

Canadian

OSHAWA, ONTARIO MAY, 1947

Signs of the Times



THE WORLD

TODAY and

Why Not All Minorities?

There is a great hue and cry being raised, by advocates of racial and religious tolerance, against picturing in the movies such minorities as the Negro, the Irish and the Jew in inferior roles. These racial groups and their friends are rising up in wrath at radio and screen caricatures of them as ignorant, foolish, and subservient. We join in looking with disfavour on the casting of reproach on whole groups because a few of their members may lend themselves to low-type clownishness. All races and religions have their weaknesses which may call for funpoking. In that connection, we wonder why it is that on the screen reverend religion is almost invariably pictured by a non-Protestant church dignitary, and the Protestant minister is depicted as a "well meaning, staid and somewhat stupid bungler," as the *Christian Century* puts it? Majorities also suffer, when certain minorities are in the seats of influence.

No Soap

"AND THE devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship Me, all shall be thine." Luke 4:5-7.

So, in like manner, does Satan seek to make use of the talents of every man by debasing them to his purpose. If he cannot use the man, he will seek to use the products of his genius.

This fact was graphically brought out recently in the anniversary letter written to the National Association of



INTERNATIONAL

Former President Hoover (right) and his assistant, Hugh Gibson, leaving Laguardia Field for Germany and Austria on a special food inspection mission.

Broadcasters by Lee De Forest, inventor of the audion tube which made modern radio possible.

De Forest, whom we suppose most people have forgotten, soundly took the broadcasting people to task for the use to which they have put his invention. He upbraided them for taking an invention which was a potential means of bringing culture, fine music, and education to the masses, and debasing it to the level of low-class entertainment. He took them to task for making modern radio a laughing-stock of the intelligent people of the world; for broadcasting occasional fine programmes and spoiling them with ubiquitous commercials. He called unfavourable attention to the fact that the air waves are filled with maudlin soap operas—and there is no soap to be had. He claimed our children are being rendered psychopathic by the murder mysteries and horror stories of the air, and, finally, accused the broadcasters of deliberately holding the level of broadcasting to fit the thirteen-year-old intelligence.

TOMORROW

Every reader of De Forest's accusations will become his own judge as to the justice of them. Some of us may rise and give a brief cheer, or a hearty amen. Others may reflect upon the fact that the only sure way to enjoyment of good music, uninterrupted, in one's own home, is to possess an automatic record-player and a good supply of records.

Behind the criticism of the father of modern radio there is the fact that the debasement of it is nothing new. Our age has seen the same thing happen, not once, but many times. Both the radio and the motion picture—possibly the greatest educational tools ever devised by the mind of man—have followed the same course. Of the two, the moving picture has undoubtedly reached the lowest level.

With the invention of printing the trend began. A man can take a case of type and with it reproduce the words of eternal life as expressed by Jesus in the gospels. He can take the same pieces of type and produce the slime and filth that reek upon the modern newsstand. That which God gave to man as a blessing he has turned into a curse.

What a marvellous change could come over even this old tired world if men would use the means that God has given them in the way that He intended them to use them! But alas, we too often think only of the kingdoms of the world and deliver our talents into the hands of its pretended ruler.

The Battle for Britain Continues

AS WE WRITE these words the recent tense fuel situation in Britain seems to be easing off, and we hope it continues to do so. This cruel winter must have been a real trial to the people of

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Britain after all they have gone through. It is sometimes harder to endure the nagging deprivations of peace than the terrors of war—to endure them patiently and uncomplainingly. And yet that is the way the news dispatches have told us that the people of Britain have met this latest test. If the news stories are true, and we believe they are, we can but honour these brave and patient people.

It is not easy to be hungry. It is not easy to be cold, and yet the aftermath of war generally presents an already overstrained population with these twin evils to face at once. God pity the mothers of little children in Britain this winter, as well as the little tots themselves. Surely all Christians should pray for them.

But we pause to-day to pay another tribute to the brave-hearted nation itself, a nation that has so often caused the bafflement of its adversaries and the admiration of its friends. If a cat has nine lives, surely the British Lion is a member of the feline family.

