

OSHAWA, ONTARIO JUNE, 19

SIGNS OF THE TIMES



Morning Comes!

ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

A blind Canadian went to New York, had an operation performed on his eyes, flew back home, rested up—and passed the eye test for the RCAF. Such are the seeming miracles being worked by the new method of curing blindness—grafting corneas, “the windows of the eye,” into eyes whose own “windows” have been damaged or destroyed. An “Eye Bank” has been established in New York City, many hospitals co-operating. It keeps corneas ready for grafting, but its assets are pitifully inadequate. It is supplied from healthy corneas removed immediately after the death of some willing donor, or from an eye that has had to have its cornea removed because it was a possible source of infection. There is hope, however, for only one in twenty-five who is blind because his cornea is clouded or scarred. And, of course, blindness from other causes is out of this picture. We have heard of a Healer who cured every form of blindness, regardless. And He has promised to do it again, and more. Read Isaiah 35:5, 6.

It is gratifying that the true mission of the church is clearly seen by some religious leaders. Rev. Robinson Whitaker, in the Annual Report of the London Mission of the Methodist Church, declares, “The church no longer has time, strength, money or workers to be simultaneously a colony of heaven on earth, a school, an office, a club, an artistic institute, a religious sporting place, a charitable society, and an amusement agency.” He looks forward to the time when the church will not do “a thousand things at the same time, but the one thing necessary—the preaching of the gospel by word and deed, and the winning of individuals for Christ in the name of Christ.”

Educational reform is coming to be recognized as one of the greatest needs of our times. Too much of higher education has been based on the theory that man has only to know the right in order to do it. But hearts as well as heads and bodies must be trained if education is to be an effective factor in making a better world. As someone has said, “An ignorant man may steal from a railroad car; an educated man may steal a whole railroad.” Unfortunately, the conclusion is drawn from these facts that religion must



Life begins again in Europe. The people of Athens patronize the black market, if they have money.

be taught in the public schools; and thus the priceless reward of true education, liberty of conscience, is overlooked.

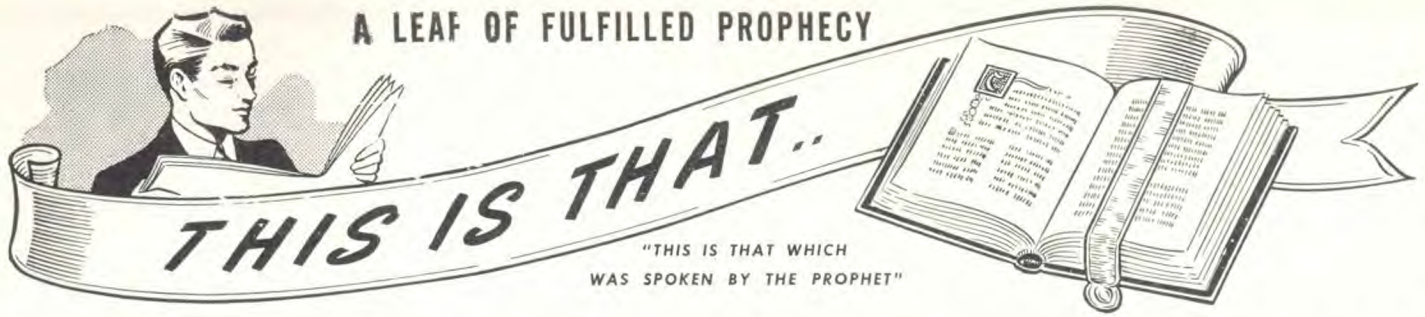
More men than women in our population, has been the experience of Canada from earliest times. In spite of this, many more women than men reach the age of ninety years. Women over ninety years increased from 2,092 in 1901 to 4,809 in 1941, while men of that age increased from 1,779 to 3,338 during the same period. The percentage of increase of the women was 130, and of the men, 86. The reader may draw his own conclusions as to the reasons for this, with great possibility of being wrong, since there are so many other factors than sex that have to do with longevity. One gratifying conclusion is that we are learning how to live better so that we can live longer. What are we doing with the added years?

A cartoon in a newspaper shows a cleric reading a Bible on the street car. Fellow passengers on either side crane their

necks to peer over his shoulder and share the reading, while they might have been trying to scan the headlines on the newspapers being read on the other side of them. The attendant distresses of this war are turning millions of Christians back to the Bible, and are introducing non-Christians to it. And this is not to use it as a charm, a pocket-piece, or a bullet-stopper; but as a balm for wounded

bodies and a solace for grieving hearts. Would God that the heart-hungry would see more in the Book than a last resort in desperate emergency. The truth is that those who resort to it only when driven to do so are unable, through unfamiliarity, to find and apply its balm very effectively. But even the inclination to tap its resources is helpful, so great is its power to go to the heart of things.

The white plague, tuberculosis, long practically incurable, now has become a conquered disease. But only if it is taken in hand soon enough, and if the victim has the will to live and will co-operate with the doctors in following a regimented life, not difficult when it becomes a habit. Public health authorities and medical men in Canada have by progressive steps during the past eighteen years remarkably reduced the number of deaths by this dread disease. In 1926 the death rate was 86 per one thousand of the population. Ten years later it had fallen to 61.9; and by 1943 it had been reduced to 52.3.



A LEAF OF FULFILLED PROPHECY

THIS IS THAT..

"THIS IS THAT WHICH
WAS SPOKEN BY THE PROPHET"

Divine Guidance

NEARLY all sincere Christians believe they are guided and protected by God and angels in their daily lives. They pray, and believe their prayers are answered, within the will of Providence.

But there is a strange guidance, of which we hear much lately, that alarms us. It is a guidance received by individuals or groups while in a state of quiet meditation, and takes the form of mental impressions. These are accepted as from God; and forsooth they must be carried into action.

A group of undoubtedly earnest Christians will meet, and a problem will be introduced upon which all want very much to be directed from above as to the correct solution. Then they sit in silence and wait for "guidance." If their impressions agree substantially in the end, the conclusion is that the answer must be from God, and for their good.

This is a questionable and dangerous method by which to arrive at truth. There are other powerful agencies, besides God, that are abroad in the world, and well able to profoundly impress open minds and hearts, with error. There is a certain large Christian group which has been "guided" thus to believe that Christ is soon to set up His "Kingdom" here upon this earth, as it now is, through political action backed by church influence. Yet this is directly contrary to the teaching of the Bible on the subject of the Kingdom of God on earth.

Biblical evidence in abundance proves that this present earth with its sinful inhabitants will be completely destroyed and renovated by fire before the righteous, who are saved out of it, will constitute the citizens of the Kingdom in a New Earth.

The Bible with its prophecies for the future is our sure Guide. And any impressions, however sincerely sought and accepted, that are contrary to its teachings, should be rejected as from a questionable source that would lead us to destruction. God does impress individuals and groups, in answer to prayer, with solutions of their problems, but never contrary to Scripture. Let the Bible first be searched diligently for parallels and principles covering the matter in hand; and in most cases one need not wait for further impressions. The answer is there. But when more light is needed, if it is from God it will never shine across the light from God's Word, but will shine with it. We cannot go wrong when we square everything with the *whole* teaching of the Word.



Sticking stamps on bomb cases at Trafalgar Square, London, to celebrate "Wings for Victory" Week. The cases were filled later and dropped on enemy countries.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." I John 4:1. "Many shall come in My name, saying, I am Christ; and shall deceive many." Matthew 24:5. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." II Timothy 3:16, 17.

Are Protestants Asleep?

As Roman Catholicism of late has become much bolder and more insistent in attacking Protestantism and reaching out to win all Protestants, so it is our duty to continue to inform our readers of what is going on. To do this it is necessary to publish little more than what

this large religious group says for itself and proclaims of its plans for its future and the future of any who oppose it.

From a pamphlet bearing the title, "Hundreds of Churches, but Only One Is Christ's," being distributed indiscriminately to men in the services, we take this: "By Christianity is meant the religion of Jesus Christ, and by the religion of Jesus Christ is meant that of the Catholic Church, for Christ founded one church only, and the only church in the world which owes its origin to Him is the Catholic Church. Every other church dates from a time later than Christ and was founded by someone other than Christ. The only church which goes back in a direct line to Christ is the Catholic Church. The present pope is a direct successor of St. Peter, the first pope, who was so designated by the Divine Founder himself."

