



SIGNS OF THE TIMES

OSHAWA, ONTARIO JULY, 1946

Canadian

The World

HANGS by a COBWEB

By Robert Bruce Thurber

IF WE may believe the scientists who have discovered nuclear energy and have invented ways to apply and control it, the physical world, as we view it, hangs as by the filmy thread spun by a spider. And the merest jar or clip, perpetrated by a false move of science or by a deliberate suicidal intent of a man or nation in control, could plunge the globe on which we live, and all human fortunes connected with it, into the abyss of oblivion. A tragically gloomy prospect!

History has had many moments of destiny, but leading men of the day are certain that the present moment is by far the most ominous. Unless something can be done to curb man's power to destroy, the world as we know it is doomed. Such is the settled conclusion of the observant and the enlightened. We might go to some length repeating and multiplying the pessimistic prophecies of authorities who know what they are talking about; but we desist in the interest of temporary peace of mind. There has been altogether too much of that in the papers and over the air.

Yet there can be no question that the majority is not awakened to the real menace that faces mankind. Much of the lethargy is due to immediate distresses that crowd out all else. Hunger and cold are the most harassing of these. Disease and fear and hatred come next. Well over half the population of the earth is obsessed with these awful portents and acute suffering. Gradually, however, humanity is going to realize a day-and-night awareness of the threat of the atomic bomb, a danger that cannot be dissipated and that will tend to increase.

From the first man on earth, every individual has always had within him the ability to commit suicide. But also within him is the desire to live and enjoy life. Hence, in most cases, he has refrained from taking his own life. And always men have had the power to take the lives of their fellow men, at times thousands of them within a few hours. But war, the greatest form of wholesale murder of all time, has had its deterrents.

Now, however, we are faced with the prospect of an annihilating dynamic that enables a man to let loose upon an unsuspecting world destructive weapons

that may snuff out millions of lives at one stroke, or at a number of strokes divided by seconds of time. And there is dire possibility of his bringing down upon himself, like Samson of old, the fate he visits upon others.

The one answer to super-destructive energy, the one preventive of universal suicide, that has sprung spontaneously to the minds of all men, is *super-government*. Total control of the knowledge, constituent elements, and manufacture of atomic power must reside in a total world government made up of all the nations which have any possibility of developing this power within their borders. This solution of the threat to our very existence has been conceded as by far the best the judgment of man has been able to offer.

Further, the one hope of thus welding the nations of earth into one whole is found in the organization of the United Nations. So far, the mighty Big Three of that organization have been at dagger's points of opinions, interests, and policies in world affairs, and have made a sorry mess of attempted agreements; yet mundane intelligence has nothing better to offer. It is passing strange that at the close of a war to exterminate totalitarianism in government as a prime cause of war, the very same principle on a world-wide scale should be proposed to cure the war ills of the race. Or was the fault of totalitarianism the fact that heretofore it has not been totalitarian enough? Remedy an evil thing with more of the evil thing?

We confidently affirm, from the lessons of history and the bold assertions of the prophetic word of God, that the United Nations' pact, or any other organization so constituted, cannot be the way to lasting peace nor be the assurance of the safety which the world wants. The dangers that beset us from atomic fission are too overwhelming. Humanity is not going to find peace and safety in military might, which is the very essence of the proposed domination by one world government, nor in the towering strength of any Big Three before which the smaller nations may bow.

That we are not alone in this view is evident from the trend of thought and action in certain quarters of the world now. Particular reference is made to

Japan. Under the leadership of General MacArthur, the new Japanese Government has written into its Constitution *the renunciation of war* as a national policy, a step far in advance of the policies of the conquering nation which now dictates as to its future as a nation. In other words, the new Japan will pin its peace and safety to justice and good will rather than to military prowess. In his Tokyo speech before the Allied Council for Japan recently (and this is the more significant since General MacArthur is a typical soldier committed to the armed way out), this farseeing Army Commander said:

"The renunciation of war (as written into the new Japanese constitution) . . . goes yet further in its surrender of the sovereign right to resort to arms in the international sphere. Japan thereby proclaims her faith in a society of nations governed by just, tolerant and effective rules of universal, social and political morality, and entrusts its national integrity thereto. . . ."

"The proposal of the Japanese government—a government over people who now have reason to know the complete failure of war as an instrument of national policy—in effect but recognizes one further step in the evolution of mankind, under which nations would develop, for mutual protection against war, yet a higher law of international, social and political morality. Whether the world is yet ready for so forward a step in the relations between nations, or whether another and totally destructive war—a war involving almost mass extermination—must first be waged, is the great issue which now confronts all peoples."

Thus clearly, in the last sentence, does the conqueror of the Far East lay down the choice, and the only choice, between the two alternatives which now stare mankind in the pale face: either repudiate war now as a United Nations' policy—which can mean only total disarmament of the world as Japan is disarmed—or soon fight a World War III of practically total annihilation. And what does this astute warrior-statesman see will be the absolute necessities for this forward step toward world peace? From the same speech we quote:

"There can be no doubt that both the progress and survival of civilization is dependent upon the timely recognition of

Vol. XXVI

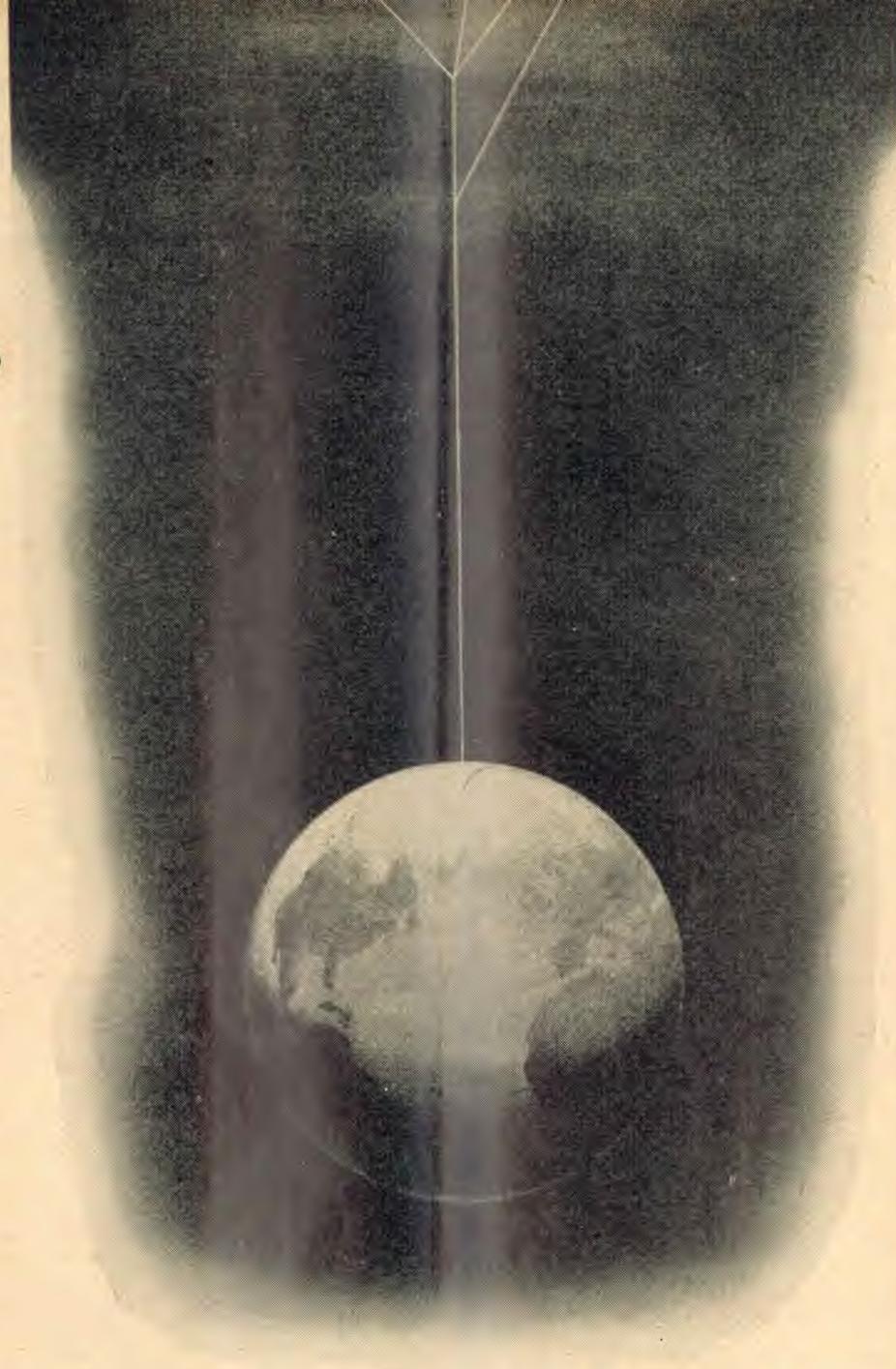
Editor, ROBERT BRUCE THURBER

Circulation Manager, C. M. CRAWFORD

JULY, 1946

No. 7

Published monthly, by the Signs of the Times Publishing Association, Oshawa, Ontario, Canada. Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921. Subscription Rate: Single yearly subscription, \$1.50 within British Empire (to U.S.A. and foreign countries add 15c extra for postage), single copy, 15 cents. Change of Address: Please give both old and new addresses. Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the SIGNS OF THE TIMES without having subscribed may feel perfectly free to accept it.