Of our age, Jesus said, "There shall be . . . upon the earth distress of nations, with perplexity," (Luke 21:25), and distress and perplexity are surely the lot of the nations to-day. These things are not the will of God. The fact that He foreknows them and has caused the predictions of them to be written down in prophecy does not mean that they please Him. They are the results of the sinfulness of man, contrary to the will of God.

Thank God that He tells us of a better day coming! "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat," is the promise of the Father to His obedient children in the last days.

Let us strive to be numbered among them.

A Lonely Nation

A FRIEND recently returned from a journey on mission business that took him to the Far East. While there he visited Japan. He believes, as a result of his observations while there, that Japan is now open as never before to the gospel of Christ. This opinion is held by others, one of whom recently expressed the opinion in print that Japan may soon become a Christian nation.

We hope that this is true, but if it is, and if Japan does become a Christian nation, she will lead a lonesome existence. Are there no Christian nations now? The answer to that question depends somewhat on your definition of a Christian nation.

In 1946 Canada spent a million dollars a day for intoxicating liquor

—\$365,000,000 for the year. At the same time Canada spent \$175,000,000 for education and \$15,000,000 for all religious purposes. Is a Christian nation one that spends more than twice as much for a harmful luxury as it does for education? Attention has been called recently to the shamefully low wages paid our public school teachers, so that some teachers have struck for higher wages, and many hundreds of them are abandoning the teaching profession because they are unable to live on their pay. Principally these stories have come from the United States, but our situation here is not much different. Would not a Christian nation decide that it is immoral to underpay those who have been charged with the education of its youth while it is spending double the amount on a destructive luxury?

And what shall we say about the other figure that tells us that for religion we spent less than *one twentieth* of the amount spent on booze?

Japanese people who enter a shrine leave their shoes at the door. Are we soon to see age-old customs disappear and worshippers turn to some lax form of Christianity?



INTERNATIONAL

Is that the choice of a Christian nation?

There are still hundreds of thousands of starving people in the world. Can we consume hundreds of thousands of pounds of sugar, grain and other provisions on liquor in a starving world and call ourselves a Christian nation?

What about our crime rate? Does a Christian nation list the scores of crimes that we see listed daily in our newspapers? Perhaps some of that

booze money spent on education or religion might help to change the figures.

How should the women of a Christian nation dress? If Japan should become a Christian nation, should the women of that country pattern their clothing after that of the western world? Is the semi-nudity that western women affect, the dress of Christian women?

The divorce question bothers us, too. Do rocketing divorce rates and increasing laxity of divorce laws bespeak a Christian nation? Do Christian parents callously break up their homes and expose their children to the buffets they must endure as the children of divorced parents? What can we say of men who lightly leave the mother of their children and refuse to contribute to their support? Are they representative of the attitude of a Christian nation?

What about the dance halls; the moving picture theatre—? But enough. We repeat our fear. If Japan

should become a Christian nation, she may be pretty lonesome!

Flattering God

How should man be just with God? "If he will contend with Him, he cannot answer Him one of a thousand. He is wise in heart, and mighty in strength; who hath hardened himself against Him, and hath prospered?" Job 9:2-4.

The Bible contains numerous ref-

erences to the greatness of God, contrasted with the puny strength of man. Nowhere, do we recall that it has anything to say about the greatness of man in contrast to God.

In this connection we are reminded of a recent trend among prominent men of science. Frightened nearly out of their wits by the discovery of atomic power and its usages, and by the very apparent depravity of human nature, they now urge us to turn to religion as the last hope of averting a world catastrophe.

This is good. It would be even better if it had been done sooner and not as a last resort. But the attitude referred to would impress us more favourably if it were not for the manner in which the scientists offer their advice.

The scientists discovered atomic fission; this we admit. That they discovered God we are not so ready to admit, and yet it is in that spirit that they seem to write and speak. "See here, you laymen," they seem to say, "we have discovered God (just what He is we don't yet know), and we think it would do you good to discover Him yourselves. It might prevent another war. How fortunate for you that we intellectuals are around to tell you about this."

It seems that the preachers might be permitted a quiet smile at all this hubbub on the part of the scientists. After all, they have known about God for some time; and they have known that His gospel could save the world—if it were given a chance.

There is a further manner of condescension used that impresses us a bit unfavourably. If it were possible to condescend, to God, probably there

are some who would do it. We think that some try. They look up at heaven and say, "Look here, God, we have just taken notice of You." And they seem to think that God should be flattered.

