

*Canadian*

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# SIGNS OF THE TIMES



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# The BOOK for TO-DAY

**"The Bible Has More  
Readers To-day Than  
Ever It Had Before."**

*By Frederick Lee*

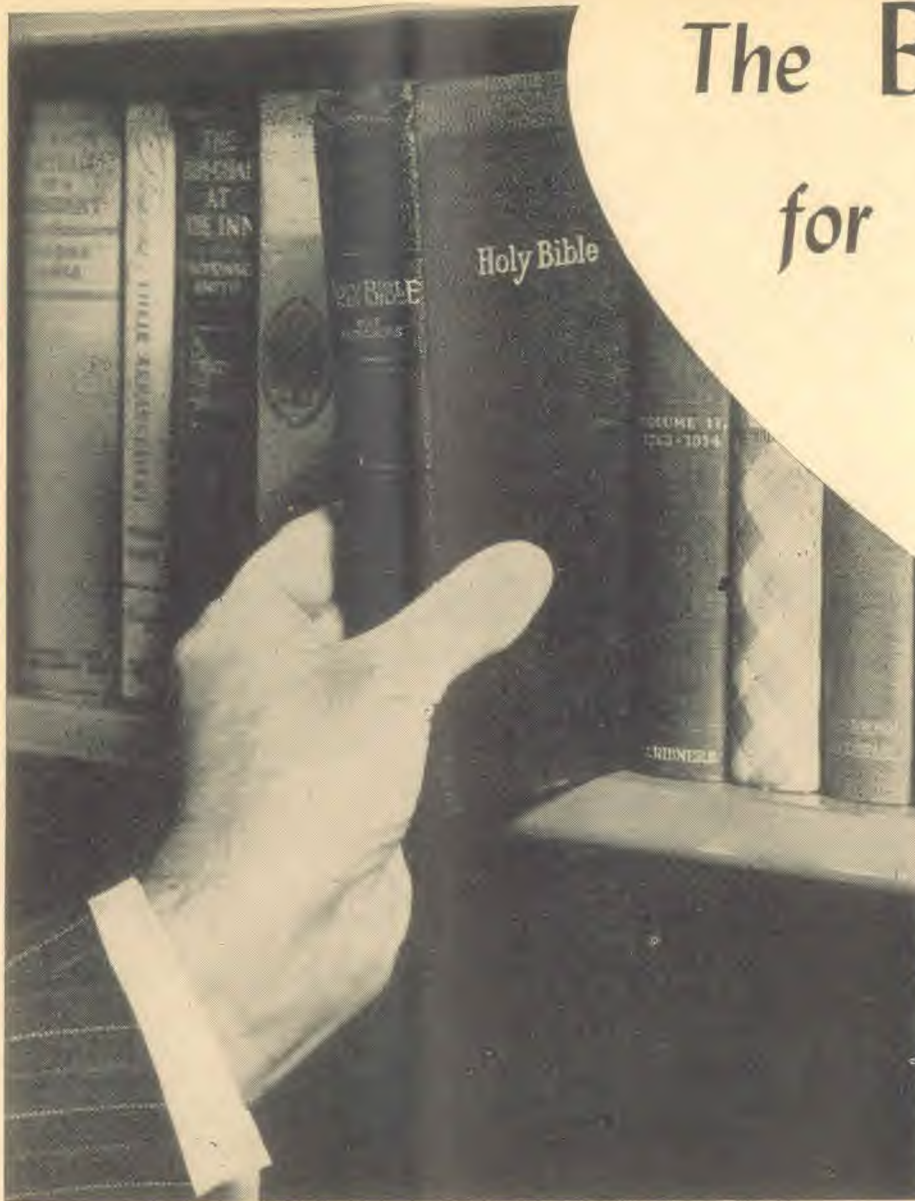
The *New York Times* of December 12, 1943, commented editorially on this need. We quote:

"Daniel Webster was eminently correct when just a century ago he declared: 'The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God.' It therefore certainly is a necessary book. No nation can survive and prosper very long without the principles which it teaches. The state and the community it represents require the support of a power vaster, more durable, stronger, less faulty than human institutions and their architects."

In this era of disillusionment, pain, and sorrow men are turning more and more to the Bible for comfort and direction. Now men of state are found reading its pages, while scientists who once discounted its usefulness are searching through its chapters as for hidden treasure. A wave of interest in the Bible is spreading throughout Christendom. Universities are establishing courses in theology and Bible study. Many are urging Bible instruction in public schools. Nearly two thousand cities in forty-six states in the United States are holding "released-time" classes for Bible study in the churches.

The *New York Times Magazine* for January 2, 1944, carried an article entitled, "More Than Ever the Book For To-day." The author introduced his subject as follows:

"The Bible has more readers to-day than ever it had before. It is read on battlefields all round the globe. It is read in countless homes where it may once have



**May it ever be first choice in the libraries of the world.**

FOR many years now the world has been like a ship sailing to some distant land of promise without a compass. The vessel has been fitted with the latest equipment for motive power, and for the comfort of the passengers. So long as the ship kept moving everyone seemed sure that it would arrive at its destination.

But now great storms begin to beat down upon the craft. Dark clouds blot out the sun and the stars for long periods of time. The vessel is driven hither and yon, and the travellers begin to wonder whither they are headed. But no one knows, not even those who are supposed to be guiding the ship. The compass long since had been discarded.

World War I left the world stunned for a little time. But it soon recovered from its bloody debauch and began to proclaim that the goodly land was just ahead. World War II left the world numb with fear and bewilderment. No one seems to know the direction in which the land of promise lies. Statesmen, scientists, churchmen, businessmen, leaders of world affairs have at last become awakened to the fact that humanity is not moving steadily and inevitably toward Utopia, but rather toward the abyss. They are beginning to see that what we need is not a multiplicity of gadgets to facilitate our work and give us added comfort, but a spiritual compass to give us guidance.



gathered the dust of neglect. Lonely people, burdened people, despairing people, search it for strength and courage. Anxious people seek light for judging these times of spiritual tempest and earthquake. They want to understand the foundations of the good world we are toiling and dying to save. And those foundations are the teachings of this Book."

A recent Gallop Poll establishes the fact that Bible readers are increasing in numbers from year to year, and that the largest increase is among the young. In 1942 Bible readers in the United States totalled fifty-nine per cent of the population. In 1943 they rose to sixty-four per cent. One person in ten reads the Bible daily. In the 21-29-year-old group forty-eight per cent read the Bible in 1942. In 1943 fifty-seven per cent of this group read it. According to this recent poll the Old and New Testaments are almost equally popular. (*Time*, Jan. 10, 1944.)

The church which has in recent times been dominated with the modern idea of the inevitability of progress and the inherent goodness of man, is returning to the view of the Scriptures that man is depraved and that only one thing can save him—that is the power of the Gospel. Modernism which swept through the churches to undermine faith in the Bible and place science above doctrine, is now being discounted and openly denounced. There is much talk in prominent religious circles of a return to traditional theology. As one writer said in a leading church journal, "There appears to be a widespread feeling that the older theological tenets have a basic validity and await not so much a vocabulary of substitution as a vocabulary of redefinition." *"Advance," January, 1944.*

The professor of a great university wrote in the magazine, *Fortune* (April, 1943):

"Ours is an age of crowding doubts, and among them a deep misgiving haunts the world to-day. . . . Pursued though it be through weary days and sleepless nights, the search for material remedies to sooth or cure our spiritual distresses can have only one end—failure. . . . The day of the acceptance of the great truth approaches, than which a greater was never proclaimed, that 'man does not live by bread alone.'"

Yes, we repeat and complete the words of this quotation first uttered by Christ, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4:4.

Men now are coming to realize the truthfulness of these words. It is not material substance, or worldly gains, but a life fed by the Word of God that gives lasting satisfaction and that endures the trials, vicissitudes and temptations that await all men.

The Word of God is our spiritual guide as we walk the path of life. The Psalmist declared, "Thy Word is a lamp unto my feet, and a light unto my path." Psalm 119:105.

