

Signs of the Times



GENERAL CONFERENCE...
...MAY...

The ATOMIC AGE and MAN'S SHATTERING FEAR

By Carlyle B. Haynes

THE END of civilization is no longer an empty phrase mouthed by alarmists. The dread expression is on the lips of the wisest and most serious statesmen and scientists of the world.

Humanity has failed to find the way to end war. It may well be, however, that it has discovered the way to end humanity. That is the great fear which has found lodgment in human hearts around all the circle of the earth.

Men have discovered the way to blow the earth to pieces at the very time when they need most to learn how to hold it together.

The very scientists who co-operated to produce the atomic bomb stand in awe of the dread possibilities of their achievement in penetrating into the ultimate secret of atomic energy. With

solemn forebodings they contemplate its sinister potentialities. The whole scientific fraternity is profoundly alarmed and does not hesitate to say so.

Dr. Harold C. Urey, Professor of Chemistry at the University of Chicago, world famous as the Nobel Prize Winner in Science for his discovery of the heavy isotope of hydrogen in 1934, an important factor in nuclear energy research, in an article in *Collier's*, January 5, 1946, begins by writing:

"I write this to frighten you. I'm a frightened man myself. All the scientists I know are frightened—frightened for their lives—and frightened for your life. . . .

"I say to you—and I wish I could say it face to face—that we who have lived for years in the shadow of the

atomic bomb are well acquainted with fear, and it is a fear you should share. . . .

"Perhaps you are thinking this scientist is not going to talk about science—he is going to talk about politics. He has no right to do that. What does he know about politics?

"I know this: I hear people talking about the possible use of the atomic bomb in war.

"As a scientist I tell you *there must never be another war.*"

But there will be another war. Men everywhere know that. The sinister ferment of animosity, suspicion, hatred and power politics make such a war inevitable.

No creation of mankind, no form of human co-operation or government, no structure of human genius, no scheme of human devising, nothing within the reach of human wisdom and ability, has been sufficient to prevent the dreaded breaking up of human society as at present constituted.

The twilight of the world is setting in. Fold after fold the curtain is falling. All of earth's horizons are dark with menacing storm clouds.

Civilization as we know it seems staggering on the brink of a precipice, and the edge is crumbling. The deep foundations of the world are being convulsed. Cosmic forces are seething and surging beneath our very feet.

Perilous times have come in all human affairs.

This is not the half-baked, hastily considered conclusion of a wild fanatic. It is the carefully considered verdict of serious-minded, intelligent men, many of whom hold positions of high rank among the statesmen and scientific leaders of many nations in the Old World and in the New.

With a sense of awe and dread in their hearts they look out upon a world shaken to its foundations. They recognize that war has released an-

The bow of the target battleship *Pennsylvania* several hours after the test atomic blast at Bikini. Note the caged live goat on deck, that seems to have come through unscathed.



nihilation upon the human race on a scale never before known.

Human hate and brutality have become so monstrous that a vast canopy of death and suffering has spread over a blackened and smoking world. Science has reduced the slaughter of the race to an almost mathematical formula.

No nation has been exempt. All have been involved in epidemic calamity. Statesmen do not hesitate to declare that there is no way of world recovery short of a miracle.—and they are frank to say they expect no miracle.

Something more devastating than an earthquake has jarred the world out of its course, and is breaking it to pieces. Men everywhere fear it has gotten beyond control. Statesmen meet and endeavour to bring some semblance of order into human relations. But socially, financially, economically, industrially and politically the world is moving in hopeless disorder. And this spirit of disturbance, in its influence, is wide as the world itself.

Like some piece of gigantic and intricate machinery which has been dislocated by titanic forces, the world is crashing in harsh confusion. It grinds and grates on our ears in its tremendous and terrible course.

Serious as these times are, however, men of wide information and clear-eyed vision are able to detect in them only portents of more perilous times to come.

The present unrest and tension are only the mutterings of the coming tempest, the tremblings of the impending earthquake, the eddies of the approaching whirlwind, the gratings of the avalanche of ruin overhanging the world.

Stern, grim realities of blood confront the race of men. Everywhere and in every social strata, thinking men are afraid.

Those who were wont to scoff at the idea of "the end of the world" have quieted their scoffing. Soberly and despairingly they are now forecasting the doom of civilization.

World leaders to-day do not hesitate to point out that under the shifting sands of the continents other civilizations lie buried; that no civilization is self-perpetuating; that human structures disintegrate; human organizations fall to pieces; human governments perish; social systems die.

With searching significance they raise the question as to why our civilization, reeling and stunned by the staggering blow it has been given, should be considered immune from



The deadly rocket bomb mounts into space.

the ruin which has come to those of former times.

In *Human Events* Pamphlet No. 1, of December, 1945, Robert M. Hutchins, Chancellor, University of Chicago, and one of the most influential men in American education, discussing the imperative necessity of creating a world state to prevent atomic warfare and control nuclear energy, arrives at the conclusion that "the task is overwhelming, and the chance of success is slight." He points out that "in fifty years we shall probably be able to start a chain reaction that will blow up the globe." pp. 13, 5.

The *New York Times* of October 31, 1945, contained a dispatch by the *Times* special correspondent, William M. Blair, under the date line of Cambridge, Mass., October 30, the first paragraphs of which read:

"Five hundred and fifteen scientists, asserting that no effective defense was possible in atomic warfare, called today for international co-operation of an unprecedented kind to assure survival of the human race.

"In a statement urging that the development and production of atomic energy be brought under effective international control, the physicists, chemists, and engineers who have been engaged in war research at Harvard and the Massachusetts Institute of Technology declared:

"If the people of the world are to survive, it is necessary for the United States Government, as first producer of the atomic bomb, to initiate immediately steps to achieve effective world co-operation for the prevention of war."

Some months before his death, Booth Tarkington, famous man of letters, issued an Armistice-Day message for November 11, 1945. It was entitled, "It's Time to Be Afraid." Among the statements in it are these:

"When anyone says that we must face the future with courage he is omitting the atomic bomb from his calculations. What we need is fear. Before atomic bombs go into mass production in Russia, in Britain, in France, in China, in Mexico and Cuba, and Italy, Germany, and Japan, God give us grace to be cowardly enough to save ourselves by common sense.

"For decades with every improvement of artillery, airplanes, or explosives, optimists have said, 'Now there will be no more wars because the destruction would be too horrible.' But there were more wars. The holocausts and the massacres destroyed human beings by tens of thousands and all their works and property with them—and the wars went on.

"Thirty million people perished in this war. Many of those millions were people of the conqueror countries, for in such conflicts the winners are only

less horribly damaged than the losers. And the atomic bomb says to mankind, 'You ain't seen nothin' yet: wait till your next war.' . . .

"From now on the nations are like a family in a house with walls built of dynamite.

"What would the members of such a family do if, like ourselves, they could not move to another house? I think they would walk softly and take care not to irritate one another."

In the *London Evening News* of August 10, 1945, as Japan was blasted out of the war, these words appeared:

"Japan's crash marks the end not of an epoch but of a world. It is the end of the world that mankind has known up to now.

"What lies before us now no human being can say. We cannot even guess. The djing has come out of the bottle; and a gigantic question mark is silhouetted before the eyes of every inhabitant of this planet—a question mark shaped in the smoke rising from the ruins of Hiroshima."

One of the great scientists who worked on the atomic bomb project, Sir James Chadwick, is reported to have said that some of his fellow scientists had "refused to work on the project for fear that they might be creating a planet-destroying monster." *Revelation*, October 1945, p. 408.

Leaders of religion have become greatly stirred over this whole question. Those who have talked glibly of the inevitability of progress and the ascent of man, and the complete impossibility of the catastrophic end of the world, are now speaking of total destruction and the annihilation of the race.

The leaders of the Federal Council of Churches of Christ in America, spokesmen for the modernists of the Protestant churches, released a document entitled, "The Atomic Bomb and the Crisis of Man," written by Richard M. Fagley, Secretary of the Commission on a Just and Durable Peace. This warns that the "scientific miracle" of the atomic bomb may make the planet uninhabitable, and urges that its use be discontinued. If this is not done, "atomic weapons will be looked upon as a normal part of the arsenal of war and the stage will be set for the sudden and final destruction of mankind."

David Sarnoff, President of the Radio Corporation of America, in an article in the *New York Times* of August 10, 1945, an article authorized in full by the United States War Department, and entitled "Science for Life or Death," declares:

"To-day civilization is in imminent danger.

"Either we must find some means of ordering our relations with justice and fair dealing, while allowing nations great and small full opportunity to develop their free and independent life, or we shall soon head for another world conflict which this time must bring the utter destruction of civilization in its train."

Thus the language of our journalists takes on the tinge of the Apoca-

lypse; modernists talk the language of fundamentalism; skeptics speak dolefully of the end of the world; scientists turn prophets; statesmen become evangelists; and all eyes turn to the dread future with trepidation, fearful that the ancient prophecies of God's word may, after all, be literally fulfilled in a holocaust of global annihilation.

The SECOND CHANCE

By M. L. Rice

THE PLAN of salvation is that of the second chance. Only because God gives man a second opportunity, that He repeats His call again and again, forgives us over and over, is there hope for man.

There is both danger and security in the second chance. Danger that man shall take the position that the door of mercy shall remain forever open. Security in knowing that if we fail, God will give us another chance.

God sends a definite call to every man. The still, small voice, the Holy Spirit, at some time whispers to everyone, "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

It is dangerous to turn a deaf ear to this call from God. To ignore this voice day after day will so dull the spiritual hearing that in due time it will no longer be heard. "While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation." Hebrews 3:15.

There is no time like the present for answering the call of God. No one has any assurance of another time. The ear that can hear to-day may be beyond the call of God tomorrow.

Jesus, when on earth, encouraged people by offering them the second chance. "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" John 8:3-5. If anyone ever

needed another opportunity, this poor woman did. How different the attitude of Christ to that of her accusers. They wanted to stone her. But instead of stones, she needed mercy, encouragement and another chance to lift herself, with God's help, out of the pit into which she had fallen.

Unless this woman were given opportunity, she was doomed to a life of shame and eternal ruin. How different Christ's attitude from that of the Scribes and Pharisees. What hope did He give? Stone her? No. "Neither do I condemn thee: go, and sin no more." John 8:11.

Jesus came in contact with a certain man who had been a helpless cripple for thirty-eight years. The history of the case would imply that this man's own sin was in part, at least, responsible for his condition. Many a person is the victim of his own sins. Many suffer the agonies of death because of a reckless, profligate life. But does this mean that this man was beyond the limits of God's grace? Had he gone beyond the point of recall? Is there no second chance for him who pursues a course that makes him a sufferer for his own sins? "Jesus saith unto him, Rise, take up thy bed, and walk. . . . Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee." John 5:8, 14. "Sin no more." This is just another way of saying, "You have another chance, don't spoil it by sin."

