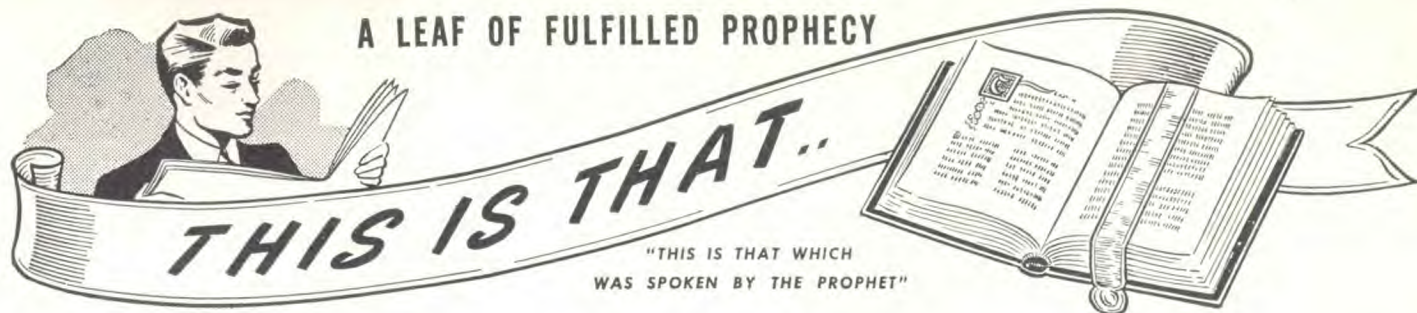
Penicillin, the miracle drug, will be ready for unrestricted civilian use in a few months, report the medical authorities. And it does wonders against boils, and sinus, lung, anthrax, eye, and ear infections, as well as its chief use in curing major ailments. There is no material panacea for every human ill, but this one approaches that ideal. May its shortcomings prove not too serious.

Pills and potions are becoming obsolete as cures for disease, says Dr. Ray Lyman Wilbur. The old line medicines, built up through trial and error during centuries of "practice", are giving way to blood plasma, and treatments involving the use of heat, cold, water, electricity, movement, and massage, as the most effective and safe remedies for the ailments to which human flesh is prone. This editor was reared on that regime, so he is ahead of the times. It is simply getting back to the natural way—which is God's way—of doing things.

Certain oldsters have long believed that onions and garlic are good medicine as well as good food. Now a Russian doctor tells us that the essential oils of these vegetables kill disease organisms. So these are added to apples for keeping the doctor away, though the old saying is that they keep everybody away. Anyway, the cure isn't as bad as the disease, for the patient. Isn't it surprising how much our fathers knew after all!

Carrying a civilian casualty to the rear on the Burma front; an improvised deck chair does duty.





WORLD OUTLOOK FOR 1945

IN THIS time of great crisis for the world, what is the outlook? The war appears to be unsettling everything and settling nothing. Few keen observers doubt that history has never presented such momentous dangers as now confront us. Utter chaos is ahead unless right decisions are made and safe courses taken.

There are several outlooks, depending on the lookouts. What one sees and foresees has much to do with his background, his affiliations, his interests, his wisdom, his fears, and his faith. One's view is affected by his viewpoint.

From the *statesmen's* lookout the international outlook is gloomy, to say the least. And we voice their expressions of this pessimistic view. For the sake of world morale, many leaders take counsel of their hopes and paint the future with a rosy glow; but those who dare to speak their hearts say otherwise.

Perhaps a great majority of the nations, large and small, have come to believe by this time that peace is more certain if the Allied Nations are in control. And victory is in sight for that side. Yet serious doubts increase as to what that victory will bring. The Allies have already receded far from the ideals of the Atlantic Charter, which was drawn up in good faith we believe, when dire calamity forced them to co-operate or perish. That famous document envisioned independence and equality for all nations, and no territorial or other aggrandizement to the victors as a result of the war.

A glance at the competitive and far-reaching claims of the great powers, as shown every time they get together to parcel out the post-war world, is sufficient to prove how empty of real meaning the Atlantic Charter has come to be. Russia moves into northern, central, and southern Europe, and the Near East, with the openly expressed intent of permanent occupation or dominating influence in these regions. Great Britain announces that it will hold all it possessed before the war, and also has North Africa on its hands. The United States has abandoned isolationism, and proposes taking steps toward imperialism in the Pacific area and other strategic parts of the world. These paramount powers aver that they are forced into these moves by the contingencies of war and the necessities of peace. Yet these entanglements are sure

to breed discontent, continued animosities, and further wars.

The Dumbarton Oaks plan for world peace does not suit even the representative men who made it; but it is offered as the best that can be had. This or chaos! There is a growing opinion that victory will not insure peace. Before the victor-

has not lessened class hatreds, greed, nationalism, and general selfishness. In fact it seems to have increased them.

For a greater part of the war period the outlook of the *Christian churches* has been optimistic. But it has ranged from radiant faith in the prophetic utterances of the Atlantic Charter to grave doubts



The first British, jet-propelled aircraft.

ious climax of the war is reached the prospective victors assemble to build the peace, as well they may. They find themselves hopelessly at odds on many vital matters. The enemy takes hope from these disagreements, stalls and fights with greater desperation, and final victory is postponed. It is a baffling circle of circumstances, of which every nation is the victim.

From the *economic* standpoint the future looks no brighter. Total war has so dislocated business, industry, and world trade and finance that economists foresee inflation, unemployment, starvation, depression, and many kindred maladjustments, for decades ahead. The war

at the turn recent events have taken. They had expected the furnace of war to purge so great a part of selfishness from human hearts that brotherly love would predominate. They hoped the hard lessons of war would generate peace by acclamation. But they have been bitterly disappointed. As the editor of the *Christian Century* mourns:

"After these long years of conflict, victory is almost in sight. But it brings no promise of a new day. No hearts are lifted exultantly at the first shafts of a new dawn flickering across an expectant horizon. Instead, harried man, worn and exhausted by the terrors of these years of torment, finds himself trying to gather

his weakened powers for a blind adventure into the unknown."

Too many Christians have misread their Bibles and misinterpreted or ignored biblical prophecy. They believe that the world is growing better morally as well as materially, that God will work through men and nations, as they are, to establish righteousness and peace; and, possibly through the terrible trial of the present war, so change the hearts of the majority that nations will not learn war any more, all the world will live in peace, and eventually the Kingdom of God will be set up on earth. Most of them scorn belief in Bible prophecy as being too vague and fantastic. Little wonder they are in despair at present prospects.

The above-mentioned editor adds to his gloomy picture the following: "Who can see ahead into such a future? The man who claims he can is the man to fear." Does he thus want to scare all of us into sharing his gloom? At the risk of being feared, we venture to look into the future, not with human sight, but with the telescope which God affords in His Word. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

The true Bible outlook reveals the world growing worse, "perilous times," (II Timothy 3:1-5, 13) dearth of faith (Luke 18:8), distress, perplexity, awful fear (Luke 21:25, 26), unprecedented trouble (Daniel 12:1), in short, a terrible climax of sin and death. And this just before Christ appears in the clouds of heaven (II Thessalonians 2:1-12; Revelation 1:7; I Thessalonians 4:13-17), not to set up His kingdom on earth then, and gradually to bring about peace, but to take his children to heaven after He has destroyed the wicked. The earth desolate, the righteous spend a millennium with Christ in heaven; after which they return to earth, a final end is made of sin and sinners, a New Earth is formed, and at last peace reigns supreme under the Prince of Peace. Revelation 20 and II Peter 3.

This outlook has saved us from discouragement and despair. We have long expected the present disappointments, and have tried to warn the world of them. But our outlook is bright. There is more trouble ahead, but Christ's soon coming is the solution. It is the only way out, and a comparative few will be saved then. But anyone who fully accepts of Him and His plan for the future may be saved.

This prophetic picture presents our viewpoint. "How far has the night gone, watchman?" The watchman answers, "Morning comes, morning—and night; would you know more, come back to me again." Isaiah 21:11, 12, Moffatt's Translation. The night of sin and death and war is almost over and the Morning Star (Christ) is in sight. Morning comes, but "the darkest hour is just before the dawn," so a little more light comes first, then morning. But morning is sure; and that morning is Christ's second coming.

Would you know more? Come back to this Magazine again.



Waking up to a better day.

The Heyday of Spirits

ONE OF the safest prophecies anyone can make is to predict that Spiritism will have a boom in wartime. It is like forecasting the sunrise, one is so sure of its fulfillment. The reason is obvious: the more deaths, especially sudden deaths, the more people want to communicate with the dead, and the more urgent the desire to do so.

The known dead and the "missing in action" casualties in this war have reached appalling numbers, into the millions on all fronts. The resultant shocks to hopeful home folk are enough to make the firmest faith waver. Life after death, if any, takes on new and heart-stirring significance. *Anything* to get in touch with the departed loved one!

The distress and perplexity of broken and lonely hearts make our hearts respond with sympathy. And for that very reason we would sound a note of warning, would flash on the red light. For there are those who are ever ready to prey on the people who grieve over death. And many such are themselves deceived as to what they are doing.

Spiritism, or Spiritualism, is now sweeping England off its orthodox feet. It is estimated that there are three million people there who adhere to the movement openly, an increase of two million since the war began, not to mention the millions who are investigating it with more or less credulity. It claims 3,000 churches. The largest lecture halls cannot accommodate the crowds that gather to receive so-called messages from the dead. And in other countries the same phenomenon is seen.