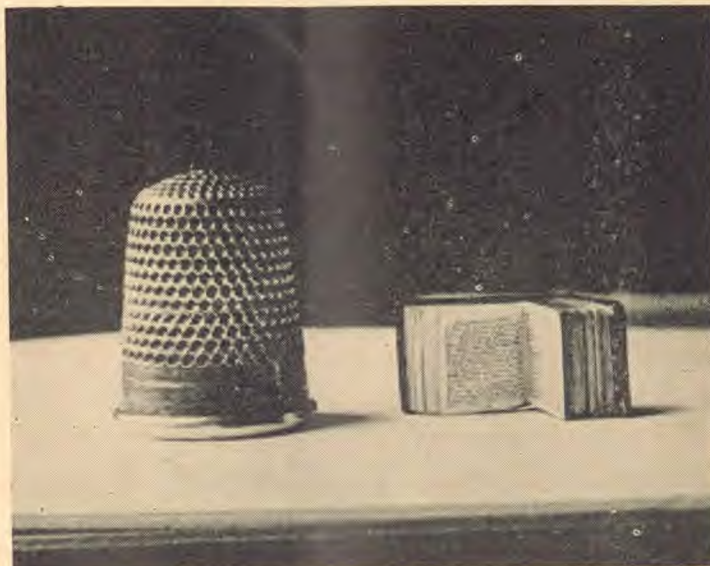
The great apostle, Peter, wrote of the Bible: "We have a more sure word of prophecy; whereunto ye do well that ye

take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

Many may ask, "Why do men search the Scriptures?" To that question Christ Himself replies, ye "search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me. And ye will not come to Me, that ye might have life." John 5:39, 40. And in another place He adds, "I am the way, the truth, and the life." John 14:6.

Men study the Bible because in it they believe they can find the way to truth and eternal life. Christ commended that search, and declared that the study of the Bible would lead us to understand His mission in the world which was to reveal the way, and the truth and the life. When we read this Book we must be

Though a book be  
ever so small, or  
ever so large, it  
cannot be com-  
pared in value  
with The Book.



prepared to walk in the way there revealed or we will be like the Pharisees whom Christ condemned because they read the Scriptures but would not walk in His way.

Too many people come to the Bible with preconceived ideas. They read its pages to try to substantiate something they have been told. Thus there is often a straining of the meaning of the words, texts are twisted and turned in order to conform to some "doctrine" that is being preached. This is not the way to approach the Bible. We must come to it in faith that God is speaking to us through its pages, and we must come with a willingness to accept all its teachings, no matter how difficult that may be.

Just now when men are so desirous of learning the meaning of these times, many preachers are giving fanciful interpretations of Bible prophecy and leading people away from the true purpose of God in giving those prophecies. Bible prophecies shed great light on present-day events, but they do not attempt to give in great detail a picture of what is to come to pass. They only seek, by pointing out general trends, to show that the day of the Lord is nigh at hand. They do not give us the exact time when our Lord shall appear, neither do they portray a day when all men shall be

saved, or given a second chance.

The Bible is the story of man from Eden lost to Eden restored. It tells of man's fall from his high and holy estate in which God had created him. It reveals the sad results that disobedience to God has brought upon the world. Life is a losing struggle against sin and death. There is only one hope for man and that is found in the Gospel which is the power of God unto salvation. The Bible is a revelation of the plan of salvation, the story of the Son of God who became the son of man that He might work out man's redemption. It points to a day of final triumph when all the deferred hopes of men will be fulfilled in the second coming of Christ. It is to that day that human history is hastening.

The message of the Book is found in its words which say, "Repent: for the

kingdom of heaven is at hand." Matthew 4:17. "Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. "Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16:31. "Prepare to meet thy God," Amos 4:12.

Faith in the Lord Jesus Christ to forgive sins, and obedience to the will of God as revealed in the commandments—these are the key words in the plan of salvation as revealed in the Bible. Its prophecies which are now being fulfilled on every hand tell us that the coming of Christ is nigh at hand. Therefore an urgency is given to the words, "Prepare to meet thy God," which they have never had before.

The Bible contains God's answer to all life's problems. It reveals the true way to peace and security. If men would take this sacred Word seriously and make it their guide, heeding its instructions, accepting its Saviour, life would take on new meaning and hope would replace the fear and bewilderment that besets us. With the Bible so near at hand let us make use of it day by day, let us study its message for such a time as this, let us determine to abide by its teaching. Only thus may we know the peace that can rise above vicissitude, and the hope that cannot be shaken.



**P**AUL'S inspired prayer recorded in 1 Thessalonians 5:23 contains food for thought for every man and woman today!

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

One of the outstanding truths to be gathered from this text is that those who are ready at the coming of our Lord Jesus will be those who have been *preserved* or *kept* blameless. Our characters are not going to be miraculously transformed to prepare us for heaven the day before the Saviour appears.

The characters we possess when Jesus comes will be those that, with God's help, we have perfected during our lifetime.

Because it is essential that we develop characters for eternity *before* our Lord appears, Paul prays that we might be sanctified wholly. Our English word, "sanctify," comes from two Latin words, *sanctus* (holy), and *ficare* (to make). In the text under consideration the word "sanctify" also finds its root in the old Greek word, *hagiazō*, with the same meaning. So sanctify means merely "to make holy." And in order to meet the requirements of God and be ready to meet His Son at His soon appearing, God's people must be made holy—characters must be perfected that will meet the high standard of perfection set by our Heavenly Father.

This work of sanctification is of utmost importance for we read in Hebrews 12:14 (R.V.): "Follow after peace with all men, and sanctification, without which no man shall see the Lord."

If we cannot see God without being made holy and attaining, through the merits of Jesus, to that righteous character, it is highly important that we thoroughly understand just what sanctification is and how it may be attained.



## THE JOY OF

# LIVING the CHRISTIAN LIFE

By R. H. Pierson

In 1 Thessalonians 4:3, I find these words: "For this is the will of God, even your sanctification." God sent His only begotten Son into the world not only to justify us through the pardon of past sins but that "human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God."

Justification is the work of an instant. The moment we come to God in faith imploring pardon through the precious blood of Christ, that transaction takes place instantaneously. Our sin is forgiven. In the merits of our Saviour we stand justified before heaven just as though we had never sinned. This is imputed righteousness, for Jesus' life stands in place of ours.

Where justification ends sanctification commences. The making of a holy life begins with the forgiveness of every sin. But we are not then fully perfect. There are doubtless many unchristlike traits in our characters. These must be eliminated. We are but babes in Christ at first—we know comparatively little of the Lord's will for us. We must grow and develop, spiritually feeding, as Paul says, upon the sincere milk of the Word. Thus, day by day, we may become more like our great Pattern.

Pressing steadily toward that mark of perfection is the work of years. Sanctification is the work of a lifetime because it is the work of daily conforming to the will of God and the development of a character that may approach the charac-

ter of Christ. This, of course, does not come in a moment, an hour, in a day, but continues as long as God shall give us breath.

Paul asserts that a daily death to sin is essential. (1 Corinthians 15:31.) The apostle further declared that he did not count himself "to have apprehended," but rather he was pressing "toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:12-14.

Paul was experiencing new victories daily. Every wrong trait of character that he was able to overcome through the strength of his Saviour brought him one step nearer the perfection of Christ which was the mark toward which he was pressing. He did not realize that achievement in one stride. It came from daily

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persevering with God in prayer and in seeking to faithfully follow the divine blueprint that was set before him.

The experience of John, the beloved disciple, also illustrates the progressive work of sanctification. When John first responded to the Saviour's invitation to follow Him the disciple did not possess a very beautiful character. He had a fiery disposition. We would say to-day that he was "hot headed". In fact, he was known as one of the "sons of thunder," and he was bent on furthering the interests of his Master by force, if necessary. Likewise he was selfish and ambitious. He desired the highest place in the government he felt sure Christ was going to establish after liberating His people from the Roman yoke of bondage.

John's association with the Saviour wrought a change in his life. "The power and tenderness, the majesty and meekness, the strength and patience, that he saw in the daily life of the Son of God," one writer says, "filled his soul with admiration. He yielded his resentful, ambitious temper to the moulding power of Christ, and divine love wrought in him a transformation of character."

How may this experience of sanctification be ours? Paul answers for us: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18.

By beholding we become changed. The closer we come to a mirror, the more clearly we may discern the blemishes on our face; just so, the nearer we come to Christ and behold our unrighteousness in the light of His spotless character, the more we are impressed with our own undone condition.

Such a glimpse of the righteousness of God prompted Daniel to declare: "My comeliness was turned in me into corruption." Daniel 10:8. It led Isaiah to cry out: "I am a man of unclean lips." Isaiah 6:5.

Out of that experience of self abnegation and humility will come forth the beautiful plant of progressive sanctification. One by one the other fruits of the Spirit will appear in our lives. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:5-7.

From this we understand that sanctification is not some strong emotion flooding us in an instant, but rather a daily work continuing as long as life shall last. Christ says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

In each stage of our Christian development this injunction may be fulfilled in our lives. It does not mean that in one mighty stride we attain the perfection of Christ in an instant. But we may be perfect as far as we know and understand God's will for us.

