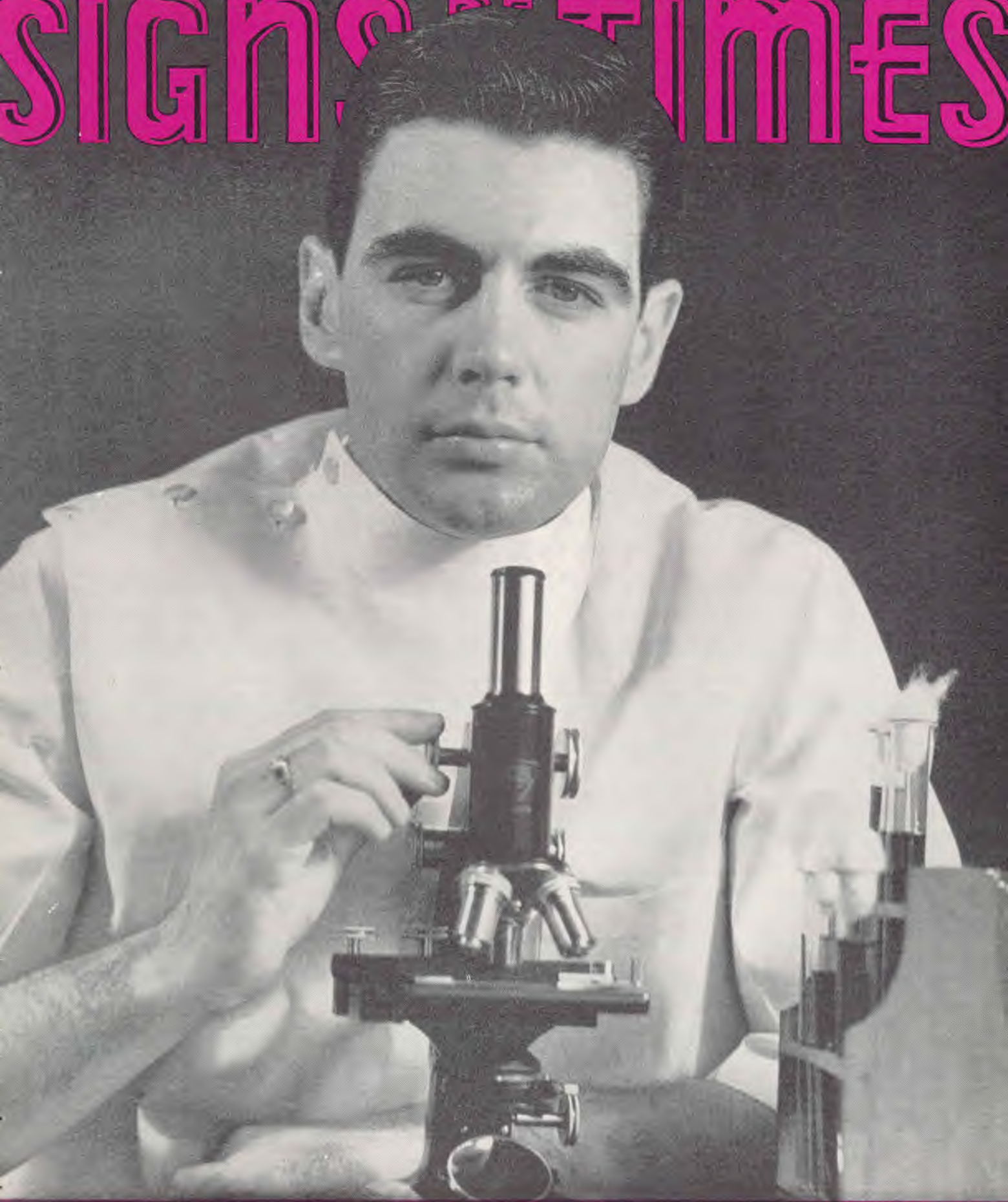


Canadian

OSHAWA, ONTARIO JULY 1945

SIGN'S TIMES



OUR MARVELLOUS TIMES

Page 5

ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

anguish." "In the *last days* perilous times shall come. For men shall be . . . disobedient to parents, . . . without natural affection, . . . incontinent, . . . fierce, . . . despisers of those that are good." II Timothy 3:1-3.

Adolph Hitler promised to be the saviour of Europe and the protector of the smaller nations which his armies overcame and enslaved. And Germany's overlordship

Life-span figures of the Canadian Bureau of statistics, according to the latest census tabulation, show that in ten years, life expectancy of the average Canadian has increased 2.31 years. The average Canadian baby of one year may expect to live to be 66; the average ten-year-old child may expect to live another 59 years; the twenty-year-old may add 49 years; the thirty-year-old, 41 years; the forty-year-old, 32 years; the fifty-year-old, 25 years; the sixty-year-old, 17 years; and the seventy-year-old, 10 years. But these are statistics, based on past records; and these are averages. It will take some careful living to reach the average or above. One is reminded of the scriptural summing up of man's life: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

Four hundred and fifteen billion dollars had been spent on this war by July 1 of last year. Later figures would be in the same proportion, or greater. And this is only the dollar loss on a preventable war. Not too great a price to pay for liberty, we say. But it is too great if it could have been bought for less. It has been estimated that if the people of the United States would pay a tithe of their incomes for religious interests, the churches of the country would receive four billion dollars a year. Add to this the possible tithes of other Christian countries, and we have an enormous sum for religion compared with the amount now given. But compare it with the total spent for this war and it is pitifully small. Yet if in the past this annual amount had been spent for the uplift of the spirit of man in home and foreign countries, would this war have been precipitated? Some may question; but we would like to have seen it tried.

The Arab League, made up of the Arab nations in the Near East, is inclined to make friendly overtures to the Jews in Palestine; but the Pan-Islamic movement as a whole is becoming more and more a menace to Christian occupation of the Holy Land and foreign control of its shrines. This has political and religious



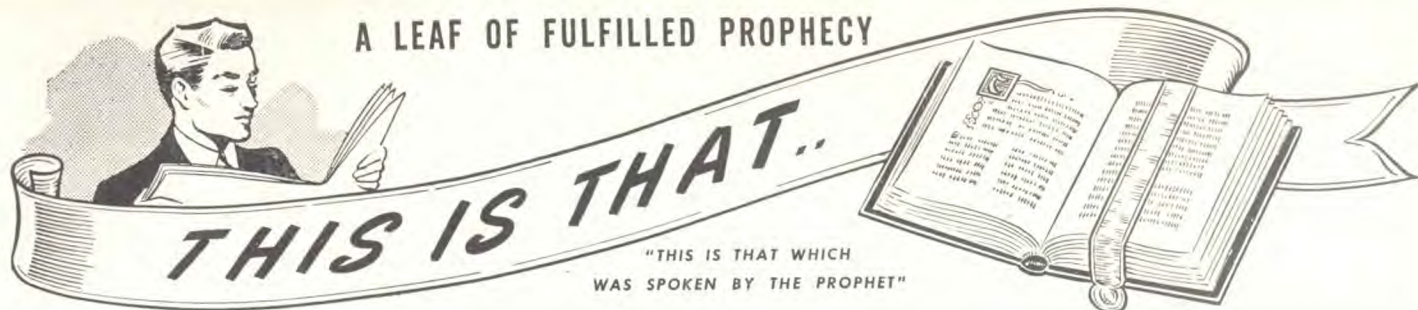
A recent ceremony at Sulgrave Manor, Northampton, England, ancestral home of George Washington, first president of the United States, when a 350-year-old deed to the manor was handed over by U. S. representatives, in honour of the 2,000 American soldiers who have visited the spot.

implications of the dynamite variety. Thus are heading up the frictions in the Near East that have been kept in abeyance by the war in Europe. From now on, watch the eastern Mediterranean for developments in fulfilment of Bible prophecy.

Three boys, nine to eleven, break into a large city school building on an off day, and destroy \$5,000 worth of school property, just "to have some fun." Some jails in cities have a "waiting list" of criminal juveniles, mounting to the scores, because there is room for no more. Crime movies are demanded by, or thrust upon, a movie-going public till lawless acts are becoming commonplace. One crime-story author sold 4,903,000 copies of his books last year in Canada and the United States. "One reprint publisher has been known to change the titles of his products and issue them under fresh names without causing the consuming public the least

was to last a thousand years. Instead, he took peace from Europe, impoverished and all but annihilated his neighbours, and brought utter destruction on himself and his nation. And this because he took the way of Lucifer, who promised angels and men a better government than God could offer them, and to be their saviour from God's justice. Instead, he and his angels, and men who do not repudiate him, will be imprisoned a thousand years, and finally will perish in the lake of fire. See Revelation 20. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12.

Forty billion people, it is estimated, have lived on earth since Christ was born. And probably not more than three per cent of them ever lived under a free government, where they were more than so many human cattle, to be dominated by someone in arbitrary power.



ONE WORLD, NOT ONE DOMINION

OFTEN in these pages we have predicted, on the strength of Bible prophecy alone, that Germany or any other nation could not rule the world. With the ignominious fall of Europe's two dictators, who no doubt aspired to global dominion, that prediction has been remarkably fulfilled. To-day these men are one with Nebuchadnezzar, the first world ruler who expected his kingdom to last a thousand years or longer, and Charlemagne, Charles V, Napoleon, and Wilhelm, who ambitiously defied the dictum of the living God.

God had said in the second and seventh chapters of the prophecy of Daniel that, after the iron monarchy of Rome had dominated the whole world, a number of nations would divide the earth among them; and never again would there be one world with one ruler, till Christ should set up His kingdom and rule forever.