In 1940 there was republished a book on "Catholic Principles in Politics."



Aiding his successor in desert transportation, the lowly camel smooths an airfield at Aden, Arabia.

which under another title had been used for nearly twenty-five years as a text in American Catholic universities. It is stamped with the *imprimatur* and the *nihil obstat*, which means that it meets papal standards of truth and is the official statement of the Roman Catholic position on the relation of the church to society. We quote from it:

"The state must not only 'have care for religion' but recognizes the *true* religion. This means the form of religion practiced by the Catholic Church."

We would expect the Catholic church, or any other church, to call its belief the true religion, and to claim the "care" of the state. But what next? This book says that when the Catholics come into power in a state, other religious groups may practice their religion only if it is "carried on within the family circle or in such an inconspicuous manner as to be an occasion neither of scandal nor of perversion to the faithful. . . . Since no rational end is promoted by the dissemination of false doctrine, there exists no right to indulge in this practice. . . . Error has not the same rights as truth."

This book claims "exemption from taxation" for Catholic properties in any state where Catholics are in the majority, but no such exemption for other religious groups. It holds that Protestants dare not find fault with this or any other curbing of their freedom because they believe in religious toleration and must follow their own teaching. Or, as a French Catholic churchman put it, "We ask you for liberty in the name of your principles; we deny it to you in the name of ours."

What amazes the editor of this magazine is that, when such facts as the foregoing are published, *Protestants* rise up and accuse the publisher of intolerance.

We are led to believe that long since Protestants have ceased to protest—but not all of them.

Government Propagates Religious Doctrine

OUR attention has been called to the words, "Observe Sunday," which are being postmarked on envelopes containing government mail. We understand this religious advertising has been going on for some time, and that it is sponsored by the Dominion Government, through the Post Office Department. We are informed that the Lord's Day Alliance takes credit for this move to use the government to foster a disputed religious doctrine; and that strong efforts are being made to pass a bill to the same effect in the United States Senate.

We wrote to the Postmaster General at Ottawa concerning this, and received the following answer from his private secretary:

"The slogan in question simply expresses the sense of legislation which has been in force throughout the Dominion of Canada for many years now, namely, The Lord's Day Act, which makes certain definite requirements in regard to the observance of the day of the week most commonly held as the Lord's day in this country. There is no question of persecution of minority groups who may wish to observe some other special day, nor is the slogan intended as propaganda from that standpoint."

We expected such a reply. We had not called this persecution; but the Lord's Day Act makes possible the persecution and prosecution of anyone who works six days in the week and rests, some other day than Sunday. The intent may be

good; but the intenders come and go, and the law goes on, opening the way for some future bigot to jail people for conscientious objection to certain beliefs "commonly held."

Certainly, Sunday observers of whatever denomination have the right and privilege under law to propagate their religious beliefs by every legitimate means, and to persuade the public to join them in these beliefs. But when government enters the field of religious propaganda it is quite another matter. And we take advantage of the rights of religious liberty and a free press, principles for which millions of Allied soldiers, sailors, and airmen are fighting and dying, to call attention to the dangers inherent in governmental bias in peculiar religious beliefs.

We give full credit for the good intent which inspired this urge to observe Sunday. It has been explained to us as a perfectly innocent effort to use an excellent publicity agency to turn the public to religion as a solace in these dark days of bereavement, and as a solution to the war and peace problems that confront the world. Then why not such a slogan as "Go to Church," rather than one which stirs religious controversy? But even that is an affront to the many who have no faith in religion in any form. The safer and more effective way is for government to appeal to other than religious motives to encourage patriotism, obedience to law, and better morals.

There are hundreds of thousands of conscientious and religiously inclined people in Canada to whom Sunday observance means nothing at all in the way of spiritual or moral uplift. Many of them observe another day of the week as their Sabbath, and many do not connect what religion they have with the observance of any particular day. These constitute a large minority; but whether large or small they are guaranteed religious liberty under our form of government. They do not ask or expect the civil authorities to propagate *their* beliefs, and have a right to protest against the government taking sides as to which is the right day to keep and urging people, at government expense and through government publicity agencies, to keep that day contrary to their conscientious convictions.

As to its connection with religion, the one duty of government is to *protect* any and every man in his belief and practice of religion, in so far as he does not interfere with others enjoying the same privilege and obeys the secular laws of the state. Our ideals of democratic government are diametrically opposed to the government legislating on religious doctrine or trying to influence individuals to change their belief and practice.

Let the churches take care of all religious propaganda. That is their sphere. Let the civil authorities remain neutral in this. Any other course has always resulted in intolerance and persecution, to which the blood of a hundred million martyrs attest. "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's (Luke 20:25.); which is the command of the Founder of our Christianity.

Morning Comes!

AND PEACE WILL BREAK UPON THE WORLD

By TAYLOR G. BUNCH

LONG ago one of the prophets of Israel wrote: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come." Isaiah 21:11,12.

A more modern translation is, "A voice is calling out of Seir to me, How far has the night gone, watchman? How far has the night gone, watchman? The watchman answers, 'Morning comes,—morning and night: would you know more, come back again.'—Moffatt.

Out of the darkness of the night of sin came the voices of distressed humanity pathetically appealing for information concerning the time of the night and when the day will dawn. They ask, "Watchman, what tidings concerning the condition of the cruel night of sin? How much of it is past and when will come the morning?" For six millenniums the world has been passing through this night of iniquity and distress and tears. When our first parents sinned, the rebel prince of darkness usurped the throne and kingdom of this earth, and "the lights went out all over the world." Since then, "darkness has covered the earth and gross darkness the people." So dense was the moral and spiritual darkness of the Middle Ages that historians speak of them as "the Dark Ages" and "the Midnight of the World."

Day is the opposite of night, and light the opposite of darkness. Light is needed only where there is darkness. Its chief function is to scatter darkness. For this reason when Jesus visited this dark world He said, "I am the Light of the world; he that followeth Me shall not walk in darkness." He was "that true Light that lighteth every man that cometh into the world." He was "the Sun of Righteousness" who rises "with healing in His wings" to bring light and truth and spiritual healing to lost humanity. When He appeared in the world "those who sat in darkness saw a great light."

The gospel is spoken of as the "light of men" and those who accept it are said to be "stars" who "shine as lights in the world." The church is therefore called "the light of the world" and the members "the children of light." The new birth is called a "day dawn." When we accept the gospel we are "delivered from the power of darkness" and therefore "come out of darkness into His marvellous light." The uniform of the Christian soldier is called "the armour of light," and the Scriptures are called "a lamp unto my feet and a light unto my

path." As long as we walk in the lighted way "the path of the just is as a shining light, that shineth more and more unto the perfect day."

Under the final visitation of spiritual power the earth will be lightened with the glory of God. (See Revelation 18:1). The darkest portion of the night is just before dawn, and the darkest part of the night of sin will be just before the dawn of eternal day. Bible prophecy pictures a time of intense darkness just before the night of sin gives place to the dawn of everlasting day. The prophet declares that when "the great day of the Lord is near" and "hasteth greatly", it will be "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness" when men will be in "distress" and shall "walk

gives the following picture of the closing days of the night of sin: "But of this be assured: in the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet live in defiance of its power. Turn away from people of this sort." II Timothy 3:1-5, Weymouth.

No person can read this list of nineteen sins without realizing that we have come to the "perilous times" of "the last days" when iniquity abounds even among professed Christians who have only "a



The "Big Three" at Yalta expected to make peace for the world; but inevitable death has removed President Roosevelt. For permanent peace, we need to look more to the deathless Prince of Peace.

like blind men," and "the mighty men shall cry there bitterly" because "they have sinned against the Lord." See Zephaniah 1:14-18.

Another prophet described the time when distressed humanity would "curse their king and their God," and as they look to the earth they "behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." See Isaiah 8:21, 22. A New Testament writer

form of godliness" but who "live in defiance of its power." Sin is rampant because the gospel is not given a chance to manifest its transforming power, for the majority are more in love with self and pleasure than with God and His Word.