The little blade of corn does not bear the grain of the full ear when first it pushes its way through the rich soil. Yet in its stage of development it may be perfect then. When a few weeks later

the tassels indicate further growth and development, it has not yet reached full maturity but it may be perfect in that stage as well. Only when at last the golden ears are ready for the harvest can it be rightly said that full perfection has been attained.

So it is with our Christian experience. We may be perfect at each stage of our character development, but full and final perfection — complete sanctification — is reached when at last sanctification gives way to glorification with the putting on of immortality.

# State of the World

By Thomas A. Davis

PROFESSOR JOAD, the English author and philosopher, relates the following interesting incident:

He was in London's famous Hyde Park, listening to one of the "soap-box orators" talk of Christianity. As usual there were the inevitable number of hecklers trying to catch the speaker off guard in order to amuse themselves and the audience. One of them, a particularly down-at-the-heel, unwashed individual, called out, "We have had Christianity for two thousand years, and look at the state of the world."

Quick as a flash came the answer, "We have had water for six thousand years, and look at the state of your neck."

Amusing? Yes, but how applicable to life and religion. That Hyde Park speaker, in his homely way, struck straight at the heart of the trouble, not only of the individual, but of the world, when he made that remark.

Let us, as our heckling friend requests, "look at the state of the world." On one hand we see the almost unbelievable destruction wrought by war, with myriads homeless, hungry and ragged. On the other hand we see nations disrupted by strikes, unrest and political tension, while in between is a fearful weapon, poised to blast millions into a dread eternity in a split second of time. Truly there is, "upon the earth distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

But can these world conditions be attributed to a lack in Christianity, as our critic suggests? Can it be that it was of no avail, the life and death of Him who, "made Himself of no reputation, and took upon Him the form of a servant; . . . and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross"? Philippians 2:7, 8. Can it be that the power of the Being which created the universe is insufficient to save a world?

We believe that the words recorded in the twenty-third chapter of Matthew as spoken by Christ Himself, contain the answer. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chick-

ens under her wings, and ye would not!" Verse 37.

"Ye would not!" Here is our answer. The source of the troubles of to-day is found, not at the heart of an inadequate Christianity, but in the hearts of men, stubborn, hard, self-sufficient men.

Many are very prompt to criticize Christianity. It is always easier to destroy than to build. The very people who find fault with the teachings of the Bible are the ones who know least about them, and who have never tried to practice them. Those who have tried the principles of living outlined in the textbook of Christianity—the Bible—will testify that *there* is to be found the solution to the troubles of the tired, burdened soul. They say it because they have experienced it in their own lives, and that which can help the individual can help the world. We are all but units of the whole.

How quickly the international situation would ease up if all the nations agreed to take as their guide, not their own selfish aims, but that supreme axiom set down by Christ, which we rightly call the Golden Rule: "Whatsoever ye would that men should do unto you, do ye even so to them." How quickly boundary disputes and labour troubles would end! How swiftly the hungry would be fed, the naked clothed, the homeless sheltered!

Surely the world needs cleansing, a washing away of the filth of generations of sin. Only the blood of Jesus, "which cleanseth us from all sin," and for which there is no substitute, can effect this for us. Let those who so desire look for salvation to the world and its institutions, " . . . with their thumbworn creeds, Their large profession and their little deeds."

For us there is One altogether lovely, who calls us from the midst of the cares and perplexities of this life, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Let us express a prayer to-day in the words of the old hymn:

"Lord Jesus, I long to be perfectly whole,  
I want Thee forever to live in my soul,  
Break down every idol, cast out every foe,  
Lord, wash me, and I shall be whiter than snow."





**T**HE Catholic Church, whose activities centre in the city of Rome, is one of the oldest institutions with a continuous history now in existence. The peak of its power and influence came during the Middle Ages, and the Roman church to-day looks back upon that era as a sort of ecclesiastical golden age. During the reign of Pope Innocent III, 1198 to 1216, the church attained its pinnacle, for this pope was virtually emperor of Europe.

After his reign a decline set in, sometimes accelerated, sometimes retarded, until during the fourteenth century, during the "Babylonian Captivity" and the Great Schism, the papacy came into bad repute. The Renaissance brought no spiritual enlivening to the papacy, and the Protestant Reformation, accompanying as it did far-reaching political and economic changes, constituted in a sense what Catholics are pleased to call it, a revolution.

Although large areas, both geographically and in population, were at this time lost to Catholicism, the church gained internally. There was some internal revival of religion within. Certain measures of reform were put into effect. But more significant, the whole system of Catholic dogma was gone over, and definitely expressed for the first time at the Council of Trent, and in the catechism which that Council authorized. Furthermore, there emerged from this period one of the most functional organizations of which Catholicism has been able to boast, the Society of Jesus, which has been a spearhead of attack upon Protestantism, and of work in mission lands, and has brought the educational system of the church to a high degree of efficiency.

However, the church has always been deeply involved in politics, with results, a disinterested observer is prone to think, detrimental to both church and state. The church has always claimed the prerogatives of an earthly government through its control of the Papal States of central Italy. Because it championed the

# A HEALED WOUND

(First of Two Articles on the Roman Catholic Church)

By Frank H. Yost

*status quo* in Italy in the closing years of the eighteenth century, when the French were seeking to extend their republican ideas throughout Europe, Napoleon unseated the pope in 1798, and deprived him of his temporalities. They were restored with the restoration of the *ancient regime* after the fall of Napoleon. However, they were lost again with the unification of Italy in the year 1870. The Papal States were taken away by a united Italy at the time the pope was being declared at the Council of the Vatican infallible when he speaks *ex-cathedra* in respect to faith and morals. From this moment, the pope went into voluntary retirement in the Vatican palace, in protest against being deprived of the estates which the church had held for a millennium.

This "deadly wound" of the papacy (Revelation 13:3) caused by Napoleon's arrest of the pope, and the incorporation into the republic of Italy of the Papal States, was not healed until the regime

of Mussolini in Italy. A Concordat was arrived at between Cardinal Gasparri and the Duce in 1929, setting up a small territory within the city of Rome, called Vatican city, to represent the territorial autonomy of the pope. Since then the pope has had recognition by governments the world over as a sovereign in this world. The head of the Roman Catholic Church is therefore the head of a political state. This means the restoration in principle, after seven hundred years, of the regime of Pope Innocent III.

But the pope's power is to-day far greater than that presented by the mere size of Vatican city. The church has both suffered severe losses and gained great victories. As to the losses, Mexico has in the last quarter of a century freed itself to a striking degree from direct Catholic clerical control. France and Italy are no less anticlerical than in past decades. The subterranean support by the papacy of Italian and German dictatorships has not paid off. The Czecho-

War devastated Warsaw, Poland, one of the political battlegrounds between Catholicism and Communism.



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slovakian church has long since severed its organic connection with the pope, and Russian influence there is eclipsing efforts of the papacy to recover its place. Under Russian influence, the Polish people are no longer under the dictation of the Catholic Church. The Catholic Croats are under communistic influence. The Catholic Church sees very clearly Communism as its archenemy, and is entering into determined warfare with it.

What of the gains? They are important. The dictatorship, for the nonce in power in Spain, is co-operating effectively with Spanish Catholicism, to the seeming benefit of both. The great powers of the West, though opposed to the dictatorship there, have not seen their way clear to press for the suppression of the Franco regime. Catholicism is making some gains in the Scandinavian countries. Institutional acquisitions are being made in the British Isles, where about seven per cent of the population outside of Catholic Eire is Roman Catholic.

Notable advances are being made in the Americas. The Church has been able to bring enough pressure to bear upon governments in both North and South America to hamper materially the issuing of passports to evangelists and teachers under Protestant appointment to South America.

In the United States, although the Protestant increases in membership per year are still slightly greater than the Catholic, the latter's gains are solid and important. They are from two main sources. There is a stratum of those who have not been concerned with religion, who under stress of present-day conditions feel the need of an authoritarian religion and turn to Catholicism for it. But the chief source of supply for Catholicism is still the descendants of immigrants, and the children of Catholic families, which accounts for most of the numerical gains Catholics boast of.

The fairly effectual National Catholic War Council of World War I had blossomed out in the United States into the very efficient National Catholic Welfare Council, blessed by the pope and administered by a corps of archbishops, each one of whom supervises the work of a particular bureau in the Council. There is the Church Extension Society, which will furnish funds for a chapel if as few as ten Catholics will meet as often as once a month. There is a Department of Education, which is aiding nearly seven thousand six hundred parochial schools with more than two million pupils. There is a Press Bureau which furnishes sixty thousand words of releases per week to three hundred thirty-two Catholic periodicals with some nine million subscribers. There is a Department of Social Action, which engages in employer-employee conferences. The Association of Catholic Trades Unionists is having large influence in the area of labour disputes, and in fighting communism within the labour unions. There is a National Catholic Hospital Association, and a National Catholic Youth Council which has its eye on the activities of some six hundred Catholic youths' clubs.