"The fourth kingdom shall be strong as iron. . . . The kingdom shall be divided. . . . [The parts] shall not cleave one to another. . . . And 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 forever. . . . The great God hath made known . . . what shall come to pass hereafter." Daniel 2:40-45.

In view of this forecast of the most High, "who ruleth in the kingdom of men, and giveth it to whomsoever He will," any man who, with vaunting and boastful pride, mounts to the seat of the mighty and attempts to rule the earth with distinction, is doomed to extinction. Let mankind look on and marvel as the meteoric aspirant rises in glory, soars the high heavens, and finally dashes earthward to explode like his own V-2.

But let those who marvel remain humble. Let them not imagine that it was their unaided might that brought the haughty low. Let them learn that, however worthy, no man or nation shall again rise unchallenged and undefeated to world dominion, "to the intent that the living may know that the most High ruleth."

Happily, this is not all. For God will gather *individuals* out of the kingdoms which defy Him thus, transform them by His grace, and of them form His kingdom. He will take the very same materials, human beings, with which men have failed to establish anything that lasts,

and make of them an eternal realm. There is yet opportunity for everyone who will to hold citizenship there, for "the government shall be upon His shoulder."

tinued concern has to do with the fruits of victory. What does the future hold?

The tremendous, heart-harrowing price for peace is being paid. We thought we had paid it before in the other World War, but for some reason the purchase was not delivered to us. This time we



Her Majesty, the Queen, accompanied by Princess Elizabeth and Princess Margaret, visit the British battleship, King George V., just before the great fighting craft left to join the East Indies fleet for the war against Japan.

Victory, and Then—

Now that the European War is finished, and the Global War half finished, with the victors in the first on the aggressive in the second, hope is on the ascendency that there will be permanent peace beginning with our time. It is superfluous here for us to enlarge on the awful anguish of the war for the now dead, the permanently disabled, and the millions of grieving hearts. Nor is it fitting for us to expatiate on the thrills of joy which signaled the conquest over what we knew to be the wrong. Our con-

are trying, through various preparatory conferences, to make sure we will get it, even before the last installment is paid. Will the world be able to take it home this time as a permanent possession?

Not if reconstruction is undertaken in the spirit of revenge.

Not if the punishment of war criminals is taken out of the hands of constituted authority.

Not if lawlessness, consequent on war, is indulged and excused in the confusion that follows war.

Not if the United Nations seeks each its own selfish interests and refuses to

sacrifice for the good of every other, and the reclaiming of the enemy.

Not if the Four Freedoms are refused to any nation, people, class or religion.

Not till a better way is found to celebrate victory and use freedom than to drown them in alcohol and shame them in debauch, as the east coast riots have demonstrated.

Not till the principles of Christian usage become the ruling principles of the peace.

Statesmen are not yet in the clear on these matters; nor is there much prospect that they ever will be. There are plans aplenty for reconversion of lands, of materials, of work—but no plans for reconversion of human hearts. And conversion cannot be worked from the outside in.

We may as well be candid, and reaffirm that there is greater danger in peace than in war that utter destruction of the best in life will crash upon those who ignore God. It is when men are shouting, "Peace, Peace!" that there is no peace. It is when they cry, "Peace and safety!" that "sudden destruction cometh upon them." Jeremiah 6:14; I Thessalonians 5:3.

O that men would "follow after the things which make for peace!" But, instead, "the way of peace they know not." Romans 14:19; Isaiah 59:8. But some do know, and more will know, the basic requirement of all peace, reconciliation with God made real in action.

"The day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness that that day should overtake you as a thief." I Thessalonians 5:2, 4.

A New Dictionary Needed

If we may judge by the misunderstandings and disagreements among the statesmen and diplomats in trying to get together on the safeguards of world security, they need an inter-language dictionary to make sure what they are talking about. For instance, the ideas conveyed to our minds by the words *freedom* and *liberty* are not at all the ideas their equivalents in some other languages convey. Is liberty the licence I may have to do as I please? Is freedom a boon I cherish because I enslave others to achieve it? Or is freedom something I cannot have unless all men on earth have it too?

Also, the word liberty in the same language is defined differently. The Roman Catholic holds that his Church has the right to liberty, as a church. But individual Catholics must do as the Church says, not as they think. And, where Rome has the vast majority in any country, non-Catholics have no religious liberty at all, not even a right to it, if the Church can have her way.

Democracy is another word that calls for definitions to suit various languages and mental attitudes. In one nation it means citizenship for every accepted resident and a voting and right-to-hold-office part in the government for every adult citizen. In another nation it means government control by the people, but a



H.M.S. "Indefatigable," one of Britain's latest aircraft carriers, as she passed through the Suez Canal on her way to the Far East.

very small minority of the people belonging to one political party, with all other parties suppressed. In another it is looked upon with horror, and repudiated, because it means revolutions, bloodshed, and endless fighting among factions.

It is well to call upon every man who puts forth a new panacea for the world's ills, to first define his terms. "Liberty, equality, fraternity," may mean heads falling by thousands from the guillotine. Freedom may mean the rule of the strongest. Security may mean safety only for the superior nations and classes.

The world needs *understanding* to guide its thoughts and practices. Why doesn't it have understanding?—Because men walk "in the *vanity* of their mind, having the understanding darkened, being *alienated from the life of God* through the ignorance that is in them, because of the blindness of their heart." Ephesians 4:17, 18.

How can this understanding become ours?—"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding." Proverbs 9:10. "Then opened He [Christ] their understanding." Luke 24:45. There is nothing that will give the mind clarity, alertness, and profundity like the indwelling of Christ in the soul.

As to an available inter-language dictionary, we agree with Paul, "I had rather speak five words with my understanding. . . . than ten thousand words in an unknown tongue." I Corinthians 14:19. And we would recommend the Bible; for its wisdom has been translated into every one of the tongues represented by peace-making nations; and it has brought more peoples together in harmonious thought and action than any other agency tried by man. It has the solution for every international problem, and its different translations will afford the meanings of words, "every man in his own tongue."

A Long Time Alive

"BETTER have a good time while you are alive; you'll be a long time dead." How often we hear this philosophy of life. What is usually meant by a "good time" is giving free rein to every desire and impulse. I heard a man the other day apply it to a "decent living," which is a more wholesome attitude. "I believe a man ought to make a decent living, for he'll be a long time dead," he said.

But this being a "long time dead" is grim humour. It is a jocular way of referring to oblivion. Those who really accept such philosophy seriously,—and we are persuaded that many do,—have a distressingly hopeless outlook for the future. And having a "good time" now, of whatever sort, does little to lighten the hopelessness. It brings only a temporary forgetting, a spree, from which there is always a rude and more hopeless awakening. We strongly favour good times now; but we would temper them in view of the biblically established fact that we may be a *long time alive* if we have the right sort of good times in this life. And a time is satisfactorily good, even if this life ends all, that is accompanied by no thought of eternal death. Death will come; but it is *sleep*, for there is the resurrection. And our resurrection in the future is as sure as Christ's resurrection in the past. "If there be no resurrection of the dead, then is Christ not risen." I Corinthians 15:13.

The best part of it is that the sleep of death will not be a "long time," not to sincere Christians who die in this generation. For all signs point to the imminent return of Christ, whose voice will raise the dead. John 5:28, 29. I Thessalonians 4:15-17. "So shall we *ever* be with the Lord."

Let us have some good "good times" now, so we can be a long time alive.

SIGNS OF THE TIMES

OUR MARVELLOUS TIMES

By ROBERT B. THURBER

IN EVERY field of science, giant strides are being made; and we find it impossible to keep up with the pace even with our knowledge, not to speak of our understanding. This is a century of astounding facts, but so strange are these facts that they seem like fiction—fantastic dreams. New exploits are flaunted before our eyes, and we stagger at their immensity, their intricacy, their achievement of what we had thought was impossible.

A ponderous machine weighing as much as four railway locomotives is installed in a modern industrial plant. Its titanic jaws open and close to crush steel plates as if they were made of cardboard. If the operator's hands move into the danger zone of these mechanical teeth, the upper jaw instantly pauses in mid-air. When the hands are removed, the machine resumes its task. An unseen glass eye, coated with a rare metal, guards the craftsman, and every time his hands are in peril, they intercept a beam of light from the photo-electric cell, and the monster cannot be started again till the workman is out of danger.

These magic tubes, seeming to be capable of actual thinking, vary in size from a bean to a watermelon, and already perform countless tasks. As a person bends over to drink at a fountain, the beam of invisible light is crossed, and the water automatically turned on. As he drives up to his garage with his car's headlights burning, the doors of the building immediately swing open. It is magic indeed.

A bank, a business house, or a residence may also be protected by a group of these sleepless, wonder-working robots. Upon the entrance of a thief, an alarm sounds, a light flashes on, a camera snaps his photograph, and a tear-gas bomb is hurled at him, leaving the unhappy criminal struggling till the police arrive. Other miracle cells are used to match delicate shades of colour in cloth or paint; to guard the purity of drinking water; to sort beans or buttons; to operate lifts; to sound fire alarms; to count the people entering a public building; to number the motor cars crossing a

bridge or speeding through a tunnel; or to measure and analyze starlight from suns a thousand times too faint for the unaided human eye to see.

All this is applied science—not a theory only to amaze and amuse the curious,

motor of but thirty-three hundred millionths of a horse-power, together with devices so delicate as to measure the amount of electricity in a nervous impulse of the human body.

