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SIGNS OF THE TIMES



ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

The famous phrase describing democracy, "government of the people, by the people, for the people" commonly attributed to Abraham Lincoln, antedated him by centuries. It was first used in the preface to Wycliffe's translation of the Bible, thus: "This Bible is translated and shall make possible a government of people, by people, for people." The Bible is the

ing scenes on the continent of Europe, in Latin lands dominated by church rather than Bible authority, and in non-Christian lands struggling for independence and free government.

Religious Liberty Societies are being organized in different parts of Ontario, chiefly to protest against the teaching of



This anti-blackout suit, worn under the clothing of the flier, prevents his losing consciousness when making a rapid descent. Invented by Engineer J. A. Carr, of Campbellford and Toronto.

foundation of democracy. It is only where the Bible has been believed and taught that democracy has succeeded. To the degree that the Bible has not been made a living reality in the religious life of a nation or people, to that degree that nation or people cannot possibly make a democratic form of government succeed. This is so evident now amid the chang-

ing religion in the public schools. As they begin to see the implications of this move, which opens the way for teachers to inculcate certain religious ideas into young minds contrary to parental desires, parents are rising up to cry, "Keep religious teaching out of the public schools!" We are constrained to agree with them. It isn't that we do not want

religion taught to public school children; far from it. But the public school is not the place to do it. Let churches and homes rise to their duty here. Their neglect in this matter is a burning shame to them.

It is refreshing, in the midst of the clamour on the part of many churchmen for the churches to have representatives sit at the peace table, to hear a note in protest from other religious leaders. A statement has been addressed to President Roosevelt, Prime Minister Churchill, and Premier Stalin, by 1,600 church and religious leaders throughout the United States with this positive sentence as its belief: "Establishments of religion, however widely representative, however exalted, have no place at the council tables of the state." The statement enlarges to urge strongly the fundamental separation of Church and state.

Hard and bitter experience has taught the "Holy Orthodox Eastern Catholic and Apostolic Church" of Russia that religion and politics do not mix well, and that both suffer eventually when either meddles with the affairs of the other. The Russian Church has decided that from now on it will deal with religion and nothing else. In fact, that is the price of its freedom at the hands of the Soviet Government. Both Catholics and Protestants in this country have not learned the same lesson, and are interfering more and more in politics. Granted that it is done with good intentions. But it is dangerous and deadly. Won't we ever learn from history?

You can no more drive wickedness out of a man than you can drive goodness in. Both are accomplished by the gentle and persuasive moving of the love of God.

That valiant champion of religious freedom, Dr. T. T. Shields, Baptist minister of Toronto, has been touring the provinces and speaking against Roman Catholic "aggression." He was not allowed in the province of Quebec. Instead, the Quebec city council petitioned the federal government to intern the outspoken pastor. The Minister of Justice at Ottawa, L. S. St. Laurent, himself a French Roman Catholic we understand, replied to the Quebec city council's plea that the federal government could not intervene in the matter "without being charged with encroaching upon the prerogatives and responsibilities of the provinces." He added, "The time is not good for an immediate intervention on the part of the federal authorities. "Will the time ever be good to muzzle a man who fearlessly expresses what he deems dangerous to religious liberty in the attitudes of a powerful religious group?"

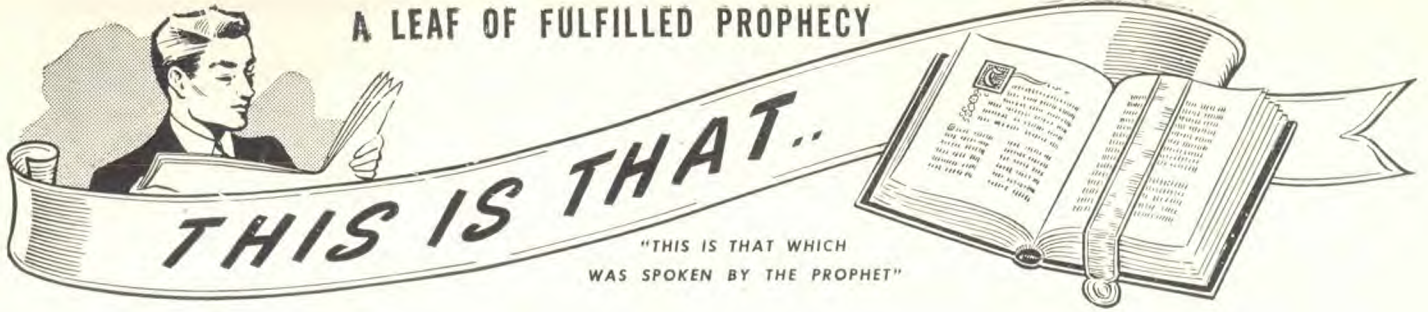
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A LEAF OF FULFILLED PROPHECY



WHAT IS THE MATTER WITH THE WORLD?

AFTER ALL our individual and corporate troubles—hatred, greed, war, crime, and many others—are investigated, analyzed, and reduced to causes, we are driven to the conclusion that the basic matter with our civilization can best be described by that short and ugly word, SIN. Outside the Bible, we scarcely see or hear that word any more. Men seem to want to minimize it to *sin*, or eliminate it altogether from their vocabularies.

We capitalize it here for the one purpose of emphasizing that it is the taproot of the world's trouble tree, and always has been. Our Maker still insists, as He did anciently, that this is so: "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isaiah 59:2.

Some readers have written us in effect: "Yes, we know all this. Why keep repeating it? Let's turn to a more cheering subject." The answer is that very few really do know or acknowledge that SIN in all human hearts is the basic cause of the black agony of this awful war, for instance. Else long ago the majority would have done much more about it than they have. What *has* been done is largely stimulated by the sins of the enemy, real or supposed, not by our own.

So, logically, when the fundamental cause of the world's illness is ignored or belittled as such, the only remedy does not come in for much attention. That sole remedy is, as ever, the cleansing power of the blood of Christ that was shed upon the cross. Great numbers of professed Christians have long since eliminated from their hymns' all reference to the blood of Jesus. The word is taboo in their church services. As one direct consequence of their scoffing at the sacrificial blood of the Son of God, the world is bathed in the blood of the sons of men.

But, thanks be to God's patience and forbearance with us, the time is coming, and that soon, when there will be no sin in the earth. This is that which was spoken by the prophet. "We, according to His promise, look for new heavens and a new earth, *wherein dwelleth righteousness.*" II Peter 3:13. And righteousness is the very antithesis of sin. That will be the time when "they shall not hurt nor destroy [no more war] in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9.

Only those, however, who *now* apply the divine remedy to their own hearts of sin—or better, let God apply it—will be dwellers in that warless world of the near future. "Now is the day of salvation." Comparatively few will avail themselves of this gift of God, sad to say. It

aware that there is a growing tendency in certain quarters to brand as bigotry and intolerance any criticism of the beliefs and practices of a religious group.

This is a strange and inconsistent attitude to take, since all religions got their start and continue to add to their adherents by pointing out what they believe to be errors in false religions, as well as by calling attention to what they

The rising generation tries to get an understanding of what the war is doing to the flower of our manhood.



has no mention in the peace plans of the "big three." Wise are those who are counting solely on the plans of the divine Big Three—the Father, Son, and Holy Spirit—for promised peace. It can never be materialized by the most powerful combinations of men and nations.

What We Stand For

In our last issue we published an editorial entitled "Overshadowing Catholicism." We believe we wrote the truth; but in all kindness. We have no apologies to make; but a few words of explanation may be called for. We are well

believe to be the truth in their own. As a religious belief, Christianity itself came into being through the life, death, and resurrection of Christ for man's salvation; but with it was coupled, by Christ Himself, vehement denunciation of the errors of paganism and Judaism. Catholicism itself flourishes by virtue of condemning in no uncertain terms the mistakes of Protestants and the heathen religions in all countries.

As must be very evident to its readers, this magazine is Protestant in doctrine, in the sense that it still protests, as many professed Protestants have long failed to do, against the errors of papal Rome. This magazine is not a "church organ" as generally understood, and so does not

blazon its denominational connections. But it has nothing to hide in those connections. It is Seventh-day Adventist, proclaiming the true Sabbath and the imminent return of Christ, according to the Bible, the whole Bible and nothing but the Bible. Catholicism is proud to claim for its authority the "Church," while we hold as ours, the Word of God.

We aim to be just as quick and ready to acknowledge our own mistakes and to point out the errors of other Protestant bodies as we are to declare against what we are sure is unbiblical in Roman and Greek Catholicism. We believe that federated protestant denominations are doing Protestantism a serious disservice when they bring pressure to bear on civil governments to attain religious ends, under a veiled or open threat to withdraw

marks of a federated, but apostate, Protestantism, will follow in its lead, become an "image" to it.

It behooves those who want to be alive to the times and to know of the troublesome events that are yet to plague the earth to study with us from month to month the unfolding of the prophetic Word.

