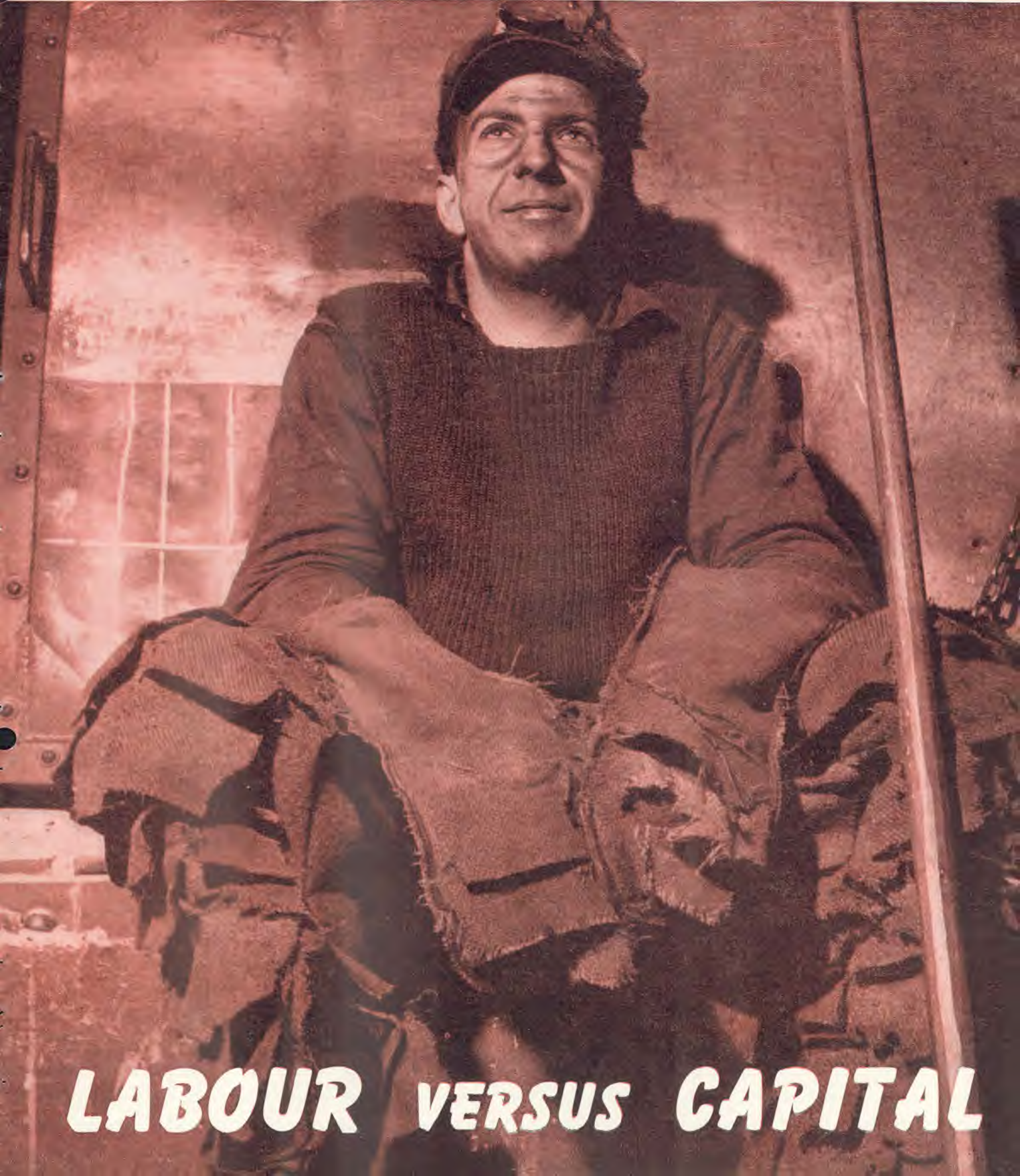


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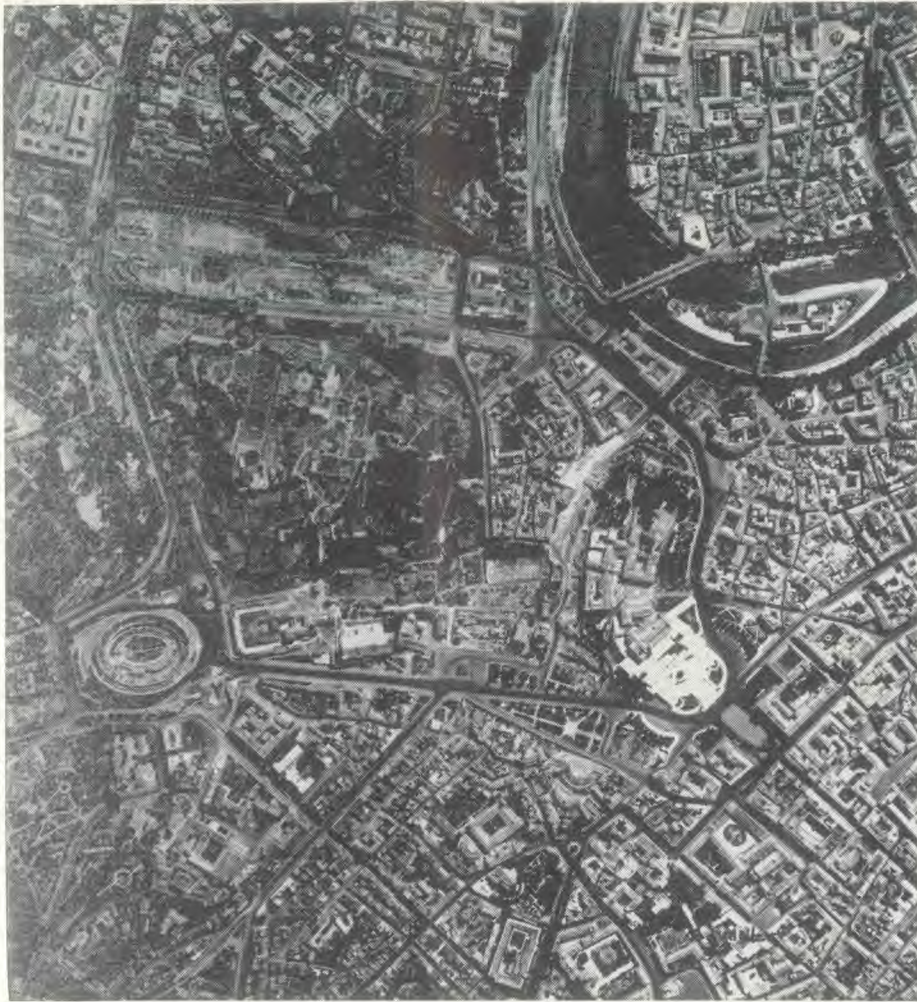
MARCH, 1946

# SIGNS OF THE TIMES



**LABOUR VERSUS CAPITAL**

# BOMBED



Rome looks good after her air bombardment, compared to the way cities look after the atomic bombs strike.

secret, but to release scientific research. A few scientists are reported to favour this.

(3) "It is proposed to give the bomb to a pool of Great Powers, including Russia. This is the Attlee plan.

(4) "It is proposed to give the bomb to the Security Council of the United Nations Organization.

(5) "It is proposed to give it to the Assembly of the UNO.

(6) "It is proposed to give a small number of bombs to an international police force which would operate under the Security Council, and to prohibit further manufacture.

(7) "It is proposed to outlaw manufacture of the bomb by international agreement."

Then in advance of this the *Christian Century* makes still another proposal. The proposal is that the scientists of the world turn over to the Economic and Social Council of the United Nations Organization all their knowledge and information of atomic power. Quoting from the *Christian Century*: "But we can see the council forming, under its ægis, a World Body of Scientists, or a body composed of both scientists and governmental representatives, whose approach to this whole problem would be the constructive one of hastening civilian applications of the power of nuclear fission."

The idea is that atomic power should be utilized to raise the standard of living for all the "have not" nations of earth. That it should be made as accessible to everyone as gasoline is for the running of automobiles, dynamite for the miner and construction engineer, or nitro-glycerine for the driller of oil and gas wells.

But to this writer this eighth proposal seems to offer no greater hope of national or international security than the seven listed above. What guarantee have we that a group of international scientists will be true to their trust? What guarantee have we that scientists drawn from all nations will not be corrupted by some government which suddenly acquires a thirst for world conquest? What guarantee have we that jealousies and suspicions will not arise among the scientific group? What guarantee have we that within this group of international scientists a small number of scientists, comparatively, will not use this power to further selfish aims?

Why should we conclude that this ter-

JESUS, when He was here, looked forward prophetically to the time in the closing days of earth's history when fear would possess the hearts of men. Said the Lord, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21:26.

