

Canadian

OSHAWA, ONTARIO AUGUST, 1945

SIGNS OF THE TIMES



THE GOOD NEWS

Conscientious objectors make up a large part of the Medical Corps; and this is what is said of that body by the editor of the *New York Times*: "There is little glory in the Medical Corps. It is just hard, dirty work, and mighty dangerous. The Red Cross seems to mean little to the enemy. He has bombed hospital tents from Anzio to Aachen. These medics are tough, but among the torn and dying men learn to be tender, too. They shun glory, but they have their pride. They are proud to have saved ninety-seven out of every hundred wounded. They are proud that their miracle drugs and blood banks send from fifty to eighty back to fight again. They are proud because nobody in our whole vast Army, not even the foremost combat crew or the deadliest flying wing, has done a finer job than the Medical Corps." And we cite the Seventh-day Adventist medical orderly who saved the lives of seventy-five wounded men on Okinawa, at the risk of his own.

Hope, eager and expectant, is in need of revival as agonizing war draws to a partial close. And it is hope for a better world. Especially in the minds and hearts of those who suffered most during the blackout of happiness that was the war, hope well nigh vanished. Bishop Handley Moule is quoted in "The Bible in the World" as saying to his invalid daughter, "We may take God's old lesson books down from the shelf, and learn up the lessons we have missed." Yes, it takes perspective to learn lessons from black experience, and as our perspective widens let us grow into a new hope. But be sure that hope takes its strength from God's way to a better world, not man's, or we will have a thrice-bitter disappointment.

The guiding philosophy of one of the most powerful nations on earth to-day is thus summed up by a close student of its national attitudes: "What is immoral in an individual, they believe often to be the highest morality in a nation and the duty of its government." May not this be said also of many another nation? And as long as this double standard prevails, can governments go very far in mutual trust and confidence, which are



Women and children in Germany clean up after the war.

the prime essentials of peace among nations as they are among individuals?

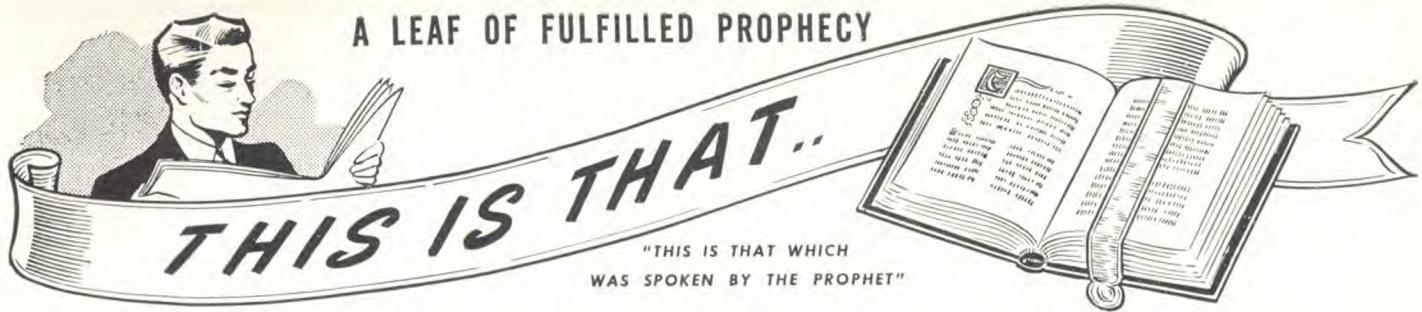
Casualties in this war have been far less than generally anticipated in all quarters. "Consultants are unanimous in stating that the convalescence period of war-wounded is greatly lessened by use of plasma, sulfa drugs, and other drugs, and the technique of quick evacuation of wounded to advanced surgical centres. In this war there have been fewer amputations than in the last, with a consequent shortening of time spent in hospitals."—*Health*.

Canadian Navy bakers were distressed that bread on ships moulded after four or five days at sea. On experimenting to remedy the trouble, they found that soy-

bean flour added to the dough will make bread stay fresh for long periods. The Chinese, who flourish on soybean products, knew that fact centuries ago. What a comment on the good of interchange between peoples. If it could be done with understanding and appreciation, we would have no need of navies.

More emphasis on prevention of disease by medical men, rather than so much

on the cure, is a happy omen. The necessity of saving life and manpower in war has stimulated the discovery of means to stave off besetting maladies before they attack the body successfully. Beyond the sulfa drugs and penicillin, germ-destroying agents are now past the experimental stage for preventing or greatly alleviating measles, whooping cough, malaria, diphtheria, colds, flu and tuberculosis. It is encouraging to note, also, that these preventives are being secured from animal sources, such as by-products of blood plasma. Nature's ways of prevention and cure of disease are the best ways after all. And we need to put more stress than we do on a contented heart, light, water, cold and heat, diet, and fresh air, for the knock-out of diseases that plague us. Surgery may well be relegated to its proper sphere.



Can We Judge the Future by the Past?

It is often stated as a great truism that we can judge the future only by the past. "History with her volumes vast hath but a single page;" "History repeats itself;" in other words, if you want to see forward, look backward.

The peculiar thing about it is that these statements are made by the same persons, and almost in the same breath, with such other declarations as, "No more war!" "We are going to make a new world!" "Never again!"

Why not get the truth straight on this? It is true that all with which weak and erring man has to do has a way of repeating itself. Evil yields its recurring results, like a perennial sowing and reaping. Man runs in a revolving squirrel cage. If you want to know how this will turn out, look at that which is similar and has already turned out. This is nature, human as well as animal and plant.

There is an important exception, however, which it is tragic to ignore. Frequently *God intervenes* in mundane affairs, and then history doesn't repeat itself. This may be instanced in a hundred and one ways, when even the experts and the wise are completely surprised

and nonplused by what takes place. Doctors speak of miracles of healing entirely beyond their skill and ken. Statesmen are taken entirely off their guard by events that they could not have anticipated, because they never happened before.

The antediluvians judged the future by the past, and, with the exception of the few who didn't, were all drowned in the catastrophic flood. Charlemagne, the Moslems, the Papacy, Napoleon, Wilhelm II, and Hitler counted on history repeating itself as they dreamed of universal empire after the pattern of Assyria, Persia, Greece, and Rome; but they fell in ignominious defeat because they defied the forecast of the Almighty as He turned history's page to No More World Dominion.

History did not repeat itself when, two millenniums ago, Christ revolutionized the moral standards of humanity, and "turned the world upside down." When God takes a hand, the routine of sin and its results is broken. The most unusual occurrence ever recorded was the offer by God and the acceptance by some men of the plan of forgiveness of

sin and eternal life through faith in Christ's sacrifice on the cross.

Prime Minister Churchill said in a recent speech that we can estimate the future only by the past. At that, we are due a global war in every generation to come. A gloomy prospect! "History is indeed a rank pessimist."

No; the Most High steps in at times; and the best of it is, that He always tells men far ahead of time just about when He is going to step in, and how. He has said scores of times and by scores of signs that He will send His Son back to this earth soon, to upset its affairs for the last time and in the most complete way.

That upsetting will clear the way for "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. And from thenceforth every dweller there will want that record of history to repeat itself. And it will. For "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom." Daniel 7:27.



British Empire delegates to the San Francisco Conference sit with Britain's Prime Minister in London. Seated: Premier Frazer of New Zealand; Winston Churchill; Field Marshal Smuts of South Africa; Mr. Anthony Eden, and Mr. Massey of Canada.

No War Can End War

As the war closes the wrangling and fighting among the victors begin. The fond hopes of peace are shattered by the bitterness, vengeance, and selfish greed that war itself engenders. From San Francisco to Damascus the bickering and stalling and suspicion among the powers keep the world in a turmoil little less distressing than the war that has recently ended. And the straws in the international wind indicate that there is much more, and worse, to come.