The night of Jesus' betrayal had come. Into the garden of Gethsemane He took Peter, James and John. He asked them to watch and pray with

Him. But while He prayed they slept. Then came the mob, led by Judas, to take Christ, and plan His execution. Peter, who had been fully aroused from his slumber, surveyed the situation, "... and drew his sword, and struck a servant of the high priest's and smote off his ear." Matthew 26:51. How strong and courageous Peter seems to be!

They led Jesus away. The disciples were frightened. "Then all the disciples forsook him, and fled."

Peter, this man who had been so strong to defend Jesus, who had only a few hours before said, "Though I should die with thee, yet will I not deny thee" (Matthew 26:35), is not standing by the side of Jesus as they drag Him along the road. "But Peter followed him afar off unto the high priest's palace." Matthew 26:58.

Peter is on dangerous ground. He is separated from Christ, and is following "afar off." This is always perilous. When one becomes separated from God, the descent downward is steep and fast.

"Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth." Matthew 26:69-72. Something had happened in Peter's experience. He had completely lost his way. Following "afar off" had been his ruin. He shows his weakness first by compromise. This is always a dangerous thing to do. The one who compromises with Satan always loses. There is no stopping place in compromising. This put Peter on the road downward, and it does the same for every person who takes this kind of a course.

Compromise was followed, and that immediately, by disguise. This seems logical. We could not expect the one who would not stand firm for the things he knew were right, to long identify himself with them. He would want to sneak away, and hoist his colours in another place. Over and over again have we seen people start on a course of compromise. First on one position, then on another; one doctrine, then another. The result was inevitable. The next step was to renounce their former position and identify themselves with another group.

The next step in Peter's downward course was denial. Compromise and disguise could lead to no other destination. This is a well-worn path,

and all who travel this way end at the same place.

Does Peter need another chance? How can he ever return to God unless he is offered another opportunity? He has miserably failed, but is there hope?

Just at the climax of Peter's denial, "the Lord turned, and looked upon Peter." This was not an angry look. It was a look of love and pity. Christ knew that it was not in Peter's heart to deny Him. His denial was not something planned or desired. He had done what he thought he never would

after His resurrection is Peter. "But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you." Mark 16:7. Before He ascended to heaven He recommissioned Peter when He said, "Follow Me."

Not only does Christ give man the second chance to accept Him as his personal Saviour, but He gives him a second chance if he fails in his efforts to measure with God's requirements. Man is not cast aside because he fails. He knows how weak we are, and



The divine Shepherd gives the lost sheep another chance.

do. How true that is of so many.

"And Peter went out and wept bitterly." Luke 22:62. These were the tears of a man who suddenly awakens to the fact that he is separated from God, that he has sinned and is lost. They are the tears that flow from a heart that has done the very thing he hated, the thing he was sure he would not do, and failed to do the thing he wanted to do. Peter sobs out his heart to God, and again there comes welling up in his bosom that sweet peace known only to a man who has been forgiven his sins.

Christ gave Peter another chance and he made good. The first one of the disciples He mentions by name

every time we make a new start, He accepts it.

The only hope for the human race is in the second chance. "For all have sinned and come short of the glory of God." Romans 3:23. "There is none righteous, no, not one." Romans 3:10. Since all are lost, all need salvation. Since all have sinned, all need a second chance. That God gives men the opportunity of coming to Him again and again, even in the face of failure, is about the sweetest message ever to fall on human ears. Hug this fact close to your heart, that none who call upon Him, regardless of how often they may have tried and failed, will be turned away.



Men "battle for steel" at open hearth furnaces.

need no repetition. But suppose employers everywhere were to deliberately decide their future course by the Ten Commandments. Christ gave a simple summary of that law when he said: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7:12. Here is a definition that everyone can understand. Suppose every employer tried honestly to picture himself in the place of his employee. Would he want any changes in his hours and wages and living conditions then? If so, that employer is guilty of breaking the law of God if he neglects to institute such changes as far as lie in his power. Suppose every employee were

Industry and Religion

Can the Church Espouse Labour?

ONE CAR was passing another up a hill, when around the curve some distance ahead there came a third car and a fourth, both travelling much too fast. The driver on the wrong side of the road stalled his engine as he was cutting in ahead of the car he was passing. In a moment all four were piled up in a disastrous wreck.

One of the survivors was the driver who had tried to pass his neighbour, and in court told his story. He was on an errand of mercy and therefore was in a hurry. Had the cars coming down the hill been travelling at a proper speed, there would have been no accident, he said.

"Did you see the 'No Passing' sign at the foot of that hill?" the judge asked.

"No, Your Honour, I did not."

"Well, I am informed that such a sign is there, and it was placed there for just such drivers as you. This court finds you guilty . . ."

The investigation established the fact that the two cars coming down the hill were travelling at excessive speed. These drivers were also declared guilty and treated accordingly.

Now it was not suggested that any of the drivers at fault were guilty of

malicious intent. Their motives were not questioned at all. They admitted they had violated the traffic laws, and that was sufficient to fix the guilt.

God also has a Traffic Law—the Ten Commandments. It too was given that human beings might travel the highway of life in peace and safety, without collision one with the other. Had that law been kept by all, there could never have been a war. Crime would have been impossible. Strife between capital and labour would not and could not be.

But the human race is involved in a compound crash-up of staggering dimensions. Every strata of society is in collision with its counterpart,—a collision such as history has never seen. Each side has a plausible defense to offer for itself and a piece of damning evidence against the other. Human arbitrators are listening to both sides and know not which to believe. But those who are acquainted with God's Traffic Law may know who is guilty and what the verdict of the great Judge will certainly be.

Take the trouble between capital and labour as a fair sample of the general picture. The accusations and defense of both are well known and

to try sincerely to picture himself as his employer, facing the same responsibilities and expenses that his employer does, would he expect any better service and consideration from his employees than he himself is giving? If so, that employee who renders not that service and consideration is guilty of violating God's law. If both sides probed their own consciences in this fashion, there could be no collision between capital and labour.

It is not necessary to assume that either side is deliberately trying to override the other. Highway collisions are rarely malicious. They are commonly caused by some violation of the rules of the road. It is thus with society to-day. Each disputant is far more concerned with his own plans and conveniences than those of his neighbour. Neither is thinking of the Golden Rule, hence the collisions in the industrial, the political, the religious, the racial, and the social world. Like causes are producing like results in every phase of life to-day.

By

O. B. Gerhart

SIGNS of the TIMES

It is apparent that those who pay any attention to God's traffic rules down here are few. But the signs are posted where all may read who will. Those who heed them are not without excuse. It will be vain to tell the Judge of hearts at last that we did not see the warnings along the road. "If thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it? And shall He not render to every man according to his works?" Proverbs 24:12.

If we will take the Bible for it, when God calls men to account for the enormous misery and bloodshed of human history, He will not be side-tracked by the excuses and accusations that men now offer. According to the Book of God, we will every one be judged by the rules of the road. Those who have driven contrary to those rules will all be accounted responsible for the fearful wreck in which we find ourselves, except for those, of course, who have settled out of court before the judgment. They alone will be exempted. How plainly all this is stated in James 2:10-12: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

It is commonly objected that the Ten Commandments cannot be kept while the multitudes violate them. The Golden Rule would be suicidal under such conditions; so many tell us. The simplest answer is, There are individuals who, by the grace of God, are keeping those commandments and observing that Golden Rule down here. Christ did it; His apostles came to the place where they did it; and there are thousands to-day following their example. Nor are they all preachers. Some of them are factory employees. Some of them are employers. Now and then they appear in those articles, "The Most Unforgettable Character I've Met" that each issue of the *Reader's Digest* carries. If you have ever known one very well yourself, he was no doubt the most unforgettable character you have ever met too. They are really wonderful people to meet. And they do exist.

They do not escape all these collisions down here of course. Far from it! Even the most conscientious driver on our highways has no guarantee that some violator of the traffic rules may

not collide with him. The same is true in the matter of daily living. The righteous suffer because of the wicked. And as long as selfish men are permitted to live, the best of men will have many a sorrow. But those mortals who have learned to obey God's rules of conduct will not share in the judgment of the rest. That may seem small comfort to some just now. It will be a matter of unspeakable relief in the day of God's judgment, however.

Let those who would bring capital and labour together in peace, emphasize the law of God as the basis of co-operation. Let them seek to persuade the employers on one hand and the employees on the other, to give the Golden Rule an absolutely honest trial for one year, or even for one month. Here is the divine scheme for a peaceful solution of all the strife that separates men in every walk of life.

Those who hope for industrial and political and social peace on earth at last, will not be disappointed. If we believe the Scriptures, the time will surely come when those who are accounted worthy to have part in life in this earth "shall build houses and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat." Even the animals will be at peace with one another in that time, for "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isaiah 65:21, 22, 25.

It should be obvious that social legislation can never secure such results as these. Surely *human* legislation cannot accomplish what *divine* legislation has failed to do. For nearly six thousand years the law of God has been known to men. In spite of that,

murder, adultery, theft, lying, covetousness, blasphemy, Sabbath-breaking, have all increased to grave proportions. Nor has this taken God by surprise; for He foretold it all. Apparently then He has never thought to subdue sinners by legislation. But He has subdued many of them through the ages by His grace. Those who have refused salvation by grace, He has promised to destroy: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." Revelation 21:8. This is the promised judgment for every politician and churchman, every employer and employee, who refuses to abide by the rules of the road. This is God's remedy for the cruelties and injustices that men are practising one against another in spite of His law.

But to Christians has been committed the work of mercy, whereby many will be saved. In carrying out this work, they must take care lest they become involved in the guilt of those they are commissioned to save. In the mounting tension between capital and labour, the church is especially admonished to stand clear. Instead of taking one side or the other, every Christian is required to await God's intervention here. This counsel is prefaced with a prophecy of the climax to which this struggle will come:

"Come, you rich men, weep aloud and howl for your sorrows which will soon be upon you. Your treasures have rotted, and your piles of clothing are moth-eaten; your gold and your silver have become covered with rust, and the rust on them will give evidence against you and will eat your flesh like fire. You have hoarded up wealth in these last days. I tell you that the

Work and worship go well
hand in hand.



pay of the labourers who have gathered in your crops—pay which you are keeping back—is calling out against you; and the outcries of those who have been your reapers have entered into the ears of the Lord of the armies of heaven. Here on earth you have lived self-indulgent and profligate lives. You have stupified yourselves by gross feeding; *but a day of slaughter has come.*"

And then comes God's counsel to His Church as this crisis becomes imminent: "Be patient therefore, brethren, until the Coming of the Lord. Notice how eagerly a farmer waits for a valuable crop! . . . So you also must be patient, keeping up your courage; for the coming of the Lord is now close

at hand. *Do not cry out in condemnation of one another, brethren, lest you come under judgment.* I tell you that the Judge is standing at the door." James 5:1-9, Weymouth's Translation.