Church Union

THE COUNTRY has too many churches, is the almost universal opinion of observers who see the number of church buildings, large, small, and nondescript, which dot the cities, towns and villages. Which means that there are too many

Denominational affiliation to a greater or less degree has been worked out for a number of years in Canada and the United States. The United Church of Canada is a shining example. Our overall observation of the effort so far does not lead us to view the result with satisfaction. In nearly every instance of attempted union there have been so-called die-hards who have refused to go with the majority and have founded organizations of their own. The result has been more church groups rather than fewer. In spite of all the unions, religious statistics show that there are now more religious organizations than ever in Canada and the United States. It has been said that he is a genius who can make two blades of grass grow where one grew before. What may be said for an effort which, in seeking to make one church flourish where two languished before, succeeds only in making three, one flourishing and two languishing?

There is a reason for this. Unbiased investigation will prove that there is an element of coercion used in holding millions of people together in the same religious faith. Spiritual indifference, the absence of strong religious convictions, ignorance of doctrinal meanings, the common desire to belong to a large and popular and powerful organization regardless of what it stands for, fostered prejudice—these and many like motives too often keep the mass of members in line.

On the other hand, the animus of Protestantism is, or was, the freedom it grants the individual to worship God as he sees fit, and the encouragement it gives to study, reason, and personal conviction and conversion. It is free moral agency. It is inevitable that such a course should breed varying beliefs. Yet it is the safer way. It is God's way. "Come now, let us reason together," He says. "Whosoever will" is the divine password.

While we would like to see all Protestants in one organic union, yet we know it would mean the surrender of personal accountability to God on the part of many; and freedom of belief is a hundred times more precious than a forced unity. The greater danger to Protestantism is not organic or doctrinal disunity, so much as it is the departing from that personal conviction before God which animated Luther in his bold stand against entrenched ecclesiasticism. Divided we stand; apostate we fall.

The time is coming when all God's true children will be united in faith and doctrine. Even now, if we draw close to God and keep all His commandments, He will pour out the gifts of His Spirit "for the equipment of the saints, for the business of the ministry, for the upbuilding of the Body of Christ, till we should all attain the *unity of the faith* and knowledge of God's Son, reaching maturity, reaching the full measure of development which belongs to the fullness of Christ—instead of remaining immature, *blown from our course and swayed by every passing wind of doctrine* by the adroitness of men who are dexterous in devising error: we are to *hold to the truth*, and by our love to grow up wholly into Him. Ephesians 4:12-15, Moffatt.



A group of Canadian Wrens looking over London from a roof-top.

support at the ballot box if the party in power does not conform. History teaches no more glaring fact than that religion should stay out of politics if untold misery is to be avoided.

Protestantism generally is losing its grip, its power with God. Hence the turn to the State for a substitute. It is becoming apostate. Its tendency is to drift back to the "mother church," as Catholics fondly call their organization. Much as we deplore this drift, we must record it. Its only effect upon us is to stimulate us to be more determined in protesting.

The thirteenth chapter of the Revelation forecasts that not only will a last day religious power, that bears all the marks of Roman Catholicism, become more mighty than ever and persecute the saints of God, but that also another ecclesiastical body, which bears all the

religious denominations with more or less differing beliefs. Since Catholicism is united (at least the Catholicism most evident in our country, though there are several distinct Catholic bodies in the world) it must be that so-called Protestant church bodies are to blame for disunion.

Our readers are acquainted with the arguments in favour of the hundreds of Protestant church organizations now in existence, being united into one: larger church attendance in fewer churches; economy in church buildings, institutions and support of officialdom; more tolerance and fellow-feeling; but, perhaps most important of all, a united front against both secular and religious enemies of the Protestant faith, and greater power in making the mind of the Protestant convictions felt and respected in political, economic, and social affairs.

THAT TANTALIZING PROBLEM OF

EVIL

By Robert Leo Odom

THE problem of problems with which man is at grips to-day is that of evil. It is not peculiar to our own age. Our fathers and their fathers and the men who lived before them grappled with it. The best minds of the centuries have sought to solve it. The most profound thinking and the most laborious efforts on the part of the world's leaders have failed to cope with it. Statesmen have studied, philosophers have reasoned, sociologists have worked, preachers have harangued, reformers have campaigned, teachers have taught, kings have decreed, legislatures have enacted, and generals have fought, but the unsolved problem of evil with all its hideous aspects still plagues us.

The terrible spectacle of our so-called Christian civilization to-day—that of professedly God-fearing people literally destroying each other by the millions—undoubtedly has caused many a mind to ask if Christ and Christianity are not mere fiction after all. For not only the world in general is steeped in the freely flowing blood of the armies and navies involved in its most titanic struggle—World War II—but every nation engaged in it is striving to hold back a surging, ever-swelling tide of unrest, greed, lust, crime, and corruption prevalent within its own borders. Truly the rulers of the nations ought to be pitied and prayed for, but not envied, in this tragic hour.

An impartial analysis of human history compels us to admit that man has made little or no progress in his effort to solve this problem of problems. We have seen notable advancement in materialistic science, particularly in the field of discovery and invention. But unfortunately these wonderful achievements too often have become a means in the hands of wicked men for the attainment of evil ends. This proves that wise heads and strong hands without good hearts constitute a grave menace to the commonweal. To state it another way, wisdom and power without morality are very dangerous.

Some think that the underlying cause of evil is ignorance, and that a proper programme of education for the masses would eventually lead to a better understanding among men with the result that finally evil would disappear from the earth—if the right kind of educational system could be devised and rightly put into operation. Thus far nobody has found such a plan.

"There ought to be a law against that!" cries somebody every time some new manifestation of evil is seen. The notion is too general that the panacea for the world's ills is to be found in legislation. The proper kind and amount of legal enactments are beneficial and necessary for society. Good laws, rightly enforced, serve as a deterrent to much evil that otherwise would outwardly express it-

self. We must have law and order, lest unruly elements of evil take over, and anarchy and chaos, with every sort of unblushing injustice, reign supreme. Too

In the Decalogue we have the most ideal code of law ever published among men. It was given by God Himself, and is absolutely perfect. Unswerving obedience to its precepts would lead to the disappearance of every evil that afflicts mankind to-day. Nevertheless, men keep on sinning.

Whenever we stop to trace down evil to its source, we find that we are dealing mainly with a moral problem. Beneath all the external manifestations of sin lies the hidden spring from which it flows—the human breast. Jesus Christ Himself pointed out the fountain of iniquity



A librarian, at the tercentenary of William Penn, looks over "An Essay Towards the Present and Future Peace of Europe," written by Penn two and a half centuries ago. We are still fighting — and writing.

often, however, the administration of law is in the hands of unscrupulous men bent on using it for their own selfish interests rather than for the common good.

But at its best, legislation, either civil or ecclesiastical, is powerless to eradicate evil. Law can forbid it, condemn it, and penalize it, but can not banish it from among men. In spite of the fact that the lawless often have been jailed, fined, punished, and even put to death, men still continue to flout the laws of nations and churches. The experiments of the past have proved that even totalitarian and authoritarian systems—both the civil and the ecclesiastical—which rely chiefly upon the rigorous enforcement of laws to establish and maintain what they suppose to be an ideal regime for society, have engendered evil instead of eliminating it.

when He said: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." Mark 7:21-23.

Because the human creature is endowed by his Creator with the freedom of choice—the power of the will—you and I and every one of the rest of the 2,000,000,000 persons who populate this globe are potential sources of evil. The right use of the will can make a man one of the noblest works of God, but the misuse of it can make one a curse to himself and to others. The choice between the two is for you and for me and for our

neighbour to make,—each man for himself.

As much as we dislike to admit it, you know and I know, and others know, that we have all, sometime and somewhere along the way of life, chosen to do ill when we knew that it was wrong. "All have sinned, and come short of the glory of God." Romans 3:23. "For there is not a just man upon earth, that doeth good, and sinneth not," said the wise Solomon. Ecclesiastes 7:20 "If we say that we have no sin, we deceive ourselves, and the truth is not in us." I John 1:8.

Sinful impulses, born in the secret recesses of our own hearts, prompt us to think, to say, and to do evil when the temptation to do so presents itself. (James 1:13, 14.) Thus all of us have become springs of infection, and from our own heart-fountains has issued some of the iniquity that has flooded the world with woe. The individual contribution of each of us may seem small and of little consequence, yet the mighty tide of evil that engulfs humanity to-day has its many sources in the millions of human hearts like yours and mine.

And having become corrupted by sin, what heart can say with certainty that it will not do evil under any circumstances? The human heart is a tricky thing. "The heart is deceitful above all things, and desperately wicked: who can know it?" said the ancient seer. Jeremiah 17:9. How often we promise not to do wrong again, and yet find ourselves guilty of repeating it. How often do we hear somebody say, "I would never think of doing such a thing!" and yet see the day come when he does that very evil. How often do we condemn a wrong in others, and later find that we have done it in a different way.