Then scientists turn from their miracle-



We fly through the air with the same assurance and ease as the birds.

but science made to work for the benefit of man. And soon, the wizards of science tell us, this same principle of light will enable them to turn sunlight into electric current. But the light problem is already solved, and we have succeeded in transforming night into day. Even the tallow candle is a comparatively late invention, but how far we have advanced beyond that! Only a half century ago the darkness was conquered by the electric light. The sodium arc lamp now makes its appearance. Its soft, yellow light is said to be so restful to the human eye that it is three times as effective as the incandescent lamp, and twice as effective as sunlight.

To-day's science ranges in its accomplishments from staggering magnitudes to the infinitely small. It produces artificial lighting with a current of seven million volts,—the most powerful thunderbolt ever made by man; and yet has come down to splitting atoms and electrons into particles "less than half a millionth of a millionth of an inch in diameter." It produces a giant dynamo said to perform the work of a half million men, and at the same time makes a tiny

working and say to us, "There is no limit to the possibilities of science and invention. Your wildest dreams will be commonplace actualities some day." And we stare at them incredulously.

Science has discovered a process whereby sawdust can be converted into food; it can change organs from one part of the body to another, and make them work, thus planting an eye anywhere on the skin surface of an animal; it has produced a dwarf magnet, six by eight inches, which is more powerful than the giant magnets used in industry; it works and plays with invisible atoms as children play with balls; it begins to study the mysteries of sleep, and names the new science *electroencephalography*; it sends balloons fourteen miles up into the air, or stratosphere, to get radio cosmic ray data.

Behold the "robot", or mechanical man! Made to look like a human being with all its members, but composed of machines, motors, chemicals, and various scientific gadgets, and electrically connected, this mentor will, of itself, start and stop machinery; act as a watchman; detect flaws in workmanship; su-

WHY

these modern marvels of science, industry, transportation, communication? Have we more active minds than the ancients? or is there a more significant reason?

pervise a manufacturing process; direct traffic; do almost everything but think—and seem to do that.

There is the wonder clock made by a Belgian watchmaker. "It has ninety-three dials and fourteen automats which continually record such astronomical and terrestrial data as the rotation of the sun and the planets; solar longitude of the planets; phases of the moon; recurring eclipse cycle; velocity of the

A shaving brush which furnishes its own hot water from a miniature alcohol-burning boiler in the handle.

An automobile wireless transmitter which warns police in the vicinity when the driver exceeds the speed limit.

Perfumed matches.

The greatest marvel of all is the fact that nearly all these marvels have come within the latest one hundred years of this world's history, and the most amazing



earth at the equator; velocity of the earth at the position of the clock; astronomical and civil time twilight; movement of the sun through the zodiac. The needle of one dial, which records the procession (slow conical wobbling) of the earth's axis, will take 26,000 years to complete one revolution. It is run by electricity, but if the power fails, it can run two days on its own batteries."

The world of to-day is not at all satisfied to improve the means of living to the level of that which may be considered necessary, but has the urge to improve without halt for comfort, more convenience, more speed, more thrills, more economy. This is made evident in the following inventions patented during comparatively recent years:

Hydraulic brakes for bicycles.

Inflated rubber furniture which can be deflated for storage in a small space.

A mousetrap which lassoes mice.

A humane rat-trap which shoots a dart through a rat.

A toothbrush equipped with suction cups for withdrawing food particles from crevices.

A money bag which, when snatched from a messenger's hand, administers an electric shock to the thief, sets off tear-gas bombs, and sends out a radio alarm.

An automatic paper-hanger—a machine which feeds out, accurately lines up, pastes and neatly places the paper on the wall or ceiling.

A hot-water bag equipped with projecting fins to prevent burns.

A spoon with a knife edge on the handle for opening eggs.

A fan with rotary blades, to be held in the hand and operated by opening and closing the fingers.

A fan which can be geared to a sewing machine to keep the operator cool.

A camera to be placed in the nose of an aeroplane, for photographing the terrain just before a crash.

An umbrella which can be strapped to the head, leaving both hands free.

An electrical system for shocking an automobile driver when he drives too fast.

A soap-saving rubber jacket in which to enclose a cake of soap, exposing only one side of the soap.

A non-tangling fishhook, whose barbs are imbedded in a rubber lure and spring out only when a fish strikes.

ones within the latest twenty-five years. It is as if the receptacle of time had been vigorously shaken, and all the stirring accomplishments of mankind had been sifted down to this age, leaving the vast remainder of earth's chronicle almost barren of achievement.

Whereas in our times weeks may pass without our noticing anything new, in antiquity centuries passed without change. The quickened pace of events in this day is phenomenal. Not till we make actual comparisons of rates of progress with time then and now can we realize the difference.

And even if we were to account for it by saying that men have brighter and better minds now, we would be put to it to give the cause why their minds are brighter. The truth is, the average mind and skill of men to-day are not as keen and exact as those of two chiliads ago. This can be shown by comparisons be-

tween the philosophy, logic, lasting literature, and art of the far past and of our own day. In fact, some arts of the past, such as the tempering of copper, were lost and have never been recovered. It has been said confidently that no intellect has ever surpassed that of Plato.

Now note a significant forecast in the prophecy of Daniel, a seer who compassed the history of the whole world in his remarkably accurate predictions. God said to him concerning his prophetic book, "O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

Our modern travel facilities and our breakneck speed in transportation, our sightseeing, "return trips," round-the-world tours, in fact, all our running to and fro as never before, fulfil the first part of this prophecy. And our unprecedented advances in science, industry, art, agriculture, communication, healing, and general knowledge of every kind, fulfil the second part of it. Here, then, we have the object of our search, the answer to our problem.

The God of heaven has inspired, and given talent to, men of this age to make all this marvellous progress in so short a time, for a double purpose: (1) as a definite sign, among others, that His Son is soon to return to this earth to destroy the wicked and save the righteous, and to usher in an age of peace in a new earth; (2) to make it possible, by the help of these means of transportation and communication and enlightenment, to send the message and warning of His coming to "every nation, kindred, tongue, and people" in the very ends of the earth, and to do it quickly.

CALAMITY!

THE story of destruction pictured on the opposite page could be duplicated daily in one way or another. In one case it was a group of godly people, praying for protection from the tornado bearing down upon them, who were delivered without any hurt. Immediate neighbours were killed, including an entire family just across the street; The roof was torn from over their own heads as they prayed. But they themselves escaped injury.

Were they "lucky"? Was it a "freak" storm? Are all good people spared and only the bad destroyed in disasters like this? But let us raise another question the answer to which will embrace all these: Suppose every home in that district sheltered none but godly, praying people, what then? Could such a catastrophe as this have happened at all?

The first tornado of which man has

any record is reported in the scriptures: "Your sons and your daughters were eating and drinking wine in the house of their eldest brother, when a whirlwind swept across the desert and struck the four corners of the house, till it fell upon the young folk; they are dead, and I alone am escaped to tell you." Job 1:18, 19, Moffatt's Translation. And, according to verse 12, it was Satan who caused this tempest, hence the Bible teaches that the adversary can control the blind forces of nature when God permits.

It is as thoughtless to attribute the destruction from the elements to "Nature" as to attribute the death of a murdered man to the "weapon" with which he was killed. The real question of concern to every court on earth would be, Who wielded the weapon?

Let men understand that there is a mighty and evil intelligence at work in

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the laboratories of nature, to produce earthquake and tempest, drought and flood, and they will better sense the need of God's approval and protection in all their doings. And let not the death of some apparently righteous persons in these visitations lessen their sense of that need either, seeing that even the most godly die from one cause or another when their work is done.

With the question of the value of a prayerful Christian life in the midst of calamity still uppermost in our minds, let us read Matthew 24: 3, 7: What shall

It is true that Christ foretold what He foresaw would happen at a certain time in human history, but His great heart of love did not foreordain such things. Does someone ask. If He did not will them, why does He permit them? Ah, that is another question,—a question answered both by Himself and many of His prophets. Suppose we read it first from the pen of His apostle Paul: "This know also that in the last days perilous times shall come, for *men* shall be—" and then follows a list of sins that would be predominant among professing Christians in

will come. And we are the witnesses to these things.

As long as the church remains comparatively pure, the world will enjoy a degree of protection for its sake. But when even the salt loses its savor, perilous times begin for all. The same merciful God who would have spared old Jerusalem from destruction had any righteous remained within her walls (See Jeremiah 5:1), and who would have spared old Sodom had there been ten righteous persons in her (See Genesis 18:26-32), would not allow the great adversary to stir up evil men to such frightful wars, nor natural forces to destroy, as long as His professed people exert an influence for good. But destruction mounts in the earth to the degree that true godliness declines, in any age. This is an axiom taught again and again in the Book of God. The increasing wars, famines, and destructions of nature are but the logical counterpart to the mounting sins of our time.

Now since God foreknew what the spiritual state of so many of His professed followers would be just before Christ's return, He foresaw how prevalent troubles of all kinds would become. Hence our Lord points to all these as signs of the last days. It is men who are pushing back the restraining influence of the Spirit of God from the earth, and Satan is crowding in.

Will God abandon His faithful people also to the destructive workings of demons? Let God Himself answer: "Because I have called, and ye refused; I have stretched out My hand and no man regarded; but ye have set at nought all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh. . . . But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil." Proverbs 1:24-33. "Call upon Me in the day of trouble I will deliver thee, and thou shalt glorify Me." Psalm 50:15. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked" Psalm 91:7. 8. Language could not make it plainer that God will make a difference between those who serve Him and those who serve Him not, in the day of trouble.

