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SIGNS OF THE TIMES



The NEW AGE



This
**MURDEROUS
TRAFFIC
in
LIQUOR**

By Titus A. Frazee

WINSTON CHURCHILL, with his unflinching grasp of the importance of world conditions at the time the war in Europe came to its climax, uttered these immortal words which will be the heritage of the ages:

"We may allow ourselves a brief period of rejoicing, but let us not forget for a moment the toils and efforts that lie ahead. Japan with all her treachery and greed remains unsubdued. The injuries she has inflicted upon Great Britain, the United States and other countries, and her detestable cruelties, call for justice and retribution. We must now devote all our strength and resources to the completion of our task both at home and abroad. Advance Britannia! Long live the cause of freedom! God save the King!"

To-day witnesses the administration of those just retributions called for by Winston Churchill. At present two formidable enemies of the United Nations are safely subdued. Our task as defined by that great statesman has been accomplished in so far as the conquering of

these two opponents of justice and freedom are concerned.

Well might the words of Mr. Churchill be restated at this milepost at which we now find ourselves in the journey of the people of this earth toward a better and more peaceful world.

For there yet remains between us and a lasting peace a foe as insidious and treacherous as any we have yet met in the capacity of united forces toward a mutual victory. That foe is to-day snatching the flowers of to-morrow's bouquet of united and peaceful enterprise. It enters the home, the community and the nation to carry on its devastating and undermining treachery.

If this remaining foe is not dealt with as decisively as our former enemies, if we deceive ourselves that it is no foe, we shall fail of eternal and lasting peace. For upon its surrender and subjection to the "justice and retribution" which are its due will depend the lasting security we now seek as individuals, as nations, and as a world.

Indeed "we may allow ourselves a brief

period of rejoicing," but *liquor* with its treachery is far from subdued. The injuries it has inflicted upon the peoples of this world from the time of Noah (the first recorded drunk) to the cocktail-sipping "skirts" of to-day are unequalled by any enemy of this or any previous war.

We insisted upon retribution for those who subjected our soldiers to embarrassment, but liquor has brought untold embarrassment to men and nations.

How embarrassed was the young and aspiring concert pianist who was called before the highest official of a European country for a command performance! Before he was called upon to play the instrument with which he was so familiar, there were "drinks" for all. For the first time and under the social pressure the young musician joined in the taking to the lips that foe of all peace and prosperity—beverage alcohol. Then when called upon to play the young pianist made several bad and embarrassing starts and at last had to turn and, facing his audience, admit that it was impossible for him to handle *two* key boards.

Liquor brings embarrassment. In this last war a much loved, much respected country, to whom free people will ever owe a debt of gratitude for its contribution to the long struggle toward the goal of peace, was "caught short." Well might

France have had her "avenging sword" unsheathed against the treachery of liquor in her lovely land. She might have spared herself the plight of finding that eighteen of every hundred trained, seasoned soldiers stationed at the Maginot line were in hospitals suffering from delirium tremens at the time of the invasion. Perhaps this is one reason why Marshal Petain was led to say, "Our soldiers were drunk and could not fight."

Liquor does bring embarrassment to the individual, to the community, to the country, and to the world. In so doing it should find no place in either home, community or country. To quote the *Journal of the American Medical Association* for 1945, "Drinking at any time, even for the social drinker who can stop at will, always leads to a temporary relaxation of judgment, discretion, and control. We do not need scientific research to acquaint us with this fact."

The United Nations may well be proud of one of their leaders who knew, believed, and practised this philosophy. Selected for special recognition ceremonies and to receive a decoration, he was called upon to join in a drink with those who shouted his acclaim and did him honour. All about him he could hear the call "bottoms up." A total abstainer, he did not wish to drink. A soldier and a diplomat, he did not wish to incur the disfavour of those who had so graciously honoured him. Turning to a General at his side this mighty leader of the Second World War asked for help to meet the situation. The General shouted for silence, then explained the abstemious nature of the honoured hero. The toasts were downed without the honoured guest participating.

We have charged the two previous enemies with "detestable cruelty" for which we pledged a reckoning day. That day of reckoning is here. Those responsible for the horrors and cruelties of "death marches," concentration camps, and forced labour factories are paying with their very lives for their part in the misery brought upon innocent and helpless people. We dare not deal less decisively as individuals or nations with this third and more subtle foe, the tyrant liquor. Indeed, the misery and woe for which it is responsible goes unsurpassed and unequalled. As I write these words, not many miles from my own home two families known to me are suffering misery and tears in pain and sorrow from the cruelty of this enemy. Children whose homes should furnish love, security, guidance, spiritual uplift, and sympathy are without any of those prerequisites which help to make a happy and balanced childhood. Rather, in the nursery they find themselves hungry, without shelter, and meagrely clothed. No longer can the treachery and greed of liquor go unsubdued if the cause of freedom and peace is to successfully triumph, for liberty ceases to succeed where liquor becomes man's creed. Children are chained to circumstances which keep them bound to misery and woe. The drinker knows no liberty, for his habit has him shackled to a bottle from which God alone can free him.

The charge of murder has been lodged against our would-be conquerors from the land of the Rising Sun, as it has been against those opponents of justice which were subdued on V-E Day. None can deny that liquor, a remaining enemy to the cause of liberty and justice, is guilty of countless murders. The writer was called to a neighbouring city not long ago to accompany the body of a young sailor who with his youthful companions had been slain by this deadly enemy. These four sailors had just returned from a most dangerous mission aboard a submarine. They had withstood enemy fire, devastating depth charges and long tortuous hours of tense waiting while stars seemed certain to give way from

liquor was the murderer. Neither family, church, community, county or God was served in these deaths. Only the greed and avarice of a traitorous monster.

In the Island of Madagascar grows the most extraordinary plant in the world—the man-eating tree. It is like a gigantic pineapple plant, with concave leaves from eight to twelve feet long studded with claw-like thorns. The leaves claw upon any animal or man that comes within their grasp, remaining closed for about three days until the flesh has been absorbed by the curled-up leaf. Then the leaf opens and releases the remains. Various botanical organizations are doing all they can to preserve this phenomena of the plant world. Yet year after year



Nearly a billion dollars worth of war equipment lined up at an ordnance depot in Germany, much of it to go to waste. But war waste is small compared with the waste of health and wealth because of the liquor traffic.

the convulsive pressure agitated by the depth bombs. Yet their lives had been spared, they had returned safely.

Given a few days leave, the four had made their way to a rented room accompanied by girl companions and quantities of liquor. When they became too noisy for neighbours to restrain their complaints, the windows had been closed. The room, heated by an open gas stove, was soon almost void of oxygen, so three of the girls managed to leave before it was too late. However, one girl remained with the four sailors to become another victim of the murderer—liquor. Too drunk to know their danger, one by one succumbed to asphyxiation. As one would lose consciousness, those who yet possessed enough life to jeer mocked at what they supposed to be the inability of their companions to handle liquor. At last only a half-filled bottle of whiskey remained to taunt and mock. In the morning five lifeless forms lay in grotesque shapes shamefully disrobed. Five lives had been needlessly taken. Liq-

animals and man fall a prey to its grasping foliage.

Year after weary year the murderous, poisonous beverage alcohol industry continues to thrive upon the ruined lives of thousands of victims. All too often it leaves not even so much as the carcass of its prey, so thoroughly does it consume its life.

Man-eating trees may be preserved, but there is only one way to deal with the man-murdering, man-consuming enemy of peace and prosperity. That is to pledge that it "shall be rooted up."