Not infrequently a man goes forth to his work in the morning without the slightest intention of killing somebody. But during the day there arises an argument between him and another person about a few dollars, heated words are spoken, a slumbering temper is aroused, a quick move is made, and somebody is killed—slain in a fit of anger. Others, finding themselves in entirely different but equally tempting circumstances, yield to the enticements of perverted appetite, lust, greed, or deception.

In other words there is not a soul that is *per se* sin-proof. The very moral fiber of man has been perverted, so that in spite of his best intentions he cannot live a sinless life by his own volition and power. Paul expressed this thought forcefully when he wrote: "We know that the law [of God] is spiritual: but I am carnal, sold under sin." Romans 7:14. The natural human heart is in slavery to sin. It is even in rebellion against God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. In this matter of finding a way out of sin, man is incompetent as a guide. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10:23.

Man was originally made a holy and upright being, (Genesis 1:31; Ecclesiastes 7:29.) but the condition of man's spiritual nature is now preternatural, and the power needed to save him must be supernatural. Any system of salvation depending on man's own works is nothing more than a repetition of the proverbial effort to lift ourselves by our own bootstraps. The idea of working out our own salvation has had a great attraction for men. Frankly, men do not like to admit that we need outside help. Nevertheless, sixty centuries of experience shows that we do need it, and need it very much.

The Good Book points us to the only sinless Being ever born among men. He is Jesus Christ, the Saviour of men. "Neither is there salvation in any other:

can cleanse the sinful heart. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isaiah 1:18-20.

Thus God accepts such persons as are willing to do right, and He forgives and cleanses them from sin. Moreover, He imparts to them power to enable them to obey His law. "A new heart also will I give you and a new spirit will I put within you: and I will take away the stony heart out of our flesh, and I will



African leper boys rub the healing chalmogra oil, each on the back of another, as they stand in a circle. For centuries men have tried to heal themselves of the leprosy of sin, and have failed.

for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

God does not propose to save men *en masse*. Each of us is endowed with the power of choice, for which reason "every one of us shall give account of himself to God." Romans 14:12.

Not only must we settle with God our record of past sins by confessing them to Him, but we must experience also a change of heart in order to be really saved. Forgiveness of past sins is given on condition that we forsake them and not return to them in the future. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

The same God who forgives sin also

give you an heart of flesh. And I will put my spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36: 26, 27. Thus the mighty power of the Holy Spirit is given to aid the Christian to overcome sin. It is his privilege "to be strengthened with might by His Spirit in the inner man." Ephesians 3:16.

Christ knew that He would not save *all* men, for few really desire to forsake evil and live right. He says: "Enter ye in at the strait [narrow] gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it." Matthew 7:13, 14. "This is the condemnation, that light is come into the world, and men loved darkness rather

than light, because their deeds were evil." John 3:19.

Saving such as repent and do right, God proposes that after a time He shall bring the problem of evil in this world to a final solution. Those who will not be cleansed from evil, them God will destroy. In the story of the wheat and the tares we have the final solution stated in simple language. "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom

all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Matthew 13:37-42.

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. (See also Psalm 37:10, 20; Revelation 21:8.)

Ere long the Saviour will cease to plead for sinners. Some day He will utter that irrevocable decree which will forever settle the destiny of all the living. For He shall say: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward

is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

If you choose to remain in sin, then you must perish with evildoers. God must bring this human tragedy to a permanent end. This He has promised repeatedly to do. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." II Peter 3:9.

Choose now, dear reader, to make your calling and election sure. Your Saviour says: "Him that cometh unto Me I will in no wise cast out." John 6:37. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," is His pleading invitation. Matthew 11:28. Come *now*, for to-morrow may be everlastingly too late.



BIBLE MYSTERIES III

In every mystery story there is first the *mystery*, usually introduced early, and becoming more and more unfathomable and baffling as the recital proceeds. It is also called the *plot*.

Then there is the *clue*, sometimes more than one, to the correct solution. The object of the teller is to give the clue, but to hide it so completely that it is all but impossible to find.

Lastly, there is the *solution*, which unveils the mystery, explains all the intricacies of the plot, satisfies the curiosity of the reader, and leaves nothing to be desired.

Here is a typical mystery, as told by Christ, and recorded in Matthew 20:1-16:

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

"And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise.

"And about the eleventh hour he went out, and found others standing idle, and saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.'

"So when even was come, the lord of the

vineyard saith unto his steward, 'Call the labourers and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, 'These last have wrought but one hour, and thou has made them equal unto us, which have borne the burden and heat of the day.'

"But he answered one of them, and said, 'Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good?'

"So the last shall be first, and the first last; for many be called, but few chosen."

That is the story; and mysteries wave at us all through it. "Well," says the average man in the parlance of the day, "What do you know about that?" It flouts all our ideas of justice and right, of the brotherhood and equality of man. For we would expect these qualities in a "goodman;" as this householder is pictured. If he had been portrayed a "grinder of the faces of the poor," we would have thought nothing of his unfairness. But no; he is generous, at least to certain labourers. Evidently, he didn't get his money's worth

out of that day's labour; and it was his own doing.

He gave evidence of fair practice, for he paid the standard wage of the times for such work, about fifteen cents a day. At least those who were to do a full day's work agreed with him on wages.

Of course, he had a right, as he said, to do what he would with his own; and a rich man may certainly give to the poor, and to such poor as he wishes, and no fault found. But this was a business transaction. He was paying for work done. And he deliberately paid some men twelve times as much as he did some others for the same amount of work time. And worse, the men who got the most had the most pleasant part of the day in which to work.

What effect would such practices have on the industrial and economic situation of any community or country? Union labour of to-day would brand such a capitalist as a scoundrel of the deepest dye. There would be a walkout, a strike called for to-morrow, that vineyard would be picketed, and the grapes would rot on the vines.

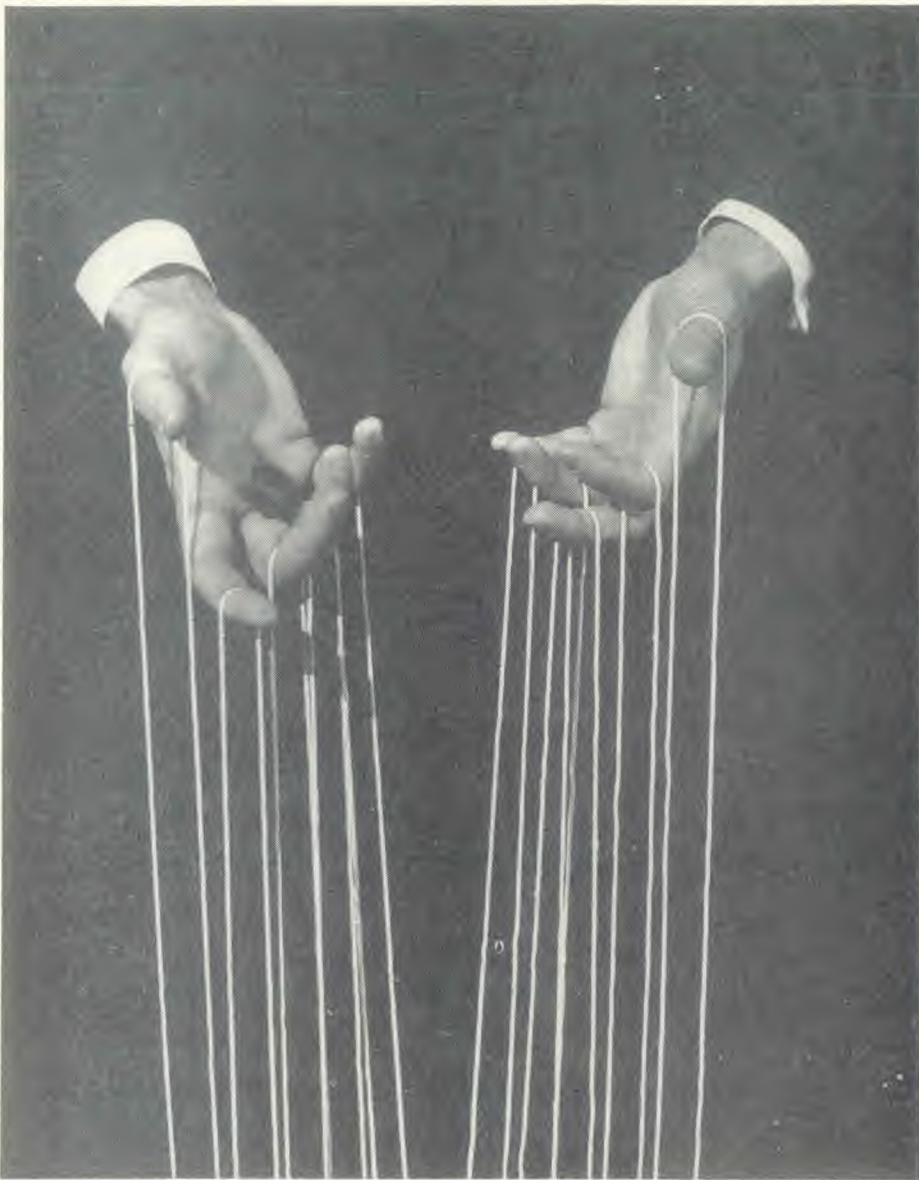
So the plot thickens. We remember that Christ told this story, and He plainly intimated that He sanctioned the course of the "goodman" householder. And Christ came to this earth to "show us the Father." Are God and Christ like that? So asks the mystery.