Protestant Christians could shut off all this by believing the Bible that they profess to believe, when it says, "The dead know not anything." Ecclesiastes 9:5. And they could refuse to believe the devil's first lie, "Ye shall not surely die." Genesis 3:4. Instead, they are mani-

festing a childlike faith in "mediums" who are making fortunes posing as religious leaders, getting great prestige to themselves, and picturing a whiskey-and-soda after-life through the purported messages from war casualties.

There is an after-life; but it does not come at death. The dead are "asleep." Read I Thessalonians 4:14-18. They will rise from their graves at "the coming of the Lord," not before. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Corinthians 15:51, 52.

And there are spirits; but they are not the spirits of the dead, but are evil spirits who act through mediums and impersonations to deceive the unwary and lead the gullible astray. "Believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world." I John 4:1. "When they tell you to consult mediums and ghosts that cheep and gibber in low murmurs, ask them if a nation should not rather consult its God. Say, 'Why consult the dead on behalf of the living? Consult the Message and the Counsel of God.'" Isaiah 8:19, 20. Moffatt's Translation.

Russia Joins the "Kings of the East"

IN A recent dispute over oil concessions between Soviet Russia and Iran (one-time Persia), Russia gave notice to Iran that it now considers itself "a Middle Eastern power." In other words, Russia will not stand aloof with regard to what goes on south of the Caspian, in the reshuffle of territories after the war, but will extend its "influence" down toward the Persian Gulf.

This pronouncement is vastly significant in view of the prophetic Word that "the kings of the east" will have a way prepared for them to take part in the battle of Armageddon in the not far distant future. (See Revelation 16:12-16.)

We have long supposed that Russia would be one of the "kings of the east" that take part in the final battle of earth's history. Now we are confirmed in that supposition, as "the [polar?] bear that walks like a man" pushes its power to the Middle East, ostensibly to Iran. As this part of the Middle East is definitely east of the real middle—Palestine, which is to be the cockpit of Armageddon—we see Russia as an avowedly Oriental power.

In origin and viewpoint the Slavic peoples are Asiatic rather than European. In Europe, Russia asks for no more territory than it deems necessary for protection against aggression from the west, together with outlets north and south leading toward the Atlantic, not on the Atlantic. On the other hand, its empire in Asia is vast and promising and reaches to long beaches on the Pacific. Next objective, a warm port in southern Asia, if we may draw conclusions from the latest announcement.

Christianity and the War

By H. L. RUDY

THE present war in Europe is fundamentally a conflict between Christian and Anti-Christian forces. Certain well-defined doctrines lie at the basis of this struggle. National Socialism stands for a different god, a different morality, a different conception of the state, a different liberty, than Christianity. In short, the Christian faith and the "New Order" represent an irreconcilable antithesis. A few comparisons will suffice to show that this is true.

Human Freedom. Christianity teaches that man is a free moral agent. It grants man the freedom and power of choice. "If any man will come after Me," said Jesus, "let him deny himself, and take up his cross, and follow Me." Matthew 16:24. There is no coercion in Christ's requirements for discipleship. This principle of human freedom underlies all gospel appeal. To the last book and chapter of the Bible that freedom of choice is conceded: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Revelation 22:17.

It must be noted, however, that along with man's freedom of choice, there comes his personal accountability for the consequences of his choice. For, "every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:36, 37.

In the "New Order", as it was known before the outbreak of World War II, the doctrine of human freedom is completely denied. In a pastoral letter sent to all parochial church councillors of the Dutch Reformed Church in the autumn of 1943, the issues at stake between Christianity and Socialism were well analysed. At the opening of this letter it was stated: "In order to view the relations of the Christian faith and national Socialism in the correct perspective, it is necessary to keep two facts in mind. . . . The first fact is this—that National Socialism is essentially a religious phenomenon; it requires faith in the religious sense from its followers, who must surrender themselves to it completely, body and soul. . . . The second fact is this—that National Socialism's centre of gravity does not lie in what has been written about it in books, but in the fact that it is 'lived'. It fulfils itself in the life of the national Socialist man!"

It is the first fact named above which touches upon the freedom of man. The entire being, the body, soul, the will, and all there is of the individual, must be subordinated to the will of the state, or head of the state. This constitutes the first, and fundamental clash between Christianity and the "New Order."

Origin and Brotherhood of Man. According to Christian belief all men, regardless of race, colour, or sex, have one common origin. In his masterly defence of Christianity on Mars Hill in Athens the Apostle Paul pointed out that God,

"made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. And on another occasion the same apostle stated: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28.

The Lord Jesus, Himself, left no doubt regarding this vital truth. In His prayer, intended for all mankind, He very appropriately begins by saying: "Our Father which art in heaven, Hallowed be Thy name." Matthew 6:9. Thus upon Christ's own authority every child of Adam living upon this whole earth may claim the same paternal relationship to the God in heaven. God is no respecter of race or colour or nationality. He is the Father of all mankind.

But the "New Order" teaches that there is a difference in race, that there is one superior race predestinated to subjugate all other races and be their master. Thus the "New Order" has opened a door to Anti-Semitism, and the subjugation of all non-Aryan races. Followed to its conclusion the Nazi "Aryan Paragraph" forbids all relationship with so-called "inferior" peoples of the earth. It is regarded a sin against the race to bring enlightenment and help to the down-trodden races of the world. That precludes missionary work in heathen countries. It forbids all works of mercy outside the confines of the "superior race."

It requires very little imagination to visualize the plight in which the Christian Church finds itself where the Aryan race doctrine is applied. Concentration camps have been filled in Germany and occupied countries with Christians who dared to fellowship with Jews, Slavs, and other so-called Non-Aryan Christians.

The Principle of Love. Here again there exists a violent conflict between Christianity and the "New Order." Christianity commands love. There is no choice in the matter. Hatred has no place in the Christian ethic. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Luke 10:27. So reads the commandment of love. "This do," Jesus said, "and thou shalt live." Luke 10:28.

But the gospel principle of love goes still farther. It not only requires love towards God and man in general but also love towards the enemy. In the sermon on the Mount, Christ took sharp issue with the teaching of His day bearing on love. Said He, "Ye have heard that it

Making the flags of all nations, with the fond hope that some day those who love them will learn to love one another.



hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matthew 5:43-45.

Again the Scriptures point out: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Romans 13:10.

Here the "New Order" takes sharp issue. Meekness, gentleness, patience and modesty are termed "slave virtues." Hardness, intolerance, self-reliance and pride are glorified. It is a religion of hate, force and annihilation. The present war is sufficient evidence of that. One nation after another was overrun by this race of "supermen" trained in hardness, cruelty and violence. Finally might met might and the world sees once again that the doctrine of hate can be repudiated even on the fields of battle.

The conflict between Christianity and the "New Order", with its consequent resort to carnal weapons, has in it many threatening dangers. In the struggle for human liberty and freedom, for world brotherhood, the advancement of the Kingdom of God and the survival of original transcendent Christian faith, there is danger that after the victory has been won Christians themselves will begin to worship the gods of the enemies.

The story is told of an ancient king, Amaziah, who ruled in Jerusalem. He had gained a signal victory over his enemies. The God of heaven had fought on his side. But when victory was achieved this king forgot God and ascribed power and honour to the gods of the enemies. For it "came to pass after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them." II Chronicles 25:14.

The gods of the enemies—what are they to-day? There are many to be sure, but some of them should be named in connection with the specific struggle dealt with in this brief study. They are the gods which were set up by the enemies of Christ and looked to for assurance of success.

There is first of all the god of *pride* and *arrogance*. Call it racial or national pride, the god is there, and he is a very dangerous god, too. By defeating pride the victor is tempted to boast of his own superiority. He is likely to become arrogant himself. He can easily attribute his power to his race or nationality and then worship this god of the enemies.

Then comes the god of *hate*. Often troops have been taught to hate. "You must hate from the depth of your being if you want to be victorious," the fighting men have often been told. Propaganda has also succeeded in whipping up the passion of hatred among civilians. To-day we hear of "peace with a vengeance." What does it mean? Does it

mean that the god of hate will be enshrined in the hearts and lives of nations after this war closes?

Next to hate comes the god of *force*. There is danger that the very freedom we are fighting for will be lost. It is possible that after military victory has been achieved over our enemies a spirit of intolerance will grip the masses. The small minority groups who are different from the multitude can easily become the victims of force. Dictators cannot tolerate non-conformity. That same spirit can easily manifest itself after the war is over and the great powers of earth study ways and means of permanent peace.

Here is where true Christianity will be manifest. The true Christian will grant every man his personal, individual freedom. The true Christian will not

single out any race or nation or creed as intolerable. The principle of love will control every relationship between man and man, as well as between nations. If carried to its final conclusion the principle of love, as taught by Christ Himself, must necessarily lead to love for the enemy.

Now is the time for Christian nations to demonstrate their religious faith. While it has been necessary to use the most powerful weapons to break the destructive power of the enemy, it now becomes necessary to demonstrate that the principles of Christ, which have been so viciously attacked, are stronger than all the powers of hell; and if properly applied will convince the world that the Father in heaven has sent His Son to save all who believe in Him.



But not "for strife" nor to "smite with the fist of wickedness."