It should be remembered, however, that there comes a time in the lives of the best of men when they are to be laid to rest. If God sees best that they go while some Satanic disaster is raging, let none question the reliability of these promises on that account. But unless God can be glorified and His faithful ones benefitted in their death at that time, nothing can destroy those who have put their confidence in Him.

The natural desire to be sheltered in these perilous times is but secondary to the greater desire in the heart of every true Christian to see this reign of Satan and sinners forever ended. He sees a meaning in all this "distress of nations with perplexity. . . . Men's hearts failing them for fear and for looking after those things which are coming on the earth" (Luke 21:25, 26, 28), and the meaning is that Jesus is coming soon.



The reason for the increase of disasters, and the common-sense view of them

By O. B. GERHART

be the sign of Thy coming and of the end of the world?" And let us ponder this portion of our Lord's reply: "Nation shall rise against nation and kingdom against kingdom: and there shall be famines and pestilences and earthquakes in divers places." But with the sky for a blackboard, surely a merciful God need not create such cruel tragedies down here to indicate that the time of His coming and the end of the world is at hand. Nor does He; banish the thought! God is not stirring up the nations to fly at one another's throats; God is not causing this earth to quake "in divers places" with such frequency that it is seldom mentioned on the front pages of the world's newspapers any more; it is not He who is causing these famines that have now become so numerous that millions starve and the great "dailies" scarcely mention them at all.

the last days. The wars, famines, epidemics, earthquakes of the last days,— "perilous times" indeed—were to dominate those days because of the change that God foresaw would come over *men*.

And this coming change in the professed worshippers of the God of heaven caught the eye of many an Old Testament prophet as well. It was of such men in the days just before God's judgment, that Isaiah wrote in his twenty-fourth chapter: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant, therefore hath the curse devoured the earth." Verses 5 and 6.

These prophecies are typical; the same thread runs through them all: The days immediately before the return of Christ will be days of disaster, and these disasters are to result from the state to which men

SOME days ago our attention was arrested by an article in a popular magazine, which appeared under the caption, "How Magic Is Ddt". We were soon made aware that "Ddt" was not an abbreviation for Delirium Tremens, but for the very hard-to-pronounce scientific term, Dichloro-diphenyl-trichloroethene, a powerful insecticide, discovered really far back in the eighteenth century, but brought into prominence only recently in a search for better insecticides. Statements in the article, like the following, gripped us.

"Meanwhile, harried, hard-working officers sweated over the problem of how to stretch the rapidly increasing, but still inadequate, supply of Ddt to meet the demand of a grasping world." "Distinguished foreign officials fly to the Capitol to ask for enormous amounts of Ddt with which to *save their homelands from immediate destruction by insects.*"

We were informed that dozens of scientific agencies had been mobilized and were co-operating in an extensive search for better insecticides. Naturally our minds turned to the prophecy of Joel, aimed certainly at our generation. Said the Lord to Joel and his generation: "Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer worm hath left, hath the locust eaten; and that which the locust hath left hath the cankerworm eaten, and that which the cankerworm hath left hath the caterpillar eaten. . . . The field is wasted, the land mourneth; for the corn is wasted; the new wine is dried up, the oil languisheth. . . . The harvest of the field is perished. . . . The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Joel 1:3, 4, 10, 17, 18.

It does not need a wise man to understand that this prophecy is in fulfillment to-day. Driving through the State of Nevada a few years ago, a strange stench met our nostrils. Soon we saw that trenches had been dug, and rude contraptions had been arranged in which millions of "Mormon crickets" had been trapped. There they lay in great heaps of putrefaction. Wherever these pests had been, the fields had been stripped of all vegetation. Recently, these pests have found their way into wider areas, and are a real menace wherever they are found.

Our own meagre experience with war-time gardens has brought us aggravatingly to the realization that a terrific battle is being waged against the vegetation of earth by an innumerable army of insect pests. We have found ourselves battling potato bugs, cut worms, wire worms, screw worms, corn borers, Mexican and Japanese bean beetles. There are worms in the cabbage, worms in the lettuce, worms in the tomatoes, worms even in the radishes.

Almost every wheat or rye grower knows of the ravages of the Hessian wheat fly. Of the damage done by this pest in the United States alone, C. C. Hill, en-

DESTRUCTIVE

THREATEN MANKIND

By WILLIAM C. JENSEN

tomologist says: "It has been estimated that the Hessian wheat fly has caused a loss of \$8,257,000 to the winter wheat harvested in 1943. This estimate is very conservative because it does not include losses due to acreage abandoned because of fly infestation, or loss of infested stems that matured but fell down before harvest. One authority, for instance, has estimated that the fly caused the loss of 25,000,000 bushels of wheat in 1943 in Kansas alone." (Insect Pest Survey, Special Supplement, Aug. 15, 1944.)

There is the Mexican fruit fly, there are caterpillars, ants, spiders, root worms, leaf worms, stalk worms, corn fleas, beetles that carry the dread "Stewart Disease," so deadly to corn. There are onion maggots, cabbage maggots, army worms, the Western Grape Skeletonizer, the European corn borer. Of this last pest Chas. A. Clarke, entomologist says: "The most important fact brought out in this survey is the greatly increased size of the territory from which the *Macrococcus gifuensis* (European Corn Borer) was recovered. This species continues to increase in numbers and in the territory in which it may be found." In a chart accompanying this survey A. M. Vance shows the continued spread of this pest, with a loss in 1943 of \$33,360,000 worth of corn.

Boundary line quarantines prevail, but the pests also continue to prevail and increase in number. James H. Duff, Attorney General of Pennsylvania hints that unless over the face of the earth some mighty programme of conservation of natural resources is soon gotten under way, we are headed for exhaustion. He says editorially, "The storehouses of natural resources in America were so vast they were assumed to have been inexhaustible. Several hundred years of relentlessly increasing depletion have shown that assumption to have been a costly and terrible fallacy. Despite this realization the progress of conservation has been pitiable and inadequate, utterly out of scale with the magnitude of the problems confronting us."—*Philadelphia Inquirer*, March 25, 1945.

Surely these striking latter-day fulfillments of the prophetic page should convince everyone that the coming of the Lord is imminent, "even at the doors." Some six hundred years after Joel foretold the great army of insect pests, Jesus Himself outlined definite signs that should precede His return. Note the double query of the disciples. "Tell us, when shall these things be? And what shall be the sign of Thy coming, and of

the end of the world?" Matthew 24:3.

The very answer of Jesus to this earnest inquiry on the part of the disciples, constitutes a strong reproof to the men of our day who declare that Jesus will never put in His appearance in this world again. We may as well doubt the very existence of the disciples and Jesus, as to doubt their words. But notice that Jesus did not upbraid them for their anxious questionings. Instead, He immediately outlined to them a series of physical signs, the occurrence of which would be certain harbingers of His return to earth. He told them of the coming of the Roman armies, of the fall of Jerusalem, the pagan persecutions, the dark ages and the dreadful persecutions of those days. Then He told of "signs in the sun and in the moon, and in the stars; and upon earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things that are coming upon the earth, for the powers of heaven shall be shaken," adding in finality: "Then shall they see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24; Luke 21.

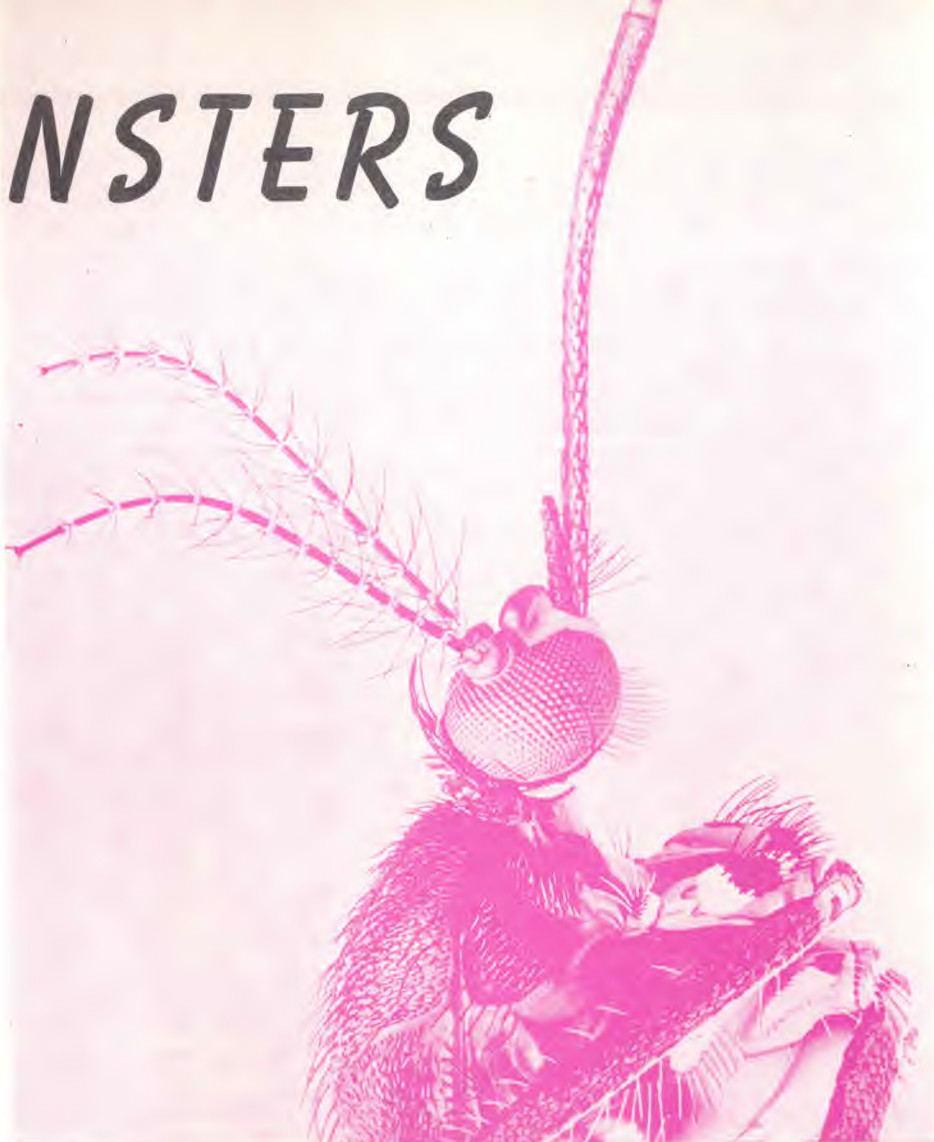
The prophet John did not record these signs in his gospel, but in the Revelation he shows that these signs were to be preceded by a "great earthquake." "And I beheld . . . and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." Revelation 6:12, 13.