And what about this strange statement at the end of the story?—"The last shall be first, and the first last; for many be called, but few chosen." That is a "dark saying." If a man by skill and strenuous effort wins the race, should he not be given the prize? Where is the justice in placing him last, and giving the tail-ender the first honours? On the face of it, this casts to the winds all the ideals of fair play we have ever cherished. And this from the lips of Christ—about God.

Now, don't doubt Christ, or God. It is all a mystery story, to make us think. Search for the clue, or clues. They will lead on to the solution, which will clear up everything. For your help, we will say that, in this case, the solution is made clearer by reading the attending circumstances of the telling of this parable by Christ. So read the closing verses of Matthew 19. In our next issue—the solution.

WHAT

TO MAKE



WE live in a strange, disordered age. Never were laws more flagrantly disobeyed or more openly violated than today. Moral standards are collapsing. Humanity seems to throw off all restraint. The tide of crime is rising. The most daring and dastardly deeds of lawlessness are being perpetrated.

Our wonderful twentieth-century civilization has given men in a material sense almost all their hearts could long for. Many have thus been led to think that we in this marvellous era are so far ahead of our ancestors that even the old standard of righteousness—the Ten Commandments—is out of date. They say that we should adopt new morals for a new age.

They do not seem to realize that while civilization has made strides upward intellectually, it has gone down morally. While men have put something into their heads, they have lost something from their hearts. And what does it avail that men's minds are sharpened if their consciences are dulled and their spiritual natures warped and shrivelled?

"Morals," says Will Durant, "which change so slowly, are changing to-day like clouds before the wind. Customs and institutions older than human memory melt under our eyes as if they were

superficial habits recently acquired and easily forgotten."

Dr. W. F. Norwood diagnosed accurately when he recently said: "We live in a morally vitiated time. Morals have escaped from under the control of revered sanctions, and are in the field of venture and license. The multitudes have now no moral background, and are recklessly experimenting."

God's Word truly says that "the curse causeless shall not come." Proverbs 26:2. All this widespread and alarming tendency to crime can be traced to one basic cause,—disregard for the divine standard of righteousness. The present avalanche of iniquity is a terrible reminder that the eternal principles of God's Law and His plan to save men cannot be flouted with impunity and without penalty. "The path of centuries has been strewn with shipwrecked nations, the highway of the ages is marked by desolate palaces, ruined temples, broken-down governments and overturned thrones; and it has been because they have despised God's Law, and gone contrary to His will."

Unfortunately, sin to-day is condoned and treated lightly. Modern society airily dismisses it as "indiscretion." Evolu-

tionists describe it as "the trace of the brute in man",—a mere incident in an evolutionary process.

God in His infinite wisdom has given the world a code of law, a standard of right doing, by which to order behaviour and life. He made the giving of the Ten Commandments one of the grandest events in history. Amid the smoke and quakings of Mount Sinai, the flash of lightning, and the crash of thunder among the crags, the voice of God was heard. In the midst of this awe-inspiring scene, He spoke His ten eternal commandments that shook the earth.

God engraved His laws on tables of enduring stone for the conduct and direction of mankind. And they have formed the foundation of the laws of all civilized peoples ever since. With all the education, culture, and development that have come through the centuries, there has arisen no judge or statesman who has been able to improve on them. They have never been overthrown and never can be in the conscientious convictions of the human race. *The Decalogue stands as the corner-stone of civilization.*

Being basic and fundamental, these laws are binding on all mankind in every age. They are unlimited in the scope of their jurisdiction. They are founded on obligations which grow out of the nature of men and their relations to God and to one another. This moral law is the revealed will of God; it is the reflection of His character. No one can do any wrong without breaking one or other of these commandments, without offending God. As Dr. Scott, the eminent commentator, remarks: "The law is so extensive that we cannot measure it; so spiritual that we cannot evade it; and so reasonable that we cannot find fault with it."—*Comments on Exodus 20:1-17.*

In the tidal wave of sin and crime which is sweeping over the world to-day, we see the awful truth of Luther's words: "He who pulls down the law, pulls down at the same time the whole framework of human polity and society. If the law be thrust out of the church, there will no longer be anything recognized as sin in the world, since the Gospel defines and punishes sin only by recurring to the law."—*Life of Luther,* page 217.

The Decalogue contains fundamental principles without which men cannot live together. If the commandments were abolished, life would become a nightmare and the earth would no longer be a fit place for men to dwell in. These laws stand for all that is just, right, and good in God's universe. They protect

TRINGS are being PULLED

THIS AGE WHAT IT IS? By CLIFFORD A. REEVES

those things that represent the essence of civilized life. Thus they will continue to exist while the primary relations with God and man, and man and man, continue. "They stand fast forever." Psalm 111:8.

Says Spurgeon, that prince of preachers: "For God to alter His law would be an admission that He made a mistake at first, that He put poor, imperfect men (we are often hearing that said) under too rigorous a regime, and therefore He is now prepared to abate His claims and make them more reasonable. . . . I should like to ask any brother who thinks that God has put us under an altered rule: Which precept do you feel free to break? Which law is it that God has exempted you from? That law of worshipping Him only? Do you propose to have another god? Do you intend to make graven images? The fact is that when we come to detail, we cannot afford to lose a single link of this wonderful golden chain, which is perfect in every part as well as perfect as a whole."—*From a sermon on the "Perpetuity of the Law."*

God tells us that "sin is the transgression of the law"—the law of Ten Commandments. Let us then re-examine these ten divine precepts in the light of the present distressing moral conditions, to see if they are not needed now as never before. Coming more closely to these eternal precepts, and studying them individually, we cannot but be impressed by the manner in which they strike at modern sins.

The first two commands forbid the worship of false gods: "Thou shalt have no other gods before Me." Exodus 20:3. To be guilty of the sin of idolatry, one does not need to be an ignorant heathen living in some "foreign" land. Anything on which a man lavishes more attention than on God is his idol. It may be his loved ones; it may be his home; it may be his business. For some it is gold, for others it is merely a tobacco pouch. Selfish thoughts are a violation of this command. In fact, anything which occupies the place that Jesus should have on the throne of a man's affections is for him a false god,—and an idol.

The third commandment condemns the irreverent use of God's name in idle conversation: "Thou shalt not take the name of the Lord thy God in vain." Legend says that the priests and scribes in ancient Israel, when copying the Scriptures, always wrote the sacred name of Jehovah with a golden pen, which was first carefully cleaned. Let us beware how we take that almighty Name upon our lips.

Standing at the heart of the moral law, the fourth commandment tells us *when* to worship: "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, thou, nor thy son, nor thy



Without the Law of God as a guide, we sink to the moral level of savages.

daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

When Jesus came down to this earth clothed in human flesh, He proclaimed that He was Lord of the Sabbath that He had instituted at the beginning. (Mark 2:28.) A first-day Sabbath, made by man, can never take the place of the seventh-day Sabbath which God asks us to "remember".

According to the fifth commandment, the first consideration a man should give in his social life is to his parents: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Out of this commandment grows respect for all in authority. No child will ever obey God who does not obey his

parents "in the Lord". Yet disobedience to parents is one of the most glaring signs of the times.

The sixth commandment includes the unlawful taking of life in any form: "Thou shalt not kill." Anything that shortens life is condemned. Christ's searching words pierce to the heart of things: "Whosoever hateth his brother is a murderer." I John 3:15.

Purity in thought and deed are called for by the seventh commandment. Impurity breaks down the mental, moral, and physical structures. To-day the divorce courts are working overtime because this command, "Thou shalt not commit adultery," is being violated as never before. And the bitter results are being reaped in sorrow, sin, and shame. Remember that Jesus said the lustful glance is adultery. (Matthew 5:27, 28.)

Borrowing and failing to return things is a modern and polite way of transgressing the eighth commandment, "Thou shalt not steal." (Run your eyes over your bookshelves, for instance!) Overcharging in business, paying unfair wages, making money by wrongdoing,—these are all common methods of theft.

There is no greater weakness in our day than that which is condemned by the ninth command, "Thou shalt not bear false witness." Lip sins are the greatest sins of the age. The tongue can be, and often is, like a prairie fire, blasting everything that lies in its way, licking and blistering all that is beautiful and of good report, until the whole landscape is desolation and despair. It destroys friendships, sets a neighbourhood on edge, and makes the fellowship of a church blasphemy. God deliver us from faultfinding, backbiting, talebearing, and unholy exaggeration!