The estimated cost of the war in money alone so far amounts to \$500 for every man, woman, and child of the two billion people on earth. But we have not bought peace for \$500 apiece. Still, men cling to the delusion that if a war is horrible and costly enough it will teach nations a lesson not to fight any more. Yet too often the nation which pays the largest and most humiliating price is the first one to start another war.

When we view the catastrophes the war has wrought, even in victorious countries, the bitter and vengeful aftermath, the wreckage of civilization, our hearts are on the way over the brink of hopelessness. Then we are admonished by the optimists to think of what condition the world might have been in if the victory had gone the other way. We

do think of it, but our conclusions do not make us feel very secure.

This editor admires the courage of those who, in spite of the tremendous task that we face of rebuilding cities, nations, moral standards, and millions of human lives, can still hope for any great degree of peace in our time—if men are to make it. We want something better than cheerful blindness. The diplomats have ever failed to make lasting peace. And now, under the stern necessity of saving civilization, and with the most terrible and devastating and demoralizing of all wars still in progress, they begin to sow the seeds for the next war. And this because nations are still far from being willing to be unselfish and trusting.

However, I do not despair; for my courage takes a different turn. It is not based at all on human ingenuity and man-made safeguards to secure peace. It is founded on the plan that God has proclaimed for lasting concord. It has been outlined again and again in the pages of this magazine, and it will be yet more.

Look for it.

After bemoaning the fact that "votes for women" did not save the world from two disastrous wars, an English writer, Elsie Harrison, comments in the *Methodist Recorder*:

"The facts of history always have a way of belying its dreams. Our forefathers were better informed. They confessed a despair of this world's order of things. We believe in salvation by agenda, and have no time for eternity. The convening of a committee is like the foundation stone of the New Jerusalem. But Wesley kept his eyes on death as the goal of life, and the whole genius

Queen Wilhelmina of the Netherlands returns to her people when her country is freed.



World-Wide Plaint and Plea

Ours is not a voice in the wilderness, that the second coming of Christ in the body is necessary and imminent. Religionists widely divergent in belief, though they do not hold the return of Jesus as a doctrine, view it as inevitable in the near future. W. F. McDermott, in the Salvation Army's *War Cry* says:

"There is no question, dear friends, that 'the day is far spent' as far as the world is concerned. It isn't the prophet of religion to-day who is sounding most loudly that the doom of a self-righteous, self-sufficient world is at hand. All about us scream the headlines that the human race cannot endure another world war, and if a way to enduring peace is not found, then all the treasures of the centuries will be destroyed. Scientists now say that science is not enough to save the world. Industrialists are appalled that all the industry of the world is turned to the killing of men. Self-made men no longer shout that this can be a self-saved world. Yesterday's skeptics are to-day's exhorters for a return to the faith that made our fathers strong."

of his Methodist Society was so framed as to steer men clear of this 'weary world.' It is true that his message of the pity and peace of God brought about social reforms, but it was not what it first set out to do. The Methodist unashamedly, in his down-sitting and his uprising, was 'other worldly.'

"The tragedy of the world to-day is that those vast horizons have been contracted and that eternity has faded from man's ken. The horrors of war will have been worth while if their poignancy can pierce that awful gloom of negation and reveal one glimpse of those fields beyond the swelling flood. Any suffering would be worth while if it could restore to us the dream of our native heaven in the midst of this cruel, homeless world of blatant fact. We could snap our fingers at life then, and know that, after it had done its worst to us, it could make no sort of difference to the sealed orders of our destination. There has never been better news than Christ's word of the many mansions."

We gladly join our longing brethren and sisters of other faiths in this unifying certainty that Jesus is to come back soon; "for the grace of God that bringeth salvation hath appeared to all men,

teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

What Is Truth?

WE had thought that all men with common sense knew what truth is, even though many men chose to disregard it in spite of the fact that they knew better. But we were mistaken. There is honest disagreement in the world as to what is meant by truth, and a lie. That is, different peoples have been educated to define truth in different ways.

Civilization based on Christianity makes truth an unchanging fact, recognized and reasonable. It is established on a single standard, and is always truth, whether it hurts or helps. But, on the other hand, whole nations and races in the world to-day have been led to believe that truth is the mass opinion of the great majority just now; that right varies with style and custom; that what is so to-day under these circumstances may not be so to-morrow under other circumstances; that my opinion is truth to me, and your opinion is truth to you. And this philosophy is applied to morals, as well as to matters of no particular consequence.

Global war crashed upon the world as a direct result of fallen standards of truth. Aggressor nations lied, stole, coveted, killed, with impunity because they followed the rule of expediency and the urge of greed. National peril and emergency were given as excuses for utter departure from the moral standards commonly accepted by civilized man. As has been said, Truth is the first casualty in all wars. But even in peace, international diplomacy adopts deception as one of its rules of thumb. No nation on earth is free of blame in this regard. How can nations get together to preserve the peace when their relationships are shot through with underhanded scheming and distrust of one another?

The prophet Isaiah drives home the facts in these words: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey." Isaiah 59:14, 15.

The unanswered question of Pilate, "What is truth?" had been answered before by Christ when He said, "Thy Word is truth." The Bible, which is based on the moral principles of the Decalogue, is the truth. If the Ten Commandments were made the rules of practice at the peace tables to-day, lasting peace would be assured.

We as individual Christians are allowed little or no part in peacemaking among nations. But God will save and reward us as persons, not as nations. And we can arrive at truth through His Word, and not be tossed about in a world deceiving and being deceived.

HISTORY'S GREATEST EVENT

By Robert H. Pierson

The hope of the ages
is about to be realized.



Like an insistent knocking at the door, the signs of our times announce that Christ's return is near.

A WORLD groping fearfully in the darkness looks for a coming Deliverer! With the din of wars and rumours of war roaring in our ears, we long for deliverance from the mailed fist of the war god Mars. With plague and pestilence, storms and earthquakes taking their dreadful toll daily, the peoples of a world waxed old like a garment look for deliverance from the grip of the grim reaper. Dare we even dream that these hopes shall ever be fulfilled?

Perhaps no other promise in God's Word has brought more hope to the individual Christian heart than the words of comfort spoken by the Saviour Himself to His sorrowing disciples during the closing days of His earthly ministry.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

For nearly three and a half years the disciples of Christ had enjoyed the privilege of close association with the Saviour. They had been the recipients of His most loving attention. They had been drawn into a sacred nearness with Jesus until life apart from Him seemed unbearable. Then one day He told them that soon He must go away and that where He was going they could not follow. Deep grief possessed them. In seeking to bring comfort and hope to

their hearts, the Saviour spoke to His followers of the mansions that He was going to prepare for them. He promised that just as surely as He went away *He would come again to receive them unto Himself that where He was, there they might be also.*

The only condition governing His return, the Master said, would be that He would go away. And "*if I go,*" He says, "*I will come again.*"

The inspired account of His successive death, burial, resurrection and ascension has been preserved for us. Luke records the narrative of Christ's departure in Acts 1:9-11:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Many in the world to-day look for a spirit return of Christ, believing that He will come secretly. But let us notice that the Holy Scriptures say "This *same* Jesus." What a wonderfully reassuring thought this is! The Jesus who is to return to this world is the same flesh and blood, real living Jesus who left heaven to be born of a virgin, to live and die for us here on this earth. *He will return to gather to Himself those who love Him and keep His commandments. It*

will be the same loving compassionate Healer of the sick, whose words brought sight to the blind, speech to the dumb, and hearing to the deaf. This same Jesus will return to the earth in the *same* manner as He went away. What a wonderful thought! Divinity has linked itself with humanity by such inseparable ties that time or eternity can never dissolve that relationship. His great heart of love anticipates the glad reunion day when the heavenly family will be united never more to part.