In these Scriptures we find four great signs of Christ's approaching advent: first, a great earthquake; second, the darkening of the sun; third, the falling of the stars; fourth, distress of nations with perplexity. The fact that all these signs are really history to-day, is not unknown to the careful student and observer. Christ points out the order of these signs. "Immediately" after the tribulation of those dark days, the sun should be darkened. But John tells us that the great earthquake would precede this sign. By the middle of the eighteenth century we know that all general persecution had ceased. We should look to that time therefore for the darkening of the sun. But just before that the earthquake would come.

Of the mighty Lisbon earthquake of November, 1755, Prof. W. H. Hobbs, geologist said: "In six minutes, sixty thousand persons perished." In England, James Parton wrote: "In six minutes, the

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City of Lisbon was in ruins. . . . Half the world felt the convulsion." The immediate setting of this sign was in the Old World, but this first of the predicted signs bore its message to men everywhere.

The next sign was to be in the New World, but like the earthquake, its effect also was worldwide. "Immediately after the tribulation of those days shall the sun be darkened." And true to the order of the prophecy was the mysterious darkening of the sun on the morning of May 19, 1780. Samuel Williams of the University of Cambridge says that the darkness "extended all over the New England States", and lasted "at least fourteen hours. . . . Candles were lighted in the houses; the birds, having sung their evening songs, disappeared and became silent. The fowls retired to roost. The cocks were crowing all around as at break of day. . . . Everything bore the appearance and gloom of night."

Webster's Unabridged Dictionary, Edition 1833 says: "The dark day of May 19 1780,—so called on account of a remarkable darkness on that day extending all over the New England States. . . . The obscuration began about ten in the morning, and continued until the middle of the next night. . . . The true cause of this remarkable phenomenon is not known."

Fifty years rolled by. A new genera-

tion had sprung up and grown to manhood. The Dark Day of May 19, 1780 was almost forgotten. The worldly, who had been arrested in their course of sin by the solemn thoughts of the judgment brought about by the Dark Day, now had become bold in iniquity again. When suddenly, on the night of November 13, 1833, exactly in the order of the prophecy, the stars began to fall from heaven in such great bursts of meteoric splendour that it was literally raining stars. The New York Journal of Commerce, on the following day carried these lines: "No philosopher or scholar has ever told or recorded an event like that of yesterday. A prophet, eighteen hundred years ago, foretold it exactly, if we will be to the trouble of understanding stars falling to mean falling stars. Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but as from one. . . . And they fell, not as the ripe fruit falls; far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch, and when it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the path of others, as they are thrown with more or less force." This correspondent says that he went out into his garden to watch this celestial exhibition. An observer living in the state of Georgia at the time,

wrote: "Everybody felt that it was the judgment, and that the end of the world had come."

But rather, it was the last sign in the heaven that the judgment day was drawing near. The signs so long foretold were appearing one by one, to convince men everywhere, that "the coming of the Lord draweth nigh." At this very time, there began an awakening concerning the vital doctrine of the second coming of Christ, which has grown into a definite movement that is carrying the last gospel message "to every nation, kindred, tongue and people."

Said Jesus: "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matthew 24:14. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it [His coming] is near, even at the doors. Verily I say unto you, this generation [that witnesses the fulfilment of these signs] shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:32-35.

Concerning the last sign: "And upon the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming upon the earth"; the most simple minded man can sit in his window and look out upon the fulfilling of this sign in every phase of human life to-day. In the social, economical, political, physical, and even in the religious world, there never was such a time of distress and perplexity. One needs only to go and listen to a debate or two between men who have so sadly mixed religion with politics, to assure himself that he is living in the days of the fulfilment of this sign. The national indebtedness in our Dominion jumped from millions in 1914, to the high billions in two decades. Conservative estimates place the U.S. indebtedness at the end of this war at \$300,000,000,000. At two percent interest, the yearly charge on that debt will exceed \$6,000,000,000, a sum more than four times the total national debt in 1917. That these astronomical figures are distressing indeed, no thinking man will deny. More distressing however is the thought that with the passing years, the situation becomes only worse.

As all these signs should be recognized, the Saviour intended, as in the days prior to the fall of Jerusalem, that those "who love His appearing" should be quickened with hope, and hasten to the world the glorious gospel message preparing men and women to meet Him in peace. The Lord's gracious words to His children in Luke 21:28 were: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

As we look about us upon a world in the climax of crises, with not a man who can assure us of better days to come, our hearts go back to John exiled on the lonely Isle of Patmos, and we ourselves join in the cry of his heart: "Even so, come, Lord Jesus!"

THE tragic happenings of this uncertain hour are causing many people to think seriously who never thought seriously before. What is the meaning of the appalling events now taking place? Is this war but a temporary pause in man's march to Utopia, or the sign of a definite decline? Will civilization survive the tremendous onslaught of evil forces that are attacking every part of society today?

Men in general do not seem so sure as they were some time ago of the bright new world that was to follow this war. If there is to be a new order it is so far in the distance that its form is not yet even discernible. We are beginning to see that the end of the war does not mean the end of our problems and the return of life to normalcy, for we see looming before us the shape of many evil forms.

Strange as it may seem, thinking men are not looking forward to peace with a sense of relief. A writer in *Fortune* (January, 1943) states, "Victory, as we now realize, will not end our problems. It will introduce a complete new series of difficulties, fully as complicated as those of war itself." Anne O'Hare McCormick writes, "The end of war is not peace, of course. This has long been apparent to the statesmen charged with the awful task of making war settlements. . . . And it's no use deluding ourselves that peace-making is not going to be as bruising, as heart breaking, as slow and desperate a business as war itself, full of setbacks and discouragements."—*New York Times*, March 31, 1945.

Thus the first exultation that swept over the Allied Nations when they began to feel assurance of victory has been followed in recent months by a wave of pessimism. Men are greatly troubled to know what to do with peace when it comes. Where are the materials with which to build a better world? Can it be built on hate and jealousy, or clever schemes to aid the mighty while the weak still clamour for justice, or a godless materialism? Hundreds of blue prints of a new order have been put on paper, but when we are ready to start work, with what will we build?

A well-known writer says in *Current History* (January, 1944): "The air is full of planning for the future happy state of mankind. Glimpses of Utopia are everywhere in evidence. . . . Personally, all this suits me perfectly and I hope that these rosy dreams may quickly come true. But we all want to know what the prospects are that they may do so. Actually the world was never in a more chaotic and unpredictable condition. We may attain Utopia, but it is also possible that we may temporarily revert to barbarism instead."

Why all this pessimism that seems to be filling the hearts of so many thinking people to-day? There is much reason for it. Disillusionment and dismay have taken the place of the easy assurance of earlier years that progress was inevitable. While men realized that there might be some delay now and then along the road to a better world, they believed that the pause would not be too prolonged, or too disastrous to keep us from taking



The moral decline of mankind is often covered by the fanfare of war, like this.

What is the Remedy for **THE WORLD'S**

up the journey to our destined goal among the clouds. But two world wars within a quarter of a century, the last one more vastly devastating than the former, and a third one looming uncertainly in the distance, have not made men too sure of the philosophy of progress they once held.

That which troubles men to-day more than anything else is the signs of a definite and alarming decline of the moral integrity of western man. And that which troubles them most is the fact that this decline has not been spontaneous but deliberate. It is the result of teaching, dominant in the western nations for many years, which is based on a philosophy of life that makes every man his own god, severs man's connection with his Creator, and makes him responsible to none but his own convenience and desire.

We have been taught that there is no personal God, no personal devil, and no sin. The Bible has been ridiculed by scholarly skeptics, and the echo of their criticism has been taken up by modern churchmen. We have been warned against worshipping the Bible by men (and many of them churchmen) who now worship the golden calf of evolution.

The moral decline of man is evidenced in every avenue of life, in politics, in

business, in society, in the family, and in the individual. In politics the dignity and freedom of the individual have been assailed; in business moral integrity and honesty have not been looked upon as the best policy; in society moral restraint has been abandoned; in the family connubial ties have been weakened, and the individual feels bound to no law but his own inner urges.