Could a modern writer or even a war correspondent give a more striking and up-to-date description of present warfare than the following which was written by one of God's prophets two and a half

millenniums ago? "The foe comes up like driving clouds, his chariots like a hurricane, his horses swifter than a vulture's swoop—woe betide us, we are undone! O my heart! it writhes! Oh how it throbs! My soul is moaning! I cannot hold my peace, for I hear the blasts of trumpets and the battle-cry. Crash upon crash!—the whole country is down, our tents are laid low in a second, our curtains are torn down in a second! How long must I see war-signals and hear trumpet-blasts? I look out on earth—lo, all is chaos." Jeremiah 4:13, 19-21, 23, Moffatt. Then follows a description of the second advent of Christ to complete the fulfilment of His eternal purpose for the earth and its redeemed inhabitants. This is the event that brings darkness to an end and ushers in the dawn of a new and better day.

Another evidence that we are nearing the end of sin's long night, and that the morning cometh, is that man's descriptions of present-day conditions are almost identical with those of the prophets of God. A modern leader recently said that we are living "in a thunder storm of crises." Mr. Cordell Hull, while Secretary of State, gave an address before the American Society of International Law, in which he said: "The specter of a new descent into the conditions of international anarchy which characterized the Dark Ages looms on the horizon to-day. I am profoundly convinced that it menaces the civilized existence of mankind—of every nation and of every people."

A few years ago when Sir Aucland Geddes was the British ambassador to the United States, he said in an address to the graduating class of an eastern university: "I doubt if the future ever was so closely shrouded in dark clouds, so pregnant with storm for so many nations, so many individuals. As one looks ahead, there is little light save when dazzling flash on flash writes a great interrogation on the murky background. Into a storm-racked world you, new graduates, have to pass and press forward in a struggle demanding your every effort."

In his book, "Free Man's Worship", Bertrand Russell said: "The whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins. Brief and powerless is man's life; on him and all his race the slow, sure doom falls, pitiless and dark," and the Archbishop of Canterbury recently said: "In the present conditions of this disordered world we are beholding a judgment day. It is our once-vaunted civilization that is being judged. Think of the miseries that are dislocating the world—miseries so great that they benumb the imagination. In spite of all hopes of progress, are these not signs of a return to the Dark Ages?"

The *Daily Mirror* recently declared that "only a revival on a universal scale can save the world from a hopeless stampede into chaos," and Dorothy Thompson said that "twenty years of observing the wars, miseries, and savagries of the twentieth century have convinced me that what is happening to us is essentially a moral collapse." The Dean of one of the largest universities of the United States was asked to give a picture of

the next twenty years. He replied: "I see a mad scramble for profit, industrial strife, the most dreadful we have ever seen—ending in civil war." Of the more than twenty civilizations that have appeared in the history of this world all but seven have passed away. Man has failed miserably in his efforts to rule the world and regulate the conduct of his fellows.

Is it any wonder that everywhere comes an increasing chorus of voices from distraught humanity crying, "Watchman, what of the night?" The answer is, "Morning cometh, and also the night." The night of sin is also the day of salvation, and they both end together. It is also the morning of eternal day for the righteous, and the night of eternal oblivion for the wicked. The Scriptures declare that "weeping may endure for a night, but joy cometh in the morning," and, O what a beautiful morning "when the lights come on again all over the world," and God's original and eternal purpose is carried out as if man had never fallen.

To the children of faith, the students of divine revelation, the dark clouds on the horizon have a silver lining. They are harbingers of a brighter day, a better world. The clock of prophecy that never fails tells us that the long, dark night of moral, spiritual, and intellectual darkness is about to end, and a new day ushered in with a blaze of glory. It is the last hour of the night, and is later than we think.

In his talk during the Ford Sunday Evening Hour on February 8, 1942, Mr. W. J. Cameron said: "There is a saying sometimes repeated ominously—'It's later than we think.' In the cycle of day and night, in the cycles of human affairs, the 'later' it is, the 'nearer the dawn' it is. The night may be farther spent and morning closer at hand than we have believed."

This statement was doubtless based on Romans 13:11, 12: "Carry out these injunctions because you know the critical period at which we are living, and that it is now high time to rouse yourselves from sleep; for salvation is now nearer to us than when we first became believers. The night is far advanced, and day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of Light."—Weymouth.

This message is applicable with special force at the present time.

When the disciples asked Jesus what would be the signs of His coming, He replied that there would be "distress of nations, with perplexity" and "men's hearts failing them for fear" of what would be coming on the earth. He then said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

Surely the time has come for Christians to wake up, get up, dress up, cheer up, and look up, so they can be caught up to meet their returning Lord. "Behold, the Bridegroom cometh, go ye out to meet Him," is the message to the modern church, and it should bring great cheer to every heart.

TWENTY CENTURIES

A Prophet of God Predicted that Christ Would Come the Second Time

By D. MACINTOSH

MAN cannot foretell the future, but God can, and He has, in the prophetic portions of His Word, given us some marvellous pictures of future events. Through the gospel prophet Isaiah, God challenged the heathen nations about Israel to tell the future and thus demonstrate that their gods were genuine. They failed, but the God of Israel fully substantiated His claim to be the only true God. (See Isaiah 41:21, 23 and 45:1-11.)

In the second chapter of Daniel we find the prophecy which we wish to consider here. King Nebuchadnezzar of Babylon had a dream which troubled him greatly. He sent for the wise men of his realm to come and tell him the meaning of the dream, but by the time they had gathered, he had forgotten the details of the dream. Frantically the king called upon the wise men to tell him what he had dreamed. They declared they could not, saying, "There is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Here were the very men, who had in times past claimed they could communicate with the gods, admitting they were helpless. Put to the test they had failed. Angered, the king demanded that they and their families should be destroyed.

As Arioch, the captain of the king's guard, started on his gruesome errand he met Daniel, a Hebrew captive who was numbered among the wise men of Babylon. Hearing what had taken place, Daniel went in before the king and requested him to grant them time. He went home, and with his three companions, Hananiah, Mishael, and Azariah, prayed most earnestly to the God of heaven for help. That night the dream of the king was explained, in a vision, to Daniel. He related it to the king the

Spanning the
ages from
ancient to
modern times,
God has
revealed His
never-failing
prophecies.



next morning in these impressive words: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:31-35.

The dream is covered in just five verses, yet in those five verses is revealed an outline of history from Daniel's time to ours. Before the prophet began he reminded the king that when he had gone to bed the night before this dream, he had been thinking of the future. Nebuchadnezzar had hoped that his kingdom would stand forever. He had worked to that end. However, explaining the dream to the king, Daniel told Nebuchadnezzar that his kingdom would fall. "Thou art this head of gold. And after



thee shall arise another kingdom inferior to thee," said the prophet, "and another third kingdom of brass, which shall bear rule over all the earth."

Although Babylon was thought impregnable, it fell into the hands of that great warrior, Cyrus, on the night made famous by the handwriting on the wall. He placed his uncle Darius the Mede on the throne. God had said that Babylon would be conquered by the Medes and Persians, and it was. (Daniel 5:28-31.)

The third kingdom to rule the world was the Grecian. Philip of Macedon conceived the idea of welding Greece into an empire. This he started out to do, but died before completing the task. His son, Alexander the Great, took the task over when his father died in the year 336 B.C. During the next two years he carried on this work and then in 334 B.C. marched east with his famous Grecian phalanx. By 331 B.C. he had conquered the Medes and Persians, and soon became recognized as the world's strongest ruler.

As Babylon and Media-Persia had fallen, so also Greece was to fall. The fourth world power was Rome. Before the time of Christ the Roman Empire had grown so powerful that its influence was felt throughout all the world. Rome became greater than any of the three world powers which preceded it. This is as Daniel said it would be. "The fourth kingdom," said he, "shall be as strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Daniel 2:40. But

even this great power was not to last forever. "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken [margin, brittle]."

That iron monarchy did break, and the subsequent divisions we know now as Europe. How wonderful it is that every detail of the dream as explained by the prophet Daniel has come true!

The 43rd verse reads: "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Through Queen Victoria of England and King Christian of Denmark most of the rulers of Europe became related prior to the first World War. However, the fact that they were related did not keep the nations from going to war with one another. This was not sufficient to cause them to "cleave one to another." (Remember the Kaiser of Germany was a first cousin of our King George the fifth.)