The business of the Church amid the wreckage of the age is to persuade all transgressors of divine law to settle with their God and their fellows out of court, before the great day comes. The church is to go in and out amid all this mounting tumult of voices, with God's offer of complete pardon for every guilty driver who will heed it. The church may not side with any survivor in his claims or counter-claims against another. The judge will

handle all these with perfect justice.

On the day the church completes this mission, the judgments of God will begin, for "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. And "He will make an utter end; affliction shall not rise up the second time," Nahum 1:9. And then shall dawn that long awaited day when "the meek shall inherit the earth." Matthew 5:5. They will not be found fighting for it, for "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be *given* to the people of the saints of the Most High." Daniel 7:27.



BIBLE MYSTERIES VIII

We in Christian lands, and with a Christian background and environment, are so accustomed to taking the obvious lessons in Christ's parables for granted, that we do not notice the mystery that is in them, how contrary they are to what we are pleased to call common sense. Take the parable of the Good Samaritan:

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"And a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke 10:30-37.

It is a touching story, and stirs all the noble nature within us. But suppose we have no noble nature. The priest and the

Levite had none. It is preposterous to expect people to take care of every rag-tag of humanity that gets into trouble through his own fault or carelessness.

Everybody knew that the roads of Palestine were infested with thieves and bold robbers. Why did this man take such a journey unguarded, probably at night, and clothe himself in such a way, and have such a bearing, and seem to have money, that would make him the object of just such an attack? The priest and the Levite were not attacked on the same road. He might have disguised himself as one of them. Anyway, he would have to learn by hard experience if he would not learn any other way.

The priest and the Levite had important religious duties to perform, and must be on their way. They pitied him; but he was only one of many like him. And he was a stranger. Didn't they have enough to do in helping the poor and unfortunate of their own district? Right around their homes there were many people who were worse off than this half-dead man. Besides, the other half of him might die on their hands before they could get witnesses, and they might be accused of killing him. And there was no doctor or hospital near, and they couldn't carry him, and—aw, let him go, and forget it. Someone else would come along—

Fortunately, someone else did. But the mystery that has to be solved is, Who is my neighbour? I am always willing to help those next door, or my relatives (most of them), or the people with whom I am acquainted, or (when in foreign lands) any one of my countrymen. But I can't

be expected to help everybody, or anybody.

There are millions of beggars in the world, especially on the other side of it. Should I feel under obligation to help all of them? And most of them are unworthy of help. I'll admit that it is my duty to help some people—the neighbours, we'll call them. But obviously the line has to be drawn somewhere. Just where shall I stop helping? Who is my neighbour?

The clew to the solution is in the expression, "He had compassion on him." To the Samaritan, the stricken Jew was an enemy alien. "The Jews have no dealings with the Samaritans." In fact, the ordinary Jew and the ordinary Samaritan hated each other with a bitter hatred. They were supposed to. Of all people, the Jews were not the neighbours of the Samaritans, in the accepted meaning of that term.

The Jews were to the Samaritans like that arrogant and cruel and torture-minded captain who had charge of the concentration camp where your beloved boy died in agony while the captain laughed. They were the people who claimed to be the chosen of God, while all others were to them the off-scouring and scum of the earth.

But the good Samaritan cast all such matters to the winds of the Jericho road. Here was a fellowman, no matter who; and he was in terrible pain and trouble, no matter why; he should be helped, by no matter whom; he could help him; no matter how. He was his neighbour because of his need. He would have mercy upon him, for that was all he deserved. But anyone in need deserved that.

These are God's thoughts. This is Christ's reasoning. My neighbour is anyone of God's creation who needs the help that I can give. Divinity does not expect me to help the whole world, though I can do something toward that, with my prayers and my gifts. But, no matter where I am, the needy at hand are my neighbours. And it is surprising how many of them are at hand through the marvellous modern communication systems that bring them so close.

I myself am the one who decides how many of them shall be my neighbours—only the ones on whom I have compassion. How large is my heart to take them in?

WHAT LOVE !

By R. A. Hubley

The infinite sacrifice for lost mankind.

GOD IS LOVE." This blessed truth is attested by nature and is emphasized by Revelation. It is written on earth and sea and sky, and is entrancingly told by a multitude of voices above and around us. Its message is painted on the petal of the rose and diffused in its delightful fragrance that fills the air.

The glory of God's love glows in the gorgeous sunset, and darts with captivating artistry in the sheen of the shimmering curtains of the Aurora Borealis. It can be read in the magnificent arch of the rainbow, through the mist that enshrouds the earth.

It bursts upon us through the early dawn of the glad spring morning made tremulous with the warbling notes of a thousand feathered songsters. Its grand bass notes roll in upon us in the muffled roar of old ocean as it sounds its deep refrain upon its myriad rock-bound shores. The clouds that screen the vaulted skies add their contribution to the chorus in the copious showers that refresh the thirsty earth, making it to bring forth an abundant harvest, filling the needs of millions.

Yes, in spite of the evil one's malicious design to drown the message of God's love, nature, though marred by the cruel hand of sin, still lifts her symphony of praise above the din and jargon of discordant voices of these last days, declaring the old, old story, "God is love."



But, although God through Christ as Creator, wrote such an indelible message of love in His handiwork when He made the world, so that six millenniums of sin's blasting regime have not been able to wholly efface it, He has given a still richer revelation of His love through Christ as Redeemer. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

If Gabriel should descend from realms above with a mighty retinue of angels for the purpose of explaining the infinite possibilities of the love contained in that little adverb, "SO," their combined eloquence would but give a verbal touch to the fringe of its measureless fullness. Yet the vilest sinner may accept love's gracious invitation, "O taste and see that the Lord is good," and may experience the fulfilment of the prom-

ise, "Blessed is the man that trusteth in Him." Psalm 34:8.

But, while the angels of heaven have a part to act in the work of making known the love of God (for "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14), yet God has chosen men of common clay as His ambassadors to proclaim the message of His love in this lost world—"the region and shadow of death."

God be thanked for a plan whereby His love would become incarnate in mortal flesh, in the person of a lowly Babe, born in a manger. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, behold a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1:22, 23. Being born "in the fulness of [pro-

phetic] time" (Galatians 4:4), He grew to manhood and followed the trade of carpentry. Then, having dignified the lot of the labouring man, He entered upon His public ministry of three and one half years in a service of love such as has never been equalled.

Before His presence sickness departed and death released its grasp. His touch banished leprosy, restored sight to the blind, caused the dumb to shout for joy, and sent home rejoicing souls once palsied, with youthful vigour pulsing in every nerve and fibre of their beings. Wherever He went it was as if a breath from heaven had rested upon discouraged, suffering

was." John 17:5. O what marvellous submission, what utter abandonment to the impulse of divine love! Let us make real the significance of His request.

The glory of God is His character of love. (See Exodus 33:18, 19.) Moses asked to see the glory of God, and his petition was granted in God's causing His goodness to pass before His servant. When Jesus prayed to be glorified with the glory He had with the Father before the world was, He was praying for the impartation of that infinite love which laid the great plan of salvation back in eternity before the inception of sin, when the counsel

Beholding Him *there*, we see the fullest possible expression of God's love to a race of sinners.

Making a complete sacrifice, He yielded Himself to the power of death and passed within the portals of the tomb, that He might in turn burst its fetters as the Conqueror of death and the great Emancipator of all who respond to His loving entreaty as the Saviour of men. As our great High Priest He pleads His atoning blood in our behalf, in the heavenly sanctuary, and mediates His victorious life to all who will yield to Him their life of sin in exchange for His indwelling life of victory. Thousands are to-day rejoicing in the loving, effectual ministry of our great High Priest.

But the love of God cannot be satisfied with less than His finished plan. The hour of its great consummation is at hand. Soon the matchless Christ will lay aside His priestly garments and will come again, robed as King of kings and Lord of lords, to take His purchased people to the land that is fairer than day. Soon the darkness of earth's long night will be exchanged for the blazing glory of our Eden home. Then will our wonderful Saviour "see of the travail of His soul and shall be satisfied." Isaiah 53:11.

The earth, now groaning out its latter days, is still empowered to witness to the love of God before those whose eyes and ears are attuned to see and hear. But in addition to this the Eternal is preparing the last legion of the cross for the final and full presentation of the everlasting gospel. Although "the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Corinthians 4:4), the Ruler of the universe has decreed a sweeping climax to the telling of love's sweet story. With hearts empowered from the dynamo of heaven, and with lives radiating the glory of God, the remnant are to meet the world's crowning climax in the fullness of spiritual power—the power of love.

Towering church steeples cannot point the way to heaven. Costly church edifices with richly carpeted aisles and cushioned pews, cannot convey the story of the divine, sacrificial love of God to lost men and women. The most outrageous sins are perpetrated under their very shadow. Glaring sins are committed by those having the form of godliness while denying the power thereof—a striking evidence that the coming of the Lord is at the door. (See 2 Timothy 3:1-5.)

If we would share with those whom God is preparing and energizing by His Holy Spirit, we must yield to



Love that manifests itself in simplicity and praise.

souls. The love of God was finding unrestrained access to the dying sons of men, through the guise of mortal flesh, in the person of His "only begotten Son."

As He neared the close of His earthly ministry, knowing that to complete the divine purpose through Him as "a Man of sorrows and acquainted with grief," the supreme expression of love would be made in His becoming "sin for us," He faced the ordeal with a love that is stronger than death. Hear His marvellous words as divine love wrought victoriously against His human nature:

"Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour. Father glorify Thy name." John 12:27, 28. "And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world

of love was between them both. Now in mortal flesh, and facing the crucial test, He prayed for the unveiling of this glory in its infinite fullness, through His vicarious suffering and death.

See Him as in bloody sweat in Gethsemane He prayed through to supreme submission to the Father's will, that in turn there might be revealed in Him a supreme manifestation of divine love through His suffering and death for guilty sinners. Gaze upon His thorn-crowned brow. Look upon His features marred more than the sons of men. See Him as He is spiked to the cross, while His trembling lips pray for those who ill-treat Him. Watch the patient sufferer as He hangs there and submits to open derision. Hear those pale lips shaped to the cry of human woe, as He calls out in inexpressible grief, "My God, My God, why hast Thou forsaken Me?"

God's terms, "Because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thessalonians 2:13. The remnant will give evidence of sanctification by their unswerving obedience to the eternal code of righteousness. Their photograph is divinely delineated as follows: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Against them the wrath of the dragon will be directed. Says the prophecy: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

None can escape the issue. The whole world is ranging on one side or the other. On the one side will be those whose lives will reveal the love of God by sanctified obedience to His commandments, "For this is the love of God, that we keep His command-

ments." 1 John 5:3. Strife and contention will be eliminated from their experience, for, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Romans 13:10.