Some years ago Professor P. A. Sorokin of Harvard, after painstaking research, penned two great volumes entitled "Cultural and Social Dynamics" which were published a few years before the present war. Describing the moral decline of man, which is so evident in modern history, the author states:

"As we move into the eighteenth, the nineteenth, and the twentieth centuries, the black and poisonous brush of satire reaches higher, and more boldly stains and vilifies fundamental values, until at the present moment there is nothing left which has not been slandered, ridiculed, and debased by it. . . . I cannot find a single value whatever which has escaped. Everything has been covered with the worst kind of dirt, and dragged into the mental and sociocultural sewer."—*Vol. 1 page 649.*

In a later book on "The Crisis of Our Age", published in 1941, professor Sor-

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But war, an end-product of moral decline, is cruel and ghastly, like this.



MORAL LAPSE?

By **FREDERICK LEE**

okin states, "Everywhere the validity of contracts is evaporating. Clever machination and unabashed or veiled coercion have replaced God, moral standards, juridical law, and pact."—Page 202.

C. E. M. Joad, well-known British philosopher, testifies in like manner concerning the decline of morals to-day. He says in his book, "Philosophy For Our Times," published in 1940:

"There has grown to maturity a generation which is to all intents and purposes without religious belief." Page 12. "Here, then, is an age which is without beliefs in religion, without standards in morals, without convictions in politics, without values in art. I doubt if there has ever been an age which is so completely without standards or values." Page 24.

Lord Elton, writing in the *Atlantic Monthly*, December, 1943, discussed the moral reaction taking place in Britain and the United States during the years between the two world wars. He states that in both countries there was a highly vocal minority who believed that no goal was great enough to call for sacrifice. Of them he says, "Courage, loyalty, discipline, and endurance, it was generally assumed in these coteries, were outmoded relics of an over-exacting past, and no modern need be ashamed to profess their

counterparts: bad faith, cowardice, self-indulgence, and surrender."

As evidence of the changing times, we are told in an editorial in the *New York Times*, Feb. 5, 1941, that "when the *Titanic* sank in 1912 the passengers sang, 'Nearer My God to Thee.' On the sinking *City of Benares* in 1940 they preferred, 'Roll Out the Barrel.'"

This cynicism toward moral standards and religious culture is seen all about us. Men feel responsibility neither to God nor man. The whole life of the masses is centered in the pursuit of pleasure. Each new day they hope to find some new thrill. Without thought of cultural improvement they seek only the means for some added physical sensation. Thus we see the radio, the theatre, and the publishing world catering to this type of creature, with noisy, silly programmes, lurid and suggestive plots, and obscene pictures.

The increasing amount of profanity heard on the street, uttered by both men and women and seen in the published works even of reputable firms, the abandonment to drink as evidenced by the crowded taverns and bars and the frequent drinking parties at home, the brazen flouting of the conventions in the relationship between men and women, the increasing divorce rate, the youthful de-

linquency, the glamorizing of free love and loose living, this and more witness to the moral decline of man.

Many discerning leaders of the churches are taking note of this moral challenge to Christianity. The editor of the *Christian Advocate* writes:

"One cannot mingle long with the modern crowd without having the feeling develop that ours is a shoddy generation. Our recreational life, in large part, has become cheap and tawdry. Our entertainment is noisy and clamorous, rather than artistic and fine. Most of the music we hear is only a short step removed from the jungle tom-tom. Our fun is foolish. There was a time when plain Americans aspired to at least a degree of culture. To-day we aspire to be recognized as being sophisticated, which is another way of saying 'nothing matters much.' The sophisticate is one who scorns good manners, holds moral scruples in contempt, views good taste with contempt, and sneers at seriousness." Sept. 21, 1944. The editor calls upon Christian people to live out their Christian belief.

Nineteen hundred years ago the apostle Paul foretold just such a situation as this when he wrote:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God:

"Having a form of godliness, but denying the power thereof: from such turn away.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived." II Tim. 3:1-5, 13.

Here we are told the meaning of the perilous times into which we have come. We are in the moral decline of the last days. Our only hope is in the resources of the gospel and the return of Christ, which now is nigh at hand.

More than one writer to-day, when discussing the post-war world and man's hope for a new and better order of human existence, comes to the conclusion that after all the world's greatest problem is human nature. Says one in a recent book, "The greatest conquest of all awaits us, namely, the subduing of our hearts, the conquest of our own spirits." Thomas W. Lamont, the well-known financier, after discussing plans for the post-war world in the *New York Times* (Nov. 19, 1944), ended by saying, "For well do we know that in the last analysis liberty lies not in international machinery to prevent aggression but in the heart of man."

No method of man's devising, no remedy of man's creation, can change the human heart. This is our stone of stumbling, the obstacle of our hopes. Sooner or later we must acknowledge in the words of the apostle Peter, "Neither is there salvation in any other [but Christ]: for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.



FREEDOM OF Faith and Worship

By J. A. BUCKWALTER

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

THE second of the five freedoms comprising religious liberty is Freedom of Faith. Seven words of Holy writ recorded by the Apostle Paul set forth this freedom as a fundamental requirement of the gospel of Christ. They are, "Whatsoever is not of faith is sin." Romans 14:23. Legislated and enforced worship does not spring from the faith of the individual, and is therefore sin. But that is the only kind of worship state power can produce. It can establish a form, but never a faith. Therefore, state endorsement of any religious observance is sin and makes the state chargeable before God, who invariably reckons with such national sin, as the records of history have so often revealed.

Not infrequently throughout the course of human history has a church-influenced or church-dominated state sought to compel individuals to support a form of doctrine or religious practice which their faith repudiates. In every such instance majority opinion or autocratic bodies supported by legal sanction have terrorized and persecuted those who stood for a faith that did not conform to religious legislation sponsored by the church-state affiliation. All experiments in religious legislation are condemned both by the Word of God and the records of history.

A necessary consequence of religious legislation is the factor of coercion by penalty. This must be so because laws must be enforced. It is inevitable that obedience to religious legislation must be secured by compulsion, should compulsion be rendered necessary by resistance. But the law has no such right to deprive a man of his faith, no matter how peculiar or absurd that faith may appear to be. Should it lead to some overt act on the part of the individual which would transgress any of the last six commandments of the Decalogue, the law naturally has the right and should interfere with the act that threatens the welfare, property, or life of others; but the law interferes within its legitimate sphere of the protection of life and property, and not in the spiritual sphere of the first four commandments which deal with the individual's relationship to his Maker; "For rulers are not a terror to good works, but to the evil." (Romans 13:3); and the state in such cases acts as the protector of its citizens. The reader will note that in the Apostle's reference to the jurisdiction of the state he limits its legitimate sphere of action to the overt acts that transgress the last six commandments which deal

solely with man's relationship to man. (See Romans, chap. 13.)

Indicative of the trend away from liberty is the tendency to seek legislated uniformity. The Ontario legislature has passed an anti-discrimination measure which in effect amounts to a law gagging free speech and freedom of the press, whenever the use of such freedom is likely to cause disharmony between peoples of various creeds and races. A similar and even more sweeping measure known as Bill 37, a purported amendment to the criminal code, was introduced by Angus MacInnis in the House of Commons at Ottawa.

Notwithstanding the good intentions held by the sponsors of these bills, it remains a fact that their wording provides for a curtailment of freedom of expression far in excess of the stated reasons for their existence. The limitations that would be imposed should the Dominion Bill ever become law would endanger democracy itself. These men, granting that their intentions are the very best, are certainly trying to achieve what they deem a very worthy objective in a very wrong way. The passing of such legislation can have nothing but the worst possible consequences on the causes they are seeking to serve. There is an old saying that "the road to hell is paved with the best of intentions," and certainly the expression of good intention is no warrant for legislation that can readily lend itself to subversive curtailment of civil and religious liberty.

We supposed Canada to be beyond such a law that would make it a criminal offense for one to publicly utter or publish any statement which might cause religious or racial disharmony. Have we seen the ghost of the dark ages returning to haunt the age of human enlightenment and freedom? If so, let all statesmen beware! What if that ghost of past religious persecutions should actually become real again? Furthermore, why should a law designed to benefit racial minorities enter the field of religious belief? Millions of people who have no particular prejudice against any race, do have strong religious convictions and differences. Without freedom of speech and the press, tyranny is inevitable; and without religious liberty, the peace and preservation of the human race is absolutely impossible.

No possible combination of circumstances can be held as a justifiable reason for religious legislation and suppression of dissenters. How striking the words of

the apostle, "For knowing the terror of the Lord we persuade men,"—not persecute them. In matters of faith and worship and a man's relation to his God, as set forth in the first four commandments of the Decalogue, the state has no right to interfere. In that relationship compulsion and coercion have no place, for "Whatsoever is not of faith is sin." And only nations grown corrupt love such bondage more than liberty. Religious liberty is life's prime essential for both personal and national peace and prosperity. Liberty is more important than safety. Benjamin Franklin once said, "They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."