THE PEACE TO COME

PROPOSITION: Following the close of World War II, a world-wide, permanent and war-tight peace will be forged by the victorious nations.

POSITIVE: Mankind has at last learned the lesson that war is unprofitable to victor and vanquished alike. The resort to arms for the settlement of international disputes is costly and suicidal and can be made a thing of the past by the efforts of peace-minded rulers of dominant nations. No more war! The awful destructibility of the latest weapons is alone enough to scare the world to peace.

Give credit to the majority of the peoples of the world for sanity and common sense. We have toyed with militarism long enough, and are finished with it. Differences between individuals, groups, nations, races, classes and religions have been and can always be amicably adjusted by a spirit of mutual conciliation, arbitration, compromise, and, at worst, an agreement to disagree.

Since in these modern times the chief cause of international disagreements is the more or less legitimate desire for wealth in its various forms, and the power and prestige its possession brings, therefore disputes over international property rights may be settled between nations as they are settled within nations between individuals; that is, by a constituted governmental head, a court of arbitration, and a police to enforce the decisions made.

Thus, we will first form a league composed of a few powerful and benevolent

nations (comparable to the British Commonwealth of Nations) with prestige sufficient to command obedience and respect, and invite all other nations to join voluntarily. Then we will establish a representative World Court to try cases in dispute and to render decisions. All well-disposed nations will abide by such decisions. The few recalcitrant nations will be brought to time by the use of an international police force which will be held at the command of the executive group.

So, aggressive and criminal nations will gradually be brought to see the error of their ways, and eventually the world will always be at peace, at least to a degree of peace equal to that which may be seen between persons and groups within any well-governed nation to-day,—an enforced peace.

And ultimately, by this process, the Kingdom of God will be established on earth, the Golden Rule obeyed in spirit, "nation shall not lift up a sword against nation, neither shall they learn war any more."

NEGATIVE: We fully agree that the time is coming when this earth, though not in its present condition, will see no more war. But we disagree with the suggested methods by which this peace is to be made.

It was widely proclaimed during and after World War I that we had learned our lesson. But had we? Some of the proclaimers stoutly advocated that we enter this war. True, we entered it because we were attacked, but we had more war. One generation may learn the lesson, but what

(BIBLE AUTHORITY IS TAKEN FOR GRANTED IN THESE DEBATES.)

SIGNS OF THE TIMES

about the next? It takes something more than suffering and disgust to stop warring. Greed also brings distress, but men and nations continue to be greedy.

Men cannot be scared into peace by the menace of horribly destructive weapons. They have never been. The worst that man has ever been called to face are torture and death, yet they have always faced these unflinchingly when impassioned with patriotism, loyalty to a leader or a principle, or religious zeal. The present war is proving tragically that fanaticism knows no fear.

We do credit the majority with sanity and common sense, but also with occasional fiery tempers, poor judgment, selfishness, and greed for power; and too often these last prevail in decisions for war. As long as people are swayed by selfishness, in whatever form, there is bound to be hatred and war.

Nations could settle their disputes amicably, but few of them ever have; and tendencies and prospects show less willingness to do so than formerly. Wars sow dragon's teeth, breed more wars. Already the present war has conceived hatreds that a century of enforced peace cannot eradicate. One participant in it is definitely planning on a hundred-years' war.

There is no parallel between a world state and such groups as the British Commonwealth, the United States, and the Soviet Republics. These latter groups are composed almost altogether of homogeneous peoples, with strong racial, language, and religious ties. They have grown together through scores, if not hundreds, of years. To a great degree they came together and stay together by choice, not compulsion. With all this, even they have had, and are having, their troubles in maintaining goodwill among themselves. On the other hand, a world state presents the most diverse elements imaginable. Already, before the war is near over, we can see the Allied Nations, which have every reason to be friendly, begin to disagree over power and territory in the post-war world.

An enforced peace, and that is the only kind any sensible statesman expects and plans for now in view of conflicting viewpoints among even the paramount nations, would inevitably go the way of such coalitions in the past. Every world state of history has sunk of its own weight of inequalities, so-called inferior peoples, and subject nations under its domination.

The colossal powers which are now purposing to make peace are, we will say, benevolent and peace-loving and non-aggressive. Are we sure they will long remain so? They are, and have been for some time, the *haves*; and originally they acquired much of what they have by aggression, or at least by warfare. What about the *have-nots*, who came later on the scene but are just as worthy? Will the *haves*, in the future and peaceably, voluntarily share with the *have-nots* the ownership and rights to natural resources, seaways, airways, and political and economic independence, so that all will feel reasonably satisfied and contented? We are asking. Unless and until this is done there can be little peace.

The closest observers and deepest thinkers on this war-or-peace problem are throwing the responsibility for the answer on the common man. 'It's up to you,' is the challenge which ends a penetrating article on the subject in a recent number of *MacLean's Magazine*. Which means that you and I must make this an individual matter. Which means that unless peace fills all hearts the world cannot have peace. Which means that the causes of war must be removed—greed, vengeance, selfishness; in short, sin. And the only way they

can and will be removed, according to the Bible, is by Christ coming the second time and destroying sin and sinners.

We would be remiss if we did not state our firm belief that there will be no world state in any form before Christ, not man, sets up His Kingdom. (See Daniel 2 and 7.) Hence our leaders had much better spend our time, energy and money on a worldwide revival of heartchanging religion, and a universal preparation to co-operate with Christ in His plan for world peace.

The Curse of NATIONALISM

NOT that nationalism is not a blessing; but, like fire, water, and electricity, much depends on how it is used. When it spells home and patriotism, and finds expression in that heart-warming, "This is my own, my native land," it is the height of virtues. For thus it expresses an undying love for the land, the people, the climate, the tongue, the ideals, the customs among which we were born and reared.

But that narrow nationalism that cannot, or finds it hard to, concede to foreigners the same depth of feeling for their lands and peoples and ideals, is something dangerous, not only to world peace, but to national peace as well. For that spirit sets East against West or North against South in the same nation, or rich against poor, liberal against conservative, male against female, class against mass, in the same community. It narrows to me and mine as better than you and yours and him and his.

We are prone to excuse or be blind to, the same thing in our own that we roundly denounce in others. In ourselves we call it by a milder and sweeter word. We are *concerned*; other people *worry*. We are *diplomatic*; other people are *liars*. We are *frank*; others are *rude* and *cruel*. We are fighting for the *right*; our enemies are fiends delighting in *atrocities*.

Do we find ourselves attributing what we do not like in others to the fact that they are alien to us in race, nation, religion, or class? As if there were not the worst people and the best people in every race, religion, nation and cosmic group. No people has a monopoly on goodness or greatness or intellect or wit.

Such demeaning expressions as, "O, what can you expect of a—!" or "Isn't that just like a—!" or "All—s are like that!" immediately lower their user and elevate their victim in the minds of all sensible hearers.

One of the greatest surprises that comes to one who travels widely, is the discovery of the great number of exceptions to the commonly accepted estimation of foreign peoples. Many of the most lovable, honest, sincere, and self-sacrificing individuals in the world are among peoples

who in the mass we call our enemies. We accept this fact as being necessarily so, but too often we do not make it real and speak and act accordingly.

We need again and again to impress ourselves that "There is so much bad in the best of us, and so much good in the worst of us, that it ill behooves any of us to rudely condemn the rest of us."

We need to class ourselves with the commonality of mankind, and realize that "All nations He [God] has created from a common origin, to dwell all over the earth, fixing their allotted periods and the boundaries of their abodes, meaning them to seek for God on the chance of finding Him in their groping for Him. Though indeed He is close to each one of us, for it is in Him that we live and move and exist." Acts 17:26-28. Moffatt.

As the great flares of international wars give promise of dying down, the smaller flares of race antipathies burst forth anew. The latter have been smoldering all this time, but they have been held in check for the sake of the larger interests.

Much as we would like it otherwise, we are being told repeatedly that the laying down of arms will not bring a sudden peace to the world; and these race troubles are only one of the omens of future strife. Fortunately or unfortunately, the races of the world have already intermingled physically to such an extent that they cannot be unscrambled. If they cannot live together peaceably, what is to become of us?

There can be no question but what there are superior and inferior races, when present and actual and average conditions are taken into account, and when so-called civilization is taken as the standard. But a humble and considerate attitude on the part of the superior, and a teachable and progressive attitude on the part of the inferior, would go far toward evening the score. Christian missions have abundantly proved this.

There is now a large field for everything we can do to emphasize that "God hath made of one blood all nations," and to sound the "whosoever will, let him come," of Christ's all-embracing and loving invitation.

ABOUT a century ago there came a great religious awakening that centered the attention of Christendom for a time upon the prophetic portions of Holy Writ, particularly the prophecies of Daniel and the Revelation. The interest faded, but left as its memorial the appearance of a church that sets every gem of Christian doctrine against the background of Scriptural prophecy. That church became known as the Seventh-day Adventist church.

The supposition that Seventh-day Adventism has revived a practice dead since the time of Christ, by its observance of the seventh day of the week, is a mistake. In fact, Adventists cannot properly be credited with reviving this practice at all, for their own attention was first called to this doctrine in the spring of 1844 by a convert from the Seventh-day Baptists, a denomination whose existence history traces back as far as the sixteenth century. And beyond that, church history bears record of Sabbath-keeping Christians among the Waldenses, Huguenots, Albigenes, the Celtic church and still earlier Christian bodies that existed side by side with Roman Catholicism. In fact, the observance of Saturday as the Sabbath has never been wholly abandoned in Christendom at any time.