In these testing hours when time is almost finished and the world is torn with interminable strife, and men wrangle over religion and politics, over capital and labour, over position and popularity, and when so many homes have a tempest in a teapot, every child of God will be as an isle of serenity. Let us heed the divine admonition: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20, 21. Thus living we may confidently look for the benediction, "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. For this glorious consummation let us through faith be kept in the love of God.

understood by Christians for the seeking of forgiveness for their sins and for the forsaking of them. Therefore, let us find the relation that exists between the two.

Both law and grace come from the same source. God made the law and it is God also who extends to us His grace. Our Christian pioneers, both clergymen and statesmen, declared the law of God both good and essential.

Abraham Lincoln said of the ten commandments: "They are suited to men in all conditions of life and include all the duties they owe to their Creator, to themselves, and to their fellowmen."

Chas. Spurgeon, that famous English preacher, speaking of the law said: "Jesus did not come to change the law. But he came to explain it. And that very fact shows that it remains; for there is no use to explain that which is abrogated. By thus explaining the law, He confirmed it. He could not have meant to abolish it, or He would not need to have explained it."

We could cite many more similar statements to show that the world's leading thinkers spoke well of the law of God. Yet in spite of this there are some persons who are strongly opposed to it.

The Bible, however, puts the opponents of the law of God in a rather unfavourable light. We read: "Because the carnal mind means hostility to God, for it refuses to obey God's law." Romans 8:7, Goodspeed's translation. The wicked have no regard for the law of God. But God's children everywhere testify in favour of God's law. Solomon, the wisest of men and one who was well esteemed by God, said: "Fear God and keep His commandments."

Paul, that great apostle and preacher under the new dispensation declared: "Circumcision is nothing, and uncircumcision is nothing: obedience to God's commandments is everything." 1 Cor. 7:19, Weymouth's translation. Christ Himself exclaimed: "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. Notice that the law is in the heart of Christ. It is therefore, a part of Christ. If we say that the law has been abolished, and tear it down and trample on it, we tear down and trample on the very heart of Jesus. How much then are we better than those who broke His heart by nailing Him to the cross of Calvary?

It is clear, then, that the law has the same standing in both the New Testament and the Old Testament. And it is in connection with this same law that grace has always operated, whether before or after the cross.

SAVED by GRACE

By C. C. Weis

WHILE I was conversing with a friend on the subject of grace he said that in Old Testament times men were saved by keeping the law, but that in New Testament times men were saved by grace. I then asked him how he came to so understand the gospel of Christ and he answered, "I was taught it from childhood up."

If this were true, then those who lived before the cross would have been able to save themselves by their own works. They would therefore have no need of Christ for their salvation. They were able to save themselves. On the other hand, those who lived since the cross and Christ's ministry on earth have been obliged to depend wholly upon Christ for salvation.

This doctrine would make a divided heaven. There would be two classes of people and hence a necessity for two heavens. If this doctrine were true, those who were saved before the cross will be extolling their own virtues which entitled them to heaven, while those who have lived after the cross will be praising God for saving them through the blood of Jesus Christ, His Son. The first would be a proud and selfish class setting

themselves above the latter by telling them that they were a good deal smarter by being able to save themselves, while the other class needed the power of Christ to save them.

Now we know that all who enter heaven will have but one reason for being there, and that reason will be the merit of Jesus Christ. This the Bible plainly teaches. We turn to the writings of the Apostle Paul: "Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works." Romans 4:6. It is plain then that in David's time, men understood salvation by grace and not by the law.

We can therefore be assured that all who are saved under either the old or the new dispensation are saved by grace.

But the fact that all men are saved by grace does not do away with the law, as many would have us believe. The law is not against grace any more than grace is against the law. In fact it is the law that makes grace possible, or shall I say necessary. The two cannot be separated. Both are essential to have a fuller understanding of the Gospel of Christ. Both need to be

Jesus Gave Us



REST and PEACE

By John W. Halliday

THE SAVIOUR of the world, before He came down to earth and was born in Bethlehem, existed from the days of eternity. Read it, "But thou, Bethlehem Ephratah, . . . out of thee shall He come forth unto Me . . . whose goings forth have been from of old, from everlasting." Micah 5:2. He was the "only begotten Son" of God in heaven. (John 3:16.) He was "in the form of God" and "equal with God." (Philippians 2:5, 6.) He was "the express image" of His Father, His "appointed heir," and the one by whom all the worlds were created and by whom they were upheld, for we read as follows: "God, . . . hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds; . . . being the brightness of His glory, and the express image of His person, and upholding all things." Hebrews 1:1-3. What a wonderful view the Scriptures give us of the nature, and character, and power, and glory of Christ before the world was made!

As God made all the worlds by His Son, it was therefore by the Son that our world was made. Concerning the name of Christ, "His name is called The Word of God." Revelation 19:13. Of Him the apostle John declares, "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made. And the Word was made flesh, and dwelt among us." John 1:1-3, 14. Paul says plainly, "God, . . . created all things by Jesus Christ." Ephesians 3:9. Thus our own world, in all its original grandeur and perfect beauty, was the handiwork of the Lord Jesus Christ!

Mark records these words of Jesus: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Concerning the making of the Sabbath at the close of creation it is recorded: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work

which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3. As the Sabbath was made, as all things were made by Christ, the Word, and as "without Him was not anything made that was made," He made the Sabbath, and is therefore "Lord also of the Sabbath."

The Sabbath commandment reads as follows: "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." Exodus 20:8-11.

The Sabbath commandment is everlasting because God declares He "keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deuteronomy 7:9. As there have been less than a hundred generations in succession on earth, and as Christ's second coming is near, the Sabbath commandment will continue in force into eternity. This is clearly and emphatically taught by the following threefold statement: "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever." Exodus 31:16, 17. The duty of keeping the Sabbath throughout all generations rests solemnly upon every follower of Christ, for the inspired word of God declares, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

So even in the new earth the Sabbath will be observed through all eternity. The Lord declares, "As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And . . . from one Sabbath to another, shall all flesh come to worship before Me." Isaiah 66:22, 23.

After delivering the children of Israel out of their service as bondmen in Egypt, the Lord gave this deliverance as an added reason for observing the Sabbath, as follows: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deuteronomy 5:15. It was said later that by delivering them out of bondage God had "redeemed" them "out of the house of bondmen." Deuteronomy 7:8. It was Christ who led the children of Israel out of Egypt, for "they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Corinthians 10:4. Thus the Sabbath, the seventh day of the week, is a memorial of both the creative and the redeeming work of Christ, and is therefore the true day of rest and worship, the true Sabbath of redemption.

This great truth is still further seen from the following scripture: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. Then the Sabbath is a memorial of Christ's wonderful power to create anew, to restore the lost creation, to create new creatures in saving them to the very uttermost.

Many and great were the blessings of salvation bestowed upon those who in Old Testament times truly kept the Sabbath of creation and redemption. Abel, Adam's second son,



"The Rock of Ages," symbol of quiet strength and Sabbath peace.

became a martyr for his faith after he had offered up "the firstlings of his flock" in showing his trust in the Lamb of God, his Redeemer. (Genesis 4:4-8.) Enoch, the seventh from Adam, so closely "walked with God" that "he was not; for God took him." Genesis 5:22-24. Job cried out in the depth of his affliction, "I know that my Redeemer liveth." Job 19:25. Moses was the one whom "the Lord knew face to face." Deuteronomy 34:10. David was a man after God's "own heart." 1 Samuel 13:14. The three Hebrews walked in the fiery furnace unharmed with their Redeemer, "the Son of God." Daniel

3:25. Daniel was able to say in the den of lions, "My God hath sent His angel, and hath shut the lions' mouths." Daniel 6:22. Thus the One who declared, "I the Lord am thy Saviour and thy Redeemer," "redeemed them; and He bare them, and carried them all the days of old." Isaiah 49:26; 63:9.

All those heroes of faith in their living Redeemer who was in due time to descend from heaven to die for their sins, needed the Sabbath of creation and redemption in order to have more time to pour out their hearts before God in worship and prayer, to grow more and more into

the likeness of their Redeemer, to rejoice more fully over His wonderful work of creation, to rest more fully in His great salvation, and to meditate upon the inspiring messages of the prophets. So from the days of Adam the Sabbath of creation was to them the Sabbath of redemption also, a day of rest and worship, of prayer and praise, of comfort and joy, of peace and power,—of all the wonderful blessings of creation and redemption!

The death of Christ upheld His Father's law. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5:17. The death of the divine Son of God justified the claims of the divine law of God. As men are still condemned for sin God's law still exists, for only "by the law is the knowledge of sin." Romans 3:20. As Christ died that the image of God might be restored to man, that men might live sinless lives, and that God's government by His righteous law might be maintained on earth, the law of God has been established eternally by the cross of Calvary. Thus the cross of Christ proves the Sabbath commandment to be eternal.

God's eternal law is so weighty and powerful that it cost the Son of God the greatest anguish to pay the penalty of its transgression. The sufferings of the martyrs are not worthy to be compared with His, for they were sustained by divine grace, whereas the Father hid his presence and comfort from His beloved Son, thus bringing His greatest suffering. It was the knowledge of the fact that the law of God is unchangeable, and that there was no other way to save man than by paying this uttermost price for every transgression of it, that led the Saviour to endure all. Thus the Sabbath commandment, in the light of the cross, is forever unchangeable!

Christ has not only established the Sabbath forever, but has also provided so great a salvation that his followers can keep it with gladness and joy. So through the Holy Spirit He pleads with every soul thirsting for the waters of salvation to come to God through Him, as He presses home to the heart with unspeakable sympathy the yearning entreaty that He inspired Isaiah to record: "Ho, every one that thirsteth, come ye to the waters, . . . come, . . . without money and without price." Isaiah 55:1. Many, awakening as from a dream and beholding the freedom, peace, and joy of His great salvation, eagerly come, willing to follow Him in keeping the Sabbath.

THE WORLD

TODAY and

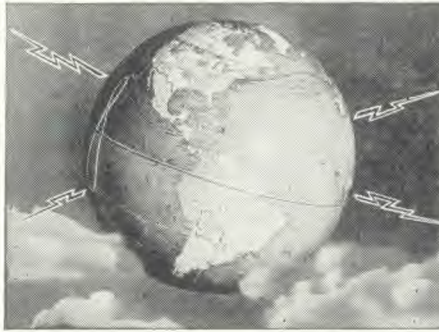
Armed Peace

IT TAKES our statesmen a long time to make peace after war stops. With obstructionistic tactics used against every effort to come to half-way satisfactory agreements on peace terms, the diplomats of the big powers have already tacitly admitted that the best that can be hoped for is an armed peace. We have ignominiously descended from "One World," to "One World—or None," to "Two Worlds," in our concepts of amicable possibilities. And the fission that splits the atom of peace bids foul to blow up civilization in a third war of worlds.