"They shall not cleave one to another." Yes, but that does not mean to say that there would not arise some who would try to make the nations of Europe cleave together. Many great men have tried to weld Europe together, but each in his turn has failed. Charlemagne tried it in the eighth century, Charles V attempted it in his day. Napoleon Bonaparte was bent on conquering all of Europe, but he died in exile on the island of St. Helena. Kaiser Wilhelm of Germany tried it in the last World War. The attempt of the League of Nations to unite Europe failed. And now we have witnessed the fall of two dictators whose territorial ambitions failed to take into account the word of God through the prophet Daniel.

Now look at verse forty-four. "In the days of these kings." The words "king" and "kingdom" are used interchangeably in the book of Daniel several times. What kings or kingdoms are referred to here? They are those nations of Europe that would not cleave one to another. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." We are living in the days of these kings. We are fast approaching the world's greatest event, the setting up of God's Kingdom. Soon the great stone is to strike the image upon the feet. That stone is to become a great mountain and fill the whole earth. It symbolizes the kingdom. The violence with which it destroys earth's kingdoms indicated that the end of our age will be marked by catastrophe. Hence, ours is no time for complacency. We are living on the eve of more startling events than an already distracted world has yet seen. The wisest move now is a preparation in spirit for the trying times ahead.

WILL REVIVED RELIGION BRING LASTING PEACE?

By MERWIN R. THURBER

AS THE war draws to a close, and peace plans are laid on the table by the nations which expect to be victors, the seeming unity of war effort is disrupted by a startling divergence of view among the great powers regarding the security plans for the future. Something more than a well-founded suspicion is being generated that victory will not bring tranquility to a war-weary world.

As men see the difficulties that beset every plan for political, economic, and social rehabilitation of the world, they are increasingly turning to religion to find the way out. Clarion voices everywhere are calling men to discover in religion the answer to their needs. The late President Roosevelt expressed the opinion of many good men of every faith when he said: "No greater thing could come to our land to-day than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening."—*The Evening Star* (Washington), April 4, 1940.

While churchmen are in the van, scientists, politicians, businessmen, economists, and soldiers all testify to a new interest in religion. The reading public has been treated to the unusual spectacle of popular magazines joining with the religious journals to record or demand a return to faith in God.

While religious thinkers are for all practical purposes divided into two large groups—Protestant and Catholic—they are united on one point. Men may approach the subject from different angles, but they all seem strangely to arrive at the same conclusion, that religion and *religious power* should be incorporated into the *political structure* of the world.

The Catholic view is well expressed by the Catholic hierarchy in the United States: "We must bring God back into government; we must bring God back into economic life; we must bring God back into all life, private and public, individual and social. The truth of God, the law of God, the justice, mercy, and charity of God must, by conscious effort and willing submission, be made to permeate all our social intercourse and all our public relations."—Reported in *New York Times*, Feb. 9, 1943.

Said Pope Leo XIII, in one of his encyclicals: "To exclude the church . . . from the power of making laws . . . is a

grave and fatal error. A state from which religion is banished can never be well regulated. . . . The church of Christ is the true and sole teacher of virtue and guardian of morals."—*Immortale Dei*, Nov. 1, 1885.

When Roman Catholics speak of "the church of Christ" they mean the Roman Catholic Church. Pope Leo XIII expressed the Catholic plan and hope of a world union under the guidance and control of the Papacy in another encyclical: "We firmly trust that, through your endeavours, the human race, taking warning from so many evils and visitations, will submit themselves at length to the Church, and turn for health and prosperity to the infallible guidance of this Apostolic See."—*Inscrutabili*, April 21, 1878.

In practically all the great gatherings of Protestants in recent years the same theme of world union under church control—or at least inspiration—has been much discussed. The hopes of Protestants were well expressed by John D. Rockefeller at the Protestant Council for the city of New York early in 1945:

"The church must have a new birth if it is to meet this marvellous opportunity and great human need [the new interest in religion and the widespread demand for a return to faith]. Let us picture for a moment this reborn church. It would be the church of the living God. . . . It would be the church of all the people. . . . Would that I had the power to bring to your minds the vision as it unfolds before me! I see all the denominational emphasis set aside. I see co-operation, not competition. . . . I see great religious centres, wisely located, adequately equipped, strongly supported, ably led, inspiring their members to participation in all community matters. . . . I see the church through its members molding the thought of the world and leading in all great movements. I see it literally establishing the kingdom of God on earth."—*New York Times*, Feb. 1, 1945.

Protestants are thinking in terms of a powerful religious element in the new world order. The Second National Study Conference, held at Cleveland, Ohio, January 16-19, 1945, sent a message to the churches, discussing the new world order. They said in part: "In the realm of world order, the churches must declare their understanding of the will of God for life among the peoples of the world. They must do this while the proposals are being framed. They must do it after the governments have made their decisions. When a concrete proposal for world organization is presented, Chris-

tian leaders must help the people to decide whether it marks a presently obtainable step in the right direction, if so, urge them to give it their support."—*The Christian Century*, Feb. 7, 1945.

The objectives in all these proposals are unmistakable. It is not merely the principles of Christ in all man's relationships, but Christians in power in all national governments and international organizations—in a word, a superchurch in control of a superstate. Such a trend in the thinking of religious leaders may well give concern to every sincere and humble follower of the lowly Nazarene. In spite of Christ's declaration to Pilate, "My kingdom is not of this world," men talk glibly about "the kingdom of God on earth," and its establishment among—or above—the nations.

The prophetic Word of God gives us light for just such a time of darkness in the world's history. Take the Bible and turn to the book of Micah. There is portrayed a turning to religion in the last days:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Micah 4:1, 2.

Here is portrayed a great religious movement. In symbolic prophecy a mountain is used to represent a kingdom or government. In vision the prophet John was told regarding a sevenheaded symbolic beast he had seen. "The seven heads are seven mountains. . . . and there are seven kings," or kingdoms. Revelation 17: 9, 10. "The mountain of the house of the Lord" is the kingdom of God; and since it is to be established above the other mountains, or kingdoms, it is "the kingdom of God on earth," to quote Mr. Rockefeller and others who believe as he does.

The remarkable delineation in this prophecy of the current attempts to establish a spiritual empire of world-wide proportions is startling. The next verse sets forth one of the main objectives of this international organization, the plans for peace:

"He [the Lord] shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into

SIGNS OF THE TIMES



Scrutinize the prophecies of the Bible for a prediction of religious revival in our time; and follow it through to know the result.

pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:3.

The nations are saying that this great international organization, especially if it is controlled by religious people, will bring peace at last to the world. And with peace will come freedom and prosperity. "They shall sit every man under his vine and under his fig tree" (Micah 4:4)—freedom from want. "And none shall make them afraid" (Micah 4:4)—freedom from fear. "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God forever and ever." (Micah 4:5)—freedom of worship.

Lest any feel inclined to apply this prophecy to the restoration and triumph of God's everlasting kingdom, this verse makes it plain that the fulfilment must take place on this earth during the reign of sin. "All people will walk every one in the name of his god." This is not a

picture of an earth without sin, but of a divided race, some worshipping idols and some claiming to worship the true God.

The prophetic Word is very clear that God does not intend to usher in His glorious kingdom by reorganization of the kingdoms of this world. The teachings of Christ are filled with the gospel of the kingdom. The disciples of the Master, in common with all the Jews, were intensely interested in the kingdom of the Messiah. They looked for the establishment of a world-wide empire under the domination of the Jews, with Christ as the King. And had they not, at the bidding of Christ, gone forth preaching, "The kingdom of heaven is at hand?" Matthew 10:7.

But, contrary to the expectations of the multitude, Christ did not become a king. To His own disciples He explained the nature of His kingdom, and in parable and prophecy He pointed to the

time when it would be set up. In explaining the parable of the tares, He said:

"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: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13:38-43.

The Bible everywhere pictures a cataclysmic end to this earth's history. As if to contradict the very words of those who seek to establish "the kingdom of God on earth," God sends a message through the prophet Joel:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . The harvest is ripe. . . . The day of the Lord is near in the valley of decision." Joel 3:9-14.