To-day, twentieth century peoples are witnessing the fulfilment of this first century prophecy. With the falling of the two atomic bombs upon the cities of Japan, fear and consternation clutched the hearts of men. The destructive possibility of this new explosive was as a stunning blow. Men reeled under the impact as they realized that in a few brief years hostile nations would be prepared to fire a rocket-propelled bomb halfway around the world and destroy a city of thousands or millions. The atomic bomb accomplished the surrender of Japan, but it has not brought peace and security—rather, it has incited jealousy and suspicion among the nations. Statesmen, now, are "looking after those

things which are coming on the earth."

Knowledge has increased according to the prophecy of Daniel 12:4. And evidently in the discovery of atomic power man has delved into the basic power of creation,—the power of the sun and stars. In the hands of God this power is safe and a blessing, but in the hands of man it is quite another matter. World leaders are desperate in their search for some means of controlling this almost unbelievable power to which the world has suddenly become heir. Proposals for control have been brought forth by different leaders. The *Christian Century*, in its issue of November 21, lists seven of the outstanding proposals, and then declares that none of these could be depended upon to work in the event of an international crisis. Here are the seven proposals:

(1) "It is proposed to keep the secret of making atomic bombs within the three countries which now possess it, and to subject all scientific research in atomic physics to rigid government control.

(2) "It is proposed to keep the bomb

# INTO A NEW AGE

only One who can eradicate selfishness from the heart, and only when selfishness is non-existent will we have peace and security among the nations.

The world to-day is far departed from the standard of divine righteousness. Not many order their lives according to God's ten-commandment law. Not many are seeking God with the whole heart. History shows that God will tolerate the sins of mankind only so long. The antediluvians became so wicked that God repented of His work of creation, and destroyed the peoples with a flood. Sodom and Gomorrah and other cities of the plain became so wicked in Lot's day that God destroyed them—this time with fire from heaven. The city of Nineveh was approaching in their wickedness the uttermost limits of God's mercy when the prophet Jonah appeared shouting a warning that in forty days God would overthrow the city. But the Ninevites repented. They recognized their sinful state, and from the King on his throne to the slave in his pen, the city humbled itself and cried out to God for mercy. Then, when they did that they obtained mercy. God did not destroy the city. Nineveh continued for many generations; in fact, it survived until it lapsed again into its former state of wickedness.

To-day the whole world is in a Nineveh-like state of apostasy and iniquity. Unless we repent we shall all likewise perish. However, if nations will not repent, let individuals turn from their ways of sin.

rible secret is safer in the hands of scientists than in the hands of other groups we might mention? Are scientific men of "like passions as we are"? It might be well to remember that it is the scientific mind that develops all these terrible engines of human destruction. And it is not much of a leap for the mind that is willing to develop atomic bombs for the destruction of women, children, and old people on a wholesale scale, to use the bomb again under certain circumstances for the destruction of an enemy real or imaginary, or even to use it for self-aggrandizement.

If atomic energy is ultimately made available for industry and commerce it is inconceivable that it will not be used destructively. As time passes, other Hitlers and Mussolinis will arise with dreams of world conquest. While this new-found power will without doubt lighten labour as has gasoline and other explosives, yet when war comes, atomic bombs will rain unprecedented death and destruction on the cities. Fear of conquest, love of freedom, hatred, jealousy and suspicion will compel nations great and small to arm themselves with this new weapon at the earliest possible moment.

And not only will nations fear atomic attack from aggressive and unfriendly powers; but within a nation itself revolutionary-minded men will use this destructive threat to establish themselves in power. Gangsters will seize upon it to assist them in their deeds of violence just as they have used firearms and explosives. The difficulties of law enforcement with such desperate criminals as John Dillinger and Alvin Karpus armed with atomic bombs and bullets would be greatly increased. Armed with such weapons we can conceive that gangsters might capture and put to tribute the population of entire cities.

Dr. Langmuir, a General Electric physicist said, "Science is rushing forward so fast, that within a few short years, a button pushed in Russia might destroy every living being in the United States." And he stated further, "I believe Russia is planning to embark on a programme of scientific research and development greater than contemplated by any other government."

An Associated Press report for October 17th stated: "Overnight slaughter of 40-million American citizens and virtual destruction of this country, were described by atom-bomb makers to-day as possibilities of the terrible new weapon. Both were seen as conceivable should war break out again in a distrustful family of nations."

**Dallas Youngs**

Science has produced a Frankenstein monster that may destroy the whole world. The whole world knows this, and consequently people are afraid. What is the answer? Will the nations agree on some plan of atomic control? Do we look forward to world peace or to a third world war? At the risk of being declared pessimistic we must say that as long as the nature of men and nations remains unchanged we see no hope of permanent peace. As long as the root sin of all sins, selfishness, remains paramount the dove of peace will not find time or place to rest her foot upon the earth.

We have no confidence in the schemes and plans of men to bring peace—yet the situation is not hopeless. There is one way and one only—a way for the most part untried, that is certain to bring peace and goodwill among all nations. At the close of World War I, when treaties and pacts were being made and broken, some one wrote in and said: "Try Jesus." And at this desperate moment we would say again, "Try Jesus." Jesus, the Prince of Peace, is the only One who can bring peace to this troubled world. He is the

Science lets loose atomic destruction upon the world, and then attempts to forecast what will happen in the future, if—



# LABOUR VERSUS CAPITAL



**C**AUGHT between the upper millstone of Capital and the nether millstone of Labour, the country groans in the grinding process. We are released at last from the sanguinary curse of militarism, only to be plunged into a more universal curse of industrialism.

Christmas cheer, which should have been unconfined after five years of terrible suffering and final peace, was sadly tempered by bitter class strife. War among nations is practically over for the time being, but war between the rich and the poor of all nations is perennial. With the close of hostilities, fighting between giant industry and the working man has burst forth with unwonted violence and ruthlessness, "with no punches pulled."

Joyfully we anticipated reconversion from war to peace, when normal living would again get into its stride; only to be faced with low production, low consumption, widespread unemployment, and more scarcity than ever of some commodities. Gloomily we contemplate a

prophecy of a million and a half strikers during the winter, when work stoppage is so serious for all concerned.

Capital is the man with money to lend, invest, and manage for the production and sale of life's necessities and luxuries, at a good profit. He wants to swing into peace production in a big way. He is willing to pay wartime per-hour wages, but with shorter than wartime hours, which means less than wartime "take home pay" for the worker.

Labour is the man with strength and skill to hire, with which to do the work of Capital's production. His abilities are absolutely essential to manufacturing. He wants peacetime hours with wartime pay. For he maintains that the cost of living has not been reduced with the advent of peace. He fears unemployment and want, and feels insecure.

Capital says it is impossible to pay higher wages without raising the prices on commodities. And if prices soar, inflation will be the result. Inflation will

mean a short boom of prosperity, followed by years of economic depression. And who wants to get into that vicious circle?

Labour claims that capital, by dipping into its swollen wartime profits and curtailing its dividends, can pay higher wages without raising prices. To prove this, it demands that the magnates make public their bookkeeping secrets. This demand capital suspiciously refuses to meet, answering that its profits have nothing to do with the questions at issue.

(Income tax returns for last year show that highly placed managers in huge corporations were paid as high as \$900,000. Labour thinks the "big shots" ought to share some of this.)

The Government, perhaps for political reasons not made known, stands off from direct interference in the *melee*. It is ready to help arbitrate the differences, and encourages "collective bargaining" between the disputants, but hesitates to use the strong arm of enforced law to do any more than maintain a reasonable degree of order.

President Truman has suggested a way out. He urges the strikers to go back to work, so as not to halt reconversion, to wait thirty days for "a cooling-off period," and in the meantime a "fact-finding commission" will go into the whole matter and suggest the best solution. But the unions refuse to surrender their only weapon, the strike, and thus risk the Government's being able to persuade the "captains of industry" to grant them their rights.

To complicate the picture, "wildcat strikes" (strikes unauthorized by the unions) have become common. The capitalists want "company security" against these as well as exorbitant union demands. And the unions want not only higher wages, but "union security," which amounts to recognition of the unions as representative of all labouring men whether members of the union or not.

Since reconversion and production are distressingly delayed by labour and Capital tie-ups, especially since all industry is so inter-dependent, the potentates of wealth are losing money. But they can afford it, and decide to sit out the struggle and wait for what they believe will be the inevitable outcome—a compromise favourable to them. The capitalist has no fear of want.

On the other hand, labour, though

## PIGS ARE PIGS - BUT DRUNKARDS - ?

**R**OBERT Armstrong told some time ago, in the *Methodist Recorder*, the story of the conversion of an English miner who had spent his weekly wages, earned underground in toil and danger, for beer, leaving his family in misery.

"One Saturday night, a black night with no moon, as Lang Jack staggered out of the pub, he took the wrong turning for home. He stumbled over the desolate fell, completely lost, until at last he was stopped abruptly by a fence. Climbing the rails he fell down on the other side and lay there all night in a hoggish sleep. He knew nothing more until he was aroused by a sharp feminine voice and a stabbing at his ribs. Opening his bleared eyes, Lang Jack saw that he had spent the night in a pigsty. A plump countrywoman was leaning over the rails and prodding him with a stick. Ablaze with indignation, she cried again and again, 'You dirty fellow, come out from among my pigs!'