It won't be peace. It will be another armistice. For armed peace has always meant another war. Why try to scare war mongers with threats of another flood of blood? All they can think of is new means of defense and deadlier missiles. The one word now, as always, for aggression or defense, is *war*.

"We must elect world peace or world destruction," declared Bernard Baruch to the first meeting of the Atomic Energy Commission of the United Nations. An armed peace is a sort of compromise between these two extremes, however, and the uncertainty continues. When the political planners are sure they have the war puzzle solved, they announce the prize plan, reach out to trap the dove, and the elusive bird slips away.

The Era of Atomic Power, the report of a commission appointed by the British Council of Churches, suggests that new developments in atomic experimentation have encouraged men to claim that with God some things may be impossible, but with man all things are possible; and that the children of men must now begin to take command of their own destiny. If that means that man will decide his own fate regardless of his attitude toward God and morality, it is wide of the mark set for the Christian Church by Christ Himself. We cannot risk waiting to see what man will do with his new-found power; for most men are persuaded that when



he does it there will be no saving our lives.

Meanwhile the arming for the peace goes cheerlessly on. Canada is to be the next frontier of attack. Russia is looked upon as a certain enemy, and its planes will sweep over the pole on to North America. Not even the Arctic wastes of thousands of miles of perpetual ice and snow and bitter cold will be the least barrier. "Operation Muskox" made an exploring attempt to discover possible defenses. And a 5,000-mile flight by a B-29 has just been made over the North pole from Edmonton and return. Many billions are already voted by the great nations for all forms of fighting equipment. That is what armed peace means.

Never have we had so much talk of peace with so little peace. The Scriptures speak of those who cry, "Peace, peace," when there is no peace. And they prophesy for our time, "When they [men] shall say, Peace and safety,

TOMORROW

then sudden destruction cometh upon them." 1 Thessalonians 5:3. National representatives meet again and again to talk themselves into peace, and invariably they talk themselves out of it. Then they go home to prepare for war.

An armed peace is an alarmed peace, and therefore no peace at all. The Bible believer may be at peace, though all about him is hostility. For he "dwelleth in the secret place of the most High," and therefore "shall abide under the shadow of the Almighty." Psalm 91:1.

Gutter Ideals

AN EDITORIAL in a current magazine comments on the philosophy of George Bernard Shaw, who has recently reached ninety. His has been a long life of cleverly expressed, iconoclastic attacks on mankind and life in general. His cynicism has become notorious.

Shaw believes, according to this estimate of him, that there are no set standards for the conduct of life. "Conduct must justify itself by its

Mobs rage and destroy in the streets of Bombay, as India struggles to find its national soul.



effect on life and not by its conformity to any rule or ideal." He held that ideals and practice should correspond; but if you cannot live up to your ideals, it is better to lower your ideals to the level of your behaviour. Which in the extreme would mean that if you cannot by your own efforts live above the gutter, then try to think of the gutter as an ideal place to live.

Shaw stands out as one who is able to clothe in picturesque language such a view of life and virtue, and one who dares to express it boldly, but he is far from being alone in holding such views. Multitudes follow this down-grade attitude toward life. Starting out in youth with high ideals, they soon succumb to the buffeting of a difficult world, and shuffle along in the dust, with their banners trailing after them.

Christ also taught that ideals and practice should correspond, but urged that ideals should be set at a pinnacle and His disciples should never flag in their efforts to reach them—but with His help. "Be ye therefore perfect, even as your Father which is in Heaven is perfect," was the goal set. Paul caught up the same philosophy when he said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philipians 3:13, 14. "Ideals are like stars. We can't reach them, but we set our course by them."

In our day, the broadways of the world are crowded with those who have adopted in practice the Shavian outlook. And they apply it to the law of God. Contrary to Shaw, in that law there is a "given standard for the conduct of life." We are expected by our Creator to live up to it; and we will be judged by it. But also we are enabled by our Redeemer to keep it. And that makes all the difference between the descending philosophy of the world and the ascending philosophy of Heaven. We too would be compelled to drag our ideals to the level of our behaviour if there were no way to attain them except by our unaided human endeavours. Christ makes the difference.

Planned Pestilence

UNDER this heading, *Time* reports on "biological warfare" that may initiate the next world hostilities. It seems that the Allies in the late war heard rumours that the Axis powers were planning to use bacteria of disease as a weapon. Why they did not, no one now knows; perhaps because disease has a way of becoming no



Jewish refugees from Europe try to dock and land at Haifa in Palestine, defying anyone who would prevent their occupying their "Homeland." They are desperate, and "death is no stranger" to them.



respector of sides. As a counter measure, the United States and Great Britain studied means of possible defense and also the use of deadly germs on their own account.

As many as 3,800 army and navy men in the United States alone were put to work developing micro-organisms to deal secret death to the enemy, should that weapon be used first by the other side. The whole thing sounds diabolical; but it has been justified on the score of any means to what men may deem a good end.

"Biological warfare may be defined as the use of bacteria, fungi, viruses, rickettsias (e. g., typhus fever, Rocky Mountain spotted fever), and toxic agents derived from living organisms . . . to produce death or disease in men, animals or plants," say the scientist soldiers who have taken a leading part in developing the new means to deliberately torture and kill everything living.

They tell us with cold scientific detachment that there will be no escaping this death on, above, or beneath the earth. It will give no warning, and remedies will come too late. Clouds of deadly germs will saturate the air, and man-made pestilence will be fatal to every living thing. Thus the atom bomb is made obsolete, and man reaches his zenith in power and method to kill.

Horrible to contemplate; but it is

in keeping with sin. "From whence come wars and fightings among you? Come they not hence, even of your lusts?" James 4:1. "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." James 1:15.

When government and science get down to the business of employing thousands of men and spending millions of dollars to devise more cruel, more devilish, and more thorough ways of doing their fellowmen to anguish and death, we have come far from exercising the Christian virtue which we profess. The worst of it is that much of this is done to uphold good causes. Is there no connection between means and ends? Can we justify the most fiendish of tortures on the ground that the enemy used them first?

We hereby pledge ourselves to do everything possible to stop this death-mongering; yet knowing full well that there is no stopping it till its harvest is complete, and sin, its seed, is burned in the conflagration of God.

Meanwhile, we are sure that this is the "terror by night," "the pestilence that walketh in darkness," "the destruction that wasteth at noonday," "the noisome pestilence" of the prophetic ninety-first Psalm. And the only defense measure that will work, the only prophylactic that will protect, will be obedient trust in the "shadow



Well there may be a hard and worried look on the face of State Secretary James F. Byrnes, as he reports the tense situation at the peace conference in Paris.

of the Almighty," a dwelling in "the secret place of the most High." So is the promise, "A thousand shall fall at thy side, and ten thousand at thy right hand; but *it shall not come nigh thee.*"

We ask in all seriousness, Who's afraid of the little bad germs?

Broadcasters of Gloom

THE headlines have become scare-heads, "There Is No Peace," "The World Is Two Armed Camps," "Not Peace, but an Armistice," "Civilization Threatened," "The Tragedy of Misunderstanding," "Weapons Worse than the Atomic Bomb," "Over the Pole Comes War," "The Next War," "We Have Come to the End of a World," and scores of similar outbursts of fear are throwing a shroud over hope and overcrowding the insane asylums.

Where are the salutary slogans of the recent past, "Victory," "V-Day," "Peace in Our Time," "Permanent Peace," "No More War," "A Christian Peace," "United Nations," "One World," "Economic Security," "The Atlantic Charter," "Equal Opportunity for All," "Butter, not Guns," They sound flat now.

We in this magazine have often been called "crepe hangers," "calamity howlers," and the like because we have interpreted God's word as predicting that the end of this world, as it is, will be forthcoming soon. Now, events and inventions have become so violent and ominous that science, statesman-

ship and business have joined us in prophesying cataclysmic times ahead, and they have gone far beyond us in the dire forecasts they have made and the extravagant terms they have used in making them.

We say they have joined us; but that is true only to a degree. They have echoed us in calling attention to the sinister portents we have seen all along, but have stopped short of the way out and the glorious prospects

beyond the near future. In other words, the world's recognized wise men have no plan that reaches through to brighter fields on the other side of chaos. Having made no provision for any escape except that which they themselves may be able to find or fix, they are now at their mind's end because they can concoct no scheme to postpone or avert ultimate catastrophe.

On the other hand, God has a complete and eternity-reaching plan for the whole course of this world, and we have been merely the publishers of it. We make no claim to any wisdom more than what any human may have; but we have adopted Biblical wisdom as our mother. And "wisdom is justified of all her children." Luke 7:35.

World disasters are but one step in the march of time toward the everlasting kingdom of God that is to be set up on earth. For Bible prophecy points to a world getting much worse before it can get better. "Evil men . . . shall wax worse and worse," and evil is the cause of all this accumulated woe. Evil must come to a head, and bear the ultimate of its baneful fruitage, before mankind will be convinced that God's way is the best and only successful road out of civilization's admittedly hopeless predicament.

Really, the host of men has no clear-cut plan of any sort, only conflicting wishes. It expects to "muddle through." But there is no muddling with Divinity. He *knows*, and we may know. That knowledge we shall continue to set forth in these pages.



An Italian crowd demonstrates in the streets of Rome against harsh treatment as a defeated nation.

An Amazing Prophecy

AND ITS ACCURATE FULFILMENT

By C. O. Smith

THE PROPHET Daniel records a dream he had, in which he seemed to be back in his home country of Palestine, looking out on the Great Sea, the Mediterranean. It was many, many years since he had actually been there; for he was an old man now of more than four-score years, and he had been taken captive when a mere youth. It was almost time for the long seventy years of captivity of God's people, foretold by the prophet Jeremiah, to be ended; and now, just three years before the capture of Babylon by the great Persian monarch, Cyrus, who was destined to end the captivity, God gave Daniel this remarkable dream.

Since the time covered by this prophecy unmistakably extends from his day until our own, we know that it must be of vital importance to God's people in these latter days of earth's history. Indeed, our Saviour, in connection with his own great prophecy recorded in the twenty-fourth chapter of Matthew urged the study and understanding of the book of Daniel. He referred to Daniel as "the prophet" and said of his book, "Whoso readeth, let him understand." Matthew 24:14.

God's people are to be children of light. They are to walk in the light of God's word. And we are told in that Word, "Surely the Lord will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

Again: "We have also 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.

