

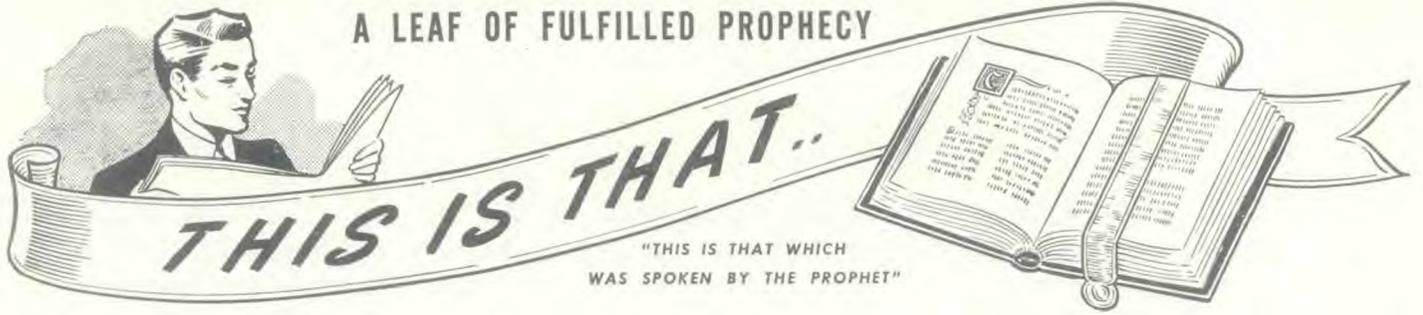
*Canadian*

OSHAWA, ONTARIO NOVEMBER, 1945

# SIGNS OF THE TIMES



*WORLD PEACE AT LAST*



A LEAF OF FULFILLED PROPHECY

THIS IS THAT..

"THIS IS THAT WHICH WAS SPOKEN BY THE PROPHET"

DOUBLE TROUBLE

ALONG with gasoline rationing, and many other government restrictions, liquor controls by the Federal Government were abolished immediately after V-J day. The Ontario Liquor Control Board thereupon increased the individual ration from 26 to 52 ounces a month, double the wartime allowance. The other provinces will no doubt be popping two or more bottles for one—and the tide rises.

This was to be expected, people being what they are. An editorial in the Toronto *Globe and Mail*, August 30, expresses the current trend of thought on the question of alcoholic beverages as follows:

"The use of liquor, beer and wine must be recognized as an established custom of present-day living. We cannot acknowledge this without also admitting that it is a social evil, and as such must be controlled. The objective of the controls must be the encouragement and development of temperance. Basically, temperance or intemperance is a matter of the individual, where example and precept will count. Temperance, as a Provincial virtue, will only be accomplished as the individual conditions his use of liquor to the realization that it is a wasteful and injurious habit.

"There is no perfect system of control in the sense of satisfying the extremists. There is an element of the population, a minority, which does not drink, but which, having fixed ideas on the subject of its evils, is blind to the weakness of others—if that is what drinking is. There is another element, again a minority, which from addiction or weakness, drinks to excess and provides the prohibitionists with their argument for complete abolition. Yet another drinks as he would eat, with discrimination and moderation. And with it may be coupled a fourth, which, while abstaining, is tolerant, perhaps to the point of disinterestedness, of the desires and habits of others.

"In its search for reforms, the Government must be guided by the conscience of that tolerant majority, which we believe is overwhelmingly on the side of temperance." And the editor goes on to devote most of his editorial to the fashion

of controls; which well he may, for, stating the facts as he does, *how* to control the liquor menace is the unsolvable problem.

Drinking is a "social evil," and "a wasteful and injurious habit." So also, to no greater a degree, are stealing and lying; yet we do not settle down to recognize these two evils "as established customs of present-day living." The Government, society, and honest individuals do



Belgian children made happy by clothing sent from British Relief.

everything in their power to prohibit them entirely; and they are not called extremists for so doing.

More severe stigmas should be given to the use of beverage alcohol than our editor friend gives. More than a social evil, it becomes a moral evil in that it leads inevitably and increasingly to moral looseness. However well some people may "carry" their liquor content, drinking is closely and glaringly associated with crime and misery and poverty. As such, it is not to be lived with tolerantly

and feebly controlled. We can be tolerant with its weak victims, but not with the liquor barons who prey upon their weakness.

Ultimately, there can be no half-way measures with an acknowledged evil.

Uncontrolled War

THE peoples of the world, even those who perpetrated it, have been profoundly shocked and terrorized by the atom bomb atrocity that was visited on Japan to bring the war to an end. There are endless arguments pro and con about the legitimacy of the use of such a terrible weapon for destructive purposes. But there can be no doubt that it is hell with all its horrors.

After weighing the whole matter, we believe, dispassionately, we are forced to the conclusion that the use of the atomic bomb was the inevitable result of war itself. What is said against it was undoubtedly said against the use of the stone and the club in the hands of the man who first used them in combat with an opponent who hitherto had used only fisticuffs; or against the nation that first resorted to firearms to annihilate an enemy who carried only sword and spear. It has been the combat, not the weapon, that has been in the wrong.

Every new surprise weapon that has been invented has destroyed the enemy in the same proportion as has the atomic bomb. War is that way. It can know no rules. True, the nations agreed before the war not to use poison gas in battle, and they stayed by the agreement; although it is not certain but what they refrained because of the danger of this method of killing to the user as well as to the victim. But the agreement did not prevent the use of more sure, and deadlier, weapons such as the flame-thrower, incendiaries, and the jet-propelled and atomic bombs. No nation promised not to use some unheard-of missile; nor can we imagine their ever making such a promise.

Lethal weapons in warfare can never be controlled. The very spirit of desperate strife makes them uncontrollable. The one aim in military clashes is to

triumph at any cost to life and property.

Grant the necessity and legitimacy of war, and all is fair. Don't expect Mars to "pull his punches."

Will the nations, "which are gone down to hell with their weapons of war" (Ezekiel 32:27) ever learn that "wisdom is better than weapons of war?" Ecclesiastes 9:18.

## Can War Be Prevented?

It has been estimated that literally tens of millions of human lives have been sacrificed on the altar of World War II, for the avowed purpose of preventing World War III and all lesser wars. Now that this latest act in the historic drama of world war has had the curtain rung down on it, do we feel, "in our bones" that present prospects of world peace come anywhere near the cost in life and treasure spent to bring it about?

The answer is *no*, if we may judge by the apathetic rejoicing, the acrimonious debates among selfish interests, revengeful millions eager for a chance to get even, other millions with that hopelessness that breeds desperate outbreaks, and more fear and want than ever before in world history.

There is no evidence that the United Nations Charter is being implemented, or will be implemented soon, to settle the territorial and other disputes resulting from new alignments of power. Seemingly by necessity, the leading nations are going ahead without any attention to its provisions for united action among the fifty nations which are party to it. To the observer it would seem that the first thing after the making of the Charter is the breaking of it.

Give us time, say the advocates of peace by agreement. But actions which are being taken now, as to "spheres of influence" and "balance of power," are to be irrevocable; at least so we are led to believe. All the reprehensible procedures which followed the last war and brought on this war, are following this war. What are we to conclude?

Wars *can* be prevented; but international planning has not yet arrived at the successful method. Hitherto, all the anti-war schemes have been based on the promises of men and nations who do not possess the sterling character to back them up. However well-meaning, the masses of mankind are not ready to make the day-by-day unselfish sacrifices that are necessary to eliminate strife. Human dying does not purchase peace. Human living for others does purchase it.

Will wars be prevented? Not by self-interested men and nations agreeing to prevent them. Let us not delude ourselves any longer. What is the use of trying in the wrong way again and again, and at fearful cost, to make peace, when the makings of peace are not in the hearts of most of us. "Follow after the things which make for peace." Romans 14:19. "No man can hold the winds in check or control the day of death; in war there is no furlough, . . . whenever men have power over their fellows, power to injure them." Ecclesiastes 8: 8, 9. Moffatt.

It is man's duty and privilege to do everything possible to bring about international amity. But let him first begin at home, and be at peace with God. Then recognize that, since God sees that the vast majority of men will not be at peace with Him, ever, only He can make peace by destroying the strife-makers and the aggressors against Him. He will do it before long. The atomic bomb of God's wrath will fall, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; *when He shall come to be glorified in His saints, and to be admired in all them that believe.*" 2 Thessalonians 1:8-10.

## Japan's Fateful Mistake

It is our profound belief that Japan might have averted the terrible fate of bombs and defeat that has befallen it,



An Allied Conference of Ministers of Food and Agriculture meets in London to plan to feed the world's starving millions.

if it had not taken the most self-destructive step that a nation can take. As a government, it turned against God and His truth, and tried to utterly extinguish the religion of Jesus Christ.

From 1860, when Protestant missions first entered Japan, the missionaries were given tolerance and protection, and freedom to propagate Christianity. Along with Western science and industry, the Japanese people, many of them, were converted to Christ. Christianity was held in high esteem, and, while the masses of the people remained Buddhists and Shintoists, Christian churches rose up everywhere.