In Canada, where the Catholic church



The pope offers a prayer before the main altar in St. Peter's, Rome, where the new cardinals were created.

claims forty per cent of the population, the church is not so centralized in its organization, but is carrying on a well-knit and prospering work. Cardinal McGuigan of Toronto, newly a recipient of the red hat, is one of three cardinals serving the Catholic church within the British imperial system.

It is the appointment of new cardinals recently that points up a definite advance step of the papacy in the field of international affairs. Thirty-nine new cardinals were appointed by Pope Pius XII on December 23, 1945, bringing the ancient College of Cardinals to its full canonical complement of seventy, for the first time in history. At that moment there were surviving only thirty-eight cardinals. Twenty-four of these were Italians, a quite customary percentage. Since the appointments were announced, three cardinals have died, so that at present there are sixty-seven. Of these twenty-seven are Italians, but, be it noted, forty are non-Italian.

It is in this large proportion of non-Italians in the College, rather than in the actual power inherent in the cardinalate, that lies the significance of the appointments. Only once before have the Italian cardinals, so close to the pope both in nationality and geographic proximity, been in the minority. In the fourteenth century French cardinals had for a time the majority, serving French popes during the Babylonian captivity. The cardinalate was not then international.

It is now international, however. Before last Christmas there were twenty-four Italian cardinals and fourteen from the rest of the world. Now there are forty in the latter category. There was only one cardinal from the United States, now there are four (one American car-

dinal having died recently). There are five new appointees for Latin America. There is a Portuguese cardinal for Africa. There is an Armenian cardinal. There is a Chinese cardinal.

The papacy has thus become in a unique sense international, at a time when the maintenance of the international interests of the papacy is uniquely important. The word "cardinal" comes from the Latin word *cardo*, meaning hinge, and the sense in which the papal machinery revolves upon these officials is illustrated by the fact that each one of the congregations, or administrative bureaus, of the papal *curia* in Rome is presided over by a cardinal. One significance of the recent appointments is that almost half of the College of Cardinals as now constituted have been seated by Pope Pius XII, and may therefore be expected to carry out very fully the policies of the man to whom they owe their appointment. This means a presentation to the Catholic church over the world, and to the world itself, of a papal *curia* peculiarly united, and guarantees a continuity of policy should there come during these crucial post-war years a change of rulership in the papacy.

That the present pope is concerned above the ordinary in international affairs, and is equipped to be so, is well known. As Cardinal Pacelli he was papal Secretary of State under Pope Pius XI, and was well known in the courts of Europe, and in America. He demonstrated many times his skill in handling the business of the church in complex situations. It is to be expected that he will continue to make thorough use of every opportunity to advance the interests of the church, and to use the new cardinals in so doing.



**H**AVE you ever attended a court session in which a man was on trial for his life? What a solemn occasion, especially for the one who is being tried. Only one so placed can begin to imagine the terrifying, conflicting emotions of hope and despair that surge through a man as he listens to the witnesses giving their testimony. He hears the attorneys giving their eloquent appeals for his life or for his death, till at last the agonizing ordeal reaches its climax as the jury is returning to deliver the verdict. What an anxious, breathless moment! Finally the condemned man is overcome with despair as he listens to the words of the judge pronouncing the sentence of death.

Have you ever tried to imagine yourself tried in a court in which the issues were life or death? If not, I want to remind you that "we must all appear before the judgment seat of Christ: that every one may receive the things done in his body" (2 Corinthians 5:10), and "then every one of us shall give account of himself to God." Romans 14:12. Yes, far surer than death itself is the fact that one day you—yes *you*—must stand before the bar of justice and hear the irrevocable decree of eternal life or death.

A court action might be divided into three different parts: The *verdict*, the *sentence*, and the *execution*. In cases where the accused is acquitted of the charge there is no sentence nor execution for him. These three parts may be separated by some interval of time. Just so in the court of heaven there are three parts to the judgment and they are separated by the passing of time.

Everything necessary for a real court is found in God's court. Let us notice. The picture is given in Daniel 7:9-13. The *Judge*, the Ancient of Days, sits enthroned amid a blaze of undimmed glory. The *Witnesses* are there. Thousands and thousands of shining angels are before the throne. They are in charge of the books that are opened containing a complete account of "every idle word that men shall speak" (Matthew 12:36), and "they shall give an account thereof in the day of judgment."

The *Accused* is there, charged with rebellion against the government of God and the rejection of God's Son who came to reconcile God and man; yes, charged with crucifying "to themselves the Son of God afresh, and 'putting' him to an open shame." Hebrews 6:6.

The scene is made more glorious when "One like unto the Son of Man" enters. We recognize Him as the *Advocate*, our Saviour and Redeemer, who takes His place at the right hand of the Most High. The *Prosecuting Attorney* is there, the "accuser of the brethren," standing by the accused to press for a conviction.

The *Jury* is there, in the form of the twenty-four elders, seated about the throne. These elders give a touch of justice to the picture, for they are the redeemed, no doubt chosen from the select company who arose from their graves at the resurrection of Jesus. (Revelation 4:4, 9; Matthew 27:51-53.) What a splendid jury they make, for they are redeemed from among men, and having been one with us they can understand our emotions and experiences in a way

# CONVICTION

that an angel would never be able to do. The *Standard of Judgment*, God's perfect law, is the rule by which all are measured. (James 2:12.)

The *Verdict*, or *Investigative Judgment*. This is the first part of the judgment, and must of necessity take place before the return of Christ, because it must be known who will be accounted righteous and have part in the first resurrection, and who among the living will rise to meet Him in the air. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matthew 16:27.

So then, shortly before Jesus comes that day arrives "in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17:



The unchangeable Law of God, standard of the judgment.

31. This is not necessarily at death, because the full influence of his life must be accomplished before the true estimate of his good or evil can be determined, so we are told that "the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17. That judgment was still future in Paul's day (Acts 24:25), but there comes a time when the message is sounded to the whole world, The hour of God's judgment is come. (Revelation 14:7.) Even now that message is going to all the world.

Let us visualize the scene. The moment has come when judgment must begin at the house of God, and an angel opens the book from which men are judged. Name after name is called from the great book of life, filled with the names of God's people. Then the record is searched of every deed and action. As every name is compared with the sinless life of Christ, which alone meets every requirement of

His law, the result is always the same for, "All have sinned and come short of the glory of God."

Not all are left to suffer the penalty for their transgression, for let us suppose it is the name of Abel that is called. The record reveals that he too has sinned and fallen short, but there is the story of how he "offered unto God a more excellent sacrifice than Cain." His sins are all covered by the blood of Jesus. Satan is there to accuse and press the accusation and guilt, but before he can remind of one sin that has been forgiven, Jesus steps forth as man's Advocate to say, "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire?" Zechariah 3:2.

Jesus remembers His promise, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matthew 10:32. Hear Him as He intercedes, "My blood, Father, My blood, for that man. Let My shed blood speak for him." The Father cannot resist the pleading of the Son, and joyfully accepts Jesus' blood in Abel's behalf. Abel's sins that have been covered by the blood are now obliterated forever, and his name is retained in the Book of Life.

