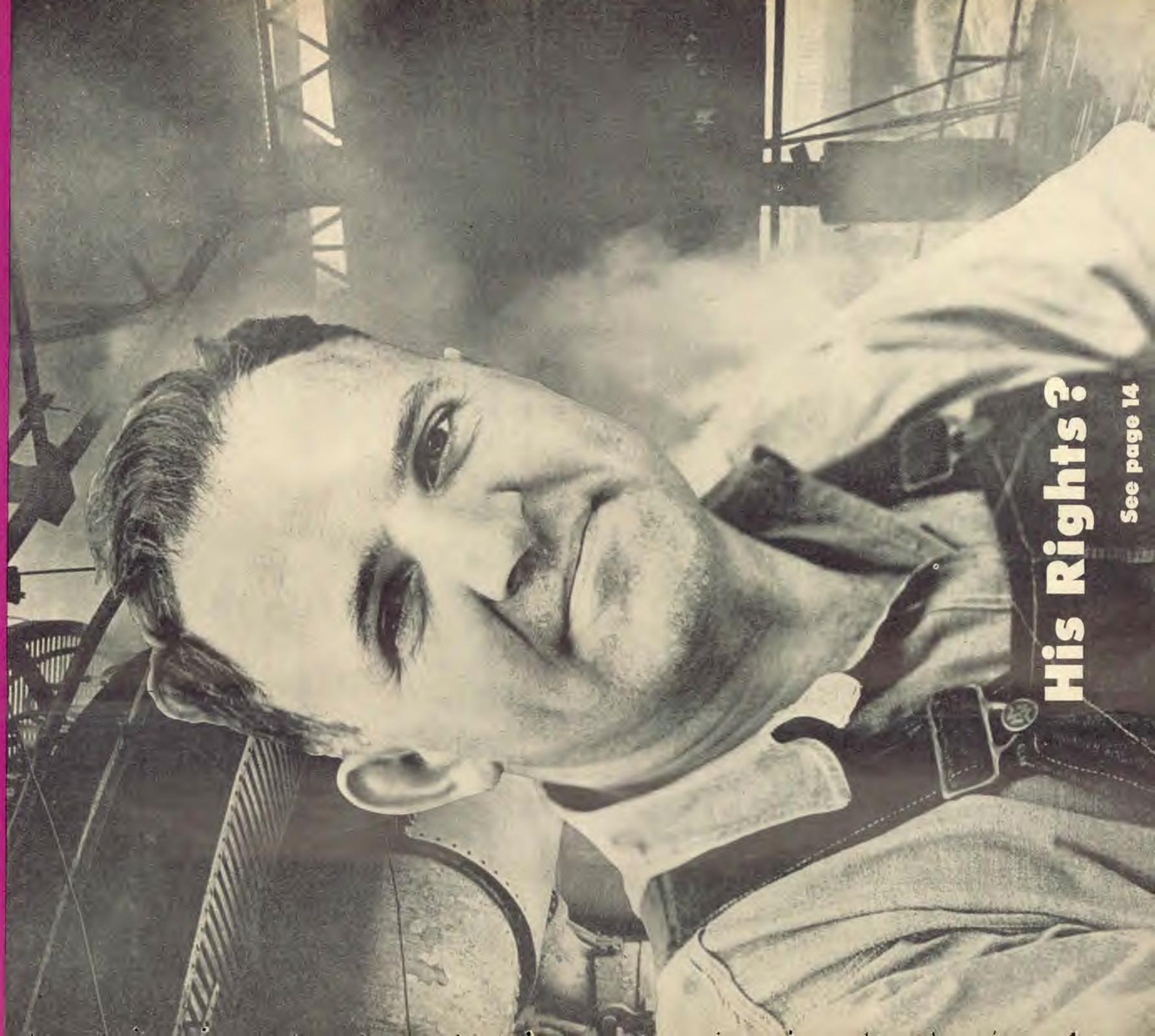


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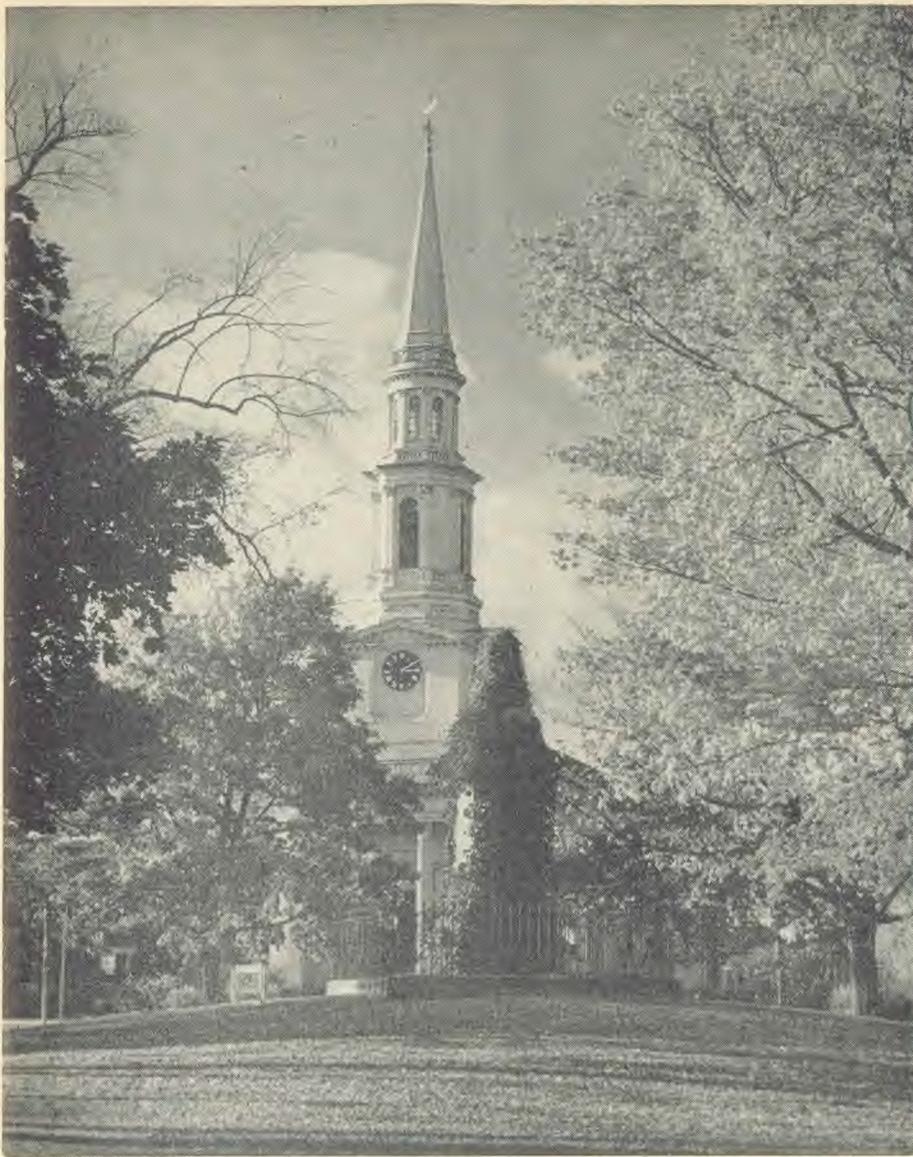
MARCH, 1947

# Signs of the Times



**His Rights?**

See page 14



ROBERTS

*God's church is an organization of human beings, through which He appeals to all men to lead righteous lives.*

**T**HE struggle for religious liberty has been a bloody battle all through the 1900 years of the Christian era. Christ first announced the principle of individual and inalienable rights and freedom to worship or not to worship, to believe or not to believe, and have the individual take the consequences of his own decision in the final judgment day. Jesus said: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

If the professed followers of Jesus Christ had always assumed the same attitude toward the unbeliever or the dissenter as did the Author of Christianity, there never would have been any religious persecution during the Christian dispensation. Christians would never have persecuted Christians nor non-Christians. But the history of the professed Christian churches is written in the blood of millions of martyrs.

Christ also was the first to announce that the church and the state should be separated, and that the duties and religious obligations which the individual owes to God and religion should never be enforced by

# The AGE-LONG FREEDOM

By

Charles S. Longacre

the civil magistrate. Jesus drew a sharp line of demarcation between the church and the state when He said: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22:21.

There never would have been a union of church and state if Christians had followed the admonition of Christ, and the church and the state would have remained free and independent each in its own sphere of influence. The state would have governed men in their relation to each other only in civil affairs, and the church would have functioned only in spiritual matters that pertained to God and religion. Christ made the conscience supreme in the domain of religion, and forbade the earthly governments to control it. Whenever the governments of earth enact laws that are in conflict with the law of God, the Christian, as the apostle Peter said, "ought to obey God rather than man."

The early Christian Church first suffered religious persecution at the hands of the Jewish hierarchy that rejected the Christian doctrines. When Christianity started to spread and grow like the mustard seed throughout every Roman province, and threatened the overflow of paganism, the pagan rulers and people attempted to blot out Christianity, and some five million Christians suffered martyrdom. Diocletian, the Roman Emperor, as he saw paganism wane under the influence of Christianity, resolved to utterly blot out Christianity by blotting out all Christians. In 303 he issued a series of edicts to root out every vestige of the Christian faith and church.

"By these enactments all Chris-

Vol. XXVII

Editor, ROBERT BRUCE THURBER

Circulation Manager, C. M. CRAWFORD

MARCH, 1947

No. 3

● Published monthly, by the Signs of the Times Publishing Association (Seventh-day Adventist), Oshawa, Ontario, Canada. Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921. Subscription Rate: Single yearly subscription, \$1.50 within the British Empire (to U.S.A. and foreign countries add 15 cents 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.

# STRUGGLE FOR of CONSCIENCE

## RISES to a NEW PITCH

tian assemblies were prohibited; all churches were to be demolished; all copies of the Scriptures to be burned; all Christians who held rank or office to be degraded; all of whatever rank to lose their citizenship, and be liable like slaves to the torture; Christian slaves were to be incapable of receiving freedom; all bishops and clergy were to be thrown into prison and there compelled to sacrifice [to pagan gods]; and all Christians everywhere ordered publicly to worship the gods, under the usual penalty of torture and death."—Innes, *Church and State*, p. 19.

In 311 A.D., Galerius tempered the severity of these edicts by issuing an edict of toleration, granting to Christians the right to assemble together and allowing them to be Christians. But the next year Galerius died and Constantine succeeded him. In 313 Constantine issued the "Edict of Milan," which granted complete religious liberty without any interference on the part of the state, and placed all religions on the same equality before the law. For the first time in history Christians enjoyed freedom of worship and freedom to propagate and practice the principles of the Christian religion without molestation. The terms of the edict were broad and explicit, and gave "both to the Christians and to all others free power of following whatever religion each man may have preferred . . . The absolute power is to be denied to no one to give himself either to the worship of the Christians, or to that religion which he thinks most suited to himself, . . . that each may have the free liberty of the worship which he prefers; for we desire that no religion may have its honour diminished by us."—Innes, *Church and State*, p. 24.

But under Constantine was formed a union of the Christian church with the Roman state, and Christianity became the legal religion of the state. In 353 Constantius, the son of Constantine, ordered all heathen temples closed, and under the penalty of death forbade the offering of sacrifices to pagan gods. He decreed: "We will that all abstain from sacrifices: if any be

found doing otherwise, let him be slain with the sword." Shortly after this decree against paganism, the political church of Christianity started to persecute dissenting Christians and non-conformists. At first the state dominated the church, but in the course of events the church became supreme and dominated the state and every citizen in the state. The political church of Christianity held dominant sway for twelve centuries, and crimsoned the soil of Europe during the Dark Ages with the blood of more than a hundred million martyrs.

The old world became a safe and dreary prison for all minority reli-

king, who was a tool for the church, to grant certain fundamental rights to the people. Among these rights, which were enumerated in what is known as the *Magna Charta*, was liberty of conscience for the individual in religious matters. The head of the political church annulled the *Magna Charta*. He failed to discern the tokens of the changing times in a progressive age, and this annulment of the *Magna Charta* spelled the doom ultimately of church supremacy in the temporal realm. Ecclesiastical imperialism finally came to an end in England, and the state again asserted and held its freedom in all secular affairs

*The state, or civil power, legislates, executes and judges concerning man's relationship to his fellow man. It has nothing to do with a man's relationship to God, except to respect his conscientious convictions in religious belief and practice.*



gions as long as the established political church held dominant sway. The kings and emperors of the various nations of Europe were mere temporal vassals of the church to do the bidings of the hierarchy. No individual could call his soul his own. The dawn of the Renaissance gave birth to the great Protestant Reformation and brought to the human mind glimmerings of liberty.