Wise men are telling us that another war will not be war, but world suicide. Yet the great nations are talking about and preparing for the next war, and persist in sowing the seeds of conflict in spite of the fearful dangers.

the imperative need for some such forward step; is dependent upon the realization by all nations of the utter futility of force as an arbiter of international issues; is dependent upon elimination from international relations of the suspicion, distrust and hatred which inevitably result from power threats, boundary violations, secret manœuvring and violence to public morality; is dependent upon a world leadership which does not lack the moral courage to implement the will of the masses who abhor war and upon whom falls the main weight of war's frightful carnage; and, finally, is dependent upon the development of a world order which will permit a nation such as Japan safely to entrust its national in-

tegrity to just such a higher law to which all peoples on earth shall render themselves subservient. Therein lies the road to lasting peace."

Is there anything in the foreseeable future of the plans and hopes of peacemakers which would lead us to believe that any such Utopian dreams will be realized? Instead, they glimmer ever more faintly as the totally selfish determinations come to light in the bickerings and smouldering hatreds and abject fears of the participants in so-called peace negotiations. If General MacArthur's "dependents" for international amity are factual—and we believe they are—then we are plunging toward "another and totally destructive war—a

war involving almost mass extermination." Anyone who can come honestly to any other conclusion is whistling into the wind.

Let it be said frankly that those who are fondly hoping, and feverishly planning, to avoid that future "war involving almost mass extermination," are fighting in the face of God, the God of battles. Not that the Almighty deliberately foments war; for His concern is to make wars cease unto the ends of the earth. But if the nations persist, as they are persisting, in sowing the seeds of conflict in selfishness, greed, suspicion, violence, and fear, then there is no alternative but for Heaven to join battle against them. Since they yearn for it, they "have it coming to them."

Not God but evil spirits are stirring up this whirlwind of strife that is soon to obliterate the political powers of this world as now constituted. Read it in the prophetic Word: "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 14-16.

It is very evident that this titanic battle has not yet been fought, for in it there will be no neutrals; and it will be staged in Palestine and the Near East, for there is the location of the named battlefield. Armageddon looms between us and lasting peace, gentlemen of the United Nations. Make no mistake about that.

The powers of the globe, great and small, which are now frantically struggling to "cleave one to another" to make one world government, and hence peace, are destined soon to pitch sanguinary battle at the sore spot of the Eastern Hemisphere, undoubtedly to settle once for all the supremacy of the globe. But, according to connecting prophecies, none will emerge victorious. For the God of heaven, longsuffering no more with incessant warfare, will dispatch the cohorts of the skies to settle the age-old score between Jehovah and rebellious men. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33.

But we are happy for General MacArthur's "almost" in his expression "almost mass extermination." It is also God's almost. For some will be saved, gloriously saved, out of that welter that will be Armageddon. And everyone who reads these lines may be among that fortunate number if he and she wills it so. For in the verse we skipped in a previous quotation describing Armageddon is the promise. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." Revelation 16:15. (Read also Revelation 19.)

It is for this blessing of survival after the devastating war that now looms in the years to come, that all fact-facing people hope and pray. There can be no other escape.

MODERN Spiritualism will commemorate its one hundredth birthday on March 31, 1948. According to an editorial in the January issue of "The Canadian Spiritualist," extensive preparations are already being made for a great centennial celebration at Rochester, New York. From a small, seemingly insignificant beginning, Spiritualism has grown to become one of the world's great religions.

One day back in 1843, Charles B. Rosna, a pedlar, visited a small frame cottage at Hydesville, Wayne County, New York. He was selling draperies. After receiving an order, he departed, but did not return to deliver the goods. In fact, he was never seen again until his skeleton was unearthed from the cellar of that cottage on November 22, 1904. But shortly after his disappearance, strange noises were heard about the house—knockings, and footfalls as of someone walking to and fro.

In December, 1847, Mr. John Fox and his family moved into the cottage. Immediately they were disturbed by these peculiar noises. "The rapping increased, and during February, they were kept awake at night. Sometimes the bedclothes



In professing to be able to communicate with the dead, Spiritualism places itself on a plane with fortunetelling.

SPIRITUALISM CHALLENGES CHRISTIANITY

By G. S. Balharrie

were pulled off, at others, chairs would move." "Modern Spiritualism," page 9, by W. H. Evans.

It was on Friday evening, March 31, 1848, that Kate, one of the Fox sisters, "made the epoch-making discovery that there was intelligence associated with the noises." "Here, Mr. Splitfoot, do as I do," was her challenge to the unknown cause of the mysterious sounds. Instantly the invisible rapper responded. In answer to questions, it purported to be the "spirit" of Charles B. Rosna who had been murdered. Kate then made a given number of motions with her hand in the air, but without noise. Again the "spirit" replied with an equal number of raps. Surprised by this new discovery, Kate exclaimed, "Only look! Mother, it can see as well as hear." (*Id.*, page 9.)

Modern Spiritualism dates its beginning from that event. To-day, millions of people believe and practise the teachings of Spiritualism. Are these doctrines in harmony with the fundamental principles of Christianity as recorded in the word of God, the Bible? That is the question for our thoughtful consideration at this time.

Christians regard the Bible as their infallible guide in faith and conduct. They believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16. Spiritualism does not accept the Scriptures as a reliable guide in matters of religion. On page 21 of the "Spiritualist Manual" issued by the National Spiritualist Association of Washington, D.C., the following definition is given:

"A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavours to mould his or her character and conduct in accordance with the highest teachings derived from such communication."

Therefore, it is clear that in Spiritualism the Scriptures are considered inferior to those revelations obtained through the mediums.

From page 27 of the above book, we read: "Communications from the spirit world are not necessarily infallible truths,

but may partake of the imperfections of the mind from which they emanate." This admission declares positively that the teachings of Spiritism utterly lack the solid foundation of truth provided for all men through the divinely inspired word of God contained in the Holy Scriptures.

One of the fundamental beliefs of Spiritism is expressed in the following words: "We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism." *Id.* page 22. This directly contradicts the unimpeachable teaching of God's word. In Ecclesiastes 9:5, 6, the inspired writer states:

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun."

Since a dead person no longer has a remembrance of things that have

happened on earth, it is impossible that he could impart such information to the living.

Again in Psalm 146:4 the psalmist declares that when a man dies "his thoughts perish." Jesus taught that the dead are asleep (John 11:11), and therefore are entirely unconscious of anything happening in the world of the living. Therefore the spirits in Spiritism cannot be those of our departed friends.

Spiritism teaches that "man is a spiritual being, evolved from the lower forms of life." "Spiritualist Manual," page 24. Contrary to this, the Bible declares that man was created by a direct act of God (Genesis 2:7), and that he is not the product of an evolutionary process.

"In the light of nature and science, the virgin birth is a myth." "Modern Spiritualism," page 82. This is another attack at one of the fundamentals of Christianity.