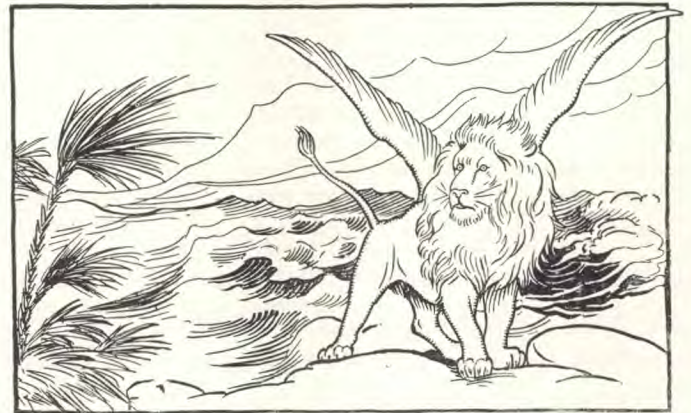
But the very next verse utters a warning: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

In his dream as we have already noted, Daniel was standing by the

Great Sea, and a terrific storm was raging. He says: "Behold, the four winds of the heaven strove upon the great sea." Daniel 7:2. Out of this troubled sea came up four ravenous beasts, one after the other. The first was like a lion, the second like a bear,

and another coming up. How wonderful it will be when the bugle of war will be blown no more, and all will be peace and happiness! That blessed time is definitely predicted in this chapter.

The first beast was a lion with



"The first was like a lion, and had eagle's wings."

the third like a leopard, and the fourth was a "dreadful and terrible" beast.

These symbols all have a meaning. This chapter itself tells us what the four beasts represent. "These great beasts, which are four, are four kings, which shall arise out of the earth." Verse 17. "The fourth beast shall be the fourth kingdom upon earth." Verse 23.

It is clear that these four great beasts represent four world kingdoms. But what do the sea and the wind represent? John the Revelator was told in vision: "The waters which thou sawest, . . . are peoples, and multitudes, and nations, and tongues." Revelation 17:15. The sea, then, is a symbol of peoples. The Bible tells us just as plainly that the wind represents war: "Upon Elam will I bring the four winds from the four quarters of heaven. . . . I will send the sword after them, till I have consumed them." Jeremiah 49: 36, 37.

The picture, then, is a very clear and familiar one—a picture of war and conflict, of bloodshed, strife, and commotion, of one nation going down

and another coming up. Says the prophet: "I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Daniel 7:4.

This king of beasts with the wings of an eagle, the king of birds, represents Babylon, the world power ruling at that time. It is a fitting symbol. Winged lions were commonly used in Babylon as a symbol of her power. One of them, done in coloured tile, taken from the ruins of the city, may be seen in the Royal Ontario Museum in Toronto. Babylon is called by Isaiah, "the glory of kingdoms" (Isaiah 13:19); "the golden city" (Isaiah 14:4). It is represented by the head of gold of the image described in the second chapter of Daniel. The eagle's wings indicate the swiftness of her conquests. "They shall fly as the eagle that hasteth to eat." Habakkuk 1:8. Daniel saw the eagle wings plucked, and the lion-like heart changed. Wealth and luxury brought decay, and Babylon had become so weak that the city fell without a battle to Cyrus' conquering army. Belshazzar



"Another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it."

and his lords were in a drunken orgy when the fateful hour struck. The fifth chapter of Daniel tells the story.

The next beast that came forth from the troubled sea was a cruel, rapacious bear, that raised itself on one side. The bear had three ribs in its mouth, which seemed to say, "Arise, devour much flesh." This beast unquestionably represents Medo-Persia, the power that conquered Babylon. Cyrus, the Persian, was then raising his side, the Persian, above that of the Medes, the hitherto dominating partner. First, he had conquered the fabulously rich king Croesus of Lydia, then he took Babylonia, and became the dominating world power; and a few years later, his son, Cambyses, conquered Egypt. The three ribs in its mouth which incited its rapacious nature, are very suggestive of those three great conquests. All the former empires were now included in the one great Persian world power. This second great kingdom is symbolized by the breast and arms of silver of the great image of Daniel two. It was the dominating power for more than two hundred years, beginning with the fall of Babylon in 538 B.C.

The third beast the prophet saw emerging from the stormy sea (we are told in verse six) was a swift, stealthy leopard, whose swiftness was greatly enhanced by the addition of four wings. This beast had also four heads, and dominion was given to it. How faithfully this cartoon depicts the history of the power that succeeded Persia. What could better describe the swift, bounding movements of the Greeks under Alexander the Great than the swiftness and spring of the leopard? In a short, swift campaign Alexander swept the slow, lumbering, bearlike armies of Persia from the field, and wrested the kingdom from Darius at the battle of Arbela in 331 B.C. Soon after Alexander had completed his world conquest, and was recognized by all as supreme, he died of a fever induced by heavy drinking. Several years of strife and carnage ensued, and then finally in

301 B.C., after the battle of Ipsus, the empire was divided between the four leading generals: Cassander, Lysimachus, Seleucus, and Ptolemy. The third great world empire had four heads, just as the leopard that Daniel saw had four heads.

The fourth beast which Daniel saw emerging from the sea of strife could not be said to be like any known beast. He describes it as being "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

Here is depicted the same hard, crushing empire as was represented by the iron of the great image in the second chapter of this prophetic book. From the time that she overthrew Greece in 168 B.C., until her fall in 476 A.D., a period of over six centuries, the great empire of Rome ruled the world with a rod of iron. Hippolytus, who lived in Rome in the late second and early third century wrote:

"Rejoice, blessed Daniel! thou hast not been in error: all these things

have come to pass. . . . Already the iron rules; already it subdues and breaks all in pieces."—"Ante-Nicene Fathers," Vol. V, p. 210.

Yes, the fourth beast represents Rome, the fourth, great universal empire.

Daniel counted the horns of this beast, and found that there were ten. But while he was considering them, a marvellous thing happened. Another little horn came up among the ten, and began to uproot some of the other horns. Verse eight says: "Before whom there were three of the first horns plucked up by the roots." And verse twenty-four explains: "The ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings."

The prophecy of the second chapter of Daniel inferred that the fourth great kingdom, that of Rome, would be divided into ten parts. Here the ten horns symbolize the breaking up of Rome into ten parts, and we are given the information that another power would arise among them that would overthrow three of the original powers. Seven only would be left.

Between the years 351 and 476 the Roman Empire was divided into ten kingdoms, seven of which remain until this day. These seven with their ancient and modern names are:

The Anglo-Saxons	The English
The Franks	The French
The Visigoths	The Spanish
The Suevi	The Portuguese
The Burgundians	The Swiss
The Lombards	The Italians
The Alemanni	The Germans

And just as the horns are part of the fourth beast, so these seven kingdoms are a division of the old Roman Empire. In referring to these divisions, the second chapter of Daniel predicts

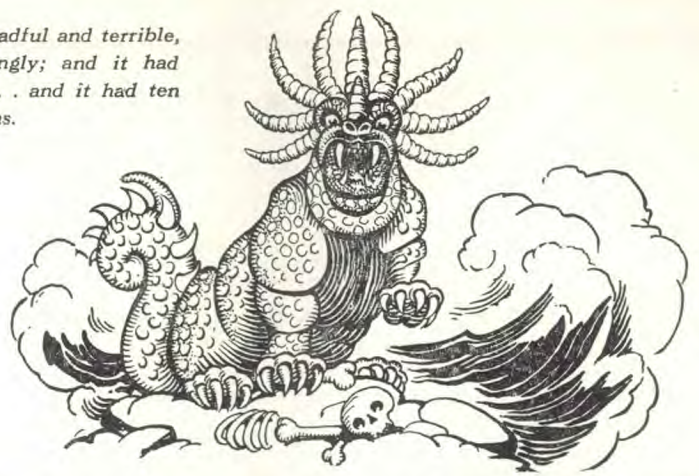
"Another, like a leopard, which had upon the back of it four wings of a fowl; the beast also had four heads."



the many attempts there would be to unite them, and states definitely: "They shall not cleave one to another." Daniel 2:43. Such attempts as that made by the Axis powers during recent years was doomed to failure. Europe must be liberated, and remain in the divided state until the great fifth kingdom—God's Kingdom, represented by the stone in the second chapter—is set up.

In this seventh chapter the great judgment scene is described, and then God's kingdom is set up. It is the fifth universal kingdom. Let us note verses 17 and 18: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Verse twenty-two again mentions the judgment, and adds: "and the time came that the saints possessed the kingdom."

"A fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: . . . and it had ten horns."



And the conclusion of this great chapter is given in verse 27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting

kingdom, and all dominions shall serve and obey Him."

It is a privilege, dear reader, to be numbered among the saints of the Most High, and to be assured a part in this everlasting kingdom which is about to be set up.

Dependable Interpretation of PROPHECY

FOR the casual Bible reader, as well as for the most profound Biblical scholar, there is always the mystery of the meaning of Bible predictions. Does this or that prophetic symbol, or this or that solemn warning, mean anything vital to us now; and, if so, what? And there never was a time in history when there were so many conflicting and confusing interpretations of Scripture forecasts as there are to-day. From the wildest fancies of loose imaginations, to the astute conclusions of deep learning, almost every month come fresh bids for our acceptance of some new "private interpretation." (We wonder if this prophecy-of-the-month frequency has anything to do with Isaiah's "monthly prognosticators.")

What we have long looked for is a publication, not so much on what the prophecies of the Bible mean, but on how to arrive at that meaning for ourselves from our own study. That the prophecies of the Word are not of any "private interpretation" is evident from their own statement to this effect; and surely the Bible itself is its own best interpreter. But the very facts that most Bible lovers are not certain what many divine prophecies mean, and that there are so many contrary interpretations by sincere believers in the Word, prove that there is something lacking. What are the rules set down by the Word itself? What is the sum of the wisdom of the ages on Biblical interpretation?

Here are the books we have been

hoping to see: "THE PROPHETIC FAITH OF OUR FATHERS," by LeRoy Edwin Froom. A four-volume set, each complete in itself, the third volume has been released first. It deals with prophetic interpretation in the period of the beginning of the New World, the age of colonizing, when most remarkable light was shed on the significance of Bible forecasts. The author is the Editor of *The Ministry*, a God's house-organ for preachers, he also teaches History of Prophetic Interpretation to seminarians.

The four volumes represent thirteen years of intensive research, wide travel, and accurate tabulation of sources. The present volume comprises 755 pages of text, with complete Bibliography and index addition. It is a mine of precise information on this subject of wide interest to all Christians. Its numerous pictures, charts, summaries, facsimile reproductions of original documents, and biographical sketches, all lend zest to the reading of the book and light the way to delightful study by layman, preacher, historian and theologian alike. It is also well adapted to classroom use. In all, it constitutes a comprehensive source work and a ready reference library for all who look to the future for a happy solution for our troubled times.

The Prophetic Faith of Our Fathers, Volume Three, by LeRoy Edwin Froom, Review and Herald Publishing Association, Washington, D.C. Price \$5.50, may be ordered through the publishers of this magazine. SIGNS OF THE TIMES, Box 398, Oshawa, Ontario.

Do you know what great nation of ancient times was symbolized by this animal, and how you may be sure about the correct interpretation?