Covetousness, mentioned in the last commandment, "Thou shalt not covet," is the basis of practically every other sin. True happiness is found only in contentment. What a happy world ours would be if all men could say with the apostle Paul, "I have learned, in whatsoever state I am, therewith to be content!" Philippians 4:11.

Nothing that cannot face these Ten Commandments can pass the judgment day without condemnation: a man cannot afford to go on wilfully, consciously breaking even one of them. If God's sin detector—the Ten Commandments—has been speaking to you; if you feel a sense of conviction, give heed to the message of salvation. Turn your eyes upon Jesus. Look to Him in penitence and faith, and "though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18.

What To Do When The Children "Go Bad"

By E. A. CRANE

"JUVENILE Squeaks" was an expression recently employed by the editor of a prominent daily newspaper in referring to the suggestions of a group of church-going young people on the subject of juvenile delinquency. Doubtless the term revealed precisely the editor's conception of the weight of youthful ideas, but, unfortunately, it smacks of an unsympathetic approach to the problems of youth.

In contrast we recall the positive approach of a successful men's society which was organized for the purpose of encouraging and promoting good qualities in the boys of its community. Its motto was, "To help the man in the boy who is reaching up to the man in the man." Certainly it is not difficult to imagine which approach would obtain the more hearty response from youth.

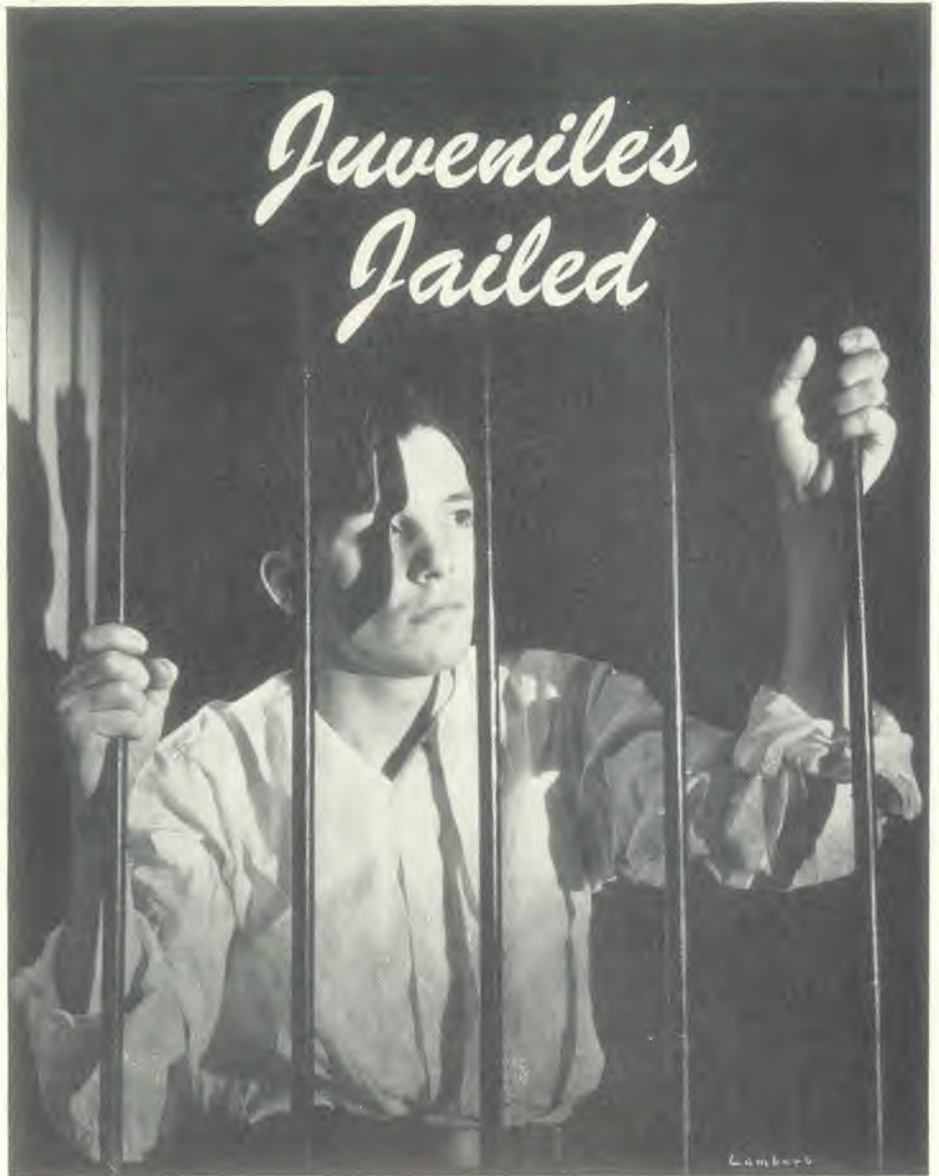
However, in spite of the various approaches to the problem and the crime cures being advocated, it is a painful and shocking fact that this deplorable infection of juvenile crime is spreading in Canadian society.

The number of juvenile delinquents brought into Canadian courts during 1943 was 12,225. Cases of immorality per year have well nigh doubled since 1939. In comparing the four war years with a similar pre-war period, we discover that cases of fraud have increased 500 per cent; theft, 257.6 per cent; and sodomy, 62.5 per cent.

Parental influence, as manifest in disinterest and laxness in providing for that spiritual guidance which should characterize every home, is believed to be an important factor in this startling increase of immorality and crime among youth. Obviously no father has a right to complain of his son's not attending church who never attends himself. Neither does the irreligious and ungodly mother have cause to chide the daughter who strays into forbidden paths.

If the parenthood of the nation were consistent in setting an example in virtue and conscientious respect for established law and order, then might we hope for more from the boys and girls. It is example that counts. Argument and harshness will never save our youth from the influence of evil about them. On the contrary, it is likely to stimulate reactions against authority which will eventually lead to a disregard of all established law.

We once knew a neighbour farmer who went to town leaving his son with a



stipulated number of rows of corn to hoe. On returning, he found the work uncompleted, and forthwith broke the hoe handle across the lad's back. He was not the kind of father whose word could be lightly regarded. He was not the kind who could reason and then forgive, if that seemed best. No, his word was law, and yet his son grew up to be a criminal.

It is a fact that the child who grows up under constant threat of punishment is frequently found more often in the way of disobedience than the one who is dealt with patiently and kindly. As it is with the small child, so it is with the immature youth. Speaking on this point J. Edgar Hoover declares, "Experience has demonstrated that fear of punishment alone is not an effective deterrent against crime."

Fixing the blame for crime is not always an easy task, but if we are to be just, a heavy charge must be laid against drink, for intemperance and immorality go hand in hand. A prominent social worker gives the following description of a roadside tavern where approximately seventy-five patrons were being entertained after midnight:

"Among the patrons were two small

girls of grade school age who were apparently very sleepy or very intoxicated, or both. Many of the men and some of the women, including several couples on the dance floor, were obviously and blatantly drunk. Two presumably married pairs were accompanied by babies less than one year old. One couple had with them a small boy, four years old, who toddled from one table to another visiting patrons both sober and drunk. His father sat at one of the tables holding a sleepy baby—this was midnight, mind you!—and drinking beer which he shared from time to time with the four-year-old. The wife and mother spent very little time at the family table. She was busy visiting with other men patrons, some of them very drunk."

The remark has been made that "drinking places look more like baby clinics than saloons, judging from the number of baby carriages waiting outside while mothers are being served."

It may be argued that these are exaggerated examples—possibly they are; but we should not be unmindful that even milder oversteppings in good society may exert as harmful an influence over the minds of susceptible, yet potentially

good young Canadians, as these isolated though repulsive examples. We would, however, that such instances were scarce even to the point of total disappearance.

The relation between juvenile delinquency, venereal disease and social drinking is only too obvious; and when the mothers of our children stoop from their heaven exalted position of virtue to such a level, we can hardly expect more of the younger generation.

Numerous factors have contributed to the present unhappy era of juvenile crime, and it therefore follows that the remedies employed must be varied and designed to reach every maladjustment.

Education to counteract the doctrine of hate so prevalent in some countries of the world to-day; intelligent administration of the juvenile court, with a view to restoring, if possible, to normal life those who come under its jurisdiction; improved recreational facilities; leadership and guidance for the children whose homes have been crippled by war;—all these are good and important; but they will utterly fail unless man can be led to recognize his dependence upon a Supreme Being, and bring himself, by voluntary choice, into the state of sacred allegiance to the law of God.

Man's most treasured possession—and that which distinguishes him from the brute—is the prerogative of self determination. It is this, together with his intellect, which reflects the divine nature. Man is jealous of this right, and terms it freedom. He has often fought to protect it. Genuine freedom, however, can exist only when this right is restricted—restricted by the rights of others and by laws which explain and guard those rights. When a man will not respect these limitations, and refuses to obey the laws of God and man, he makes himself a criminal—a public hazard.