Slowly but gradually the people began to assert their God-given, natural rights in England, and forced the

without dictation from the church.

At this era, the new world was discovered and a way was opened for escape from the religious persecutions in Europe as the Protestant churches of the Reformation likewise formed a union of church and state and persecuted dissenters just as the political church of medieval times had been an adjunct of the state. Again the individual conscience in religious matters was put outside of the protection of the law. The only thing left to the dissenters in Europe was to flee to the

new world, in the hope that they might find a home in the wilderness where they might worship God in harmony with the dictates of their own consciences.

But the Puritans, who predominated in America and had been persecuted by the Anglicans in England, committed a fundamental error by combining the civil and ecclesiastical establishments and empowered the civil magistrate to function in religious matters. However, not all who came to America in the pioneer days were agreed that there should be a union of church and state. The Puritans were determined to set up a theocratic form of government, modelled after the Mosaic theocracy, enforcing all its laws and penalties according to the teachings of the Scriptures. Only members of the Puritan Church could hold office in the state and enjoy the right of franchise. The Quakers, Baptists, Episcopalians, Lutherans and Presbyterians as well as all other minority religious groups were ruled out of the privileges of exercising the franchise.

But there was one dissenter who had the courage to voice his opposition to the proposition of a church-and-state establishment in America. Roger Williams, who arrived in 1631, at once voiced his opposition to the church-and-state regime and the persecution of dissenters, and boldly announced that the civil magistrate "had no right to punish a breach of the first table of the Decalogue," which prescribed a man's duties to God and religion. In a short time Williams was tried before a civil and ecclesiastical court of Puritans for heresy against the established religion and for treason against the state. He was convicted and sentenced to exile. He escaped out of their grasp by fleeing for protection to the Narragansett Indians in what is now known as Rhode Island. He was the first to set up in America an asylum for the oppressed in Europe as well as in America. He established the first republic in America and completely separated the church and the state. He was the first to blaze in the American wilderness a path of liberty for all men, no matter of what persuasion.

The great American Republic later was modelled after the pattern Roger Williams had established in Rhode Island. Roger Williams had a vision of what the spiritual mission of America was to be, though his vision of things to come was 150 years ahead of his time. He voiced and preached the great truth of soul liberty for all men, and as a result of his achievement all after generations have rejoiced in the blessings of that great truth "that God alone is Lord of the conscience in all religious concerns." The final triumph of this great truth in the struggle for religious freedom in

America, "places Williams among the few great benefactors of the race, and among the earlier founders of the American Republic, with whatever equals, surely without any superior." —*The Rise of Religious Liberty in America*, by Cobb, p. 6

Bancroft, the great American historian, says: "He was the first person in modern Christendom to assert in its plentitude the doctrine of the liberty of conscience,—the equality of opinions before the law. . . Williams would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes." —*U.S. History*, Vol. 1, p. 282.

The Honourable Oscar S. Straus, twice American ambassador to Turkey, and Secretary of Labour and Commerce in the Cabinet of the late President Theodore Roosevelt, fittingly spoke thus of Roger Williams: "If I were asked to select from all the

great men who have left their impress upon this continent; . . . if I were asked whom to hold before the American people and the world to typify the American spirit of fairness, of freedom, of liberty in church and state, I would without any hesitation select that great prophet who established the first political community on the basis of a free church in a free state, the great and immortal Roger Williams." —*Roger Williams, His Life, Work, and Ideals*, p. 61.

That Puritan sentence of exile, instead of being the doom of religious liberty on the North American continent, was its harbinger. It opened the door of opportunity to establish a model republic as an asylum for the oppressed of all America and of Europe, where all could worship God unmolested, in harmony with the dictates of conscience, by having the civil magistrate function "only in civil things."



## RELIGION AND GOVERNMENT

**PROPOSITION:** The ideal of human happiness and world peace can be served well by the union of religion and government, church and state.

**POSITIVE:** The one paramount desire of all people to-day is the cessation of war. The most universally satisfactory solution of war is one world government; for "it takes two to make a quarrel." And if international union is so necessary and desirable, interreligious union must be even more so. Then why not carry union to its logical conclusion, and unite both political and spiritual power, the two dominating sources of strength on earth, for the rehabilitation of civilization and the peace of mankind?

With religion supplying the moral suasion and government the physical force, no criminal tendency or aggressive movement would dare rear its head. With the standards of justice and morality set by moral authority and wisdom, and the police power for enforcing these standards placed in the hands of a federal world union, there could be no war, and soon the fruitage of world-wide peace would be righteousness and goodwill and prosperity.

The constituent nations of the British Commonwealth get along very well together, though they are widely scattered and radically different in many respects. The states of the United

States are knit together in a federal union which is pre-eminently successful and singularly harmonious. Practically all the nations of the world are now being welded together into the United Nations, and bid fair to evolve world peace. The next step is to unite the priest and the statesman in a common bond.

History cites many outstanding examples of the merging of religious with political power. The state-church in Britain is a monument to religio-political partnership. All predominantly Roman Catholic countries have the church and government in a close bond. In countries like India, political parties divide almost exactly to fit religious persuasions. In fact, very few non-Christian peoples disassociate religion and politics. To them, government is a theocracy. Did not ancient Israel, under God's direct command, become a union of religion and government? And finally, the everlasting kingdom of God, which is one day to be set up according to Bible prophecy, will be a combination of civil and religious power; for "the government shall be upon His [Christ's] shoulder," who "hath made us kings and priests." Isaiah 9:6; Revelation 1:6.

**NEGATIVE:** All this looks good on paper; but there is one vital element which has not been taken into account—man's inherently sinful and selfish nature. Any orderly scheme of union and

government would be a success if it were not for that. The men who are disrupting and corrupting human relationships in the present order would disrupt and corrupt them in any order. Confederacies do not eliminate evil. One would imagine that all we had to do to usher in utopia is to place some more checks on scoundrels. Hitherto, wars and crime have increased under more laws, better enforcement, and union of governments, because all these deterrents will not change man's inner urges to have his own way.

It may be said, then, why not go ahead and do the best we can under the evil circumstances, which cannot be changed by external pressure, but can be bettered by curbing the evil wherever possible and restraining the men and nations who are instigators of crime and war? Well and good, and more power to the effort, unless the means taken to check the evil open the way to more and worse evils.

The fact that evil hearts, not methods of government, are to blame for all our troubles, disposes of the argument that ancient Israel was a union of church and state, and a theocracy, which is direct God-rule through a prophet representative. If God would in some way make it plain to all men that He has "chosen" the United Nations, and He Himself would choose a mouth-piece through whom He would make known His will to all men, and all men would agree to do God's will as enunciated through this prophet, we would have a theocracy as Israel did. But Israel's theocracy failed because of their evil hearts, and God has made it plain through Bible prophets that He will never repeat that experiment. In short, Israel's small, tribal theocracy succeeded to the degree it did because it complied with Divinely-ordered conditions which men are not at all ready to comply with now. They do not want God in their affairs.

As to the coming kingdom of Christ, vividly pictured in the prophetic Word, there will be no sin and selfishness then and there. Hence, with greed and aggressiveness, and crime, and war out of the way, all rulership of whatever sort may safely be one under God, with every citizen perfectly content with the arrangement, and perfectly free because his desires are in accordance with God's will for him.

It is the unregenerate heart which makes men disagree and be disagreeable. Righteous character will go far toward making anything a man undertakes a success, regardless of adverse circumstances. In lauding the prosperity of a certain huge government undertaking, an official recently observed, "It went over big, solely because the man at the head of it is the sort of man he is."

Civil and religious powers are so different from each other in their objectives and methods that they cannot unite on an equality and work together harmoniously. One or the other must be the head, for their very nature presupposes full power. The state must be supreme in its area; the church can brook no outside dictator as to its ritual and doctrines. In every church-state union in history, either one or the other has assumed the headship. The state was pre-eminent in Rome, and is the dominant power over the established church in Britain.

# MEDITATION

## I Am Treated Better Than I Deserve

**IN the first place, it makes me feel better to think so; for when I conclude that I am "put upon," do not receive the honour due a person of my standing, and am not appreciated as I should be, I have a misery in my heart—and it grows more and more miserable. Surely, any decision and general attitude which makes one feel happier is fairly safe, at least.**

Especially is it true that I am overestimated, because I know myself better than anyone else does. We count that man noble who addressed the jury, when on trial for a crime, with the words, "Gentlemen, I am not guilty of the crime of which I am accused; but in the sight of God I am guilty of other crimes, of which you know nothing, and which are fully as deserving of punishment as this one. So I find no fault with you if you declare me guilty of crime."

But does not this attitude start me down toward the place where I despise myself, lose my self-respect, and let people "walk all over me?" It might, if I let it. But as things are with me, it stimulates me to try to deserve better of God and my fellow men, so that I will be treated better.

I am persuaded that the only person ever

treated worse than he deserved is Christ. And He made it plain in His teachings that the only reason He was treated worse than He deserved was that I might be treated better than I deserve. Regardless of whether or not anyone likes it, God has laid down the dictum that "the soul that sinneth, it shall die." And, since He created me, and I am helpless in His hands, that is my fate; for I have sinned and I deserve that fate. So anything short of that is better than I deserve. Therefore, when He somehow works out of that fate an ultimate for me that grants me *eternal life*, I doubt, wonder, gasp, believe, thrill, and joy, in slow succession. I deserved everlasting death, and I inherited everlasting life.

That overwhelmingly unmerited gift of sweet infinity crowds every petty annoyance and injustice off the stage of my life. Let the snobs snub me, and the pests pester me, and the robbers rob me of my just dues. I am still treated better than I deserve. For, not only did my Creator say so, but I was convinced in my own soul and convicted that I was worthy of death for killing Christ, since He had to die to save me. There is much room for meditation in that great fact.

The church was dominant over the states in the Middle Ages; and Vatican City, a civil state, is now controlled by the papacy.

Liberty, especially liberty of conscience, is mankind's most precious boon. And liberty is imperiled and eventually is lost entirely under a union of religion and politics. And, strangely, there is more danger of its being lost when the church dominates the state than when the state dominates the church. For men feel more deeply, and are less willing to compromise, in their religious convictions than in their political convictions. Most men would make far greater sacrifices for a church than for a political party. Hence, as history proves, they are more prone to force conformity to religion on others than they are to compel loyalty to a civil power. But physical force is legitimate to enforce obedience to the state, while it is decidedly not legitimate to use it to compel compliance to religious dogma or practice.

When religion and government unite, as we have every reason to believe they will, from the efforts now being put forth to unite them, and

from the prophecies to the same end contained in the Bible, then freedom of speech and religion will be placed in grave jeopardy, and will eventually be killed, as they are dead in all religio-political governments to-day.

Experience has demonstrated that religion and government are never long content to each let the other alone in its own sphere, but sooner or later the dominant one succeeds in using the other to further its own selfish ends, to the utter confusion and eventual disintegration of the dominated one. This is being demonstrated in Catholic and communistic nations to-day.

Experience has also proved that religion and civil government can exist in the same geographical area and in the same individuals, without being organically united, nor either dominated by the other, and still have amicable relationships. Each can be an aid to the other by functioning in its own peculiar sphere. The church makes better citizens by making better church members. And the state protects the church in its work of moral uplift.





# ANGELS

## Love and Obey

That is why they "excel in strength." LOVE is the foundation of the universe. And the test of love is obedience.

AS I stood on the platform of a railway station, my attention was drawn to an old lady who was fingering the lapels of the coat of a man who stood in front of her. Her eyes were intently looking into his face, and while I could see she was talking to him, I did not hear what she was saying; but one could see by her manner and conduct that she was the mother of the man with whom she was talking. Closer observation revealed that this man was handcuffed to another who was taking him to a penal institution for some crime he had committed. The dear old mother who was at the station to see her son taken away was oblivious to all that was occurring around her, and to the curious eyes of other passengers. Tears were coursing down her wrinkled cheeks as she talked with her erring boy. It was plain to all that her mother love covered the crime of which he was guilty, and she was not ashamed to identify herself with him.