We notice, too, that even some ministers are very much impressed by all this to-do. True, it is always a thing to be rejoiced over when men find God, but are we to rejoice more over the conversion of one man than another? Is it necessary to go into transports of delight because the one converted has one or more degrees attached to his name? Or to fawn over him?

It would be hard to imagine Peter and Paul conducting themselves thus. We have no indication that Jesus held any celebration because Nicodemus took notice of Him. We doubt that Jesus believed that the cause of God could be honoured by its espousal by any man; rather we imagine that He thought the man was honoured, rather than the cause.

We are glad that these thinking men have finally been driven to God. We welcome them into the fold and are glad of their confessions of faith. But let us remember that they are but men. "If he will contend with Him [God], he cannot answer Him one of a thousand."

Of One Blood

WE HEARD Paul Robeson sing the other night—an experience not to be easily forgotten. It was indeed thrilling to hear his rich warm voice pouring forth the songs we love in such generous measure, for he was very generous with his encores of which the crowd could

not hear enough. Added to the quality of his superb singing was the warmth of his personality which does so much to make memorable and enjoyable an evening spent in listening to him.

As most people know by now, Robeson announced recently that he intends to devote his life, after this season, to crusading against what he terms "facism." With this in mind we were interested to find more than a little of this idea expressed in his concert, even to the changing of the words of the beloved "Ol' Man River." Nor was it hard to feel the pent-up passion in Paul's heart as he expressed himself in this regard. He spoke of race discrimination, of Franco in Spain, of the slavery of the working classes, with strong and, we believe, sincere emotion.

After it was all over, we felt a bit sad about it. Not that we criticize Robeson for what he is doing. Although we may not agree with his ideas we certainly respect any man who deliberately makes a sacrifice to defend his ideas—we have too few men like that to-day. We were sad because we live in a world where there are gross injustices. Where because a man is black he cannot rise to the heights to which a white man can attain—even though he be blessed with one of the greatest voices of the century. We were sad to think that Paul Robeson should feel compelled to think of such things and not be free to sing in the joyous and carefree way of the born artist.

As he sang the majestic and hauntingly beautiful "Lord, God of Abraham," from "Elijah," we wondered if Paul had forgotten the teachings of his Methodist minister father. For not by espousing or promoting "causes" however just, but by the eventual rulership of God will injustice vanish from the earth.

And still as we went away after it was all over, we felt just a bit ashamed to belong to the human race—a race of beings that still believes that the colour of a man's skin makes him better or worse than his fellows—a race that has forgotten that, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation." Acts 17: 24, 26.

Wandering Around The Bible

THEOLOGICAL arguments furnish mankind with one of the main examples of the foolishness of the species. Reading just recently such a debate in print, we were again reminded of this fact. Two eminent



These underfed Rumanian children are but a few of the countless millions in Europe and Asia who still pay the price of war.

theologians were engaged in an exchange as to whether God is "process or person." So far as we remember, not a text was used by either one.

What has happened since the day when men might discuss Bible truth, using the Bible as the only infallible authority and the court of last appeal?

Reverently, we wonder what God must think about such discussions as the one mentioned above. Will the furrowed brows and measured arguments of the theologians involved change His nature? We are reminded of certain "laws" of physics that used to be believed by all recognized scientists and taught to all students of science. There was nothing wrong with these "laws" except that they were absolutely false, as was found when the real facts were discovered. The facts of science are not created by laws; laws should be written to fit the facts.

How much more fitting it would be if we would go to the Source Book of information on the nature of God, and really learn what God has seen fit to impart to us there. Surely we could immediately eliminate much false thinking by so doing.

The situation is as if a colony of ants should come for the first time upon a ten-story building and the savants among them should sit down and spend endless days speculating upon the nature of the beings who had constructed this marvel. The weighty conclusions of the myopic ant-philosophers would not change the nature of the men who had erected the building one whit.

The only reliable source of theological information is the Bible, and we take the position that God was able to bring into being, in the Bible, a Book that can be understood in its fundamental parts. As Moses said to Israel, "This commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Deuteronomy 30:11-14.

The editorials in this issue, with the exception of the first, were written by R. E. Finney, Jr.—Ed.