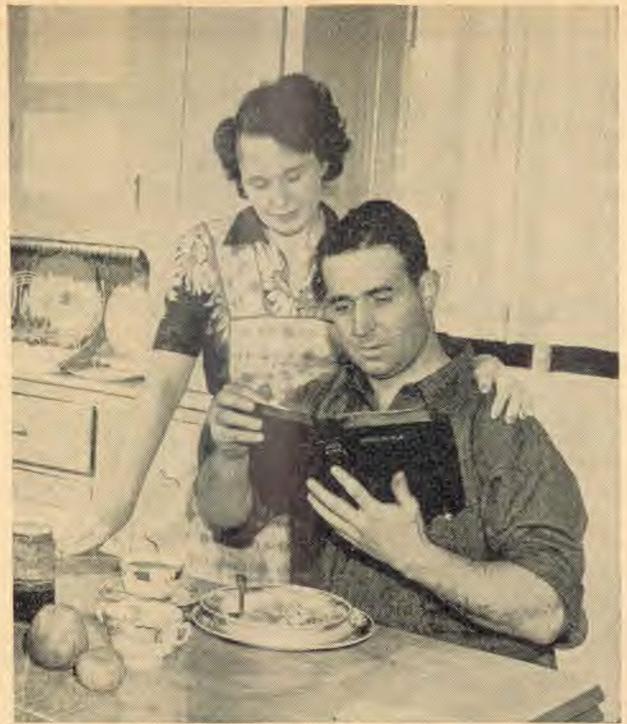
"Salvation from the results of sin is not a gift." "Spiritualist Manual," page 28. The Bible states positively that the "gift of God is eternal life." Romans 6:23.

From these few brief quotations, it is clear that the great truths of Scripture which have stood unshaken for centuries are to-day being challenged by the deceptive doctrines of Spiritism.

Spiritism teaches that sooner or later all will be saved. "We affirm that the doorway to reformation is never closed against any human soul, here or hereafter." "Spiritualist Manual," page 23. The Bible clearly contradicts and exposes this soul-destroying falsehood. John 3:16 emphasizes the fact that only those who believe and accept the Lord Jesus as their Saviour will be saved. All the others will "perish."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Obediah 16, "They shall be as though they had not been," agrees perfectly with the numerous other Scripture references which prove conclusively that sin and

Instead of consulting the dead on behalf of the living, people should consult the word of God, for it alone is the sure Guide to the truth about life after death.



sinner will be completely annihilated, then God will create a new heavens and a new earth wherein dwelleth righteousness.

In Revelation 22:11 the Lord states that the day is coming when a divine proclamation will be made: "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." When this fiat has been issued, it will be impossible for a lost man to step over the line and be saved. It is then that Jesus comes the second time to reward every man according to his works. (Verse 12.) There will be no possibility of a mistake, and these rewards will be final.

Jesus illustrated this same truth in the parable of "the wheat and the tares." A day came when the tares were completely destroyed. In the parable of the Ten Virgins, those who were not ready found that the door was permanently shut. Their opportunity for salvation was gone forever. How important then that we heed the counsel of Isaiah 55:6, "Seek ye the Lord while He may be found," for of some it is said: "They shall go with their flocks and with their herds to seek the Lord; but they shall not find Him; He hath withdrawn Himself from them." Hosea 5:6. It will then be too late.

Many other contrasts might be drawn between the truths of Christianity and the theories of Spiritualism, but from the above it is quite evident that the two systems are not in harmony. One can readily see why a Spiritist writer should make the following observation:

"One of the reasons why the church has so unsparingly condemned Spiritualism is probably due to the fact that the teachings which have come through mediums do not support any of the great dogmas of Christendom." "Modern Spiritualism," page 76.

Again he says: "The messages from the other world have not hesitated to contradict and deny some of the most cherished doctrines of Christianity." "Modern Spiritualism," page 78.

God warns His people against being ensnared by those who claim to have messages from the dead. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

Spiritualism is another form of "ancestor worship" which is such a curse in heathen lands. The Christian missionary is constantly confronted by the evil effects of Spiritualism. But when the word of God is preached to those people, when they accept the "law and the testimony," then in Christ Jesus they become freed from such satanic bondage. While Spiritualism thrives in the darkness, "the entrance of Thy words giveth light." Psalm 119:130.

Christianity is founded upon the Scriptures, and it is reassuring to know that though heaven and earth pass away, "My words shall not pass away." Mark 13:31. The Christian religion can withstand any attack, weather any storm, while its teachings are built upon the sure foundation of God's word.

But unfortunately there are beliefs and practices within the Christian church which stand upon a sandy foundation of mere custom and tradition—these will fall, and "great will be the fall thereof."

In this crisis hour each Christian needs to examine carefully the pillars of his faith. Some believe and accept "cunningly designed fables." Each one should know for himself that his religious experience is established upon "sound doctrine."

The seers went to God in sincere prayer for the secrets of the future.





The "down-and-outers" are a serious problem to modern society.

Where Social Reform Falls Short

By H. F. De' Ath

SCHMES to eliminate the grit of ill will that perpetually clogs the machinery of human life, multiply apace. The cry for a fair deal goes up everywhere. But those who wail loudest are not always prepared to give to others what they themselves most desire.

After all, it is ingrained selfishness that stands in the way of peace on earth and "good will toward men." No machinery for the alleviation of life's ills, however efficient it may be in itself, can work smoothly without the mutual good will of those concerned.

The coal-mining industry may never be so well organized, transport workers' and dockers' facilities never so well regulated, and farm workers never so well situated, but if mutual good will between those in authority and those under authority is lacking, production, transit and supply will suffer accordingly.

It was to bring peace and good will among men of all classes that Jesus came into this world. The Prince of Peace was the greatest Teacher ever known. But before He could give His message effectively, He first of all had to master it correctly and well. He had to acquaint Himself thoroughly with the supreme need of man, and the will of God for man.

Whence then did He learn His message? What was the source of that amazing knowledge that made Him, for all time, the master Teacher of the good-will gospel? The answer is, He found it in the Scriptures of truth. As a boy of twelve, He could confound even the hoary-headed teachers of Israel, so that they "were astonished at His understanding and His answers." It was His profound knowledge of the supreme need of men, and of the truth He had for them, that gave Him perfect confidence and enthusiasm as He imparted His message to others. He knew there was no other message save His own that could heal the world's ills. Day after day, He would pore and ponder over the ancient God-given wisdom of the faithful Hebrew prophets, until He was saturated with their spirit and message. "He spake as one having authority, and not as the scribes" who spent their time mostly in the discussion of very minor issues. And men sensed that authority in the depth of His knowledge, as well as in the glow of divine enthusiasm that rested upon Him.

The supreme need of the world today is still the message of good will proclaimed by the Carpenter of Nazareth.

But are not most people in Christian lands acquainted with that message? Would to God they were. "Their ignorance about Christianity has to be heard to be believed," said a well-known army chaplain of the men under his spiritual charge.

Now something has clearly gone wrong with Christian churches, that men are so profoundly and widely ignorant of Christian teachings as recorded in the Bible. True, indifferent men cannot be forced or browbeaten into a knowledge of the truth as it is in Jesus. Good will is not something you can hammer out round the committee table, or in legislative halls. It must be diligently sought after, and willingly and gladly received into the individual heart and life before it can become really active for good.

Here is an army camp. Like all other camps, it is run more or less efficiently, according to Government regulations. But unless good will prevails among its occupants, it may easily become what has been described as a "hell upon earth," a place where fair play, respect for authority and for individual rights are ruthlessly ignored.

On the other hand, it may be a camp where men delight to be, because they are treated as human beings, with legiti-

mate rights and privileges. Much, therefore, depends on the good will of the men at the top, and the measure of co-operation they are able to secure from those beneath them.

Now since "good will toward men" is the supreme need of the world of mankind, and an integral part of the teaching of Christianity, it should be most assiduously taught and urged by those who claim to be the custodians of the faith.

The trouble has been that religious teaching of late has fallen into abeyance. In the churches, in educational institutions, and consequently in the home, political and social schemes of reform have largely supplanted the teaching of Jesus. Men have made the fatal mistake of trying to secure peace on earth and good will toward men apart from the dynamic of the Christian religion, which alone supplies the good will that makes any welfare scheme workable.

That there must be a rational social order, no thinking person will dispute. But unless such order is manipulated by men of good will, it will not only fail to work in the end, but from the very start.