This "blessed hope," as Paul refers to it in Titus the second chapter and the thirteenth verse, has been the "star of hope" guiding men of God in all ages. It has brought courage and fortitude to souls sorely tried in the hour of temptation and trial.

This hope made Enoch a man of God. It constrained him to live in close harmony with the will of his Creator. It is said of that venerable patriarch that he walked with God. That this hope burned brightly in his heart is borne out in Jude 14: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints." This, then, is no new doctrine. It is older even than the Scriptures, dating back to a generation only seven times removed from Adam, the first created being.

When Job found himself the object of Satan's fiercest assaults, he found strength in the blessed assurance that some day he would be in a land where he would be out of reach of the evil one. He was con-

fidant that though Satan should even go so far as to take his life, he would still have a part in the resurrection when his Redeemer should appear the second time:

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

The sweet singer of Israel was given a picture of the great gathering day: "Our God shall come and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50:3-5.

That some of us might find strength and gain courage from this text let us notice especially that phrase, "those that have made a covenant with Me by sacrifice." There are times when it does involve real sacrifice for us to make an effective covenant or an agreement to live for Him who died for us. Often it demands the giving up of things nearest and dearest to our carnal hearts. Sometimes position, money, friends, or often even relatives stand between us and a full obedience to the will of heaven. Then begins the sacrifice—a willingness to give up all for Christ. This shall not go unrewarded, for the promise of Heaven is that Christ at His second advent will gather all of those together who have given up ought for Him, and will adopt them into the great family of the hereafter. There He Himself will minister to them throughout the ceaseless ages of eternity. Is it, then, not worth while? Shall we not make the blessed hope our hope, and go forward in obedience to the will of our Creator?

When Jesus returns to this earth, we will see Him just as visibly as the twelve saw Him at the ascension. Refer again to the words of Luke in Acts 1:9-11:

"This same Jesus—shall so come in like manner as ye have seen Him go into heaven."

His ascension was visible to those who beheld Him taken up into heaven. Just so will the nations of the earth behold Him returning in the clouds of heaven.

John, the beloved, was also given a vision of His Lord's glorious return and he describes it in these forceful words:

"Behold He cometh with clouds; and every eye shall see Him, and they also which have pierced Him." Revelation 1:7.

The Scriptures do not say that every mind shall discern His presence. John says, "Every eye shall see Him!" These are words that cannot possibly be misinterpreted, or misconstrued.

Matthew discredits all teachings which would harbour any tenet of a secret coming:

"Wherefore if they shall say unto you, Behold He is in the desert; go not forth: Behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matthew 24:26.

Surely that will be a glorious display such as this world has never seen—a

sight that will bring condemnation to the sinful heart and joy to the child of God.

The greatest desire in the heart of God is to have His people with Him. This desire will be brought to blessed fruition when He comes the second time. The righteous who are living, and those who have long slept in dusty beds, will respond to the call of the great Life-Giver, and will meet their Lord together in the clouds. So says Paul:

"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 2 Thessalonians 4:15-18. What a happy reunion that resurrection morning will bring! Loved ones and friends long separated will be united never more to part.

The joy that will be in the hearts of the redeemed at that time is voiced in the words of the gospel prophet, Isaiah, in chapter 25, verse 9:

"And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, and we will be glad and rejoice in His salvation."

There will be others who will witness this mighty event but who will have no part in the glad reunion. They are those who have spurned the blessed invitation of the crucified Christ. For them, only the reward of the sinner awaits.

These wicked ones, when they behold the Saviour they have scorned, will call to the mountains and rocks to "fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:16-17.

You and I will be in one of those great throngs. Which one it will be does not depend upon chance or "fate." It depends upon our own individual personal choice to-day. Whether we will meet Jesus in remorse or gladness is being determined right now in our lives. May God help us to allow the Saviour to do His work of grace in our hearts so that we may welcome Christ with joy.

Coming? Yes, He's coming,

And the day is drawing near,
When the King in all His glory
With His angels will appear;
And the mighty trumpet sounding
Over land and ocean waves,
And the sleeping saints will waken
From their lone and silent graves.

Joyful? Yes, I'm joyful,

For the blessed hope is bright,
For the glorious day that's coming
Will dispel the shades of night,
When the lovely voice of Jesus
Will bid His saints arise,
To enter those bright mansions
That are waiting in the skies.

V-D Day for DEATH,

FOR six thousand years the world has been treading the lonely pathway into that valley whence no traveller returns. In every age men have wondered what lies behind the veil that hangs between the living and the dead. But to-day, when ghastly war unites with the Grim Reaper to lay millions low in death, more people than ever before are asking, "Where are the dead? Are they unconscious or still alive? Do they go to heaven or to hell, or do they merely rest in their graves?"

There is a great variety of ideas extant in the world as to the condition that obtains in "the silent halls of death." Roman Catholics believe that many of the dead are in purgatory, being purged from their sins. The infidel believes that death ends all. The theosophist, believing in the transmigration of souls, looks for the return of the individual in another body. The spiritist tells us that the soul of man goes from this sphere to another and higher sphere. Members of the Protestant churches generally have vague and sometimes contradictory conceptions of the after-death state.

Neither science nor philosophy can help us in the understanding of this age-old question. Let us take our Bibles for a satisfying and consistent answer.

Of what does a man's life consist? We must learn something of man's *make-up*, or composition, if we would understand his *break-up*, or dissolution, commonly called death. Here is the record of man's creation, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7.

Let us notice carefully that the "living soul" was not injected into man, as is sometimes popularly supposed. The union of the divine "breath" with the "earth" produced a living soul, the original Hebrew *nephesh chayah* being properly translated "living creature." Dr. Adam Clarke defines it as "a general term to express all creatures endowed with animal life." Both animals and men depend on this same "breath."

Think of a simple illustration: A building may be wired and lamps put in place, but there can be no light until electricity is furnished. So the body of man was lifeless—the heart and the brain were not functioning, there was no intelligence or conscious thought—until the vital "breath of life" caused man's organs to leap into instant action.

In the Biblical account of man's dissolution we find that the reverse process of creation takes place. God lends the breath of life to man, and at death it reverts to the great Author of life. "Then shall the dust return to the earth as it

the

ARCH-ENEMY

By CLIFFORD A. REEVES



War, the killer, may snatch away our loved ones, and even devastate the place where they lie, but at last death itself, the "last enemy," will be destroyed.

was, and the spirit (the same word translated "breath" elsewhere) shall return unto God who gave it." Ecclesiastes 12:7. Thus the breath goes back to God, and the dust returns to the earth as it was in the beginning. Man ceases to be a conscious, thinking being.

From many scriptures we see that man's disintegration is the exact reverse of his creation. "His breath goeth forth, he returneth to his earth." Psalm 146:4. The breath of life is nowhere referred to as an intelligence. It is simply and solely the life-giving essence, without which no life can exist. When this goes from man, "in that very day his thoughts perish."

From what has been said, it will now be seen that man is not possessed of an undying soul. We are assured that God alone is immortal (1 Timothy 1:17, 6:16); that we are to seek for immortality (Romans 2:7); and that the gift of immortality will be conferred upon the righteous at the resurrection (1 Corinthians 15:51-54). Man is mortal (Job 4:17), and his soul can die (James 5:20). The theory of an immortal soul had its origin with the first lie told in the Garden of Eden. Genesis 3:4. Ever since that time Satan has succeeded in making many think that "there is no death! What seems so is transition."