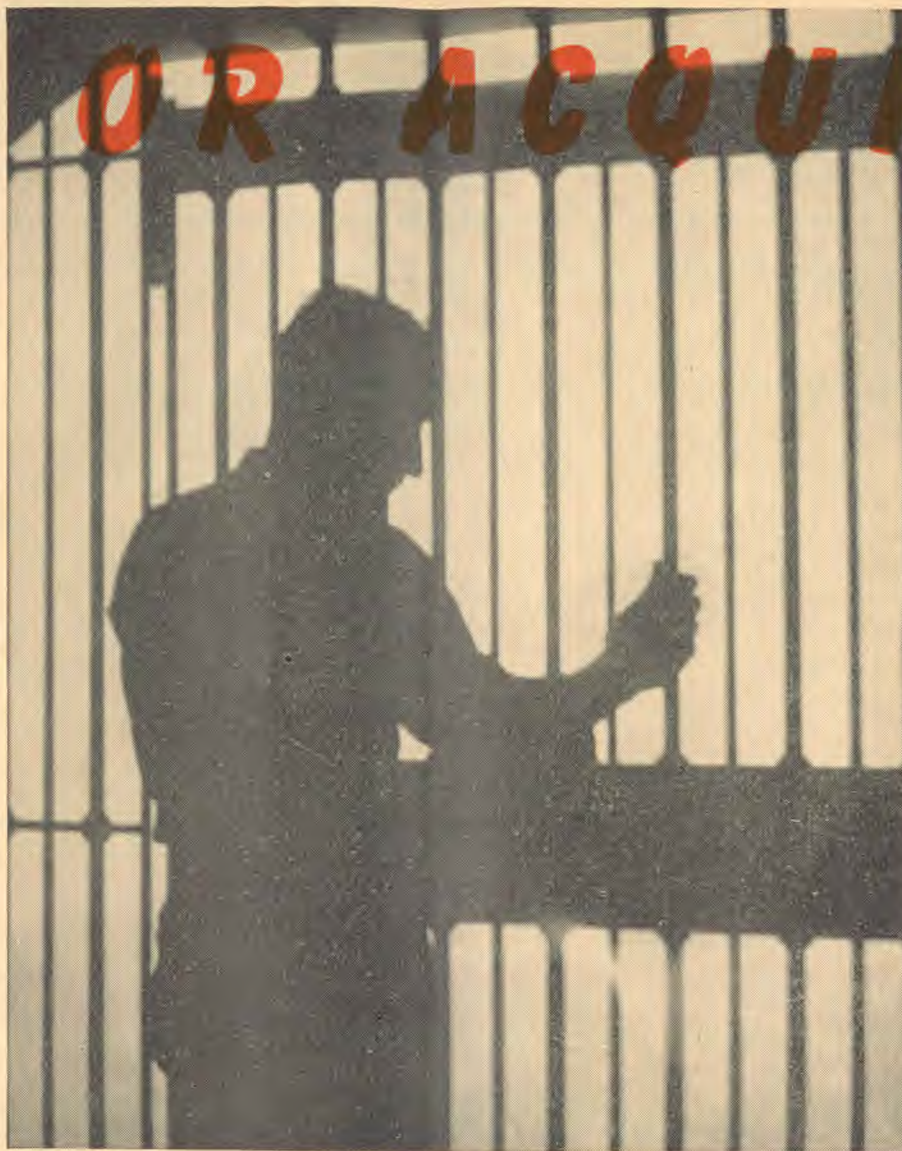
Another name is called—that of Judas Iscariot. Like Abel, he, too, has fallen far short of the standard, and the record reveals with painful distinctness all the sins for which he was never forgiven. But Satan steps forward to remind them of all the good he did, what a pious man he was and of the wonderful sermons he preached. Can't you let him into heaven? (Snickering under his breath he thinks how delighted he would be to have that kind of man in heaven to continue teaching the same error and committing the same sins.)

The story tells of every influence, every environment and hereditary tendency, and how patient and longsuffering Jesus was with him that he might have every chance. But alas! his sins are unforgiven. Jesus cannot plead for him, as He said, "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matthew 10:33. With no one to plead for him, Satan steps forth to claim him as his, and the verdict is, "Lost for eternity." His name was once in the book, because he was at one time a member of the church, but now it is removed—blotted out—and with it every hope of eternal life. (Revelation 3:5.)

So the judgment goes on till every name has been decided upon, and only the overcomers, the blessed and holy, the righteous ones remain. When that is finished, there will be no more changes in their condition, for God the Judge,



# FOR ACQUITTAL?



Humanity stands a prisoner, awaiting judgment. Without the mediation of Christ there is no hope of acquittal.

announces, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12. Then Jesus comes to distribute the rewards, but you will notice that no wages are given out. The wages—that which mankind has earned—are not given out till after the second phase of the judgment.

*The Sentence or the Executive Judgment.* With the return of Jesus all the righteous are taken to heaven to reign with Him a thousand years. But what are the righteous doing in heaven during this time, and why so long? Revelation 20:4 says, "Judgment was given unto

them, . . . and they lived and reigned with Christ a thousand years."

But who are they to judge? In the first part of the judgment these righteous people were themselves being judged, but now they sit in judgment upon others. Paul answers the question in 1 Corinthians 6:2, 3: "Do ye not know that the saints shall judge the world? . . . know ye not that we shall judge angels?" The only time such a judgment could take place is during the millennium, when the cases of all the wicked will be reviewed to determine the extent of their punishment. Together with them will be judged the "angels . . . reserved unto judgment." 2 Peter 2:4.

But what can be the purpose of this second phase of the judgment? Once their cases have been decided, and they are lost, why go into the matter again? God has a definite purpose in this act of pronouncing sentence upon the lost, and He invites the righteous of all ages to join Him in going over the accounts till every being—angel and man—is satisfied that God has judged righteously.

As to convincing the unfallen angels

of His just dealings, God could have put an end to sin and Satan following the cross, for what sympathy could any of the sinless angels have for the one who inspired the crucifixion of the Son of God. At that time, the true character of the archdeceiver was revealed before the inhabitants of heaven. But God still permitted Satan to exist till the issues would be clear to all inhabitants of earth. Sin has not yet appeared at its worst; but when ample time has been given for Satan to be fully exposed, then sin can be removed from the universe with no possible chance of affliction rising a second time.

Another purpose in this second part of the judgment is that God wants every person to know just why the ungodly missed their chance of salvation. As the righteous take part in searching the secret history of those who loved this world more than God, they will in every case discern the true cause for their names being blotted out of the book of life. This is important, because God wants them to understand the reason for the sentence so soon to be executed. Among those who are lost are many who were dearly loved because of the ties of nature, and every possible doubt must be removed. This is the best way to accomplish it, so they are asked to join in judging the wicked.

All will be made plain to the righteous. The secrets of this sin-marred world will be revealed, and in every case Satan will be revealed as the true instigator of every sin. What an interesting task that must be, because great personalities will be investigated. Mysteries now hidden from human eyes will be brought to light. Kings, queens, great men of war, emperors and popes will all be laid bare before us.

Even Satan himself and all his secret connivings will be revealed, and the righteous, as they look upon him as he gropes his way over the ruins of this desolated world during that 1000 years, will say, "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isaiah 14:15-20. Satan during that time cannot join the wicked in the graves, nor be joined with them in burial.

And so this work goes on till the case of every lost person has been reviewed. Every question has been cleared up, and

W. R. Foulston



the righteous are fully satisfied with the sentence that is meted out to every one, for it has been "according to their works." That means that at the close of the thousand years the world is prepared for the final act of the judgment.

*The Execution or Final Phase of the Judgment.* The thousand years are over, and every case reviewed. All intelligent beings in the universe are satisfied with the sentence apportioned, and all that remains is the execution of the sentence. Preparations are now made for this execution, the Holy City comes down from God out of heaven (Revelation 21:2), and the saints accompany Jesus as they return again to this earth.

The voice of Jesus is then heard calling the wicked from their graves. The wicked of all ages, still bearing the marks of sin and disease, are raised to the "resurrection of damnation." John 5:28, 29. By this act Satan is loosed out of his prison for a little season (Revelation 20), and goes out to deceive the nations again. This time he tells them that it was his power that brought them from the graves, and that they are well able to take the city.

Every human being that has ever walked the earth is there—the wicked on the outside and the righteous within. Satan and his evil host are urging the wicked on to their last evil act. In the midst of this, God and Christ appear, for the time has come for judgment to be executed. Why so great a gathering? It is because God is soon to call fire down from heaven to devour all the wicked (Revelation 20:9)—an act he has never done before and never wishes to do again. It is a terrible task and a painful duty, but it must be done.

Sorrowfully, while saints and angels weep, God calls fire to come down from heaven and devour the wicked. It is the execution of the sentence. The devil himself is cast into the lake of fire. An end has come to his programme of sin, and the universe has been cleansed of sin and sinners. It has been done to the complete satisfaction of all. Love and justice have been so fully harmonized that affliction can never rise a second time. Of Satan it can now be said, "I will bring thee to ashes upon the earth . . . and never shalt thou be any more." Ezekiel 28:18, 19.

Remember, my friend, the last two parts of this judgment affect only the wicked. If you have accepted Jesus as your Advocate, you need not be concerned by them. May it be your happy lot to be numbered among the righteous. That can be only as you accept Jesus to plead your case. What a terrible awakening it will be to those who have spurned His love.

Do you not remember how often the Spirit of God has called you to accept Him, through the voice of your mother, while on your sickbed, while sitting in church listening to God's word? Do you not remember the promise you made to Him that you would fully serve Him? Have you kept that promise? Where is your case? "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16.



## Persons, Places, Events, and Conditions During the Millennium

**Question:** "We read the SIGNS from cover to cover, and are very thankful to have such a fine Christian paper. However, there is one point upon which we cannot agree. We cannot find any real evidence to indicate that we are going to heaven and leave the earth desolate for one thousand years. The Bible says that we shall be caught up to meet Him in the air. That does not say that we are going to heaven with Him. If your friend is coming to your house and you go to meet him, you merely escort him back to your house."