When the first World War broke out, Keir Hardie, the veteran Scottish labour leader, regretfully observed to a friend that had he spent his life in preaching the gospel of Christ instead of fighting for purely political schemes to ameliorate the worker's lot, it would have been much more worth while. The poor old man realized when it was too late that the best of all schemes for the material betterment of the masses is woefully inadequate without the oil of Christian good will to sustain the creaking, groaning machinery of human affairs.

Hence we conclude that the supreme need of the times is a revival of the teaching of Christianity as revealed in the Bible; that what men need most to learn and to practise, is the will of God as laid down and exemplified in the life and teaching of Jesus, His Son. If social betterment schemes are to be made to work satisfactorily, first things must be put first. The church therefore should concentrate upon the chief task for which it exists: that is, to make known, to urge, and to exemplify the teaching and practice of its divine Master, whose final word was: "Go ye therefore and teach all nations . . . to observe all things whatsoever I have commanded you." Matthew 28:19,20.

There is no condemnation in Scripture of those who seek to secure social and political justice. We may not ignore Caesar, but should render to him the things that Caesar has a right to claim from us. But we can never truly and effectively serve the state until we first have met the claims of God for ourselves. "Seek ye first the kingdom of God, and His righteousness," is the Christian order, "and all these things," that is, our material needs and the fulfilment of our legitimate social desires, "shall be added unto you." Matthew 6:33. As Jesus said, when the tempter suggested a reversal of this order, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Chapter 4:4.



What is RELIGION



By Theo. G. Weis

IN THIS new era of peace and atomic energy possibilities there is a good deal of talk about the revival of religion. What is religion? What is this of which we need a revival?

After the battle of Waterloo and the end of the Napoleonic wars in Europe early in the nineteenth century, while the delegates to the Congress of Vienna were still warming peaceful hands at the glowing coals of friendly decrees and resolutions, two world-inclusive possibilities manifested themselves simultaneously. A remarkable expression of religious revival took form; and a new age of machinery began to sweep the world. The Holy Alliance of September 26, 1815, whose manifesto to an astonished world was religious in its precepts, said in short that they, the signatories to the pledge, (composed of the monarchs of Russia, Austria, and Prussia) declared their belief in the, "solemn truths taught by the

religion of God, our Saviour." And, in that dawn of the Age of Machinery, new politics appeared, new traditions took root. Progress became a law of life, backward communities decayed and died. *That was a revival of religion when the Machine Age dawned.* Is that what is meant by the revival of religion in our age, the atomic era—a strengthening of the influence of certain well-favoured prelates, of certain national churches, of certain politically minded church sponsors? Is that religion?

Perhaps religion at the dawn of the modern world was too corrupt. A good sampling of the ancient world is found in the Apostle Paul's Epistle to the Romans. The startling thing is that as Paul upbraids the Romans for their unwillingness to "retain God in their knowledge" (Romans 1:28), he paints a graphic picture of early nineteenth century conditions, and of our own society nearly two thousand years later. "All unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, *not only do the same, but have pleasure in them that do them.*" (Italics ours.) Romans 1:29-32.

In short, religion in the days of Paul was merely a veiled excuse, socially marking many who knew God but glorified Him not as God. If religion is something warm, Paul's picture of his own time is quite cold.

By all appearances a revival of religion in our age is chiefly concerned with what can be done to wipe out the will to destroy. Is that a revival of religion? Will it last? It will not, any more than the Holy Alliance and the briefs of those enlightened monarchs lasted through their own life span. Religion is more than a restraint. Religion is a positive influence. A way of life built on selfishness has been followed by man since the gates of the Garden of Eden were closed upon him. Sin has been his harvest.

Granted that religion in our day must have a different meaning than it did in Roman days. Surely its presence will reveal the ugly things Saint Paul points to with such boldness. True religion will change the heart of man. This true religion will change a swearing fisherman into a Christian martyr, a blasphemous tinker into a John Bunyan. It will stir the vision of young men and fire the benevolent dreams of old men. This is religion. And, it is no more mossy or ancient than the tungsten in a light bulb, or the shadow on a radar chart. Religion concerns itself not nearly so much with what men must do with atoms as with what they should do with sin and selfishness in their lives. The Master lived His religion on the road to Calvary. Let it be remembered that only by the love and labour of the children of God long dead came the small measure of the civilization we enjoy.

JESUS and His disciples were leaving the courts of the temple one day, when the disciples called the attention of their Master to the magnificence of its architecture—"how it was adorned with goodly stones and gifts," as the record says in Luke 21:5.

The response of the Saviour to the disciples' remarks about the enduring nature of the temple must have been a great surprise and shock to them. Solemnly He said: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:2.

What a calamity! they must have thought. It seems they were so shocked that they walked on in silence and wonder at the strange prediction. Later, we are told, four of the disciples came to Him privately, as He sat upon the Mount of Olives, which commanded an excellent view of the magnificent edifice. "Tell us," they said, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

Surely, they thought, the destruction of the temple must take place at the time of the judgment at the end of the world. Jesus did not correct their misconception, but He plainly answered their questions by giving them signs that would indicate clearly when both events were approaching.

Replying to their question regarding the destruction of the temple, Jesus gave the disciples a very specific sign. He revealed clearly and definitely how the temple would be destroyed. It would not come by earthquake or lightning, nor would men pull it down to build another. It would be destroyed by war. And He revealed further that the destroying armies would be those of Rome. When Roman armies invaded the holy ground of Jerusalem, they would know it was time to flee. He said: "When ye therefore shall see the abomination of

desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand;) then let them which be in Judea flee into the mountains." Matthew 24:15, 16.

That the disciples understood to what He referred by this carefully guarded language is clear from the record in Luke 21:20-24: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

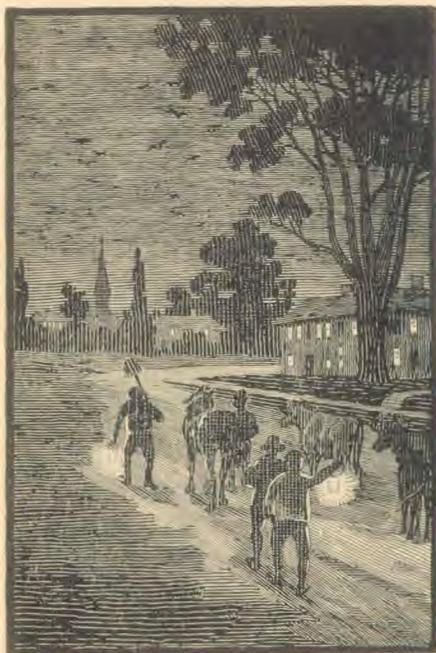
Could prophecy be more specific than this? And how accurately it was fulfilled a few decades later. In A.D. 70 the Roman armies under the command of Titus took the city of Jerusalem by storm after one of the most memorable sieges of history. More than a million Jews perished by famine and sword. The city and its beautiful temple were destroyed, and the stones of the temple were torn down, and the ground was plowed for molten gold. Thousands of Jews were sold as slaves, and the people of Israel were scattered among the nations. There they remain, while the Gentiles control Jerusalem. It is said that not a Christian perished in the destruction of Jerusalem; for they recognized the sign that the Lord had given, and fled to safety.



Soon the heavens will open

Jesus Predicted

The dark day was a sign.



The next waymark the Saviour gave was a period of great tribulation. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matthew 24:21, 22.

In the books of Daniel and the Revelation, this period of persecution is shown to be 1260 years, extending all through the Middle Ages. In the 12th chapter of the Revelation, we are told of the intense hatred of the dragon, meaning Satan, against the woman, a figure of the true church. (See 2 Corinthians 11:2.) Verse 6 says: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

As a symbol in prophecy, a *day* stands for a year. (See Numbers 14:34; Ezekiel 4:6.) And this period of 1260 years of

persecution is shown by Daniel, chapter seven, to begin with the uprooting of three horns, or powers, which was completed in 538 A.D. The 1260 years of tribulation, therefore, extends from the year 538 to 1798, the time of the French Revolution.

But let us keep in mind that the Lord said the days should be shortened. They were. The persecution ceased about 1775. At that time the New World offered an asylum to the persecuted, and the relentless warfare against the church abated. Otherwise, the Saviour said, no flesh should be saved.