But where are the dead? Some may say, They are in heaven, praising God;

but notice what God says in His Word: "The dead praise not the Lord, neither any that go down into silence." Psalm 115:17. See also Psalm 6:5. They are not in heaven, neither are they in hell. They are asleep in the grave. And in deep sleep one is not aware of the passage of time. To the dead in their graves, hundreds of years are but as a moment to the living.

This ignorance of the passage of time in unconsciousness is illustrated in the experience of a gunner on one of Perry's ships in the Battle of Lake Erie. While giving the command, "Make ready! Take aim!" he was suddenly struck by a bullet, and fell senseless upon the deck. Forty-eight hours later a surgeon removed the bullet from the brain, and with the return of consciousness, his mind resumed the current of thought at the point it was broken two days before, and he finished the command, "Fire!" Then looking around, he asked, "Where are the men? and where are the guns?"

It is distinctly stated of the psalmist, David, that he is "dead and buried" (Acts 2:29; 13:36), but it is clearly affirmed of the man after God's own heart that he "is not ascended into the heavens" (Acts 2:34). Thus the Bible denies that the souls of the saints take their flight to glory at the hour of death, while the wicked go to their punishment.

Indeed, if this were so, what need would there be for a future judgment? Why the necessity for a resurrection from the dead? Why should Christ come the second time to open the graves? If Lazarus was in heaven when Jesus said, "Our friend Lazarus sleepeth," it would appear to be a heartless act to call him back from the bliss of Paradise to the sorrow and struggles of earth.

Death is a sleep. For the Christian it is not extermination, for one thing is absolutely indestructible—a Christian character. The dead person continues to exist in the plan and purpose of a loving God. Personality is preserved in the mind of the Infinite, and in the records of the life lived. The Christian shall live again.

Our only hope of immortality is based on the resurrection. Because He lives, we shall live also. The gateway to eternal life is faith in Him who died to deliver us from sin and sin's wages—death. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Have you accepted Christ for all that He is? Have you entered into eternal life through the forgiveness of sins?

Three weeks after the Battle of Jena, Napoleon discovered that the Prince of Hatzfeld had proved a traitor to him. He was arrested. The death warrant had been signed. For two days he languished in prison, awaiting the execution of the decree. His wife believed him innocent. For five hours she stood without in the street, waiting for an audience with the emperor. At last he came. With tears and entreaties she pleaded that her husband might be spared. Napoleon gazed with his hard gray-blue eyes upon her tear-stained face—and said nothing. The suspense was awful. At last he turned to Tallyrand, his general, and held out his hand. Tallyrand placed in his hand a letter. He handed it to the kneeling princess. "Whose writing is that, madam?"

The princess eagerly scanned the lines, and as she recognized the signature, she let the paper fall with a pitiful cry. "Is that your husband's writing, madam?" But sobs were the only answer. Then for once Napoleon softened into pity, as he said, "Tallyrand, what other evidence have we of the prince's treachery?"

"None other, sir."

"Then put that letter in the fire yonder, and we shall have none!" The tell-tale sheet fluttered in the flame, and the last bit of evidence against the prince had perished forever.

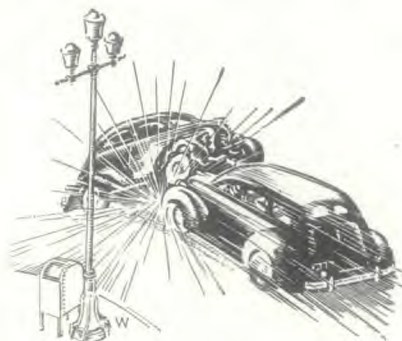
So God, in His infinite mercy, destroys even the remembrance of our guilt. Let us but ask forgiveness in Jesus' name, and God will blot out our sins forever. And if we should be called to "lay life's burdens down" before Jesus comes, we shall rest peacefully in Him "until the day break, and the shadows flee away." When the hour of His return dawns, all who sleep in Him shall be resurrected, and shall come forth to newness of life—a life eternal and unfading. "And so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

AIR CHIEF Marshal Sir Hugh Dowding (now Lord Dowding) master-minded the defeat of the Germans in the aerial battle of Britain. Now he is lecturing on Spiritism, which, he says, keeps him in contact with the boys who died in the critical sky battle.

Calling himself "non-psychic" and a "fair sample of a practical Englishman," Lord Dowding said the messages he quoted had been received by a Mrs. Hill, whom he quoted: "Without any doubt the words written with my pencil were the words of people beyond the grave."

An airman killed in Libya was said to have guided Mrs. Hill's pencil through the words: "You can't see me, but I can see you. It's so queer that I ought not to expect people to recognize me, but I do."

A bomber pilot killed in 1941 was



quoted: "I saw another figure hunched over the controls. I rushed up to free him and found to my horror that it was myself. I had come apart from my body; that is what happened."

Lord Dowding is now correcting proofs on a book which expounds his theory on a life beyond death. During wartime, thousands are looking to people, who claim to be able to talk to the dead, for messages from those slain in battle.

Many outstanding men have been perplexed by strange messages from the spirit world. Experiments yield little success.

In a safety deposit box in New York, there lies a heavily sealed envelope containing secret messages by Edison, Houdini, and Sir Arthur Conan Doyle, which they entrusted to the noted magician, Joseph Dunninger, before they died. Each vowed that if communication after death were possible, he would transmit the code words that only Mr. Dunninger knew. But years have passed. A purse of \$10,000 offered by the Council of Psychic Research awaits the clever medium who will produce the hidden key. Yet no one has won the prize.

An extraordinary series of scientific efforts to find out if there is any life beyond this life and exactly what it feels like to be dead, were revealed at a recent meeting of the annual American Medical Association in Milwaukee.

About one hundred persons who have gone into the "great beyond"—who have been medically, biologically, physically and legally "dead"—have been brought back to life and then systematically questioned about their experiences on that "other shore."

This was disclosed by Dr. Albert S. Hyman of the Witkin Foundation for the study and prevention of heart disease, Beth Israel Hospital, New York.

Dr. Hyman himself raised these people from the "dead" with his recently devised "artificial pace maker" of the heart. In all the patients the heart had stopped beating for at least one minute and in some cases "death" due to heart inaction had lasted as long as eighteen minutes.

Among the recovered patients were members of all the major faiths. They were asked first:

"What is it like to be dead?"

In all cases, with no exceptions, the former "dead" individuals answered that they had not known they were dead and did not feel or remember anything about the experience, Dr. Hyman said.

They were then asked:

"Did you get even a glimpse of any other life, different from this?"

To this the answer also was "no" in all cases.

In spite of such testimony, people continue to look for guidance and comfort from the spirit world. An outstanding example of such guidance is found in the "Mystery House" of San Jose, California. Its builder was Mrs. William Wert Winchester, whose husband was president of the Winchester Arms Company. He died and left her a vast fortune.

She was a spirit medium and was informed by some apparition that her husband died because his work was finished: it also said that a person would live until the life task was accomplished. She accordingly decided to erect a house that would never be completed. Many of the labourers, who expected only a few weeks' work when they started, remained in her employ for more than twenty years, accumulating sufficient funds for comfortable retirement.

The house is a jumble of one hundred and sixty rooms, a few of which are on the same floor level; and has five separate heating systems. There are forty-seven fire places. Several have places for coal, wood, or gas connection, but are without chimneys; while one chimney, three by four feet in size, ascends through four stories, but does not penetrate the roof—a "ghost" chimney that never carried any smoke.

What prompted her freakish, capricious activity in building such a "jazz" house? Here is the answer: She was an implicit believer in spirit guidance.