A mother with her two small sons boarded a streetcar during the rush hour of the day. The younger boy, not much more than a baby, sat on the seat with his mother. The four-year-old was on the seat opposite. His attention was riveted on things outside the window, but occasionally he would look over to his mother. When the streetcar stopped to pick up more passengers, he whispered almost aloud, "Mother," and again, "Mother." When she looked at him, he said, "Mother, I love you." The mother's face became glorious with a smile, while all the passengers became silent, with interested glances at the little boy.

Love is one of the greatest influences of the world. The love of God in the Christian's heart, the love of fathers and mothers for their children, the love of children for their parents and their home, the love for one's country and for one's friends, is what is needed in the world to-day, for this will give a completeness of life and a genuine satisfaction.

The lack of love leaves one in dependency and despair. What can be worse than to be without loving rela-

tives, or home, or a love for one's country? But above all else, the love of God in the heart satisfies the desire, for we are conscious of the fact that all creature comforts are supplied by Him who created all things. He tells us through the devoted disciple John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

We all take pleasure in seeing others manifest love, kindness, and forbearance. It prompts a desire in our own hearts to manifest such traits, and in our more thoughtful moments we cherish the hope that our words and actions may be prompted by love.

Do you long for the love of God in your own heart, dear reader? Do you want to be governed by His Holy Spirit, and manifest in your life such traits as "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Galatians 5:22, 23. These are the fruits of the Spirit of God, and when such traits are manifest in the life, there is no remorse.

This kind of life can be lived even in this present evil world. Jesus lived such a life, and there were others who lived such a life on earth. The Saviour tells us how this may be done. "If ye love Me," He says, "keep My commandments." John 14 :15.

What a privilege to live in a home in which love and obedience prevail, in which every member is promoted by the spirit of love in all his words and actions.

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3.

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22:37-40.

Love is the foundation of God's universe, and He manifests His love in everything about us, giving us food and clothing and all things we enjoy. In turn, He asks us to love and serve Him, and our service is manifested in obedience. His commandments are His rule of service which He expects us to perform.

To the one who will reverence the God of creation, it is no grievous thing to refrain from having other gods before Him, as is commanded in the first commandment in Exodus 20. Nor are we to make any graven image or any likeness of anything that is in heaven above or in the earth beneath, and bow down to worship them. Christians will not take the name of the Lord in vain.

If people had always obeyed the Sabbath commandment, there would never have been an idolater or a heathen, for all would have revered the God of creation. That is why the commandment says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." This command is a constant reminder that the God we serve is the God of creation, the true God, and there are no other gods to whom we should give reverence.

Obedience is the highest form of love. If we love one, we will try to please him in all that we do. Jesus once said, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46. "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him." John 14:21. One must not dare to let the love of Christ be shut out of his life.

Do not allow your Christian expe-

By  
J. F. Piper

*Abraham was subjected to the most severe test which love is called upon to bear—that of sacrificing his only son. But he obeyed, and at the critical moment, an angel stayed his hand. Ultimately, no one ever suffers permanent loss by obedience to God.*



ROBERTS

rience to become mechanical or formal. "The love of Jesus, with its constraining power, is to be kept fresh in our memory." "There can be no union between our souls and God except through Christ." Love for Christ is the golden chain that will bind all Christians together. Such will follow on to know the Lord more and still more perfectly, and in their lives will be revealed the joy and peace of Christ.

True Christians will visit the fatherless and the widows in their affliction, and keep themselves unspotted from the world, realizing that a failure to do this would be a contradiction of their profession and a denial of their Redeemer.

Love has a twin sister, which is duty. Love and duty stand side by side. A modern religious writer has well said:

"Religion is founded upon love to God, which also leads us to love one another. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life, and extends its influence over others. Those who love God cannot harbour hatred or envy. When the heavenly principle of eternal love fills the heart,

it will flow out to others, not merely because favours are received of them, but because love is the principle of action, and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennobles the affections. This love is not contracted so as merely to include 'me and mine,' but is as broad as the world, and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life, and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. If we love God with all the heart, we must love His children also. This love is the Spirit of God. It is the heavenly adorning that gives true nobility and dignity to the soul, and assimilates our lives to that of the Master. No matter how many good qualities we may have, however honourable and refined we may consider ourselves, if the soul is not baptized with the heavenly grace of love to God and one another, we are deficient in true goodness, and unfit for heaven, where all is love and unity.

"All who are imbued with His spirit will love as He loved. The very principle that actuated Christ will ac-

tuate them in all their dealing one with another. This love is the evidence of their discipleship. 'By this shall all men know that ye are My disciples,' said Jesus, 'if ye have love one to another.'"

The study of the Bible will establish our faith and fill our hearts with the love of God as nothing else will do.

"Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation. And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,—a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honour and glory will come before anything else. If we love Jesus, we shall love to live for Him, to present our thank-offerings to Him, to labour for Him. The very labour will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt. This is the religion of Christ. Anything short of it is a deception. No mere theory of truth or profession of discipleship will save any soul. We do not belong to Christ unless we are His wholly. It is by halfheartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one a stony-ground hearer, and he will not endure when the test comes upon him."

"How dearly God doth love us, and this poor world of ours,  
To spread blue skies above us, and deck the earth with flowers!  
There's not a blossom lowly, nor bird that cleaves the air,  
But tells, in accents holy, His kindness and His care.

"He bids the sun to warm us, and light the path we tread;  
At night, lest aught should harm us, He guards our lowly bed.  
He gives our needful clothing, and sends our daily food;  
His love denies us nothing His wisdom deemeth good.

"The Bible, too, He gave us, that tells how Jesus came,  
Whose word can save and cleanse us from guilt and sin and shame.  
O may God's mercies move us to serve Him with our powers;  
For O, how He doth love us, and this poor world of ours!"

—G. J. Webb.

IT IS possible to pray so that God will always answer; not, however, that He will always answer in the way we expect, or that His answer will always be "Yes." If we were wise enough to pray for only those things that are for our good, then it would be possible to pray so that God would always answer "Yes." Nevertheless, it is our privilege to pray so that God will do for us what He otherwise would not do, and if we do not receive what we ask, it is because God has something better for us. You fathers will remember your little child asking for your razor. While you did not give him your razor, you probably gave him something far better for him. That is what our heavenly Father does for everyone whose prayers He hears.

But there are many prayers that never enter into the ear of God at all. Isaiah 59:1, 2, reads: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." The Psalmist said the same thing when he wrote: "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66:18.

The more such a person prays, the more he weakens his own faith in God, for God has not pledged Himself to answer the prayers of such an one. And since God does not hear his prayers, the guilty sinner will say by and by, "What's the use of praying? God does not answer prayer. Who knows that there is a God anyway?" No, I shall not encourage any man, who knows he is living contrary to God's commands, to pray that God will bless him in anything. To do so would be to encourage him in a course that can only weaken his confidence in prayer.

There is one prayer though, which God has pledged Himself to hear from the heart of a guilty sinner. We may encourage the guilty one to pray that prayer in all confidence, knowing that God will hear it. 1 John 1:9 tells us: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." There is no sinner so bad that he cannot have *that* prayer answered, "God be merciful to me, a sinner."

The secret of prevailing prayer is to be found in the *life* of the suppliant. It is not merely the *words* he utters that move the heart of God. He may express his wishes very awkwardly. It is the heart, the life, that moves the Almighty to act. You may have heard about the farmer who was walking down a country road one day, and heard a child's voice from

# How to Pray so God Will Always Answer

By O. B. Gerhart

the tall grass nearby. Curiosity prompted him to turn aside and look into the grass. There he saw a neighbour's boy on his knees; he was saying, "L-m, n, o, p, q-r-" "Well, Johnny," called the farmer, "what are you doing there, saying your A-B-C's?" Little Johnny was startled, and quite embarrassed, but he swallowed hard and said, "Why, Mr. Brown, I was just tellin' God somethin' I wanted Him to do for me. I don't know how to say it right, but I thought if I'd say my A-B-C's, He'd know what I meant, and would put the letters together so it would be all right."

That little boy had the right idea. God knows our hearts; He knows what we mean to say, even though many of us don't *say* it right. And if we are doing what we know to be the will of God, He will answer us every time according to the intents of our hearts rather than according to the words we use. Sometimes men *read*

beautifully worded prayers. How many of them God hears is not for me to say, but of this we are sure: every sincere prayer uttered from a guiltless heart, God answers, no matter how poorly it may be worded. It is the heart, the life, that matters.

The Lord Jesus stated that thought in a very strong way. We read it in John 15:7: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Most people concentrate their attention on the words, "Ye shall ask what ye will, and it shall be done unto you," and they say, "How can *that* be so? Why, if I ask for a Packard car, or a mansion on Main Street, is God going to give it to me?" And of course nobody believes God will. Consequently, many miss what the Lord is actually saying here. Let us pay attention to the first part of this promise, then we shall see how true this verse is. "If ye abide in Me." Note that first. What does it mean to *abide*? It means to live somewhere.

One must live with another to learn to know him. You read this that I write, but if that is all you know about me, you don't really *know* me. But those who live with me day after day know me. They know what especially pleases or displeases me, because they *abide* with me. Now think of what Jesus is saying: "If ye *abide* in Me, and My words *abide* in you, ye shall ask what ye will, and it shall be done unto you." If you are abiding in Christ, if His words really *abide* in you, you will not be praying for things that it displeases Jesus to give you. You and Christ are abiding together. Not only does Jesus know you, but you know Him. His words abide in you. You are daily contemplating His revealed will. You read there the snare of riches and wealth. So you know better than to pray for such things. You are acquainted with God; you have learned His will for you, so when you ask what *you* will, you are only asking what *He* wills for you. By abiding with Christ, your will has become like His. So we come right back to this truth: when our hearts are right, our prayers will always be answered.

Nevertheless, under the awful pressure of some severe trial, we may cry out for release that God cannot immediately grant, like your child coming to you with a splinter in his finger, which pains him. He wants you to take it out. But when you set about to do so, he draws back. He winces. He cries, "Oh mommie, don't! Please don't! But do you take him at his word? No; you know he wants that splinter removed, even more than he wants release from the immediate pain its removal is causing him. And

so you soothe him; you tell him to be brave and hold still, and in a moment it will be all over. And you go ahead with the operation, painful though it be to the one you love.

Many times our loving Father in heaven does not take us at our word when we cry for release from some dreaded experience. He knows that we want deliverance from some weakness in our character more than we want deliverance from that trial. He reads our hearts. He steadies us with the assurance of His love; He soothes us with His promises of release soon; and though we may cry day and night with the pain, yet in our hearts we want Him to have His way with us.

How well Jesus understands our anguished hearts. He went through just such an experience Himself, and He has never forgotten it. Even He prayed for deliverance: "Oh, My Father, if it be possible, let this cup pass from Me." But He added the words which every one who knows God will want to utter: "Nevertheless, not as I will, but as Thou wilt." Now the Father did not remove the cup of anguish from His beloved Son, but Luke 22:43 tells us how the Father did strengthen Christ to drink it. "And there appeared an angel unto Him from heaven, strengthening Him." That is the way the Father answers our prayers, for we read in 1 Corinthians 10:13: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The way of escape may not be the way for which we ask; it may be an angel strengthening us to drink the cup instead. Nevertheless, it is God hearing and answering our prayers as we would want Him to if we could see the end from the beginning, as He does.

If God does not give us that which we most desire, be sure of this: He has a surprise in the making for us—a pleasant surprise. He has something better than we have imagined in our petition. Moses made a very earnest request of the Lord, as recorded in Deuteronomy 3:23-25: "And I besought the Lord at that time, saying, O Lord God, Thou hast begun to show Thy servant Thy greatness, and Thy mighty hand: . . . I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

You may recall that Moses had been told by the Lord that because he and Aaron in a moment of anger at the rebellion of Israel, had spoken unadvisedly with their lips, they therefore were not to enter the Promised land. It was a bitter sentence for Moses to bear. For years he had been

longing to lead Israel into that land. For years the unbelief of Israel had shut them out. And now at last they were on the point of entering in. And Moses is here asking God to reverse His sentence: "I pray Thee, let me go over and see the good land."