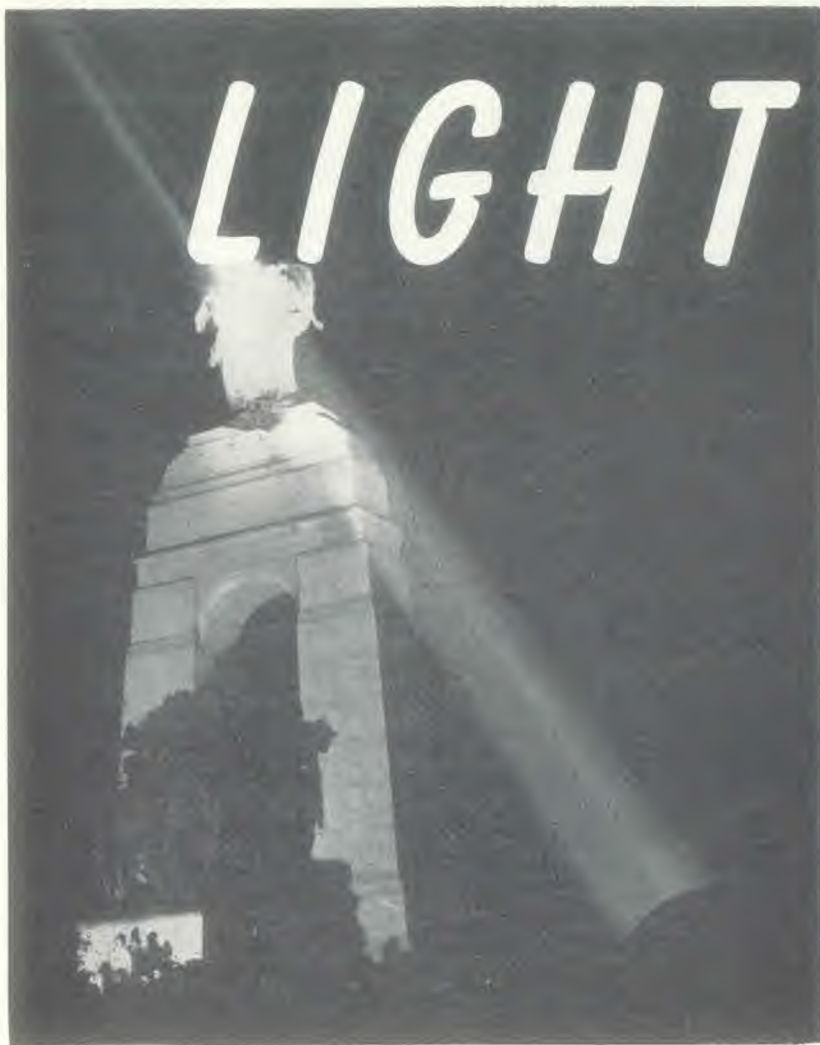
In the book of Revelation the final days of earth's history are pictured as a time when God's wrath will be poured out on a race of guilty sinners in seven terrible plagues (Revelation 16), when the nations of earth will be gathered to a universal conflict (Revelation 16:12-16), when nature will be turned out of its course (Revelation 16:18-21; 6:12-17), and when Christ Himself shall appear on a white cloud to the inhabitants of earth to punish wickedness and take His righteous, faithful followers to be with Him throughout eternity (Revelation 14:14-20).

In the days of earth's last turmoil God is calling men to return to Him in repentance. Through His prophet Isaiah He invites:

"Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55:6, 7.

And John, in vision, heard the call to the church of the last days: "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame. And am set down with My Father in His throne." Revelation 3:20, 21.

God is to-day making up the lists for citizenship in His kingdom. He holds out to each person on earth the gracious invitation to join the ranks of His subjects. Whosoever will accept the terms of citizenship may come.



May It Ever Shine

On Our Country

In the Rays of

RELIGIOUS LIBERTY!

By J. A. BUCKWALTER

*First in a Series on
"THE FIVE FREEDOMS
OF RELIGIOUS LIBERTY."*

MAY Canada ever guard well her heritage of liberty, and, when honouring the early champions of her national birth and growth, recall, "What heroes from the Woodland sprung, when, through the fresh-awakened land, the thrilling cry of freedom rung." National vigilance in the preserverance of religious liberty is essential in order that our country may not only be worth dying for in time of war, but also truly worth living for in time of peace. The last war, we were told, was fought to save the world for democracy, and was followed by the disappearance of democracy from four-fifths of continental Europe. God pity this modern age should this global battle for freedom be followed by the eclipse of liberty in a new intrusion of the Dark Ages which man once thought had forever passed away with the passing of medieval times. In the words of Robert Hall: "If liberty, after being extinguished on the continent, is suffered to expire here, whence is it ever to emerge in the midst of that thick night that will invest it?" Will the allied nations, upon winning military triumph over the forces of oppression, proceed upon the basis of that victory to secure and guarantee to the nations of mankind, religious liberty and freedom? Upon the answer to this question hangs the fate of the allied nations and indeed of mankind itself. This is the issue which decides the destiny of

the world! The downtrodden peoples of Europe anxiously await the answer. The future welfare of humanity calls for the international freedom of religion. The greatest glories of a freeborn people are to transmit that freedom to their children and to bring it to those who have known it not. Do we not "pity the land whose law destroys the reach of thought, the quest of truth, in the heart of its radiant youth?"

Indispensable to the happiness and peace of mankind are the five glorious freedoms of religious liberty. They are: freedom of conscience, freedom of faith, freedom of worship, freedom of evangelism, and freedom of education. In this hour when infamous intolerance is increasing its iniquitous illusions and thundering its ignoble imprecations with imperious infatuation it is well to give vigilant attention to the fundamental freedoms which alone can guarantee to mankind adequate protection against the infringement of human rights and the infraction of divine laws. A resumé of the principles involved in each of the five freedoms comprising true religious liberty could scarcely be more timely, for, "The condition upon which God hath given liberty to man is eternal vigilance; which condition if he break, servitude is at once the consequence of his crime and the punishment of his guilt."—*Jno Philpot Curran*.

Freedom of Conscience is the basic freedom of religious liberty. On this basis alone can the proper relationship between Church and State be maintained. The clear comprehensive command of Christ to His followers is that they should conscientiously "render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22:21. Loyalty to Christ and loyalty to the State that recognizes the individual's right of supreme loyalty to God, are herein enjoined. Religious convictions pertaining to life and faith belong to the "things that are God's," and for the duties we owe to our Creator we are accountable only at the tribunal of the universal Judge.

It is abundantly clear that the gospel of Jesus Christ recognizes the divine right of dissent in matters of faith. In I Corinthians 10:29, the Apostle Paul asks: "Why is my liberty judged of another man's conscience?" Even Jesus, the Son of God, did not arrogate to Himself the right to sit in judgment upon and condemn or coerce another man's conscience. In John 12:47, 48, He recognizes the right of every individual to dissent from every religion known to mankind, even the teachings of Christ Himself, and for the manner in which he exercises that right he is responsible only to God in the last day of judgment. In willing the salvation of all the human race, God presents

the claims of the Lord Jesus Christ upon the soul, but He will compel or coerce none. The individual may receive or reject, assent to or dissent from, believe or disbelieve, observe or desecrate, just as he chooses. It is the individual who must answer for himself in the last days, not before the state or before the bar of ecclesiastical judgment, but before God. The individual is to be responsible to God, and neither the church nor the state can render the individual's account to God nor dare they interfere with that process of accountability without bringing upon themselves the wrath of the Eternal. "So then every one of us shall give account of himself to God." Romans 14:12.

The Bible not only recognizes the individual right to assent to or dissent from the majority or so-called orthodox opinion, but actually commends all who may suffer wrongfully for conscience sake: "For this is thankworthy", says the Apostle Peter, "If a man for conscience toward God endure grief, suffering wrongfully." (I Peter 2:19). He then cites the experience of our Lord and our example, whose suffering and death was the result of the world's refusal to maintain the principles of separation of Church and State which He Himself had set forth in His masterly and divine portrayal of the principles of the kingdom of grace. The adulterous combinations of Church and State have been guilty of the most outlandish crimes in all human history. Christ was a victim of this spiritual betrayal of truth and freedom.

A Christian is under solemn obligation to hold a "pure conscience" (I Timothy 3:9), which he manifestly cannot do if he is coerced into complying with a law that enforces a belief or practice contrary to his faith or acceptance. Only "out of a pure heart, and of a good conscience, and of faith unfeigned" can true Christian charity proceed. (I Timothy 1:5). It constitutes spiritual shipwreck for one to put away "faith and a good conscience." (verse 19.)