Winston Churchill said: "We shall not fail nor falter; we shall not weaken or tire; neither the sudden shock of battle nor the long-drawn trails of vigilance will wear us down. Give us the tools and we will finish the job." Let us not falter now in the completion of our task. Indeed "Advance Britannia! Avenging sword unsheath, Oh Canada!" Keep His truth marching on as the path to peace is made more clear by the subjection of this treacherous enemy of a better world.



To-day men are distressed with perplexity as they seek for that assurance which cannot be found without God. These are the men whom God remembers.

The M A

the words of the living God, of the Lord of hosts our God. Therefore, behold, I, even I, will utterly forget you, and I will forsake you, . . . and cast you out of My presence."

Surely you and I should be most careful that we do not pervert God's Holy Word! How carefully we should treat it! It should not be taken as the words of man, neither should our own ideas be read into it, but we should receive it in humility as the words of the living God. Then it would effectually work in us, and God would not forget us. (See also 1 Thessalonians 2:13.)

Our Lord tells us that He will forget many who call upon His name, who profess to prophesy and to do many wonderful works in His name, while they are in reality "workers of iniquity." Read His words in Matthew 7:21-23:

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

What a sad awakening that will be for many who take the name of Christ upon them, while they continue to serve self and trample under foot the law of God! "Workers of iniquity," Christ calls them, as He disowns them as His children.

We do well to take His counsel given in the verses which follow this statement, and build our homes upon the solid rock of His word. This we can do by hearing His word and obeying it. The Saviour makes it clear that it is not the hearing but the doing of His will that determines our destiny. In His forceful illustration both men heard His teachings, each man built a house: the man who heard and *did*, built his house upon a rock, and it stood in the tempest; the man who heard and did *not*, built his house upon the sand, and it was swept away by the torrent.

Isn't it strange that so many people seem to think they can hoodwink the Lord? They go on serving self, disobeying what they know are the plain teachings of God's word, and yet, because they profess to be Christians, they expect God's blessing and His protection in time of trouble. We are warned: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

This is an inexorable law—the law of cause and effect. God says: "They would none of My counsel: they despised all My reproof. Therefore shall they eat of

SOME one may ask, **Does God ever forget anyone?** Let us turn to the Holy Scriptures and read what God Himself says He will do:

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6.

What a serious statement that is—God will forget the children of those who forget His law! Why the children? Why not the parents themselves? The answer is that the effect is more apparent in the children. We can see it all about us. Many a "good moral man," (as so many to-day pride themselves on being) has forgotten God's law. He has overlooked the importance of it. He has failed to teach it to his children. And the children, growing up without God, have become a menace to society. Juvenile delinquency, that mild term we use for crimes committed by boys and girls, is in reality traceable to the fact that parents have forgotten the law of the Lord.

In how many homes to-day are children taught the law of God? I mean, Christian

homes? How many parents gather their children about them for family worship—reading to them from God's holy Word, and praying with them to our Father above? All too few. Family worship, as we all know, has almost dropped out of Christian homes in Canada.

If Christian parents would have their children remembered by God in love, if they would attack the problem of juvenile delinquency in earnest, as far as their own children are concerned, they could not do better than to follow the instruction given in Deuteronomy 6:5-7:

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and 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."

If this instruction were followed, what a change it would make in our families, and in society itself!

But note another text on those the Lord will forget. This one is found in Jeremiah 23:36, 39: "Ye have perverted

N G O D F O R G O T

By C. O. Smith

the fruit of their own way, and be filled with their own devices." Proverbs 1:30, 31.

God even says that He will laugh at our calamity if we continue in disobedience: "Because I have called and ye refused; I have stretched out My hand, and no man regarded; but ye have set at naught all My counsel, and would none of My reproof: I also will laugh at your calamity; I will mock when your fear cometh. . . . Then shall they call upon Me, but I will not answer; they shall seek Me early, but they shall not find Me." Proverbs 1: 24-28.

The Psalmist understood this principle of justice. He said: "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18. That is the reason for many unanswered prayers. The inspired writer of the Proverbs makes a still stronger statement: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Proverbs 28:9.

The Lord wants sincerity. He wants us to be reasonable. We couldn't treat our friends the way many treat the Lord, and expect to keep them. He pleads: "Come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isaiah 1:18-20.

This comforting assurance not only sets forth God's principle of just dealing but also declares His great mercy. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Accepted; then who is the man God forgot? Why, he is the man I used to be, —the old man of sin! When God makes my scarlet sins as white as snow, He forgets them and the sinner I used to be. He says: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25.

Yes, He blots out our transgressions, and forgets them. The old man of sin is forgotten entirely by God. How thankful we should be for that! And how much we need to have God endow us with some of that ability to forget! That is a grace we all should pray for. We forgive, but we find it so hard to forget. We bury the hatchet, but all too often remember where it is buried.

When God forgives, He forgets. He says none of the sins will be mentioned. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing in-

iquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live." Ezekiel 33:15, 16.

On the other hand, speaking of one who has been forgiven, and is accounted righteous, the Lord says: "If he trust in his own righteousness, and commit iniquity, all his righteousness shall not be remembered." Verse 13.

The Lord either blots out the sins, if they are confessed and forsaken, or He blots out the name of the sinner from His book of life. This is made clear in the following texts:



The God of the righteous remembered Moses, and guarded him when he was but a babe hidden in an ark of bulrushes.

Moses, pleading for his people, said: "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:32, 33.

Put with that this promise of our Saviour: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3:5.

What a wonderful thing it is to have God forget our old man of sin—to blot out our past sins and forget them! Notice four texts that tell us what God does with confessed sins. The first one is Isaiah 44:22: I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

When Napoleon was emperor of France, a man was condemned to death

as a traitor. He had written a seditious letter. His wife succeeded in getting an interview with the emperor, and pled with tears for her husband's life. Calling his secretary, Napoleon asked for the letter. "Is this your husband's writing?" he asked. The woman acknowledged that it was. Turning to his secretary, the emperor asked, "Is this all the evidence there is against this man?" The secretary answered, "That is all." Whereupon Napoleon threw the letter into the fire, and turning to the woman, said: "There is no evidence that your husband is a traitor."

So God not only forgives, but He forgets. He will completely blot out all evidence of confessed sin.

The second promise is Isaiah 38:17: "Behold, for peace I had great bitterness: but Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back." Yes, God casts all our sins behind His back, and turns no more to look at them.

The third promise is in Psalm 103:12: "As far as the east is from the west, so far hath He removed our transgressions from us." Do you know how far the east is from the west? Astronomers tell us that there are stars in the eastern sky thousands of light-years away. That is, it takes the light from them, travelling at the amazing speed of 186,300 miles a second, thousands of years to reach our planet. And there are stars in the west just as far away. Surely, that is far enough away for those confessed sins never to return. God forgets them. We should, too.

The fourth wonderful promise is found in Micah 7:18, 19: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion on us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

That is how God buries confessed sins, and never brings them up. Five miles of water over them! Surely that is reason to praise the Lord!

Are your sins all confessed and forsaken? Then God has forgiven and forgotten them. Let us forget them, too. Rest in His forgiveness. Say with Paul: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

A pebble dropped into a pool—

It began in Africa and ended in Nebraska. Or is it ended?