Now let us note the next waymark the Saviour pointed out. In Matthew 24:29, we are told: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven."

But, someone says, surely that has not taken place. Why not? Certainly the coming of the Prince of Peace is im-



glory for the return of Christ.

and His Return

portant enough for God to resort to sky-writing in order to warn the inhabitants of the earth of its approach. Jesus Himself said: "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25.

And the Lord tells us exactly when the first of these great signs in the sky was to take place. "Immediately after the tribulation of those days shall the sun be darkened," He says. The record in Mark is more specific still: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

The period of tribulation, you remember, was to extend to 1798; the persecution, however, ceased in 1775, as the days were shortened. "In those days, after that tribulation," then, is the short period of time between 1775 and 1798. And right then, in the year 1780, the great dark day came. This notable dark day of May 19, 1780, says Noah Webster, in his unabridged Dictionary, edition 1869, is

"so called on account of a remarkable darkness on that day extending all over New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."

The darkness was not due to an eclipse; for the moon was full, and a solar eclipse cannot occur except at new moon. That night in the sky the full moon was seen, but it had the appearance of a blood-coloured disk. "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come," says the prophet Joel in Joel 2:31.

Next appears another astronomical sign, or milepost. Jesus points to it, saying, "The stars shall fall from heaven." Matthew 24:29. This prophecy was fulfilled in the great meteoric shower of 1833. Following is a brief description of this notable event, quoted from the Encyclopedia Americana, (1938), Vol. 24, p. 743, article, "Shooting Stars:"

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record, that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders and was looked upon with consternation by the ignorant,

was witnessed generally throughout North America, which happened to be the part of the earth then facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared the number to the flakes of a snowstorm, or to the raindrops in a shower. The more observant spectators noticed that all the meteors appeared to radiate from a fixed point in the constellation of Leo. Tracing their trails backward it was seen that they came together at that point, like the ribs of an opened umbrella, meeting about its central stick."

This historical description coincides exactly with the prophetic picture given in the Revelation. After speaking of the sun becoming as "black as sackcloth of hair, and the moon . . . as blood," John the Revelator says: "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13.

By C. O. Smith

The stars shot out from a central point, just as unripe figs are thrown out in all directions from the tree in a violent storm.

The Saviour continued with His great prophecy, giving another milepost on the journey of time. This waymark has to do with conditions on the earth. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

Can we fail to see that these words, "upon the earth, distress of nations, with perplexity," describe our own time? Anguish with terror or bewilderment, is the thought. Surely we have come to that time. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." That is exactly what is happening now. Never has this old globe passed through such trying times as the present.

Then, what follows in our Lord's great prophecy? "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

We are down to the last milestone pointing to that glorious event—the great day of Jesus' coming—the day that is spoken of in more than three hundred verses of the New Testament—the blessed hope of the church. That Day is about to dawn. Jesus Christ is coming soon.

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

The great star shower was a sign.



THE WORLD

TODAY and

TOMORROW

Famine Rides the Roads

THE WORDS "the greatest famine in history," which were used to describe the foodless parts of the world after World War I, seem trivial if applied to that affliction to-day. For an enormously more devastating famine now stalks humanity. Either voluntarily or involuntarily there is hardly a person on earth that is not affected by it to some degree.

Former President of the United States, Herbert Hoover, had a prominent part in alleviating it last time. He is staggered by its magnitude and threat to economic security this time. Our fellow beings by the millions, most of them as innocent of blame for the situation as any of us, are *starving to death*.

The word starving is often used lightly for the hunger of appetite. And we are so accustomed to that happy hunger which is easily alleviated that it is difficult to picture actual starvation to grim death. Try going on a diet of from a fourth to a third of the caloric content of what you are now eating; continue it for weeks at a time, and carry on your usual activities. No, don't try it; but try to imagine the result to your feelings and health. But even on this you might not starve to death. It is the amount of food that from a fourth to a third of the earth's peoples are now existing on.

There can be no more touching appeal than the plea for food from the famishing. And what Christian hand could refuse to share even its last crust of bread with the one next door whose life could be saved by it? But the emaciated millions in the hemisphere next us are just as truly our neighbours.

While the people of Holland eat tulip bulbs to keep alive, and the poor of more stricken countries in Europe and Asia gnaw shoes and bark and roots, and swallow every form of filth and vile animals and insects, there are those who have plenty of delicious food to eat, yet who refuse to surrender a bushel of unneeded wheat unless they can get far above the market price for it. We are shamed beyond words by the hardness of some Christians, the fortunate professors of the only love-your-enemies religion on earth.

But the great majority of Christians and non-Christians alike, are ready to make sacrifices for the helpless starving of other lands. And these generous hearts are more than the salt of the earth. They are the food that feeds the earth.

As last month, this editor is offering to be the medium for any funds that our



Even the large church buildings are small beside the skyscrapers. Is this a symbol of what big business is doing to religion?

readers and others may wish to send for the feeding of those dying of hunger. The crying need is enough to move a heart of stone. But our hearts are tender to the call.

Which Wave Length?

THE TERM "wave length" has long been used to describe certain natural phenomena. It comes from the familiar movements of waves of water. Even a small ripple wave is said never to stop till it reaches a shore. But it is so short compared with a wave of the sea. And a sea wave is as a ripple to a great ground swell. And a ground swell is small indeed beside the tide.

How little a ripple affects the power and sweep of the wave it rides. A wave on a ground swell is hardly noticed. The ground swell to the tide is like a fly walking across a galloping horse's back.

In much larger ways the wave principle is discovered in the ether that carries the waves of sound as in the radio broadcast. Science has found that certain results always happen with certain wave lengths, which are not at all affected by other wave lengths.

In this way, science illustrates history. The events that seem so important in one man's lifetime are but ripples on the wave length of his nation. And na-

tions rising and falling, with a few centuries of existence, are only whitecaps on the cycle tide of historical events. The global empires that once shook the world have had to take minor place in the tremendous sweep of history, and are now "one with Nineveh and Tyre."

What a theme for the historian! And the almighty Maker of history looks down on all of it, and His prophets say truly of His contemplative thought at the sight, "One day is with the Lord as a thousand years, and a thousand years as one day," ² Peter 3:8. "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." Psalm 90:4. How short are yesterdays and the night watches *when they are past*. And to God a millennium is like that.

The tremendous momentum of the Almighty's great plan for the universe is not even jarred by the explosion of nuclear energy. The atomic bomb is said by men to have ushered in the atomic age, an altogether new era in human thought and action, by far the most astounding age the world has ever seen. But, though atomic power is a physical manifestation of the power of God in nature, the Creator of the universe takes it in the stride and onrush of much greater events, and makes it but a mark in His blueprint for the structure of the eternal world.

The "pillars of smoke" are but an incident, a sign among other signs, of the crowning golden age yet to burst upon the earth. And the physical power generated by atomic fission is but a ripple on the gigantic tide of spiritual power which will soon inundate this globe and its people. (Study closely Joel 2:28-32.) All point forward to the age yet future, "The Day of the Lord;" but it will not be far in the future if we may believe the forecast of the seers of God. And it will be characterized by stirring events, both violent and peaceful, the like of which history knows nothing. And millions now living will witness them. This is the divine and all-embracing programme for the years ahead. And all of us may get in on the high-sweeping tide of it if we will.

Our God is the God of the ripple as well as of the tide. He does not miss the individual in the millions of His creatures. Our personal interests are His. He who holds the Pacific Ocean in the hollow of His hand counts the human souls who will obey Him and cast their all upon Him, as His precious treasures. For did He not give His most precious Treasure, His only Son, to save men?

SIGNS OF THE TIMES



The swarming millions of Asia seethe with unrest. Here enthusiasts for Indian nationalism parade in the streets of Bombay, shouting for liberty.



Student riots in Cairo voice the longing of the people of Egypt for independence.

The Cry for Wisdom

"OH FOR AN Isaiah or a St. Paul!" exclaimed President Truman in a speech before the leaders of United States Protestantism at Columbus, Ohio. It was the occasion of a momentous meeting of the Federal Council of Churches to decide on steps for world peace.