"Lang Jack said never a word, but, rising heavily, climbed out of the sty and walked away, hanging his head. 'Has it

come to that! Worse than the pigs! I'll make an end.'

"He swerved toward where the Tyne was glistening in the morning light. He would make an end of it all. Then, suddenly, another impulse took hold of him. He stood stock-still. 'I'll make an end,' he exclaimed, 'but it will be another kind of end. I'll show them yet.'

"He made his way to the village, strode over the green, and just as the preacher was finishing his first prayer, to the amazement of that quiet congregation, Lang Jack walked down the aisle and knelt sobbing at the Communion rail."

Twelve years later Mr. Armstrong lectured in that little chapel. Afterward two bonny women came smiling to him, saying, "We're Lang Jack's dowers, and these are oor bairns," bringing forward four fine, robust, decently clad children. "I recalled Thomas Champness' saying about conversion being not an addition sum but a multiplication table, and caught afresh the meaning of Christ's words, 'If I by the finger of God cast out demons, then is the kingdom of God come upon you.'"

## By the Editor

Great steel mills stand idle, while industry and the unions try to iron out their differences and bring to the country re-conversion and normalcy.



the unions have "war chests" of some magnitude, is sooner or later brought to the pinch of hunger and privation by striking; and there is no alternative but to take the best it can get. It must be stated, however, that the working man has made great gains in wages and working conditions in his long fight for recognition. There is still a question whether or not violence has ever gained him anything.

Basically, the strife between Labour and Capital revolves around the matter of adequate pay for work done. Industry should, and usually does, get enough for its wares to afford fair compensation for all connected with it, employers and employees alike. But what is just compensation?

Owners of manufacturing plants and business concerns have always held that an employer should receive much more for a day's work than an employee. Working people are willing to grant this to a degree, for the owner has a legal right to his money, he bears the responsibilities and takes the risks, and can't stop worrying when the whistle blows. And brain is generally conceded to bring a higher premium than brawn; though there will always be a question as to their relative worth.

As a rule, labour is content with "a decent living," whatever that is. According to present standards, it means sufficient income to support a family, educate the children, eventually own a home with modern conveniences, possess a car and a radio, enjoy recreation and amusements, give to charity, and stay out of

debt. Who would question any man's right to these comforts?

What labour objects to, mainly, is the very wide gap between its compensation and that of the big monied interests. For instance, a skilled workman getting \$3,000 a year, and high-up executives in the same industry getting from \$100,000 to \$950,000 a year. In fact, skilled work does not average as much as \$3,000 annual wage; and giant corporations are garnering millions in clear profits annually.

We judge that neither Labour nor Capital will agree with our analysis of their situation; but we have given it.

Rather than take sides, and give our own opinion of the relative rights of Labour and Capital, we prefer to scrutinize the prophecies of God's Word for wisdom and judgment in the matter. The New Testament prophet, James, writing under divine inspiration, paints a true and vivid picture of the employer-employee struggle just now. We quote, and comment on, some of his forecasts, as found in James 5:1-9.

Of the "rich men" he says, "Ye have heaped treasure together for the last days." Never before in history have so much gold, silver, and precious stones been stored in huge government vaults. Never before have international cartels, world-encircling business firms, and giant industries amassed so great fortunes. Treasure has always been heaped together, but not anywhere near this degree. The "heap" reaches enormous proportions as the "last days" are upon us. It isn't the treasure: it's the heap of it

that makes it a sign of the last days of this world's course.

The seer further says of the rich men of our times: "Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you." "Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud." "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

The most damning witness against the wantonly rich is their hoarding and not using. If they needed their wealth so ill-gotten, and would spend it, the curse might be mitigated. Somebody else would get the money thus spent, even though working for it. But the combination of surfeit *plus* in one class, and crying need in the other, taxes the limit of Divine patience. And He threatens woe to the perpetrators of such crimes, that makes our flesh creep. So much for the criminally rich. God will take care of them aplenty.

In view of this, who wants to add a voice of vengeance on the wealthy, or to envy them the rusting riches which will consume them! And that soon! Rather, we find our comfort in the added words of the prophet: "Be patient, . . . unto the coming of the Lord. . . . Stablish your hearts, for the coming of the Lord draweth nigh. . . . Grudge not one against another, lest ye be condemned: behold the Judge standeth before the door." Labour also is condemned, for grudging, impatience, and violence.

The thirty-one-year-old Amalgamated Clothing Worker's Union has never resorted to industrial warfare, yet has secured all the raises and benefits demanded by more violent unions, costing employers \$60,000,000; and no prices were raised.

Like all other problems which are ever with us, the Labour-Capital problem can be solved, and dissolved, only by the advent to this earth of the Prince of Peace the second time. Does this sound like fantastic mockery to the downtrodden labourer? Then does he have anything better to offer? All he has ever gained so far has been gotten by pressure, but *patient* pressure. A non-violent strike is the very picture of patience. Days stretch into weeks and months before it accomplishes much. And the gains are small compared with full equality and total justice.

No; patience is the way to redress wrongs, together with trust in the love of the great Judge who now stands just before our doors. His justice is not confined to time. It extends into eternity; and there is its richest reward.

There is dynamite in the mounting class struggle between Labour and Capital. Neither side had better do anything to touch off the explosion, if another war is to be prevented. For the revolt of the masses against the classes is the seed of war.



He came that mankind might have more abundant life, and nineteen centuries later we benefit immeasurably by that life.

If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41, 42. And He added: "... because thou knewest not the time of thy visitation." Verse 44.

The historical records of that day show us that sin had become a science, and that vice was consecrated as a part of religion. Truly, the deception of sin had reached its height.

Again we have come to a time of great need. Again the prophecy is fulfilled which says: "For, behold, the darkness shall cover the earth, and gross darkness the people." Isaiah 60:2. It was to this time in which we live that our Saviour referred when He told of "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

As we all know too well, the millennium which the twentieth century was hailed as bringing in, has failed us. Science has utterly failed to give the

# LIFE MORE ABUNDANT

By C. O. Smith

WHEN Jesus was upon earth He announced His mission in the following brief statement: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

To-day we hear much of post-war planning. We must provide food and clothing for liberated countries. We must avoid, if possible, the pitfall of unemployment at home. We must see that there is equal opportunity for all, and in time, a much higher standard of living for all peoples.

Such plans deserve the enthusiastic support of all loyal citizens. But we must not allow ourselves to be carried away with the glowing pictures painted by some enthusiasts. It is a good omen that most people take these Utopian promises with a wholesome degree of restraint.

Men in all ages have been interested in the abundant life. The ancients, captivated with the vivacity and exuberance of youth, searched earnestly for the elixir of life. What a discovery that would be if they could just find the secret of eternal youth! Ponce de Leon was searching

for the fountain of youth when he discovered Florida.

Others with more reason saw the abundant life in better living. Confucius claimed to have found it in obedience to parents and veneration of ancestors; the Buddha, in contemplation and resignation; some of the Greek philosophers found it in following the dictates of reason; others, of the senses.

Jesus pushed them all aside as thieves and robbers. "All that ever came before Me are thieves and robbers." John 10:8. Their teachings tended only to deception, death, and destruction. "The thief cometh not," said He, "but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly." John 10:10.

The need for this more abundant life was extreme when our Saviour uttered these words. "When the fulness of the time was come, God sent forth His Son." Galatians 4:4. Sensing the great need of His people, Jesus wept over Jerusalem. We read: "When He was come near, He beheld the city, and wept over it, saying,

abundant life she promised. Instead, she has contributed greatly to the destruction we have been witnessing for the past several years. Men and women everywhere stand disillusioned and dazed with disappointment. "What does the future hold?" we ask.

Problems of temporal needs, of the question of sin, and of ambition, must be solved. Notice how the more abundant life that Jesus offers solves these problems.

1. The problem of anxiety over temporal needs is solved by the assurance of His loving care that our Saviour gives to His children. After stating that He had come to give life "more abundantly," he said, "I am the Good Shepherd." How expressive that is! The good shepherd supplies all the needs of his sheep. There is no reason for anxiety on their part.

The apostle Paul knew the Good Shepherd; he could testify: "My God shall supply all your need according to His riches in glory by Christ Jesus." Philippians 4:19. The apostle Peter urged that we exercise faith, "casting all your care [R.V. 'anxiety'] upon Him; for He

SIGNS OF THE TIMES

careth for you." 1 Peter 5:7. And the Saviour Himself, in His wonderful Sermon on the Mount, warned emphatically against worry. He said: "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matthew 6:25.

To know how to live is of so much more importance than to know how to make a living. After speaking of how the birds are fed, and the flowers clothed so beautifully, Jesus said: "Take no thought [that is, anxious thought], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Verses 31-33.

Dr. Edward Everett Hale well said: "Never bear more than one kind of trouble at a time. Some people bear all three—all they have had, all they have now, and all they expect to have." How foolish it is to worry when we have the Good Shepherd on Whom we can rely.