In later years a change came, first among the Japanese Christians themselves, but under the influence of certain modernistic missionaries from the West, particularly from Germany. The bane

of Modernism, be it said to the shame of Western Christianity, weakened the virile power of the first love of Japanese Christians. The advancements of Christianity and of mental enlightenment from the West were confused in the minds of the people. Pantheism became popular, and the basic beliefs of the Bible were cast aside for a form of Christianity without the power. In fact, Japanese Christians were turning back to the ideas of Buddhism, their ancestral religion.

Then the Government, in political affairs, decided to break loose from any real or fancied domination of the West, and to create a sphere in East Asia that would have no truck with Occidental influence and power. Knowing full well the powerful influence of religion in human life, and needing every aid that could possibly be mustered for the great struggle ahead, the authorities planned to use religion to back up their scheme for dominance of the Orient.

Christian missionaries were ejected from the country, as representing a Western influence that must be expelled from

East Asia. One universal religion was to be established. That religion was the worship of the Imperial Family. The Emperor is supposed to have descended from the sun goddess. What Christianity there was left in Japan was to be superseded by sun worship. A merger of civil government and religion was to rule Japanese life, and only Emperor worship would be tolerated.

Thousands of Japanese Christians, and even many European and American missionaries before they were deported, succumbed to the pressure and bowed before the Emperor, reasoning that their compliance with the decree was civil, and not religious, obedience. In the age-old struggle between the sun god and the Creator of the sun, the sun god prevailed.

A prophetic parallel may be found in the story of the three Hebrews and the

fiery furnace. Frustrated by the dictum of a prophecy (recorded in the second chapter of Daniel) to the effect that world history was represented by a great metallic image, of which Babylon under Nebuchadnezzar was only the head of gold, the proud monarch erected a towering image of his own, which was *all gold*. In other words, he would see to it that his kingdom would be universal and last forever.

To substantiate his ambition, he decided to use all-powerful religion; and called on representatives from the whole world to bow down to that image, and thus establish a universal religion. But God was in His heaven—and on His earth. He inspired three men who had been taught that it is blasphemy against the God of heaven to bow to images, or to obey men's decrees to worship them. So they refused to bow. And the sevenfold heated furnace of the monarch did not make them afraid—nor could it burn them. But Babylon went down without trace.

In our time the god of the "rising sun" defied the God who made the sun—and the "rising sun" is setting. There never has been any other way; and there can be no other way in modern times. Let the nations take heed and beware. And let denominations of Protestants, and individual Christians, learn the lesson of the dire result of departure from evangelical gospel truth, and of the peril of a union of church and state to enforce religion.

## Return To Religion

SINCERE Christians are saying that only a return to religion will save the world from ruin, a ruin that is as certain as that a third world war is certain.

This is true only in part. It all depends on the religion to which we turn. The Godless may return to their religion; but in reality it was their religion that got them into this war now closed, and it will get them into another. In other words, religion is not necessarily the worship of and obedience to the God of Christianity.

Nor will a return to "historical Christianity" do any better. Preponderantly "Christian nations" have far surpassed so-called heathen nations in visiting atrocities on countless innocent people. Whatever excuse is offered, the deeds were done, and they will have to be met in the final judgment. It may be they were the least of many evils. Let us hope so.

Only a return to the keeping of the moral law, the Ten Commandments, which are summed up in love to God and man and in the Golden Rule, will save us from utter destruction by war and its accompaniments.

The keeping of that Law involves belief in the facts that God created the world in six literal days; that His seventh-day Sabbath observance is an obligation on us; that anything we take into our bodies that tends to shorten life brands us as murderers; that the marriage relation is sacred; and other obligations of equal exactness.

These obligations religiously observed bring only happiness to their observers;

but not until a change of heart is brought about by a new birth in Jesus Christ. Let no one try to be moral without keeping the moral law. And let no one try to keep the moral law unless and until he has this new life in Christ to help him. The way to Christ is so plain that no one need err. From time to time we make clear that way in these pages.

That wonderful Saviour says: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14:27.

## This Atomic Age

THE flow of discussion concerning the effects of man-controlled atomic power has swelled to a tide. The open dropping of atomic bombs on Japan started the debate. The ethical question of whether or not such bombs should be used as weapons of war, has been highlighted from the start. Both attackers and defenders of their military use have risen to the acme of oratory and vehemence.

All agree that there has been placed within the control of human beings a small portion at least of the mightiest physical power in the universe. The possibilities and responsibilities of this are tremendous, and both the victims and the discoverers of atomic power are "scared stiff."

The United Nations, especially the United States and Great Britain, who are the holders of the process of splitting the atom and controlling the result, are to control the secret as well, and henceforth to use it only for the benefit of mankind. So reads the resolution.

We are treated to forecasts of the ways in which this beneficence will work out—from the annihilation of our enemies the insects and the conquering of disease, to the construction of great public works and the changing of the climate of a whole continent. We do not discount what may be accomplished, if man's self-

ishly acquisitive propensities and his destructive tendencies, as well as his atom-splitting, may be controlled.

There is no doubt in our minds that God used the enormously destructive power of split atoms and electricity to obliterate ancient Sodom and Gomorrah from the face of the earth. The parallel with Nagasaki is striking, except that the destruction of Sodom was much more devastating. The spot where that fate fell was sunk to the lowest on the surface of the earth, and everything there is dead to this day, including the Dead Sea which covers it.

God will again use these tremendous powers in nature to rid the earth of the men who cannot be trusted to use them to bless mankind. We may expect it at the close of this short, atomic age. In the words of the prophet John:

"There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great . . . and the cities of the nations fell; . . . and every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation 16:18-21.

Finally, to bring to an abrupt end the last effort of rebels against His kingdom and His capital city, God will rain destruction from above. To quote again: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone. . . . I saw the dead, small and great, stand before God; . . . And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:9-15.

Berliners plod back to their homes—and such homes!



# The FINISHED PRODUCT

Shows up the Liquor Business

By W. R. Foulston

A FEW months ago while walking down the street I noticed an unusual number of people at a street corner. Supposing it to be an accident, I drew near only to find they were trying to secure their supply of drink from the wine store. A policeman was there to prevent a disturbance. Children were there with carts and bicycles to wheel the "stuff" home for the purchasers. One little boy hurried home and announced to his daddy, "I'm in the bootleg business now" as he showed nearly five dollars he had thus earned that day.

I quickly thought of my camera and began finding a suitable location for a good picture. People began to turn their backs to the camera, others called me names, while others hid their faces in apparent shame. One lady had managed to get all she could carry and was placing it in the baby buggy when I took her picture. When she realized what I had done it seemed a fight was brewing by her caustic remarks. Lest I be the object of a disturbance I moved along down the street, but many thoughts came rushing to my mind.

Were they not buying legally? Didn't the government approve of the sale? Didn't they pay for it? Then why all this shame and humiliation because I had taken the picture? Just here is the paradoxical part of the business. Legal, but on what basis has its legality been established? What weight of evidence has induced the government to protect the sale of liquor?

Suppose I am walking down the street and see a large manufacturing plant and I ask you, "What kind of factory is that?" "That", you say, "is a shoe factory. They take raw leather and from it they make good shoes." I observe that the finished product is much more valuable than the raw material from which the shoes were made, and I agree that the factory deserves to be protected in its business. We approach another factory and I ask, "And what does this factory make?" "That is a watch factory," you

NAIL  
THIS  
FACT  
DOWN



say. "They take a piece of iron worth only a few cents and from it they make watch springs worth thousands of dollars." Again I agree that the finished product is more valuable than the raw material and can understand why such a factory deserves to be protected by law. Next we come to a large plant and I ask what kind of factory it is. You answer, "That is a brewery." "But what do they make?" I ask. "What is their finished product?" It is explained that they take good grains and fruit and produce whisky and beer, and the finished product is bleary-eyed, whisky-soaked, wife-beating, staggering husbands, and swearing, fighting, immoral women, ruined homes and delinquent children. By any standard you know, does that factory have a right to be protected by law?

Is that language too strong? Have I spoken too plainly? Go to the door of the beer parlours at closing time and see the reeling, staggering, snarling mass of humanity that is put out on the street. Go into the home of the drunkard, read the story of the tears of the broken-hearted wife as she sits in fear of her husband's return; read the message behind the lives of the drunkard's children as they hang their heads in shame at the mere mention of their father; look across the street to the insane asylum and the jails filled to overflowing with the finished product of the breweries. Go to the scene of the road accident and look upon the mangled forms of those whose lives have been snuffed out due to the drinking driver. Add it all up and you are sure to agree that something must be wrong when governments legalize the manufacture and sale of "such stuff".

Industries are known to give valuable prizes and premiums for the best sample of their finished products. But where do you find the brewery that offers a prize for the best wrecked home, or the best sample of a drunken wretch? Who offers a premium for the finest specimen of a broken-hearted wife, or the best example of a broken home caused by drink. No, here is one industry that is ashamed of the finished product, and rightly so.