Mrs. Bender was spending a few days on mission business in the city of Livingstone in Southern Rhodesia, Africa. Going out early one morning to watch the sun come up across the Victoria Falls of the Zambezi River, she was so filled with awe at the grandeur of the scene that, thinking herself alone, she knelt in prayer and praise to the Creator. Then rising, she sang the hymn:

Still, still with Thee, when purple morning breaketh,

When the bird waketh, and the shadows flee;

Fairer than morning, lovelier than the daylight,

Dawns the sweet consciousness, I am with Thee!

Alone with Thee, amid the mystic shadows,

The solemn hush of nature newly born; Alone with Thee, in holy adoration,

In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,

The image of the morning star doth rest;

So in the stillness Thou beholdest only Thine image mirrored in my peaceful breast.

When sinks the soul, subdued with toil, to slumber,

Its closing eye looks up to Thee in prayer;

Sweet the repose beneath Thy wings o'er-shading;

But sweeter still, to wake and find Thee there.

So shall it be at last, in that bright morning,

When the soul waketh, and life's shadows flee;

Oh, in that glad hour, fairer than day dawning,

Shall rise the glorious thought, I am with Thee.

—*Harriet Beecher Stowe*

A year or so later she sat with other teachers on the chapel platform in a training college for Christian workers in Cape Province, South Africa. It was a student prayer meeting. A young man who had sold religious literature during his vacation was illustrating the power of unconscious influence by repeating a conversation he had had with a businessman in an African city far from either Rhodesia or Cape Province. When he learned what church published the literature he was being offered, the businessman said, "You people always have morning worship just at sunrise, don't you?"

The young man, not knowing of any such custom, inquired why the businessman thought so.

"Oh, I was in Livingstone, Rhodesia, last autumn, and I wandered out early one morning near the Victoria Falls. I saw a woman, who evidently thought she



It rolls to the farthest shore.

One Pebble Dropped

By *Mary Hunter Moore*

INFLUENCE

"For from you sounded out the word of the Lord . . . in every place your faith to God-ward is spread abroad." 1 Thessalonians 1:8. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. 2 Corinthians 2:14.

"You all have an influence for good or for evil on the minds and characters of others. And just the influence which you exert is written in the book of records in Heaven. . . . When you rise in the morning, do you feel your helplessness, and your need of strength from God? And do you humbly, heartily make known your wants to your heavenly Father? If so, angels mark your prayers, and if these prayers have not gone forth out of feigned lips, when you are in danger of unconsciously doing wrong, and exerting an influence that will lead others to do wrong, your guardian angel will be by your side, prompting you to a better course, choosing your words for you, and influencing your actions."—*Ellen Gould White*.

was unobserved, watching the sunrise. Then she knelt down and prayed very earnestly, after which she rose and sang the hymn, 'Still, still with Thee.' I was so impressed with what I saw and heard that I described her to the hotel clerk and was told that she was a missionary of your church. I thought maybe it was one of your tenets to have worship at sunrise."

The young man assured him that his church were earnest believers in the Creator and in daily prayer, but left the time and place to the individual's conscience.

makes a ripple that rolls to the farthest shore.

Perhaps you can imagine Mrs. Bender's astonishment at learning in this round-about way of the influence of an act she supposed unknown to any other human being.

In the course of time Mr. and Mrs. Bender returned to the United States. When I went to North Carolina to call on these old friends I listened to this story with appreciation, but forgot it until a radio programme reminded me of it. Over station WSM, in Nashville, Tennessee, early each weekday morning, the Vagabonds, Harold, Dean, and Curt, put on a half hour of inspirational music and talk, intended to help one get out of bed on the right side.

One morning Harold was a little blue and showed it. "We sometimes wonder," he said, "If we do any good. We get up very early every morning and come to the studio and try to help you get your day started right. But we don't know if we accomplish anything. We don't know if anybody gets out of bed to hear us or not. Our voices just seem to die away in this room. We sometimes ask ourselves, 'What's the use?'"

On a sudden impulse I wrote them the story of my friend's experience in Africa. In my busy life I forgot the letter and did not happen to listen to the Vagabonds for several weeks. One day a neighbour said, "The Vagabonds read your letter on their programme this morning. They said they were grateful for your encouragement. They said they had been hunting for that hymn but had not found it, and if you would send it to them, they would sing it."

So the ripples rolled on.

I did not have the hymn at hand to send at once, and while I looked for it, the Vagabonds were suddenly transferred from the local station to New York to a national hookup, and I lost contact with them, and the ripples passed on to a shore beyond my reach.

Nearly ten years passed, and I was attending a reunion at my college near Lincoln, Nebraska. Calling at the home of friends of my school days, I was told: "We heard that radio programme about you."

In utter astonishment I said, "I was never on a radio programme, and there certainly would not be one about me."

"Oh, yes, there was. It was on WSM, Nashville. It gave your name and address. It was about an experience of a friend of yours in Africa."

So the ripples of influence roll on through the universe. When will I pick them up again!

is my beloved Son, in whom I am well pleased." Matthew 3:17. On the mountain of transfiguration, in the presence of Moses and Elijah, and in the hearing of Peter, James and John, God again declared, "This is My beloved Son, in whom I am well pleased; hear ye Him." Matthew 17:4. Peter, writing many years after this event, said, We "were eye witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1: 16, 17, 18.

Second: The works of Christ among men bore witness that He was the Son of God. By His authority He forgave sins, promised eternal life to a dying criminal, cast out devils, subdued evil spirits, rebuked diseases, preached the gospel, commissioned men. He declared Himself to be sinless. Armed with His own power, He cleansed lepers, healed the sick, stilled the tempest, walked the billows, drove robbers from the temple, wrought miracles, silenced His enemies, fed multitudes, raised the dead; and at will vanished from the presence of wicked men who would lay unsanctified hands upon Him.

The accusation upon which He was condemned to death was that He made Himself to be the Son of God. When facing the Jewish council the record says, "Then said they all, Art Thou then the Son of God? And He said unto them, ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth." Luke 22:70, 71. And they condemned Him there.

But now He is hanging on the cross; and in praying for His tormentors He said, "Father forgive them, for they know not what they do." Luke 23:34. His suffering testimony bears out the fact that He was the Son of God. He is closing His eyes in death, and with His expiring breath He cries, "Father, into Thy hands I commend My spirit." Luke 23:46. That dying testimony time cannot change, nor the hatred of wicked men erase. He was born the Son of God, and He died the Son of God.

Yet above and beyond all that He did, proving the right to His sonship with God, His resurrection from the dead was in and of itself the most marvellous declaration of this great fact. If He never performed a single miracle, never comforted the sorrowing, never uttered a parable, never forgave a sinner, never declared Himself to be sinless, never suffered the contradiction of sinners against Himself without murmur: if He had done nothing at all in the world during His life and death among men, save to come forth from the grave as a conqueror over death, that solitary act alone was proof enough that He was the Son of God.

That empty tomb stands as a mighty bulwark in favour of Christianity, not simply the fact of the tomb itself, but what transpired there. Christ was raised from the dead by the glory of His Father, for it was impossible that death should hold Him prisoner.

The SON of GOD

By A. Wellington Clarke

IN THE credal council at Nicea in 325 A.D. the sonship of Christ was seriously discussed, and the debate took the following trends:

First: Was Christ completely God?

Second: Was He wholly man?

Third: Was He a combination of God and man?

From the council of Nicea to the council of Trent, 1563, some twenty councils have been held to classify the status and nature of Christ. From these discussions the Apostle's Creed came forth beautiful in sentiment and a rock upon which the basic structure of Christian faith and doctrine rests. Here it is in part.