MARIE COMES to CANADA

Beginning a Story of Adventure in Search of Truth

By Mary C. Murdoch

MARIE was reared in one of the Catholic lands of Europe. Her father worshipped according to the general custom of the country, but her mother was a Protestant. Both parents were earnest in following their own religious persuasions, and as Marie grew older the differences of their beliefs caused her much serious thought. Yet Marie was favoured in many ways in her childhood home. She was blessed in having parents who were honest, industrious and self-denying, traits which were also very prominent in the character of Marie.

When she was about seven years old her parents left their native land and settled in Budapest. Here Marie had the opportunity of attending school. With quick perception and retentive memory, she made rapid progress, but at the age of ten her happy school days were suddenly terminated. Her father who had been in poor health for some time became seriously ill. So it became incumbent upon the mother to go out and earn the living for the family. In her absence from home Marie had to take over the household duties and also care for her sick father. When she was only eleven years old her father died. This was the first time she had ever known real sorrow, and being naturally sensitive, serious questions filled her young mind. "Why do people have to die? Why didn't God make them so they didn't have to die?" she would often ask.

One day as she was walking down the street she noticed a large pot of flowers displayed for sale. As she gazed at the exquisite beauty of the delicately tinted blossoms, it seemed to her that she had never looked upon anything so lovely before. There came to her at that moment an overwhelming desire to take them to the church as a token of her love for Jesus, the One whom her parents had taught her to love but whose mission she, as yet, but dimly comprehended.

These flowers were priced at one hundred and fifty kronen. That seemed to Marie a large sum of money. Many weary hours she had spent going from house to house with kindling wood to earn that amount. There were many little necessities which she had hoped to buy with this money, but all these things were forgotten as she purchased her gift of love. She

carried the flowers to the church where her father used to worship, and kneeling there in a little recess, she pleaded with tears, "Lord, help me to know Jesus and to love Him better."

After World War I, Marie, with her widowed mother and two younger brothers, moved back to their home country. It was surely a sorrowful little family that returned to the homeland after an absence of nearly ten years. The old native land did not seem the same now. Father was not with them and the eldest boy had fallen on the battle-field. Marie's whole heart went out in sympathy for her sorrowing mother. The shadows of death had so often darkened her mother's home. Even the early years of her married life had been overcast by the loss of her eldest child, and it seemed that through the years the shadows had deepened.

Often the same old questions that had troubled Marie in childhood came to mind. "Why should people have to suffer and die? What is the right way?" It was when such thoughts as these were filling her mind that she was led to investigate spiritualism. It appealed to her because she was so crushed with grief and uncertainty. Two women in the neighbourhood invited her to attend the spiritualist meeting place with them. Since the Catholic Church and the majority of Protestant churches taught that the dead were existent in some conscious state somewhere, it was but natural for her to think that she could communicate with them.

The spiritualists claimed to be able to come into contact with the dead. So at the very first meeting Marie requested that her father be called up so that she might talk with him. After some manoeuvres on the part of the spiritualist medium, Marie heard what was supposed to be her father's voice asking her what she wanted. "You know," she answered, "how much I have always wanted to serve God, I want to know if this is the right way that will lead me to Him." "Yes, this

is the right way," came the answer. Again she asked, "What shall I do? What does God want me to do to be dear to Him and to do His will?" This time the answer was so foolish and so far removed from anything in connection with God or salvation that she was now more than ever confused.

The way seemed so dark. She was afraid to face the future. She knew not which way to go. O how much she needed a Bible, that chart and compass of the soul. She was being tossed about on life's ocean by "every wind of doctrine." Ephesians 4:14. Had she had a Bible, it would have been a "light unto her path." Psalm 119:105. In God's word she could have read for herself the right answer to all her questions concerning the way of life and her duty to God. She would have learned that Christ was "the way, the truth and the life." John 14:6.

Marie returned to the spiritualist meetings several times, but she found no satisfaction. In her heart there was an inexpressible craving for something she could not find. In her distress and helplessness she prayed, "O Lord, I feel I am lost. Help me to find the right way. I want to know more about Jesus. I am willing to do anything Thou wilt ask of me."

While in this frame of mind Marie came into touch with a kindly Christian woman in the neighbourhood who warned her of the dangers of attending the spiritualist meetings, and who advised her to try to get a Bible. "It will tell you about God and about Jesus, and how this world was made." Marie was amazed at this suggestion. How could she in her poverty ever dare to think of purchasing such a Book. Why, she thought, such a Book must cost one hundred thousand kronen. Bibles were seldom seen in that community, but from that time Marie's heart was filled with an inexpressible longing for that Book.

Some months later she obtained employment out in the country. Here she was assigned the task of turning

hay in the meadow. This kind of work amid the beauties of nature was enjoyable to her. As she turned the hay and noticed how quickly it dried in the sunshine, she was anxious that it would all be ready for gathering in before a threatening rain should come. Little did Marie know, on that day when the rain came, that even the elements were being used to bring about the fulfilment of the greatest desire of her heart.

While it rained Marie was called indoors to do housework. It was here, while dusting in the library, that she held a Bible in her hand for the first time. Her feelings were like those of

permost in her mind was, Would her employer be willing to let her have the Bible instead of her wages. She scarcely dared to hope that the lady would consider such a wild proposal, but she could think of no other way of obtaining it, so she decided to try.

At the end of the term Marie approached her employer with the proposal. The lady was astonished at her suggestion and asked in amazement, "What kind of book? Come, let me see it. I did not know I had a book in my library that would cost so much." Upon seeing that it was a Bible that the girl so eagerly coveted, she said, "You may have it, but you must take

gle began. So many thoughts rushed through her mind. As she saw the waters of the great Atlantic that were to separate her from home, her heart failed her. She wanted there and then to return, but she felt that she must go forward. She hoped not only to be able to send money home, but also to save sufficient to give her mother good care and comfort on her return. Fortifying herself with such thoughts as these, she clutched her little suitcase and made her way up the gangway and onto the ship.

After a short time of waiting "The Empress of Scotland" proceeded on her way out into the broad ocean. Before long the shores of old France had completely disappeared in the dim distance. There was something that inspired Marie with awe as she looked out on the great expanse of restless waters. Soon the darkness came on and covered the sea, and the passengers retired to their cabins.

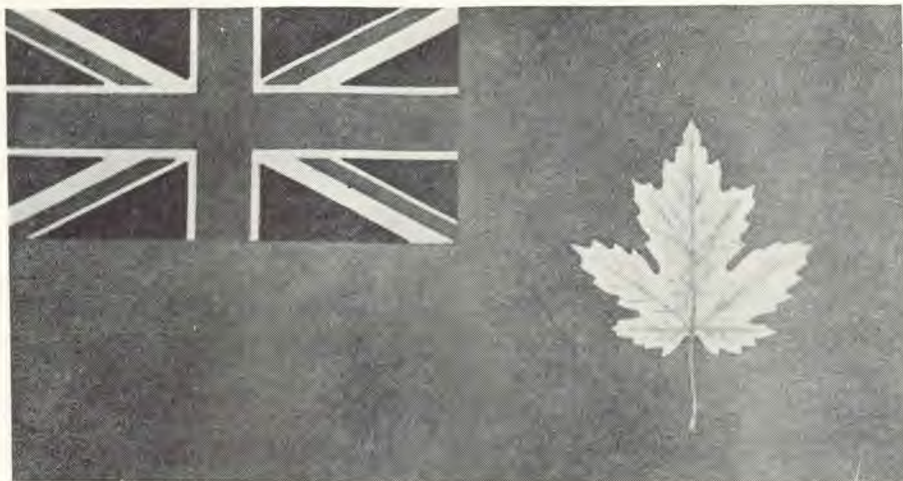
On that ship there were rich people as well as poor, but perhaps there were none who felt so rich as did Marie. For inside her little suitcase she had packed her Bible,—a treasure which she considered of more value than all the wealth of the world.

As the days passed and the ship continued to plough its way toward the west, a storm broke. The wind rose and the plunging billows tossed the ship fearfully. Marie became very seasick and remained in her berth. Here she lay day after day, hearing little but the moaning of the ocean as the old ship sobbed its way along. She prayed much during those days. Although she was not well enough to read from her Bible, yet she felt it was a comfort just to have it near.

After the storm there came a period of comparative calm. The passengers eventually sighted land. Soon the "Empress of Scotland" was sailing up between the green banks of the beautiful St. Lawrence River. Finally she sailed into the friendly harbour of Montreal. She was asked by the immigration official what kind of work she preferred. She made the request for work in a farm home.

That same day Marie boarded the train that was to take her to her destination. As she alighted from the railway carriage after a tiring journey across country she was met by a lady who took her to a nearby hotel. Here she waited until her future employer came to take her to the place that had been appointed for her to work. It was drawing near to the hour of midnight before Marie finally crossed the threshold of the farm home, carrying her small paper suitcase with its precious contents.

(To be continued)



The new Canadian flag proposed by a joint Senate-Commons committee recently; but Canada is yet undecided about its flag.

Martin Luther when he came upon a Bible in the library of the university at Erfurt. It was "with mingled awe and wonder that he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim, 'O that God would give me such a book for myself!'"

So it was that Marie clasped the priceless Treasure saying, "O, if I could have this Book as my very own, I would be satisfied." So intense was her desire that she was almost tempted to steal it, but she had been taught by her parents the sinfulness of stealing and despised herself for such a thought. Then, taking another look at the coveted Treasure, she put it back in its place behind the other books on the shelf and continued with her duties.