"The Master says, 'Great is your reward in heaven.' He also says: 'Behold, I come quickly, and my reward is with Me, to give every man according as his work shall be.' Would He bring the reward to earth if the receiver were about to go to heaven? He also said, 'Fear not, for if I go I will come again and receive you unto myself, that where I am there ye may be also. In My Father's house are many mansions. If it were not so, I would have told you.' Are not those mansions a part of the Holy City, New Jerusalem, which John saw coming down from God out of heaven? I would appreciate seeing these points discussed in 'You and Your Bible.'"

**Answer:** Here is the "real evidence": We must make provision for some time in world history for the fulfilment of such prophecies as Jeremiah 4:23-26, when there will be "no man," the "fruitful place will be a wilderness," "all the cities . . . broken down," etc. See also Isaiah 24:1-3; Revelation 6:14-17. It is evident from many texts which describe the second coming of Christ and the attendant events after that catastrophic coming that the earth will be left in a chaotic state and far from livable. There is no word in the Bible of its restoration then.

A careful reading of Revelation 20:1-7 shows that there will be a millennium between two resurrections when all the wicked will be in their graves. Undoubtedly the first resurrection comes at Jesus' second advent, when the righteous only are raised (1 Thessalonians 4:16-18), and the second resurrection is of the wicked a thousand years later. Can it be that God would reign on this earth a thousand years with His saints in bliss, and then raise hundreds of times their num-

ber in wicked people right in their midst, to trouble them? He does raise them; but the righteous are not yet settled in the earth. And the fact that He does raise them shows that for a millennium *after* Christ's coming, righteousness will not be completely restored to the earth. Now read Acts 3:20, 21. "He shall send Jesus Christ, . . . whom the heaven must receive until the times of restitution of all things." Jesus ascended, and heaven itself received Him; but when He returns the second time earth itself does not receive Him (in the sense that He sets foot on it and stays here), because the restitution of all things does not come till a millennium later.

We are "caught up" by Him to meet Him in the air; which is quite different from our going to meet Him and escorting Him to the earth. Sometimes we meet people and go back with them to their home, as well as the other way round. People whom we meet to escort back to our home do not come and catch us out of our home to meet them.

How can we have a great reward in heaven if Christ comes to the earth and remains here with us and we never go to heaven?

His reward is with Him; but what is it? It is immortality (1 Corinthians 15:51-57), which brings all material rewards in its train. The reward is the *right* to the Tree of Life (Revelation 22:14), and He confers it with the resurrection when He appears in the clouds of heaven. There is no record of Christ's touching the earth at His advent. All descriptions emphasize His being in the clouds above the earth.

In His Father's house (heaven, not here) are the mansions. How logical that He should go there, prepare the mansions, and come again, and "receive" us back there in His home, not come here and we receive Him to our desolated and sin-cursed homes.

True, the mansions will be in the New Jerusalem, which will come down when Christ comes the *third* time, after the millennium, when His feet touch the Mount of Olives and make a place for the city to rest. (Zechariah 14:4, 5.)

For a full portrayal of the order of events at the close of earth's history, see the article, "A Thousand Years," in the June issue of this Magazine.

Send Your Bible Queries to the Editor

SIGNS OF THE TIMES



# THE WORLD

## TODAY and

### Toying With Destruction

SOMETIME this summer, atomic bomb number four will explode in the mid-Pacific; and number five will follow shortly thereafter, unless something unforeseen happens as a result of the fourth blast. Preparatory to the great letting loose, everything humanly possible is being done to protect human life, (though animal life, as scientific "guinea pigs," will be sacrificed by the thousands) to give atomic fission a thorough test, to discover what it will and will not do, and to tabulate all the findings.

At best it is an exceedingly dangerous undertaking, and millions in money will be spent on it. But it is considered by the authorities well worth while to know what is ahead in this "atomic age" and to learn just what armaments and weapons will be feasible for the next war. For the feeling grows that there will be a next war.

Besides the practical side of this feeling—out to ascertain the potentials of this new power which has come more or less under man's control, we discern in military men (and perhaps in others) a strong desire to play with this novel scientific toy. In wartime war is a *business*; in peacetime it is a "war game." The very fact that fortunes are being spent to try this out by those whose chief interest is war, affords fresh evidence that little is intended to be spent to apply nuclear energy to the pursuits of peace.

We are not out to denounce experiments with atomic power. It is here, and we must deal with it sensibly and adequately; but what we want to see is an effort made to break the force down to fractional units of energy. We know little about it, but we reason that since much *more* powerful bombs can be made, then much *less* powerful bombs can be made. And these last could somehow be harnessed for peaceful industry. We are less interested in a Pacific "Operation Crossroads" than in a pacific operation industry.

However, we are not so foolish that we hope and believe that atomic energy for the willful destruction of man will be abandoned. For this age we have the prophecy that "the nations were angry," and the events of every day show that their anger mounts. And only the wrath of God, which also is predicted for this time, will quell this mounting wrath of nations. (Revelation 11:18.)

We endeavour to point out in this magazine how those who are afraid may "flee from the wrath to come." We have



Which way will the ship of power politics sail? The winds of war may turn it east or west.

no anticipation or fear that men will destroy the world and us by the explosion of atomic bombs. The contrary is assured by God. But we harbour a wholesome fear of God, which warns us to be ready for escape when He takes a strong hand in human affairs in the near future.

### They Go Together

A LULL comes in a devastating, total war, and an exhausted world turns to—what? Not peace, and the things that make for peace, but to experimenting with newer and more deadly weapons, to international manoeuvring for military and trade advantage, for strengthening defences, to reporting news in such a way as to stir up old hates and encourage new ones, to under-cover diplomacy and spying and lying and bickering and stalling, to fear and suspicion and impugning of motives.

If all this were merely a passing backwash of World War II there would be some hope of better things ahead. But it continues to increase in volume and intricacy. It can be interpreted in no other way than World War III. All reports show that the whole of Europe is definitely counting on another war. The tensions and hates and claims and counter-claims on the continent of strife are too ingrained to be allayed by anything short of a third blood bath. It is too

## TOMORROW

horrible to contemplate, but it is undoubtedly so.

The seed of war is the preparation for war, no matter with what peaceful intention the preparation may be made. They go together. The preparation may be called preparation *against* war, but it never has worked out for peace—and it never can. It is remarkable that the nation which gets ready for war gets war; and the nation which wants peace above everything else and prepares for it, gets peace, at least as much peace as can be enjoyed in this shrinking world at war.

This same tendency to sow the world for strife is seen in industrial circles. Certain tycoons of production (not all) are manifestly unfair to the labouring man as they keep him at lower than a living wage and at the same time reap swollen fortunes for themselves and their stockholders. The lure of wealth, and the power it brings, seems to steel some men's hearts against fellow-feeling and justice.

Then the working man unites with his fellows for power, forces open the grasping fingers of plutocracy, and, with legal restraints against violence removed, thrusts into the background the rights of the general public and becomes arrogant and dictatorial in his demands for higher wages and better working conditions. Labour uses the same methods as capital; in fact, sees no other way to secure justice—and all concerned suffer immeasurably.

Why can't labour and capital and the consumer and the government get together, insure fair profits, living wages, reasonable prices, and general economic security? All of us are real or potential capitalists, workers, consumers, and democratic citizens anyway. There is enough and more of life's essentials for all, if we manage carefully and behave ourselves.

The fact is, the great masses of the people are determined *not* to behave themselves, if that means they can't have all they want. Selfishness and strife go together. Destined to extinction is that nation which worships nationalism to such an extent that it keeps only its own advancement in mind. Born to untold trouble is that class which would dominate government and rides steel-shod over the right of the common man to be reasonably content. And when two classes clash and crush the innocent between them, there is retribution to pay.

Why not sow the seed of love and good will and the principle of the Golden Rule; to reap peace, prosperity, justice for all, and content? They go together.

It is too risky a dream. Everyone knows,





**Miss Shizue Yamaguchi, first woman to be elected to the Japanese Diet, after the women of Japan were given the vote in recent elections.**

or at least fears, that it won't be done. But that does not detract from its workability, if the bulk of mankind would only heed God's admonitions for this time. As it is, the way out of catastrophe narrows to accommodate the few who will heed. And to them He says, "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." Read the whole fifth chapter of James, the prophecy of the only sure solution of modern strife.

Justice is guaranteed to the patient, ungrudging, non-violent minority, but only by the second appearance of Christ in the near future. It is a bright prospect for those who have faith in Him.