"I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ His only Son our Lord; Who was conceived by Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell, the third day He arose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead."

These great words affirm a mighty truth—Jesus Christ to be the Son of God. The dawn of our modern era found the debate still in progress; but with a shift of emphasis upon a single point, the virgin birth. Result: a large portion of nominal Christians discover themselves rejecting Christ, not only on the point of His miraculous birth, but as the only begotten Son of God.

Jesus Christ is either the Son of God or He is not. If He is the Son of God, the world is assured of its Redeemer. If He is not the Son of God, mankind is without hope of redemption, and six hundred and fifty million Christians who have borrowed their name from Him stand hopelessly before a cynical and carping world without a reason for the hope within them.

In the annunciation by Gabriel, it was declared to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. The child shall be born by a direct act of the "power of the Highest," shall be called the "Son of God." And this Son of God is also called "Son of the Highest."

As if to turn attention to the annunciation of Gabriel as to the identity of the Son of God, "The Son of the Highest," the multitudes of angels from heaven opened their chant at the Saviour's birth to the shepherds with, "Glory to God in the Highest" (Luke 2:14), for they knew that Christ was the Son of God, the Highest; and higher in godness the Highest could not go in sending His Son to die for the lowest.

The appearance of Christ in the flesh as man in no wise impaired His spiritual sonship with God. If it did one thing it affirmed that sonship with His Father. At His baptism God openly acknowledged His relationship with Christ, "This

WILL RELIGION sit in the VACANT CHAIR of POLITICAL INCOMPETENCY?

SEVERAL weeks ago a report from London, through Religious News Service, stated that the World Congress of Faiths, founded in 1936 and said to have the support of prominent church leaders, has proposed that the United Nations Organization invite religious bodies to set up an advisory council to that international institution, and that time be allowed for prayer and dedication before each opening session of the same.

This is just one of many, many reports indicating that the urge on the part of politically minded churchmen to have a directing hand in the shaping of the policies of the post-war world is becoming epidemic. In some quarters it almost has become an obsession.

The desire to see the nations of earth subjected to the spiritual direction of political ecclesiasticism is not a new one. It has existed since the beginning of the Dark Ages, and was very dominant in Europe in the Middle Ages. Its grip on civilization was broken by the Renaissance and the Reformation.

But in recent times the old notion has been revived. Foremost in fomenting it is the papacy, the institution that fostered it in ages past. On Christmas Eve of 1942 the Roman pope declared that after World War II a new order must be established upon the moral law. "Such a new order which all people desire to see brought into being after the trials and ruins of this war," he said, "must be founded on that immovable and unshakable rock, the moral law, which the Creator Himself manifested by means of a natural order, and which He has engraved with indelible characters on the hearts of men."

This reference by the pope to the Creator and the moral law is significant in connection with the current planning for a new world order. Leo XIII said of the Roman pontiffs: "We hold upon this earth the place of God Almighty."—Encyclical letter of June 20, 1894. (See *The Great Encyclical Letters of Leo XIII*, p. 304. Benziger Brothers, New York City.)

Since the lord of the Vatican claims to hold the place of God in the world, it is patent that in all this he aspires to see established a world order that will revolve around Rome and have its spiritual direction coming principally from the papal see.

Indeed, this aim was stated plainly by Pius XII himself on Christmas Eve of 1945, when he told the College of Cardinals what his objectives were in widening the non-Italian membership of that body. He said:

"Rome will thus be seen in its true light as the Eternal City, the universal city, the *Caput Mundi* [Head of the World], the city par excellence, the city of which all are citizens, the city which is the see of the vicar of Christ, on which the gaze of the whole [Roman] Catholic world is fixed."—*The Catholic Mind* (Jesuit), February 1946, p. 68.

It is for this purpose that the Vatican is bending all its energies to exert a powerful influence in the social and economic affairs of the nations. Pius XI, in his notable encyclical letter *Quadragesimo Anno* (Forty Years After on Reconstructing Social Order), said of the popes: "There resides in us the right and duty to pronounce with supreme authority upon social and economic matters." And he added: "The deposit of truth that God committed to us and the grave duty of disseminating and interpreting the whole moral law, and of urging it in season and out of season, bring under and subject to our supreme jurisdiction not only social order but economic activities themselves."

With this in mind, we see the significance of the peace movement launched by the great church organizations of today. The Roman Church well knows that she cannot attain her ends without the sympathetic co-operation of the other principal religious denominations. Therefore, a movement for the collaboration of the leading non-papist church bodies with the Roman hierarchy has been set on foot to establish permanent peace by means of a Christian world order.

Early in World War II the Roman Church and the Anglican Church had made separate pronouncements concern-



The vacant chair (extreme left) at the United Nations Security Council.



Churchmen get a vision of power in an unrealized united church.

ing a programme for world peace. The Federal Council of the Churches of Christ in America did likewise. And when it became very apparent that victory would be on the side of the Allied Nations, and that the United States would emerge from the global struggle to lead the nations in the quest for a new world order, the politically-minded churchmen in the States became very zealous to advocate their programme there.

In October, 1943, a joint declaration was issued by eminent leaders of Roman Catholicism, Protestantism, and Judaism on the subject of world peace, in which they said:

"The moral law must govern the world order. The organization of a just peace depends upon a practical recognition of the fact that not only individuals but nations, states, and international society are subject to the sovereignty of God and to the moral law which comes from God."

This is tantamount to saying that some

sort of church-and-state regime is now in the making, and that civil governments are expected to submit themselves to a programme for enforcing upon the masses the "moral law" under the spiritual direction and concerted action of the principal religious bodies of Christendom.

Roman Catholics are bidding for Protestant support in this cause. James M. Eagan, in an article entitled, "The Pope Shows the Way, but We Must Help Make the Peace," made this proposal to Roman Catholics of America early in 1944: "Let them consider the establishment of a religious council composed of representatives from all faiths which desire to participate."—*America* (Jesuit weekly), January 22, 1944, p. 427.

Several months later, Louis J. A. Mercier, in his article "The Churches and the Peace," insisted: "That we may have the assurance that the peace is going to be a peace based on the moral law, our government [of the United States] should be petitioned by church groups throughout the nation to insist that representatives of the [Roman] Catholic, Protestant, and Jewish churches from the Allied countries and, as soon as possible, from the Axis countries, should be called on to

form a commission of the Allied Councils right now and, eventually, a commission of the peace conference; and asked to formulate for that peace conference a statement of principles for the peace."—*America*, July 8, 1944, p. 370.

The same writer also said: "We should go one step farther. The principles of the moral law, embodied in an international bill of rights, must not only be made to regulate the peace conference, they should continue to regulate the acts of the Council of Nations."—*Idem*.

And he says in closing: "Now that the churches have learned to unite, at least for a common reassertion of the international Moral law, the way is open for them to ask that they be given the chance to make their legitimate contribution to the maintenance of peace."—*Idem*.

In the meantime Protestant leaders advocated a similar procedure. For example, O. Frederick Nolde, professor at the Lutheran Theological Seminary in Philadelphia and also a member of the Commission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America, delivered an address entitled "The Christian Movement toward World Order" in the Lutheran Church of the Reformation, in Washington, D.C., in the spring of 1944. It cost the taxpayers of the United States \$156 to have that speech printed in the *Congressional Record* of April 24, 1944. Dr. Nolde says that "the Christian Movement toward World Order," as he calls it, "is offering to governmental leaders the benefit of Christian insights and judgments in the area in which governmental leaders must operate."