Freedom of worship is one of the Four Freedoms which the United Nations have pledged themselves to insure to the post-war world. It should be noted, however, that while freedom of worship is a component part of religious liberty, it certainly is not synonymous with religious freedom. Much more indeed is involved. In many lands the down-trodden peoples who have lost their freedom of evangelism and public expression have still been permitted a circumscribed freedom to meet with their own kind in private worship. If that is all there is to freedom of religion then why get excited about the curtailment of the freedom of public evangelism by use of the public pulpit or public press in those territories subjected to totalitarian censorship and prohibition? All churches claim freedom of religion, not merely freedom of worship but freedom of religion, which comprises freedom of conscience, of faith, of worship, of evangelism and conversion, and of religious education. To confine the freedom of Christian communities merely to the privilege of worship, even in comfortable meeting places, is not liberty. A cage is a cage no matter how glitteringly gilded it may be! A church imprisoned by either secular or clerical propaganda systems is neither free nor militant and degenerates into a tool of subversive regimentation, or by refusing to be so regimented becomes the object of ostracism and persecution.

Freedom of worship alone is merely the least and last tolerance that tyranny grants the non-conformist and non-partisan. But even this freedom on occasions has temporarily disappeared in certain regions of the earth. Nor has Canada always kept her name free from the stigma of religious persecution and

the denial of freedom of worship. During the time when the Jehovah's Witnesses (a minority sect whose peculiar beliefs and practices have made them offensive to a number) were discriminated against by the laws of our nation, one of their congregations, while holding services in a hall in Montreal, was raided by the police. Can Canada rightfully boast of her religious freedom if she denies to any people the right to worship together unmolested by the police? It is to the

credit of Canada that vigorous protests came from members of the House of Commons. Fortunately the ban has now been lifted. And may God spare our country from repeating any such bigoted and intolerant act against any religious body, no matter how ardently they may maintain their faith, for the free and "ideal state is that in which an injury done to the least of its citizens is an injury done to all!" If Jehovah's Witnesses could be thus interrupted in the

act of religious worship, so can other churches, should the authorities so decree. And one cannot refrain from asking, How can the church of Rome consistently parade herself as the champion of the peoples' rights without voicing her protest against such a precedent for the suppression of minority groups? How can she justly claim for herself the rights which she is perfectly willing to see denied to certain others? Surely the cause of equal justice to all is not a dead sym-



BIBLE MYSTERIES VI

Last month we were confronted by a composite mystery in the parable of the sower, and of Christ's explanation of it. More than in the simple parable and its explanation, the mystery lay in the strange statements which the Master Teacher made in answering the question why He taught in parables: That it was given to His disciples to know the mysteries of His Kingdom, and not others; that to whoever has shall be given more, and from whomever has not shall be taken away what he seems to have; and that He spoke to the multitude in parables because they did not see and understand.

The clew is found in Luke 8:11 and Matthew 13:19. "The seed is the word of God," or "word of the kingdom." "Word" is the clew. But that only creates further mystery; so we will send out a detective on a still hunt to track down the "word." In John 1:1-3, he discovers that the Word is capitalized, and in verse 14 he ferrets out that the Word must be Christ Himself.

We grow warm in the solution of the mystery. In the parable (Matthew 13:19) the seed is spoken of as "that which was sown in his heart," that is, in the hearts of men. So Christ, the Seed, is sown in the hearts of men. But what does that represent? Read Colossians 1:27. "God would make known what is the riches of the glory of this mystery . . . which is Christ in you."

The entrance of Christ into the human heart is what we term conversion, and is the whole theme of the gospel. It is salvation from sin. It is dying to sin and rising to righteousness. Paul states it thus: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

When a man is "in Christ . . . a new

creature" (or "new creation," as in the Revised Version), and Christ is in him, then he understands the mystery of the Kingdom. The curious multitude was not converted, as the disciples were; therefore it was not given them to understand, not because Christ arbitrarily kept it from them, but because they chose not to be changed in heart, and so were outside the pale. Their hearts were "waxed gross" (surely by their own doings), they would not be "converted" so that Christ could "heal them." Matthew 13: 15.

When the multitude did not see and understand, why did Christ speak to them in parables,—"dark sayings?" Why not in plain language to suit their understanding? Because teaching by parable was popular among the Jews and other peoples at that time, even as mysteries are popular to-day. Mysteries are calculated to stimulate curiosity, require deep study, and afford exhilaration at their solution. Hence they would make a deeper impression on the mind and heart than if the lesson they taught were given in abstract terms; and they would remain in the memory longer, being stories.

However, those Jews were so mentally debauched and spiritually dead that even an intriguing mystery story would not stir them from their lethargy. And they wanted to remain so. Therefore Christ left them where they were. He would not "cast pearls before swine." There might come a time later in their lives when great trouble would wake them up; but that time was not yet. When it would come, they would remember the illustrative parable, though they would have forgotten a statement of fact on the same subject.

The seed idea also puts us in the way of solving the riddle involved in trying to justify the well-known fairness of Christ with His statement that seems so

unfair. For He said, "Whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that he seemeth to have."

The wayside ground received the seed, and seemed to have it. But its sterility allowed the birds to catch it away. The stony and weedy soils seemed to have even the plants that started to grow from the seed they received; but thin soil and hot sun in one, and weeds in the other, lost to them what they seemed to have. The soft, deep, weed-seedless soil got the seed, buried it, matured the plant, and produced a hundred duplicate seeds. That is the way God works through plant nature.

A prairie farmer had three quarter sections of land which was nearly all in grass for pasture. He was making a "decent living" raising cattle. His land had, or seemed to have, good top-soil. War broke out, the price of wheat went soaring, and he found he could make more money raising wheat than raising cattle. Greedy for riches, he plowed up his whole farm, raised wheat and made money.

The war stopped, wheat dropped in price, and it didn't pay to raise it. He and his neighbours far and wide let their lands lie idle; the grass had been killed, a drought came, and strong winds blew the top soil off millions of acres. From this "dust bowl," soil in the form of dust was carried as far as hundreds of miles out into the Atlantic Ocean. He had plowed the seed under, and even that which he seemed to have firmly in his possession, the soil, was taken from him.

The lesson is obvious, and the mystery is cleared up. At some time or other in our lives, all of us receive the Seed, Christ, in our hearing and mental understanding. We hear the gospel of salvation through Him, and have a chance to be converted. But if our hearts are as hard as a pavement because of cherished sin; if our natures are almost barren of good because we want them so, and we have no moral stamina to withstand persecution; if we allow worry and love of money to become obsessions with us, Christ is crowded out and crucified. We lose entirely the little, living Seed of good we had, or seemed to have. And it is all our own doing.

But to him who cherishes the Seed in a sincere heart, more is multiplied, even a hundred fold "in this life," and heaven too. There is justice in all this. And more; there is mercy. For the Sower might have missed us altogether when He sowed the Seed.

bol in this land of religious freedom!

An experience recorded in the ninth chapter of Luke, verses fifty-one to fifty-six, has a direct bearing in this instance. In a certain village of the Samaritans the people would not receive Jesus, since our Lord was then determined to proceed to Jerusalem the religious centre of Judaism. These Samaritans held a belief tinged with heathenism. This so aroused the ire of James and John that they made the mistake of suggesting that a fitting remedy to the situation would be to liquidate this ungrateful Christ-rejecting group by calling down fire from heaven to consume them. Was not Christ the Son of God?

Would it not be just to forcibly terminate such an apostate attitude and rid the earth of these bigoted heretics? "Lord wilt thou that we command fire to come down from heaven and consume them?" they queried. With just ten telling words, Jesus for all time rebuked this attitude of religious intolerance that enraged the would-be persecutors. He simply said: "Ye know not what manner of spirit ye are of." The spirit of persecution and suppression is not the spirit of Christ. It is not a righteous spirit. No true follower of Christ will harbour such a spirit. No, not even truth has a right to thirst for the blood of error. Underline this Bible fact: that *even the true church has no divinely given right to punish dissenters*. Such a spirit is not of heavenly origin.

Thus there is absolutely no Christian justification for religious persecution of any non-conformist group. "For", as Christ Himself said, "the Son of man is not come to destroy men's lives, but to save them." There can be no greater indignity offered to God; or contempt shown of Christ, or blemish cast upon Christianity, than to make the Christian religion, which was designed to save men, the instrument of their destruction. One might well agree that in the experience referred to above the apostle's indignation was justified, but, be that as it may, persecution was not justified but rather condemned by our Lord as a manifestation of the spirit of evil. Mark it well that even the persecution of heretics was so regarded by Him.

Regardless of the sincerity of those who may advocate state legislation in matters of religion and the establishment of so-called Christian nations, it follows that all such do not realize what spirit fosters such moves. Be it ever remembered that nothing can be done for the right which is contrary to the right. Any abridgement of the freedom of faith and worship is sin, and sin "When it is finished bringeth forth death." In such instances death to the freedom of the nation and to the nation itself.

"When will the world shake off such yokes?

Oh when

Will that redeeming day shine out on men

That shall behold them rise, erect and free,

As heav'n and nature meant mankind should be?

—Thomas Moore.



George Bernard Shaw, prominent man of letters, now 89, still with an alert mind and little sign of age except his white locks.

LIVE A CENTURY

By W. H. ROBERTS, M.D.

THE race is not to the swift, nor the battle to the strong, but time and chance happeneth to them all." Thus spoke the wisest man who ever lived. Solomon, by the way, lived a long, eventful life.

It is disheartening to be confronted with the fact that only thirty-three out of every 100,000 persons in progressive nations may expect to reach the age of 100. Most people fall by the wayside between the ages of fifty and sixty-five years. The majority die too young. At the present time sixty-two years is as long as the average male Canadian can hope to live. Scientists are resigned to the fact that death begins at the very moment life begins, and that death is the inevitable consequence of life. Some, however, will not accept this—they refer to Dr. Alexis Carrel who has kept a bit of chicken heart alive for about twenty years.