Did God answer Moses' petition? Yes, God answered him, but the answer was, No. "And the Lord said unto me, Let it suffice thee; speak no more unto Me of this matter. Get thee up into the top of Pisgah, and lift up thine eyes westward and northward and southward and eastward, and be-



**"Prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of omnipotence."**

hold it with thine eyes; for thou shalt not go over this Jordan." And the record shows that Moses submitted without a complaint to this final sentence. He loved God with all his heart, and he knew that God loved him. The sentence was just; Moses understood why it had been imposed.

But Moses did not guess the surprise that God was planning for him. We read in Romans 5:14: "Nevertheless death reigned from Adam to Moses." What happened to Moses which broke the reign of death? We learn what broke that reign in Jude the ninth verse: "Yet Michael the archangel, when contending with the devil . . . about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Here was the body of Moses, dead on Mt. Pisgah. And Michael, the archangel, appears by that corpse; the devil suspects what Michael is about to do, and he immediately ap-

pears to contend with the archangel. Moses had sinned; because of his sin he could not go over yonder Jordan, Satan argues. Therefore God cannot in justice resurrect this body. But the heavenly messenger pays little heed to Satan's arguments. The voice of God calls Moses to life; the reign of death that has held sway from the days of Adam is broken; for the first time a human being is resurrected from the dead, and Moses ascends with His Saviour to the celestial city. What a glorious surprise was this! Moses had begged to go over the muddy Jordan to spend a few days in the earthly Canaan. And behold, God takes him instead into the heavenly Canaan, not for a few days but for eternity. When Christ was on earth, it was Moses who was sent with Elijah to the Mount of Transfiguration.

God loves to surprise His children. We enjoy surprising our dear ones, and so does our heavenly Father. So when God seems slow in answering, or when His answer is a plain, No, doubt not His love for a moment. He gives nothing but good gifts to His children. He withholds nothing from them that will give them true pleasure.

Some have prayed for healing from some bodily infirmity, but suffer still. Has God therefore not heard them? Did God hear Paul when he prayed for healing? Read 2 Corinthians 12:7-9: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." Paul prayed three times for healing, but the Lord said: "My strength is made perfect in weakness." That was the Lord's answer. God answered His servant, but not according to his request.

It is right that we pray for healing from bodily infirmities; it is right that we press our requests as did the apostle. But having done that, let us be content with the Lord's answer. When Paul learned that it was not the Lord's will to heal him, he said: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Let that be our attitude toward the will of God. God does often heal the sick, but He does not heal *all* the sick. If He did, the righteous would not die. But good people in the past have died; they are dying to-day. And Revelation 14:13 says: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours." For, beyond that death is the glorious resurrection.

# "IT'S A BOY!"

*And His Temper Needs Attention*

By Archa O. Dart

IT'S a boy. Doctor says he is a perfect specimen of humanity too," announces the happy father to his friends. And a right he has to be proud of that baby, for now he has a chance of being the father of one of the world's great men.

That little fellow lying on his mother's arm has no bad habits, his record shows no failures, no shady past, nothing at all that could militate against him. Furthermore, he is in an ideal condition to learn just what you want him to know. What, you say, he is too little to learn, the schools will not enrol him? But he is in school. That is just where many parents make their greatest mistake. The home school is by far the most important institution he will ever attend, for it is here that habits are formed and character is determined. The training of a child begins years before he sees the inside of a schoolroom.

The importance of this home school is emphasized by the fact that God has guaranteed to every child two teachers—a father and a mother. These teachers have more to do with his future than anyone else in all the world. They can not neglect this work and be guiltless in the sight of heaven. How important then that these teachers realize their sacred responsibility and prepare themselves for this teaching. No business or pleasure that we can possibly engage in can be as important as the proper training of the children. Parents teach whether they are trained or not. In fact, they teach whether they realize it or not, constructively or destructively. Every day in every way lessons are being learned by the children of that home. These first lessons are the most important, for what is put into the first of life is put into all of life.

Why does one little child speak the English language, another speak the Chinese, and still another the French

*With the Book as a guide, parents may train that boy from babyhood in the way he should go.*



long before they start to school? The answer is simple. He speaks the language used in the home. This is his "native tongue." Years afterward when he is grown he may attempt to learn another language, but will speak that tongue with a "foreign" accent. So it is with everything learned in the home, all future knowledge will have that "home accent."

Not only does he learn to speak the words of his parents, but the tone of voice, the facial expression, the subjects of conversation become a part of him. If the parents nag and fight and quarrel, the child learns how to do it. One day a minister saw two little children quarreling. He rebuked them and said, "Children, children, you ought not talk that way to each other." The little girl smiled at him and answered, "Mister, we are not angry. We are just playing papa and mamma." If the parents are courteous to each other, speak in gentle tones, and talk about the cheerful, beautiful things of life, the children will learn to do the same thing in their homes.

Did you ever see a child have a temper tantrum? "Yes," you answer. "I can understand that all right. He takes after his Uncle Will." No, he doesn't. He was taught to have them. It is true a child may get his Roman nose from his grandfather, or his red hair from his mother, but he does not inherit temper tantrums from anyone. That is something he learned from some teacher. As shocking as it may sound to some, the teacher may

have been his mother, his grandmother, or an older sister, or the hired girl. "Impossible," you shout. "No one is more humiliated than I when my child makes a scene. I am so embarrassed I would do anything to get him quiet."

That is just the point. We let him have his way and give him what he wants to save ourselves an ordeal. Here is the psychology upon which it works: Just suppose that you, an adult in your sound mind, would discover that by lying on your back and kicking your feet, and waving your hands, and yelling as loudly as you could for ten or twenty minutes, you could earn one hundred dollars. Would you do it? Of course you would. So would I. You would do it every time you wanted one hundred dollars. A child wants a red ball which to him is as valuable as one hundred dollars is to us. He cries, he frets, he whines, and mother gives him the ball. "Ah," he says to himself, "that is the correct way to get things." He adopts this procedure and uses it whenever he desires anything. Before long he has discovered that if a little crying and fretting will not bring desired results, yells and screams will. Thus children are taught unwittingly to have temper tantrums.

But children can be trained *not* to have temper tantrums. They can be educated to do the correct thing. A newborn baby has no habits, good or bad. Every time he does something he discovers that it brings him satisfac-

# A STORY

By Martha E. Warner



RELIGIOUS NEWS

ONE day, not so very long ago, I found myself in the neighbourhood of an old friend whom I had not seen for more than a year, and right then and there I decided to make her a surprise visit.

And did she give me a hearty welcome? Indeed she did. A most royal one, and I can assure you our tongues fairly flew as we recounted the happenings in our immediate families since we last met.

Almost before I knew it, my watch was reminding me I *must* be thinking of going; but when I mentioned the fact to my friend she urged me to stay "a little longer" so she could tell me a little about Cousin Mary. Now Cousin Mary lived in England, but once when she was visiting here I met her and we became fast friends.

"Oh!" said my friend, "Mary's letters to me have been full of almost unbelievable stories. Sometime I want you to read them, for they tell of concentration camps, starvation, sickness, death, loss of homes and all worldly goods, and being forced to march day after day, weak, and fainting, wondering if you would be the next to fall by the roadside and die.

"Then there were stories of courage and bravery that would bring the tears to your eyes. And little unexpected happenings that brightened the day and strengthened one's faith.

"There was one especially that touched my heart. One day after a bombing, Mary was out doing first aid work, when she noticed a little house seemingly intact except for broken windows. She had to pass one of these windows to get to the door, and looking in she saw an elderly woman and a little girl sitting at a table with bowed heads, and the woman was giving thanks. Thanks for a part of a

*In the past few years, many millions of people have learned to thank God for just enough food to keep them alive.*

loaf of hard bread, and water to drink, for that was every bit of food there was in the house.

"The little girl said, 'This isn't my real Grandma, but I losted my mommie, and I'm staying here 'till I find her.'

"The Red Cross found a temporary home for the woman and the child, Mary said, but for weeks afterwards whenever the little girl would see a nurse she would ask, 'Have you found my mommie yet?'

"Stories like this", continued my friend, "make me lose patience with the people here who complain and grumble because they cannot get as much sugar, or as many pairs of nylons as they think they should have; I wish they might see a picture of this woman and the hollow-eyed child sitting at an almost empty table with bowed heads, while the woman gave thanks for food that we would throw in the garbage pail. I'm thinking their grumbling would cease, for a time at least.

"But I suppose you must go now, although I wish you could be persuaded to spend the night with me. But come again; come after I return from England."

Then in answer to my look of sur-

prise she added, "Yes, I'm going over. It has been years since I have seen any of my people, and Mary says now they need me, so I am going as soon as I can get my passport. When I return, I shall have loads to tell you."

After a few parting words, I was on my way. As I drove mile after mile past city homes and country homes, past stately houses and proud little houses, all under a canopy of blue sky, my heart was filled with gratitude and with the Psalmist I said, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Psalm 107:15.

Then as I stopped the car that I might better watch the full moon tuck the day in bed, I bowed my head and gave thanks for a safe journey, thanks for the little house waiting for me just around the corner. And I prayed, "Dear God, forgive all our past selfishness, and help us not only to share, *but to want to share* our abundance with the starving people of Europe. And dear God, please have a special care over all the dear Grandmothers and the little orphaned children, and hasten the time when there will be no more wars, no more broken homes and no more heart-breaking stories to tell. Amen."

tion or it does not. Some things that he does bring him good results, and some things that he does bring him bad results. Naturally he will be inclined to repeat those things which bring to him pleasure or comfort, and to discard those things which fail to bring him satisfaction. When once tiny fingers have come in contact with the stove there is no danger of his throwing a tantrum to play with that

pretty red spot again. If baby is given a toy when he laughs and coos, he will decide that it is better to laugh than to cry.

The first and most important thing for the home teachers to know is "the way he should go." Is sleep necessary for his health and growth? If so, he should be made happy and comfortable when it is time for his nap. Will whining make him a strong, worth-

while individual? If so, we can educate him to whine by giving him anything and everything that appeals to his fancy when he whines. We parents are training him day by day to repeat the actions that bring him satisfaction. The way we train him is the way he will go. Therefore, "Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22:6.

**I**N many places the Bible speaks of "the life that now is," and of that "which is to come." 1 Timothy 4:8. We all know about "the life that now is," but few there are who know very much about that life "which is to come." Where will it be? What will it be? Will the saved be real, material beings? Will we eat, drink, and sleep? Will we know one another there? These are questions about which many would like to know the real facts, and it is the purpose of this article to give Scriptural answers to these and other questions which might be raised.

The Bible also speaks of "the world to come," where we will live an everlasting life. Luke 18:30. And in Hebrews 2:5, Paul informs us that the saved, and not angels, will live in "the world to come, whereof we speak." So here in the Word we have the expressions, "the life . . . which is to come," and, "the world to come."

We think that all will agree that the longer we live "in this present world" (Titus 2:12), the more undesirable it becomes as a place in which to live. Many millions live in fear of bombs that will blast whole cities to pieces in a moment. How can people be happy and contented to live under such fears, especially when the prospects are that on this side of "the world to come" we can expect no improvement in conditions. But we are assured that when "the meek shall inherit the earth," "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Now just how this shall all be brought about, the events which are to take place in bringing them about, and more about these conditions in particular, ought to be of interest to anyone. Many and commendable are the human organizations and "plans" to bring about an elimination of the evils of this life which bring so much suffering and unhappiness. So far, all these plans have terminated in dismal failure and disappointment, and we are plainly told that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13.

Looking away from man's failures, we can confidently assert that God has a plan for bringing about permanent world conditions which will be far more satisfactory than anything that man has ever dreamed of. There is a time coming when the King shall "say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34. From these words we

*There is a*

# Better World TO COME

*By Allen Walker*

gather that the place where the saved will live the "life . . . which is to come" will be a kingdom, and that this "kingdom" was "prepared . . . from the foundation of the world." The words, "foundation of the world," take us back to Eden, where everything was "very good;" where everything which infinite mind could devise for man's happiness and pleasure was provided.

The Scriptures make it plain that it is God's plan to achieve His original purpose of making this earth a home for man. Of course, for this to be, there must be a destruction of all that sin has brought into the world, but also a restoration of all that existed at the close of the sixth day when the Creator pronounced everything very good. We are told in simple language that these very things are going to happen. First we are assured that "for this purpose the Son of God was manifested, that He might destroy the works of the devil." 1 John 3:8. Then after this is done, there will be a "restitution of all things" which were lost in the fall. Acts 3:21. It can be easily understood from these inspired statements that if all "the works of the devil" were destroyed and then a "restitution of all things" took place, we would have the same world "prepared . . . from the foundation of the world."