This clearly means that the popular churches have launched a concerted effort to exercise a dominant religious influence over the political and social activities of the post-war world. Indeed, Dr. Nolde said:

"Christianity believes that moral law, no less than physical law, undergirds our world. It contends that the moral order, which is fundamental and eternal, is relevant to the corporate life of men in nations and in society as well as to the life of individuals. The sickness and suffering which affect our present society are symptoms and proof of an indifference to and a direct violation of moral law. Guilt of this indifference or violation becomes a relative matter, and no nation upon earth is completely free from a measure of responsibility. Christianity therefore proclaims that the moral law must become controlling not only in the lives of men as individuals, but also in their corporate life as nations."

Thus it is very patent that soon, and very soon, unless liberty-loving peoples rise as one man to thwart it, we shall find ourselves in the grip of a gigantic church-and-state combine that will attempt to force morality and religion upon mankind by use of the civil power. Roman Catholicism and Protestantism are now joining hands, in a movement of collaboration, to make this possible.

Some political leaders are favourable to the idea. When President Harry S. Truman, of the United States, announced on May 3, 1946 that he was sending Myron C. Taylor to Rome as his representative "with the rank of ambassador" to

By
Robert Leo Odom



The temple area and the Mosque of Omar, Jerusalem, where we may believe a religious-political union will establish its capital.

the pope of Rome, he said that he did this in the interests of world peace. "Out of all this unrest and conflict," said he, "one conviction emerges as clear as the noonday. It is that we shall establish an enduring peace only if we build it upon Christian principles." (*The New York Times*, May 4, 1946.)

Pressure is being brought upon the Canadian Government to send an envoy to the Vatican. The Quebec Legislature unanimously passed a motion calling on the Federal authorities to send an embassy to the Vatican, and a copy was sent to the Prime Minister and members of his cabinet.

While Pius XII was holding the Consistory of the College of Cardinals in Rome last February, leaders of the non-papist religious bodies of Christendom were meeting as "the Provisional Committee of the World Council of Churches" in Geneva, Switzerland. Present at this meeting were 51 churchmen from the Evangelical, Anglican, and Orthodox churches of 21 nations. It set up a Commission of International Relations, which is to seek, among other things, "to stimulate the churches of all nations to a more vigorous expression of the demands of the Christian conscience in relation to the political policies of governments." (*The New York Times*, February 25, 1946.)

We can expect to see, therefore, a concerted drive by the leading churches of Christendom to exert more and more pressure upon the governments of the nations to use the civil power to make the masses conform to the dictates of these self-appointed politico-ecclesiastical monitors of mankind.

The World Council of Churches is scheduled to hold its first assembly in 1948. Ninety-one communions from

thirty-two countries have already adhered to it. This means that important things are in the making for the future of the world. Our greatest fear is that some church minorities because of their sincere convictions concerning certain doctrines and policies of such a politico-religious regime, will suffer vexation and persecution at the hands of a religious majority employing the civil power to dominate the world.

The plans for the post-war peace are fraught with greater peril for humanity than was the war against the Axis. We can well say, What shall it profit a nation if it shall win a war against tyranny, and lose its own liberties?

The word of God indicates that we shall see in the last days a politico-religious movement for world peace. Note this prediction: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." Isaiah 2:2-5. (See also Micah 4:1-5.)

Isaiah and Micah say that "many nations shall come" to Jerusalem (Micah 4:2) and that "all nations shall flow un-

to it." (Isaiah 2:2). This politico-religious set-up will claim to be the voice of God speaking to the world, and "shall judge among the nations" with the aim that "nation shall not lift up sword against nation." Its object will be to secure permanent world peace. It will not be the Lord's doing, but that of "many nations." It is doomed to a dismal failure. (1 Thessalonians 5:1-5.)

It will be proposed that "all people will walk every one in the name of his god." Micah 4:5. A recent writer, speaking of federal church union, says: "It says in effect to one group, Come in with your Thirty-Nine Articles of faith, and to another, Come in with your Westminster Confession of faith. These have values which we must conserve. Come into this larger fellowship with a view to increasing the effectiveness of all churches as they attempt to make the kingdoms of this world the Kingdom of our Lord and Saviour Jesus Christ."—*The Christian Century*, April 14, 1943.

One Christian group will not be represented in the politico-religious peace movement. It will be God's remnant people, the faithful called out of modern Babylon. (Revelation 18:1-4.) This group will be persecuted—"driven out" and "cast out"—by the others. "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." Micah 4:6, 7.

This great gathering of God's people into His everlasting kingdom will take place when Christ shall come the second time. (Matthew 24: 30, 31; 1 Thessalonians 4:16, 17.) Then shall He sit on the throne of His glory, and give the promised kingdom to His own. (Matthew 25:31-34.) At His appearing it will be said: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15. Until that time there will be war and strife among men. (Verse 18.)

Religious tyranny did not succeed in coercing all men in Nebuchadnezzar's day; neither will it succeed in ours.



SIGNS OF THE TIMES

THE WORLD

TODAY and

The Voice for This Fateful Day

SEVEN years ago, when the world was facing the awful war which has since well nigh wrecked it, the financial magazine *Fortune* published an editorial which became notable for its insight into the situation of the times. It was headed, "The Spiral of Disillusionment." We quote a few of its forceful and penetrating paragraphs:

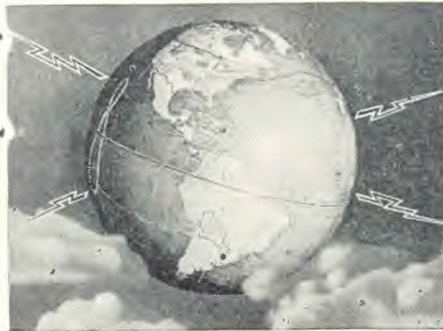
"Without spiritual leadership the maladjustments of our politico-economic system must inevitably increase . . . and what remains to us of our golden age, when we were able to believe, will be consumed in revolutions and wars. For the solution of these things does not lie within these things."

"So long as it [the Christian Church] pretends or assumes to preach absolute values, but actually preaches relative and secondary values, it will merely hasten this process of disintegration. We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church to-day, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. . . . The effect of this experience upon the present generation has been profound. It is the effect of a vicious spiral, like the spiral that economists talk about that leads to depressions."

"The way out [of this spiral] is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve. It is the earthly task of the pastors to hear that voice, to cause us to hear it, and to tell us what it says. If they cannot hear it, or if they fail to tell us, we, as laymen, are utterly lost. Without it we are no more capable of saving the world than we were capable of creating it in the first place."

That challenge to the Church by *Fortune's* editor seven years ago went unanswered by the body of Christian Church leaders then, and it remains unanswered by these professed spiritually wise men to-day. The war has been over for a year, and the time has fully come for agreed peace; yet it is generally acknowledged by the top men of state and church alike that we are farther from amicable relations and bright prospects than ever.

It is not alone the statesman who has not heard the Voice through the Church, but the churchman himself has not heard it. The editor of the *Christian Century*,



TOMORROW

most widely quoted undenominational weekly, sounds this shameful admission in its issue of May 8. Under the heading, "Has Civilization Collapsed?" the editor says:

"It is safe to say that by now the overwhelming majority of the literate public has been convinced, at least in theory, that civilization cannot survive another general war.

"As the aftermath of the Second World

definite and catastrophic as was the downfall of the Roman world order? Are our hopes of recovery bound to be blasted by a progressive political, economic and moral collapse that nothing can halt?