It is well recognized that grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death. Many die from disease the cause of which is wholly imaginary. Courage, hope, faith, sympathy, love, promote health and prolong life.

There is no medicine or glandular product which will prolong life. Another discouraging feature is that heredity is a very important factor. Doctor Raymond Pearl of John Hopkins University says that we are like eight-day clocks—some wound tight, others only part way. The most reliable form of personal health in-

surance is a careful selection of one's parents.

Activity and work are very important factors. We dare not burn the candle at both ends. God has endowed us with a certain amount of vital force, which might be likened to the battery of a car. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if the vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured, all are affected.

Nature bears much abuse without apparent resistance. She then arouses, and makes a determined effort to remove the effects of the ill treatment she has suffered. Many forms of illness result. Those who make great exertions to accomplish just so much work in a given time, and continue to labour when their judgment tells them they should rest, are never gainers. They are living on borrowed capital. At some future time, when the energy they have so recklessly used is demanded, they fail for want of it. They realize that they have met with a loss, but do not know what it is. Their time of need has come, but their physical resources are exhausted.

As a rule, the labour of the day should not be prolonged into the evening. If all the hours of the day are well improved the work extended into the evening is so much extra, and the overtaxed system will suffer from the burden imposed upon it. On the other hand, ac-

SIGNS OF THE TIMES

tion is a law of our being. Disuse of a member leads to atrophy and decay. Several hours of physical exercise are required every day for the best health. As Doctor Link says, we cannot shirk our biological inheritance.

Many children have died whose young intellects were forced by being sent to school too early. They could have learned lessons, not soon forgotten, amid the pleasant, attractive scenes of nature. In the Canadian Public Health Journal of October 1941, "Fatigue Syndrome in School Children" was discussed. In a series of forty cases twenty-six (65%) occurred from the kindergarten to grade three inclusive. Chronic fatigue apparently appears in children of normal or high intelligence, rather than in those with a low quotient. It would seem that the explanation for this is that with such children the day may tend to become too highly organized, too full. Such things as music lessons, dancing lessons, organized sports, children's clubs, scouts, dramatics, art classes and a multitude of others so fill the child's day that there is no period for relaxation. Children would do better if they did not start school until seven or eight years of age.

The type of work after forty is important. The Welsh miner will not live as long as his spiritual adviser.

Heat speeds up living, as has been demonstrated by experiments on fruit flies. It is not healthful to live in an overheated atmosphere. It is better to have the house cool and wear extra clothing. It is interesting to note the ordinances in England to conserve fuel. For a time it was mandatory to have office buildings and schools kept at a temperature of 60° instead of the 68° to which we are so accustomed. Clothing should be adapted to the time of day and the season.

We all have for practical purposes two hearts. The central heart beats at an average rate of 72 beats per minute. The pumping action of the blood vessels is so powerful, and is such an important factor in the circulation, that the smaller vessels, as a system, have been called the peripheral heart, or skin heart.

The skin is the largest organ in the body. Perfect health depends upon perfect circulation. Special attention should be given to the extremities, that they may be as thoroughly clothed as the chest and the region over the heart, where is the greatest amount of heat. Parents who dress their children with the extremities naked, or nearly so, are sacrificing the health and lives of their children to fashion.

Climatic conditions affect longevity. There has been shown a marked inverse relationship between heart failure admissions to hospitals and mean monthly temperatures throughout the year. Non-infectious heart failures are about four

times as frequent in winter cold as in summer warmth.

In 1916 a German statistician made a careful investigation to discover in which countries the greatest age is attained. The German Empire had 78 persons who were more than 100 years old; France had 213; Spain, 410; England 146; Scotland 46; Sweden 10; Belgium 5; Denmark 2; Switzerland 0; Norway 23. In 1890, in the U.S. there were 4000 centenarians. The most amazing figures, however, came from the Balkan peninsula, as follows: (1916) Serbia, 573; Roumania 1,084; Bulgaria 3,883. As Dr. D. H. Kress recently pointed out in his illuminating article on longevity, the Bulgarians subsist largely on fruits, vegetables, and sour milk. The above figures would indicate that dietary factors were of more importance than climatic and geographical considerations.

Married people live longer than those who are single. Single people being on the whole a little less responsible, suffer from much higher death rates from tuberculosis, alcoholism, accidents, influenza, and pneumonia. The important diseases which are non-infectious in origin do not show marked differences in the proportions of death in favour of the married over the single or widowed. Cancer, the cardiovascular diseases, and

nephritis may be cited as examples. Dorothy Dix affirms that henpecked husbands live longer than the men who wear the trousers. This is perfectly logical as in this case the wife does all the worrying.

Thin people live longer than fat people. Occasionally it is possible for an overweight individual to reach the age of 70, but it is doubtful if any of excess poundage have ever attained the age of 100. Abstemiousness in diet is not without its compensations. Fat people develop cancer and the degenerative diseases more often than thin people.

Personal habits are very important. Raymond Pearl of Johns Hopkins has demonstrated that smoking shortens life in direct proportion to the amount smoked.

Diet is extremely important. It has been said that "Health is hammering at the door of economics," and "To preach health to the underfed is hypocrisy." And so it is. Many, even in Canada and the United States, are starving in the midst of plenty. Fresh fruits and vegetables in season, and whole grain cereals should take the place of refined foods, and flesh in the diet. Three or four eggs a week, and between one pint and one quart of milk a day assure adequate amounts of essential food elements lacking in the products of the soil.



THE DOCTOR ANSWERS HEALTH QUESTIONS

SUGAR

Is sugar harmful to the kidneys?

Cane sugar, if given intravenously in any concentration, is harmful to the kidneys. The quantities of sugar taken by the average Canadian and American in the form of pastries, desserts, and other sweets are certainly excessive. Honey is only one-tenth as concentrated as marmalades and jams, and is to be preferred. The free use of concentrated carbohydrates, even over-eating of unrefined foods, places the greatest demand on the insulin requirements, and therefore tends to wear out the pancreas. This organ probably suffers more than the kidneys.

VITAMIN AND IRON TABLETS

Are vitamin and iron tablets really helpful in building up health, or has their importance been exaggerated by their salesmen and manufacturers?

Undoubtedly the importance of iron and vitamins has been over-stressed. Over-eating is more of a problem than malnutrition. The best source of iron and vitamins is good food. If white bread, macaroni, cream of wheat, farina, cane sugar, tapioca, corn flakes, polished rice, pearled barley, were replaced by unrefined foods,

the general health of many would be greatly improved. There is a tendency to depend too much on cereals to the exclusion of fruits and vegetables, particularly greens, tomatoes, beans, etc. Molasses is a good source of iron. Nuts are rich in iron and protein.

CRAVING FOR SWEETS

As I have come to middle life I notice that I have a decided craving for sweets, whereas for years and in fact all during childhood and youth desserts and sweets of all kinds made no appeal to me whatever. Can you explain this change in appetite or desire for different types of food?

There are some who contend that deficiency of calcium causes craving for unnatural foods. Certain it is that concentrated carbohydrates increase calcium requirements, and are not the most healthful. They also are eaten to the exclusion of foods containing necessary minerals and vitamins. Then of course there is the possibility of diabetes mellitus. Urine examination would be required to rule this out. Perverted appetite is the most frequent cause of craving for sweets.

W. H. Roberts, M.D.

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Step on the Brakes, Young Man!

At the wheel there; may we have a word with you! We don't mean to be patronizing, or too familiar, but we are interested and, we must say, somewhat concerned.

You are riding, driving, high and fast on top of the world. It's great to be alive in these times; and better times are promised all of us, now that we are getting out of the war mess.

As to that war mess, maybe you think we older ones got the world into it, and so should not have too much to say about how youth is to spend its future. Perhaps, and we are duly ashamed. But had you noticed that, while men in their fifties were chiefly responsible for getting us into the war, men in their sixties and seventies must be given the chief credit for getting us out of it?

But youth shed the blood, you say. Yes, it did, and God bless it for the sacrifice. But note that youth shed the blood in that other World War, too. And that same youth, become middle-age, got us into the war just closing. No; years on a man's head don't make the difference between right and wrong. The best people on earth didn't get us into the war; and we take it that you belong to the best people.

Yet you take it that victory—and resultant liberty—entitle you to grasp the wheel in your own hands and step on the gas. You promise us a new world, one world, a better world. So let 'er go!!!

But we older ones are in the back seat, though you may not be aware of it. And we have to go as fast as you go, and take the same risks, at your

hands. Back seat driving; yes, we know what is said about it. But we have some facts that you do not have. And facts are stubborn things.

Youthful hands at the wheel are not going to make this world over, any more than they ever have; except that they may make it overturn.

Your younger members, who were not called upon to go to war, have not made an enviable record as law-abiders. *Delinquents* is the word for many of them. With their start in life, who wants to put the destiny of our country in their hands?

After the other World War, the service men who had returned from the battle fronts spent much of their time, energy, and influence looking after their own selfish interests (as a reward for their sacrifices) and not much after the good of the nation as a whole. We may expect more of this sort of thing this time.

The war has built up enormous stockpiles of animosities that will give you headaches and heart-aches till you are middle-aged, when you will have to grieve over your own lost sons and daughters killed or wounded in the next war—unless to-day's youth "follow after the things which make for peace" now.

So, step on the brakes, and not on the gas, sonny. Let's advance slower in our making of this world a better place to live in. We need the closest co-operation between the power of youth and the experience of age. And all of us together must take Christ and His kingdom into our reckoning if we would have happiness,—the chief end of man.