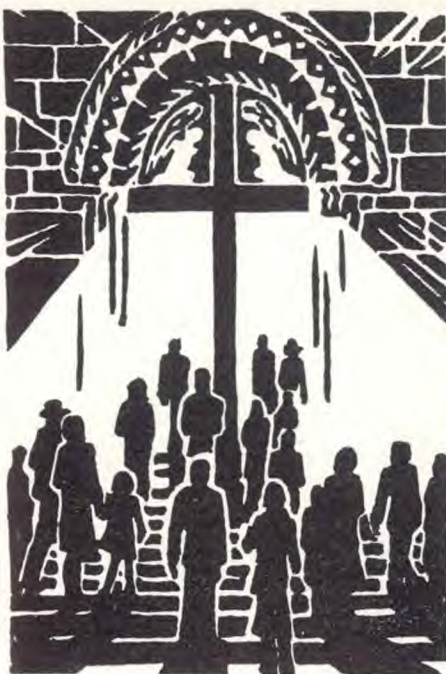
The Scriptures tell us: "Perfect love casteth out fear." 1 John 4:18. The Psalmist, himself a shepherd and one who sang with feeling, "The Lord is my Shepherd," also penned these words: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Psalms 46: 1, 2. He also gave us this promise from the Lord for the day of trouble: "Thou shalt not be afraid." Psalms 91:5.

Some time ago I heard a missionary to India, evacuated from that country at the time of the fall of Singapore, tell of his experiences on the homeward journey. They were in continual danger. At times submarines were sighted chasing them. Four times their wireless picked up news reports saying that their ship was sunk, which they knew, of course, was not true—that is, up to that time. During all this time, he said, the promise of the Scripture, "Thou shalt not be afraid," was fulfilled for him. He took proper precautions, but he had no fear. The more abundant life gives assurance. It casts out fear. It banishes worry.

2. The more abundant life solves the problem of sin. Notice in John 10:11, it not only says: "I am the Good Shepherd," but adds, "The Good Shepherd giveth His life for the sheep." This the Saviour willingly did on Calvary's cross for you and me,—His lost sheep.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." 1 Peter 3:18. In the original, the word here used for "just" is in the singular number, and that for "unjust" is plural. Dr. Weymouth translates the expression, "The innocent One for the guilty many." And Dr. Moffatt, "a just Man for unjust men."

It is because He was sinless, perfect, that His death paid the penalty for your



## NO VERB

By T. A. Davis

In the study of structural English one of the first things that the youthful student is taught is the importance of the verb in a sentence. He is told that no thought can be expressed, no sentence can be complete, unless it has a verb, either spoken or implied. The verb is the word that gives the sentence "action" and sense.

Yet, strangely enough, the teachings of the popular churches of to-day are very much like a sentence without a verb. Many religious leaders that are naturally regarded by churchgoers everywhere as enlightened men, and wise and good "shepherds of the sheep", are giving us an incomplete religious philosophy—a sentence without a verb. Either ignorantly or willingly they leave out of their teachings the all important action which culminates the experience of the whole of Christianity and of the world. This event, which is the "verb" in the teachings of Christ, is found in the wonderful promise made by Him, "I will come again." Here is the verb that spurs the Christian to action—to working, hoping and praying. It is that belief which strengthened the martyrs and saints. It was that blessed promise that gave, and is still giving, to Christians down through the years hope where it seemed there could be no hope. Without this belief all our victories and struggles and heart-breaks would be of no avail.

sins and mine. And it was while we were lost sheep that the Good Shepherd died for us. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.

Why is it that so many will not accept the sacrifice of the Good Shepherd for

them, and thus let Him solve their problem of sin? "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1.

What a blessed thing it is to have peace with God, to have no condemnation! The more abundant life gives a clear conscience. With Job we may say: "My heart shall not reproach me so long as I live." Job 27:6.

Not only does the more abundant life give freedom from the penalty of sin, but also from its power. The Good Shepherd guards from sin. Satan, the great marauder, is abroad, but the Good Shepherd protects His sheep from his attacks. We are admonished: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

But note the victory promised in this verse in Zephaniah 3:13: "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

3. The more abundant life solves the problem of ambition. It is not enough to be good; we want to be good for something. What would life be if it offered no opportunity for accomplishment? We want to do something, and be somebody. This ambition can be fully realized in the more abundant life that Jesus offers. The Good Shepherd "calleth His own sheep by name, and leadeth them out." John 10:3. The Good Shepherd knows His sheep, and they know him, and He leads them out. The more abundant life gives fellowship with Christ, and that brings joy in service. He leads us out. We follow His steps in service.

A few years ago a wealthy American business man was travelling in Burma. Among other places of interest, he visited a mission station. There he saw the missionary at work. He noticed that the natives on this mission station were clean, both physically and morally. He saw the people come from miles around, bringing their sick to the dispensary for help. He was amazed at the need, and at the wonderful work of the missionary in filling that need. Finally, when there was opportunity for talk, he said to the missionary: "I'd give the world to be able to do the good you are doing." The missionary replied simply: "That's just what I gave." Like Jesus, he renounced the world, and in doing so, he found the great happiness of service with Christ. He was living the more abundant life.

We, too, right here at home, may live the more abundant life,—the life of faith and trust, of freedom from condemnation and fear, the life of victory over sin through Jesus Christ, the life of joyous service with our Master; for our Saviour is the Good Shepherd, who came "that we might have life, and that we might have it more abundantly." Let us follow Him.

"He leadeth me! O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

# THE DEVIL -- WHY

SOME people have a great deal of trouble over the question of why the Lord has permitted Satan to exist and continue his evil work. Once grasp the fact that because God is a God of love He made intelligent creatures free moral agents, giving them the power to choose, then no difficulty will be experienced in understanding the problem of Satan and sin.

We might ask, Why didn't God make us so that we could not sin? In this there is a wonderful revelation of the love of God. God could have made us as He made the stars—objects which have no choice, but an undeviating obedience to set laws. But God finds more love expressed in one act of obedience by choice on the part of one human being than all the obedience of the stars and heavenly bodies. In every voluntary service of love is found a revelation of God's wisdom in the creation of man possessing the ability to choose to do either good or evil. Is that hard to understand? Let me illustrate it by supposing that I have a little mechanical robot here that looks just like your little boy, and every time I press the button it sets in motion certain mechanics that produce the sound of a voice exactly like your little boy's. Every time the button is pressed it is sure to say, "I love you, daddy," and the metal boy walks across the floor and kisses you. Would that satisfy you and take the place of affection shown you by your boy? In some respect the machine would be better than the child because it would always kiss you when you wanted it to, while the child is sometimes wilful and perverse. I am sure you would rather have the child with its possibilities of disobedience than the machine though it was sure to obey. You would want an expression of love that was free and voluntary; and that is just what God wants, and for that reason He created us as free moral agents, knowing that with it went the possibility of wilful disobedience and sin.

But how about the devil, and where did he come from? Let us read, Ephesians 6:10, 11, "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." It is no human foe that we face. Every Christian needs to know what those wiles are. It is my purpose to unmask the devil and reveal his footsteps.

The devil is a real person, and so is sin real. Some look upon these as if they were only imaginary, but when a neighbour is killed and robbed on your own

street, you realize it is more than just an influence, or imagination. Step into the mental hospitals and see the unbalanced minds. Stop in at the police courts and see the rushing business they do. Go to the cemetery and count the graves, and see the tears of those who mourn, and you will soon admit that sin is real. If sin is real, then the cause of sin is also real. For murder, insanity, robbery, lying, are all footprints of the devil.

Jesus ought to know about the devil, and He always refers to him as a real person. Luke 10:18; "I beheld Satan as lightning fall from heaven." To the boastful Jews, Jesus said, "Ye are of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." This statement that Satan abode not in the truth is a sure sign that he was once in it. He became an apostate, a backslider. He was once a member of God's church, but he left it and became the father of lies.

No, God did not make the devil. God made a perfect angelic being, and by the wrong use of his freedom of choice he made a devil out of himself. One day I saw a man lying on the grass in a terribly drunken condition. I went over to him, and what a disgrace to the human race! His hair was matted, his clothing was filthy, and from all appearances there wasn't one moral fibre left in him, and he certainly looked like a child of the devil. Now suppose I had begun to rebuke and reproach that man's mother for ever bringing such a specimen of humanity into the world, and tell her she should be ashamed of herself. You would say that the mother was not responsible for what that man was doing, that she gave birth to a sweet, innocent, and beautiful little baby, but that he made this drunken wretch out of himself. You would pity the mother rather than blame her.

Just so, God made a perfect being, and the devil made a devil out of himself. So do not blame God. Suppose that man should one night kill a girl on the street after tormenting her terribly. Think of the heartache and mental suffering to the parents that idolized their boy, as a child, and gave him every opportunity. When he was little he was such a good boy. Suppose you say to the mother, Why didn't you kill your boy as soon as you saw which way he was going? She didn't because she loved him and wanted to train him, always hoping he would

change his ways and be a good boy again.