It behooves all would-be secular or clerical judges of other men's consciences to weigh carefully the teaching of the Word of God that the coercion of a weak conscience or the wounding of it is a *sin against Christ*. (I Corinthians 8:12). All power wielded by human authority is a divine trust and the wilful attempt to subjugate conscience is a national crime punishable before the courts of heaven.

When a government invades the realm of Christ's claims upon the soul and becomes a "partisan of a religious party" and sets itself up as the champion of religious faith or Sunday observance, or any purely religious teaching or doctrinal practice, it usurps the prerogatives of God and becomes a frankenstein of tyranny. Freedom of conscience can be maintained just as long as the law-making power of a nation is prohibited from making any law upon the subject of religion other than that legislation that grants equal freedom to all faiths—a policy of free churches within the free state—and determines that no purely religious faith or practice shall be enforced as the law of the land. Never before in human history was it more imperative for mankind

to recognize the supreme necessity of the words of Christ declaring the principle of the separation of Church and State. Upon obedience to these words depends the welfare and happiness of our nation.

In view of the scriptures herein considered it is evident that, according to the Bible, any individual or any body of men, secular, clerical, or judicial, who presume to exercise jurisdiction over the souls of men by governing or pro-

day, dwarfing all others in its importance and consequent results. The nation that ignores its importance seals its own doom and prepares for itself a place in the widening gulf of oblivion.

The Christian principles of freedom of conscience and separation of politics and religion triumphed only after years of bloodshed and heroic suffering. Can it be possible that all that blood was shed in vain? Is it true that the time has

**The Law
Courts,
London.
For centuries
the British
sense of
justice and
liberty
has stood
as a citadel
against
tyranny and
oppression.**



scribing their religious observances or doctrines, or circumscribes their religious convictions, or compels them to comply with the ceremonies of any other group, or condemns any individual to temporal penalty for not so believing or complying with the conformist view of harmonious acceptance of what is said to be orthodox or politic; in so doing arrogates authority above that of our Lord Jesus Christ and usurps the prerogative of God, the Judge of all. Whenever a state so invades or permits such invasion of the rights of conscience, the victims of this national injustice are thereby compelled either to submit, to be robbed of that right and their freedom of thought and faith, or else to disregard the pseudo-authority of the state in that infringement and take the penalty in consequence thereof.

Two conflicting ways of life are marshalling their forces for the last great conflict between liberty and tyranny. In this battle upon which the destiny of mankind hangs the Christ-proclaimed principle of the freedom of conscience and separation of the Church and State is arrayed against the Satanic slavery of the union of Church and State, and the consequent subjugation and enslavement of the individual conscience. This is indeed the major conflict of humanity to-

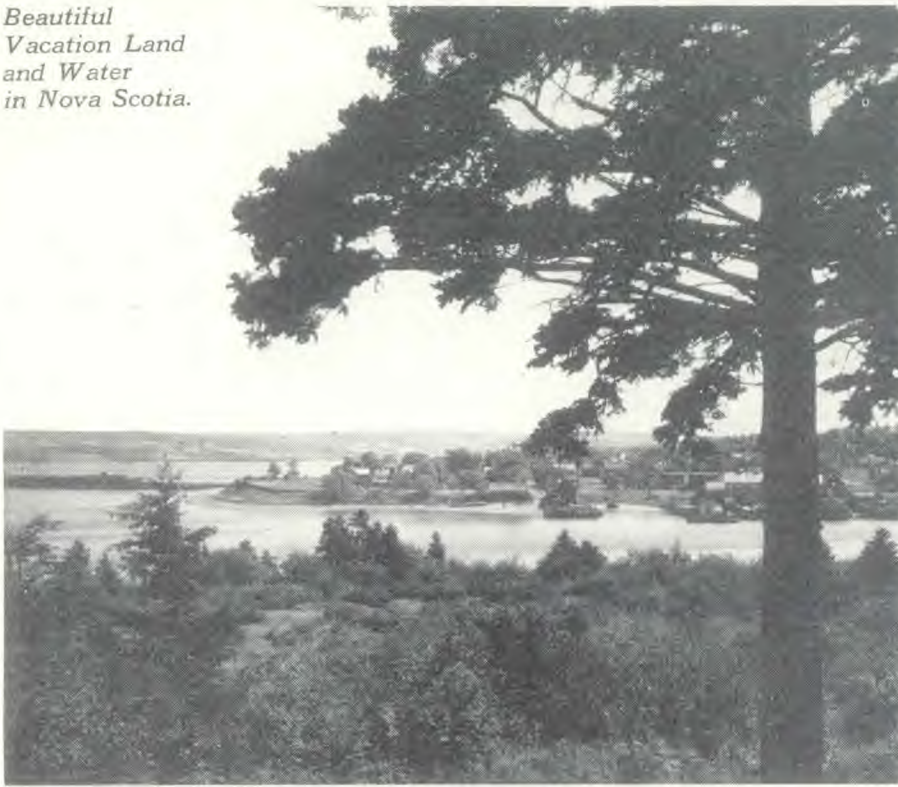
not yet come when the champions of liberty are determined to see that all mankind everywhere shall be made free from religious oppression? May God hasten the day when the great Deliverer shall bring to the peoples of the world suffering in this bondage of corruption, "the glorious liberty of the children of God!"

The most insistent call of the suffering peoples of the world to-day is the call for the United Nations, whose unique privilege and opportunity it is to be the champions of liberty, to secure and insure at the coming peace conference, not only the Four Freedoms, but also the foundation of liberty, the universal freedom of religion to all mankind. Then the human race will bless the day that conference was born, for, as James Russell Lowell once wrote:

"When a deed is done for Freedom,
Through the broad earth's aching breast,
Runs a thrill of joy prophetic,
Trembling on from east to west."

And what shall the future hold for Canada? Whatever her vicissitudes in her struggle for nobler ends, may the prayer of her peoples be: "Long may our land be bright with Freedom's Holy Light. Protect us by thy might, Great God our King."

Beautiful
Vacation Land
and Water
in Nova Scotia.



When Do You Take **YOUR VACATION?**

By **MAYBELLE STONE**

THIS morning I was out weeding my petunias. Attracted by activity in the front, three-year-old Donnie from next door came around to watch and ply me with questions and visit, as he usually does when I go out to work among my flowers.

Presently my small companion announced importantly, "I'm going on my vacation!"

"Oh, are you going to have a vacation?" I queried, wondering why a three-year-old boy should be taking a vacation, and from what.

"We are going to the Muskoka Lakes, and Daddy and I are going to catch some b-i-g fish, and take our lunch and stay out in the boat all day!"

"Won't that be fun!" I replied, rather envying him the anticipation of such a pleasant outing among the beautiful lakes of northern Ontario.

Presently Donnie questioned, "When are you going on your vacation?"

"Why I don't know, Donnie," was my rather belated reply. "We haven't planned for a vacation—yet."

Then I fell to thinking about the many times I have heard that question asked during the few months of our residence in this part of Canada. People all around

us are interested in vacations, it seems, from the oldest grandmother to the youngest child. "When do you have your holidays?" "Where are you going for your vacation this year?" "Oh, I can hardly wait till next week when we go away for our holidays," etc.

It seems to me that this matter of planning for a summer vacation is really an important part of life in our new community. Most places of business in our town closed down for about a week and went "off fishing." Because of shortage of help due to the war, they could not keep open to business and go on vacation, so they closed up the business and went. Everybody talks vacation. Everybody anticipates vacation. And everybody enjoys a vacation when the time really comes for it.

And why not? So I kept turning the matter over in my mind as I turned the warm, loamy soil around the roots of my plants,—at the same time feeling the stirrings of nostalgic longings in every fibre of my being for the densely wooded hill-sides and cool mountain streams,—the ever-loved haunts of by-gone days. Why shouldn't I take a vacation?

To wake up suddenly in a war-conscious world, with our own country mak-

ing calls for every individual to give his best, any patriotic, serious-minded adult immediately takes inventory of his time and talents, and digs right in to do all within his power to co-operate in order to again have peace and normalcy in our fair land.

But too often such a person is so addicted to duty that he forgets the old axiom, "All work and no play makes Jack a dull boy," and he goes from morning till night, and from night till morning without any thought for himself or his body's needs. Most of us haven't learned to relax unless we are asleep, and so if we cannot do everything ourselves that is needed to be done—and we can't—then we often fret and fret over it till our minds run around in circles and accomplish nothing,—unless it is to bring on a nervous breakdown.