But this century is admittedly witnessing the greatest publicity over the Sabbath question that has been known for more than fifteen hundred years. And Seventh-day Adventism has ever affirmed that certain prophecies in the book of Revelation foretell a universal enlightenment on this doctrine, and that in this generation. It is this prophetic setting that Adventists give to the Sabbath that differentiates them from earlier Sabbath-keeping Christians and lends an interest to this doctrine that could not accompany its preaching by their predecessors.

Is it a coincidence that there is arising a growing demand for a calendar reform whose adoption would demonstrate Sunday to be a man-made day of worship and prove the seventh day of the historic week to be the true Lord's Day? Or is there genuine truth in the declaration that the book of Revelation, in particular, forecasts situations that must bring this Sabbath-Sunday controversy to the front in this age?

The only satisfactory way to settle this question must be an examination of the prophecies that reputedly bear on it. One of these occurs in the seventh chapter of Revelation. There the apostle John says, "I saw another angel ascending from the east, having the seal of the living God." Revelation 7:2. What meaning can be intended by the picture of an angel ascending as the sun would rise in the sky? The vision of angels in action was often shown the disciple. Some he saw standing on the earth carrying out their mission. (Revelation 7:1.) Others were seen "flying in the midst of heaven" while uttering their messages. (Revelation 14:6, 8, 9.) But only this angel bearing the seal of God is represented rising as the sun from the east. Unless the symbol be cast aside as meaningless, this can only represent a message that gains

A QUESTION

in power and publicity with the passing of time, even as the sun grows more powerful and bright as it ascends hourly toward its meridian. This fits a message or messenger that grows steadily, but does not burst suddenly upon the world's attention.

The time of the appearance of this message may be understood from the plea to those messengers represented as having control of "the four winds of the earth." Since wind in symbolic prophecy represents war (see Jeremiah 4:11 to 13) the cry to these angels to hold the winds "till we have sealed the servants of our God in their foreheads" (see Revelation 7:3) would picture a time when war has broken its leash, and engulfed the world, and when Heaven intervenes to check it, until this sealing message has been heard and accepted by all the servants of God.

But that which excites our greatest interest is not the manner nor yet the time of this messenger's appearance; it is rather this "Seal of the living God" that he is said to bear. What is this seal?

Since no explanation is offered in this chapter, it will be assumed by all Bible-believing Christians that this "seal" or "sign" (as Wycliffe's translation words it) is defined elsewhere in Scripture. Nor is this a vain assumption. At least four times Scripture holds forth one definite doctrine as a sign or seal of the true servants of God. (The words "sign" and "seal" are used interchangeably in Scripture, as for instance in Romans 4:11.) "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations." (Exodus 31:13.) And three times thereafter Inspiration holds forth the observance of the seventh-day Sabbath as the sign forever of the true Israel of God. (See Exodus 31:17; Ezekiel 20:12, 20.)

But in what way can the observance of the Sabbath of the fourth commandment be the sign of a true Christian more than the keeping of the other nine commandments? If we turn to Exodus 20, where the law of God is found, we find a precept given that forbids coveting another's property. May not infidels and unbelievers be found who are sufficiently satisfied with their own things so that they do not covet another's? Undoubtedly so! Then obedience to the tenth commandment is not the identification of a Christian, for non-Christians may also be found who observe this point. The ninth commandment forbids falsehood. But are there not unbelievers who boast they are as honest as any church-member? We have all met these. Therefore the keeping of that precept is not the distinguishing test of a worshipper of God. Nor yet need those who may observe the letter of the commandments forbidding theft,

Last in a Series of Three Articles on CALENDAR REFORM

adultery, murder, disobedience to parents, profanity, or image-worship, profess belief in the God of the Scriptures. It is possible that many non-church-goers we meet daily are in accord with the letter of these commands.

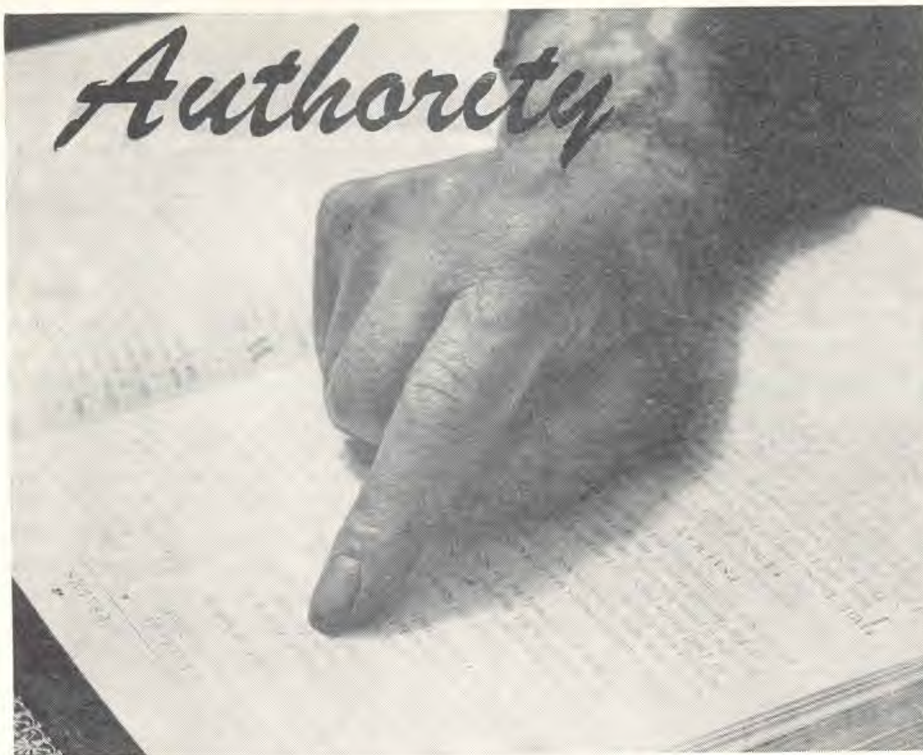
There is, however, one commandment given among the ten that men will keep only because they worship God. That precept reads, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc. Exodus 20:8-11. Is there an infidel or unbeliever on earth who obeys this requirement? Will any jeopardize his employment, his reputation, the peace of his home, to observe that day that is the busiest of all the week, and which is stigmatized as the "Jewish sabbath", unless he loves God with all his heart, mind, soul, and strength? It is easily understood, then, why the Word of God holds forth this observance of the seventh-day Sabbath as the sign or seal of God's true servants.

The words of this seal-bearing messenger imply that there are true Christians, however, who have not the sign, for he cries to those angels holding war in check to continue holding the winds of war "till we have sealed the servants of our God." It is clear that there are servants of God who have not the seal, then, but who must have their eyes opened in order that they may receive this message. This understanding explains the zeal of Seventh-day Adventists in calling the attention of fellow Christians, as well as that of non-Christians, to the true Sabbath.

It is scarcely too much to say that, but for the book of Revelation, the world might never have heard of Seventh-day Adventists. It is from the prophecies of this book that these Christians draw their greatest inspiration and a summary of their most convincing messages. Here they find the prophetic picture of a movement which answers in detail to the history and, as they believe, to the ultimate destiny of their own movement.

In fairness it should be stated that Adventists do not hinge the fulfilment of Apocalyptic prophecies on the acceptance of the proposed calendar reform. Nevertheless, is it not striking that the urge for such reform will, if it continues, lay bare to the world the true Sabbath day and thus fulfill Revelation 7 as this church has always interpreted it?

A certain man, who left England for America, later on went to Cuba. He was



The authority of the Bible versus the authority of a church.

not there long before a war broke out, and he was arrested as a spy. Not knowing the Spanish language, he was unable to defend himself, and was court-martialed and ordered to be shot. When the sentence was made known to him, he became frantic and communicated with the English and American consuls, declaring his innocence. Modern inventions had not yet appeared to establish methods of quick communication, so the consuls had to act on their own initiative. Failing to gain the consent of the Cuban government to review the case, they went to the place of execution, and as the man was stood up to be shot, wrapped the Union Jack and the Star-Spangled Banner about him and cried, "Fire on these flags, if you dare!" No shots were fired, for the authority of two great governments was behind those flags.

Now that man's clothes could have been made from the same material as those flags, yet that could not have saved him. It was not the goods nor the colour of those flags that saved him. It was the authority those flags represented. Thus, any thing assumes grave importance when it is made to symbolize some important thing.

The belief that the Scriptures hold forth the observance of the seventh-day Sabbath as the sign or symbol of the worshippers of God throws light on the importance Seventh-day Adventists attach to the day. With this people, the Sabbath is not merely the question of a day; it is the broader question of authority.

Just as this church finds in the prophecies of Revelation the most striking proof for the importance of the Sabbath, so likewise does it find Sunday observance there held forth as the symbol of man-worship. Moreover, these Christians

have ever maintained against all odds that every one would shortly come to see that Sunday observance rests only on the authority of man, and not on the word of Christ or inspired apostles.

The rising agitation for a calendar reform that must reveal Sunday to be a man-made day of worship is strangely in harmony with this forecast. And the open mind is interested to discover what Scriptural prophecies there be that could inspire so unlikely a forecast as this which now threatens fulfilment.