Now some people ask, Why didn't God destroy the devil as soon as he sinned? There are three reasons why He did not. 1. God loved Satan and wanted to give him every opportunity to change. 2. If He had blotted him out right away, the other angels would have served God for fear rather than love. Heaven would never have been the same again. Constant fear would have been back of every act of obedience. 3. The only way un-fallen angels could sense sin's terrible significance and results was to see it worked out. Only time could do this. Satan's methods have been much the same during the centuries. Notice four different periods of this great controversy between Christ and Satan, and see how Satan has worked each time. "Lest Satan should get an advantage of us: for we are not ignorant of his devices." 2 Corinthians 2:11.

When sin originated, "there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9.

What a strange place for war to begin! This struggle was concerning the Word of God, and it was settled in heaven. (Psalms 119:89.) The cause was an ambition to be worshipped as God was worshipped. Isaiah 14:12-14 tells the story, "How art thou fallen from heaven, O Lucifer, son of the morning! . . . For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Satan was not satisfied with his position in heaven and coveted the place occupied by the Son of God in his previous existence. He wanted to be like the Most High—that is, equal with God. Read the whole story in Ezekiel 28:12-19, but note these items: "Thou sealest up the sum, full of wisdom, and perfect in beauty." "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." As a perfect, loyal angel, he held the highest office heaven could bestow, and was next to the Father and Son. Apparently every enactment of the government of God passed through his hands.



By W. R. Foulston



"The prince of the power of the air" offered Him an easy way to win the world; but He spurned it as spurious. Cunning deception is the devil's prime technique.

Turning to our text again, "Thou art the anointed cherub, . . . covering cherub." The dignity of this position of trust is better understood by reference to the earthly sanctuary and the ark of the covenant in particular. Exodus 25:16-22 describes the ark of the covenant as box-like in appearance, with two cherubim, one on each end, with extended wings, guarding the cover or mercy seat. This was the place where God communed with His people, and was most sacred. Inside the ark of the covenant, and under the mercy seat, were the tables of stone containing the ten commandments. Lucifer in his perfect condition was one of those covering-protecting-cherubim, and it was his duty to guard the ten commandments, and to be watchful of the mercy seat.

It was while acting in this capacity in heaven that he became possessed of an unholy ambition to be like God Himself. No longer satisfied with his exalted position, he wanted to be worshipped as God. In the way of this ambition was

the first commandment of the law, "Thou shalt have no other gods before Me." A growing hatred developed toward that commandment because he recognized it stood in the path of his ambitions. Somehow that commandment must be destroyed before he could be like the Most High. It soon grew into open animosity and rebellion, and the seeds of discord were spread among the angels, with the result that one-third of the angels joined in the rebellion. (See Revelation 12:4; Jude 1:6; 2 Peter 2:4.) This plot against the government of God is termed the "war in heaven."

The issue of this first chapter of the controversy was regarding the law of God and the first commandment in particular. The integrity of God's law must be maintained at all cost if God's government was to remain. The result was that God won, His law was maintained, and Satan and his angels were cast out.

Next we find *Satan in the Garden of Eden*, (Genesis 3:13) doing the same as he did in heaven—disputing the Word

of God. I can almost hear him make the same charge as he made in heaven. "And God says you will die if you eat this? Huh, you won't die, but you will be as gods, and that is just what God doesn't want you to be. He has reserved that for Himself." The same first commandment was at stake, and Satan is here insinuating that there can be many gods and that God was selfish by denying them the fuller life that was just within their reach. Adam and Eve believed the serpent, and yielded, thus forfeiting the dominion bestowed upon them as the custodians of the garden of Eden. They lost their home and were driven out of the Garden of God. In this second phase the issue was the same—the commandments of God and the first one in particular. The result was that man lost and Satan claimed the position that Adam occupied as the representative of this earth.

But "God so loved the world" that He could not leave them in such a hopeless condition, and sent His Son into the world "to seek and to save that which was lost." He came to purchase back all that had been lost by Adam's sin. No sooner had he been baptized than *Jesus and Satan met* in the third phase of the great struggle. (Matthew 4:3, 6, 9.) It is significant that Satan's methods had not changed, but were only more subtle. Hear him as he meets Jesus on a high mountain, as a panoramic view of the nations pass before him: "You do not need to die and suffer so much to get it all back. All you need to do is to bow down and worship me, and all these things I will give to you. Simply pay me homage or worship and I'll give it all to you right here and now." Such a short cut in the plan of redemption had its appeal, yet the Saviour recognized the trail of the old serpent. The issues were the same. The first commandment of the ten was in question, and if Jesus had so much as worshipped Satan the battle would have been lost. In such an event Satan would have had what he wanted all the while—worship that belonged to God alone. The essence of the temptation is easily found in the light of the two previous attacks upon the government of God—the first commandment. Jesus refused to yield to such subtle tactics, and replied, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." Thus ended the third chapter, but Satan was not finished, because now he determined to prevent all humanity from accepting the provision of salvation.

Satan can no longer frustrate the plan of salvation, and *he now tries to get mankind to join him in the rebellion against those commandments*. The fourth chapter of this controversy is on, for "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. . . . And the dragon [Satan, vs.9] was

wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:12, 17. To-day, Satan does not do his work personally, but "even him, whose coming is after the working of Satan." 2 Thessalonians 2:9. He now has his agents or ministers of unrighteousness that are doing the same work he attempted. The issues are unchanged. The integrity of God's government is in question, and it centres around the ten commandments. Satan has not forgotten the old hatreds and animosities that were the first causes for his rebellion. In these last days he is angry with the remnant people of God that keep the commandments of God and have the testimony of Jesus.

## How Christ

# STRAIGHTENS A MAN OUT

By H. F. De'Ath



This battle is still in progress and people are making the decisions daily on which side of the great controversy they are going to stand. Satan has his agents asking you to join them in their attack upon the commandments of God, and God has his agents appealing to mankind to accept the commandments as the standard of righteousness. Men today are choosing which road they will travel and which of these two groups they will join. Strange to say, the majority of people are joining Satan and his host and are expressing their animosity to the law of God. They refuse to accept it as God's standard, they take delight in calling it a yoke of bondage, they want you to join them in overthrowing God's commandments. As you consider thoughtfully your part in this great conflict, remember that God is made happier by the choice of loving service on the part of one person than the unerring obedience of all the starry heavens.

Do you know why Satan delights in causing so much suffering in this world? He was cast out of heaven, and ever since he has determined to get even. He cannot touch God or Jesus in heaven, so he does it by torturing God's children. Let me illustrate it. A judge sits on the bar of justice. He is a large man of noble appearance and very strong. Before him stands the criminal, a mean, withered-up man, whose record reveals he has tasted every kind of sin and is deserving of punishment. The judge must administer justice, and in harmony with the evidence, the prisoner is found guilty and sentenced to ten years in prison. During that ten years the prisoner is determined to get even. After he is released he sees the judge walking down the street. The criminal wants revenge, but the man is too big, and he decides it is useless to try. He can't touch that man, but he still says he will get even somehow. One day he finds the judge's little girl playing alone, and he tortures her, and then kills her—all to get even with the judge. Just so, Satan cannot touch God, but he can cause pain to the heart of God by torturing His children. Just remember, when Satan is hurting you he is really aiming at the heart of your heavenly Father. The time is soon coming when Satan will no longer be able to cause pain and suffering to God's children.

**W**E READ in the book of Acts of the Apostles of a Roman centurion, Cornelius by name, who was "a just man, and one that feareth God, and of good report among all the nation of the Jews." Acts 10:22.

That this army officer could serve a pagan state satisfactorily and yet earn a reputation for being just, generous, and God-fearing, says much for Cornelius. Prayer and fasting, and giving alms, appear to have been habitual with him. Nor are we left to guess how Heaven regarded these spiritual exercises of Cornelius. "Thy prayer is heard," said a heavenly visitant, "and thine alms are had in remembrance in the sight of God." Verse 31.

So it seems that God takes special note of a man's good inclinations, of his devotions, and of his practical generosity to the needy; no matter what his calling, race or colour, such an one's good works commend him to God. And yet the apostle Paul, in writing to the Romans and Ephesians, tells us that "a man is justified by faith without the deeds of the law;" that "by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Romans 3:28. Ephesians 2:8, 9.

Now while good works sincerely and unselfishly performed may commend a man to God, they do not, they cannot, justify him before God, which is an entirely different thing.

Justification is a legal term, which indicates that before the law there is no guilt in the one who has been charged with a particular offence. But "before God," no man can plead innocent of the transgression of any part of His law, "for all have sinned, and come short of the glory of God." Romans 3:23. Hence, no amount of good works can procure man's justification before God. Even in an earthly court, while a man's good conduct in other directions might possibly commend him to mercy, it could never justify him in the eyes of the law, in respect of a particular breach of that law. And if another, quite innocent, were to offer to bear the penalty of that transgression, and were accepted as substitute for the real lawbreaker, even that would not satisfy the law, much less justify the

sinner. Infinitely more magnanimous is God's attitude toward the truly contrite transgressor of His holy law. He is prepared to meet the sinner on a substitutive basis. But He and His holy law both being perfect, He can accept only a perfect substitute; that is, one who has never transgressed any one of the divine commands of His law.