"For years before 1914 there were prophecies that a major war, employing the weapons and methods of modern technology, would destroy Western civilization. Then, in the years between 1919 and 1939, the prophecies multiplied that another world war would wind things up for the order that came to maturity with the Renaissance and the Reformation. Does the fact that men are now talking about the awful fate that will follow still another war mean that those earlier prophecies were mistaken? May it not be,



Though he has renounced his claims to divinity, the Emperor of Japan is still adored by his people.

War develops, however, one begins to wonder whether such warnings as to the effect of another war may not be too late. May the question men should be asking themselves be not, Will civilization collapse? but, Has it collapsed already? Is the general chaos in which we now find ourselves something more than the transitory confusion that normally follows great conflicts? Is it actually the disintegration of the Western, or European, civilization—the end of a historical epoch as

rather, that both of them were fulfilled? May not European civilization have started to collapse in 1914, and continued to do so without check since then, so that now the process of disintegration is so far advanced that nothing can stop it?"

The editor goes on to cite convincing and damning proofs that politically, economically, and morally civilization is far on the way to utter extinction, and continues:

"As we look at such facts as these we are convinced that to talk about the collapse of civilization after still another world war is to dodge the real question. The real question is, Has civilization collapsed already? Or has the process of collapse so far advanced already that the end cannot be escaped? Whatever the answer may be, the situation is one that confronts the Christian church with a responsibility far beyond anything it has faced since the breakup of the Roman Empire. If there is a chance for civilization to recover, the burden upon the church in assuring its recovery is as tremendous as it is obvious. And if Western civilization is already in the throes of predestined collapse, the Christian church must conceive its task as that of making sure that the Christian faith does not go down with it."

Then the editor ends courageously, but inconclusively, "Do we see Protestantism courageously undertaking a task of this magnitude? Or is Protestantism so inextricably caught in its sectarian blindness and inertia that it cannot even envisage a task so stupendous? The time is short in which to make answer. But by God's grace it may be long enough for Protestantism to gather itself and its resources into a unity of life and effort which will match, as nearly as human effort can, this tragically fateful moment in the world's history."

And thus do church leaders place their one last, desperate hope of saving the world from self-destruction in a "human effort" to unite Protestantism. It is pitiable, to say the least. The Roman Catholic Church, united and much larger than all Protestantism together, is vehemently advocating peace and unity among nations; but its stentorian voice is drowned by the thunders of war preparation. Why? One reason is that it has become political, and is using political methods to clean up a political mess.

Can Protestantism succeed where Catholicism fails? It might, if Protestants were not following the same course as the papacy. For the degree of unity so far attained by non-Catholic Christians is already being used to force the hands of national governments in strictly state affairs by the threat of withdrawal of church support at the polls from the party in power.

What answer has the editor of this Magazine to the cry for a Voice to lead the world out of the chaos into which it has fallen? None but God's Voice. No human effort, of however great magnitude, will save this world from annihilation. No union, however complete and well organized, will stave off disintegration of our civilization.

How is this the Voice of the way out? It isn't except for those who will heed it—and few will. Is it the Voice of gloom and doom? Yes, for all those who scorn its warning and turn to "human effort" for a voice, to man-made schemes for escape. But it is the Voice which assures "abundant entrance" into peace and eternal joy to all who follow its call.

The Voice: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.



TRADITION

OR THE

BIBLE

WHICH SHALL IT BE?

(Second of two articles on the Roman Catholic Church)

By Frank H. Yost

WHAT is the religious message which the Roman Catholic Church has for the world? It professes to be the Catholic, or universal, church, claiming to trace its historic continuity from the time of the apostles. It claims as its mission the teaching of men how to live, and to prepare them through its dogma and ritual for the kingdom of God. It professes itself to be the bride of Christ on earth, and its head, the pope, to be the viceregent and vicar of God. These claims are inescapably reminiscent of the claims of the power described in condemnatory terms in Bible prophecy (Daniel 7:24, 25).

Its material for teaching it claims to take from Christian tradition, which it derives from Scripture and from the writings of the Fathers of the church since the apostles. Salvation cannot be had, it is claimed, outside of the church, except in cases where the visible church is not available to him who is seeking salvation. It claims the right to persecute those who resist the mission of the Church. This right of persecution, exerted through the state, has resulted in the imprisonment, maiming and killing of many thousands whom the church has called heretics.

The right of private judgment may be exercised only in the direction of choosing to obey the church. Religious liberty is therefore understood to be the right to worship God according to the dictates of a conscience taught by the Church. The exercise of the functions of the priesthood are reserved to those whom the church specifically ordains to perform the rites of the church, and it is through the clergy that the instruction and sacraments of the church are offered to men

for their salvation. Since the reception of these sacraments is necessary to salvation, access to a special hierarchy of priests is a prerequisite.

The thoughtful observer, seeing this church pressing its teachings and its sacerdotal mission upon a perplexed world, under the direction of a vigilant and militant papacy, and functioning through a united and truly international curia, and a devoted, and well-trained and well-directed clergy, will contrast it with a divided and hesitant Protestantism. This ineffectual Protestantism has departed too far from its original principle of "the Bible and the Bible only."

In the face of these conditions, the Bible Christian declares that the means of salvation do not reside in any organization constituted by humanity, no matter what its antiquity or activity, but in the Scriptures, the Holy Bible, which is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness", and is "able to make . . . wise unto salvation through faith which is in Christ Jesus": "that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:15, 16, 17. This inspired Word must be the primary basis and ultimate standard for Christian belief and practice. Tradition, taught by no matter what church, cannot be ultimately authoritative, for it is subject to change, often to contradiction, as proved by the experiences of ecclesiastical history. Tradition is itself in need of a standard whereby it can be tested. God and His will can be known only through His own revelation of Himself, and this revelation is fully and sufficiently expressed in the Bible.

The statue of "The Divine Healer" at Johns Hopkins Hospital, Baltimore, is worshipped by a little blind Italian boy. With many, Christolatry is substituted for Christ-likeness.



The non-Catholic insists that the Christian priesthood is not restricted to a particular class of men, only through whom salvation may be received. Rather, the whole body of believers makes up a Christian priesthood (1 Peter 2:5), so that each candidate for the kingdom of God has access to the Scriptures of truth, and to the personal Saviour whom they reveal.

He maintains that intercession unto salvation is exercised exclusively through Christ, only through whom divine grace is manifested to save men (John 14:6; Romans 5:1, 2), and that no other being can make intercession for man in the heavenly courts. (Revelation 19:5, 9, 10; Hebrews 7:25; 1 Timothy 2:6.)

Christ only is the head of the church (Colossians 1:13, 18; 1 Corinthians 11:3), and no human being dare make any claim to be the head in the place of Christ, as the vicar of Christ, without falling into the awful sin of blasphemy. For the pope to make the claims he does, is to identify himself with the evil power of Daniel 7:25 and 2 Thessalonians 2:3-10.

The non-Catholic insists that the death of Christ upon the cross, anticipated effectively during all the preceding ages (Revelation 13:8), has taken place once for all for the sins of men (Hebrews

9:28; 2 Corinthians 5:21); this sacrifice need never and must never be repeated. To make of the commemorative Lord's supper, celebrated through the symbolic wafer and the juice of the grape, a mass through transubstantiation, as a repetition of the crucifixion of our Lord, is to "crucify to themselves the Son of God afresh and put Him to an open shame." Hebrews 6:6.