The President's cry echoes a surging desire of all leaders of thought for someone to come out of the past and tell us what to do to solve the world's vexing perplexities. But why call for another Isaiah or Paul? These spiritual sages of old wrote as they acted and spoke. At this time their writings are the only way we have of knowing that they possessed acumen and judgment woefully lacking in religious leaders to-day. Then why not heed that which they wrote back there which applies to our dilemma now?

Here are some of the burning words of Isaiah and Paul that are pat to the world situation to-day:

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us. . . . Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let Him be your fear, and let Him be your dread." Isaiah 8:9, 10, 12, 13.

"When they tell you to consult mediums and ghosts that cheep and gibber in low murmurs, ask them if a nation should not rather consult its God. Say, 'Why consult the dead on behalf of the living? Consult the Message and the

Counsel of God!'" Isaiah 8:19, 20. Moffatt.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth." Isaiah 18:13, 14.

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

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people." Isaiah 60:1, 2.

"Mark this, there are hard times coming in the last days. For men will be selfish, fond of money, boastful, haughty, abusive, disobedient to their parents, ungrateful, irreverent, callous, relentless, scurrilous, dissolute, and savage; they will hate goodness, they will be treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such." Paul in 2 Timothy 3:1-5. Moffatt.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Paul in Romans 13:1, 7.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Paul in 1 Timothy 2: 1, 2.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Paul in 2 Timothy 3:16.

Religion, or About Religions

THERE is a definite turning back to religion since the war closed. During the course of the great conflict, too many resorted to the things of the spirit only as an expedient in a desperate situation. But as an aftermath; soul culture is getting much more attention than it has for many years. People are finding that godlessness, secularism, atheism, (and we would add) Modernism, Evolution, and the so-called "social gospel," are not fully satisfying to the human heart in its hunger for real peace.

However, a turn to religion immediately raises the question, Which religion? For there are many; and they are so divergent that to fully believe and practise one requires absolute denial of most of what the others teach. There are some leading religious thinkers who hold that there is good and bad in all religions; that is, that there is both right and wrong in the teachings, not alone in the practice, of every religion. And they maintain that all are to be dealt with accordingly—and alike. Buddhism, Hinduism, Shintoism, Mohammedanism, and Christianity and Judaism, are all classed

together according to this theory of comparative religions.

Certainly *we* believe that Christianity is the religion to which to turn for wisdom, faith, guidance and solace. But there again, Christianity is hopelessly divided among sects of Protestantism and Catholicism. And they not only differ; they also fight one another.

To those who would direct the bent to religion into the best and purest channels, the matter of teaching religious principles to children and youth is paramount. The drift away from spiritual things was the result of separating church and state, and so excluding religious instruction from the public schools. Hence, they say, bring religious teaching into the public schools. And in many communities "released time" for religion is being introduced into tax-supported schools.

We have staunchly opposed public school religious teaching on the ground that it is unfair to compel parents to send their children to a public school, and tax them to support it, when it teaches a religion absolutely contrary to what they want their children taught. And most parents are more apt to be touchy on religion than on any other one subject of instruction. We believe the church and the home are the places for religious teaching; and if they are falling down on the task, let all efforts be made to correct their delinquency. In fact, our stand is that all education is the responsibility of the church, for it is quite impossible to teach such subjects as science, history and social studies without affecting and being affected by the tenets of the great religions. Yet we do not oppose the public school in its proper sphere.

Now such influential periodicals as the *Christian Century*, and such powerful preachers as Harry Emerson Fosdick, are urging that what is wanted to save our youth from secularism is not to teach and urge an individual belief and experience in any particular religious faith; but to inform the youth *about* the various religious beliefs and leave them alone to choose for themselves as to which they will follow, if any. In other words, teach them religion as you would teach them opposing theories in science, government, and sociology.

If this procedure would settle the thorny question of teaching religion in the public schools, there may be no particular harm done. But there are two serious drawbacks to it. It would not satisfy those who know that religion which affects the life and changes hearts cannot be taught objectively like systems of civil government; and it would not correct the very evil at which all religious teaching should be aimed, that of crass secularism.

Teaching a child about religion does not make him religious any more than teaching him about Socialism makes him a Socialist. But what we need to stem the tide of laxity, delinquency and crime is the inculcating of a religion that works in practice to prevent these derelictions. And we are convinced by experience and revelation that such a religion is the es-

A graphic diagram of the source and course of the gigantic tidal wave which swept the Pacific, destroying life and property over a very wide area. "The sea and the waves roaring" are signs of the times; for this was no ordinary natural phenomena.



sence of the Christian Bible; and that the churches and homes had better take up again the task they have long since laid down, to "train up a child in the way he should go." Proverbs 22:6.

"Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:7.

Alcohol Goes Underground

THERE ARE certain great evils in the world which persist in spite of every effort to eradicate them. Notorious among them are sex prostitution and alcoholic intoxication. But sex has a legitimate sphere. We doubt if beverage alcohol has.

Liquor drinking is on a vast and rapid increase. This is easily discovered by the enormous amounts spent on advertising strong drink, the greatly increased sales, especially to women and youth, and the long waiting lists in liquor-cure institutions, not to speak of other signs. Yet, strangely, there are fewer cases of drunkenness, particularly in public. Addicts are being taught to "carry their liquor" respectably and in secret.

So-called prohibition having failed to curb the consumption of intoxicants, we are now under what is called control. You have to conform to certain rules to get your poison. But you can get it; and there is less personal control of the whiskey appetite than ever. This is simply driving the liquor traffic and inebriation underground. It is laying a white cloth over the festering sore.

The common man can see the baleful effects of alcoholism, the doctors say that even small amounts of alcohol are harmful to the body, and even the brew-

ers admit that excessive drinking is endangering health and life. Yet there are plenty among all these classes who condone its use and perhaps laugh it off. Why do they do it?—Plainly because being partly or wholly intoxicated brings happiness and relaxation temporarily, and *they want it* regardless of the multiplied evils it entails.

Much is being said now about alcoholism as a disease, and it is urged that it be treated from a health and not a moral standpoint. This is the sympathetic attitude to take, *after* the disease has been established and the victim honestly seeks a cure. But its tendency is to excuse the alcoholic at the beginning of his cups, and to agree with him that he "can't help it" even though he exerts his will power. So is kleptomania a disease; but we are swift to condemn stealing in no uncertain terms.

All evil is a disease of the soul, which works very much like illness in the body. But it is our business, in the interest of all that is worth living for, to stamp it out chiefly in its incipiency.

Obviously, control of liquor sales, and manner and place of consumption, is not lessening the amount of alcohol consumed and the number of persons consuming it. Instead, there is renewed evidence of the wholesale and systematic debauch of an increasing number of our potentially best citizens. The sober question is, Can this continue unchecked and the health and future well-being of our people be preserved?

Bigotry. "We must guard ourselves against hatred, falsehoods, *bigotry*, and intolerance." Cardinal Francis J. Spellman.

Bigot—"One obstinately or intolerantly devoted to his own church, party, belief, or opinion." *Dictionary*.

"Furthermore, we declare, state, and define and pronounce that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff." Papal Bull, *Unam Sanctam*, of the Roman Catholic Church.



THANK YOU!

By Martha E. Warner

EVEN before I got out of bed this morning, I felt in my bones that I was going to be afflicted with one of my old attacks which has to do with the accumulation of correspondence in, and on, my desk. And I did not want to be afflicted.

At least, not to-day, for it rains and I want to be out in it. I want to feel the misty, moisty weather on my face. I want to tramp through the woods where the raindrops pelt the trees, and the trees shake their branches, while the steady drip—drip—drip of the rain will make fairy music, if one has ears to hear.

There will be emerald green moss, snakeroot plantain, pipsissewa, partridge berries, and coral pine. But I am resolutely turning my back on it all, to give my undivided attention to the disposition I would make of my letters. I knew I should find some to be answered; some that it would be impossible to part with, and some to be destroyed.

And I was getting along famously, until about halfway down the pile I came across an envelope bearing in the corner the address of our Electric Light Company. Just an old receipt, I ruminated, as I dropped it on the pile to be destroyed, and reached for another letter.

But—wait a minute. Was it? Not being quite sure I retrieved it and, upon investigation, found it to be a letter from the General Manager, in acknowledgment of a few lines of appreciation I had written him, for the interest he had shown in the matter of replacing a leaking tank in our electric hot-water heater; for the Electric Company was under no obligations to do this.