Nor is this all. He also undertakes to provide such a substitute, upon whom is laid the penalty of man's sinfulness. So "when the fullness of the time was come, God sent forth His son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5. Jesus of Nazareth is His son, "who knew no sin," yet "became sin for us."

But the love of God through His son goes even farther than this. He not only provided the perfect substitute who paid the penalty of man's sin by the voluntary sacrifice of Himself on the cross of Calvary, but justifies completely every sinner who pleads the merits of His son's sacrifice. That is, in His infinite love, He regards such an one as though He had never sinned and accepts him in the person of His own beloved Son, who is the express image of His perfect heavenly Father.

That is indeed something that no earthly judge would or could possibly do. Towards His rebellious human creatures God acts consistently with His sublimely gracious character.

How the heart of the Roman centurion must have glowed "with wonder, love, and praise" when, after the death and resurrection of Jesus, he was made aware of this stupendous truth, as he doubtless was, through the teachings of the apostle Paul.

Thus was this just man by prayer, by seeking after God and practising the principles of goodness and truth as they were revealed to him, led at last into the full light of the Gospel which "is the power of God unto salvation to every one that believeth." Romans 1:16. And any man who chooses to walk in the light as it shines on his pathway and sets his face firmly toward Zion, need have no fear but that he will at length reach that "city whose builder and maker is God."

# THE WORLD

TODAY and

## Which Religion?

IN the terms of the Japanese document of surrender, General MacArthur laid down two principles that deserve wide attention as fundamentals if world security is to be assured.

"The new weapon which was brought into action in the closing days of this war eliminates war henceforth as a possible method of settling international disputes. No nation can afford even a victory, much less a defeat. In another war, all contestants would confront annihilation."

"The survival of civilization, perhaps even of humanity itself, depends upon a radical change in the characters of men; and only religion can produce an improvement in human nature which will make it a safe custodian of the scientific knowledge it has gained."

Thus the arbiter of the Far East makes it plain that at last a few men have the power to obliterate mankind, including themselves; and that religion is the only power that can keep them from doing it.

But this comes short of solving the world's present problem. The author of the above statements has recently shown that he would not trust Shintoism, the former state religion of Japan, to save the world from destruction; for it is blamed for getting Japan into war. And how about professed Christianity saving the world, when it was professed Christians who discovered nuclear energy, made the atomic bomb, destroyed hundreds of thousands with it, and hold it as a potential threat of further destruction? At least, that is the way it appears to non-Christians.

We make a sharp distinction between *professed* and *real* Christianity. We believe that genuine Christlikeness would save us from world annihilation by atomic bombs. To all appearances, however, and according to Biblical prophecy, Christ-pure Christian principles are not going to be applied for the solution of the atomic bomb problem. Rather, those who "destroy the earth" will continue to destroy it till One comes to "destroy" them. (Revelation 11:18.) They will not destroy themselves. Before that happens, God will intervene.

Confused and distracted by the hundreds of different remedies being offered to cure fear of atomic fission, we will do well to get straight on the matter by squaring our reasoning with the Word of God. He has never yet led us into speculation and bewilderment.



The swastika, "the crooked cross," has shrunk, and is on the way out as a symbol of anything desirable.

## National and Social Disgrace

WE are informed on good authority that in many business firms the "higher-ups" require boys and girls under them to secure liquor permits. One liquor commissioner estimates that this practice accounts for 250,000 permits. What are we coming to when the corruption of youth and the disruption of social safeguards go on at this rate and in this lawless manner?

The consumption of alcoholic poison is on the enormous increase since the close of hostilities. And there is no prospect of a halt. We call upon all who have any influence and whose example counts to help stem the tide of evil consequent on drinking. And a large part of the increasing crime and disastrous accidents we see and read about is traceable to partial intoxication.

One potent reason for the accident toll increasing is the larger number of drinking drivers. While the law penalizes "drunken drivers," science has demonstrated that "drinking drivers" are more dangerous. The drunken drivers are usually too far gone to even direct a car, while the drinking driver is "sure" that he can drive safely, and so attempts it. So many drivers who have had accidents excuse themselves by saying, "I had only a couple of beers."

An evil thing is as bad in small quantities as in large, and sometimes worse. This is because of its deceptiveness. The dupe of intoxication does not expect two beers to affect driving; but they do.

TOMORROW

The only queues left now are those in front of the liquor shops. We are in a bad way when the clamour for body-destroying intoxicants is so general. And the makers and purveyors and treaters are most to blame. "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken." Habakkuk 2:15.

Did we say disgrace? It is a crime against human weakness.

## War's Benefits

WITH all the evil and awful results of war—and how horribly evil and awful they can be!—it's a bad war that does nobody good. Besides teaching us by costly experience to avoid it next time; besides greatly enlarging our knowledge of world geography and foreign peoples; besides helping us to appreciate people's viewpoints which are radically different from ours; the war has given us an insight into the mental processes of peoples with little or no background of Christianity. And by Christianity we mean Christlikeness.

It is said that the leading men who are now on trial for war aggression and for having a part in inhuman crimes of race extermination and torture, feel no guilt. Why should they, when the ethics they profess provide for no sense of shame or of regret for conduct? It is thus described by those who have made a study of it: "There is no sense of guilt. Sin and catastrophe are in the same category. The war's disastrous end was grievous as earthquakes had been grievous. Defeat polluted but did not necessarily shame; it called perhaps for 'purification,' but not for repentance and atonement."

If the Allies had been totally defeated, it would have in no way or degree affected our sense of right and wrong. In our own eyes, we would have been as right in defeat as we are in victory. The fact is, victory or defeat in arms does not decide any moral question. Why should we expect any sense of guilt or shame in men whose ideal of right is to attain their selfish ends regardless of the means? They have held to their selfish ends regardless of the means? They have held to their moral standard as we have held to ours.

When peoples have been taught for millenniums to hate those who oppose them, as we are taught to hate evil; when they know no love for, or even consider-



Sir George Macaulay Trevelyan, Master of Trinity College, and England's most noted historian, checks the time on an ancient sundial. Is it later than historians think?

Establish private Christian schools while this is still the privilege of our waning democratic form of government.

"We cannot rear a generation without God and expect it to submit to the rule of God. What we sow we may expect to reap. Sow in the hearts and minds of our youth a view of life that knows not God, and we may expect to reap a harvest of godless men and women.

"However, if we train a child in the way that he should go, we have the promise of God that children thus trained will not depart from their training even in their old age. (Proverbs 22:6.) Christian countries need Christian schools if Christianity is to survive. We need private schools based upon God's Word for the Christian children who now attend the secular schools."

God first committed education to His church, not the Government. Government education is good as far as it may go without infringing on religious liberty. But it can never give the child a symmetrical education, which must include specific beliefs of religion.

## Commonly Called Sin

WIDESPREAD agitation in Canadian church circles is being stirred by loud and persistent public statements made by Canada's Deputy Minister of Health, Major General G. B. Chisholm. By profession a psychiatrist (medical specialist on mental disorders), and formerly a professor of psychiatry at Yale University, he counts it his duty and privilege to denounce any placing of curbs on youth with regard to right and wrong, holding that such curbs block the natural development of their growing minds.

Psychiatrist Chisholm shares this belief with many, if not all, of his profession. They lay many mental diseases to the fact that youth is suppressed and repressed, and that inhibitions and prohibitions react nervously on the individual to do positive harm. Much of the blame for this is placed on Christian teachings.

To quote Doctor Chisholm: "For many generations we have swallowed all manner of poisonous certainties fed us by our parents, our Sunday and day-school teachers, our politicians, our priests, our newspapers." These certainties are that there are such things as right and wrong; and he fulminates against "the crippling of intelligence by these bandages of belief." He cries out against "authoritarian dogma" and "exclusive faith," and would free those who live under an imposed "inferiority, guilt, and fear, commonly known as sin."

This philosophy harks back to ancient times, but especially to the theories of the German philosopher Nietzsche. It would free man, and especially youth, to give way to his own inner urges and desires, and would put no limit on self-expression, whatever harm that expression might do to others. It found its culmination in the youth movements in Europe and the logic of aggression which instigated the war just over. What a time now to advocate the abolishing of re-

ation of, enemies; when the Golden Rule is entirely foreign to their natures; when the infliction of suffering on the weak or on an enemy is a delight; when to them might is right, and the highest manifestation of wisdom is found in outwitting someone; when defeat means to tamely submit, and wait, and prepare for a better time to strike more successfully:—what else could we expect than what we have seen?