"And there shall be signs in the sun and moon and stars, while on earth the nations will be in dismay, BEWILDERED AT THE ROAR OF THE SEA AND WAVES." Luke 21:25 (Moffatt's translation).

UNITED STATES and THE VATICAN

By W. L. Emmerson

JUST before Christmas, Mr. Myron Taylor was granted a farewell audience in the papal private library at the end of his thirty-day mission as President Truman's personal envoy, after which he crossed France and returned to the United States in the *Queen Elizabeth*.

The specific time limit placed upon Mr. Taylor's visit was the result of a battle which has long been going on between Protestants and Catholics on the question of U. S. representation at Vatican City.



INTERNATIONAL

The Pope rises to greet Myron C. Taylor, personal representative of the President of the United States to the Vatican.

Prior to World War II, the United States, on principle, had never had any representative at the Holy See. Following the Pope's first war-time Christmas allocution, however, President Roosevelt, either on his own initiative or as a result of Catholic pressure, expressed to Pius XII his willingness to send a representative to co-ordinate their joint efforts to restore peace to the world.

In order to avoid controversy in Congress, the President decided, when his offer was accepted, to send a personal representative, and Mr. Myron Taylor went back and forth on his behalf between Washington and Vatican City all throughout the war.

With the death of President Roosevelt and the end of the war, Protes-

tant leaders sought to bring to an end Mr. Taylor's mission, but President Truman, again no doubt with Catholic encouragement, decided to avail himself of Mr. Taylor's services. In June, 1946, however, he did give a rather vague promise to terminate the work of his personal representative when the "peace treaties" were signed.

The Catholics immediately began to campaign against the proposed discontinuance of the link with Rome and when Mr. Taylor's recent visit was limited to thirty days their criticisms were redoubled. Evidently they had or got the ear of some influential editors, for the *San Francisco Chronicle* declared:

"No lapse of American relations with the Vatican should be permitted. . . . Mr. Taylor has done good service for two presidents, for his country and for the cause of peace. The fruits of it are a conclusive argument for making this diplomatic mission a permanent one."

The *New York Times* also published a letter from Archbishop Ryan of Omaha in which he said:

"The *Washington Post* has stated correctly and soundly in an editorial that the presence of a presidential envoy at the Vatican is of incalculable profit to the United States."

He further claimed: "I have discussed this matter with many leading Protestants, lay and clerical, and have not found one who does not deprecate the propaganda carried on by some of their co-religionists against the presence of a presidential representative at the Holy See."

This last statement is significant, for it shows that not a few leaders of non-Catholic churches are now ready to accept a papal lead, while those who still stand out against relations with Rome are coming to be regarded as obstructionists.

Students of prophecy will watch this developing situation with special interest in view of the prophetic statements that pressure from the New World is to cause "the earth and them which dwell therein to worship the . . . beast, whose deadly wound was healed [the Papacy]", and that America would take the lead in making an "image [apostate Protestantism] to the beast, which had the wound by a sword, and did live." Revelation 13:12, 14.



RELIGIOUS NEWS

By
Agnes Lewis Caviness

You shook your head.
"But Mother said you must!"
"Not going to!"
"But you'll have to!"
"I WON'T."

You had reached the hammock and the two of you "piled in." There are no other words to describe the way children relax in a hammock on a warm July day.

The bees droned in apple trees. Shep had followed you and lay panting in

A Mother Like That

IT MUST have been the summer you were five, when you were at Grandmother's, for you had gotten big enough to wipe the dishes for Sister. It was your business—Sister's and yours—to do the dinner dishes, and you sometimes grumbled about it—just as any little girl does. Of course you did it, anyway,—meant to, all along,—only you weren't too sweet about it.

Grandmother came through the room on her way up to take her nap. That was your mother's idea, too. And, as you think back on it from here, it was a mighty good idea. And out of the depths of your grumpy little spirit, your resentment centred on dear little Scotch Grandmother, who never said an unkind word in her life. As she turned to go out the stair door, you made a face behind her back!

Your Mother had not yet gone up for her own nap, and she saw you. She did not say much—never did, when she was displeased. She just told you both to finish the dishes as quickly as possible, and then you could take your dolls and go out to the hammock. But before she went, Agnes was to go up to Grandmother and apologize to her for her rudeness!