## **Momentous Shifts of Power**

The remaking of the international map is in progress. But never were peace treaties and assignments of influence and sovereignty more difficult of execution and more uncertain of a permanently satisfactory outcome.

Sharper and sharper becomes the cleavage between the Anglo-Americans and the Slavs, between Great Britain and the United States on one side and the Soviet Union on the other. Europe seems destined to be divided right through its centre, and another and greater Maginot Line established, with its perpetual menace to peace and tranquillity. Germany and Austria are sliced. Sweden and Switzerland are buffers. Norway, Denmark, Holland, Belgium, France, and Italy line up with the west. Finland, Poland, the Baltic and Balkan States, all line up with the East. Greece and Turkey falter. At present the demarking line wavers over the eastern Mediterranean.

Russia, after a vain attempt to appropriate Tripolitania in North Africa, thus trying to make the eastern Mediterranean a Soviet sea, snipping the British Life Line to the Near East, Africa, and India, and segregating the Arab world,

has continued to make bold claims for more territory and ever-widening power. Disruption of centuries-old landmarks is in every move and counter-move.

The conciliating efforts on the part of the Labour Government of Great Britain to unite the warring factions of India, have collapsed. A compromise proposal has been made by London, and it is being implemented as fast as possible. A constitutional convention has been called, and India is to be given quasi-independent government till such time as it can decide to stay within, or break entirely free from, the British Commonwealth of Nations. It is not as simple as that; for the aggressive and recalcitrant Moslem League is to be heard from. However, every prospect points to an early separation of India; whether to hold its own or come under the dominating influence of Russia, no one can foresee.

With Japan out of the running as a leader of the "kings of the East," we may expect to see Russia emerge more and more as the dominating factor in Euro-

asian power politics. The Western Powers will hedge the Soviet in wherever possible. But the Russians have the advantages of possessing the so-called "heart-land" and of keeping the largest armies on a war footing.

However, the crucial conflict will not be staged in northern snows. It will be fought in and near Palestine, that most-policed and turbulent cockpit of the modern world. Watch the vortex of swirling powers draw closer to that central vacuum, a forbidding strip of country which nobody wants, yet everybody wants.

It is very evident that Russia cannot seize the Palestinian centre of the earth without starting and winning World War III. To forestall this, the Western powers appear to be planning to strengthen Italy and Spain as Mediterranean powers, over against the time when Russia is sure to gain territory somewhere around the eastern end of that important body of water. Let not reader attention be diverted from the Middle East for the final showdown among the nations. And there is Armageddon!

Armageddon is more than a figure of speech to designate the last titanic conflict of earth's history. It is a definite geographical spot in Palestine where will be waged the land, sea and air combat which will settle the world's fate for all time. It will not settle whether East or West rules. Indecision on that score will mark it. But it will settle the age old conflict between the armies of earth and heaven, of man and God. For Christ will appear and will end all wars by the destruction of all warriors. Read The Revelation, chapter sixteen, verses twelve to twenty-one.

Our hope is in God. For those who know these things, and trust God to take them through safely to a new world of peace, will be the only people who will escape the welter of war which now portends.

**Mahatma Gandhi speaks to his followers in Bombay as India was started on her way to possible independence**







# The GRANDEST EVENT in HISTORY

By A. Wellington Clarke

Farewell to earth  
—but He will re-  
turn.

THE grandest event in history is about to take place. That event is the second return of Christ, to this earth. He will not come as at His first advent, born of a virgin, couched in straw, or wrapped in swaddling clothes. He is to appear full grown, radiant with the splendour of eternal glory, and escorted by myriads of shining angels.

This event has been foretold by patriarchs and prophets of ancient times. The patriarch, Jacob, from his dying couch pointed his children to the consummation of the age, declaring, "The sceptre shall not depart from Jacob, nor a lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be." Genesis 49:10.

David, the poet, shepherd-king, declared, "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about Him." Psalm 50:3.

Habakkuk with unparalleled description portrayed the event. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light; He had horns coming out of His hand [bright beams out of His side, margin] and there was the hiding of His power. Before him went the pestilence, and burning coals went forth at His feet." Habakkuk 3:3-5. Not only these, but many other prophets predicted and anticipated the second coming of Christ as the consummation of the hopes of mankind.

When Christ would revive the hopes of suffering mankind, He pointed them to His second coming. "Let not your heart be troubled: ye believe in God, believe also in Me. In My father's house are many mansions . . . I go to prepare a place for you . . . I will come again and receive you unto Myself." John 14:1-3. And from the crest of Olivet, we hear His cheering words, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit

upon the throne of His glory." Matthew 25:31.

This promise, though made nineteen hundred years ago, rings anew in our ears across the centuries; and looms higher before our vision, as the din of battle resounds, and the shadows of a vanishing civilization gather. It stands, defiant of time and space, and, with the falling curtain of time, points our gaze to the era of eternity. It keeps and sustains and refreshes and brightens the heart in which it is cherished. And its realization illuminates the valley of the shadow of death for many a dying Christian.

Angels also have had a part in predicting the second advent. When for the last time Jesus stood with His sorrowing disciples, and with outstretched hands gave them His parting blessing, even "while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, which also said, ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

The apostles of Christ not only looked for, but they also preached, the second coming of Christ. D. L. Moody, the great evangelist, remarked, "There is more said in the epistles about the Lord Jesus Christ's returning to this earth than there is about baptism. If I read my Bible correctly, baptism is referred to thirteen times, in the epistles and the Lord's return, upwards of fifty times. It is not an unscriptural idea." "Moody's Sermons," page 660.

The apostle Peter called the attention of the early church to the fact that "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16. Paul reminds us that "our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Philippians 3:20.

John, the beloved apostle, would strengthen our faith in this event, say-

ing, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

James' admonition is, "Be patient, therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

While the day and hour of Christ's return are not revealed, we are certain of the manner in which He will appear. His coming will be sudden and unexpected. (Matthew 24:44.) While the world is bent on pleasure, war, commotion, self-interest, irreligion, suddenly and without immediate warning the Lord will descend from heaven wrapped in flames of devouring fire. (2 Thessalonians 1:8.)

He will come with power and great glory. (Matthew 24:30.) The exceeding brightness of His coming will outshine the radiance of the heavenly bodies. There will be no mistaking the event. There are no corners so dark, or regions so dismal, but the effulgent glory of our returning Lord will penetrate them. Besides His own glory, He will be enshrouded with the glory of His Father. (See Matthew 16:27.)

This marvellous demonstration of power and glory and splendour will be visible to every human being "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24:27. "And every eye shall see Him." Revelation 1:7.

He is coming to complete the salvation of His people. Hence, "to them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. He is coming to separate the righteous from the wicked, even as a shepherd divideth the sheep from the goats. (See Matthew 25:32.) He Himself has declared, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

It is then that Christ will be glorified in His saints, and be admired in all them that believe. His return will bring to light the hidden things of darkness. (1 Corinthians 4:5.) Wrongs long since committed, but never made right, unsolved murders, unsettled controversies, cruelties perpetuated, and the countless evils which heaven has recorded against men, will then be exposed and evil men punished. It is not a pleasant prospect for the unprepared. But it means hope and final salvation from sin for those who make the coming Christ their Saviour.



# Why Not EAT MORE FRUIT?

By D. H. Kress, M.D.



"Of every tree . . . thou mayest freely eat," is voiced by *inspiration*, by *nature*, and by *unperverted instinct*. When God created man, He placed within him a desire for fruit, and made provision to gratify this desire by placing him in a garden, where the fruits, pleasant to the sight, hung temptingly over his head. Nature voiced the words of inspiration, saying, "Of every tree . . . thou mayest freely eat."

Civilized man has departed from the original bill-of-fare and is feeding largely upon devitalized and demineralized foods. Commercial enterprises have taken advantage of this by advertising products to supply the need. Alkaline salts and vitamins are served in attractive capsules, pills, and tablets. So long as civilized man subsists largely on meats, commercial sugar, white bread, etc., these commercial enterprises supply a need.

The vital and much needed elements are liberally supplied in fruits and green, leafy vegetables. In the leafy vegetables exposed to the sun's rays they are stored up, chiefly to supply the needs of the lower creatures. In fruits they are stored up, chiefly to supply the needs of mankind.