All laudable efforts of civic organizations, plus the strenuous activities toward law enforcement to curb crime and create circumstances under which crime will not flourish, can be of no avail, so long as man—whether young or old—feels no impelling motive to live in harmony with God's law.

We are inclined to forget that man is different from a machine and that we are dealing with beings who can think—who, by choice, can decide their own course of life, and who have, within them, the ability to choose to live above adverse circumstances or be overcome by them. *In this power and right lies the one and only hope of producing a noble and law-abiding citizenry.* That hope depends upon religious training and education.

This serious and sacred responsibility involves an adequate appreciation of the divine standard. When proper respect for the law of God prevails in the minds and hearts of the men and women of our land, then will they also have regard for the restraining laws of man.

To instill into the hearts of our youth an impelling motive which will result in an understanding of truth and a will power to choose the right instead of the wrong in every phase of life is the all-important task ahead of parents and church leaders.

“All Coverage” INSURANCE

By H. F. De'ATH

THE British Government's proposed Social Insurance Scheme looms large on the political horizon. It provides against unemployment, sickness, old age, and even funeral expenses. In fact, the scheme guarantees, as far as the state can, to care for the citizen from a few months before birth until death places him beyond the reach of any material benefits whatsoever. Canada is not behind in Social Security legislation and plans for an increasingly greater programme to banish the fear of want from every heart.

The arrangement in Britain, no doubt, will prove a credit to the state and a great blessing to the community. But we need to be reminded of its limitations, and, indeed, the limitations of all such schemes for making man's lot easier in this rather hard world. Asked how the scheme would affect his work, a busy superintendent of a well-known London Mission replied: “We shall still have the poor in intellect, in ambition, and in ‘sharpness,’ as well as the aged and infirm to care for.”

This is a striking reply, which shakes us out of our complacency. It brings home to us that this world is still a place where material success depends mainly on fitness of body and mind. In the measure that individuals come into the world healthy and strong, and are able throughout life to maintain all round fitness, so they are able to stand up to the demands of a very complex and exacting civilization.

Yet very few go through life without disabling sickness in some form or another; and a comparatively small number of people die a really natural death. Most folk are carried off, sooner or later by some disease or another; only a favoured few slip quietly away or fall asleep through the simple, natural decay of life's forces.

It may well be that when Christ said to His disciples: “Ye have the poor always with you,” He had in mind the vast army of the “poor in intellect, in ambition, and in natural ‘sharpness,’” as well as the poverty-stricken, the aged, and the infirm. Certainly His utterance not only applied to His own day and generation, but was prophetic of the whole world to the end of time. And what, we may ask, happens then?

About this the Bible is absolutely clear. It reveals this present world as fundamentally sick. The cause of this is bluntly stated in Holy Writ: “The whole world lieth in wickedness.” I John 5: 19. “Wickedness,” inherited and cultivated, lies at the root of the world's sickness. And not until “wickedness” is wholly cast out can the ills of this “present evil world” be fully and finally healed.

So far as individuals are concerned, Christ and Christ alone is the immediate

corrective of that “wickedness” which we all share by nature. In so far as men and women learn of Him and surrender themselves to His spirit, so far may they defeat the common enemy and become witnesses to the power of Christ to save from sin. All human attempts to alleviate the world's sickness and suffering are prompted and blessed by Him. And those who live nearest to Him are foremost in ministering to broken humanity. But we can do nothing to cure that fundamental world sickness which has its roots in sin, which makes death the lot of every man. Romans 5:12.

Hence, the Creator, in His holy Revelation has set before us a plan by which the future world will be free from sickness, suffering, and death, because sin has been forever banished from the universe. (Revelation 21:4, 5). From the days of Adam, the first man, until now, generation after generation of the human race has suffered the blighting consequences of man's early fall into sin. And in spite of all human schemes of alleviation, sin and death still reign, with all the misery and suffering that goes with them.

That Christ taught us to do all in our power to stem the universal tide of evil, and to relieve the sorrow and suffering caused thereby is, of course, blessedly true. And happy is the man or the government who seeks to put that teaching into practice. But neither Jesus nor His disciples ever disguised the fact that this old world is doomed; that it will never find full and final redemption from sin and all its consequences to mankind and the earth, until Jesus returns from heaven to give immortality to His true followers, and to renew this old earth so as to make it a place fit for the eternal abode of resurrected and translated saints. I Thess. 4:13-18; II Peter 3:10-13.

In this complex civilized world, it may be desirable that due and proper human provision be made for possible misfortune, and for death. How infinitely more imperative is it that we should insure ourselves against the loss of eternal life in a world where none of these things will exist. To become candidates for that perfectly happy and everlasting home, we must know the joy of sins forgiven and cleansed away through the merits of Christ's blood, shed for all, on Calvary's cross. We must also know the blessedness of those who “walk” and “meditate in the law of the Lord.” Heaven's perfect standard of righteousness. Obedience to that law, of which Christ is our great Exemplar, is the best of all insurances against the future, since it is the passport into that eternal world where “the righteous shall inherit the land, and dwell therein forever.”

WHICH CHANNEL?

By H. A. MUNSON



Undecided when the situation calls for a decision.

I SAT on the lawn of a little country home in the hills. The ground dropped down in a sharp grade to the floor of the valley below. Through the valley a beautiful brook-fed river leaped along its rocky bed. A little to the right in the river bed, a small, tree-covered knoll stood surrounded by the dry rocks. During high water this knoll was an island that divided the river into two courses—one on this side near the road, and the other followed the regular river channel to the left. The raging waters had torn out the bank on this side of the island; and there a pool had been formed.

The pool looked cool, quiet, and inviting; so I sauntered down to see it close at hand. What a disappointment it was! For months no water had been running into it. And it had no outlet. The water was dark brown and foul. The bottom was a mass of soft mud, and I stirred up the larva of water beetles, mosquitoes, and numerous blood-suckers. And it smelled like a damp cellar full of decayed vegetables. It was stagnant, foul, dead!

A little way farther on, to the left in

the main channel, the river had formed another pool. At the upper end of it the river plunged down over large boulders and joyously splashed into its depth. It was so large that it did not appear to be moving, but several hundred feet down the river its waters again rushed over rocks and on down the valley.

It was a pleasure to approach this pool and to jump into it. I could see the rocks nine feet down at the bottom. Around them were large brown trout, lazily moving their fins. At the shallow end there was a romping, laughing group of children, enjoying the clean coolness as it washed over their brown bodies. One of them came with mouth and nose full of water. But the mother was not worried—this pool was pure. There was movement and action and life there.

These two pools teach a lesson to every young person. The lives of many young people are comparable to the formation and growth, or lack of growth, of these pools.

Both pools were made from the same water and in the spring they seemed to have an equal chance. Two young peo-

ple start life with good health, equal intellectual ability, good families, and every advantage. Many go along well for a time, then gradually swing over to the wrong side of the river of life and get into the wrong channel. They falter, lose their vision, develop a what-is-the-use attitude, stop progressing, become useless, bitter, and lost to society. They seem to lack the motive power to keep moving. They keep living, but they are practically dead.

Some years ago a seventeen-year-old boy went to a doctor. This boy was tall and thin and very weak. After a few moments the doctor said, "Son, you have tuberculosis, and it is so far developed that I cannot give you much hope of ever being well again."

That statement has been a cruel blow to thousands of people, all too many of whom have accepted it as final and have gone to untimely deaths. But this boy was made of different material. He resented this sentence pronounced upon him. As he walked to his home he squared his narrow shoulders, lifted his head, and decided to fool the doctor and show his friends he was still far from dead. He got many exercise charts and much instruction on proper breathing. He studied how to eat properly. He began a careful routine of exercise and rest. Faithfully he kept at it day after day, week after week, and even year after year. Several years later he was looked upon as a model of physical development and in a contest equalled the world's record for chest expansion!

A tall, awkward youth entered a western school. He saw a class in typewriting and was fascinated by their work. He sought out a teacher and said, "I want to take typewriting." The teacher looked at those great roughened hands, calloused with heavy farm work, and wondered what he could say to change the mind of this farm youth. But the boy was insistent and was soon in his first class. After a few lessons he was so enthusiastic that he wanted to take nothing else. To his teacher he said, "This is great fun. Why, I would like to be the world champion typist some day."

A few years later the teacher was invited to a typing contest which was to decide the world's championship. And the enthusiastic farm boy of a few years previous won the award! He won it by staying in the right channel and keeping alive. He put hours of thought and work into his preparation. At times he practiced all day long. At night he put his hands through a long series of exercises to make those long fingers supple and pliable. He soaked his hands in olive oil for hours. And he won the reward which he coveted. He found it paid to

keep his vision, to lay aside every hindrance, even to be considered a little strange. He knew what he wanted and he wanted it enough to pay the price.