A great deal of trickery is used to deceive people. In one case of trickery a man who lost his wife and two children was told he would be able to talk to them if he would attend an evening meeting. He did attend but his frame of mind was apparently not suitable for the carrying on of the supposed conversation with the dead.

He was told to wait in the dark without saying anything until he felt the pressure of a hand on his forehead. The hand would be that of his wife. He determined to take hold of the hand and if it was his wife, he would hold on and not let her go without his going along with her. Shivers ran through his body as a cold hand touched his brow. Quickly he made



SHALL WE GAM

Grim

**"When they tell you to consult me
ber in low murmurs, ask them if a
God. Say, 'Why consult the dead a
Message and the Council of God!'"**

SIGNS OF THE TIMES



By Philip Moores

a grab for the hand, only to find that the hand had no bones and his fingers seemed to sink through it. He managed to hold on in spite of the protest of others who said he would drive away the spirits. When the lights came on, he was still holding a red rubber glove filled with cold water. It was explained that the glove was being used to induce him to have the right frame of mind for talking with the dead.

In spite of the fact that there is much deception and many sleight-of-hand tricks used, scientists and numerous men testify in defense of Spiritism. They say, after all tricks have been put aside, that they find themselves in the presence of super-human forces which they cannot explain or understand.

Should you meet a shadowy form posing as one of the friends you have lost by death; should you observe the same manners, the old smile and twinkle of the eye; should you feel the characteristic touch and hear the same sweet, familiar voice relating the incidents in a secret shared by none other save yourself alone, what would be your reaction?

Here is some advice from the Word of God which warns about deception in the last days. ¹ Timothy 4:1: "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

The devil, knowing the secrets existing between the living and the dead, is able to imitate and deceive. In this way Saul was deceived by an evil spirit who imitated Samuel when Saul visited the Witch of Endor. (¹ Samuel 28:6-14.)

Saul was told he would die the next day. He listened to the evil spirit and committed suicide. Every suicide ever committed is said to have been suggested by an evil spirit. Doctors say that people should see written across the ouija board the words, "This is the shortest way to the insane asylum."

God has certainly denounced any who might attempt to communicate with the spirits. Deuteronomy 18: 10-12. "There shall not be found among you . . . an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

God's Word says that God "only hath immortality." ¹ Timothy 6:13-16. In many Bible texts God teaches man that it is useless to try to talk with the dead. He says: "The soul that sinneth it shall die." Ezekiel 18:4: "The living know that they shall die: but the dead know not anything." Ecclesiastes 9:5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

Jesus raised Lazarus from the dead, but we do not have any record that Laz-

arus saw anything of a life beyond the grave. Jesus, the Life-giver, will call the dead to life in the resurrection morning. (John 5:28, 29.) Only at that time can we expect to meet our loved ones again.

In death a man's sons come to honour or are brought low but he does not know it. A dead man's son may become Prime Minister of Canada, but the dead man knows it not. Job 14:21.

The dead are not yet ascended into the heavens. Acts 2:34.

The dead are asleep. ¹ Thessalonians 4:13-17.

"So man lieth down, and riseth not: till the heavens be no more, they shall



not awake, nor be raised out of their sleep." Job 14:12.

Beware of Satan, who may endeavour to impersonate one of your loved ones. "No marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." ² Corinthians 11:14, 15.

You may hear a voice in the night that sounds like the voice of your dead loved one; you may feel in your very heart that it is the voice of your son or daughter calling you, but remember the dead cannot talk or know anything. The devil seeks to deceive you by imitating the dead loved one.

Be careful not to be deceived by evil spirits. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law [Ten Commandments] and to the testimony [Bible]: if they speak not according to this Word it is because there is no light in them." Isaiah 8:19, 20.

Put no confidence in that which denies or contradicts the Bible. Put your confidence in Jesus who gained the victory over death. He said: "No man can come to Me, except the Father which sent me draw him: and I will raise him up at the last day." John 6:44.

Be ready to meet your loved ones in the resurrection morning.

BLE WITH THE

Reaper

ns, the ghosts that cheep and gib-
ion should not rather consult its
behalf of the living? Consult the
iah 8, 19, 20. Moffatt's Translation.



The Canadian Supreme Court Building, Ottawa. May the judges of our land guarantee that religious liberty shall not be denied us.

FREEDOM *of* EVANGELISM

(Third in a Series on "The Five Freedoms of Religious Liberty")

BY J. A. BUCKWALTER

THE fourth essential of true religious liberty is that of freedom of evangelism. Many Christian religions hold that the reason for their existence is to fulfil the commission of the Master to take the gospel to the whole earth and make disciples of all nations. Now everyone is aware that all the conflicting teachings of the various Protestant faiths and of Catholicism certainly cannot be included in the faith that Jesus wanted taken to the whole world. But the point is that the state has no right to decide which one of the many should be permitted freedom to proclaim its message, to the exclusion of any one, or more, or all of the others. The state cannot determine what denomination or federation of denominations teaches the truth which Jesus desired should be universally proclaimed. If the state dares to interfere with the freedom of public evangelism for all faiths, it might, and doubtless would, make the mistake of curtailing by legislation the very message that Christ designed should go to the human race. And should that mistake be made the state would suffer irreparable damage both

here and now and also in the judgment of the nations.

Furthermore, we are painfully aware that, throughout the whole of recorded history, legislation in religious matters and the persecution inevitably resulting has usually been directed against the purest forms of faith and has constituted a secular hindrance to the advancement of spiritual truth. Both the scriptures and history combine to attest to the baleful influence of state intervention in the promulgation of religious doctrine and the curtailment of evangelical movements.

Truth will triumph if permitted free and unshackled competition against error. Truth will triumph anyway, but the state that withholds freedom of expression and thereby restricts the free dissemination of truth will have to go down to defeat before that victory is achieved. No state can make free men suffer bondage without enslaving itself and sealing its own doom. One of the most clearly recorded lessons of all history is that the road of oppression and subjugation of religious bodies is the surest way to national disaster. God holds the state responsible

for the preservation of religious liberty. It is the relationship of the nations to God's truth and His people that determines their destiny. Ultimately they will stand or fall on this matter. One writer has said: "The history of the world is none other than the progress of the consciousness of Freedom." Certainly our freedom which has given birth to the greatest progress of the human race was purchased for us at great cost and may we not let it slip from our hands and retard the progress of freedom for the paltry sum offered by some lustful demagogue or power-seeking predominant faction.

"And we who have toiled for freedom's law,

have we sought for freedom's soul?

Have we learned at last that human right

Is not a part but the whole?"

John Boyle O'Reilly

Oh, that religious combines could be forever free from the insatiable lust for political power with its relentless drive to expand ecclesiastical control and extend state legislation over the religious

SIGNS OF THE TIMES

life of the nation! This concentration of power will not bring elimination of religious competition but on the contrary will throw into bold relief the conflicting teachings of the churches and will revive the heresy hunts of the past and the iniquitous infamy of the Inquisition. All who contemplate aiding an ecclesiastical state control of faith and the curtailment of the freedom of evangelism should weigh carefully and prayerfully their dangerous position.

"For Freedom's battle once begun,

Bequeathed from bleeding sire to son,
Though baffled yet, is ever won."

Church-state legislation with its suppression of evangelical movements and curtailment of evangelism has always arrogantly opposed spiritual progress. The moment the state proceeds to legislate in matters of religion, and compulsion is substituted for voluntary compliance, and persecution replaces persuasion, and force supplants freedom, that moment the state sets itself up as a deity and demands an all-out allegiance that asks the individual to render to Caesar the things that are God's. Such usurpation of divine prerogatives calls down upon the nation the wrath of Divine providence. God will not permit any nation to go unpunished that would wilfully deprive any man of his right to unrestricted obedience to the laws of God. Without freedom of faith and freedom to publicly express that faith there is no true religious liberty.