The *Toronto Globe and Mail* of July 30, 1945 under title, "Panic Drinking" gives a picture of the drinking conditions that a survey of Toronto drinking rooms revealed; and it might be duplicated in any large city. I quote, "Every evening around 6 o'clock is a disgusting scene. In one evening alone 23 arguing, noisy, swearing men and women hung around the front of the—Hotel trying to get back inside. . . . A policeman only a few yards away watched them and did nothing." Then it describes the conduct of men and women bumping into sober passersby and the vile language and the filthy names they were called. Whoever wrote that article formed a wrong conclusion as to the cause. This condition "panic drinking" he says is because of the beer shortage which causes patrons to "Rush into beverage rooms and gulp all they can get for as long as they can get it. . . . So long as the basic reason for the condition—beer shortage—exists . . . he knows the condition will continue." What a fallacy. The writer of that article must have wanted an unlimited supply as the remedy. In larger quantities it would produce a worse condition, for it is the alcohol that is in the beer that causes mankind to sink below the level of animals.

Someone may say, "We can't stop the drinking, so let's legalize it; and besides, it is denying a man his personal liberty to take it from him." What about this catchword, "personal liberty?" It is personal liberty to the man who drinks and to those who are indifferent to it; but does not the patient, longsuffering wife have any personal liberties? Do not the uncared-for children have any liberties that need protecting?

True, the government receives millions of dollars in taxes from the industry, but does that lessen your personal tax by that amount? It takes much more than their tax revenue to care for the destitute, maintain the jails, support the courts, insane asylums, and other expenses due to the drinking public than was ever gathered in tax revenue from its sale.

The estimated cost to the Canadian consumers for year ending in March 1944 amounted to \$342,891,313. This is an estimate because part of the government reports are retail and others wholesale. For Ontario it means an average of \$37 for every man, woman and child. For a family of four the cost is just less than \$150. When we remember that many do not use alcohol at all it is safe to say

### DON'T SELL ME RUM—BUT RUIN

- Don't sell me whisky. Sell me drunkenness.
- Don't sell me beer. Sell me continual befuddlement.
- Don't sell me wine. Sell me sottishness.
- Don't sell me rum. Sell me loss of self-respect.
- Don't sell me brandy. Sell me a burned-out brain.
- Don't sell me a sloe gin. Sell me a slow ruin.

—The National Voice.

alcohol. This explains why the judgment is impaired with the first few drinks. Hilarious, frivolous talking and laughing soon follow and finally all restraint is gone and you have only a discourteous, unrefined person without self control or self-respect. In this condition he is often guilty of all kinds of immoral conduct and crimes without realizing exactly what he is doing.

The effect of alcohol upon the muscles is easily demonstrated. While at college we secured a frog-leg muscle and set up a revolving cylinder that would record the

acute disease because his ability to fight disease has been lessened. It has been estimated that 78% of alcoholic deaths are attributed to other causes. If the foundation of a house on the river bank had been undermined by the water till it was just ready to topple into the river and at that moment I came along pushing a baby pram and ran into it, did the pram cause the house to fall? Just so, deaths often occur due to an alcohol-damaged blood stream in which the natural defence mechanism of the body is unable to operate.

Alcohol also has a damaging effect upon the liver due to inflammation caused by congestion and enlargement of its cells. The contraction of the liver capsules produces the hob-nailed or drunkard's liver. In extreme cases the surface is covered with hard lumps. Much more might be written but these are the sound medical facts that can be verified by most any reliable authority.

Should any person reading this be connected with the manufacture, distribution, or sale of alcoholic beverages he would likely say, "These facts are damaging to my business, I must refute them in some way." Hence millions of dollars are used in defensive advertising that is misleading and designed to conceal the true nature of their product, a knowledge of which they consider damaging to their business because it would prevent the



Baby cabs make handy carriers for cases of liquor outside one of Toronto's retail stores.

that for those who do use it their family bill for the year would run between \$200 to \$300.

What about this alcohol for which people are willing to pay such a price? The Bible has forbidden its use (Proverbs 20:1; Proverbs 23:29-35); and medical science has given the reasons why the Bible forbids it. Alcohol is no longer called a food, nor is it any longer accepted as a stimulant. The best medical men now class it as a narcotic, a depressing, paralyzing poison, and there is no disease for which it is the cure. It kills anything alive and preserves anything dead. Alcohol passes directly from the stomach into the blood stream without being acted upon in any way by the digestive juices. This is proven by experiments upon dogs who were fed alcohol with their food and the content of alcohol in the blood was in direct proportion to the amount given in the food. This alcohol within fifteen minutes has entered the blood stream sufficiently to effect the brain cells and the nervous system, because the fatty substance called lipoid of which these cells are partially composed is dissolved by the

intensity of each muscle contraction when the muscle was stimulated by an electrical shock. The muscle had to be kept moist by bathing it in water, but if a solution of alcohol equal to that found in ordinary beer was used the contractions rapidly diminished in intensity and had to be revived by bathing it in a salt solution. Every time a solution of alcohol was used there was a distinct and rapid decline in the action of the muscle. Muscle contractibility is decreased by 46% by the use of one pint of wine or a quart of beer. Is there any wonder a man begins to stagger when the brain cells and the muscles refuse to co-operate? Is it any wonder the door seems full of key holes when the co-ordination between the two is destroyed?

Alcohol becomes the ally of disease germs because it destroys the white corpuscles that act as the soldiers of the blood stream. It has been found that the general ability of the blood to destroy germs has been reduced one third by the ordinary glass of 3.2% beer daily for two months. For this reason the "drinker" is more likely to die of any

"The excessive amount of venereal disease in Ontario can perhaps be more clearly visualized when I tell you that in Sweden, in 1928, the percentages of syphilis was 14 persons to every 100,000 population. In Norway, between the years 1933 and 1939, there were 24 people afflicted out of every 100,000. In Ontario, in 1943, there was the staggering total of 175 persons with syphilis for every 100,000 population. Liquor is recognized as a promoting agent in more than 50% of the contacts. There is little doubt that our present condition is one result of our increased promiscuous drinking." Major John A. Laroux, R.C.A.M.C., newly appointed by the Ontario Department of Health to head the attack on venereal disease.

non-drinker from taking his first glass. One time I called upon a hotel proprietor for a donation to charity. The proprietor looked me squarely in the eye and said, "I am in this hotel but am kept in business by the income from the beer parlour below. Now, why should I give to you when you would do me out of business to-morrow if you could?" I said, "Friend, I've come to ask for help to provide for the destitute families and the broken-hearted wives of those men you send out the back door every night." With a surprised look he said, "That is enough" and turning to his secretary he said, "Write this man a check for \$10.00."

The liquor industry is looking to the future, hoping to increase their profits. It is looking for more raw material to replace the worn out wrecks of humanity.

# DRUNKENNESS

By Martha E. Warner



The beer line waiting patiently to be served.

Although I realize that the word "drunkenness" which I have used as the title of this article, is not pleasing to the eye or ear, I am, nevertheless, using it because I know that it is a word that will never be banished from the vocabulary of the lives of men and women as long as drinking is made respectable.

I repeat, *made respectable* as it is being made to-day by the men and women who drink their whisky, wine, rum, or whatever they call it, for it has a legion of names; drink it in the daytime, drink it in the nighttime, and drink it in between times.

Liquor of some kind is kept in many homes to be used in cooking, used in entertaining friends, and used just before or after going to bed as a sleep-inducer, or a thirst-quencher. As Fielding so aptly said, "Thirst teaches all animals to drink, but drunkenness belongs only to man." Yet few would readily admit that animals were more intelligent than men.

While it is often argued that a person may drink and still not get drunk, yet it is possible that a person may be drunk and neither he nor his friends know it. On the other hand, there are those who drink *and do get drunk*, and know they are drunk, and their friends also know it.

The funeral was to be held at two o'clock in the afternoon, at the home of the deceased. And at that time, although all was in readiness, the service was delayed, awaiting the arrival of the foster son.

Thirty minutes passed before his car drew up to the gate; and as he alighted, he pitched, but did not fall, as an attendant caught him by the arm and helped him into the house.

I shall never forget his words, spoken as he lurched against the open doorway. "I'm drunk," he thickly mumbled, "I'm drunk and I don't care who knows it, but I have lost the best friend I ever had."

Yes, and he was drunk, and he had

learned to drink in that very home, the home of a millionaire; the home where drinking was made respectable.

After the funeral, when the will was read, it was learned that the entire fortune went to this young man. When asked what he would do with it, for in his own name he had a fortune, his answer was, "Blow it in."

A slip of a girl, who had been married only a year, was reading the riot act to her young husband one night, because he came home from the club drunk,—so drunk one of the men had to drive the car for him. She said she did not mind his drinking, but she *did mind* his getting drunk, and if he kept it up, she said she would leave him.

When reminded that drunkenness was the result of drinking she was indignant. She contended, it was all in *knowing how* to drink. She drank, but she knew *how*; therefore she never got drunk; while her husband, instead of stopping at one, or two, or three drinks, kept on and on, until he made a fool of himself and disgraced her.

Now these young people were college graduates, the young man standing high in the business world. "Dr." was written before his name, and if you looked up his rating you would find a large part of the alphabet written after his name; yet to them drinking was respectable. The disgrace was in the drunkenness part of it.