But we have nothing to congratulate ourselves about. When Christ comes to our foreign neighbours He transforms them just as completely as He does us. It is my firm conviction that if He had had half as much access to them as He has had to us, they would far exceed us in the Christian virtues. The best way to prevent another war with Japan is to spend at least a tenth of the cost of defeating them by military means, on efforts to convert them to Christ. And if ever they were susceptible, they are now.

But will this be done? No; because the so-called Christian world is not at all convinced of its efficacy. Can we expect much from non-Christians when, after long exposure to Christian influences, less than half of the people of Western lands even profess belief in Christ as a Saviour from sin and death, and when our national policies are not founded on the only Way to prevent war and to bring lasting peace to the earth? We are the ones to hang our heads in shame.

"Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

## Saving the Race

PARAMOUNT now is the necessity of teaching the rising generation the essentials of a saving religion, if we would escape the unpleasant future that threatens us. The teaching of religion in the public schools does not meet the need; and, besides, it violates religious liberty.

The best ways out of the dilemma are, more effective religious instruction in the home and the church, and the establishment of schools guided by wholly Christian principles. A writer in *The United Evangelical Action* says pointedly: "The overwhelming majority of our future voters are to-day building their educational structure upon the sand. They know not from whence they have come; they know not whither they are going; and they do not realize why they are here. . . ."

"That something drastic must be done to save Christianity and its implied democratic way of life should be evident. Unless the present trend toward secularism is reversed—unless the Christian spirit that formerly motivated our social life, and unless the religious principles which formerly undergirded our political structure, be revived, both our social and our political system must ere long be consumed by the dry rot of secularism.

"For all those who prefer for themselves and their posterity the absolute rule of God to the absolute rule of one or more sinful mortals, we would urge:

straints, when hundreds of millions of human beings are suffering the dire harvest of such seed-sowing!

But our psychiatrists are not without some good reasons for their conclusions about the best way to make people good and happy. However, they confuse the "thou-shalt-not's" of God's Ten Commandments and the Sermon on the Mount with the endless and futile traditions of the Church. Strip from the short and simple and clear prohibitions of the Bible the burdensome restrictions placed on men by false religion, and there is no resultant inferiority complex. If there is, it is because man refuses to acknowledge his evident guilt and to put it away.

Would our mental specialists have us fly against law and order, and leave us to learn by the hard way of experience just what is the thing to do to enjoy life and escape pain and death? Experience is a penalizing teacher, and leaves scars on body, mind, and character that can never be effaced. "Try anything once," is fraught with frustration and death.

However we face it, sin, which is nothing more nor less than the "transgression of the law" of God, is a tremendous fact in human experience. We were born with it, and it is inherent in us. Self-expression brings it to the surface. Naturally, the heart of man is "deceitful above all things and desperately wicked." "There is none that doeth good; no, not one."

The good there is in men, and there is much of it, has been placed there by the transforming power of Christ's sacrifice for us through the process of the "new birth." It is not a natural process, but a miraculous, divine method of making men new. Parents thus renewed train their children after their own high standards of good. And those children, unless they too are born again, grow up to believe that they are inherently good, because they have inclinations to do right, received by heredity and training; and they then concoct a philosophy that everybody has innate goodness. Such are the theorists of whom we write. And their very impatience at bans on conduct proves their denial of the God of law, and of a universe necessarily subject to law.

Their whole predicament results from their repudiation of the divine plan to save men from the guilt and inferiority of being *under* law, by making it possible for them to rise *above* law by willingly and happily keeping it.

**Doomed!** The fear has been expressed that thirteen million people in Germany alone will die this winter of disease, starvation, and freezing, unless much more is done to help them than is now deemed possible. But a war-distressed world has become too callous to such crying needs. About all the sympathy central Europe gets is the answer that other peoples are suffering too. It is poor comfort, and doesn't feed, warm, or cure. We are doing our best to help; but can't refrain from observing that the sowing brings the harvest.



**Mahatma Gandhi, India's religious and political sage, considers Britain's latest proposals for a new India. His Congress Party still demands complete and immediate independence.**

**Stimulants and Narcotics.** A large variety of articles used as food or drink might be classed under this heading. They irritate the stomach, poison the blood, and excite the nerves. Stimulants are craved because, for the time being, the results are agreeable. But there is always a reaction. The use of unnatural stimulants tends to excess. Let us seek the stimulation which comes from the use of wholesome food and drink, pure air and exercise.

**Shinto.** General MacArthur has commanded that Shintoism no longer be the state religion of Japan. This partly because that religion is considered warlike, and to have been to a degree responsible for Japan's aggressive militarism. But also because the union of religion and government is never safe for any nation. This move is not taking away Japan's religious liberty. It is granting liberty to all religions equally in Japan, and incidentally granting more liberty to the Japanese Government.

**Ends.** Employment is not the chief end of man. The slave is never out of a job. Democratic government is not the chief end of man. There are democracies that ignore the rights of minorities. Wealth is not the chief end of man. A fortune cannot buy happiness, and usually banishes it. Long life is not the chief end of man. It is "labour and sorrow," or it is all the harder to give up. Everlast-

ing life is the chief end of man—and it is attainable.

**Headlines.** "Traffic Toll Mounts." "One Out of 23 in U. S. Listed as Criminal." "Divorces in Britain Show Big Increase." "Liquor Increase Blamed for Rise in Traffic Toll." "Strikes Paralyze Industry." "War's Terrible Cost." "Palestine Seethes." "One World Government or Annihilation." And the hand of God writes in bold letters across them all, "IN THE LAST DAYS PERILOUS TIMES SHALL COME." But adds, "LIFT UP YOUR HEADS, FOR YOUR REDEMPTION DRAWETH NIGH."

**Advertising.** After hearing a report on the low spiritual tone of England and the lost influence of the Church on the everyday lives of the English people, the Church of England is to launch a five-year campaign of advertising religion, at a cost of \$5,000,000. After reading the details of the scheme, we fear too much emphasis is being placed on the ads. The gospel must be preached to be effective; but modern methods of advertising cannot take the place of evangelistic preaching. Let preachers preach with vigour and conviction the life-transforming power of a resurrected and soon-coming Saviour, the miracle-working power of the Holy Spirit and the redeeming power of the blood of Christ, and advertising will largely take care of itself.

THE human body is composed of millions of living, minute organisms known as cells. These cells are so small that they can be seen and differentiated only by the aid of a powerful microscope. An ordinary drop of blood, for instance, the microscope reveals has in it more individual cells than there are people in the United States of America. These cells are not thrown together promiscuously but are harmoniously arranged in communities. There are brain cells, nerve cells, muscle cells, liver cells, kidney cells, bone cells, blood cells, etc. Each community of cells has its distinctive mission and work to perform. Each cell has an individual existence, and must be supplied with food, water, and air in order to live; and like every other living creature it gives off waste material which is poisonous to it, and which must

an average only about six weeks. That is, every six weeks there is a complete change of the blood. The cells of the liver, it is estimated, live about three months; while the muscle cells live a little longer, and the bone cells live longer still. These cells propagate and produce of their kind. Millions of cells die daily and new cells take their place. The carcasses of the dead cells must be disposed of. Nature has a method of doing this. They are cremated and utilized as body fuel. In the liver the ash which is left behind is prepared for elimination through the kidneys. How perfectly the oxidation and elimination of these organic wastes is accomplished may be determined by a careful examination of the urine. Normally an individual weighing 150 to 175 pounds will throw off through the kidneys ash

# Your BODY Is Like a CITY

By D. H. Kress, M.D.



sewer become blocked, death of its inhabitants would result from the accumulation of filth and waste.

The most difficult problem that confronts those who look after the welfare of our cities is not a pure food supply or a pure water supply, important as these are, or even an adequate sewer system to carry off the wastes. The greatest and most difficult problem is to furnish the inhabitants with pure air, since air contamination is almost unavoidable owing to the crowding together of the people.

Each person is constantly casting off, through the lungs, organic poisons produced by the cells which tend to pollute the air that has to be re-inhaled. When we add to this the exhaust gas given off by the burning of the millions of gallons of gasoline by automobile engines, and the burning of oil and coal in the thou-

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**Perfect co-ordination of millions of living cells in the body make radiant health.**

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sands of furnaces, and the burning of tobacco in public places by its thousands of people, it makes it practically impossible for city dwellers to experience the luxury of the pure air supplied to country dwellers.

The ever increasing mortality rate after the age of fifty years from heart failure in our cities is due in part to polluted air.

Several years ago in passing through "Fat Man's Misery" at Lookout Mountain, Tennessee, my guide, a coloured man, called upon me to stand still. In front of us was something I had heard of and had the greatest respect for—a rattle snake. He said in a very authoritative tone of voice, "Do not move," and I obeyed orders. With a large stone he crushed the head of the creature. After he made sure it was dead we passed on. He afterwards told me, as we were walking along, where the rattlers were to be found in the snake, and assured me he could return and get them for me. I offered him twenty-five cents if he

be continuously removed to perpetuate its life.