So we turn to Revelation 13:16, 17: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in the right hand or in their foreheads: And that no man might buy or sell save he that had the mark, or the name of the beast." This law is said to be a universal one, for "he causeth all" to receive the "mark of the beast." Although the penalty foretold is certainly severe, yet God excuses none who obey, for "If any man worship the beast . . . and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:9, 10.

There are two things that are at once obvious here: first, the beast and his mark—whatever they represent—excite the wrath of God, and therefore must represent a direct violation of His will; and secondly, such worship must constitute a conscious disobedience to God. A just God would not visit such threatened retribution for a sin of ignorance.

But what is this "beast"? And what is this "mark"? Since the Scripture always interprets its own symbols, a "beast" must be interpreted therein somewhere. Turning back to the book of Daniel, we come to the first chapter in Scripture where beasts are used as symbols. And there the

By O. B. GERHART

key is given: "The fourth beast shall be the fourth kingdom upon earth." Daniel 7:23. Since the fourth beast symbolized the fourth kingdom, it follows that the first three beasts mentioned in the same chapter represented the first three kingdoms. So a beast stands for a kingdom.

But the kingdom symbolized by this beast with a mark must be understood by the description of the beast. In Revelation 13, verse 1, this beast is said to have ten horns, identical in this respect with that fourth beast of Daniel 7. Now it is agreed by all scholars—both Catholic and Protestant—that the ten-horned beast of Daniel 7 represents the old Roman empire. History tells of no kingdom but Rome that split up into ten separate kingdoms, represented by the ten horns. (See Daniel 7:24.) So this ten-horned beast with the mark can stand only for Rome. But *what* Rome? Is it the Rome of Catholic dominion? or is it the Rome of the Caesars?

The Italian Rome over which Mussolini once ruled is represented by one of the ten horns, Italy being but one of the ten divisions of the ancient Roman empire: and, God's condemnation is pronounced not against one of the horns, but against the beast itself. Furthermore, it is the beast, and not an Italian horn, that is said to have this God-offending mark. This beast represents a Rome much greater than the capital of any Italian government. In fact, this beast can only represent a *universal* Roman power, for "All that dwell upon the earth shall worship him, whose names are not written in the book of life." Revelation 13:8. And twice it is declared that all the world will *worship* this beast. (See Revelation 13:3, 4, 8.) Since worship has to do only with religion, it is evident that we are warned here against a *religious* Roman kingdom of universal sway.

Nor can this beast picture a new power belonging only to the future, for it is described by the Revelator as an old power rejuvenated after some serious set back. "I saw", he says, "one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast . . . and they worshipped the beast." Revelation 13:3, 4. Is any reader at a loss to identify this universal religious kingdom, with Roman headquarters, whose career did meet with such serious reverses as the prophet was shown, but whose fortunes in recent decades are tending again toward the climax foretold?

Inspiration also prophesied that this kingdom would claim a mark,—a symbol of its worshippers. And it may surprise staunch Protestants to learn that this power reckons many of them as its unwilling worshippers. Yet such a statement as the following must clearly show this: "It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday

by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church."—*Plain Talk About the Protestantism of To-day*, by Mgr. Segur, page 213.

It should be noted that Roman Catholicism regards Sunday observance in the same light that Seventh-day Adventism regards Sabbath observance,—as a symbol of authority! Let the reader consider the following arguments for Catholic authority as set forth by accredited Catholic divines:

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*A Doctrinal Catechism*, by Stephen Keenan, page 174.

Thus this church argues that the common practice of Sunday observance by Protestants shows that Protestants revere her authority more than the authority of the Bible, which commands only the observance of Saturday. Sunday keeping, therefore, becomes a token of submission to Catholic authority.

The *Catholic Mirror*, official organ of Cardinal Gibbons, printed a question asking if it were true that the Catholic Church claimed to have changed the Sabbath to Sunday. This is the answer that paper gave: "Of course the Catholic Church claims that the change was her act. And the act is a mark of her ecclesiastical power and authority in religious things."

Whatever conclusion we may draw from these observations, it will not be denied that the "beast" of Revelation 13 does answer in detail to that very organization to which Adventism applies it. And, significantly enough, that power does claim a "mark", even as the Book of Revelation foretold it would.

Now let some agitation arise that opens to the whole world the merely human authority of Sunday sacredness, and then will the Adventist position take on added conviction. Then, indeed, Sunday observance will become the mark of allegiance to human authority. And then it can be seen why God's righteous indignation should be stirred against all who thus wittingly set aside His Law to obey the tradition of men. While those who then consent with the intellect to the authority of the "beast" in this matter may be represented as receiving his "mark" in the forehead, those who deny the "beast" that authority and yet obediently refrain the hand from labour on that day, while transgressing God's holy day, may rightly be said to receive the "mark" in the hand.

While we repeat that the Adventists make no claims for calendar reform as a fulfilment of Bible prophecy, yet this reform would lend itself most admirably to a fulfilment of those prophecies that this people have long proclaimed to a skeptical and incredulous public.

SOWING THE WIND

Sixth Editorial on "THE CENTRE OF THE EARTH."

DURING the two decades between the World War and the Global War, old political forces, with fresh power and new alignments, made preparations and gathered momentum for another attempt at world domination. The British Empire, as for centuries, still sat in the seats of the mighty. It was a world power without being a world-dominating power. Perhaps it came the nearest to being the latter of any empire since Rome. But its political influence was, in the main, benevolent and non-aggressive, we believe. It controlled—and of course profited by the control—many of the best sources of raw materials, some of the most coveted short-cut water lanes, and some of the most strategic great centres of the world. Moreover, it controlled Palestine. But there was no indication that the British planned to use the centre of the earth as a springboard for an attempted leap to universal dominion, as well they might.

For years in the inter-bellum period, the Arabs and Jews, always under restraint of the paramount power, manoeuvred back and forth, each trying to gain ascendancy geographically, economically, culturally, politically, and religiously, of that tiny centre. Palestine, for a time, was the most active point, the constriction, of the hour-glass that is the world. But the mandatory power managed to keep the glass turning, and little impression was made by the Arab-Jewish agitation on the sands of time. Larger things were to come which would, to change the figure, quell this tea-pot tempest.

In our consideration of the events which follow, we declare neutrality for the purpose of broad-minded prophetic interpretation. That is to say, if we, as men, desire to get a true and unprejudiced view of world affairs, we must stand with God in Palestine and make a detached, unbiased survey of recent and current events.

Judging from God's dealings with men and nations in the past, we conclude that He does not take sides with any one nation, or group of nations, as such. He is on the side of right; He is in favour of a righteous, eternal purpose that must be carried out for the good of those who choose to love Him and keep His commandments, no matter where they live or to what nation they belong. God deals with individuals more particularly than with nations. But to the degree that a nation is fighting for right principles, God is on its side. However, God does not always grant passing victory for the side that is most nearly right. Ultimately, He will vindicate righteousness, and will reward the righteous and punish

the wicked. In the meantime, He may discipline the most nearly right nation to purge it of its evil.

We may learn this divine way by citing Israel as a nation. God did choose that nation for His own, which He has never done with any other nation. Yet, though possessing the divine oracles, it sinned. After many vain efforts to wake it up to its condition, the Almighty, to save it from its own degeneracy, was compelled to give it over completely into the hands of its enemies. It was conquered, humiliated, exiled, and scattered; and God says He deliberately used one of the most idolatrous of nations, Babylon, to humble Israel. When He had thus served His purpose with Babylon which would not repent, He destroyed her completely for her wickedness; but because Israel learned her lesson and repented, He restored her to sovereignty in her homeland.

Hence, let us endeavour to see how God is working among the nations, regardless, for the moment, of our own nationality and opinions of right and wrong.

For a time the "balance of power" maintained the *status quo*. Then there emerged from the political debris that cluttered central Europe an intrepid and powerful leader who stirred the Teutons to the highest pitch of enthusiasm by proposing another strike for universal rule. In a series of audacious seizures of power and territory which caught a peace-loving Europe off its guard, that leader gained the goodwill of his people, knit them together for a common purpose, and rebuilt an unequalled military machine.

But this time a new approach was made for the conquest and occupancy of the centre of the earth. Another Axis was formed, smaller and less far-reaching than the "Berlin-to-Bagdad" federation, to all appearances, and extending in a north-south direction, like the needle on a compass. In plainer words, Germany and Italy formed a coalition, and together worked out a master-plan which, taking full advantage of their position in the centre of Europe, would soon win for them the control of the centre of the earth. With that strategic spot secured, they could easily defend their position and extend their power from within outward; and by all three of the most effective methods of defence and attack—tanks on the land, ships on and submarines under the seas, planes in the air. They would enjoy the advantage of being *in*, and soon would be able to remove the disadvantage of being *hemmed in*. By means of a coalition with Japan, the Axis was extended to East Asia; and all

was ready for the throw of the dice of destiny.

The events which followed one another in quick succession, after the Global War broke out in 1939, prove that the foregoing plan had been conceived, matured, and was being carried out. There was to be a gigantic pincher movement, with four pinchers, the most stupendous political and military project ever hatched in the minds of ambitious dictators. Italy had been for years occupying and developing North Africa, from French Tunisia to Egypt, an "empire" mostly of desert sands, but of which she was proud. She had also held and fortified the Dodecanese Islands, off the coast of Turkish Asia Minor. Later, Albania was seized. Thus, this southern partner of the Axis was firmly entrenched on the *West*.