One night I stood on the corner of one of our large cities and watched a young man steer a young woman across the street and into a taxi. This girl was so drunk she could not stand alone, and if it had not been for her companion she would have fallen; but he pushed and pulled and tugged until he had her safely across.

As the taxi bore them away, I wonder-

ed what would happen to the girl before she was in her right mind again. I wondered about her parents. Were they, or were they not, respectable drinkers? And I wished, oh, how I wished, that the young man or the young woman who thinks he or she can drink just a little and not be in danger of getting drunk, could see this young girl as I saw her, for I believe with Saville, "The sight of a drunkard is a better sermon against that vice than the best that was ever preached upon that subject."

People should be alarmed at the inroads liquor has made in our nation. It is a liquid fire which is fast consuming our youth. It has crept into our bake shops, our drug stores, our grocery stores and our department stores, and yet, people seem so indifferent to it.

Then there is the church. What is it doing to stop the flood of intoxicating drinks that is drenching our children? What can it do, or what can it say, when the deacons, the members and even the pastor takes a glass now and then, and sometimes more often.

Parents must not wait for the church to act. They must take matters into their own hands. They must realize that they have a great work to do, which cannot be done unless they first clean house by banishing all intoxicating liquors from their homes; by clamping the lid down tight on rum chocolates, rum candy of whatever kind, rum cakes, and rum this and rum that. They should then get down on their knees and pray God that they may be given wisdom to so train their children that they will choose life rather than death; for, say what you will, drink leads to drunkenness, and drunkenness leads to death. And in the Word of God it is written that no drunkard "shall inherit the kingdom of God." 1 Corinthians 6:10.

The homes along your street are asked to provide boys and girls out of which they will make occasional drinkers and finally drunkards. Even now they may be reaching for your boy and you say, "No, No, that boy is mine, you can't have him! Some other home must provide the boys if the industry is to increase they can't have mine."

What is the difference between (1) buying a license from the government permitting you to set fire to your neighbour's barn, or giving you permission to attack any girl on the street or to stab to death any citizen with whom you disagree; or (2) to pay \$100 for a license to sell liquor so that the farmer gives his farm away in

the filthy barter that makes him so crazy with drink that he murders his wife and children and is a danger to the community and a walking death upon our streets and highways. Yet for a license fee the government is permitting just that.

I feel like the old farmer in the Southern States that made his living by catching rattle snakes. He caught a large one with fourteen rattles and put it in a box with a glass top. One day when he was splitting wood near by, his little five-year-old son took the lid off and the rattler wiggled a bit and struck the boy in the cheek. He ran to his father and said the rattler had bitten him. The father chopped the snake to pieces with his

ax and then took his knife and cut a piece out of that boy's cheek and began to suck the poison. He looked at the boy and watched the pupils of his eyes dilate, watched him swell to nearly twice his normal size. He watched the lips become parched and cracked and the eyes roll as the boy gasped and died in his arms. That father then took his lifeless boy in his arms and kneeled down and cried, "O Lord, why didn't I kill that rattler before it killed my boy. I wouldn't give him for all the rattlers that ever crawled over these mountains." But it was too late. Parents, friends, let us destroy the wicked monster of drink before it ruins my boy or your girl.

# The BEST TESTIMONY

Is from the ENEMIES of TEMPERANCE

IT HAS been said that the admissions of its enemies constitute one of the strongest evidences in favour of truth. The observation is a good one; it has a basis of fact. It can be fittingly applied to discussions of any controversial subject.

With this in mind, there will be offered in this article statements made by those who believe that the use of alcoholic beverages may be reasonably defended. It is only fair to say that most of those whom we will quote have not reached the same conclusions that we do. But we feel that their admissions concerning alcohol as a beverage bear upon the full consideration of our subject and actually show that alcoholic beverages have a deleterious effect upon the human body if taken even in small amounts, and are destructive to health when used excessively. These admissions really constitute a strong indictment of the thing that those whom we will first quote are seeking to defend. There will also be offered from another source some evidence of the bad effect on morals that strong drink often exercises.

**Good laws may not always make good people, but good people ought always to make good laws.**

When the question of making legal the sale of intoxicants was being considered while the Volstead Act was still on the statute books of the United States, hearings were held before a Subcommittee of the Committee on Manufactures of the United States Senate. These hearings were held on two bills—Senate 436 and Senate 2473. The first one was intended to amend the National Prohibition Act, and the other sought to specifically increase the alcoholic content of legal beer, ale and porter. A number of physicians testified. Dr. Charles Norris, who was at the time Chief Medical Examiner, New York City, was asked by one of the Senators: "Does not alcohol lower the temperature, doctor?" Oh, yes," the Doctor replied, "if you take it in very large amounts. . . . In cold weather, intoxicated persons are extremely susceptible to cold; and we find in 'drunks' who have to lie on the sidewalk or in the field in a state of intoxication in cold weather, that their temperature will be reduced to something like 90, and when it gets down below that point it means invariably death."

How often have men who are 'called upon to work out of doors in cold weather been urged to take a drink "to warm them up." Such a course is utterly

foolish. Nature has provided that in cold weather the blood leaves the surface and keeps the vital organs protected and warm. Drink drives it to the surface of the body where the temperature is naturally reduced rapidly. Such a condition is bound to be harmful, and the force of Dr. Norris' statement can be understood by anyone.

In the testimony of Professor Yandell Henderson, Professor of Applied Physi-

## THINK

Think of praying:

"Our Father, which art in heaven," and then voting with tax and license parties to perpetuate the liquor traffic upon earth; thus aiding the powers of darkness; or

"Hallowed be Thy Name," then voting to legalize the liquor traffic, by tax or license, which causes God's name to be continually blasphemed;

"Thy kingdom come," then voting that Satan's kingdom—the saloons—may continue if they will only pay the price which politicians have fixed upon them;

"Thy will be done," then voting with and for liquor sellers to keep on under tax or license laws, which is the greater hindrance to having God's will done on earth;

"Give us this day our daily bread," and then voting to legalize that which takes the bread from thousands of starving mothers, and helpless children;

"Lead us not into temptation," then voting that the allurements and destruction of the saloons may go on under some form of tax or license;

"Deliver us from evil," and then voting that the Nation may continue the liquor evil, both at home and to heathen lands, providing they will only make the price of blood high enough in the form of tax or license.

Can you, dear brother, do all the above, and then heartily say, "Amen!"—

ology. Yale University, this was said:

"Alcohol and one or two other substances, particularly the meat extractives that make bouillon, or beef tea, are the only substances that are known to be directly absorbed from the stomach. If the alcohol is taken in concentrated form into an empty stomach, a considerable part of it is absorbed directly into the blood and induces a high concentration in the blood which disturbs the judgment, and impairs precision of action." [Italics ours.] Professor Henderson also said:

"We used to mean by alcoholic intoxi-

cation that the man was 'drunk' in the sense that he could not walk straight or could not talk intelligently. But I think that since the introduction of the auto-

**Death rides the highway when drink takes the wheel.**

mobile, and in view of the fact that nearly everyone has occasion to drive an automobile, a much narrower, a much more rigid definition would be better, and more practical." He attributed the large number of automobile accidents in the late afternoon to the fact that many men are accustomed to drinking one or two cocktails between the time they leave their offices and the time they arrive at home.

Dr. Graham Lusk, Professor of Physiology, Cornell University Medical School, in his testimony before the Committee declared it to be his belief that wine containing 8 to 10 per cent alcohol could not be harmful to an individual "when taken with meals in moderate quantities." However, a little later in his testimony he said this: "I visited the family of the most distinguished professor of medicine now living. . . . I noted that the professor and his wife drank beer and wine, but that the daughters and a son-in-law, a professor of a medical faculty, and the grandchildren, all took lemon juice in water. I asked why? It was the development of sport in Germany, they said; they had found when they went skiing in the mountains in winter that their heads, eyes, and muscles were better if they took no alcohol. . . . The youngest daughter declared that her fingers were more supple when she played the violin if she took no beer, and she had given it up." [Italics ours.]

This was an admission on the part of Dr. Lusk, and it must be remembered that he was testifying in favour of the manufacture of beer and wine.

Professor Francis G. Benedict, Director of Nutrition Laboratory, Carnegie Institution of Washington, was another witness who admitted some interesting things, saying:

**There are many safe places about an automobile to carry hooch, but inside the driver is not one of them.**

"The automobile has been mentioned. One-tenth of a second does not mean much to us ordinarily sitting here. It means very little. Gentlemen, with the modern automobile, we are dealing not with speeds, we are dealing with ballistics, practically. An automobile at 60

SIGNS OF THE TIMES

By  
Heber H. Votaw

miles an hour is travelling 88 feet in one second. We feel, those of us who have had experience in the laboratory, and all my colleagues without exception, that we can not drive an automobile as safely with a moderate amount of alcohol as we can without it. . . . It is a matter of impertinence, perhaps, to think you are interested in my own personal habits. I do not use alcohol in America. In Europe, when I am with friends in the evening and have not got to drive an automobile home, I use it. . . ." [Italics ours.]