Food, air and water are conveyed to them through the medium of the arterial blood supply, while wastes are removed through the venous circulation. While these cells have an independent life, they minister to each other. The red blood cells convey oxygen obtained from the air to the cells of the brain, muscles, and glands, while the blood serum conveys food to them in a liquid form. Within the cells the food and air enter into a chemical combination producing heat and energy. In this way the vital fires are kept burning. Each cell may be said to be a small furnace that burns fuel and gives off carbonic gas, leaving behind an ash just as do the furnaces in our homes. The gas is removed chiefly through the lungs, while the ash is eliminated chiefly through the kidneys.

The life of these cells is very brief. For instance, the red blood cells live on

amounting to about 50 to 60 grams in every 24 hours. If the specimen of urine contains only 20 to 30 grams of solids it may frequently be ascribed to the fact that oxidation is not complete, or there is a retention of wastes due to disease of some vital organ. The retention and accumulation of wastes is an injury to the cells and tends to shorten their life, and the house in which they live will collapse prematurely.

The human body may in fact be compared to one of our populous modern cities made up of millions of human beings. To supply the needs of these, many trainloads of food have to be brought to them daily. An adequate water supply and a dependable sewerage system to dispose of the wastes have to be provided. Should the food supply be cut off, it would result in lowered vitality and ultimately of starvation and death of the dwellers. Water is a very essential commodity in our cities. Should the city

would do so. He came back disappointed and said, "I did not kill it dead enough." The rattle snake with a crushed and useless head, almost severed from the body, had disappeared. The body of the creature no doubt continued to live for some hours after it was actually considered to be dead. The cells composing it ultimately died, not from injury but from the accumulation of their own wastes. The cold-blooded creatures sometimes live twenty-four hours after they are really said to be dead.

Some time ago I was invited to a farm where various experiments upon animals were conducted in the interest of medical science. My attention was called to a dog, the head of which had been almost completely severed from its body. The dog was dead, but the cells composing the body of the animal were still alive and were kept alive for more than twenty-four hours. By means of a special contrivance, the circulation of the blood was maintained and the heart was kept beating. The carbon dioxide and wastes produced by the cells were conveyed to a receptacle corresponding to the lungs where an interchange of gases took place. Oxygen was taken on by the blood cells and carbon dioxide was removed. The circulation conveyed nutrients and oxygen to the body cells just as when the animal was alive, but not as perfectly. The cells being supplied with food and air, and their wastes being removed, they continued to eat, breathe and live, after the dog was actually dead. Death of the cells ultimately resulted from the imperfect elimination of wastes which were poisonous to them.

Dr. Alexis Carrel of the Rockefeller Institute, New York, in his experiments with living tissue, demonstrated that so long as cells are supplied with nutrients, and their wastes are perfectly removed, even though separated from the body of an animal, they will continue their existence just as they do within the body of a living animal. Tissue which he had separated from the heart of a chicken over twenty years ago was as much alive the day he took me to the vault where it was kept as it was the day the chicken was killed. While the rest of the chicken was dead, this little piece of tissue from the heart was not merely living but is actually growing. The life of a chicken at best is not more than about twelve years, but here was tissue from a dead chicken that was still living and active at the age of over twenty years. The prospects were that it would continue to live for many years to come, *indefinitely*, Dr. Carrel thought. The secret was in his ability to keep the cells composing it freed from wastes which result from activity, and supply them with the nutrients they needed unassociated with impurities of any kind. Had Dr. Carrel been neglectful in supplying the nutrients or in the removal of wastes, or had he permitted a trace of alcohol or a little nico-

tine to be added to the medium in which the cells were bathed, death would have resulted long before this. Had the process of supplying nutrients and eliminating wastes been no more perfect than was found in the chicken itself, the life of this tissue would at best not have exceeded the life of the chicken from which it was taken.

What practical lesson does this teach? First, it teaches that cell life is dependent on the purity of the medium in which it is bathed and that medium is *the blood*. This being so, the one who succeeds best in keeping the blood stream clean and the body cells supplied with nutrients clean and unassociated with anything of an injurious nature will live

the longest. To have pure blood necessitates a pure food supply, a pure air supply, and perfect elimination of the wastes which are normally formed.

God at the beginning placed man under the most favourable conditions and surroundings to make this possible. He gave him the foods best designed to keep the blood stream pure.

"Of every tree" God said, "thou mayest freely eat." The simple products from the soil contain all the elements of nutrition unassociated with impurities. The nearer we approach God's plan of breathing pure air, eating pure foods and taking the needed exercise found in useful out-of-door life, the better the health and the longer the life.



## The Doctor Has an Answer for It

### ANEMIA

*Have you any advice for anemia? For twelve years I have suffered much and been under treatment of different doctors. Have taken prescriptions containing arsenic, iron and strychnine, which were very drastic and produced a permanent skin trouble. Have now had all my teeth out, and in order to build up my blood have started again on iron tablets, but even in small doses they seem to bring on skin eruptions in large quantities. Please advise.*

Anemia results from lack of protein, iodine, calcium, niacin (vitamin B3), vitamin B6, cobalt, copper, and especially iron. Vitamin B6 is particularly rich in corn oil, yeast, and black molasses. Accordingly if weight permits corn oil should be used for cooking and salad dressing. It could largely take the place of butter.

Hauser says: "Iron is used more efficiently by the body in building blood if a trace of copper is present. Fortunately copper and iron occur together in foods. The richest sources are: black molasses (1-2 tbsp. daily), liver (best in the form of liver extracts by injection), nuts, apricots, wheat bran, and wheat germ (3 tbsp. to ½ cup daily of some partially defatted brand). The supply of iron and copper can be greatly increased by substituting black molasses and nuts for candy, nut butters for jams and jellies, and using only whole grain breads and cereals. In fact, the greatest single cause of the widespread anemia in America is the discarding of iron in the refining of breadstuffs and sugar, and only a fourth of the iron removed is replaced in fortified flour.

"Although fruits are not rich in iron, most of the iron they do contain reaches the bloodstream. Apricots have been found

to be particularly valuable for correcting anemia. The iron from peanuts, celery, and carrots is well absorbed, as is that from black molasses. Meats are rich sources of iron, but it is not particularly well absorbed. It has been found that of single foods ordinarily used, liver produces the most hemoglobin, kidney second (not wise to use), apricots third, and eggs fourth."

A proper amount of acid in the stomach aids assimilation of iron. Take either 6 oz. of grapefruit juice or two ounces of lemon juice with meals to supply acid. Avoid baking soda for obvious reasons.

To be sure of taking enough protein take eggs at least three or four days a week (better every day for a while), and two servings from the following: Legumes (soy, navy, kidney, lima beans, or lentils), cottage cheese, nuts. Also, fresh vegetable salad daily, one serving of greens, and a glass of tomato juice or vegetable juice. For desserts, dates and raisins.

Quinine, arsenic, and strychnine are poisons. Why they should continue to be combined with iron is a mystery. They frequently cause skin rashes and other serious reactions. Almost any brand of iron with liver concentrate would be good to take as a supplement, one tablet or capsule after each meal. Also take at least 500 units of vitamin D daily as straight cod liver oil or in capsule form. Powdered brewer's yeast powder (1 tbsp. in milk after each meal) is a further excellent source of vitamin B. When yeast extracts, such as Marmite, Sovex, and Vegex, come back on the market you could use them.

The two main meals of the day should be breakfast and dinner (lunch); supper should be very light.

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## WHAT IS TO BECOME OF THE WORLD?

The children gaze in rapt wonder at a model of our world. They are the "rising generation," and if they have any mature thoughts they are wondering what is to become of it by the time they grow up.

Measured by the time it takes to fly around it by air, or to communicate from anywhere to anywhere on it by waves of ether, it has shrunk during the last ten years to a small fraction of its former size. And science promises to make it much smaller yet.

Vast mountain systems have become stone walls. Oceans have narrowed to lakes. Deserts are a few sand dunes. Rivers are brooks. Language barriers are but a breath. Distant neighbours have moved close up. All this should make for greater friendliness.

Strangely, however, we appear to be in greater danger than ever before. Even with former alien enemies docile and even kindly disposed, to a degree, there is gross fear of one another. Serious misunderstandings flare up and persist. It is postwar—but still war.

A vague bewilderment has grown into a mental certainty that in atomic energy man

has started something he cannot stop, made something he cannot control, discovered the means of universal suicide. And a whim or a temper may touch it off at any moment.

Assurances to quiet our fears are not lacking. The new power is in the hands of peace-loving, cautious, Christian leaders. No one otherwise disposed can get control of it for several years. The atmosphere can't be set on fire; no universal and instantaneous conflagration can obliterate the earth or reduce it to the condition of the moon. But the fears will not down, and mankind cannot trust anything or anybody.

Our best assurance is that the future of the world is to remain in the hands of God. No accident, no man or set of men, will or can destroy the earth. Divinity has a very definite plan for the years ahead, and much of that plan has been revealed in the Word.

Best of all, no one who loves God and accepts His salvation through Christ and keeps His commandments need have the least fear for his own safety in the tumultuous years to come.