Moreover, Italy had defied the restraining hands of international sanctions, and had laid hold of Ethiopia. She had colonized the country, together with adjacent Red Sea and Indian Ocean coast territories, and thus was fairly well established in the *South*.

Germany, seeming to lag, but quick and powerful when once started, had been "softening" the states of the Balkan Peninsula, making friendly overtures to Turkey, and building up a mammoth military machine. Having practically conquered continental Europe, and secured the neutrality of Russia by treaty, she was ready with the pincher from the *North*.

For years Germany had been sending masters of intrigue to the little nations of Iraq and Iran (formerly Persia), disguised for the most part as "tourists", industrialists, and business men. No doubt many of them were military men, engineers, and executives. Their efforts culminated after the War began in the overthrow of the ruling house in Iran and the setting up of a revolutionary party favourable to German designs. Thus the paramount Axis power was preparing, through a puppet regime in Mesopotamia, to spring to the centre from the *East*.

It was a remarkably well-devised and deep-laid plan. But, while "man proposes, God disposes." In the outworking of His great purpose for the future of this earth, the time had not come for international turmoil at its centre.

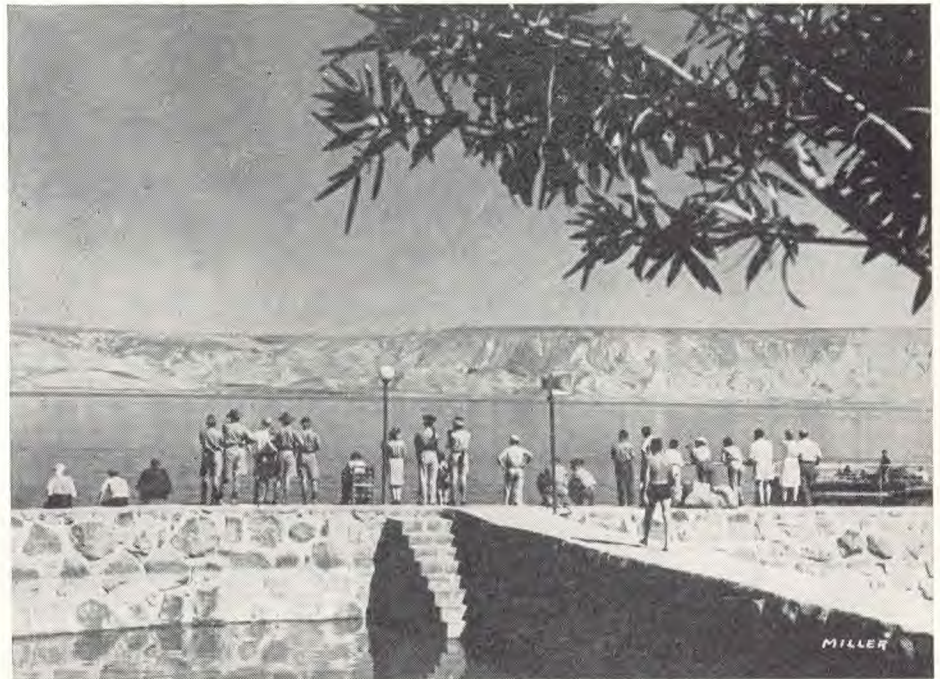
There is a notable Bible prophecy which touches the subject just here. It is found in the seventh chapter of the book of Revelation, and reads, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

The work of angels is to "minister for them who shall be heirs of salvation." Hebrews 1:14. Obviously, the winds

here mentioned are symbols of something that will "hurt" the earth in such a way that God's seal of approval cannot be placed on His people. Winds in Bible prophecy symbolize wars, such as cause nations to rise and fall. (Daniel 7:2, 3, 17; Jeremiah 25:31-33.) And wars do hinder the work of God in drawing out a people for Himself. It is evident from these texts and others that this sealing work is the final act of God for men, for when it is finished the angels let loose the last and totally destructive war,—Armageddon. (Revelation 16:16.) And Armageddon is in Palestine. From other signs

held—and the cohorts of the ambitious Duce were driven back. They came on again and again, and although with German aid they finally knocked at the very gates of the Nile Valley, they were routed and driven headlong to Tunisia and out of Africa in the longest military retreat in history.

The disaffection in Iran was working into German hands. The revolutionary leaders were avowedly pro-Axis. Enormous supplies of oil, that essential sinew of modern war, were in their hands at Mosul,—when, "Hold!" cried the restraining voice from above to the angel con-



British troops at the clipper airport on the Sea of Galilee, Palestine.

fulfilling all about us, we may be sure that we are now living in the period of final sealing. Is there any indication in recent events to show that the angels have held wars from sweeping to a grand and awful climax in Armageddon at the centre of the earth?

When the Global War burst with all its engulfing catastrophe, it seemed for a time that all Europe, Northern Africa, and Western Asia would be quickly overrun by the victorious Axis powers, and a forced peace would be dictated from the Near East as a centre of empire for the whole world. The four pinchers from the four directions began to close in.

The Italian armies crouched for a spring from Ethiopia to Egypt and on to Palestine. They took British Somaliland and part of the Sudan,—when, "Hold!" shouted the heavenly messenger to the angel controlling the *South* "wind." He held—and in a few months the Italian East African Empire was erased from the map.

The same Axis partner staged a powerful attack from her Libyan province to leap upon Egypt along the North African shore and the desert sands,—when, "Hold!" called the divine herald to the angel controlling the *West* "wind." He

trolling the East "wind." He held—and the country was occupied by Britain and Russia, the plotters deported, and the intriguers deposed.

The monstrous and marvellous German war machine crashed in a whirlwind campaign down through Bulgaria and Greece, crushing all opposition like paper, plunging to the Mediterranean shore, para-trooping across the intervening waters to the Island of Crete, and bombing Alexandria and Suez in Egypt. Surely nothing could stop it from reaching the centre,—but, "Hold!" thundered the courier from God to the angel who controlled the *North* "wind." He held fast—and the mighty blow was deflected. For no accountable reason, Germany swept aside to attack Soviet Russia, and eventually to be turned back at Stalingrad and to suffer untold losses and bleed herself white on the frozen steppes of the Ukraine and in the mountain passes of the Caucasus.

If ever in history divine intervention was signally manifested, it has been evident in the broad sweep of events in the Global War. Without the perspective of time, or lacking the prophetic outline and outlook given us beforehand, we are likely to miss their true significance altogether.

Whatever the outcome of this sanguinary war, or whatever occurs from this time forward, we have had a signal manifestation of the overruling hand of God in current events. The chief matter for our note is not, who is winning, or will win? It is that the Divine hand has again for a period deflected the war away from fateful Palestine. Why? Because He "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." For when global war reaches Palestine, that is Armageddon. And when Armageddon is precipitated, the end is at hand. Then, look up; for "Behold, I come!" sounds loud over the earth. Revelation 16:15.

A strong determining factor, in the outcome of the political controversies and wars that deluge the world with blood, is the religious one. In spite of the outstanding fact and lesson of history,—that religion and politics, church and state, should be kept separate if peace is to be secured,—religious leaders still insist on trying to manipulate and dictate the affairs of state. Hence it is impossible to separate religion from statecraft and civil affairs in a fair consideration of significant occurrences now.

Jew and Moslem have long been at the earth's centre. Christians have, in a large way, kept aloof. But now they enter the lists for combat. For obvious reasons, their plans are made secretly, but once in a while some act or word gets to the public, and it is not difficult to see what is going on. For instance, *Time* news-magazine for August 19, 1940, reported, "Patriotic Italian bishops have urged the Vatican to take suzerainty over the Holy Land, should Italy seize it."

Large religious bodies are not only divided against each other in sentiment and support as to the war, but each has schisms within. Catholic Cardinal Hinsley of England assured English soldiers, "You are on the side of the angels in the struggle against the pride of rebellious Lucifer." And the Catholic bishop of Terracina, Italy, addressed his flock, "We ought most fervently address our prayers to the God of hosts that He may deign to bless the officers and soldiers and bless their sacrifice and heroism with complete victory. We should particularly pray for the return of the Holy Places, and especially the Holy Sepulchre, which will receive the veneration due to them *only when the flag of Catholic and Fascist Italy flies above them.*"—*Time*, August 19, 1940.

But the warning fact is that the control of Palestine is involved in these religious controversies, and that national governments are one with church organizations in sparring for dominion from the centre. And the Moslems, will not tamely relinquish their firm hold on the Near East. Forces are in the making that will clash with terrific impact in the menacing war of religions over the domination of the "Holy Places" in Palestine.

Read "REAPING
THE WHIRLWIND,"
February Issue

Why All This SUFFERING?

By MILTON E. KERN

IF GOD is love, why all the suffering, and especially why do the innocent suffer? This question is as old as sin and its consequent suffering. It has troubled the minds of men from the day when Cain slew his righteous brother Abel down to this unprecedented time of global war, with its sorrow and suffering. Philosophers, who have sought to solve the problems of life by their own unaided reason, and without the light of divine revelation, have utterly failed to understand this problem. Thomas Huxley's confusion over the mystery of universal suffering led him to the conclusion that a good and benevolent God could not be governing this world. Shakespeare, observing the ascendancy of evil, and its effect on men's thinking, wrote: "But virtue in distress, and vice in triumph, makes atheists of mankind."