When this inevitable break comes, then we go to the doctor, who prescribes: "A vacation is what you need. I suggest that you go away and have a good rest somewhere for three to six months; get outside in the sunshine all you can, amid the restful scenes of nature."

"Oh, but I can't possibly leave my work! This whole war depends on me! I must be at my post, or the enemy will win the war!" (So we think, or feel, whether we say it all audibly or not.)

It is good that we take responsibility, but our doctor's response is crisp: "Our country needs men, it is true; but what it needs is men who are well and strong. You are no good to your country in your present state of health."

Yes, I believe the people in our community have learned the secret of how to work and yet not forget that there should be a time to play in the life of every individual. And they seem to get so much out of planning for that vacation, and anticipating it. They get everything in readiness,—the fishing tackle, the swimming suits, the boats, and all the camping paraphernalia. Then when the eventful day arrives, they are off with a shout,—and at the end of the period they come back with a sun-browned smile and a zest for work that is good to see.

"But, you can't work day and night for a year, and then crowd all your rest and play into one or two short weeks during the summer," someone reminds us. That is true. Even in the beginning, an all-wise Creator provided a period of rest for each week and for each day of the week; and these should not be neglected. "Work when you work, and play when you play," is a good slogan; and be sure that each has a place in your daily as well as yearly programme; and you will be rewarded with more buoyant health and a greater efficiency in your business.

At any rate, little Donnie's question put an idea into my head which became more and more persistent as I realized the benefits resulting from these annual vacation periods from work-a-day surroundings. Perhaps that accounts for the surprised look on the face of the most devoted-to-duty husband in the world at the dinner table that day when the following question was put to him:

"When do we take our vacation?"

WEST WINDOWS

By MARTHA E. WARNER



The Little House was having a facial and a new hair-do. Already three sides were finished, and how spic and span they looked. I was especially glad that I had not allowed myself to be persuaded to have a black trim, for somehow, I don't know why, but for me there is no house quite so dear as a wee white cottage with green shutters, set on the top of a hill, where its windows will catch the crimson glory of the West.

It was while I was thinking all this, that a knocking came on the window and I heard the painter excitedly calling, "Come out of doors. Come out quick, hurry, hurry."

Fearing there had been an accident of some kind I hastened out and asked, "What is the matter? Have you hurt yourself?"

"No," he replied, "but look; look at 'em!" and he pointed to the sky, and there in the distance I could see a formation of planes, which looked like so many crows. "Fifty of them," the painter exclaimed. "I counted them, and here come some more." And sure enough a second fifty flew over us, and then a third.

As they disappeared from sight, the man remarked, "Well, I better get back to my work, but I am sure glad they are not enemy planes."

"And so am I," I responded. We people here in this free country have much to be thankful for, if we did but know it."

"That's so," he said, as he disappeared around the corner. After I was back in the house, I could not seem to settle down to anything, for my thoughts persisted in going back to the early days of the war, with blackouts, pails of sand in the attic, and leaflets hanging on the wall telling us what *not* to do, and what *to* do, in case a bomb should hit our buildings.

There was one morning in particular, a morning I was feeling blue and discouraged, for I had been a shut-in for three months, due to a fractured leg. The thoughts of bombs and blackouts filled me with dread and fear, for I felt so helpless.

As I was all alone, I felt I had a perfect right to indulge in a good cry, something I had not done through all those weary months, but just before the tears began to flow, I heard steps on the porch.

Those dancing feet, I knew, belonged to Libby, our neighbour's little girl. In a trice she was beside me; none too clean, to be sure, but her big brown eyes were shining as she held out her closed hand, saying, "Guess what I have for you."

"A pretty stone," I guessed, as I thought of the gradually growing pile of "pretty" stones in the corner of the porch.

"No," she said. "Guess again."

"Some candy," I ventured, while inwardly I groaned at the thoughts of the many pieces of candy that little hot, sticky hand had held for me.

"No," she said, as she began to spin around and around, then dancing up to me, she cried, "Look," and when she opened her hand I saw three tiny forget-me-nots.

"Oh!" I exclaimed, "how lovely! Where did you find them?"

"Over in the pasture by the brook," she told me. "I'll go back and see if I can find some more," and off she went.

As I looked at those little flowers, silently telling me of the goodness of God, my heart grew lighter, and the world brighter. And when the robin in the apple tree began to sing, "Cheer up, cheer up," into my heart came the assurance that God would care for me, come what would.

And so, to-day, with planes by the hundreds flying over my house, I have no

fear, for I know God still rules the world, for it belongs to Him because He made it. And even though this cruel war throws a pall over the entire earth, it can never blot out the sun, the moon, or the stars. So let us look up and be thankful, for we have so much to be thankful for. Little things. Big things.

The wee white cottage with its green shutters, set upon a hill, and windows that catch the crimson glory of the west.

Whenever possible, the close of day finds me at these windows; and when I gaze upon the indescribable beauty of the setting sun, into my heart comes the words of David, "The heavens declare the glory of God; and the firmament sheweth His handiwork." And I bow my head and give thanks, thanks for the birds, the flowers, and the children with dancing feet.



BIBLE MYSTERIES V

The first mystery story (parable) Christ told was the narrative of the sower, as recorded in Matthew 13, Mark 4, and Luke 8. It was related before a great multitude, with the disciples sitting close in. It was something new, even to the disciples, and they were somewhat mystified. Afterward, when they were alone with Him, they asked Him why He taught in parables. In other words, why didn't He come right out and say what He meant in plain language, instead of hiding it in symbolism difficult to interpret? Plainly, they missed the lesson of the parable.

He answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (or, "that which he seemeth to have." Luke 8:18). Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do

they understand." Matthew 13:11-13.

Then, after citing the prophet Isaiah's forecast of this very condition, Christ continued, "But blessed are your eyes, for they see: and your ears, for they hear. . . . Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matthew 13:16, 17.

Thus reads Christ's pedagogic reasons for conveying truth by parables. This is His introduction to the philosophy of "dark sayings." And it falls strangely on human ears, even as the parable itself did on the ears of the multitude; and as this explanation did on the ears of His immediate followers before they were initiated into the inner wonders of the kingdom of heaven.

Mystery: Why would Christ give to a few favoured men the key to the mysteries of His kingdom, and exclude all others? And is there justice in giving more to those who already have much,

and taking away the little that some have and leaving them with nothing? While we have some idea as to how people can see and yet not see, yet this ought to be the more reason for speaking to them in simple and unmistakable language and not in "dark sayings." It cannot be that the great majority does not understand only because of its wilful wickedness, for He says that many "righteous men" have been in the class with those who "have not seen." Even God's prophets "desired to see," but could not see.

Now to the parable: "A sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who hath ears to hear, let him hear." Matthew 13:3-9.

This is the way He spoke it to the throng by the seaside. But later, to His select followers, He gave a sample solution to this first of parables. This first problem in the philosophy of His kingdom He interpreted as to the meaning of the symbols and figures used, thus:

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he that received seed by the way side.

"But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty,"

It may be seen that this solution clears up part of the mystery, but only the surface part. Perhaps this application was all even the disciples were able to comprehend at that time. But it does not explain why a man should lose a part in the kingdom simply because he failed to understand; surely not blameworthy according to our ideas of God's justice and mercy. And it does not answer the queries raised in our minds about the supplementary statements of Christ—Why does Christ favour the few; and why does He advocate taking from those who have little to give to those who have much?

The clues and the solution are in the parable itself, and we will reveal them next month; but by diligent study the reader may discover them without help.



Does it make any difference what is on the table at those three square meals a day?

Food

AND YOUR BLOOD

By HELEN SPICER MENKEL

THERE are three general types of substances which are necessary for the manufacture of normal red blood cells. The bone marrow is the manufacturing plant that produces the red blood cells. It can be compared to an active, hard-working mill which is continually grinding out blood cells and sending them out into the circulation to carry on their important work of keeping the body tissues up to normal performance.

This body mill must be supplied with three general types of material or those red cells which reach the assembly lines and are ready for distribution will be defective, and breakdown of efficiency will be the result.

The first essential materials are foods which are required for proper nourishment and development of all tissue cells. These are, in proper proportions, proteins, fats, carbohydrates, vitamins, and minerals.