That this world, renovated by fire, and re-created, will be the final home of the saved is taught very plainly in the Scriptures. In Isaiah 45:18 we are told that God Himself "formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." So then, if there should ever come a time when this planet should be permanently abandoned because sin invaded it at the beginning, God's purpose would be defeated. But Jesus said, "Blessed are the meek: for they shall inherit the earth." In the thirty-seventh psalm there are a number of statements which confirm this. There we find: "For evildoers shall be cut off: but those that wait upon the

Lord, they shall inherit the earth." "But the meek shall inherit the earth; and delight themselves in the abundance of peace." "The righteous shall inherit the land, and dwell therein forever." These texts all have reference to the future, and not to the world in this present state, for, in the same chapter we read, "For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off." "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it." These verses prove that when "the meek shall inherit the earth," there will be no wicked people in it.

The day of burning that will bring this about is described to us in many places. We quote Malachi 4:1-3: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

When this world has been thus purified and the "curse" lifted from the soil, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isaiah 35:1, 2. It is then that "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped;" that the lame man shall "leap as an hart, and the tongue of the dumb" shall sing. Verses 5, 6. The redeemed will look out upon the same beautiful world upon which Adam looked before the blight of sin defaced the fair creation.

Certain promises to Abraham and his children with reference to this



Ever the voice of the weak and the unfortunate has risen to heaven for deliverance from this troubled world.

world's being a permanent home for them have never come to pass, and will not until after the earth has been made new, and the New Jerusalem has been located here upon the earth.

After Lot had chosen the fertile Jordan valley, and left Abraham with the uplands, "the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Genesis 13:14, 15. Paul, speaking of this, says, "The promise that he should be the heir of the world," thereby proving that this promise of "the land" included "the world." Now that this promise has not yet been fulfilled, is easily established. We read in Acts

7:5, which deals directly with this point: "He gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." This shows that at the time of Abraham's death he did not have enough of "the world" to "set his foot on," notwithstanding the fact that God had promised that He "would give it to him for a possession."

We inquire, Has this promise failed? Did Abraham die feeling that all his hopes with reference to this promise were blasted? We read to the contrary in Hebrews 11:8, 9: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not know-

ing whither he went. By faith he sojourned in the Land of Promise [not possession], as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." But when they came to die, "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, . . . and confessed that they were strangers and pilgrims on the earth." So they died, "not having received the promises," which shows they are still future. In fact, "He looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. We are told in Revelation 21:2 that someday there will come down from heaven this city "whose builder and maker is God." "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This is the time to which Abraham looked when there would be the fulfilment of that promise "that he should be the heir of the world." It will be recalled, too, that Jesus said, "I go to *prepare* a place for you," and the text in Revelation speaks of the New Jerusalem as being "prepared."

Though this "New Jerusalem, which cometh down out of heaven" (Revelation 3:12), shall be the "city of the great King;" though each of the saved will have a mansion there, this does not mean that the saved will not have beautiful homes in the country, for, as we have seen, the whole world shall be beautified.

The Bible makes it plain that "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands." Isaiah 65:21, 22.

All the saved will have immortal bodies, "fashioned like unto His glorious body." Philippians 3:21. These bodies will be immune to the signs of age, and without impediments, for there "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6.

With all the beauties and desirabilities of the new earth, man's mind is so limited in its comprehension of these facts which are given us in the Bible that we can only exclaim with Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

# THE WORLD

TODAY and

## The Workingman's Rights?

WHAT ARE the "rights" of the labouring man? Whatever they are, he is loudly proclaiming that they are being trampled upon, and that he is preparing to fight for them this year with a determination never known before in the long struggle between employer and employee. All labour's gains of last year have been wiped out by rising prices, and the battle must be fought over again.

The dimming of the dynamic personality of John L. Lewis late last year, when he called off the coal strike under Government pressure, is in no sense a sign, say union labour leaders, that labour has begun a retreat. Under his championship, the coal strike developed into a blow, not against the mine owners alone or capitalism in general, but against the economic life of a nation and of a large part of the world dependent just now on North America for fuel, food, and industrial products. Labour withdrew, only to renew the fight on other fronts and with new strategy.

In short, the unions want better living conditions for the men and women who earn a living for themselves and their families by the skill of their hands and the sweat of their brows. They want a more equal sharing of the good things of life. Higher wages, shorter hours, collective bargaining, recognition of their unions by industrialists and governments—all are means to that end. This sounds simple, basic, and reasonable. But it is over simplified.

We live in a complicated world. If all men could be divided into the labouring and the capitalistic classes, the problem would be much easier of solution. Or if all those who are in neither of these two classes—soldiers, government employees, white-collar workers, the unemployed, for instance—could remain neutral and watch the fight, letting their sympathies turn as they would, the outcome might be reached the sooner with decisive victory or defeat. But, instead, as the titans struggle more fiercely, they do not confine themselves to the arena, but range over the whole area of human



INTERNATIONAL

*British Foreign Minister Bevin greets Arab Representative Amir Faisal, whose people are feverishly astir over recent Jewish encroachments.*

relationships, and bring vexation and discomfort, if nothing worse, to everybody.

In the grand struggle for its undoubted rights, labour tends to forget the millions who do not live by the skill of their hands, or by owning and managing an industry or a business, yet who are hard-working people. By the very nature of their occupation or profession, or by their isolation, millions in certain classes find it impossible to unionize and bargain collectively; yet they make a very necessary contribution to human welfare. We have met many honest and well-intentioned skilled workmen who scorn those who earn their living by brain effort alone, as being lazy and having an easy time. It is necessary for all of us—for we are all involved—to be tolerant and understanding, if we would all get our rights. And no man has his rights if he has them at the expense of another man's rights.

Recent statistics show that, as a result of the war and its aftermath, factory workers and farmers have greatly improved their living conditions, and the swollen fortunes of capitalists have been greatly reduced; while the status of the professional and brain-working classes in general is much worse than before. All workers of whatever class must stand or fall together in the great battle for fair treatment and equalized prosperity, not forgetting that rich men also have their tasks

TOMORROW

and headaches, even though greed appears to be their great urge.

As is evident, we have said the foregoing by way of conciliation. But we are not blind to the fact that the overall picture of class relationships throughout the world is one of the rich exploiting the poor, with wages out of all proportion to the market value of the work done. It has ever been so, since men's hearts first became selfish, and will continue to be so as long as those same hearts are unchanged. With few exceptions, riches corrupt the characters of their possessors, make them avaricious, cruel, ruthless. The poor, who suddenly become rich, will manifest the same greedy and harsh characteristics which, when they were poor, they condemned and denounced in the rich. It is inherent selfishness—sin—which makes the difference, wherever found.

Unerring Bible prophecy says of these "last days" that they will be "perilous" because "men shall be lovers of their own selves, covetous." 2 Timothy 3:1, 2. A more accurate description could not be penned. Everywhere about us we see it being fulfilled, exactly as Paul and James and other seers said it would be. And the chief blame for all oppression of the working man is laid by the God of retributive justice on the shoulders of the rich.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches . . . shall be a witness against you. . . . Ye have heaped treasure together for the *last days*. Behold, the hire of the labourers, . . . which is of you *kept back by fraud*, crieth: and the cries of them . . . are entered into the ears of the Lord." James 5:1-4. The ears of a sympathetic and understanding God are open to the plea of a defrauded labourer, and He holds only swift punishment for the oppressors. Swift, that is, when the time comes for justice to be done to all. And that time is when Jesus comes again. "Be patient therefore, brethren, unto the coming of the Lord." Verse 7. "Stablish your hearts: for the coming of the Lord *draweth nigh*." Verse 8.

When labour and capital battle for their rights, as we witness them doing

SIGNS of the TIMES

to-day to a degree of intensity never before seen in class struggles, be sure that both sides may get more good counsel from these prophetic words than from all their highly paid lawyers and strategists. There is warning for the predatory plutocrat, and comfort and wise tactics offered to the toiler defrauded. Would that both would heed, before they destroy themselves in their own schemes.

The divine advice is not necessarily that the labourer cease to strive for his rights. But he is to do it patiently. His chief gains so far have been accomplished through non-violent pressure. But let him not expect that every wrong will be righted until the heavenly Judge sets things to rights in an imminent, sinless world.

## Surging Africa and Asia

The United Kingdom is having, as often before, the lion's share of vexation. For centuries it has done great things in colonizing remote lands and teeming peoples. With firm hand it has held hundreds of millions of aliens in abeyance—ostensibly for their own good. At least they have been protected and have lived in comparative peace.

With education, the spread of civilization, and rising national feelings stirring these hitherto dormant groups, there are mounting problems to be met by dominant Western powers, however benevolent their intentions. World War II has done much to change completely the positions of the rulers and the ruled. With the rise of the Labour Government in Britain, a more democratic and liberal attitude is being taken toward subject peoples; and they are being offered independence, within the Brit-

ish Commonwealth of Nations or without.

There is room for wide divergence of opinion as to the wisdom of such a move. The old, paternal policy called for the heavy, though directive, hand in dealing with primitive populations, and it has seemed to have stood the test of time. So the conservatives, championed by Winston Churchill, refuse absolutely to sit in at the break-up of His Majesty's Dominions, or, as they call it, "the decline and fall of the British Empire." And this stand finds justification in the fact that at the first intimation of offers of independence to ambitious national groups in Asia and Africa, civil wars have threatened to drench such countries as India and Burma in blood. Which is better, rule them for peace or free them for war?

On the other hand, times have changed; and independence is the paramount urge, regardless of the consequences. "Let us fight out our own differences; they are *our* business," shout the long dominated. Freedom is in the air over Asia. India and Palestine are outstanding examples of demands for independence and of dangers of bitter internal strife. Never before has Britain and other nations of empire proportions faced such ominous internal crises as they face today.

With wild frenzy, Indonesia is breaking away from The Netherlands; India calls for independence with no halfway measures; Japan, China and Indo-China are restive under foreign control; Egypt riots in protest against outside influence; Palestine is a welter of bombing and underground intrigue as Jew and Arab fight for supremacy. A score of other countries are bubbling in a ferment of unrest. The United Nations delegates

went home from their notable New York session with fresh optimism for a peaceful world. Yet wise statesmen expressed grave forebodings.

War and rumour of war have been pluralized in our momentous time as never before, specifically as Christ said they would be. (Matthew 24: 6.) And He intimated that they would increase toward the end. "Nation shall rise against nation," He forecast, "and there shall be famines, and pestilences, and earthquakes, in divers places." Verse 7. The Bible has no peer in describing great events in terse language, even centuries before they occur. Millions starve, earthquakes of great magnitude shake the foundations of land masses; "the sea and the waves roaring" engulf towns, cities and ships; the air is laden with old and new diseases. And no section of the earth is spared. Life-destroying fires of unknown origin take their toll of thousands, and appalling accidents doom tens of thousands to untimely deaths or life-long injuries.

"The nations were angry, and Thy wrath is come," warns John in Revelation 11:18. The time is near when God will "destroy them which destroy the earth," (the bomb-droppers?) and give reward to them that fear His name. Yet the godless increase daily, and mankind goes plunging on in wickedness, crying "Peace, peace," when there is no peace, and saying "Peace and safety" when sudden destruction hangs precariously over their heads.