Bible writers have expressed their perplexity over the fact that the righteous suffer, while the wicked seem to be blessed. Habakkuk cries out, "Art thou not from everlasting, O Lord my God, mine Holy One? . . . Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked

devoureth the man that is more righteous than he?" Habakkuk 1:12, 13. The writer of the Ecclesiastes observed: "There is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness." Ecclesiastes 7:15. The prophet Jeremiah voiced his perplexity in these words: "Righteous art Thou, O Lord, when I plead with Thee: Yet let me talk with Thee of Thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" Jeremiah 12:1.

Hundreds of thousands of the flower of the world's manhood have died in the present world struggle. Many parents, wives and lovers to-day, in anguish over dear ones who have been drawn into the present maelstrom of carnage, are saying: "It all seems so unjust; why does not God do something about it?" While many are turning to God in their distress, thousands are drifting into infidelic fatalism, having concluded that if there is a God He has deserted the world.

Some may say, Why discuss this problem, which has baffled the minds of so many men and left multitudes in utter confusion regarding the very meaning of life and the sovereignty of God? It is truly a very difficult question. And while it is not possible for finite man to fully understand the ways of the infinite God, He has revealed to us in the Bible the great issues involved in the conflict between good and evil, and, as reasoning creatures, He wants us to understand the reasonableness of His dealings with men and nations. Like a loving parent He does not resent our questions, but says: "If ye will enquire, enquire ye." Isaiah 21:12. If the Lord encourages us to ask, surely He will answer. "Light is sown for the righteous" Psalm 97:11, and we can understand enough to know, as the Psalmist says, that "His way is perfect" Psalm 18:30, and that His dealings with us are "for our good always." Deuteronomy 6:24. And this is most important for us to know for our own peace and consolation, and "that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." II Corinthians 1:4.

The question we are studying involves the basic problem as to why sin was permitted in the first place. While we cannot, of course, fully compass the eternal plans of an infinite God, here are, I believe, some fundamental considerations. Man was made "in the image of God." We know that he is like God in this respect that he has a free will. This freedom of choice makes it possible for

MINISTRY OF SORROW

"God would never send you the darkness
If He thought you could bear the light;
But you would not cling to His guiding hand

If the way were always bright,
And you would not care to walk by faith

Could you always walk by sight.

"'Tis true He has many an anguish
For the sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven at all

If pain did not guide them there.

"So He sends you the blinding darkness,
And the furnace of sevenfold heat.
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you

Whose courage is sinking low,
And—well, if your lips do quiver,
You will love God better so."

—Author unknown



After years of suffering, French villagers listen to the news from a radio on a British Army car.

man to make continual progress, and enjoy the keenest pleasure,—the pleasure of self motivated achievement. But the creation of man with a free will involved the risk of sin, so to speak. I am sure that God takes pleasure in the animal creation, in seeing them enjoy the life He has given them,—the cooing dove, the fleet-footed deer, the prancing horses, and all the mother and father animals tenderly caring for their young. All these myriads of living creatures are guided by blind instinct. But God wanted a higher class of beings. He desired to have the universe inhabited by free and happy men and angels, with the power of creative thinking, and the possibility of continual advancement. And this objective in the mind of God made the risk worth while.

But why do people have to suffer because of the wrongdoing of others? This is the question that is most difficult to understand. Let us observe that in Adam and Eve God created a race. They and their posterity were potentially one. In His divine purpose, the human race is inseparably bound together; and we surely would not have it otherwise.

Before angels and man were created, God was not alone; He existed as a Trinity, with mutual love between the persons of the Godhead, and mutual responsibilities in creating and sustaining the universe. So God did not create man a solitary being, to live a lonely life, without association with, dependence on, or responsibilities for his fellow creatures. We cannot conceive of happiness resulting from such an existence. The greatest pleasure in life comes from association with those of our kind, and from mutual responsibilities for one another. Husband, wife, father, mother, son, daughter and friend,—these words represent the

most precious concepts in the language of any civilized people.

The coming of sin could not change these primary relationships. The race is still essentially one. We are sinners and sufferers by inheritance. "Through one man's disobedience many were made sinners" Romans 5:19, and we are all "by nature the children of wrath." Ephesians 2:3. Thus came suffering and death. "As by one man sin entered the world, and death by sin." Romans 5:12. Let it be indelibly impressed upon our minds that every heartache, every disappointment, every blasted hope, all sorrow, sickness, suffering and death is a result of sin—the sin that you and I are prone to love.

So the problem of suffering is inseparably connected with the problem of sin. We are all sinners by inheritance and also by our voluntary acts. When one member of a family is afflicted, all members suffer; and if one member of a community suffers, the entire community is affected. "For none of us liveth to himself, and no man dieth to himself." Romans 14:7.

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

While those who accept the gracious provision of God's grace will have an untarnished inheritance in the world to come, in this world they are subject to the exigencies of human life, along with all others. "All things come alike to all; there is one event to the righteous, and to the wicked: . . . to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner." Ecclesiastes 9:2. As Josiah Royce says: "It follows that, in our moral world, the righteous can suffer without individually deserving their suffering, just because their lives have no independent being, but are linked with

all life—God Himself also sharing in their suffering."

Much of our suffering comes from the natural results of disobedience to God's laws. We live in an ordered world. The very existence of the universe depends upon its law-abiding nature—physically and spiritually. Should the stars fail to obey the laws of their Creator, there would be universal chaos. Man has disobeyed God's moral law, and there is global chaos. Whatsoever men sow, they are sure to reap. (Galatians 6:7.) "The penalties of God's broken laws fall with inexorable austerity on men and nations." And for all intelligent beings to see the terrible suffering that has come to this world as a result of disobedience, is the best assurance that never again will sin break the harmony and happiness of the universe. Sin must run its course.

Suffering is really one of life's inevitables, and is no evidence that God is displeased with the sufferer. Jesus said: "Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all the men that dwell in Jerusalem? I tell you, Nay." Luke 13:4, 5. A college dormitory burned in which two young men lost their lives. Would anyone suggest that these young men lost their lives because of their sins?

In the ninth chapter of John we read the story of a man who had been blind from his birth. This poor man had never seen his mother, nor a sunset, nor a

"Count your garden by the flowers,

Never by the leaves that fall;

Count your days by golden hours,

Don't remember clouds at all!

Count your nights by stars, not shadows,

Count your life with smiles, not tears;

And with joy on every birthday,

Count your age by friends, not years."

flower. To him light and darkness were the same. Reflecting the common idea that suffering was punitive, Jesus' "disciples asked Him, saying, Master, who did sin, this man or his parents, that he was born blind?" Jesus' answer was clear and unequivocal: "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." John 9:1-3.

But why does not God at once fully punish the wicked for their evil deeds? If He did, to be just and impartial, He would have to meet out righteous judgment to every individual guilty of wrong. And who would escape? While we do now suffer, physically, the results of disobedience to the laws of nature, and frequently, too, because of moral wrong; the full punishment of the wicked is reserved to "the day of judgment and perdition of ungodly men." 2 Peter 3:7.

But does not God have a special care for those who have repented of sin, and have been adopted into His family? Yes, indeed; and especially in the spiritual realm. Indeed, the hand of God does

often intervene, in a material way, to demonstrate His power over evil forces, and to advance the work of salvation. Sickness has been rebuked, health restored, and saints delivered from prison, "that the works of God should be made manifest." But God does not heal all his children or deliver all who may be in prison. He has not promised to save us from all the ills of life; but He has promised grace to enable us to bear our afflictions, even unmerited suffering.

Not only can suffering be borne, but it can be used. It helps us to sense our weakness, and our need of God. And not only that; suffering can be transmitted into material for character building. It has been well said that "trials are the tools in the hands of the divine Architect as He seeks to build us into His eternal plan." Yes, "All things work together for good to them that love God," Romans 8:28.

The first promise made to man after his sin was that the seed of the woman should bruise the serpent's head; and that promise of ultimate victory over the foes of evil has been repeated over and over again down through the ages. The Lord's answer to Habakkuk's question about the suffering of his people at the hands of the cruel Chaldeans, was that the victory of righteousness was sure, and that he should be faithful and patient. "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Habakkuk 2:3.

And then the Lord gives him this further assurance: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Verse 14.

What a contrast in this glorious future prospect to present conditions, when forgetfulness of God and the idiotic machinations of men have covered the earth with sorrow and foreboding. But truth will triumph. That glad day to which all the saints of God have longingly looked forward during the long reign of sin and suffering, is near to come, thank God.

After all, our most important concern should not be our comfort or freedom from suffering, or even the safety of our loved ones in the battle fronts, but the finishing of God's work and the end of sin which is the cause of all sorrow and suffering.

And so, dear friends, though we may not fully penetrate the mysteries of God's dealings, we can know God reigns and that justice and judgment are the habitation of His throne. And we have the inestimable privilege of acting a part in the great drama which is being enacted in this world, which is to demonstrate to the entire universe that "God is love." And our success in the part we play, as individuals, depends, in no small degree, upon our attitude toward the trials and sufferings through which we must pass.

It is God's purpose that we shall be strong to do His will under all circumstances. His concern for us is not to make life easy, but to make us strong;

and that even the tragic realities of life in this sinful world, will develop that ruggedness of character which we must have to be fit subjects of the eternal kingdom. Instead of questioning the love and justice of God in allowing us to suffer, let us with Paul "glory in tribulation," (Romans 5:3) knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Corinthians 4:17. It is when our ego marches up into the centre of our attention, and we get to thinking that it is God's business to make us comfortable, that we complain of our lot.