Freedom of religion means not only freedom of conscience and freedom of faith and worship but it also means freedom of evangelism. Among the spiritual gifts which our Lord left with His church to be used in the divine programme of preparing men and women for the coming kingdom of God was the gift of evangelists. "And He gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry." (Ephesians 4:11, 12.) These are the spiritual officers of the church of the living God against which the gates of hell cannot prevail. To interfere with the freedom of their divinely commissioned work is to interfere in the programme of the establishment of the kingdom of God and call down upon the heads of the usurping oppressors and meddlers the righteous wrath of the Eternal.

God cannot permit the suppression of His world-wide evangelistic programme. He has ordained that in these last days the "everlasting gospel" should be preached to "every nation, and kindred, and tongue, and people" (Revelation 14:6), and that in all nations "whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13), but "faith cometh by hearing, and hearing by the Word of God." (Romans 10:17.) So therefore God has ordained both pastors and evangelists to preach the word; for, "How then shall they believe in him of whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is

written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:14, 15.

So then let every state studiously refrain from interfering with the freedom of the public evangelism "lest haply ye be found even to fight against God." Acts 5:39. One by one human communities have succumbed to tyranny. Religious despotism, if permitted sway, will write the last chapter in the downfall of democracy and the end of civilization. How pertinent the words of Mr. W. H. Moore, M.P., "If, as citizens, we are numb with a sense of futility of individual ac-

tion, then, we may well stare at a black-out of freedom in the next post-war period." These words which were written as a call to action and alertness to escape the economic despotism that looms, are equally applicable to the spiritual darkness that threatens. More alert signals are needed. The darkness is deepening. The midnight hour approaches. Let all states everywhere beware of religious legislation and state curtailment of evangelism.

"For freedom outlives the old crowns of the earth
And freedom shall triumph forevermore."



BIBLE MYSTERIES VII

One of the narratives spoken by Christ is so vivid in its word picture, and so clear in its delineation of life's rewards and punishments, that every reader of the New Testament is impressed by it. It reads as follows, in Luke 16:19-31:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said

unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

In this story of the rich man and Lazarus we encounter many mysteries. The chief characteristic of a good story (fiction) is that it must be entertaining and, for adults at least, must approximate real life. As soon as the reader suspects that the author is trying to put over some propaganda, or teach a lesson, he loses interest in it as a story.

Does this tale approximate real life, and death, as we picture it? Hardly; for heaven and hell are placed so close together that their inhabitants are within sight and hearing of each other. And this picture of heaven as the "bosom" of a patriarch, long dead, sounds ridiculous; not to mention several other absurdities.

Abraham is represented as referring to "Moses and the prophets" for knowledge of what all men need to know about the punishment of the wicked, and to be warned how to escape it. But Moses and the prophets (a common term referring to the Old Testament writers) did not teach that men go to their rewards and punishments at death. Their picture of man's future is entirely different than this one. Let us note what they did teach as to man's condition in death.

The original language of the Old Testament is Hebrew. The Hebrew word for the place of the dead is *sheol*, translated into English as *the grave*. All who die, both good and bad, go there. (Psalm 89:48.) Righteous Jacob said, "I will go down into the grave." Genesis 37:35. Wicked Korah and his company also went into *sheol*. (Numbers 16:30, 33.) Those who lie in the grave, body and soul (Psalm 30:2, 3), are said to "sleep."

Said the prophet Job, "Man dieth, and wasteth away, . . . and where is he? . . . Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

Moses and the prophets believed and taught that the dead are unconscious, they praise not the Lord, they do not know anything, and have no emotions of love or hate. (See Job 14:12-15, 20, 21; 17:13; 19:25-27; Psalm 115:17; Ecclesiastes 9:3-6, 10.) This is indeed mysterious, that Christ would portray the dead as living, feeling, speaking entities; and yet refer to the prophets, who taught just the opposite.

Moreover, this narrative is contrary to the teachings of Christ himself as recorded in other scriptures. He said in Matthew 25:31-41, very definitely *when* the righteous and the wicked receive their deserts. "*When* the Son of man shall come in His glory, . . . and before Him shall be gathered all nations; . . . *then* shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom. . . . *Then* shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire." Thus none go to heaven or hell before Christ's return, which is yet future, and none are rewarded or punished while the living are still on the earth and have a chance to be warned.

Again, if the rich man and Lazarus and Abraham are *alive*, why does the story say that if Lazarus should go back to the living he would "rise from the dead?"

The characters in the story cannot be disembodied, "immortal souls;" for they are spoken of as having eyes, tongues, fingers, and all body parts are inferred. We become more and more hopelessly mystified, and Bible teaching has no harmony or consistency at all *unless* we discover the clue. And the clue is that this is a *parable*, and not intended to be literal at all.

Well, who says it *isn't* a parable?—Almost the whole Christian world says it. For most of them believe that man has an immortal soul, and that he goes to heaven or hell when he dies; and they use this *parable* as if it were literal language to prove their beliefs concerning the condition of man in death.

As may be seen by the preceding and following verses in Luke, this story is among a number of parables, easily recognized and acknowledged by all readers as such, and so must itself be a parable. Jesus did not say it was; neither did He say a number of His other parables were parables. He left it to our good sense.

We accept a parable as a story designed to teach a lesson. It is not intended to be "fiction." It is an *allegory*, even as the story of the trees going forth to anoint a king over them, and their discussion about the sort of king desired. (See Judges 9:7-15; also 2 Kings 14:9.) It is not literal, nor to be applied in all its parts. The best way to understand what parts are to be applied is first to find the object of the parable.

Discover this object in Luke 16:14.

Jesus told this parable for the enlightenment of "the Pharisees, . . . who were covetous, . . . and derided Him." All He intended to impress on the minds of His hearers was that those who covet riches will ultimately suffer torture and death by fire, and will have no mercy extended. He guarded against any tendency to take from the parable an idea that the dead can return, by stating that the only way they can come back is by the resurrection. And the resurrection He placed at His second coming, as do all the New Testament writers.

It is said that the Jews had a tradition as to the future of man; and in it they called the place of reward "Abraham's bosom." The rich Pharisees expected to go there after death. The Master Teacher simply used their own tradition to teach them a lesson as to where the covetous rich will go.

The state of the dead involves a doctrinal belief. All theologians agree that parables should not form the basis of doctrine. We quote Dr. Adam Clark: "Let it be remembered that by the consent of all (except the basely interested), no *metaphor* is ever to be produced in

proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls."

Trench, widely accepted authority on the parables, says, "The parables may not be made the first sources of doctrine. Doctrines otherwise and already grounded, may be illustrated, or indeed further confirmed by them, but it is not allowable to constitute doctrine first by their aid. They may be the outer ornamental fringe, but not the main texture of the proof. For from the literal to the figurative, from the clearer to the more obscure, has ever been recognized as the law of Scripture interpretation. This rule, however, has been often forgotten; and controversialists, looking round for arguments with which to sustain some weak position, one for which they can find no other support in Scripture, often invent for themselves supports in these."

Let it once be understood that a parable, like a fable, allows of unreality; and that its moral is to be stressed, not its consistency; and its seeming mysteries disappear.

DID THE

Thief on the Cross GO TO HEAVEN?

BY C. A. EDWARDS

A NUMBER of years ago, a notorious New York gangster, Dutch Shultz, was mortally wounded in his den by the hands of the law. Dying in a hospital, he asked for the services of a priest and requested that he might be taken into church membership. His request was granted, and the gangster expired, assured of entrance to heaven.