Mr. Walter Teagle, then President of the Standard Oil Company, said, "Enthusiasm, that is what gets a man to the top. It makes little difference about his college degrees. I never knew a man to lose a job if he gave it his *whole-hearted* effort. Give me the fellow who will stick to the task until he finds an answer—the other corporations can have the geniuses." With this kind of enthusiasm the untold possibilities within will come to the front. There is really little one cannot do if he makes up his mind that he *wants* to do that thing above everything else in the world.

This lesson of the pools applies equally well to our spiritual lives. At conversion we are in direct touch with the "Living Waters." We are alive, vibrant, enthusiastic, active Christians. We love God and there isn't anything we would not do to help another get the joy we have found.

Many have the happy experience of joyously keeping in the main channel. They meet many trials and great boulders may try to block their way, but with the strength God gives them they go around or go over these obstacles and keep on down through the valley spreading beauty and blessing as they go.

Others seem to lose their way and branch off the main channel. The sun becomes very hot. They try to overcome obstacles without the help of prayer and Bible study. By losing contact with the Source of strength they become weak and inactive. They reach a point where they make no more spiritual progress and they become stagnant Christians. The great goal seems to be very dim in the blue haze far down the valley. It seems so much easier and more logical to stop here. Unless such a one gets a great new draught of living waters he is spiritually dead and eternally lost.

Some, by choice, think they can exist without this living water. They deliberately sever their connections with the Source of spiritual strength. Too late they learn they can produce no goodness of themselves and have become stagnant pools.

Others think a drink of these living waters just once in awhile is sufficient. But the progressive growth in Christian graces is dependent upon the *constant flow* of the waters of life. This only can keep the life pure. This only can lead into everlasting life. This life-giving stream, flowing into and through our lives, will cause us to "grow up into Him in all things."

In the words of Christ to the woman at the well, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

May the lesson of the pools help us keep in the main channel, blessed of God and a blessing to others, until we reach that land where there is no death.



WHEN GOOD PEOPLE HAVE THEIR TROUBLES

"Memsahib, what can do? I has much trouble. This head not working — just thinks round and round. Can't do Memsahib's work, — no eat food, no sleeping! What can do, Memsahib?"

Our Indian house boy was in trouble — real, perplexing trouble; and he could find no way out of it, and furthermore, he couldn't understand it. He had served us faithfully for six years, never giving us one anxious thought over his personal affairs. But now he was in deep trouble from which he could not extricate himself.

After discussing his problem with him and making some suggestions which we thought might help him in solving them, he was very grateful; then, after a moment's reflection, he queried:

"Memsahib, why all this trouble come to me? I go to church every week for many years — ever since missionaries teach me about Jesus. I read my Bible and sing hymns, and pray to the living God. I try very hard to be Christian just like Sahib, and teach my wife and children to love Jesus and be Christian, too. Now, why all this trouble come to me, Memsahib?"

This Indian servant gave voice to a question that has puzzled thousands who were more gospel-enlightened and better educated than our house boy. But God's Word holds the key to the solution of all our perplexing problems — this one included.

Happiness is the ultimate goal of all the human race, and we try to escape trouble because we naturally don't expect to find happiness growing out of unpleasant and unwelcome experiences. But where lives the soul who has no trouble? All who have ever lived since the fall of our first parents in the Garden of Eden, have felt the effects of sin. As long as we are alive in this world we cannot escape that. The Bible abounds in promises to the faithful — those who love and serve God — but in no place in His Word does He promise the Christian that he will not have temptation, trouble, or that he will not suffer as the result of sin in the world. All, sooner or later, suffer the penalty of sin — death.

But God does make definite promises to the faithful, which are very reassuring, encouraging, and strengthening when temptations and trials come. If we believe God and His Word, we know these promises are for us, and we reach out and take them.

Here is one: "No temptation has waylaid you that is beyond man's power; trust God, He will never let you be tempted beyond what you can stand, but when the temptation comes, He will provide the way out of it, so that you can bear up under it." I Corinthians 10:13, Moffatt's translation.

God doesn't promise to keep trials and troubles from us, but He gives us strength and courage and fortitude to bear up under them so that we are made strong by them.

Good soldiers have been thoroughly trained and made fit by hardships. Our young men who are serving so admirably and courageously on the world's battle fronts would never have performed such feats of endurance and bravery in the face of fierce enemy onslaughts if they had been sent to the front without preparatory training. Our wise government puts them through a very strenuous course of hardening that will develop them in every way to the point where they are ready to withstand the foe.

God is not less wise than human beings. He allows the Christian to go through a course of training and hardening in order to prepare him for the Christian warfare, and certainly Satan is the strongest and most formidable foe we have to meet.

The man who endeavours to live right has trouble the same as all other people on this sin-cursed earth, but he is happier in the midst of his difficulties because, with the eye of faith, he looks forward to the future life when there will be no more pain, suffering, or death. He knows that all rewards are not given in this life. God sees farther than man's life span.

But even if there were no after life or reward, just taking into account the present existence, the genuine Christian is happier by far than the one who will have nothing to do with Christ and lives only for self and selfish pleasure. Selfishness never brings happiness. Sensual pleasures do not satisfy, and dissipation brings only a "harvest of barren regrets."

A Christian is happy and trustful in this life because he knows that God is for him and will do his caring for him. "Casting all your care upon Him; for He careth for you," we read in I Peter 5:7. The God-less man has no higher power to share his burdens or cares. Hence, the Christian life is far more desirable in every way, — even from the standpoint of this life alone. But when it comes to the after life, the Christian has everything to gain and nothing to lose, while the sinner is lost, completely lost.

In these dark hours that come to try men's souls, no matter how difficult the ordeal through which we are called to pass, God is on the Christian's side, and he is far more fortunate than the person who has no God he can trust, but must wend his weary way through a maze of dark and tangled paths — all alone.

Cora F. Thurber



Above: Winner Chota Singh stands soberly among his admirers, the gymkhana boys.

Right: Arrow shows Chota Singh at the eighteenth mile, coming into view far down the hard, tree-shaded Indian road.

They Ran the MARATHON IN INDIA



By THE EDITOR

IT IS just after sunrise. This affair must start early; for it is to last three hours, for some, and by nine o'clock the sun is hot. It is Sunday morning, when there would not be quite so much traffic on the hard, tarred roads. These roads reach out, for this particular occasion, twenty-six miles and more. For the all-India marathon is to be run off, and the winner will be India's representative later at the International Marathon in Greece. (Though the war spoiled all that.)

They are toeing a white line, eighteen of them; not looking very spry, as if they had been roused out of bed too early, and resented it. But perhaps they are only conserving their strength. A glance at the line-up, and it is evident that *all* of India is not represented, and some of Europe is. Three fourths of the racers are from Western India, where the race is being run. It is costly to come from distant parts, and the runners have to find their own expense money. India is not very marathon-conscious yet, but she is coming along. These Marathons from the West are short or medium

sized men, quick-stepping, and sturdy. There is no one from South India (except that Swami, from Bombay, has a South India name), nor Burma, nor Ceylon, nor Bengal.

Two competitors hail from the Central Provinces, and there are two English soldiers, Williamson and Tandy, most muscular and grim. These last cannot represent India, but they are allowed in as a courtesy. They want to give it a try-out, perhaps for the fun of the thing.

But most conspicuous of the group are three Sikhs from Patiala, a progressive Indian State in the north. Well over six feet tall, their slim height is bones dressed in rope-like muscles. Bent a little (like five minutes past six) for this gruelling test, or because they are a little ashamed to tower so far above the little runners in the line, they look like not very far distant relatives of the liv-

ing skeleton. Such lanky legs! Sober-faced, as becomes their religion, they give a life-and-death aspect to the morning-twilight scene. No razor has ever come upon their heads or faces. These three have scanty beards, and their long hair is tied in a top-knot, which is encased in yellow cloth. Picturesque, to say the least.

But this race is not to go to the unique, nor to the swift, nor to the strong, but to the man of stamina in body and will. It goes to toughened muscles, a good heart, good "wind," and good digestion. To the inexperienced eye looking on, it is a little difficult to tell how these men will pan out.

I have come down to get a few snaps for our health magazine; for most, if not all, of these men are vegetarians, teetotalers, and non-smokers. The Sikhs are especially temperate. And I want to see

if I can find any exceptions to the famous Sir Robert McCarrison's theory on suitable diets. He isolated rats into groups, feeding one group on the rice, hot curries, and fish of the South Indian, another on the white bread, jam, boiled meats, boiled vegetables, and tea of the Englishman, another on the sour curds, leafy vegetables, and *chapaties* (tough, unleavened, wholewheat pancakes) of the Punjabis and Sikhs of North India; and so on. And soon, in his experiment, the rats were acting just like the humans who eat the same foods. We might tell you *how* they acted, but comparisons are odious. Suffice to say, the eaters of the North India food gave the best account of themselves, and were noted for their size, gentleness, and stamina. Here, if this race were only more "all India," we would have the canny doctor's experiments repeated before our eyes, by humans instead of rodents.