The old Seth Thomas clock ticked away several seconds to no accompaniment at all, save the splashing of the dish water. There wasn't any lively

chatter that day, nor any nice game like playing the different dishes were people you were rescuing from the water, such as you often played. You still harboured the ugly feelings. Sister was shocked, of course. But she was more

The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children. Tell your children exactly what you require of them. Then let them understand that your word must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare "Thou shalt," and "Thou shalt not."

—Counsels to Teachers, p. 111

shocked when, having got her "dolls' duds" she ran out toward the hammock, and saw that you were scampering after her!

"Don't you have to go and see Grandmother before you come out?"

the shade. Up on the hill against the skyline, you could see your Uncle Henry plowing corn.

Presently the screen door banged. Your Mother had come out on the porch. Not much nap she was having, that day! She put her hand up to shade her eyes, as she looked around and then across the garden down to the apple trees. Then she called you. Just once, and not very loud. You went, of course, and she waited while you came up the path.

"Did you go up to see your Grandmother?"

A vigorous shake of the head.

"Didn't you hear me tell you, you were to go up and apologize for your rudeness?"

You nodded, wretched, for you were already ashamed of yourself. Grandmother was always such fun and you really loved her dearly. Mother did not lift her voice.

"You may come in," she said. "Go to the little back bedroom, until you are ready to make right what you did. Just as soon as you want to run up and tell Grandmother you are sorry, you may go back to the hammock and play." She held the door open for you, and then went to her own room.

You went to the little back bedroom. It was on the west side, and had a lean-to roof. You plumped yourself down

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on the little single bed. You waited a long time, 'most an hour, you guessed. Pretty soon your Grandmother came down stairs. She opened the door. She was smiling and looked a little embarrassed. Grandmother never exacted anything—favours or services—of any of you children.

"Agnes, didn't I hear you wanted to tell me something?"

You shook your head.

"Oh, I thought your Mama said you had something to tell me."

More head shaking went on.

She waited a moment and closed the door. You were so wretched. You were so sorry! You'd have given anything if you never had made that face. But to say you were sorry! And that out loud!

And all that long afternoon your Mother never came near! If she would only scold you! or spank you! But she just left you alone.

You lay across the foot of the bed and looked out into the garden, where the bachelor's-buttons and marigolds grew. The first summer freshness had gone. The sun beat down on everything. There was hardly a breath stirring. Out by the barn you could see the chickens stalking about with their bills open. Why didn't your Mother come? What if she never came?

By and by you saw Sister come up from the hammock. Not much fun playing alone, you well knew. She had probably gone in to Mother to ask if you could not come out. But it wouldn't do a bit of good. You knew just how Mother would look. She would straighten up and look tall as the queen of England! No use coaxing Mother when she looked like that.

The afternoon dragged on. Sometimes you heard the sewing machine, or comfortable voices out in the big, cool hall. Sometimes steps came down toward the back bedroom door. But they never came in—always went on past, or out into the kitchen. After a long while you saw Grandmother and Sister go out to feed the chickens. You knew Mother would be starting to get supper out in the kitchen pretty soon. This would be the time to tell her,—only you had to say it to Grandmother! If Grandmother would only come! Maybe she's coming back from feeding the chickens—only Sister would be there, too. No, Sister was going back to the hammock! Now! Now was the time! You'd tell her now. It was true! You were sorry!

You dashed out to the kitchen door, and were waiting for her when she came up to the porch.

"Grandmother! Grandmother! I'm so sorry I made a face—I'm so sorry I was hateful. I—" and suddenly the hard little naughty heart of you melted,

and you cried all the misery and weariness of the long, lonely afternoon away. Mother came out and said she was so glad. But she cried when she said it. And Grandmother said she was glad too, and cried some more! And you cried most of all. Then Mother took you in, and washed your face and hands and got you a fresh dress and combed your hair for supper, and you ran out to the hammock. Shep ran with you and he seemed to be glad too.

You have never forgotten that afternoon. Your Mother, away from home, visiting, had planned a long pleasant afternoon of uninterrupted sewing. She and Grandmother were working on her navy blue "sheer." You had heard her talk about it as a woman does when her new dresses are "few and

far between." Anyway it was so warm, and who wants to discipline a naughty child when it is so hot? But your Mother was not like that! There was no day too hot, and no work too fascinating that she could not pause to teach her little girl the majesty of obedience, and the absolute necessity of respect for age!