Secondly, there must be a sufficient supply of iron. This is the substance which makes up the colouring matter of the blood and is called hemoglobin. Hemoglobin is red and has an affinity for oxygen. The more red colour or hemoglobin your red cells contain, the more oxygen can be absorbed as the blood goes through the lungs. Tissue cells require oxygen as fuel in their process of attaining normal growth. Millions of your tiny red cells are destroyed normally in the spleen each day, and when they disintegrate, iron is set free and is stored

away in the liver and spleen as a reserve supply to be used again in the bone marrow. An adequate supply, however, must be replaced in the food each day or the body will necessarily need to call on its reserve supply which would soon be depleted. If you fail to eat foods containing iron, the red cells soon begin to look colourless, and you have a condition called anemia. You can readily see that depletion of your iron supply or hemoglobin-forming substance means a slowing down of body processes, for they must have the oxygen which is carried by the red cells.

The third supply necessary is a substance produced in the stomach during digestion, and stored in the liver. This important material is called the red-cell maturing factor, for it must be supplied to the bone marrow or the cells cannot become fully matured. This is the last step in the development of a normal red cell before it is ready to leave the marrow and enter the circulation.

There are two main types of anemia, or blood deficiency, classified according to the supply of these essential elements; iron and the red cell maturing factor.

The disease caused by lack of the maturing factor is a serious type of anemia. Some poison, unknown so far to-day, attacks the body and interferes with the production of this material in the stomach. In this type of anemia,—of which pernicious anemia is a good example,—the cells which enter the circulation are

large, immature, misshapen and irregular. In other words, they are "seconds." When the physician finds this type of cell in the blood, he knows that something must be done immediately, for grave complications will soon set in if the condition is allowed to continue. Until the last few years, pernicious anemia was always a fatal disease. It has been found that injections of liver, if given in this type of anemia, results in the red cells soon becoming normal in numbers and appearance. As long as this treatment is continued at regular intervals, the individual may go on with the usual routine of life.

The second type of anemia caused by iron deficiency is a very common condition, and is affected more or less by your food and manner of living. Diminished dietary intake will lower the iron content of the body. Twelve to sixteen milligrams of iron should be replaced daily by food intake. Lack of vitamins, poor digestion,—because of improper combinations of food, chronic infections, or other poor health habits,—will be a drain on iron reserves. Lack of exercise and sunshine will lower your hemoglobin supply. Hemoglobin may be likened to the chlorophyll of plants, and requires sunshine for its full development. Infections such as found in teeth and tonsils, if allowed to continue, soon reduce your iron absorption. As the chronic infection continues, the red cells soon become anemic. There may be a normal number present, but

how pale they look! Growth requirements increase the need for more iron intake. Pregnancy is a drain on this important supply, and if it is not provided will seriously affect the blood of the child, causing it to be born without reserve of iron.

Burning the candle at both ends, with loss of sleep, is a sure way to lower your hemoglobin. That cup of coffee taken instead of a nourishing meal, can fool you into thinking that your blood needs have been supplied. All body processes are slowed down when blood begins to show anemia.

Foods rich in iron are a good tonic all the year round. Fruits and green vegetables used in liberal quantities are excellent sources of this important supply. The following foods have been especially effective in building up good blood: lettuce, yellow corn, apricots, peaches, prunes, apples, spinach, and egg yolks, along with many others.

If you want good blood and energy, get busy and watch your diet; exercise and get out into the sunshine. Don't let small infections such as teeth and tonsils pull down your resistance. Get a good night's rest, and give your body cells time to relax.

Doctors are busy these days, and you cannot afford to lower your resistance. Eat for health. If you work inside, spend a little time outside each day, and it will pay dividends of improved circulation and blood building.

Freedom from worry and anxiety is essential. Tea, coffee, tobacco, spices, alcohol, would naturally have to be eliminated. There is increasing evidence to show that an alkaline-ash diet is helpful. This calls for the elimination of flesh foods, restriction of cereals (whole grain), to preferably three or four slices of bread a day, and eggs to three or four a week. A suggestive diet list is given below:

DIET SUGGESTIONS

BASE-FORMING DIET

To Raise the Alkalinity of the Blood, and Maintain High Resistance to Disease. All vegetables, especially potatoes and greens.

Olives, celery, radishes, lettuce, water-cress.

All fresh and cooked fruits, especially apples and oranges.

Milk, buttermilk, fruit juices, lemonade, Sherbets, ices, vegetable gelatin desserts, honey.

Cottage cheese, beans, nuts (except walnuts and peanuts).

FOODS HIGH IN ALKALINE-ASH

Molasses	Olives
Rasins	Swiss Chard
Dates	Beets
Cucumbers	Celery
Potatoes	Dried Peas
Oranges	Bananas
String Beans	Cauliflower
Apples	Grape Juice
Radishes	Watermelon
Onions	Green Peas
Lima Beans	Spinach
Almonds	Parsnips
Carrots	Figs
Lettuce	Muskmelon
Apricots	Pineapple
Tomatoes	Lemons
Peaches	Cabbage
Pears	Grapes
Turnips	Milk
Asparagus	

BALANCED MEALS FOR ONE DAY

Breakfast: Rolled Oats, milk, one slice bread, butter, orange, apple sauce, almonds.

Dinner: Vegetable soup, lima beans, baked potato, creamed carrots, spinach, tomato salad, olives, one slice bread.

Supper: Honey, tomato soup, cottage cheese, one slice bread, fruit salad, stuffed dates, apple tapioca.

FOODS TO AVOID OR USE SPARINGLY

Cereal	Cranberries
Bread	Plums
Eggs	Rhubarb
Macaroni	Tea
Meats	Coffee
Meat Soups	

W. H. Roberts, M.D.



THE DOCTOR ANSWERS HEALTH QUERIES

FOODS FOR NERVES

What do you recommend for the building up of nerves?

Unrefined foods which have not been deprived of their minerals and vitamins, particularly vitamin B, are the best sources. When the appetite is poor, or if there has been a prolonged deficiency, and there is question as to whether or not vitamins and accessory food factors are being absorbed, then supplementary vitamins are indicated. There are many excellent brands of one-a-day vitamins on the market. Their cost is dependent largely upon their vitamin B2 content. Wheat germ is an excellent source of protein and vitamin B. Ogilvie's brand "Tonik", being partially defatted, does not get rancid as quickly as the regular bulk. The dose is about two tablespoons a day, sprinkled on cereal or fruit. Yeast concentrates, such as Marmite and Vegex, are a little difficult to obtain.

Your family physician would be the only one who could tell you whether or not vitamins by injection would be required (synthetic or liver extract).

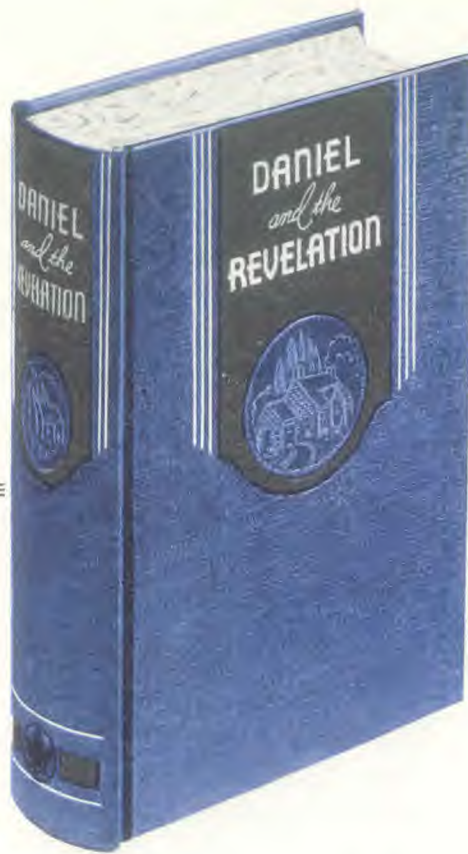
CATARACTS

Apart from an operation, is there any known cure for bilateral cataracts on the eyes? I can still read with one eye. I am eighty-one years of age.

Advancing years, together with prolonged deficiency in vitamin B, seems to be the chief predisposing cause of cataracts. Once they have developed, surgery is the only cure. When only one eye is involved, which is not the usual case, then the advisability of an operation is questionable.

HIGH BLOOD PRESSURE; RHEUMATISM

How should I treat myself for high blood pressure and rheumatism? It may need a diet.



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