Replying to subsequent criticism, the priest cited the story of the thief on the cross, pointing out that the repentant thief went to heaven many centuries ago, and that therefore a precedent had been established for his action. Wrote a critic who knew a great deal about the criminal's past record, "If men like Shultz go to heaven, there won't be anybody in hell!"

The purpose of this article is not to elucidate on the region to which many freely consign those whose actions they dislike, since that unhappy abode is large enough to justify numerous dissertations. Rather, we wish to enlarge somewhat on the story of the thief on the cross, which served as a basis for conclusions arrived at by a much criticized cleric.

In the story of the repentant thief, we read his request in Luke 23:42, "Lord, remember me when Thou comest into Thy kingdom." The reply of the Saviour

as found in Luke 23:43, King James Version, reads as follows, "Verily I say unto thee, To-day shalt thou be with Me in paradise."

We note in the story that the thief did not say, "Lord, remember me when you die, when I die, or when we both die," but "when Thou comest into Thy kingdom." We may well ask, Did the Lord come into His kingdom on the Friday of the crucifixion? If not, did He take possession of His kingdom later, or is that event still in the future?

In Revelation 3:21, written from sixty to sixty-five years after the crucifixion, the following words by the Saviour are most illuminating on this point, "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." The Lord here speaks of two thrones. "My throne," evidently to be received at some future time, and the "Father's throne." Apparently, the Saviour had not received His kingdom sixty-five years after the crucifixion.

We are not left in darkness, however, as to when He will receive His kingdom, for we read in Daniel 7:13, 14, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days,

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The last act of Jesus was the forgiveness of the penitent thief.

and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." In verse 9 of the same chapter, we note that this vision of the Son appearing before the Father to receive His kingdom, follows the casting down of all earthly thrones and dominions. We may consequently conclude that the dying Christ of Calvary has not yet come into His kingdom. That He will come into His kingdom when earthly kingdoms have crumbled, we know. In the last book of the Bible, Revelation 11:15, the picture of Daniel 7:9 is further enlarged, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

"Well," someone may say, "I am willing to concede that Christ did not receive His kingdom on the Friday of the crucifixion, even that He has not as yet received it, but of one thing I am certain—Christ promised that the thief would be with Him in Paradise on that day." The answer to one question, Where is Paradise? will lead to the answer for the other, Did Christ go to Paradise on the Friday of the crucifixion?

To arrive at an intelligent answer to the latter question, we must first find an answer to the former, namely, Where is Paradise? Two texts of Scripture suffice. The first is found in Revelation 2:7, "He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." In this inspired statement, we discover that Paradise is where the tree of life is, or, conversely, the tree of life is in the midst of Paradise.

For further light on the tree of life, we turn to Revelation 22:1, 2, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." We conclude that Paradise is where God is, since His throne is there, and that in the presence of the Author of Life grows the tree of life.

We repeat, Did Christ go to Paradise on the Friday of the crucifixion? An incident that occurred at the empty sepulchre, on the Sunday following the crucifixion, furnishes a most satisfactory answer. We find Mary Magdalene weeping at the sepulchre over the fact that the body of her beloved Lord was not there.

In her own words, "They have taken away my Lord, and I know not where they have laid Him." John 20:13. The story continues, "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni, which is to say, Master. Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John 20:14-17. Our conclusion then that Jesus did not go to Paradise on the Friday when He hung on the cross, is based upon His own words as spoken to Mary in the garden, on the Sunday following crucifixion Friday.

This conclusion may seem revolutionary to many, especially in view of the Saviour's promise on the cross as recorded in Luke 23:43, King James Version, "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in Paradise." We discover, however, that a misplaced punctuation-mark, a comma, is responsible for a seeming contradiction. It is well to observe in this connection, that punctuation-marks did not make their appearance until centuries after the Bible was first written, and that while the words of Scripture are inspired, punctuation-marks are definitely not.

In a translation of the Gospels from the original Aramaic, the language that Jesus is reputed to have spoken, the scholar, George M. Lamsa, has placed the comma in its proper position, as follows. "Truly I say to you to-day, You will be with Me in Paradise." It is as if the Redeemer would have said, "To-day, when from all appearances the powers of darkness have prevailed, and when it might appear to many that My claims to have been the Son of God have been false, I make this promise, you will be with Me in Paradise."

Yes, the thief on the cross will be there when Christ has received His kingdom from His Father, and the promise made at a moment when from every appearance it could not be realized, will be fully redeemed. To the student of Scripture, it is evident that the time for the establishment of this kingdom upon the wreckage of present kingdoms is fast approaching, and that not only the repentant thief will receive his reward, but also "all those who love His appearing."

The belief of many that departed loved ones go directly to Paradise at the time of death to enter upon eternal bliss, or departed enemies go to Purgatory to suffer eternal or limited conscious punishment, is based upon the first lie that fell upon human ears, spoken by the father of lies as recorded in Genesis 3:4, "Ye shall not surely die." Only the truth on this, as well as on other controversial subjects, shall liberate us from error.



Some days are so
bright and cheery
that it is a joy to
be alive.

“I Will Build Me a Nest”

BY MARTHA E. WARNER

NOW if you are a housewife,—and even though you are not,—you may know that there is a difference in days. Some calm, leisurely ones, and others filled to the brim with tasks which should be done. And just when you are wondering how you are ever going to manage, up comes something which changes your entire day, so that not one of the things you planned to do gets done.

Yesterday was one of this kind for me, and all because the nicest man rushed in and wanted me to take him to Lake Quanaug where he was having some logs sawed.

As this rushing in came before even the dishes were washed I had some flying around to do and frankly I did not feel very pleasant about it.

All the time I was getting ready, I was mentally thinking, “If the nicest man had not met with the accident which resulted in the removal of one eye and limited vision in the other I would not always be called upon to be the chauffeur:” when, instead, I should have been thanking God for the limited vision.

When we reached the mill we found

the logs all sawed but three. And as the man was anxious to get the lumber moved that day, it meant another long drive to hunt up the man who had agreed to do the trucking. Fortunately we found him, and as soon as I had signed some checks for saw bill, etc., the men started back to the Lake and I headed my car towards home, seeing not the stately trees on Totoket Mountain, but only the unfinished tasks awaiting me.

As I drove along, the words of Paul came to me. “I die daily.” Then as Adam blamed God for his sin when he said, “The woman whom thou gavest to be with me, she gave me of the tree and I did eat” (Genesis 3:12), I began to blame Paul.

I said, even if he did die daily, he did not have to contend with the little annoying things a housewife has to: if he did, then I am thinking he would die not only once daily but twice. For I knew that was what I should have to do if I ever gained the victory over the upset of my plans, plans that really did not matter.

When I reached home the phone was

ringing, and when I answered, I learned that a very dear friend had just breathed her last; and although we had been expecting it for days, it was still a shock. And before I had gotten over that, the news of President Roosevelt’s death came. Another and greater shock, for I questioned what effect his passing would have on future events.

There was a horrible empty feeling in my heart, a helplessness which I found existed in the hearts of neighbours who called to talk over the suddenness of this news.

Said one neighbour, “But to drop out just at this time, why it’s tragic. For if ever a man was needed, he was.”

When at last the house was quiet and I was all alone, I went to my west windows and looked out on my beloved hills which hid the sun at close of day; and as I looked, I was humbled and chastened, to think that when momentous events were happening, I was making a mountain out of a mole hill.