All your life you will thank God for a Mother like that. Only thus could she teach you to love and obey God. Only thus could she teach you to tell God you were sorry you had been wilful, and dishonoured Him, and to ask Him to forgive you and let you be His child again!

What if she had failed? But she did not fail! Thank God! Oh, thank God for a Mother like that!

Telling FALSEHOODS

By B. H. McMahon

HOW can we teach our children to be truthful?" is a question often asked me by anxious parents. Some parents are so frightened that their children will grow up into "little liars" that from the time their children can talk they listen carefully to see whether they are telling the truth. In considering the child from two to six years it is important that we understand how the mind of a child at that age really operates. It is misleading to think of a child of two or three years "telling lies"; for at this young age distinction between what is real and what is imaginary is still not clear to the child.

The three-year-old will proudly say, "I can read" and as he looks at the pictures in a book he really believes that he can read. In his own way he is reading and is showing a healthy wish to learn. It is surprisingly easy while the child is gaining skill in speech and seems to be able to say any word, however long, to think that he understands all the words he uses. Similarly he will recount quite accurately all the events of the day; but if you start to question him in detail you may get a picture which is far from the truth.

Now, there are many reasons for this action on the part of the child: he is anxious to please the adult and will say anything which he thinks will win approval. Then very often

the things that he wants to do are more important to him than what he has really been doing, and he will recount all things he would have "liked" to do either alone or mixed up with the things that he has actually done. If he is scolded for not telling the truth it will only create confusion for him, and if he imagines that you are really angry he will be extremely unhappy without knowing why and will certainly not be helped in any way. At this early age the very best training that a child can have is for the adults to always tell him the truth. Many parents make the mistake of promising the child all kinds of things which they cannot possibly provide, in an attempt to stop a tantrum. While scenes are especially a nuisance if they occur in public, it is a bad policy in the long run for the child to have any doubts about the statement made to him by adults.

Wise people treat the exaggerated statements of the three-year-old as amusing. It is always better to laugh than to scold when a child boasts that he has a motorcar and an elephant and an aeroplane. From three years onwards, however, it is possible to let him know that you do distinguish reality from fantasy even if he finds it difficult. If a child says his bed is dry

(Continued on page 20)



The GOOD MASTER

A COLOURED man was once labouring by the side of the road. A traveller came along, and stopped to look at him. The black man was stout and well, and could do hard work.

The traveller perhaps thought he would like to have such a strong black man for a slave. So he began to talk with him; and their talk was much like this:

Traveller: "Will your master sell you?"

Labourer: "No, my master won't sell me."

Traveller: "Are you *sure* your master won't sell you at any price?"

Labourer: "Yes, I am *sure* my master won't sell me, at *any* price."

Traveller: "Who is your master?"

Labourer: "My master is Jesus Christ: He will never sell me; He never sells any of His servants."

The traveller could say no more, for the black man was a free man, free by the law of the land and free by the gospel of Christ. And he knew very well that when Jesus Christ had bought a servant, He never would sell him again.

It is very sad to have a bad master,—to be whipped, and cursed, and abused, and starved. It is better to have a good master, who is kind, and gentle, and tender-hearted.

But many kind masters have become poor and sick, and have died; and then their servants have been parted, and sold where they would never meet in this world.

Jesus Christ is the best Master. He is kind, He is gentle, He is loving, He is good. He never gets poor. He never grows old. He never is sick. He never will die. His servants never will be sold.

Jesus Christ is my Master. He bought me with His own blood. I was a sinner, and must die. He came and died for me. He suffered for my sins, the just for the unjust. He buys all His servants. He pays their debt, and then offers them free pardon, if they will trust in Him. And so He makes us free. Is Jesus Christ *your* Master?

A great many freed men are slaves still. Many white men are slaves. They are slaves to the devil. They work hard; they get poor pay. Some are slaves to bad habits—to rum, to tobacco, to snuff, to sins, to many vile and wicked things.

They do things they do not mean to do. They are sorry for doing things, and then they go and do the same again. They think they are free, but they are slaves to the devil, and their wicked old master hurries them around, and cuts them up, like a drunken overseer in cotton-picking time. And they cannot get free if they try. They are "sold under sin." They have the devil for a master, the flesh for an overseer, sin for work, and death for pay. If you are the devil's slave, I pity you.