We pay no admission fee to see the show. Athletics and sports are not commercialized in India. We sometimes wish they were more advertised. We seldom hear about some good, wholesome contest until it is all over. But while it pays to advertise, it also costs.

The not-so-gentle reader is by this time impatient that I am so long getting started to narrate about the starting gun. So am I; and I am having to wait much longer than it takes to write the foregoing. But be informed that this is a matter of endurance. How can you appreciate who is going to win this race, if you do not endure something in connection with it?

The world's marathon record is two hours and twenty-nine minutes, made by the little brown man from Japan, Kite Son, at Berlin Olympics three years before. The Indian record is three hours and five minutes, made by Varma from Western India last year. He is among these eighteen now, eager to defend his title.

There is a shrill whistle, and the two thousand Indians present (I happen to be the only Western on looker, perhaps because it is six o'clock *Sunday* morning) are hand-clapped and sh-h-h-h-d into silence. The Hon'ble Mr. B. G. Kher, Prime Minister of Bombay Presidency, member of the famed India Congress Party, and therefore proud of his white, home-spun, Gandhi cap, steps forward to make the speech of the occasion. He stands on the steps of the Deccan Gymkhana (athletic club) building, and in a quiet voice:

"... revival of the ancient Greek classic... India had long struggled for a place... altogether fitting that this trial should be started and finished on the grounds of the Deccan Gymkhana, which has done so much... I cannot wish you all victory, but I hope all finish... May the best man win..."

As the speech proceeds, we are getting better acquainted with the contestants. Those three Sikhs from Patiala all have the same surname—Amar Singh, Chajju Singh, Chota Singh. The Singhs are the Smiths of North India. Chota means little. He must have been little once, but how he has gotten over it! Six feet, four inches, if he's an inch. And there is

M. R. Hinge, fifty-one years old—Father Time as Marathon runners go—who represented India in the 1924 Olympic games in Paris. And Swami, who ran for India at Berlin.

The speech is over and the Premier starts to pull the Olympic insignia to the top of the flag pole. The pulley jams. Up jumps a Gymkhana boy, who palms and soles (not shins) monkey fashion up the pole and loosens the rope. The flag floats. Swami has the honour of taking the Olympic oath, for all.

And then the starting shot.

At easy pace, but soon beginning to scatter, they circle the club grounds twice, as if to show their paces. Before they pass from sight onto the main road, two of the Singhs are with the leaders. Savekar, a dignified trotter, with stoical indifference, lags far to the rear. We conclude he must be the champion of conservation.

The runners circle around on the outskirts of Poona as the race progresses, and give me time to go home, shave, and eat breakfast. I go again to meet them at the eighteenth mile. As I wait, I am impressed, and depressed by the hardness of the roads over which they must pound. Chajju Singh is barefoot, and has varicose veins as thick as my thumb sticking out of his calves.

Word comes that a Singh is ahead.

He emerges from the haze, far down the tree-shaded road. But he isn't far away for very long. Ah, those easy strides! He reaches out with his toes, and seems to cover six feet at a step. Now his number is visible! He is Chota Singh! He glides past, and soon disappears around the next corner, followed by scores of young bloods on bicycles. If he should stop, they might run over him. They seem to be chasing him, but he is not annoyed.

Five minutes pass, and Chajju Singh comes striding along in the same streamlined way, but looking more fatigued. Four more minutes pass, and Amar Singh puts in appearance, looking as if this is an everyday affair with him.

The Singhs have it. The others are so long in coming, I grow impatient, and hurry over to the twenty-second mile, to watch the only sight about the race worth seeing—those magnificent Patiala boys taking the Marathon in their stride.

It was the same to the end, except that the three leaders drew apart from each other a little, and all three widened their distance from the winded and straggling runners behind. Chota Singh breasted the tape in two hours, forty-three minutes. Both he and his brother Patialan broke the all-India record.

Record-holder Varma finished sixth, "Father Time" Hinge seventh, conservator Savekar ninth, English soldier Tandy twelfth. Five men dropped out. No one collapsed. The Singh boys looked as if they were ready to take on all comers, and posed for their pictures in high pride. Their fellow-countrymen took them for a ride around the field, shouting the slogans of the Singhs.

But through the din, I seemed to catch the chuckle of old Doctor McCarrison, and the lusty and delighted squeaks of his vegetarian rats.



The Refreshment Period

"If butter keeps on going up," Mrs. Baker exclaimed, "I don't see how any of us are going to live!"

"We can always expect a seasonal rise in price at this time of year," her husband answered.

"But not such a big jump as we've had lately—an increase of two cents last week, and another increase this week," our hostess went on in a high-pitched voice, "and eggs are almost prohibitive in price."

Our host continued to enjoy his dinner, with no concern for his wife's tirade against high prices. It was evidently an old story. Small Marian, however, sat regarding her mother with big, troubled eyes, leaving the good roast chicken and mashed potatoes and gravy untouched on her plate.

While I was endeavouring to think of some way to guide the conversation into more pleasant channels, Miss Waite, the mother's sister, spoke softly to the child. "Do you know what I saw at the bakery when I stopped for the whole-wheat rolls this evening, Marian? A lovely calendar from Scotland, with pictures of the Scottish hills and lakes and ever so many verses by Scottish poets. There was one like this:

'And night will come, and then far through the darkling

A light will shine out in some sounding glen—'

Let's go to Scotland some day, Marian, and visit those 'sounding glens!'"

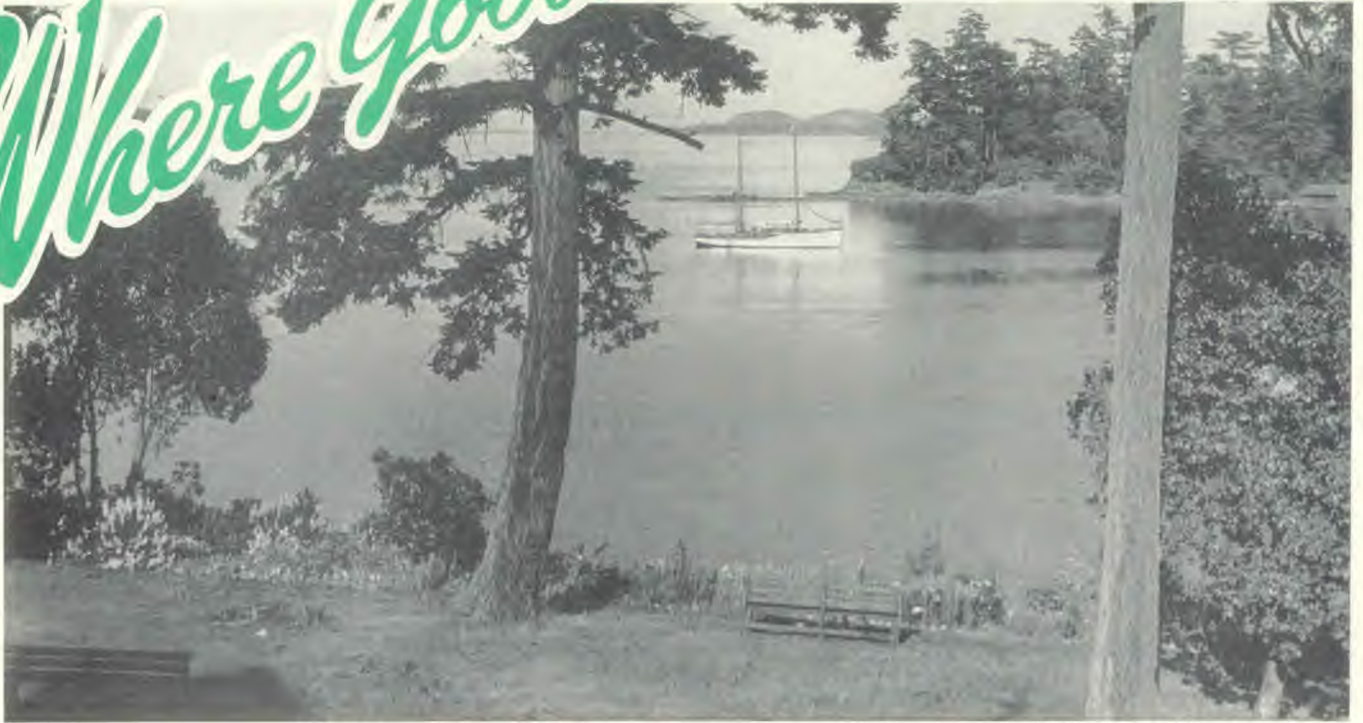
The small, tense face relaxed, and the little girl began to eat her dinner.

Disregarding the fact that such complaints concerning food prices cannot be other than embarrassing to a guest, they are more than likely to create an undesirable atmosphere for the children in the home. Also, unsatisfactory conditions in community, state, or world affairs cannot be improved by discussing them at the dinner table, and everyone has a right to be free from worry at mealtime. That should be the family refreshment period.—Lucia Mallory, in *Bulletin of National Kindergarten Association, New York City.*

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