He insists, too, that while the Christian citizen may wield his rightful influence for civic righteousness, the church as an institution may not interfere with the functions of the state, which is a power ordained of God (Romans 13:1-4), any more than the state may interfere with the operation of Christian faith. (Acts 5:29.) The functions of government and of church are to be served separately. (Matthew 22:21.) He therefore refutes the age-long claim of the pope that he must supervise both the spiritual and secular interests of men, and denies the rightness of the "Dictates of the Pope," which were promulgated about the year 1085:

1. That the Roman Church was founded by God alone.
2. That the Roman bishop alone is properly called universal.
3. That he alone has the power to de-

- pose bishops and reinstate them.
4. That his legate, though of inferior rank, takes precedence of all bishops in council, and may give sentence of deposition against them.
5. That the Pope has the power to depose [bishops] in their absence.
6. That we should not even stay in the same house with those who are excommunicated by him.
8. That he alone may use the imperial insignia.
9. That the Pope is the only person whose feet are kissed by all princes.
11. That the name which he bears belongs to him alone.
12. That he has the power to depose emperors.
13. That he may, if necessity require, transfer bishops from one see to another.
16. That no general synod may be called without his consent.
17. That no action of a synod, and no book, may be considered canonical without his authority.
18. That his decree can be annulled by no one, and that he alone may annul the decrees of anyone.
19. That he can be judged by no man.
20. That no one shall dare to condemn a person who appeals to the apostolic see.
22. That the Roman Church has never erred, nor ever, by the testimony of Scripture, shall err, to all eternity.
26. That no one can be considered Catholic who does not agree with the Roman Church.
27. That he [the pope] has the power to absolve the subjects of unjust rulers from their oath of fidelity.

It will not serve to declare these claims archaic because expressing the thoughts of an ancient pope in the dimness of medieval times. No pope has ever withdrawn these claims. Indeed, the church insists that it does not change. These principles are still basic in the thinking of the Catholic hierarchy, which is merely biding its time until it can bring to full power, by the application of such principles, a church that shall rule the world.

This will never be. The gospel will find its triumph, not through the pretensions of a domineering church, or by the mass herding of men into any religious formalism. It will find its triumph in the consecrated lives of individuals, converted through the ministry of the Holy Spirit (John 3:3, 5), with Jesus Christ as their only Master and their indwelling Lord (Matthew 23:8-11; Galatians 2:20), with the Bible as the final standard and guide for living. The ultimate triumph of Christ will occur when He comes in a glorious, climactic, catastrophic appearing, to gather His elect unto Himself (Matthew 24:29-31), and to usher the saved into His eternal kingdom.

Let every earnest seeker after truth and righteousness unite his efforts with those who are living the simple truths of the gospel which God has revealed plainly in His Scriptures of truth, and give his whole allegiance to God the Saviour, the true and only Head of the church, the coming King of kings and Lord of lords. (Revelation 19:11-16.)

THERE are several reasons for discarding flesh foods. Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. That the exchange is wasteful is well known.

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Tuberculosis has largely been eliminated from dairy herds, and in the majority of enlightened communities the public is further protected by the pasteurization of dairy products. There are, however, other diseases, such as undulant fever and parasitic infestations, which are not by any means under control.

Often animals are taken to market and sold for food when they are so diseased that their owners fear to keep them longer. Some of the processes of fattening them for market produce disease, as does also the suffering which they endure while being transported long distances in reaching a market.

The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. The cruelty to animals that meat-eating involves destroys tenderness.

"The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them."
—*Ministry of Healing*, Page 315.

The above has to do with that phase of the subject that some choose to call the "ethics of diet." In this connection the views of the great men of antiquity are of interest.

Pythagoras (570-470 B.C.). "By confining themselves to the innocent, pure, and spiritual dietary, he promised his followers the enjoyment of health and equanimity, undisturbed and invigorating sleep, as well as a superiority of mental and moral perceptions."
—*Ethics of Diet*, page 7.

As for his own diet, "he was satisfied," says Porphyry, "with honey or the honey-comb, or with bread only, and he did not taste wine from morning to night; or his principal dish was often kitchen herbs, cooked or uncooked. Fish he ate rarely."

The obligation to abstain from the flesh of animals was founded by Pythagoras on mental and spiritual rather than on humanitarian grounds.

Plato (428-347 B.C.). In his twentieth year he attached himself to Socrates, who was then at the height of his reputation as a moralist and dialectician. He expressed his views on the ideal society in a book entitled, "The New Republic," as follows:



There are many good things to eat besides flesh food.

BETTER ES-CHEW MEAT

By W. H. Roberts, M.D.

"They (the artisans and work-people generally) will live, I suppose, on barley and wheat, baking cakes of the meal, and kneading loaves of the flour. And spreading these excellent cakes and loaves upon mats of straw or on clean leaves, and themselves reclining on rude beds of yew or myrtle-boughs, they will make merry, themselves and their children, weaving garlands, and singing the praises of the gods, enjoying one another's society, and not begetting children beyond their means, through a prudent fear of poverty or war.

"Of course they will have something to relish their food. Salt, no doubt, and olives, and cheese, together with the country fare of boiled onions and cabbage. We shall also set before them a dessert, I imagine, of figs, peas, and beans: they may roast myrtle berries and bechnuts

at the fire. And thus, passing their days in tranquillity and sound health, they will, in all probability, live to an advanced age, and dying, bequeath to their children a life in which their own will be reproduced."

Seneca, who died 65 A.D., was the greatest name in the Stoic school of philosophy, first of Latin moralists, a contemporary of the beginning of the Christian era, and one of Nero's chief advisers. His best apology is to be found in the fact that, so long as he assisted to direct the counsels of Nero, he contrived to restrain that prince's depraved disposition.

Seneca insisted: "We must so live, not as if we ought to live for, but as though we could not do without, the body." He quoted Epicurus: "If you live according to nature, you will never be poor; if according to conventionalism, you will never be rich. Nature demands little; fashion superfluity." In one of his letters he eloquently describes the riotous feasting of the period which corresponds to our festival of Christmas. The following passage is to be found in a letter to Lucilius, and is an enunciation of his dietetic opinions: "Sotion held that man can find a sufficiency of nourishment without blood shedding, and that cruelty became habitual when once the practice of butchering was applied to the gratification of the appetite. He was wont to add that, 'it is our bounden duty to limit the materials of luxury. That, moreover, variety of foods is injurious to health, and not natural to our bodies.'

"Moved by these and similar arguments, I resolved to abstain from flesh meat, and at the end of a year the habit of abstinence was not only easy but delightful.

"In the simpler times there was no need of so large a supernumerary force of medical men, nor of so many surgical instruments or of so many boxes of drugs. Health was simple for a simple reason. Many dishes have induced many diseases. Note how vast a quantity of lives one stomach absorbs. No wonder that with so discordant diet disease is ever varying. Count the cooks: you will no longer wonder at the innumerable number of human maladies."
—*Ibid.*, page 30.

Plutarch (40-120 A.D.) was considered the first of biographers and the most amiable of moralists. "Ill-digestion," says he, "is most to be feared after flesh-eating, for it very soon clogs us and leaves ill consequences behind it. It would be best to accustom oneself to eat no flesh at all, for the earth affords plenty enough of things fit not only for nourishment but for delight and enjoyment; some of which you may eat without much preparation, and others you may make pleasant by adding various other things."
—*Ibid.*, page 44.

"Whatever injures the health, not only lessens physical vigour, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat."
—*Ministry of Healing*, p. 128.

Banish the Blues

By Daniel H. Kress, M.D.