While we may never fully understand, in this life, the reasons for all our experiences, by and by we shall understand.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the fabric,
And explain the reasons why

The dark threads are as needful,
In the Weaver's skillful hand
As the threads of gold and silver
In the pattern He has planned."

So, troubled soul, cast "all your care upon Him; for He careth for you." I Peter 5:7.

"God ever cares! And thus when life is lonely,
When blessings one time prized are growing dim,—
The heart may find a sweet and sunny shelter,
A refuge and a resting place in Him."



SOULS UNDER THE ALTAR

Question: I would like to ask you to explain Genesis 4:10 regarding Abel's blood crying to the Lord after Abel was dead; and Revelation 6:9 where John saw the souls of them that were slain, in heaven.

Answer: There are various figures of speech recognized by all students of language. One of these is personification, by which a thing having no life is made to speak and talk as though it did have life. This figure is often used in the Bible. For instance, in the second chapter of Habakkuk, the stones in the house are represented as crying out, and the beam that is in the house, answering the stones. That is, the house was built in iniquity. It is so evident before God, that He speaks as though the very stones were crying out against it. So regarding Abel. Cain had shed his blood. The hitherto innocent earth, that had never known bloodshed, was made to drink of the evidence of his crime. Cain thought to hide that crime from God, but the Lord wished to show the guilty man that his sin was just as evident as though the very blood were crying it audibly from the ground.

Of course, no one thinks for a moment that the blood was alive or speaking, but God remembered it just as truly as if that were the case. This same figure of speech is used in Revelation 6:9 under the period of the pale horse, Death. During the time of the persecution of the Dark Ages, thousands of God's children were slain. John is rep-

resented as seeing them underneath the altar. This altar was not in heaven. Only the altar of incense is represented as being there. (Revelation 8:3). The altar of sacrifice was on the earth; and they are represented as being underneath the altar of sacrifice, consequently were not souls that were in heaven.

The awful sin of putting these souls to death was so great in the sight of God that the inanimate beings who had suffered are represented as crying to God. It is the cry of justice against such wickedness. And God cares for them and hears in their behalf just as truly as though they were speaking audibly. That is all that is meant by it; for we certainly could not conceive for a moment that if those souls were in heaven, they would be crying out for vengeance against their persecutors. We could not conceive heaven to be a place of happiness if that were the case. Those souls would know that in a little while the wicked would be doomed anyway, and it would be utter folly, yea, more than that, hardheartedness and contrary to the Spirit of Christ, for them to be crying out against their enemies. The text indicates how God feels and cares for His oppressed and persecuted children. He may seem to forget them, and centuries may pass since the crimes have been committed against them; but God remembers them just as truly as though they were audibly crying to Him from the places where they were sacrificed for His sake.

H. F. De'Ath

(WE WILL ANSWER YOUR QUERIES ON RELIGION)

SIGNS OF THE TIMES

God

ANSWERS PRAYER

By MARTHA E. WARNER

FOR some time now, little Mrs. Cole had been sitting by the window watching the sun tuck the day in bed. But now the task was over and the early dusk of night was creeping on.

It was chilly out, but inside it was cosy and warm, and Mrs. Cole was happy; so happy she was talking to God in song, — a habit she had acquired years ago and had never given up. To be sure her voice was not as strong as it used to be; it quavered a little here and there, and some of the high notes were hard to reach, but it was sweet. Sometimes the song and her conversation got dreadfully mixed, but God understood, and always He had a message for her.

This evening she was singing, "Don't stop praying! the Lord is nigh," "Yes Lord," she whispered, "You are near, so near I can feel Your presence." Her voice sang on:

"Don't stop praying! He'll hear your cry. Always Lord You have heard me. When the way has been so dark And I knew not which way to turn, You heard my cry, and I know You always will."

"God has promised, and He is true," Oh, Lord," she said, "those promises, those promises! When I think of the many You have made to Your children, and know that every one is true, my heart is filled with thankfulness; and like David I feel to exclaim, 'What is man, that thou art mindful of him? and the son of man, that thou visitest him?' " Psalm 8:4. Then came the last line of that verse: "Don't stop praying! He'll answer you."

It was at this point that an interruption came in the form of her next door neighbour, Carrol Brown. She, too, was alone at eventime, and not only eventime, but at night time and all the time, for her husband was somewhere across the water. It was such a cruel war, that Carrol's faith was often tested, and sometimes it wavered, like to-night. And at these times, when she felt her heart was nigh to bursting, over she would run to visit a bit with Mrs. Cole, and somehow always she received new courage, new strength.

"And how is my dear lady to-night?" she called as she opened the door and walked in without knocking. "I thought as I came up on the porch I heard you



Sunrise prayer service on a coast guard cutter as it enters the zone of war.

singing. Something I'm not familiar with. What was it?"

"And so," said Mrs. Cole, "you steal up on my porch at twilight and listen to my singing, do you? Well, well well!"

"I hope you don't mind," said Carrol. "But I do get so lonesome; am I coming too often?"

"Not a bit, my dear, not a bit. I love to have you come. And as to the song, it bears the title 'Don't Stop Praying.' The words and the music, both were written by Edna Worrell. It's not a long song, but I love it."

"Yesterday I should have loved it," replied Carrol, "but to-night, to-night, I don't know. For days and weeks and months I have prayed that God would keep Joe safe, and now what good did my prayers do, for all the answer I received was a cold, cruel telegram, that came to-day, telling me Joe had been injured in action, and was in the hospital. If I only knew just what and how and where! How do I know but what he is dying! Maybe an arm or a leg or part of his face has been blown away! Here Carrol's voice broke, and the tears coursed down her cheeks as she sobbed, "Why should I pray, when God pays no attention to my prayers?"

"There, there, child. You are all wrought up and do not know what you are saying. Close your eyes for a bit, and let yourself think how good God is to you. Think of how much worse that telegram could have been, if it had told you Joe was dead; but God spared you that news, and God is good, so good. Don't try to talk; just sit quiet and rest while I go on with my song."

"Don't stop praying, for ev'ry need;
Don't stop praying! the Lord will heed;
No petition to Him is small;
Don't stop praying! He'll give you all."

For a few moments after the singing the room was quiet, then Carrol said, "I surely need God, need Him as never before, but He has not given me all, so how can I trust Him again?" The song went on:

"Don't stop praying when bowe'd with grief;

Don't stop praying! you'll get relief;
Troubles never escape God's sight;
Don't stop praying! He'll make it right."

"Can't you see, Carrol dear, that the heavier the heart and the greater the trouble, the more we need to pray? God is keeping watch over Joe, He is keeping watch over you, and though to-night your eyes are blinded with tears, you must learn to leave Joe and yourself in God's hands. It may not be easy for you, but it can be done and will be done, if you know whom you have believed, and if you trust Him to keep that which you have committed unto Him. You know Joe loves the Lord, praise God for that, and leave the rest with One who loves you, and who cares."

"And now for the rest of the song:

"Don't stop praying, but have more trust;

Don't stop praying! for pray we must;
Faith will banish a mount of care;
Don't stop praying! God answers prayer."

"Yes God answers prayer. Not always in our way, but always in the way that is best for us. If we hold on to that, we will not question the why's."

Again there was silence in the room. Then Carrol left her chair and went over to where Mrs. Cole was sitting. Taking her hand she bent over and kissed the top of her head.

"Thank you, dear Lady," she said. "Thank you so much. You have helped me more than ever I can tell. My heart is tons lighter than it was when I came over. I am going home now and write Joe the cheeriest letter ever; and I'm—going to keep on praying. I really am. Bye now," and she was off, leaving the little lady alone, and yet not alone, for God was with her.

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A Prayer for Victory

Dear Father in Heaven:

Give us, we pray Thee—in this dark hour of confusion—humility, wisdom, courage, and faith. Help us to purge our lives of selfishness, and, placing our whole trust in Thee, to face calmly—without fear, hatred, or discouragement, but with prayer, determination, and faith—the many facts and problems which now fill our hearts and minds with sorrow and anxiety.

Give us victory, O God—victory over ourselves as well as over those whom we now call our enemies; and when victory is won, give vision, wisdom, forbearance, and faith, to those who meet to discuss the terms of peace, so that justice shall prevail, and an abiding peace be established, in which, guided and strengthened through communion with Thee, we may strive—each to the limit of his powers—to banish hatred, suffering, and care, the fear of want, and loneliness, and so—IN THINE OWN GOOD TIME

AND WAY—may bring about a better understanding, and greater friendliness, among individuals, classes, races, and nations, and more equality among all men—not only equality of opportunity but of responsibility as well.

Grant also, dear Lord, that we may be duly conscious of our own sins—of omission as well as commission—and of our many faults and shortcomings. Give us contrite hearts, and courage to acknowledge these frankly before our fellow men, while seeking Thy forgiveness, and Thy help in overcoming them.

Help us then, and all men, we beseech thee, Almighty God, to establish, everywhere, Thy gifts and teachings, *which the world must share*, so that all the peoples of the earth may learn—through tolerance, just laws, unselfishness, and prayer—to live and work together for the good of all, and to serve and worship Thee—humbly, in faith and love.

Thy will, O God, be done. Amen.