It will be remembered that Professor Henderson testified that alcohol "disturbs the judgment and impairs precision of action." Professor Benedict says that "we can not drive an automobile

**Canada is spending annually 335 million dollars on beverage alcohol. "Never did so many give so much to so few for so little."**

as safely with a moderate amount of alcohol as we can without it." When it is remembered that an automobile travelling at 60 miles an hour is going 88 feet every second, we need "precision of action" on the part of the driver. We need that clear head and clear eye that will guarantee little children and old people some chance of crossing a road in safety. If it be said that no one has a right to drive sixty miles an hour in thickly populated places, a sufficient rejoinder is that the man who has been drinking has had his judgment disturbed to such an extent that he is not apt to pay much attention to police regulations. The automobile becomes a lethal weapon in the hands of one whose eyes are bleared, whose brain is stupefied, whose judgment is warped, and whose sense of obligation to others is greatly lessened. Those who protest against the use of alcoholic beverages are not necessarily wild-eyed fanatics; they are those who recognize that in organized society no man has a right to do anything that endangers the lives and limbs of others.

For a number of years Arthur Brisbane was the highest paid columnist writing for American newspapers. In his "To-day" of August 1, 1929, he had this bit of interesting comment concerning strong drinks:

"Professor Guillaín, of the University of Paris, says, truly, that more people kill themselves with cocktails than with pistols, shotguns, knives, gas and poison. . . . Dip your handkerchief in a cocktail, apply it to your eyeball, and you will know what a cocktail does to the lining of your insides."

Everybody has seen someone so inflamed by alcoholic indulgence that he is literally a mad man. Men, who, when sober, are the most gentle of fathers, the most considerate of husbands, become maniacal in their unreasonable anger when the evil in them is aroused and



The liquor business weighs the greed for dollars over against the future good of the country.

## FOUND GUILTY

Alcohol has been tried and found guilty, and stands before us all—the enemy of our land. The day has gone by when alcohol could be defended.

No man who knows the truth about it now takes it for his health; science has proved beyond all doubt, that alcohol has no good thing to give to a man, a woman, or a child.

Even a moderate use dims the vision, impairs the judgment, reduces the strength, hastens fatigue, and weakens the body's powers of resistance.

The man who takes it is putting only a part of himself into his work, and is holding back his best.—Arthur Mee, in "The National Voice."

their inhibitions are weakened by strong drink. No wonder the wise man asked, "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Proverbs 23:29-30. Drunks fight imaginary enemies. Drunks talk to themselves and mutter and babble. Drunks not only have redness of eyes, but redness of nose. Drunks are often so contentious that they quarrel with their best friends. We think it would be good for some of those folk who defend liquor to try Mr. Brisbane's experiment by putting some of their cocktail in their eye.

An editorial admission which we think is one of the most striking we have ever seen appeared in the *Washington Post*—a wet newspaper—in its issue of July 11, 1940. Here it is:

"The chief characteristic that makes whisky so popular is that it acts as an anesthetic for the conscience."

The writer of this article, having spent some time as Director of Federal Prisons of the United States, can testify to having interviewed scores of men who told him that it must have been the drink that caused them to commit their crimes—crimes ranging from ordinary thefts through holdups to murder and rape. The editor of the *Post* well said that

**If a hardware merchant sold a rifle to a moron, should he be held responsible for the consequences? What about the authority holder who sells more drink to an already intoxicated man or woman?**

whisky is "an anesthetic for the conscience."

That those who seek to excel in athletic events must be temperate, is well known. No trainer could expect that an athlete could do as well by drinking liquor as he could without it. John J. McGraw, for many years the manager of the New York Giants Baseball Club, was reported in the *Washington Post* of August 2, 1926 as having said:

"No athlete can beat the drinking game. It upsets the mental peace of mind as well as the physical. In the old days there were a few men of extraordinary physical strength and resistance, who lasted for a while in spite of their weaknesses in conduct, but they were rare exceptions. Nowadays we find even the beginners trying to beat John Barleycorn. They always lose."

Along a similar line, Grantland Rice, well-known sports writer, devoted about a column and a half in the *Washington Star* of February 17, 1937 to Johnny Dundee, a former lightweight fighter. He said:

"His health is perfect and he keeps himself fit not only by exercising regularly, but by sticking close to a diet he outlined for himself some years ago. He eats little meat, but plenty of fruit and green vegetables . . . and he drinks nothing stronger than milk."

Dundee has evidently carried out in his life the principles that he followed when he was training for his bouts. Too many men are willing to sacrifice their appetites for a little while, but after winning their goal are apt to give way to indulgences that they must know are harmful. Without attempting to be facetious we may remark that we have never yet heard of a man indulging in milk to such an extent that he went home to beat his wife and children and lie in a stupor for hours. Often we are told that a man may be intemperate in the use of anything. Granted. But such intemperance in the matter of bread and vegetables and butter and milk might cause a bit of sluggishness, and in extreme

#### **The abuse of alcohol commences with its use.**

cases might make a man irritable; but we have never known it to cause a man to lose precision of action, to reel through the streets like a drunk, to have redness of eyes, or engage in babblings.

In 1929 two airmen undertook to establish an endurance record for time spent in the air. An Associated Press Dispatch of July 27, 1929 from St. Louis, where the test was being made, referring to the flyers after they had been in the air a number of days, said: "They have quit coffee, and drink large quantities of milk." Try to imagine, if you will, what would have occurred if they had substituted whisky, or even wine or beer, for coffee instead of taking milk. The people living below them would have insisted that no more gas be supplied to them. Every householder would have had the fear that with "precision of action" gone, and with "disturbed judgment" taking its place, the plane might have fallen on his home. When the test was on and day followed weary day, and more and more money could be earned for each new hour spent aloft, these sensible flyers turned from every stimulant—even a mild one like coffee—to tissue-building food for weary bodies.

If men set such standards to gain earthly fame and temporal rewards, why should anyone talk of the sacrificing of pleasure, of too much self-denial when eternal life is at stake? The great apostle

**Alcohol belongs to the same class as ethers. It exhilarates by the release of inhibitions.**

—*Temperance Advocate*

to the Gentiles summed the matter up well in these words: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." 1 Corinthians 9:24-26.

**U**NDER date of July 6th the *Montreal Gazette* gives an account of a marriage between a Roman Catholic and a Protestant, declared invalid by the Superior Court as follows:

"Judgment of the Superior Court, rendered yesterday by Mr. Justice Alfred Forest, declared invalid the marriage of John Marc Hamelin, of Hull, Que. a soldier in the Canadian Army and a Roman Catholic, and Elizabeth Sharp Wren, a non-Catholic, native of Scotland.

"Hamelin's petition for annulment was granted on the ground that the parties were both minors at the time the marriage took place at Beith, in Scotland, January 28, 1942, before the Rev. John Murray Woodburn, a Protestant clergyman, and that petitioner's father did not give his consent to the union.

"Judge Forest, in the course of his judgment expressed the opinion that even in the light of the Court of Appeal judgment in the Bergeron case which held that, under the Quebec Civil Code, a marriage of Catholic and Protestant celebrated before a Protestant clergyman, was valid, this ruling accepted the principle of the canon law of the Catholic Church that a marriage between a Catho-

## **WE FIGHT**

lic and a person who had not received a Christian baptism would be non-existent.

"The present case," said His Lordship, "is one of a war-marriage between a young French Canadian Roman Catholic, of Hull, and a young Scotch girl whose parents' (to quote the judgment textually) 'are adherents of the teaching of Masonic lodges which have no Christian ideals. The facts demonstrate to what point the teachings of the Church have been neglected during the European conflict.'

"The judge went on to state that proof was to the effect that, while serving with the Canadian army in England, Hamelin visited Glasgow, where he met the respondent and shortly afterwards married her at Beith, about 35 miles from Glasgow, before a Protestant minister. The bridegroom was then twenty years old and the bride nineteen. Hamelin's parents did not give their consent to the marriage.

"A child was born eleven months after the marriage, 'but,' Judge Forest said, 'it was not baptized until after the present action was taken,' petitioner testifying that a Scottish priest refused to baptize the child because its mother was a heretic. The couple came to Canada, and while petitioner was in barracks at Ottawa, he received a letter from his wife stating that she was leaving Hull for Montreal, intending to return to her home in Scotland.



Have we come to the time when mothers and children may be cast off simply because a church declares certain marriages illegal?

ment of the church should cause all ministers, priests and rabbis, whose duty it is to apply that sacrament, seriously to reflect and be more exacting before uniting in wedlock young adolescents who have no sense of their responsibility." If Judge Forest had let the matter rest on the basis of their being minors, and had not introduced the religious element into the case, he could not have been so criticized for the decision he made, but when he brings religion into it and discriminates between Protestants and Catholics so far as the marriage institution is concerned, and because the parents belong to "Masonic orders," he introduces elements which are irrelevant so far as the civil marriage is concerned.