WHO HAS not at some time heard the expression, "He has the blues?" Who has not at some time in life had the blues? Few indeed can claim entire freedom from this much-to-be-dreaded malady.

Father, a good-natured man, comes to the breakfast table, and soon every member of the family observes that something is the matter with him. He is not himself. To him everything appears to be wrong. The children annoy him, and he speaks harshly to them. The wife comes in for her share of abuse. "What is the matter with father this morning?" the children ask of one another. *He has the blues*, that is all. Of course, father thinks the trouble is in his surroundings, in the children, or in his faithful wife; but his surroundings are no different than they were the morning before, when he came with a smile and a word of good cheer for all, and everything appeared ideal.

Perhaps mother makes her appearance, and instead of greeting the members of the family in her accustomed sweet and pleasing manner, she comes with a long, forbidding face. She thinks everything is out of joint. She scowls and scolds. The children look at each other and wonder what can be the matter with mother. *Mother has the blues*. The sun is shining just as brightly outside as on the day before. The trouble is, there is no sunshine within.

Children frequently come to the table with the blues. Homes are made unhappy, because some *one* member of the family has the blues. When two or more are afflicted in like manner at the same time there is trouble ahead. Much of the domestic unhappiness and many of the family jars which not infrequently have ended in divorce could, with a little thought, have been traced to this dreadful malady.

Why do people have the blues? The causes are many. Loss of sleep, overwork, sedentary office life, errors in eating and drinking, may all be responsible for the blues. The use of narcotics, as alcohol and tobacco, are not infrequently responsible.

Coffee and tea cause exhilaration temporarily. Coffee and tea drinkers are, for this reason, seldom even tempered. The life of the coffee and tea drinker is

marked by extremes. While under the immediate effect of the caffeine, the entire world seems to smile.

There is always a period of depression when the drug effect has worn off. This depression is felt especially in the early morning hours. During the hours spent in bed the drug effect wears off, and hence the depression and irritability so common about breakfast time. All tea



Their "Day Off"

I was amused one day, when calling in a home where I knew the children all had regular duties during the summer months, to hear ten-year-old Sally say to a friend: "Well, you see the reason I can go with you this afternoon is because it's my day off."

"What do you mean by your 'day off,' Sally?" I asked my young friend. "Isn't every day a day off—during vacation?"

Sally explained: "You see, I have certain things to do every day in the week. Some things change according to the day. But on Thursdays, I don't have to do a single one of them; Beth and Mother take care of them all. Then on Beth's day off, I help Mother with Beth's work. You see, our day is just like Daddy's day off."

It was plain to see that Sally liked the idea. The fact that their plan gave them a free day like Daddy's day off made her feel a part of the working world, and very grown-up. Later on, her mother told me that the children had taken twice as much interest in their daily tasks since she had made the rule of each child being free from her duties on one day of each week.

It is an idea worth considering, even in homes where there are many family members and much to be done. We all go back to our work with more zest after having had a short time away from it. The change does all of us good. And,

and coffee drinkers are liable to be afflicted with *the blues* when awaking in the morning.

A life of selfishness is a frequent cause of *the blues*. The best medicine I know for such is taking an interest in others' needs. One of the best remedies is, if you are feeling blue, do something for someone else. By following out this simple programme of living, and by bringing the life into harmony with the laws of health in other respects, there is no reason why anyone should suffer with the blues provided he, in addition, has faith in a kind, overruling Providence, and is able to recognize that God permits to come to him only that which he can convert into a blessing; and that God leads him as he would have chosen to be led could he have seen the end from the beginning.

since we want our children actually to like to do the things we ask of them, this "day off" idea is an excellent way to accomplish this, and at the same time to add interest and anticipation to their leisure periods.

It gives the children a definite day upon which they can plan to do what they want to do without being delayed by such things as having first to clean the hall closet, rake the leaves, or go on an errand for Mother. Then, too, it gives the different members of the family an opportunity of seeing how well they can do the other person's job, and this is good training for later life. When it is Sally's day off, Beth will soon learn to try to do her sister's work even *better* than Sally herself does it. And vice versa. Also, it is a good chance to develop the "Do Unto Others" attitude and actions. Many a grown person in office, plant, or schoolroom, has learned to his sorrow that, although willing, he was quite unable to take over another's work on short notice and do it with efficiency.

As many mothers do, it is a good plan to list each child's duties on a sheet of paper and tack the list on a bulletin board kept on the inner side of a cupboard door or in any other inconspicuous place where the child will, nevertheless, be sure to see it each day. On this schedule, the duties of each child for each day should be listed plainly, and just as plainly should each child's DAY OFF be noted. If not for any reason impractical, it is best to let each child choose the day he would like to have each week for his own pleasure, as this gives him an important grown-up feeling and assures him that his desires are considered when making family plans.

Provisions like these are what make families pull together in harmonious, happy unity, with each doing his part—sharing work and play—and in this way building a firm family foundation. Upon these family foundations is our country built—and upon them it will go forward.—

LOUISE PRICE BELL, in
National Kindergarten Association.

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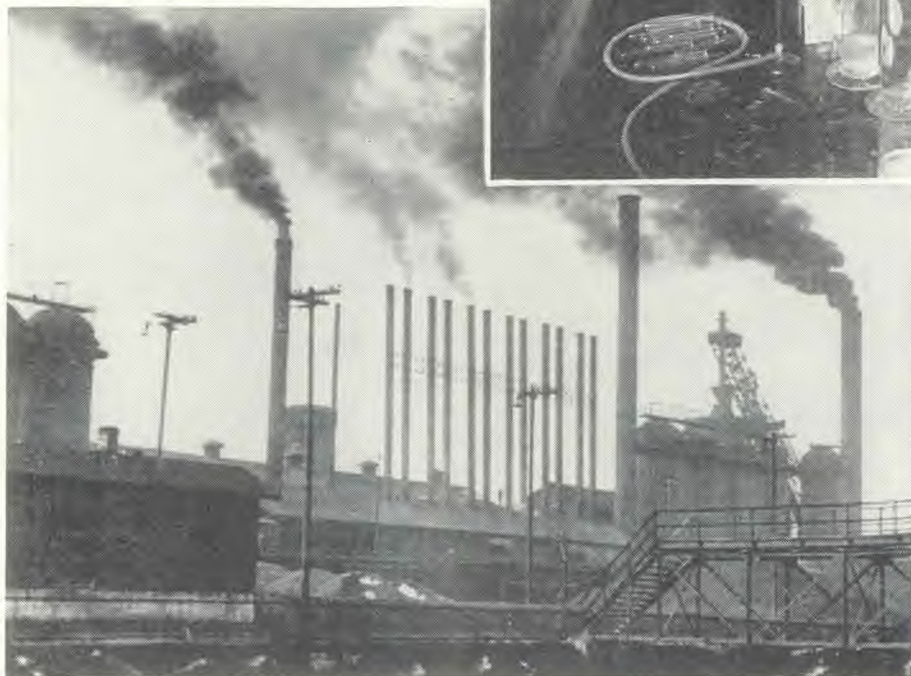
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The NEW AGE DAWNS



Above: A chemistry class at Humber College, Toronto, stands spellbound at the fascinating marvels of a hundred new discoveries in this science.



Left: Factories all over the world again smoke the pipes of peace.

Right: A common scene in all war-spared lands, as the urge of the Saviour of all men, "Love your enemies," inspires the sending of shiploads of clothing to the impoverished peoples of Europe and Asia.