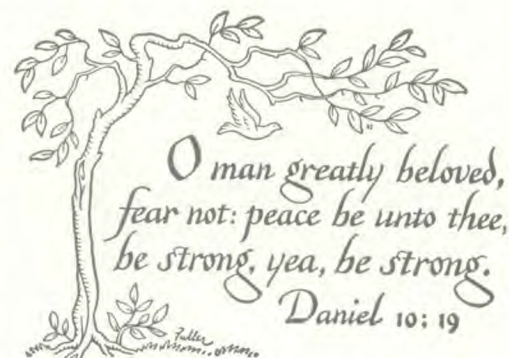
As I prayed for forgiveness and for God’s care over us, I knew that, according to the words of Daniel, The Most High God still rules in the kingdoms of men, and appoints over them whomsoever He will.

While I thought on these words, the horrible empty feeling left my heart, and into it came the assurance of forgiveness, and I knew God would care for His children. He tells us to fear not; and although this world is in a tangled mess, evidences of God can be seen everywhere if we look for them.

I love the words of the great and talented musician, Sidney Lanier, where he said,

“As the marsh-hen secretly builds on the watery sod,
Behold, I will build me a nest on the greatness of God;
I will fly in the greatness of God, as the marsh-hen flies,
In the freedom that fills all the space
’twixt the marsh and the skies.
By so many roots as the marsh-hen sends in the sod,
I will heartily lay me a-hold on the greatness of God.
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.”

As the orioles are safe in their nest when rocked by the gales, so we will be safe, if we build our nest on the greatness of God. Safe even when the world is rocking around us.



SIGNS OF THE TIMES

MILK

A COMPLETE FOOD

MILK comes nearer being a complete food than any other one of the various foods which appear on our tables. It contains all the various essential food elements. Not merely does it contain these elements, but these elements, seventeen or more in number, are arranged in just the proportions to meet the needs of the human body. Especially does this apply to the infant and rapidly growing child.

The perfect food for the human infant is mother's milk, but next to mother's milk in civilized lands is cow's milk. Bread is frequently spoken of as being "the staff of life." Possibly it is true that next to milk whole wheat bread comes the nearest of any one food of being entitled to this claim, and yet "man cannot live by bread alone." The popular loaf is either deficient or else entirely lacking in some one or more of the essential food elements. Aside from this, bread is an acid-forming food, and if eaten freely tends to decrease the alkalinity of the blood, favouring the development of a condition known as acidosis, with its many unwelcome and distressing symptoms from which so many in civilized lands suffer. Combined with milk it makes a most excellent food, especially for the growing child. Being an alkaline food, it combines perfectly with cereals, neutralizing the acid base of such foods and thus aiding in maintaining the normal alkalinity of the blood.

The proteins or tissue builders of the milk are also of a high quality, superior to all other animal proteids. Milk furnishes the carbohydrates so important in building up the fatty tissue and supplying heat and energy to the body in the form of lactose or milk sugar which does not tax the organs of digestion, it being readily assimilated.

Milk is also especially rich in calcium, an element which is deficient in most other foods. Calcium is the element which enters into the construction of the bones. Defective teeth in early childhood is due to a deficiency of this element in the food. Calcium is also essential when combined with potassium and sodium, in maintaining the normal contractions of the heart muscles. A deficiency in any one of these elements is not infrequently responsible for disturbances of the heart, frequently attributed to other causes. It interferes with rhythmical contraction and relaxation of the heart.

If only one-half of any one of the essential elements is present in food, the system can appropriate only one-half of the other essential elements, although they may be present in normal amounts. An impoverished condition of the body may be thus often accounted for. This emphasizes the importance of securing all needed elements in the right proportions.

These mineral elements are frequent-

BY
**Daniel H.
Kress, M.D.**

The kiddies know
that milk is "good
to the last drop."



ly removed from cereals, with the removal of the covering of the grain in milling, or they may be dissolved in the water in cooking and then poured down the kitchen sink. So long as this deficiency exists milk is a necessity. Milk with such meals goes a long way toward counteracting the development of deficiency diseases.

The fat is another important food element. In milk it is furnished in an emulsified form instead of a free, or neutral, fat as found in meats. In an emulsified form fats do not interfere with the digestion of the proteid or other food elements in the stomach as is the case with free fats.

The fat in milk contains that vital something known as vitamins, which are needed for the promotion of growth in children. When deficient, growth is interfered with.

The vitamins present in cereals, fruits, and vegetables, are frequently destroyed in preparing them for table use, either by super-cooking, or by the addition of baking soda. Since milk furnishes these vitamins, it is highly important to furnish milk with such foods.

There are those who say, "Milk disagrees with me." There probably is a reason. It should be remembered that milk is a *food* and not a *drink*. The infant gets its supply in a minute stream. The necessary suction stimulates the salivary glands and incorporates the saliva with it. The saliva prevents the formation of large, hard curds. The small, soft curds formed when milk is taken in

a natural way are readily digested even by the infant. They seldom cause disturbances. The best way for adults is to take with milk something that requires mastification, or else suck the milk through a straw, so as to incorporate the needed saliva and make it more digestible.

Milk may disagree when wrongly combined with other foods, when the fault is not in the milk but in the combination. Sugar, when freely used with milk, does not make the best combination. It is apt to produce fermentation and the formation of acids. So long as we continue to use devitalized and supercooked foods as we now do, milk is a necessity in the maintenance of health. It is true that disease among animals is on the increase, and hence it is becoming more and more dangerous to use milk. It should always be sterilized or boiled to render it absolutely safe. Soya bean milk is now on the market. This is a very excellent substitute for cow's milk.

Grains, fruits, and vegetables, when used in their natural state, furnish all the food elements in about the right proportion to meet the body needs. As we come to subsist upon these chiefly, milk will no longer be an absolute necessity. So long as these foods are devitalized and demineralized, milk should be used.

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"It shall be measured to you"

Getting on with God

By E. A. CRANE

"With what measure ye mete, it shall be measured to you."

The olive branch secures to one more loyal and lasting friendships than does the machine gun. Bees gather nectar from the flower leaving in exchange that upon which the flower depends for continued existence. The way you deal with others is the way you will be dealt with.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall men give into your bosom."

The text pictures an Eastern market where the buyer has no bag for his purchase. To provide the lack he pulls his long robe up under his girdle until it hangs blouse-like from the waist. Into this improvised bag the merchant pours the grain "into his bosom." If too much, it is "shaken together" and "pressed down." So is the generous goodness of man generously meted out. And so is also the wickedness of the evil man reciprocated. Good and evil both yield interest. A stingy soul is likely to reap stinginess, while a benevolent spirit is usually rewarded by the kindness of others.

This thought, while true, is not necessarily new. Jesus' words appealed to the common man, but they were never common-place. He did not journey about Judea merely repeating trite and stale adages. Therefore, when an interpretation such as the above is easily perceived on the surface, we should sink the shaft deeper for hidden meaning.

One gospel writer links the thought of giving and receiving with the "mystery" of the kingdom. This mystery is understood only by those, who, with enlightened heart and mind, reverently press within the inner sanctuary of God's purpose. From this advantageous point of view are excluded the unconverted. Jesus declares of them, they "cannot see the kingdom of God."

In the expression "with what measure ye mete" is encouragement for all of Christ's followers. As we sow the seed of the kingdom, we are to remember that the measure of sowing will determine the measure of harvest. His Word will not return void. Then, let us sow the Word unstintingly, and reap an abundant, glorious harvest of converts to Christ.

Another gospel writer puts the saying in a new setting which unfolds a totally different meaning. Here the quality meted out is mercy. "Be ye merciful even as your Father is merciful." If you are merciful, mercy will be showered upon you. The way you treat others is the way God must treat you. If you are snobbish, mean, and indifferent to the needs of others, the blessing of Heaven's approval cannot be yours. But, if in your dealing with others, you reveal big-heartedness by being friendly, generous, and forgiving, God will be pleased to bestow upon you His approving favours. The way you succeed in getting on with others determines how you will get on with God!