There are those with irritable stomachs and diseased colons, who say, "I cannot eat fruits." The question arises, Why this irritable condition of the stomach and colon? This may be explained by relating an incident which occurred in my office a few years ago. A taxi stopped in front of the sanitarium. A well-dressed businessman stepped out and hurriedly came to my office. He said, "Doctor, I am just passing through the city. I have only a few minutes between trains. Having heard of the sanitarium, I concluded to come for advice. I am suffering from colitis. Vegetables I cannot eat, neither can I eat fruits. I am dependent upon puréed foods largely, but these I find it difficult to obtain in travelling as I am. Can you give me some advice?" I called his attention to some foods which are usually recommended in such cases—foods that are bland and non-irritating. I tried to emphasize the importance of thorough mastication. I said to him, "Since you cannot obtain foods that are puréed in the kitchen, you will have to purée your foods in the mouth by thorough mastication." Among other foods that I told him he might eat, I happened to mention nuts, which serve emulsified fats and proteins in the most attractive form. He said, "Oh, Doctor, I cannot eat nuts." And taking a pencil out of his pocket, he held it in his hand so as to expose only about an eighth of an inch, and said, "Why, when I eat nuts, they pass through me as large as that." I said to him, "My dear friend, why do they pass through you as large as that? Is it not because you have neglected to masticate

them thoroughly?" I assured him that if nuts are masticated as they should be, that is, converted into a creamy constituency or paste in the mouth before swallowing, they are not irritating but soothing to the irritable stomach and colon. In the form of a cream, nuts can be fed even to babes. Strange as it may seem, this had never occurred to this man with business intelligence.

Rapid eating and improper mastication constitutes one of the chief sins of civilized people and is responsible for these alimentary conditions so common among them.

Raw foods disagree with those who have no teeth. They also disagree with those who have teeth, but do not make use of them. They disagree with them for the same reason that nuts disagreed with this man of business.

Civilized man seems to regard the mouth merely as an opening to the stomach through which food has to pass. It seems not to have occurred to him that the mouth itself is an important organ of digestion. In it saliva, containing ptyalin, a ferment which is needed in digesting starch, is produced.

Unripened fruits are difficult to digest, but even these if given this special mouth treatment may be made more digestible. Unripe fruit contains starch instead of sugar, and starch needs the action of saliva. In the process of the ripening, the starch in fruit undergoes a change similar to that which takes place in the alimentary canal. If fruit is properly masticated, the starch is, in part, converted into fruit sugar. In the well-ripened fruits we are therefore served with a sugar that places no tax upon the organs of digestion. This is quite important during warm weather, especially since there is a general relaxation, and the organs of digestion are not at their best. The peristalsis is sluggish, and the glandular secretions are lessened.

Seldom is food selected intelligently. This was illustrated by the young woman who, after marriage, went to the market to make her first attempt at purchasing her supplies. Being of an artistic turn of mind, she selected the foods with reference to the colour of her dishes. This may appear rather ridiculous, and yet to a greater or lesser extent nine-tenths of the purchases made by the average housewife find their explanation here. Why is it the white, devitalized,

and demineralized bread is selected in preference to the wholesome wholewheat or graham bread? Why is it the white, polished rice is chosen instead of the brown unpolished product? Why is it that that anemic production known as "angel food cake" finds a place on civilized tables? Only one answer can be given to any or all of these questions, and that is, *colour* has influenced the purchaser and not a knowledge of the contents of the foods.

I am reminded of a young Scotchman who married into quite a wealthy English family while in England. Arriving at his Scottish home, he was relating to his uncle some of the virtues of his accomplished wife. The uncle, being of a practical turn of mind, inquired, "Is your wife a good housekeeper?" He replied, "She has always had servants to do that." "Well," the uncle finally asked, "is she a good cook?" "No," he said, "her servants have been doing the cooking." "But," he said, "Uncle, you ought to hear her sing. She has a marvellous voice." The uncle then said, "Why didn't you get a canary?" Now, while there is nothing to be said against the accomplishments that this young lady possessed—they are all of value—there is one accomplishment that excels all others, and that is the ability of women to select good, wholesome foods which contain the important elements of nutrition including the vitamins.

Recently attention has been called to the banana, a fruit the virtues of which have not been appreciated. Seldom is it recommended in the prescriptions of physicians for their patients. Dr. Edward B. Cornwall, referring to the diet indicated where there exists a spastic and irritable condition of the stomach and colon, in *The Medical Times and Long Island Medical Journal*, said: "Fruits are of great value in this particular diet, but they must be selected with due reference to their content of cellulose, sugar, and acids as well as their special qualities." He added: "*Perhaps the first place among fruits in this diet should be given to the banana. It must, however, be fully ripe. Then, after removal of the skin, the pulp must be scraped to remove the fuzz, and then it should be mashed. This pulpaceous mass can be eaten either raw or mixed with other foods. A good mixture is made with cream and cottage cheese, and strained orange or grapefruit juice may be added to it or milk or cream.*"

The banana is providentially available at all seasons of the year. Ripe bananas or cooked when partially ripe are readily digestible even by infants. They are also valuable in modifying infants' milk formulas because of the unique combination of readily assimilable sugars and vitamins. They are a valuable aid in the





Reach a pinnacle of health with the free use of fruit.

prevention of diarrhea and constipation. The vitamin and high carbohydrate content makes the banana a valuable supplement to milk, the mixture being an almost completely balanced ration. The final products of metabolism of the banana in the body are alkaline. This is an important point to keep in mind. A short time ago it was announced that ripe bananas were one of the first solid foods that were given to the famous Dionne quintuplets. By some who held a prejudice against this fruit, this was regarded as a foolhardy thing. Experience has shown that this was quite the rational thing to do and that it is in line with modern knowledge, based on scientific investigation.

Dr. Lewis Weinstin and Dr. Maxwell Bogin of the Department of Bacteriol-

ogy and Pediatrics of Yale University Medical School, New Haven, Conn., called attention to the fact that "a ripe banana diet altered the character of intestinal flora," and discouraged the development of germs of putrefaction in the alimentary canal. They also found it gave "relief in all cases of constipation in from one to two weeks. This benefit persisted in most instances for some time after the fruit was discontinued." They said: "One case of ulcerative colitis was treated by banana feedings, all other medications being stopped. This patient responded favourably to treatment. There was a marked amelioration of the diarrhea with disappearance of all traces of blood from the stool."

Dr. George A. Bendlage also calls attention to his experiments with this fruit in *Clinical Medicine and Surgery*. He said: "For the past two years the author has been using a banana and cream diet in the treatment of non-surgical ulcers and hyperchlorhydria." "Rarely need alkalies be used with this diet. The results have been astonishing in the re-

lief of symptoms. Pain, burning, and vomiting have in most cases been relieved within the first twenty-four hours." The results of his treatment have been so satisfactory to him, he says, that he is "hoping it may be of some benefit elsewhere."

Dr. Herman Bundesen of Chicago, former health officer, gives a number of reducing diets in which "bananas and skimmed milk are included with most excellent results."

There is no food that is more fully protected from infection with germs from without than is the banana. Bananas subjected to the severe test of being immersed in fluid containing cultures of known germs remained sterile and gave no evidence of the penetration of germs into the interior.

Among other fruits that should be mentioned is the apple. We are familiar with the old adage, "An apple a day keeps the doctor away." A statement made by that famous centenarian who visited this country from Vienna in explaining one of the secrets of his long life, said to a reporter who was interviewing him, that he ate seven apples a day. The reporter remarked, "I understood that one apple a day was sufficient to keep the doctor away," to which he replied, "Yes, that is true, but in my town there are seven doctors." This applies to apples only when well ripened and properly masticated. To eat them unripe or swallow them in lumps means an invitation to the doctor. Many a patient has made this discovery.

A most interesting incident is related of an old family practitioner, in Iredell County, N.C., after he lost a baby by cholera infantum. A second child became desperately ill of the same complaint. The child, to his surprise, however, began to improve. "The doctor was dismayed when he discovered that the old Negro mammy was feeding it scraped apple. He scolded her soundly, asking her if she wanted to kill the child. 'Well, Doctor,' she replied when he paused for breath, 'your baby is getting well, isn't she?' The doctor admitted that she was. She continued, 'That's because I have been feeding her scraped apple. If you want her to get well, let me keep on.' Within a few days the baby was well, and thereafter the doctor used *scraped apple* successfully in cases of diarrhea and dysentery." Others have resorted to a scraped apple diet in ridding the alimentary canal of germs of putrefaction and disease.

Fruit juices should be more freely used, especially during the warm weather. At banquets and suppers some kind of beverage must be served. How much better it would be to introduce wholesome and nutritious fruit drinks in preference to the alcoholic beverages. It inhibits the growth of germs of putrefaction and diseases in the alimentary canal. It encourages diuresis and increases the alkalinity of the blood, most essential as a preventive of neuritis, arthritis, and rheumatic tendencies—conditions which are so prevalent and which are encouraged by the use of wine, beer, and other alcoholic beverages.

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