There are hundreds, yea, thousands of mixed marriages between Catholics and Protestants in the course of time, and does Judge Forest and the Catholic hierarchy want all Protestant ministers and Jewish rabbis to petition the civil courts to nullify such marriages between so-called orthodoxy and heterodoxy as he did in the Hamelin case, and commit all children born to such heretics that are not baptized in the Catholic church and faith, to the custody of Catholic parentage exclusively, irrespective of all other considerations as to proper fitness?

Another reason Justice Forest gave for annulling this marriage is that the parents of this Scotch Protestant girl "are adherents of the teaching of Masonic lodges which have no Christian ideals." That is indeed a strange reason for a judge of a civil court to assign why a marriage ought to be nullified and the offspring placed in the custody of the father who is a Roman Catholic. If the Masonic lodges "have no Christian ideals," then pray tell us where the Christian ideals of the Catholic church come in when it manifests such a spirit of intolerance as to stigmatize all Protestants as "heretics" and nullifies legal marriages and disrupts the marriage institution.

Another reason the judge gives for nullifying this marriage and assigning the child to the custody of the father is because the child born to these parents "was not baptized until after the present action was taken, petitioner testifying that a Scottish priest refused to baptize the child because its mother was a heretic," in other words a Protestant. Why should a judge of a civil court concern himself as to whether a baptism is valid or invalid just because the person was not baptized by a Catholic priest, in a Catholic church and in the Catholic faith?

For the judge to call Catholic and Protestant marriages "legalized concubinage" and as a consequence deprive all children born to such marriages of their legal status as legitimate children, is not only a travesty upon justice but is violation of every fundamental principle of Christian ethics and civil jurisprudence. Certainly it is difficult to believe that the Court of Appeals of Canada will allow such a biased decision to stand.

# INTOLERANCE

*By Charles S. Longacre*

"His Lordship continued: 'As the marriage took place when petitioner was a minor and the girl was nineteen years of age, and as petitioner's father did not give his consent to the union, the marriage was invalid under the Quebec law. Moreover, the petitioner, a Roman Catholic, could not, according to the canon law of the Roman Catholic Church, legally marry the respondent who, not having been baptized, was to be regarded as a heretic. It is to be noted that the judgment of the Court of Appeal in the Bergeron case upholding the validity of the marriage of a Roman Catholic and a Protestant, performed before a Protestant clergyman, declared that the marriage of a Catholic to a heretic—that is to say, a non-baptized person—would be non-existent.

"This shadow of a marriage, examined from all its angles, can be considered as nothing but legalized concubinage, a profanation of the sacrament of marriage. Such a profanation of a sacrament of the Church should cause all ministers, priests and rabbis, whose duty it is to apply that sacrament, seriously to reflect and be more exacting before uniting in wedlock young adolescents who have no sense of their responsibility.'

"The Court's judgment gave the petitioner the custody of the child of the marriage."

We recite this account in the *Gazette* in full in order to let the world know what kind of intolerance and injustice is

meted out in predominantly Catholic Quebec, and how the Catholic church proceeds to regain and retain a Catholic by legal processes, and builds up the spirit of disunity between Catholics and Protestants. If this decision is allowed to stand by the Court of Appeals of Canada, every Protestant in Canada will have to be considered by the Canadian Government "as a heretic," and every Protestant and Catholic marriage "can be considered as nothing but legalized concubinage, a profanation of the sacrament of marriage," which in effect makes the offspring illegitimate children or bastards, no matter how long ago the marriage was consummated.

A judge should know neither Catholic, Protestant, Jew, Mohammedan or any other sect, nor should he make a decision in favour of a believer in religion as against a non-believer, so far as upholding equal justice and the equality of all citizens before the law and the bar of justice is concerned. To discriminate between citizens in their civil relationship to the State because of religious beliefs is to frustrate the equal protection of the citizen before the law.

Judge Forest is not content with dealing with civil functions only but outlines the religious functions of "all ministers, priests and rabbis" and indicts them before the civil bar for not upholding and perpetuating the spirit of intolerance as manifested among the Catholic hierarchy. He says: "Such a profanation of a sacra-

BEFORE dealing with the subject, "Israel in the New Testament," we might incidentally remark that the Bible is not an Anglo-Saxon book, as is claimed by the British Israelites, but a book for the whole world—Jews, Israelites, and Gentiles.

It is a singular fact that this blessed volume was given by God to the world through Jews. The New Testament was written by Jews. The apostles, whom Christ sent into the world to carry the gospel, were Jews, and the early apostolic church consisted very largely of Jews.

The British Israelites claim that the apostles belonged to the tribe of Benjamin. There is no scriptural evidence for this statement with the single exception of the Apostle Paul, who declared himself that he was "an Israelite, of the seed of Abraham, of the tribe of Benjamin." Romans 11:1. Because Paul happened to be "of the tribe of Benjamin," it does not necessarily follow that all the other apostles were also of the tribe of Benjamin. It is certain, however, that some of the apostles were of the tribe of Judah. Our Lord was the Lion of the tribe of Judah, the Son of David. Therefore, James, the Lord's brother, must also have been of the tribe of Judah. But whether they were all of one tribe or of all the tribes is a matter of no particular consequence, for Paul declared "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For *whosoever* shall call upon the name of the Lord shall be saved." Romans 10:12, 13.

The literal seed of Abraham cannot claim any special right to the kingdom of God. "For," says Paul, "they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9:6-8.

When the Jews claimed that they were the children of Abraham, Jesus said, "If ye were Abraham's children, ye would do the works of Abraham." As Jesus proceeded to point out to them their sin in seeking to kill Him, He told them that they were of "their father the devil." John 8:39, 44.

Paul, in his Epistle to the Galatians, boldly declared the truth concerning the promises made to Abraham. He said: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16.

In Christ nationality counts for nothing. Even supposing the claim made by the British Israelites were true, that Anglo-Saxondom is directly descended from the ten tribes of Israel, that does not give to the British and American people any advantage in the kingdom of Christ. Yet the British Israelites teach that "God covenanted or agreed to make only two nations Christian people in this dispensation, Israel and Judah. The Jews have rejected their calling down through the centuries, and this is the only reason why

# Israel

## IN THE NEW TESTAMENT

(Second of five articles on "Anglo-Saxondom" and the Bible)

By A. W. Anderson

any Gentiles proper have received the gospel in this dispensation. . . . Our race alone," they say, "has come into the new covenant God made with Israel and Judah, and that is Anglo-Saxondom."—*"God's Education of the Anglo-Saxon-Israel Race,"* page 57.

The commission given by Christ to His Jewish disciples was a world-wide commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

Let us now look at the mission of Jesus and see what is recorded of His work in Palestine. After the death of Herod, Joseph was instructed in a dream to "Arise, and take the young Child and His mother, and go into the land of Israel." Matthew 2:20. In the time of Christ, therefore, Palestine was called by God "the land of Israel"; not Assyria, or Scythia, nor any of the European countries through which we are told the "lost ten tribes" were migrating to Britain. Palestine, be it remembered, was at that time "the land of Israel," the place where "Israel" dwelt.

When John the Baptist was promised to Zacharias and his wife Elisabeth, the angel Gabriel told him that his son would turn "many of the children of Israel" to the Lord their God. Luke 1:16. After the birth of John we read that "the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke 1:80. Note particularly, the scripture does not say, "till the day of his showing unto the Jews," but to *Israel*. This great prophet, when he began his work for Israel as the forerunner of the Messiah, warned these people against depending upon nationality for salvation. Urging them to "flee from the wrath to come," he said, "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham." Luke 3:8. It is rather singular that John the Baptist should commence his work by attacking the national pride of Israel. Evidently that sin is not dead yet, but has broken out in an acute form among the British Israelites.

When Jesus was brought to the temple by His parents to be presented to the Lord, according to the law of Moses, there was a "just and devout" man named Simeon who was "waiting for the

consolation of *Israel*." This godly man took the infant Jesus into his arms and said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people *Israel*." Luke 2:29-32.

At the same time a prophetess named Anna, of the tribe of Asher, a widow of about eighty-four years, gave thanks also in like manner to Simeon. Evidently there were members of other tribes dwelling in Palestine at that time, besides those who belonged to Judah and Benjamin.

When John the Baptist bore witness to Jesus that He was the Lamb of God, he declared that Jesus should "be made manifest to *Israel*"—not to the Jews, be it noted, but to *Israel*. John 1:31. Nathanael, at his first meeting with Jesus, said, "Rabbi, Thou art the Son of God; Thou art the King of *Israel*." John 1:49. When the Roman centurion expressed his confidence in the power of Jesus to heal his servant, Jesus said, "I have not found so great faith, no, not in *Israel*." Luke 7:9. Expressing their astonishment at the wonderful gifts of healing which were manifested by Jesus, the people exclaimed, "It was never so seen in *Israel*." Matthew 9:33.

What have we discovered so far, from a glance at the New Testament? That the angel Gabriel, that Simeon, that John the Baptist, that Jesus the Son of God, that the people themselves—all testified that the people living in Palestine at the beginning of the Christian era were *Israel*. We are not disposed to disagree with our friends, the British Israelites, that there were multitudes of people scattered about in Europe and Asia who had descended from the ten tribes, or from all the twelve tribes for that matter; but, according to the Scriptures, the people recognized by the Bible writers as *Israel*, were living in Palestine at the commencement of the Christian era.