Let me share the letter with you:

"I wish to acknowledge your kind and gracious letter of October 19th, as we have so few letters of appreciation or kind words, that when we do, then one like yours is so outstanding it is long remembered and cherished.

"It is our desire ever to render such service as we are able to do for all of our customers, and I, personally, deeply appreciate your letter."

This is a letter I must keep, I said, as I returned it to its envelope; not because of the written words, merely, but because of the truth so plainly revealed between the lines, that we, as a people, are an ungrateful lot.

Our hands are ever outstretched, reach-

ing, grasping, taking everything within our reach as our just due, with seldom a thought to the men who faithfully serve us, day in and day out, year in and year out.

We seem to forget that they are human, and a thank you to them means as much as it would to us. We shrug our shoulders and say, They are paid for their work so we are under no obligations to them. But—are we not? Just stop and think for a moment; and let's be honest in our thinking.

When, if ever, have we shown appreciation for the service rendered by the mail carrier, the milkman, the vegetable man, the traffic officer or the men who build our bridges and dig our tunnels?

I am thinking, it would be far easier to recall what we said, if and when the mail carrier failed to deliver an important letter on the day we expected it

would be delivered, or when the milkman was late, or when we couldn't get the man we wanted on the phone just the minute we wanted him, or when we got caught in a traffic jam, or had to detour.

Oh, yes, at any or all of these times, we could think of plenty to say, but why, I wonder, do we not orate as eloquently when things go along smoothly?

Is it not because we have come a long, long, way from the covered-wagon days, and the people whose back bones were stiffened by hardships, difficulties and dangers?

Not that I would have us go back to those days. Far from it! But I do think our bodies have become so accustomed to overstuffed furniture that our minds have acquired overstuffed ways of looking at life, and we are fast losing sight of the fact that it pays, and it pays big dividends, to be able to say thank you to our fellow men.

Then there is God.

How often, I wonder, do we say thank you to Him for all the blessings He has bestowed upon us. Do we accept these, too, as a matter of course? Do we shrug our shoulders and say that living in this enlightened world we can get along very well without Him? If we do, we are sadly mistaken; for we do need God; and this torn, perplexed, bewildered world needs Him too.

All the time this morning, when I was longing for a tramp through the woods, I did not realize that on my desk a letter awaited me, which would send me a-journeying down through the realm of thought; but so it was.

Enjoy Hot Weather

By D. H. Kress, M.D.

THE hot summer days have made their appearance. They come not as a curse, as we may be led to think from the fact that so many try to escape all the hot weather they can. At considerable expense, multitudes go to the seashore, a mountain resort, or anywhere to escape the heat; some, however, have to stay by the stuff, and go on with their usual work. It may be observed that the latter class enjoy better health, as a rule, than the former.

Nature has a spring house-cleaning each year. During the cold winter months wastes accumulate in the body. When the warm weather appears, through perspiration, the gateway is thrown open for the elimination of these wastes. A good sweat daily is a blessing. God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; . . . for dust thou art, and unto dust shalt thou return." To work sufficiently hard to produce a sweat should be a daily programme. Most of the people are spending their time planning how to dodge everything that demands sufficient physical exertion to produce a sweat.

A doctor, on being asked why some men sweat so much, curtly replied, "Because others sweat so little." Some whose lives are sedentary are attempting to earn their bread by the sweat of the brain. This makes it necessary for others, often, to get more than their share of the sweating; but even these usually look forward to the time when they will have laid by sufficient so they can say, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." To all who reason thus, the Lord says, "Thou fool." It is a foolish way of reasoning. Work is a blessing. Idleness is a curse and not infrequently a breeder of sin and crime.

There are those who are confined to their offices who never work sufficiently hard to get up a good sweat. Impurities accumulate as a result. A horse that is allowed to stand in the stable and gets no exercise becomes heavy. When he is taken out for a trot and perspires, it may be observed that the sweat has a strong odour to it; when he dries off a sticky substance remains. The sweat has merely brought to the surface the filth that accumulated in the tissues of the

animal while inactive. The horse that is kept on the trot daily, and daily gets up a good sweat, has no odour to the sweat, and very little or no deposit is left on the skin when it dries off.

Water, allowed to stand in a pool with no inlet or outlet, is soon covered with slime and filth. It becomes a breeding place for mosquitoes and a source of disease, while the water rushing down the mountain side is kept pure and sparkling. Activity is the greatest of all blood purifiers. Inactivity encourages the accumulation of organic impurities. Germs of disease must have soil to grow in. The accumulated impurities furnish the soil. Daily work affords the best protection against disease in that it keeps the blood and tissues freed from impurities.

The proverb reads, "Whatsoever thy hand findeth to do, do it with thy might." "The idle mind is the devil's workshop," and idle hands the devil usually keeps occupied. Idleness is a breeder of immorality and crime. Fullness of bread and abundance of idleness were the sins of Sodom.

One who made a success in life, who from chore boy became manager and then sole owner of a large concern, said to his employees, "If you do not like your work, work harder." This is the secret of promotion. In the erection of the temple, Solomon had many workers. Among them was one who attracted his attention, "and Solomon, seeing the young man that he was industrious ('did work', margin), he made him ruler over all the charge of the house of Joseph." 1 Kings 11:28. This same young man later became the king of Israel in place of Solomon, contrary to Solomon's wishes. "Promotion cometh neither from the east, nor from the west. . . . God putteth down one, and setteth up another." Psalm 75:6, 7. God has His eye upon such men. The proverb reads, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean ('obscure,' margin) men." Proverbs 22:29. Such a man can not be kept in obscurity. God is the judge. "He putteth down one, and setteth up another."

Work is not to be shunned even during hot weather. Instead of paying a couple of dollars for a Russian or a Turkish bath, it is cheaper and much more effective to obtain a sweat from exercise obtained while doing useful physical work. Changes should be made in the diet during warm weather. Some stoke their body furnace in the summer as in the winter, and if nature wisely protests and takes away the desire for food they go to the corner drug store for an appetizer, or to a doctor with the complaint, "I have no appetite," expecting him to give something that will create a desire for food. When the weather is hot, eat little; if it is very hot, depend largely on nutritive drinks or predigested foods, as fruits. Juicy fruits do not tax the digestive organs; they are really ready for absorption and assimilation; and besides this, they furnish the system with the purest kind of doubly distilled water.

Do not look upon hot weather as a curse. It is a blessing in disguise.



It is said that 85 per cent of all bodily cures are accomplished by God working through "nature," and the doctor's help is a large factor. Not much left for what comes out of a bottle.

By Wayne McFarland, M.D.

I REMEMBER John had something just like that several years ago, and he took 'Good-for-all' pills, and he hasn't had a bit of trouble since. You must get some, Mrs. Blaisdell; they are simply marvellous."

Mrs. Smythe was talking to her neighbour next door. The conversation had turned to the subject of Mrs. Blaisdell's nephew, Horace. He was just a young fellow studying hard at the near-by university, when he began to have some pain in his stomach. At first nothing serious—nothing that a little soda would not relieve. But within the past few weeks his stomach had been causing him more discomfort. The pain was more severe and would even awaken him out of his sleep.

Now Mrs. Blaisdell's next-door neighbour, Mrs. Smythe, on hearing the story, remembers how John, her husband, had some difficulty with his stomach. It appears to be something like the trouble Mrs. Blaisdell's nephew was having. In fact, she distinctly remembers that John had to get up during the night when he was sick. Yes, nothing was so good as those stomach pills. Mrs. Blaisdell, on hearing about this, sets out at once to purchase the marvellous medicine.

Now, Mrs. Smythe and Mrs. Blaisdell have no more idea of what "Good-for-all's" contain than they have of what one of those pills will do after it gets inside a person. Don't think this is fiction; this happens every single day! What is more, most people never give it any more thought than Mrs. Blaisdell and her kind (?) neighbour, Mrs. Smythe. They are not the ones who suffer; it is the poor person who takes the pills. It so happens that "Good-for-all" pills are not good for all ills.