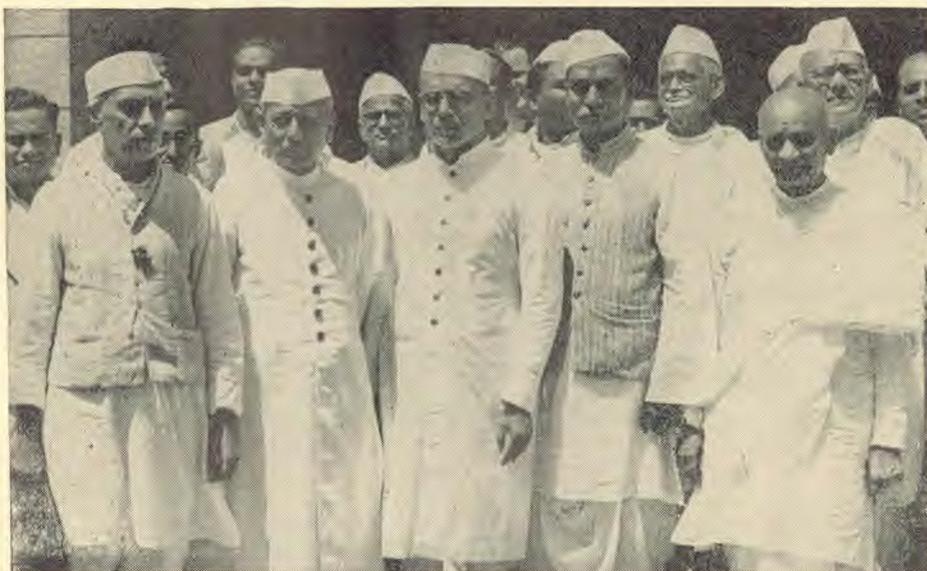
There is a saving message from God in all this turmoil and uncertainty and death. Our Judge intends that when His "judgments are in the earth, the inhabitants of the world will learn righteousness" (Isaiah 26:9); and a few do. But the majority, when brought up short by some horrifying event, hesitate a moment in dread, then go headlong and headstrong onward in their former careless course. It is time for men to turn to God, for we live in "the time of the end."

## Hail the Better Day!

WE ARE constrained to echo the words of superlative praise for their work which were expressed by the home-going delegates from the United Nations meeting. Concessions were made, misunderstandings were cleared up, and at the last agreements were numerous. Prospects for peace look so much better than they did that even the faultfinders were overjoyed.

If ever anyone wanted it, we long for world peace. However, we find it impossible to close our eyes and settle back to enjoy a roseate future. Yes, maybe we are alarmists; but only because we are Bible-prophecy believers. We, too, have suffered

*Pandit Nehru (left front), leading figure in India's struggle for independence, lines up with fellow statesmen in their bold bid for power.*



INTERNATIONAL

MARCH, 1947

of war, and we have had more than enough of it. If by a change of mental attitude we could make for peace, we would certainly make the change. But we are compelled to face hard and harsh facts.

True, progress is being made toward so-called peace; but in the same old way which has always failed before to stand the test of inevitable war. Basically, all the progress is wholly dependent on agreements. But every agreement between and among nations of the past (and many of them were steel-bound and wrought in national honour) has fallen apart when tried in the crucible of war. Agreements to disarm, negotiate, submit to league decision, cease aggression,—all have been scrapped when the whim of a dictator has started something warlike, or when high-held national interests have been flouted by a neighbour.

Russia and the United States are now acknowledged to be the two dominant powers in the world. The United States has the atomic bomb. But reports out of Russia tell of successes in manufacturing a new bomb which is much more easily and cheaply made, since plentiful materials, and not very rare ones, can be used; and it is said to be far more destructive than atomic fission. Whether this be true or not, it may well be true, and keeps the world in dread. And in the past absolutely nothing has stopped the use to the limit of any weapon in war, unless it be the fear of its turning into a boomerang.

"O, don't be a crepe-hanger," We are admonished, "Failures of the past do not necessarily mean that we are not to try again. Man has at last learned his lesson. We have come to a new day!" Well, there will not be a new day until there is a new spirit; and where is the unselfish, love-your-neighbour spirit? But this is the peace "as the world giveth," which our great Peacemaker denied having anything to do with. We set our hopes on *His* peace, and look for a better day after a worse day, the Day of God after man's little day of futile peace.

### "Jovial Cynicism"

A RECENT visitor to a hospital where lie hundreds of war casualties beyond return to normal living, described the atmosphere of the institution as one of "jovial cynicism." Our hearts go out in deep sympathy to the thousands of youth who have been irreparably maimed by war. But we are told that most of them scorn our sympathy, or our pity. They feel that it is their due to get all possible rehabilitation from a grateful government and understanding friends and relatives: but beyond that they want to be



INTERNATIONAL  
Pastor Martin Niemoeller, eight years a prisoner in his own country, Germany, for his religious convictions, is on a speaking tour in America.

respected and let alone to readjust their lives as best they can to their handicapped situations.

Ready and unafraid to a surprising degree, they went forth with high ideals to fight for a free and peaceful world. But now is the time of their disillusionment. When they look around them and see what is going on in the world a year and a half after peace was declared, many of them wonder whether what has been gained is worth their sacrifice. And well they may so reason. So they settle back to regard everybody and every ideal with a cold, calculating, cynical eye. (To get the exact meaning, the dictionary defines a cynic as "one who believes that human conduct is motivated wholly by self-interest; hence a snarler, a misanthrope.")

However, finding by experience in taking such an attitude toward life that it militates against their fullest possible recovery and happiness, they resort to throaty chuckles and a laugh-it-off mood to neutralize the hurt. This seems rational and far better than raw cynicism; but it is not the best that can be done. And when the human heart needs solace and comfort it cannot be helped much by distrust venerated by good humour.

The high ideals for which we fought and sacrificed are not all trailing in the mud of war's aftermath of bickering, hard feelings, and self-seeking. There are many honest, sincere, unselfish people left in this world. And the principles of liberty, democracy, justice and goodwill still hold. They will surely triumph in the end. God spreads His fair play over both time

and eternity, not alone for this life's duration. It is true that efforts toward confidence in man's good intentions, and his ability to make a better world, end for all of us at times in heart-sickening realities. But there is satisfaction in "the God of all comfort."

"Why art thou cast down, O my soul? and why art thou disquieted within me? *hope thou in God*: for I shall yet praise Him, who is the *health of my countenance, and my God.*" Psalm 42:11.

**Sample.** The Quebec courts have been giving us a sample of what a majority Catholic state will do to anyone who comes out openly and opposes the Church. Jehovah's Witnesses, regardless of how objectionable their methods, were acknowledged to be within their rights before the law. But "life imprisonment is too good for them," was the dictum of one ardent son of the Church. Faithful, error-exposing Protestants may see what is ahead for them in Canada, as the papacy gains more and more power. And let them note that, true to form, the Church disavows any connection with the prosecutions, though in reality it is back of all of them. Thus is revealed again the evils of a union of church and state, with religion dominating civil magistrates. Will man ever learn the lesson of the centuries? History answers, No. All due honour, however, to those few Catholics who are standing for the rights of minority religious groups.

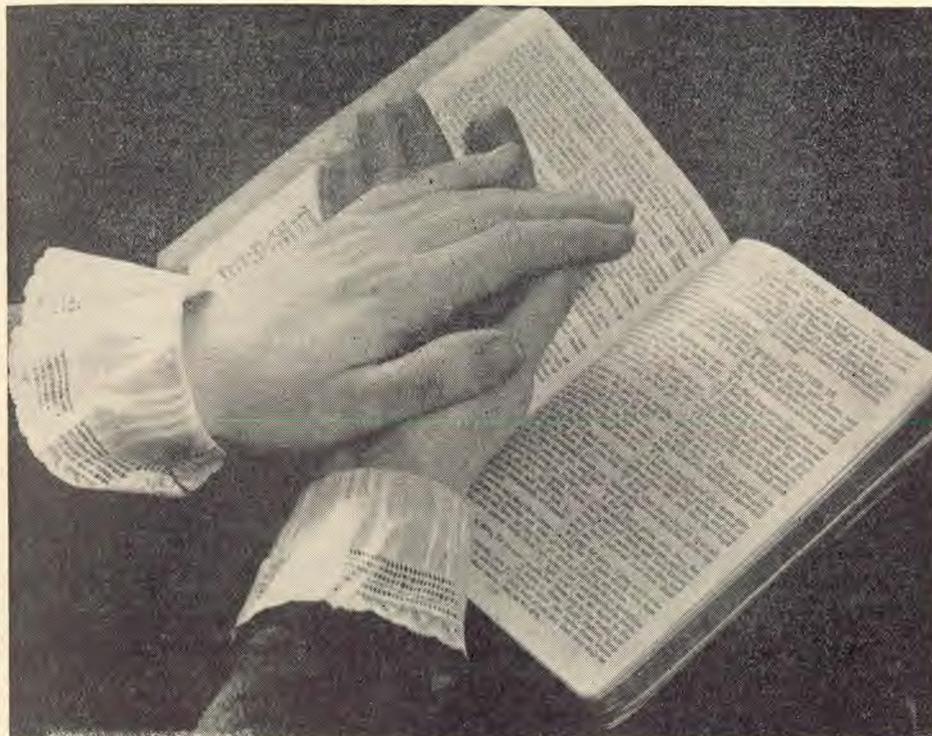
# New Discoveries

*Continuing a Story of Adventure in Search of Truth*

By Mary C. Murdoch

WHILE Marie was searching for an answer to the questions that perplexed her, she incidentally came across many portions of Scripture that were indeed a surprise to her. From the reading of Leviticus 11:8 she observed that God had definitely prohibited the use of swine's flesh. "Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you." Leviticus 11:8. She did not know what many medical authorities are now aware of, that the tissues of swine's flesh swarm with germs, and that cancer and other diseases are often communicated to human beings by the eating of the flesh of infected animals. Neither did she know anything of the coiled pork parasite discovered by James Paget in 1835, and which was later recognized as the cause of trichinosis,—a malady considered to be one of the major public health problems in some countries to-day. Nor did she know anything of the immature forms of tapeworm with which swine's flesh is so often infested. But she did know that God had said to His people, "Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you."

Pork had been one of the main foods in the home, but after reading this command of God, Marie felt that she would rather die than defile her soul with it again. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:17. She saw it was a sacred duty to guard the health. She often wondered if animal food of any kind should be eaten. This question may have been brought to her mind as a result of the Catholic practice of abstaining from flesh food during Lent. Later, while reading the Bible for herself she found that God's appointed diet in the beginning had not included animal food. To Adam, God had said, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Genesis 1:29. Later the Lord



RELIGIOUS NEWS

*As she studied and meditated, more and clear light on many new subjects shone from the word of God.*

had commanded, Ye shall "eat the herb of the field." Genesis 3:18.

It was not until after the flood when all vegetation had been destroyed by water that man was permitted to eat the flesh of animals. It had been introduced as an emergency diet, but it had never been considered the best of food. In these days when so many animals are infected with the germs of tuberculosis and undulant fever and other diseases, many consider it wiser to choose a non-flesh diet whenever possible.

The devout Catholics who abstain from flesh food for forty days during Lent do not seem to suffer in any way from the lack of it. As a matter of fact there are thousands of both Catholics and Protestants who abstain from flesh diet not merely for forty days, but for three hundred and sixty-five days of the year, and can testify that they feel the better for it.

Many interesting leisure hours Marie spent in reading the fascinating

life stories of the great men and women recorded in the Old Testament. As she was engrossed in reading the life story of Jacob, she was especially impressed by the outstanding dream he had on the second night of his flight. Jacob had cheated Esau out of his birthright, and as a result of his own wrongdoing had been forced to flee from home. Yet, Jacob was not forsaken. The forgiving love of God followed the homesick fugitive. As he lay down to sleep that night with only a stone for his pillow, "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac: . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not



NAT'L FILM BOARD

*All the produce and wealth of the earth belong primarily to God, and He requires only a tenth to be returned to Him.*

leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not." Genesis 28:12-16.

So grateful was Jacob for the assurance of God's love and mercy that he vowed a vow to the Lord saying, "Of all that thou shalt give me I will surely give the tenth unto thee." Genesis 28:22. In the land of his exile Jacob was prospered. When he returned some years later with his large flocks and herds he was able to say, "God hath dealt graciously with me." All Jacob's life the blessing of the Lord followed him. Even when the seven-year famine devastated the land of Canaan a place of plenty was provided in the land of Goshen for him and all his family. As Marie read the record of how Jacob had vowed to return to the Lord a tenth part of all that the Lord should give to him, a great desire came into her heart to show her gratitude to God in the same way.

But this system of returning to God a tenth of His own had been practised before Jacob's time. The record tells that Abraham, the father of the faithful had paid tithes to Melchizedek, the priest of the most high God. (Genesis 14:18, 20.) Then later, Moses speaking through inspiration reminded the descendants of Abraham of their obligation to God. "And all the tithe of the land," said he, "whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Leviticus 27:30.