But Jesus Christ can deliver you. Go to Him and give yourself up to Him, and He will take you and make

you free. And then He will help you to get free from all your bad habits and wicked ways, so you will be free in Christ.

I once heard of an Indian who drank rum till he found rum was a hard master. It made him crazy, and ugly, and sick, and poor. So he made up his mind he would drink no more.

He put his bottle of rum upon the shelf, and when he came into the house he would take it down and shake it and say, "Ah! I am *your* master." And then he would put it back without tasting a drop of it. So he got free from it.

Rum is a bad master. Tobacco is a bad master. The devil is a bad master. Jesus is a good Master. He never sells His slaves. I have taken Him to be *my* Master; is He *your* Master? He has died for you. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Though Christ is our Lord and Master, He has taken a servant's place. He came not to be ministered unto, but to minister, and to give His life a ransom for many,—a ransom for all,—to be testified in due time.

He has died for you. He gave His life for you. Oh, have Him to be your Master. Serve Him here, and live with Him forever. God grant it through Jesus Christ our Lord.—*Selected.*

Does Jesus HEAL People To-day?



KEYSTONE

"Christ is the same compassionate Physician now that He was during His earthly ministry."

THE Scripture says that "men ought always to pray, and not to faint;" and if ever there is a time when they feel their need of prayer, it is when strength fails, and life itself seems slipping from their grasp. Often those who are in health forget the wonderful mercies continued to them day by day, year after year, and they render no tribute of praise to God for His benefits. But when sickness comes, God is remembered. When human strength fails, men feel their need of divine help. And never does our merciful God turn from the soul that in sincerity seeks Him for help. He is our refuge in sickness as in health.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Psalm 103:13, 14.

"Because of their transgression, and because of their iniquities, [men] are afflicted; their soul abhorreth all manner of food, and they draw near unto the gates of death." Psalm 107:17, 18, A.R.V.

"Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sendeth His word, and healeth them, and delivereth them from all their destructions." Psalm 103:13, 14.

God is just as willing to restore the sick to health now as when the Holy Spirit spoke these words through the psalmist. And Christ is the same compassionate Physician now that He was during His earthly ministry. In Him there is healing balm for every disease,

restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as the disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We have the Holy Spirit's power, the calm assurance of faith, that can claim God's promises. The Lord's promise, "They shall lay hands on the sick, and they shall recover" (Mark 16:18), is just as trustworthy now as in the days of the apostles. It

age the sick, the hopeless, the afflicted, to take hold upon His strength. Through faith and prayer the sick-room may be transformed into a Bethel.

And God hears prayer. Christ has said, "If ye shall ask anything in My name, I will do it." John 14:14. Again He says, "If any man serve Me, . . . him will My Father honour." John 12:26. If we live according to His word, every precious promise He has given will be fulfilled to us. We are undeserving of His mercy, but as we give ourselves to Him, He receives us. He will work for and through those who follow Him.

But only as we live in obedience to His word can we claim the fulfilment of His promises. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." Psalm 66: 18. If we render to Him only a partial, half-hearted obedience, His promises will not be fulfilled to us.

In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act,

By E. G. White

presents the privilege of God's children, and our faith should lay hold of all that it embraces. Christ's servants are the channel of His working, and through them He desires to exercise His healing power. It is our work to present the sick and suffering to God in the arms of faith. We should teach them to believe in the great Healer.

The Saviour would have us encour-

and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption.

Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing or working. Often some form of vice is the cause of feebleness of mind or body. Should these persons have the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health, He would be encouraging sin.

It is labour lost to teach people to look to God as a healer of their infirmities, unless they are taught also to lay aside unhealthful practices. In order to receive His blessing in answer to prayer, they must cease to do evil and learn to do well. Their surroundings must be sanitary, their habits of life correct. They must live in harmony with the laws of God, both natural and spiritual.

To those who desire prayer for their restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken.