Without desiring to be too tedious, however, we might refer to some other scriptures which add further weight to this matter. When Jesus was being interviewed by Nicodemus, "a ruler of the Jews," the Lord said unto him, "Art thou a master of *Israel*, and knowest not these things?" Here is an instance where the terms "the Jews," and "*Israel*," are used synonymously. Nicodemus was regarded



Bomb damage in London, around St Paul's, a religious centre dear to every British heart.

as a "ruler of the Jews" and at the same time Jesus regarded him as "a master of Israel." Did Jesus make a mistake?

At the time Jesus rode into Jerusalem as a King, in fulfilment of the prophecy, the people cried out, "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." John 12:13.

The superscription placed on the cross by Pilate the Roman Governor was, "THIS IS JESUS THE KING OF THE JEWS." Matthew 27:37. Mockingly the priests and scribes said, "Let Christ the King of Israel descend now from the cross, that we may see and believe." Mark 15:32. This is but another illustration that in the time of Christ, "Israel" and the "Jews" were regarded as synonymous terms. It is very evident that the inhabitants of Palestine considered that they were the true children of Israel, and not merely children of Judah.

A question asked by the apostles, on the day of Christ's ascension to heaven, reveals what was in their minds concerning the restoration of the earthly kingdom of Israel. "Lord, wilt Thou at this time restore again the kingdom to Israel?" they asked. Acts 1:6. For centuries Israel had been subject to other nations, and they evidently considered the time had arrived for Israel to be freed from the rule of foreign nations.

When they began to preach the gospel on the day of Pentecost, they addressed the people as, "Ye men of Israel." Acts 2:22.

Our friends in the British Israel movement make much capital out of the phrases "house of Judah" and "house of Israel." But it is rather significant that on the day of Pentecost, Peter addressed the assembled multitude in Jerusalem as "the house of Israel." "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36. On hearing this the people did

not say, "That does not apply to us Jews, but to the house of Israel, another people entirely." What did they say? "Men and brethren, what shall we do?" Peter then made his appeal more personal still. Instead of again addressing them collectively as "the house of Israel," he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:37-39.

The message of Peter on the day of Pentecost was therefore a message for all people, and not merely for the "house of Israel," or the "house of Judah."

If we turn now to the third chapter of Acts, we find Peter again addressing the Jews in Jerusalem as, "Ye men of Israel." Verse 12. In the fourth chapter we read of a trial of Peter and John before a legal tribunal, for preaching the gospel. Peter addressed this tribunal in these words: "Ye rulers of the people, and elders of Israel. . . . Be it known unto you all, and to all the people of Israel." Verses 8, 10. Peter did not make a slip of the tongue when he used these expressions, for the inspired record tells us that he was "filled with the Holy Ghost." Verse 8. Yet he addressed these Jewish leaders as the "elders of Israel." That should be sufficient proof for anybody that *Israel* dwelt in Palestine in the days of the apostles.

After their release by this tribunal, they had a thanksgiving meeting with their friends, and in the course of their thanksgiving they made reference to the trial of Jesus in these notable words: "For of a truth against Thy holy Child Jesus, whom Thou has anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together." Acts 4:27. Again the scripture

calls that Jewish multitude "the people of Israel."

In the fifth chapter of Acts there is recorded another trial of the apostles for preaching the gospel. It is rather interesting to read how this tribunal is described in verse 21. "The high priest," "the council," and "all the senate of the children of Israel." Surely such an expression could hardly be used consistently of one or two tribes! "All the senate of the children of Israel," could only be applied to the whole nation of Israel then living in Palestine under the rulership of the national Council and Senate.

Not only did the apostles address the Jewish council as, "Ye men of Israel," but "Gamaliel, a doctor of the law, had in reputation among all the people," addressed the council with precisely the same term. (Acts 5:34, 35.) Surely a man of such high legal attainments ought to know how to address correctly the leading body in Palestine!

When Peter was first called to carry the gospel message to the Gentiles, he made use of the following expressions:—

"The word which God sent unto the children of Israel." . . . that word, I say, ye know, which was published throughout all Judea, therefore the children of Israel must have been living in Judea in the days of Jesus.

An interesting story is told in the thirteenth chapter of Acts concerning the first missionary journey of Paul and Barnabas. While at Antioch in Pisidia, they went into the synagogue on the Sabbath day, and were invited to speak. Paul accepted the invitation, and began his address by saying, "Men of Israel. . . . the God of this people of Israel chose our fathers." Then, tracing briefly the history of the Israelites as far as the reign of David, he said: "Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus: when John had first preached before His coming the baptism of repentance to all the people of Israel." This is a rather significant statement concerning the work of John the Baptist, for we are told by Luke that John "was in the deserts till the day of his showing unto Israel." Luke 1:80. Matthew declares that John preached "in the wilderness of Judea." Matthew 3:1. Mark also tells us that the people to whom John preached came from "all the land of Judea, and they of Jerusalem." Putting these scriptural statements together, it is self-evident that in the days of John the Baptist Israel dwelt in Judea; for if John remained in the deserts "till the day of his showing unto Israel," and if the audiences of John were gathered from all Judea, then the Israel of the Bible at that time must have been dwelling in Judea, and not in Scythia.

Before leaving this story of Paul's first sermon in Antioch in Pisidia, we might point out that these people whom Paul addressed as "men of Israel," were actually Jews, for that is what they are called in verses 42 and 45.

In a pamphlet already referred to, entitled, "God's Education of the Anglo-Saxon-Israel Race," A. J. Ferris, B.A. says: "In Paul's day . . . there was only a

small remnant of two tribes, Judah and Benjamin, in Palestine." Then Mr. Ferris proceeds to show that the divine promises made to Israel were to be applied to the "lost ten tribes"; and as he claims the Anglo-Saxon race to be descendants of these "lost ten tribes," therefore the special blessings conferred by God upon Israel belong to the Anglo-Saxon race in particular. Here are a few of his definite statements on this point:—

"(1) We belong to the only race that God has adopted and educated to be His own peculiar people. . . .

"(2) Our nation has the presence or GLORY of God in her midst. . . .

"(3) The COVENANTS. All the promises contained in the covenants are for Israel, and hence to every individual Anglo-Saxon. . . .

"(6) To have Abraham, Isaac, and Jacob as our FOREFATHERS, qualifies us to partake of the blessings contained in the three covenants as children of Israel, the greatest of which is the gift of eternal life through Israel's Messiah, Jesus Christ. . . .

"(7) Finally, Paul gives the supreme value of being a child of Israel in that Jesus Christ was born of Israel, on whose behalf He died that they might become an eternal people, in their turn blessing the world with the knowledge of how to acquire that same resurrected life. The Messianic Psalms, the prophets Isaiah, Ezekiel, and Jeremiah, all rejoiced as they looked forward to the time when God would redeem Israel the nation, and make them an eternal people who, by Christ's death on their behalf will be forgiven all in their lives which leads to death, and be made a resurrected people. We cannot buy this gift with all the world's wealth, and yet it is offered to us especially because we are Israel. [Italics ours.] The masses of the Gentile world are not able to have this gift as their hope."—Pages 75, 76.

It seems incredible that anyone should attempt to charge the great apostle to the Gentiles with such erroneous teaching: for in his epistles he sets forth clearly that the gospel had broken down the "middle wall of partition," which formerly existed between Jew and Gentile (Ephesians 2:13, 14); that "they which are of faith, the same are the children of Abraham" (Galatians 3:7); that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:28, 29. Addressing the Ephesians, Paul makes this clear. Note this statement, which should forever settle the question as to whether the Anglo-Saxon race has any pre-eminence over the Gentile world as far as the gospel is concerned:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but

now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." Ephesians 2:11-13.

The man who wrote those words certainly knew nothing whatever about the special privileges which belonged exclusively to the "ten lost tribes," and their modern representatives. Nor did this same writer know anything about the idea so confidently circulated by the British Israelites that the people of Israel living at that time in Palestine consisted of a "small remnant of two tribes,

Judah and Benjamin"; for in his defence before King Agrippa he said: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26:6, 7. Paul did not recognize the Jews of his day as "a small remnant of two tribes, Judah and Benjamin," but as "twelve tribes, instantly serving God day and night," and looking for the coming of the Messiah.



## What SCIENCE has discovered about TOBACCO

By D. H. Kress, M.D., Neurologist

SOME time ago there appeared an article in the journal of the British Medical Association calling attention to an obscure malady, to which the name of "Acrocyanosis" was given. In this disease there is a constriction of the small peripheral vessels, diminishing the blood supply of the skin, and thus lowering its temperature. Exposure to cold produced no reaction. If the temperature of a room dropped ten or twelve degrees Fahrenheit, the hands and feet became cold, the skin turned a deep blue and almost purple in colour. The hands were not only blue and cold, but they were sluggish and clumsy. The fingers were incapable of fine or rapid movements. When the hands were immersed in hot water, they swelled up and became warm and red, and the blue colour disappeared. There existed a disagreeable burning sensation. Attention was called to the fact that tobacco was the cause of this spastic contraction of the small vessels supplying blood to the skin.