The Lord, through His prophet Malachi, had given promise of abundant blessings in store for those who thus acknowledged God. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10. Then again, when Jesus was on earth, He had shown His approval of this custom of tithe-paying in the words, "These ought ye to have done." But at the same time He warned His hearers not to forget the weightier matters, judgment, mercy, and faith. When Marie read these words of Jesus concerning tithe-paying, — "These ought ye to have done"—she was more eager than ever to set aside a tenth part of her wages as sacred unto the Lord.

Back in Europe before Marie had even seen a Bible she prayed that God would, in some way, make known which church was the true church. God had not answered this prayer in the way she expected. But, nevertheless, He had in His providence provided her with His Holy word through which she had learned of the requirements of that church.

As she had studied the Old Testament, she learned that the children of Israel had composed the true church in olden days. God had called out faithful Abraham, and said to him, "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

. . . and in thee shall all families of the earth be blessed." Genesis 12:2,3. God had surrounded Israel, the descendants of Abraham, with everything that would contribute to their development. He designed that through them the whole world would be blessed. They were to be, as it were, a light to lighten the nations around them, revealing to them the great truth of the commandments of God and the gospel of His Son.

As the nations around should learn of their sacrificial system, they were to be brought to the knowledge of the Redeemer Who was to come. He was the One who was to be "brought as a lamb to the slaughter," the One who was to pay the penalty for man's sin. By His sacrifice all who would believe in Him, would be restored to communion with God and to eternal life.

Then again, as these Israelites should adhere to the commandments of God, as they should rest and worship God on the Sabbath day, they were, by their example, to draw the attention of the Godless nations around them to the only true and living God, the Creator of the Heavens and the earth. As the strangers should learn of the living God and keep the Sabbath as a sign of their allegiance to the Creator, they too, were to receive the special blessings of heaven. In this way the light of truth was to grow brighter and brighter until the true God would be worshipped by "all families of the earth."

Isaiah had represented Israel in symbolic language as "a vineyard in a very fruitful hill." The Lord "looked that it should bring forth grapes, and it brought forth wild grapes." Isaiah 5:1-7. To this backsliding but beloved people God had sent His prophets with warnings and entreaties, but they ill-treated and rejected His messengers. Then the Lord of the vineyard "sent unto them His son . . . and they caught him, and cast him out of the vineyard, and slew him." Matthew 21:37, 39.

The Son represented in the parable was the Son of God, whom the Jewish people rejected. And the mandate went forth, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43. "Lo, we turn to the Gentiles." Acts 13:46.

Ancient Israel failed to do the work God designed that they should do, yet God's purpose and plan for the blessing of the world was unaltered. He would choose from among the Gentiles a people who would make known to the world the importance of His law and the gospel of His Son.

As Marie read through the Old

Testament, she understood, to some extent, God's plan for blessing the world. Now as she turned to the New Testament, she saw that this people that were to do the work that ancient Israel failed to do, were spoken of by the Apostle Peter. He described them as, "a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light: Which in times past were not a people, but are now the people of God." 1 Peter 2:9, 10.

As Marie contemplated these things she wondered if God had a people on earth to-day who were carrying out His original plan for the blessing of the nations. She knew that ancient Israel had been admonished time and again to keep the commandments. The keeping of the seventh day Sabbath was to be a sign that they were His people, and a sign of their allegiance to Him. And the Lord declared that it was to be a "sign" between Him and His people forever. It was to be a sign both to ancient Israel and

to His people to-day. Where were the Israel of God to-day? This was a question over which she pondered much. How she wished that she could find a church whose adherents were seeking to follow Jesus and who were at the same time holding aloft the identifying sign that God had said was ever to distinguish His people.

She had read of how Nehemiah had been grieved as he saw the desecration of the Sabbath in his day. As a result of his firm stand for God's commandments a great reformation was accomplished at that time. As Marie saw what seemed to her to be a worldwide desecration of the Sabbath, she knew that a great Sabbath reform message such as was sounded by Nehemiah was surely needed in this day. How she wished that something could be done to call the attention of the multitudes to God's broken law. She felt sure that there were so many good Christians in the churches who needed only to have their attention drawn to this commandment they were unknowingly transgressing.

## The FAMILY



### Names or Nicknames?

"Born, January 17th, 1945, to Mr. and Mrs. Nicolson—a daughter, Margaret Jean."

Of course, two names had been chosen before the birth—a boy's name and a girl's name—chosen with great deliberation and after earnest study of the pros and cons connected with every suggestion of interested relatives. Now that Nature has revealed her secret, all there is for the parents to do is to give the name to the registrar, rest back on their oars, and feel that the vexed question has been well settled. But has it?

When Margaret Jean is brought in for the mother's inspection, she looks her all over and decides whom she favours. Then, because the little one appears so small, so appealing, so unlike the picture the name *Margaret Jean* calls up, the mother murmurs softly, "My little *Maggie!*" and *Maggie* she will stay until marriage or death makes use of the original name; and those who read the account of the

wedding or the obituary will wonder, "Now, who could that be?"

But it may not be Mother who is to blame for the nickname. Sometimes an older brother or sister finds the name too difficult for an inexperienced tongue, and shortens it to *Mag*. The name clings, to Margaret's later regret; it may even cause her real unhappiness. Had the parents been wise enough to accept the child's contraction of the name without comment, continuing to use the full name themselves, later the difficulty would have been overcome by the child. It is just as unnecessary for adults to adopt the toddler's version of a beautiful name as it would be for them to creep because the baby does.

Then there are the endearment names given by parents, without considering how incongruous such names as *Pet*, *Dolly*, or *Babe* sound when applied to greyhaired and wrinkled grandmothers. Parents should give and help to conserve for a child a name he or she can carry through life with pleasure and dignity; and they should give two names, so that if the bearer wishes to use the second instead of the first, it can be done with legality.

Because of the pernicious nicknaming habit, the world is full of *Lizzies*, *Edies*, *Maggies*, *Toms*, *Dicks* and *Bills*—most of them despising their names—when there might be the same number of satisfied *Elizabeths*, *Ediths*, *Margarets*, *Thomasas*, *Richards* and *Williams*.

Many parents hope to correct the bad start of nicknaming by sending the child's correct name for the registrar at the time he enters school, and many a *Bill* does not recognize his name when *William* is called. Usually a number of little friends enter school with the child, and the *Richard* of the schoolroom becomes

*Dick* on the playground. The little friends see to that, and *Dick* himself is mortally ashamed of the longer name when the roll is called.

If parents are unwilling to use full names, why not choose short names to begin with? Such names as *Clyde*, *Lloyd*, *Bruce*, *Ray*, *Clare*, *Jane*, *Jean*, *Lynn* and *Joyce*, cannot be shortened easily; and names like *Ian*, *Eric*, *Brian*, *Dale*, *Gary*, *Laura*, *Ida*, *Ina*, *Ivy*, *Eva* and *Ola* do not readily lend themselves to nicknaming.

Books on "Naming the Baby"—containing long lists of names and their meanings—may be procured free from publishing firms. The meaning of a name may not have much interest for a small child, but latter in life it possibly will. I know of one mother who made good use of "Brave Chief," the meaning of her son's name, when he became afraid of the dark.

Generally speaking, a plain surname permits a little elaboration in the given name. For instance, the name *White* is common, but *Portia White* lifts it out of the mediocre. Vice versa, an elaborate surname is toned down by a brief given name—as in the case of *Bruce Hetherington*. One should beware of a repetition of sibilants in both names, as in *Phyllis Ross*. One mother, whose name was *Moss*, remarked, "I'd like to name the baby *Peter*, but think of what it would sound like to have him nicknamed *Pete!* Though he is of Irish descent, *Pete Moss* would be emphasizing the green a little too much."



The combinations of initials need to be watched. What parent would give a son the initials *T.O.A.D.*, if he realized what he was doing? A child who did receive them was destined from that minute to become *Toad* in later life, and he didn't enjoy it.

There is a nationality—is it the Chinese?—who give each of their infants a baby name, allowing the children to choose real names when they reach their teens. This might seem an advantage, but tastes change from teens to twenties; and if his own naming later does not please a child, he has not the advantage, that our children have, of knowing he was not to blame!—*National Kindergarten Association.*

# IS ELIJAH ALIVE TO-DAY?

*This is the Latest*

By C. O. Smith

N EARLY three thousand years ago, the prophet Elijah appeared dramatically at the court of Ahab, king of Israel, and announced the dire message: "There shall not be dew nor rain these years, but according to my word." And in a moment he was gone.

Elijah had watched with deep concern the growing apostasy in Israel. The wicked queen, Jezebel, had introduced her sensual Phœnician religion, the worship of the sun and moon deities, Baal and Ashtoreth. And this vile religion was rapidly supplanting the worship of the true God. The blessings of heaven were attributed to the bounty of the sun and the moon. Elijah decided that something must be done about it. He knew that if God saw fit to withhold the rain for a time, the blessings of the sun and the moon would be turned into a curse. So he prayed earnestly that it might not rain.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months." James 5:17.

Then he preached his great message of reform, and when it was heeded, and the reform came, "he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5:18.

It is most interesting to follow the life-story of this colourful prophet, from the time when he proclaimed his message of reform until the day when he was parted from his follower and successor, Elisha, and carried by a chariot of fire up to heaven. From that time on, the Old Testament is silent regarding him, until we come to the last verses of the last book, written by the prophet Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the

*Like a letter in the mail comes an up-to-date message from the seers of God.*



ROBERTS

heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5, 6.

This is such a definite, important announcement referring unmistakably to the second coming of our Lord and Saviour that many have wondered if Elijah would appear in person before that day. Some time ago one of my friends was preaching in a certain city when a man with long hair and beard, and long flowing robes, a trumpet in one hand and a shepherd's crook in the other, suddenly mounted a table and, blowing the trumpet, said: "People, I am Elijah!"

Of course, he was terribly mistaken. No one took him seriously. Many will remember that some years ago a man in Chicago announced himself as Elijah, and said that he would never die—but he did die!

What does this last prophecy of the Old Testament mean when it predicts so definitely that the Lord will send Elijah with a message of reform before judgment falls upon the earth?

Our Saviour Himself gives us the key to the understanding of this prophecy, showing that it has a double application, referring to the first and the second comings of our Lord, and that it is fulfilled in the giving of the

message of Elijah, not in the appearing of Elijah in person.

One day the disciples asked their Master why the scribes taught that Elijah must come before the appearing of the Messiah. "Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that He spake unto them of John the Baptist." Matthew 17:11-13.

This text makes it clear that the prophecy of Malachi does not mean that Elijah would appear in person, but rather that a message of reform such as Elijah preached would be given. Such was the work of John the Baptist. Before his birth, it was stated by the angel: "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17.

John the Baptist was the "messenger" prophesied of in Malachi 3:1: "Behold, I send My messenger . . . which shall prepare thy way be-

fore Me." Matthew 11:10. Jesus said: "If ye will receive it, this is Elias, which was for to come." Matthew 11:14. But John himself did not claim to be Elijah. He knew that he was not Elijah in person. When he was asked by the Jewish leaders, "Art thou Elias?" he answered: "I am not. . . . Then said they unto him, Who art thou? . . . He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:21-23. He was giving a message in fulfilment of prophecy—a message of preparation for the Lord's coming.

And, just so, a message in the spirit and power of Elijah is to be given in preparation for the Lord's second return, for the prophecy of Malachi 4:5, 6 says: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

There is no question that this refers to the judgment day, at the second coming of our Lord and Saviour. To those who are unprepared, that will be the "great and dreadful day of the Lord." Such a message is due now, and just such a message is prophesied of in the fourteenth chapter of Revelation. It is the last message to be carried to the world. How important it is, then, that we should hear it and heed it! (Read Revelation 14:6-12.)

This message of preparation for the Lord is a world-wide message. It

is represented as going to every people on earth. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

This everlasting gospel is placed in a special setting, as a special message for this time. It calls with a loud voice to "fear God, and give glory to Him; for the hour of His judgment is come" and to *worship the Creator*. That's just the message the heathen world needs, you say—those who bow down and worship idols instead of worshipping the living God, the Creator. That is right; but it is also needed right here at home—in Canada! With the theory of evolution taught in our schools and colleges, as if it were proved, scientific truth; with its general acceptance by Christian people as if it were established fact, God is no longer recognized as Creator. And if not Creator, why should He be recognized as Law-Giver and Judge?

By this pernicious teaching, the faith of young people everywhere is shattered.