But how busy were her thoughts as she planned some honest way of getting it. Willingly would she give her all to obtain it, but she possessed so little of any worth. All the money she had to draw upon was her wages, which would soon be due. But even these wages were sorely needed to buy flour and other bare necessities of life. The question, however, that was up-

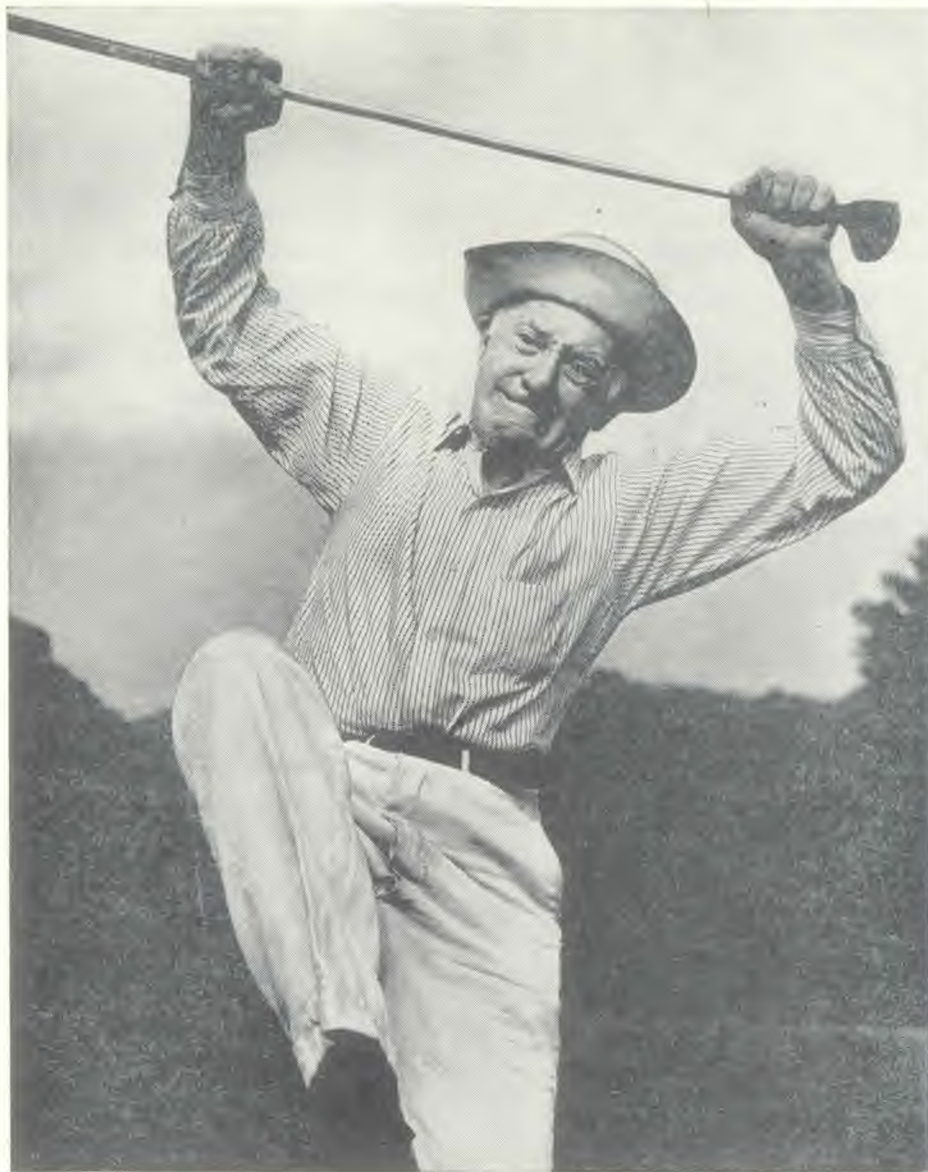
your money as well. What would you do without it? You need it."

It was with a heart overflowing with thankfulness that she hastened home that day carrying with her, not only sufficient money to buy food to sustain the physical necessities, but also the Words of Life to satisfy the hunger of her famished soul.

Shortly after Marie came into possession of the Bible she began to make arrangements for crossing the Atlantic. Times were getting hard in the old home town and she had heard that out in the New World there were more opportunities for getting good employment with better wages.

Marie had known from the first that it would be a struggle for her to leave home, but she had not realized just how heart-rending the separation would be. It was early in the month of June when she boarded the train. As it pulled out of the station, and pressed on toward the coast the beautiful country scene meant but little, for the pale, sad face of her mother as she had bidden her good-bye was continually before her.

It was not until she reached Cherbourg and heard when the steamer was going to leave that the real strug-



Put A Curb On That

BAD TEMPER

By D. H. Kress, M.D.

A MAN who is a slave to his temper is a pitiable sight. It is possible to determine, with some degree of accuracy, by that which individuals habitually eat and drink, what they are temperamentally. An intoxicated man cannot be depended upon to reveal the virtue of patience under provocation.

There is such a thing as autointoxication, resulting from the fermentation of foods in the alimentary canal. Hence the Scripture, "Blessed art thou, O land, when thy princes eat in due season, for strength and *not for drunkenness.*" When the relation between food intoxication and the development of morals is better understood, more will be said in regard to the need of eating and drinking for health and even tempers.

It is practically impossible to have a sour stomach and a sweet, amiable disposition at the same time. Irritants formed by fermentation, when absorbed into the blood stream and brought into contact with the sensi-

tive brain and nerve cells, produce irritability.

It may be observed that those who are especially fond of puddings, pastry and other sweets, do not as a rule possess the sweetest dispositions. This is because sweets ferment readily and produce irritants. The prayers of those who desire sweeter dispositions are more likely to be answered if they *eat less sweets.* The admonition is given, "When thou sittest to eat with a ruler, consider diligently what is before thee . . . and do not eat of his dainties, for they are deceitful meat."

There is a German proverb which reads: "As he eateth so is he." The Bible says: "As he *thinketh*, so is he." We might say: "As he eateth, so he thinketh, and as he thinketh, so is he."

Much of the misery existing in homes is traceable to the foods prepared by well-meaning mothers for their husbands and children. Even the divorce problem could be at least partially solved if more attention were given to the matter of diet.

When the relation existing between food and temper is better understood, we shall appreciate the necessity of having intelligent cooks instead of trusting so important a matter as the preparation of food to the illiterate class.

Referring to the influence of food on the disposition, Dr. Baron Liebig, an eminent authority, said: "The ingestion of flesh produces in carnivorous races a ferocious and quarrelsome disposition which distinguishes them from non-meat eaters."

Canon Home Lettleton, who for years stood at the head of the greatest British public schools, affirmed: "It is well-nigh impossible for even the best-intentioned man to live physically pure if he eats meat in excess," while Byron, the poet, said: "Flesh-eating makes me ferocious; the devil always comes with it until I starve him out." With safety and benefit we may cooperate with our government in cutting down our meat allowance. The majority of us over-eat. It is safe to say two-thirds of the food consumed by the average civilized man would sustain him well. The remaining one-third is superfluous. The best-dispositioned men and women are found among those who are content to live in a simple manner and upon simple food.

The Greek athletes, Paul said, were

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"temperate in all things." Addressing his Christian converts, he said: "They do it to gain a corruptible crown, *but we an incorruptible.*" 1 Corinthians 9:25. The minds as well as the bodies of athletes must be kept at their best. It is, however, much more important for the man who hopes to succeed in developing the social virtues to practice temperance in all things.

Philosophers, scientists, and men of thought of the past have recognized the intimate relation existing between what individuals ate and drank and what they were morally. Sidney Smith many years ago, in a letter to Arthur Kingslake, said: "I am convinced digestion is the great secret of life. Character, talents, and virtues, are powerfully affected by beef, mutton, pie crust and rich soup." He said: "Frequent it is that those persons whom God has joined together in matrimony, ill-cooked joints and badly boiled potatoes have put asunder." Physicians of the future will undoubtedly depend more upon foods in treating the ills of mankind.

Dr. Andrew Blyth, in his manual on "Health and Diet," made the prediction years ago: "When by successive researches the Science of Diet has become better understood, without doubt a school of physicians will arise discarding drugs and treating maladies by cutting off certain foods."

Professor Gauthier, a well-known French authority, by carefully conducted laboratory experiments covering a period of many years, for the purpose of ascertaining the influence of various foods upon the disposition of animals, said: "The white rats of our laboratories as long as they are fed on breads and grains are very gentle, but when given flesh to eat become quarrelsome and destructive." Gauthier's conclusion from these experiments was that "a flesh diet is a more important factor in determining a savage and violent disposition than the race to which he belongs."

There can be no doubt that what we eat and drink has much to do with what we are physically and morally.

ing the daily requirement of vitamin D. This vitamin can be gotten from sunshine, in southern climes, with no more than face and forearms exposed, according to one authority. And in the north one of its best sources is cod-liver oil.

There is the case of a surgeon serving with the American Forces in the South Pacific. He drank in the tropical sun on the magnificent beaches whenever opportunity offered, until he became almost black. Sunlight in such doses mobilizes calcium, and probably broke down what was a walled-off, and essentially healed, focus of tuberculosis in his lungs. Soon he developed signs and symptoms of clinically active tuberculosis. Fortunately he is responding well to treatment.

One of the cases encountered, where cure was worse than disease, was that of a woman who had a small, rather insignificant skin lesion on her chest. An arsenic solution was recommended to her to be taken internally. She did as directed and took it for a long time. She developed a brownish pigmentation of her skin of generalized distribution which looked like a brown fungus but was probably just "arsenical pigmentation." Furthermore, it affected her nerves so that she could hardly walk. A prolonged convalescence followed.

Then there is the partially truthful statement that the alcoholic may be spared cirrhosis of the liver if he gets his vitamin B. One physician also seriously argued, and almost proved, that the occasional blindness seen in smokers is due to lack of vitamin B, and could be treated successfully by taking vitamin B rather than by quitting the smoking habit.

A protest is due, also, against the elixirs of vitamin B (alcohol 16-18%), which had a certain vogue at parties during the war. One struggling tippler, whose will had been weakened, after having successfully passed several bars, finally purchases a bottle of vitamin B elixirs at a drug store, and drank it with a clear conscience. He might better have filled up on beer.

Moderation in all things will spare us many of the pitfalls that beset the path of the unwary, and into which even the most well-meaning friends would guide.

Dangers of HEALTH FADS

By W. H. Roberts, M.D.

HARRY J. JOHNSON, M.D., in his book, "Invitation to Health," warns that a public enemy to be avoided is the one who attributes his abounding health to some particular way of life or diet (and some particular medicine, might be added). He deprecates the "don't-mix-your-foods nonsense," "cleansing or elimination diets," "getting on the alkaline side," and undue concern about an "acid condition." It is a fact that flesh foods and highly refined foods in general, such as white flour, are deficient in alkaline mineral salts.

There comes to mind the case of a boy about fourteen years of age who was a little low on thyroid, and tired easily. Someone advised him to try carrot juice, which he took religiously in prodigious quantities until his skin, particularly his palms and soles, became intensely yellow. Spinach juice would have made him just as yellow. It just happens that while vitamin A is essential to health, excessive doses depress the thyroid. At any rate, the boy got to the place where he could hardly get out of bed.

Frequently a person, as a result of prolonged emotional strain or previous severe illness such as influenza, or

even mumps, has his adrenal glands depleted. He tires easily and his pulse gets very rapid on the slightest exertion. His blood pressure is unusually low. Accepted medical treatment for this condition, aside from specific glandular therapy (still quite expensive and requiring strict supervision), is a high-salt, low-potassium diet. But this sufferer does not seek competent medical advice.

A friend suggests that he cut out salt entirely from his diet. He follows the suggestion, and his decline is very rapid. Then he hears about vitamin B (in which most of us are probably deficient). He goes in for Brewer's Yeast powder, molasses, soy beans, and wheat germ for good measure. These foods happen to be high in potassium, as the potassium occurs in the cells of all foods and tissue. (Vegetable juices are also high in potassium.) Again he wonders where his strength is going. He is sure that sun baths will help. He happens to be the one person who dares *not* take sun baths, for ultraviolet irradiation depresses the adrenal glands if taken in more than very moderate doses.

He would be better off if he adhered to a simple, well-balanced diet, includ-

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