Doctors Wright, Duree, Kotacs, Mofatt, and Weiner of the New York Post-graduate Medical School and of Columbia University, some time ago also called attention to the fact that smoking may cause a drop in the temperature of the skin of from ten to fifteen degrees in fifteen minutes. They also found that the circulation through the skin during smoking was slowed down, and in some instances almost stopped, just as in the disease known as "Acrocyanosis." This cooling off of the skin makes smoking dangerous in severe cold weather since the skin has lost its ability to react to exposure.

Alcohol has the opposite effect; it temporarily dilates the small blood vessels, and produces a feeling of warmth by allowing a greater amount of blood to be brought in contact with the nerve termi-

nals of the skin. Arctic explorers have known this and have regarded the use of whisky as a dangerous hazard. When exposed to extreme cold there may be a feeling of warmth, and the internal temperature may be far below normal. A man may even be nearing the point of death and be unconscious of his danger.

Tobacco, by lessening the blood supply of the capillaries, lowers the temperature of the skin and also the extremities. When the skin temperature of the fingers, toes and ears is lowered, frost bite is most likely to attack these.

Dr. Millard Brady stated in *The Journal of the American Medical Association*, Feb. 16, 1935, that among 260 cases of serious frost bite during winter among employees, in a few instances sufficiently severe to disfigure the ears and hands permanently, it was found that tobacco was one of the chief causes.

Some time ago a young woman twenty-three years of age, a cigarette addict, presented herself at Mayo's Clinic complaining of cold hands and cold feet. The administration of alcohol, they found, caused the surface temperature of the face to rise promptly, while there was a delay of eleven minutes before the surface temperature of the hands began to increase. Rise of the surface temperature appeared first in the face, then in the fingers, and later in the toes.

The same observations were made in a large number of cases of the disease known as thrombo-angiitis obliterans. In thrombo-angiitis obliterans the pain in the toes and legs may be severe. There is not infrequently a spasm, due to the blood supply to the muscles being greatly diminished. The pain, when first starting, can be relieved temporarily by the use of a vasodilator, such as whisky. Tobacco caused constriction of the peripheral blood vessels while alcohol dilated

**Drunkenness and tobacco using are boon companions. There's a reason.**



them, hence there exists the greatest danger to those afflicted with this disease to become alcoholics after the discovery is made that it affords temporary relief. This offers an explanation why smoking and drinking are so closely associated. I think it was Horace Greely who said, "Show me a drunkard who does not smoke and I will show you a white black bird."

Col. George A. Skinner, M.D., who was in charge of the largest hospital unit in France during World War I, calling attention to the prevalence of thrombo-angiitis obliterans and its relation to tobacco, said:

"A number of years ago it was noted that a peculiar disease of the legs developed in a certain race, and at first it was thought to be confined to this race. Practically all who had it were heavy smokers, or used tobacco in other forms, and in early cases it was observed that the cessation of the use of tobacco resulted in almost miraculous recovery. If the sufferer again used tobacco, he was almost certain to have a relapse. And while at present no one will say that tobacco is the only cause, it is generally recognized as the principal one. When cramps of the legs occur in men who are tobacco users, and sometimes these cramps are agonizing in their intensity, the medical profession is practically unanimous in demanding the immediate disuse of tobacco."

More recent laboratory experiments have demonstrated that the use of tobacco causes almost immediate contraction in all of the small arteries of the body. By this spasm of the little blood vessels, the blood supply to the heart is reduced and the heart muscles are no longer properly nourished. In muscles that are not much used, it may not cause much inconvenience, but when the spasm affects the blood vessels of the heart, which is an active and powerful muscle, one that we cannot do without, there may be a series of indefinite symptoms that may not be attributed to the heart. Most of the deaths from thrombo-angiitis obliterans are due to this spasm of the heart.

The use of tobacco diminishes the blood supply to the mucous membrane of

the stomach as it does to the skin—This lowers the vitality and paves the way for the formation of an ulcer.

In *The Journal of the American Medical Association* of April 14, 1935, appeared a report from Vienna calling attention to the role of tobacco in producing ulcers of the stomach. The statement was made: "The predominance of the disorder in the male sex is striking, and among men so affected, heavy smokers are in the majority."

Sir Berkeley Moynihan of Leeds, England, a surgeon of international repute, also called attention to the prevalence of ulceration of the stomach in smokers. He said: "Among the most harmful of habits of all these cases is smoking. . . . An attack of duodenal ulcer often follows an orgy of tobacco, and many attacks are checked by abstinence from it. Attacks described as duodenal ulcer are sometimes due only to nicotine poisoning, and I have not seldom rescued patients from impending operations by noticing their deeply stained fingers and prescribing for them a respite from tobacco for a few months and a diminished indulgence in it forever."

At a meeting of the American College of Surgeons it was stated: "You get ulcers primarily because you have a weakness for them. There is no generally effective medicine to prevent or cure them," the report further says. "You have to make a life-long change in your habits, particularly in your way of eating, drinking, and smoking." The conclusion was: "Excessive use of tobacco, especially between meals on an empty stomach, is dangerous. Very bad is smoking in the morning before breakfast."

For several years I had under observation a young man who had started the use of cigarettes at the age of about twelve and continued their use up to the age of thirty-four, when he developed thrombo-angiitis obliterans. The spasms finally became so severe that he was unable to do any kind of work. He was confined to a hospital for a time, but no improvement was noted. Alcohol, he had discovered, gave temporary relief from the leg spasms. One night after taking some whisky for relief he retired, and in the morning was found dead in his bed. The heart had given way. This is what might be expected eventually in cases of thrombo-angiitis obliterans, since tobacco causes a constriction or spasm of the blood vessels which supply the heart with blood and nourishment.

Another pronounced case I had under observation for a couple of years. In shaking hands with this patient, one would think he was shaking hands with a corpse. The hands were always cold and clammy, even in warm weather. He had terrific spasms of the muscles of the

leg at times. He was an inveterate smoker of cigarettes for years. Although I tried to have him see the seriousness of his condition, I failed in my effort to persuade him to give up cigarettes. It is not necessary to say that the case did not improve, but gradually got worse. Whisky, he discovered, afforded temporary relief, since alcohol temporarily caused the dilatation of the small blood vessels. He became a confirmed alcoholic.

I also had a case of tic douloureux under observation for two years. In this disease there was a spasm of the muscle of the face similar to that which appears in the muscles of the legs in thrombo-angiitis obliterans or of the heart in angina. On his arrival for treatment, he was suffering intensely. Having made the discovery that alcohol afforded relief when the spasms appeared, he would take as much as a half pint of whisky at a time, and when the effect wore off and the spasms returned, he would take another half pint. He knew this pace could not be kept up so he came for treatment. By having him give up the use of cigarettes entirely, and making use of hot applications to the face, the spasms subsided, and in two weeks' time they

The man who values his health "swears off" smoking.



entirely disappeared. He had treatment of a general nature to improve the general circulation. His diet was corrected. Abstinence from the use of coffee, meats, and spices was advised. He resumed his work, and for two years he was entirely free from these spasms. In taking a vacation, some of his friends accompanied him to the hills; and while there he again began to smoke. Soon the spasms appeared, and again he began the use of whisky, and allonal (a hypnotic), taking six of them each night. Obtaining no permanent relief, he again concluded to come for treatment. What the ultimate results will be I do not know, since he was still under treatment when I last saw him.

There is no doubt but that the smoking of cigarettes may be responsible for cases of thrombo-angiitis obliterans, of ulcers of the stomach and, of tic douloureux, since in all of these diseases there is a constriction of the small blood vessels, shutting off the blood supply to the parts involved. It is therefore important in all such cases to stop the use of tobacco in all its forms.

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## We Want Peace

We want peace—the peace of the sheep and the lambs, the peace of the villages and the countryside, of meadows, and brooks, and the deep shade of the forest.

We want spread-out peace. Bombs were dropped on the congested cities, on the crowded camps, on the high-heaped stock piles, on the long rows of bombers wing-to-wing.

We want quiet peace, not of the roaring factories, the hammering shipyards, the droning planes, the target practice, the thundering guns, the blaring march music.

We want safe peace. Under the ocean waves torpedoes lurked and mines lay in wait. Delicious foods, sleep-inviting beds, dying men calling for help, were ready to explode and deal death.

Cries out Air Chief Marshal Sir Arthur Harris, retiring after doing exploits in the two world wars, "In World War II

the battleship was the dodo. In the next war—if there is one—the heavy bomber will probably be. War in the future is in the hands of the scientists. If you couple the atomic bomb with rocket bombs, you have something with possibilities that hardly bear contemplation. The whole world is now in the range of this weapon. *War will go on until there is a change in the human heart*—and I see no signs of that. I seek a country where there are no telephones, no motorcars, no airplanes and no bureaucrats."

We want the peace—not maneuvered at the roundtable, not born of fear of a catastrophic future—but which springs from a change in the human heart. We see signs of it in some hearts.

O that men would find peace where it is! Murmurs the still small voice of the Bestower of peace, "These things have I spoken unto you, that in Me ye might have peace."