Jesus upheld the record of creation, as given in Genesis. To the Pharisees, He said: "Have ye not read, that He which made them at the beginning made them male and female?" Matthew 19:4.

On another occasion He said: "For

had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5:46, 47.

Uniting with this first angel's message is that of the second angel: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8.

This depicts a state of apostasy and confusion; for Babylon comes from the word, "Babel," meaning confusion. (See Genesis 11:9, margin.) And we must admit that there is apostasy and confusion in the multitude of Christian churches to-day. In Revelation 18:2, this message is given more fully: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

With spiritism and modernism invading the churches to the extent that they are, we can see how these ominous words are fulfilled. The teaching which denies the virgin birth, the wonderful miracles which proclaimed our Lord's divinity, the glorious resurrection from the dead—would surely come under this heading. God calls His people to "come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 4.

The third angel's message follows in verses nine to eleven: This message unites with the two previous ones, making a great three-fold message from God to the world at this time. It is a most solemn warning against accepting the authority of men above the authority of God. It is a question of allegiance. God's wrath, not tempered with mercy will be poured out upon those who worship the beast and his image. They have denied the Lord and refused to worship Him.

This three-fold message of Revelation 14:6-11 brings out a people spoken of by God as His saints—a people ready to meet their God. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12. They are commandment-keepers, and they follow all the doctrines taught and practised by Jesus—"the faith which was delivered unto the saints." Jude 3. They are ready for the Lord's coming, prepared by His grace, through acceptance of the Elijah message. They find a ready entrance into the city of God, for we read: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.



*Thousands discern and worship an accidental stain on the wall, which is said to look like Christ, and yet fail to discern and heed the voice of God in His forecasts for to-day.*

MIRROR



KEYSTONE

# "Austerity Hard Work Simple Living"

By W. H. Roberts, M.D.

*The best health  
prevails among  
plain, frugal,  
industrious  
families.*

emulation, and also the incidents alluded to are indicative of the rapid changes that have taken place in recent years in medical thought and practice. It is a well-known fact that surgeons in continental Europe have, since the turn of the century, been getting post-operative patients out of bed on the second day—to the consternation of less radically minded North Americans. Only within recent years has such a routine come to be accepted in this country. The same has applied to obstetrical cases. Leithauser of America in 1943 popularized early ambulation. The whole idea was that there were far less post-operative complications. This emphasizes the fact that a certain amount of exercise is under certain conditions actually life-saving.

When it is considered that the athlete gets out of condition in about two weeks' time, it is not unreasonable to assume that most of us are out of condition all the time. We do occasionally attempt to get a week's exercise in a couple of hours' time by going out and frantically mowing the lawn. We have reason to wonder about the extreme fatigue following, and the palpitation. Regular exercise gauged according to one's tolerance is essential for the best of health.

Dr. A. C. Ivy of Northwestern University did some very interesting research on the physiology of work in 1942. He admitted with the physicists that work was done when a force moved a mass against resistance, but insisted that the mechanical concept of work was inadequate when one deals with human beings, where muscular efficiency, incentive, staleness, and feeling tone must be considered. He expressed the view that a person who felt tired even before he started working was either mentally or physically sick, or needed a little "warming up" exercise. Furthermore, in maximal work, the need for "warming up" for greatest accomplishment was stated to be generally recognized. Dr.

THE above title appeared in a recent issue of the *Journal of the Canadian Nurses Association*. It was in connection with a tribute to an outstanding nurse, and first was published in the *Glasgow Bulletin*. The reporter gave his impressions as follows: "An appearance of almost unreal fragility, a crest of soft white hair brushed upwards from a face that has acquired the pink and white transparency of extreme old age, a pair of direct blue eyes, and a serene smile of welcome—I was looking at Rebecca Strong, 100 years old, whose name is a legend in the history of nursing."

She was the first nurse ever to take a patient's temperature. She used a thermometer that was two feet long and shaped like a shepherd's crook, and she was severely reprimanded for her audacity. It was the first small reform of a lifetime spent waging endless battles against those firmly entrenched in the belief that the sights and sounds and smells of the hospital ward were not for women, except in the most menial capacity.

She could remember clearly when

Victoria was a youthful queen, when Livingstone was the hero of African exploration. It was in 1867 after the Crimean war that she entered the Nightingale School, and was inspired by personal instruction at the feet of Florence Nightingale. One of the major crises in her life was precipitated when she wanted a home for the nurses at the Glasgow Royal Infirmary where she had become matron. The nurses had been living and sleeping anywhere, most often just off the wards with their population of sick and dying. "But that was too much", she said. She was told that she had gone too far and had to resign. She was later called back and introduced a scheme for the education of nurses which has been the basis of nurses' training all over the world ever since. She had the greatest admiration and affection for the modern girl, especially nurses. To use her own word, she thought of them as being "marvellous". With a twinkle in her eyes, she ascribed her good fortune in reaching the century mark to "austerity, hard work, and simple living."

The above formula is worthy of

Ivy commented on the results of researches conducted in the Western Electric factory in Chicago where observations were made during a period of five years on five women operators experienced in assembling relays. It was found that seasonal environmental changes in temperature and humidity, various types of rest periods, shortening the working day by one-half hour or an hour, the five-day work week or a morning lunch (free or brought from home) did not adversely affect the hourly output record.

Proper incentives did increase efficiency and output without endangering health, provided that work was done during usual hours. It was argued that "the average man does not work to his peak capacity; he sets his pace slow, so that a large margin of safety exists. As long as the health, nutrition, and hygiene of the worker are good, there is no reason why his natural pace should not be increased. There are persons who push themselves to capacity, and when their incentive comes from within, health does not appear to be impaired. However it must be remembered that the British Government, during the first and second World Wars, found that the continuation of seven-day working, with an average working week of between seventy and eighty hours, will quickly cause a rapid decrease in individual productivity owing to the abnormal strain." During the wartime emergency, hours were lowered to forty-eight a week for women, and, for the majority of men, from fifty-four to sixty hours a week. In Germany on January 1, 1940 the German Government found it necessary to similarly safeguard their workers. In general an eight-hour day was adhered to, women and young persons were not permitted to work on night shifts, and usual holidays were returned. In summary the British commission observed as follows:

1. An extension of the usual hours, except for a short period, does not yield a proportional increase in output.

2. After an extended period of overtime has been discontinued, weeks are required before the original steady output is attained.

3. More than sixty hours a week leads to increased lost time during work, increased absenteeism, and sickness. One day's rest in seven is essential. British experience has shown fifty-six hours a week to be the optimum standard for men.

4. Organized or enforced rest periods, particularly with an opportunity to take food during the period, assist in the maintenance of a high output level."—*Diplomate*, April 1942.

In reference to the latter recommendation it is to be noted that in American industry it has been found that a very light breakfast without sufficient protein is largely responsible for the feeling of languor and faintness that often comes on about ten or eleven in the morning.

Finally, Ivy quoted from an editorial in the *Engineer* as follows: "Monotony is soul destroying and the breeder of trouble. A period of relaxation is something that the labourer can look forward to with pleasurable anticipation. A short vacation may possibly be the solution to the problem of staleness." This is in harmony with the findings of those who have noted that the assembly line with specialization in industry has led to many psychological problems and complexes among employees. Sedentary workers need physical exercise in direct proportion to their mental activity, and have to be more sparing than others in regard to diet.

In Canada similar observations have been made during the recent war. In the *Canadian Doctor* of July,

1942, appeared a report by the Department of Economics and Social Institutions of Princeton University, as follows: "The validity, even in a machine age, of the commandment, 'six days shalt thou labour and do all thy work,' was indicated by the decrease in production, the increase in accidents and the marked growth in absenteeism encountered by many firms which had adopted a seven-day week. If a work-week of more than forty-eight hours is necessary, better results are obtained, evidence indicates by working more hours on six days a week. One day of rest is essential for the employee's welfare in a long term production programme."

Finally the axiom can be called to mind, "The work of the day should not be prolonged into the evening hours." Further, it is also to be deprecated that there is an increasing tendency to listen to a religious broadcast on the day of rest and to devote the remainder of the day to usual household chores and activities. Such offenders will yet learn that they must 'take time to live.'



## The Doctor Has an Answer for It

### WHISKEY FOR THE HEART

*I am a woman of 67 years, and had a bad heart attack and sickness, which left me a semi-invalid. My doctor ordered me to take whiskey for my heart. Now I do not believe in taking any intoxicating liquor, and am wondering if you could help me, as I do not wish to form any enslaving habits.*

Small doses of alcohol in any form are often used as an emergency measure in the relief of the pain of angina pectoris, since it causes the coronary arteries to relax. In this respect it is an excellent remedy, but unfortunately may be habit-forming, and many are reluctant to use alcohol.

Nitroglycerine tablets taken under the tongue have the same effect and are not harmful. Some persons take as many as 9 to 12 daily to permit even limited activity. Rarely they cause headaches. I do recall once a woman suddenly fainted after taking one tablet. She was sitting up in a chair. Accordingly, if convenient, a person would do well to lie down before taking them. It is realized, of course, that many people take nitroglycerine daily without too much ceremony.

Nicotinic acid, 50 m.g. (a derivative of vitamin B complex) has a similar effect. It makes one flush all over, and hence most people prefer the former.

### HIGH BLOOD PRESSURE

*I am seventy-two years old and the doctor says I have high blood pressure, which rather frightened me. Please tell me what to do for it.*

There are still many problems with regard to hypertension that have not yet been solved; however, there are some things which could be suggested that should be helpful. The diet should be low in fat; flesh foods, condiments, tea, and coffee should be avoided. It is considered important that there should be an adequate vitamin intake which would suggest that fresh fruits and vegetables and whole grains should be used freely in the diet, also nuts. As a supplement one could use wheat germ and a multiple vitamin capsule daily. If the weight is excessive it should be reduced under medical supervision. There should, of course, be an avoidance of worry, anxiety, and emotional strain. Only rarely is it necessary or advisable to resort to drugs.

SEND THE EDITOR YOUR QUESTIONS ON HOW TO BE WELL

# New Hope for the Future



NAT'L. FILM BOARD

**T**HAT old English cornfield had been cultivated for centuries. Patient horses had pulled the plough over it hundreds of times. "Thistley Green," they called it.

Usually the plough had been set to turn the soil to a depth of six inches, and in that good Suffolk earth the resulting harvest had been quite passable.

But now Britain was at war. She needed more food from her own soil—much more food. For the submarines were watching to sink the ships which brought the food from Canada and other lands.

So tractors were appearing to replace the slower horses, and this morning, when Gordon Butcher, the tractor driver, started work on Thistley Green, he had set the shares to plough the ground ten inches deep—not the usual six. "Must turn up virgin soil and try for a bumper harvest," he determined.

So back and forth rattled the tractor, pulling the plough behind.

Suddenly there was a jolt. The

## By Arthur Warren

plough broke away. One of the shares had caught on something in the deep earth,—something which former shallow ploughings had missed. Gordon Butcher's employer was near, and together the two men began to dig to loosen the plough. They discovered that the share had caught in a piece of metal buried in the earth. But it was a strange piece of metal—it turned out to be a piece of silver.

As they dug further their astonished eyes fell on more pieces. Behold, it was a Roman treasure—silver trays, silver goblets, silver spoons, silver dishes, silver finger-bowls—thirty-four pieces of Roman silver.

What a find! Later the British Museum paid the men £1,000 each for the treasure—over \$8000 in all.

"This is a windfall!" said Gordon Butcher, when he heard of its value. "I can't think what I'm going to do with all this money. I didn't expect to get anything like as much."

"Set the shares deeper!" What an inspiring slogan! "Set our shares deeper," as we face our task for the future.

Our ordinary work—why should we not drive at this with a new zest? Who knows what unexpected treasures of happiness it may yield us?

Our spiritual experience—what treasures God may have laid up for us as we joyfully give new study, more fervent prayer, more quiet trust, renewed energy in His service. We must turn new soil here and expect a great harvest.

Unexpected treasure! Yes, there may be wonderful treasure awaiting us in the days just ahead. Let us set our ploughshares deep and forge into the future with full confidence in our loving God.

He Himself ploughed very deep for us. Thanks be to Him, when the heavenly Ploughman came to this earth, He set His shares deep enough to reach you and me. And when He had found us He rejoiced over us as a priceless treasure.