For a period of time Mrs. Blaisdell's nephew seems to have less stomach dis-

ress. But one morning he is rushed to the hospital, where an operation is required to save his life. The seemingly innocent stomach trouble turned out to be a bleeding ulcer, an ulcer that had been neglected too long. Self-diagnosis and self-treatment are always costly.

Mrs. Smythe and Mrs. Blaisdell are representative of many who are sure they know just what is wrong—just what to take, and when to take it. They are the type that are sure that if it has "sulfa" in it, or if it contains "vita" this or that, then that's just the medicine.

Sulfa drugs can do lots of things, but that doesn't mean that they will cure everything, nor does it mean that you are in particular need of such-and-such a medicine simply because it sounds as if it would help you. Sulfa drugs are now known to be a far cry from what medical science had hoped. They cannot cure all disease.

Another drug now so much in the public view is penicillin. Penicillin is truly a miracle worker, but still there are some very prevalent diseases, such as undulant fever, which penicillin cannot help.

Vitamins are not the answer to all our ills; yet there are more people spending more money on vitamins than on any other single item. Vitamins are essential; they must be obtained. But we are certain that a great many people throw away hard-earned cash for vitamins and are not getting in return what they expect from their investment. Vitamins may even be a snare to the unwary, who take them because of not feeling up to par. The temporary lift they get only allows an anemia, let us say, or some other malady, to become more severe, and when they finally come to the doctor they find that they have wasted valu-

able time and money. Now they have an illness that requires a longer period of treatment than would have been necessary had they only seen a doctor at first. Treating oneself with vitamin pills is a poor excuse for good medical care.

While we are on the subject of vitamins we should mention vitamin D. Such serious conditions as kidney stones, calcification of tissues, and even kidney failure as a result of excessive use of vitamin D, have been reported in medical literature.

Large doses of vitamin D can be dangerous. When one is taking large doses of this vitamin, he should be under the supervision of a physician, so that proper laboratory tests can be made, and thus prevent serious disorders of vital organs.

So far, science has found no specific treatment for asthma. Yet many people have spent much of their earnings on worthless medicines merely because they were advertised as the latest and most effective treatment of asthma.

You may rest assured that as soon as any valid form of treatment is found not only for asthma but for any other disease, well-qualified medical men will know about it. But so many people are like Mrs. Smythe and her neighbour. They are always looking for some miraculous wonder cure that works for any and every ache or pain.

May we point out the fact that medical science has never yet discovered any one medicine, any one food, any one vitamin, or any other one single item that will be a cure-all. And to be perfectly honest with you, they never will.

If you find an individual, no matter how many letters and titles may follow his name, advocating that the one thing he does or sells (which is the usual thing) is all that is needed for the complete relief of all man's ills—*beware!* Most of the time he is far more interested in your purse than in your pulse. Therefore, watch your pocketbook as closely as you would were you in a party of pickpockets. It might be that there are some things he can help, but if you are looking at a long list of diseases, from catarrhal trouble to nervous breakdowns, which respond to just one medicine, one bottle, one pill, or one type of treatment, it's time to be on guard. Don't let your emotions get the better of your good judgment simply because sixth down the list is the very disease you have.

"But," you ask, "Doctor, how do you know science will never discover one item that will cure all our sicknesses?" The answer is simple:

Disease is not due to only one cause. Illness can result from neglect of rest, overexertion, exposure, accident, or poor nutrition. Distrust, fear, and resentment—our thinking, if you please—can



The Doctor Has an Answer for It

Buzzing in Ears

Since last autumn I have had a buzzing in my ears, like the singing of the locust in the woods on a fine summer day. Have had a medical examination of the heart, blood pressure, blood test and urinalysis, and reports were O.K. Doctor said they seldom had a blood count as high. I am 62 years old. Can you give me a reason for this condition, or recommend a treatment?

The circulation to the inner ear can be affected adversely in the following ways:

1. Edema due to infection (usually chronic nature)
2. Anemia
3. Spasm as occurs periodically in nervous, high-strung people who often have associated throbbing headaches. This latter is often relieved by taking a 50 mg. tablet of Vitamin B₃ (nicotinic acid). In these cases adequate rest is important, and also avoidance of tea and coffee.
4. Hardening of the arteries (arteriosclerosis), as is so common after forty.

Occasionally head noises are due to true neuritis of the nerve of the inner ear. This could be brought about in one of the following common ways: (1) deficiency in Vitamin B (from lack of whole grain cereals, nuts, beans, etc., in the diet). It might be mentioned here that nicotine increases Vitamin B requirements; (2) use of drugs such as "headache" or

"cold" tablets, which contain quinine or related drugs.

In your case one would think of the hardening of the arteries as being a possible factor. Not infrequently, short-wave therapy through the ears gives relief, apparently by improving the circulation. Your local physician has apparently ruled out most of the other possibilities.

Grinding Teeth at Night

For about a year, my daughter-in-law has been grinding her teeth very badly in her sleep at night, so much so that her teeth are being spoiled, and frequently when morning comes her mouth and jaws are sore. Doctor says her heart is not good, but we wonder what causes this grinding of her teeth.

The grinding of teeth such as you describe is usually attributed to nervous tension and overfatigue, whether it be in a child, or in an adult. Certainly it has never been proved to be due to worm infestation. Obviously, this could be a factor in rare cases. We usually think of lack of sufficient rest, worry and anxiety, the use of tea and coffee, and diets deficient in calcium and Vitamin B particularly. One of the best sources of calcium is milk; and of Vitamin B, whole grain cereals, nuts, peanut butter, etc. The latter is found also in more concentrated form in molasses, brewer's yeast, and wheat germ.

W. H. Roberts, M.D.

produce such profound changes on organs that sickness may develop. We have not mentioned the host of germs that prey on man, which can produce as many different diseases as there are germs themselves.

In addition to this, never do any two individuals react exactly alike to a known disease. This is because of the many complex reactions in the body of such substances as antibodies, hormones, enzymes, fatigue products, etc., to mention only a few. We could easily fill all the pages of this magazine with just what these few substances can do to alter our body functions.

When disease attacks an individual, the interplay of all these complexities may shift to all degrees and shades of reactions. This accounts for the different intensity of symptoms appearing in people with the same disease.

Since diseases can have so many different causes, and since no two individuals react exactly alike to even the same disease, how could any single remedy

possibly be devised that would change itself to meet each new condition? No one medicine could be found that would work for a set of reactions that in the next person would be entirely different. Such a medicine would have to think, and medicines have no brains, though the people who use them should have.

To be sure, science has discovered many wonderful medicines, but of even more significance is the fact that many illnesses can be prevented or relieved if given prompt attention. One should seek competent medical advice early. Prevention is easier, safer, and more economical than cure after one is ill.

Many dreadful diseases, such as ulcers of the stomach, deforming arthritis, and cancer, can often be stopped if treated early. Self-diagnosis and self-treatment are dangerous when one is dealing with a condition that can take a person's life. Don't risk your health or the health of your loved ones by self-treatment. Remember, "Good-for-all" is usually not a cure-for-all.

Picture Credits

Pages 1, 8, 14, H. Armstrong Roberts

Pages 4, 5, Harold M. Lambert.

Page 6, Keystone View Co.

Page 7, Ewing Galloway.

Page 11 (upper), S. and G.M.M.

Pages 10, 11 (lower), 12, International.



"I Shall Not Want"

"The Lord is my shepherd, I shall not want."

What?

I shall not want REST, for
"He maketh me to lie down in green pastures."

I shall not want DRINK, for
"He leadeth me beside the still waters."

I shall not want FORGIVENESS, for
"He restoreth my soul."

I shall not want a GUIDE, for
"He leadeth me in the paths of righteousness for
His name's sake."

I shall not want COMPANIONSHIP, for
"Though I walk through the valley of the shadow of death,
I will fear no evil, for Thou art with me."

I shall not want COMFORT, for
"Thy rod and Thy staff, they comfort me."

I shall not want FOOD, for
"Thou spreadest a table before me in the presence of mine enemies."

I shall not want JOY, for
"Thou anointest my head with oil."

I shall not want ANYTHING, for
"My cup runneth over."

I shall not want ANYTHING IN THIS LIFE, for
"Goodness and mercy shall follow me all the days of my life."

I shall not want ANYTHING IN THE LIFE TO COME, for
"I shall dwell in the house of the Lord forever."

—Author unknown