The Scripture bids us, "Confess your faults one to another, and pray one for another, that ye may be healed." James 5:16. To the one asking for prayer, let thoughts like these be presented: "We cannot read the heart, or know the secrets of your life. These are known only to yourself and to God. If you repent of your sins, it is your duty to make confession of them." Sin of a private character is to be confessed to Christ, the only mediator between God and man. For "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Every sin is an offense against God, and is to be confessed to Him through Christ. Every open sin should be as openly confessed. Wrong done to a fellow being should be made right with the one who has been offended. If any who are seeking health have been guilty of evil-speaking, if they have sowed discord in the home, the neighbourhood, or the church, and have stirred up alienation and dissension, if by any wrong practice they have led others

into sin, these things should be confessed before God and before those who have been offended. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. He knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved Son. Because God's love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect of recovery will be better; for "the eye of the Lord is upon them" "that hope in His mercy." Psalm 33:18.

In prayer for the sick, it should be remembered that "we know not what we should pray for as we ought." Romans 8:26. We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: "Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings."

God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while presenting our petitions with earnestness, we should say, "Nevertheless not my will, but Thine, be done." Jesus added these words of submission to the wisdom and will of God when in the garden of Gethsemane He pleaded, "O My Father, if it be possible, let this cup pass from Me." And if they were appropriate for Him, the Son of God, how much more are they becoming on the lips of finite, erring mortals!

The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form,

not of command, but of intercession.

There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus. John on the Isle of Patmos was bidden to write: "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Revelation 14:13. From this we see that if persons are not raised to health, they should not, on this account, be judged as wanting in faith.

We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will. These experiences that test faith are for our benefit. By them it is made manifest whether our faith is true and sincere, resting on the word of God alone, or whether depending on circumstances, it is uncertain and changeable. Faith is strengthened by exercise. We must let patience have its perfect work, remembering that there are precious promises in the Scriptures for those who wait upon the Lord.

Not all understand these principles. Many who seek the Lord's healing mercy think that they must have a direct and immediate answer to their prayers or their faith is defective. For this reason, those who are weakened by disease need to be counselled wisely, that they may act with discretion. They should not disregard their duty to the friends who may survive them, or neglect to employ nature's agencies for the restoration of health.

When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God. If we are called upon to meet bereavement, let us accept the bitter cup, remembering that a Father's hand holds it to our lips. But should health be restored, it should not be forgotten that the recipient of healing mercy is placed under renewed obligation to the Creator. When the ten lepers were cleansed, only one returned to find Jesus, and give Him glory. Let none of us be like the unthinking nine, whose hearts were untouched by the mercy of God. "Every good gift and every perfect gift is from above."



LAMBERT

*As a drowning man
clings to a life raft—
but with much greater
confidence—does
the Christian cling to
the promise of Jesus
that He will return
and awaken those who
“sleep in Jesus.”*

MUST WE PERISH?

By H. F. De'Ath

GOD'S loving purpose for mankind was by no means fully realized when Jesus rose from the dead. For forty days, in His resurrected body, He moved among His delighted followers, confirming their faith and instructing them how they were to carry on His work.

At the end of that time, in sight of His disciples, He was taken up from earth into heaven. Again the disciples were evidently taken by surprise. As they gazed upward in awe and wonder, two mysterious messengers addressed them: "Ye men of Galilee," they said, "why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-12.

Then they remembered the promise He made to them, when, prior to His arrest, He had spoken of leaving them: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Buoyed up by this blessed hope, the disciples set to work to carry out the commission of their Master to "make disciples of all nations." Thousands turned to God as they preached Jesus Christ, crucified and resurrected. These, in turn, became missionaries of the evangel of love. That glorious work has gone forward, generation after generation, century after century, until now. "Till He come" is still the watchword of every true Christian evangelist and of every true Christian believer.

This must needs be, since the age-old problems of sin and death are still with us. True, these have long since been solved by Jesus, and in Him they are provisionally solved for His truly-surrendered followers. The love of God in Christ has decreed that this sin-tortured, disease-ridden, death-controlled world which we know must forever pass away. (2 Peter 3:3-13.)

And who does not sigh for that event when standing by the sick bed, or by the open bier? Who can contemplate the poverty, the suffering, the misery and wretchedness which sin and selfishness have wrought, without breathing a prayer, "How long? O Lord, how long?"

Millions, too, cry out for comfort in sorrow and loss. To such as believe in Christ the appeal is, "Sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:13-18.

That means an eternity for the resurrected and glorified saints of God, in which they will revel in the ever-expanding love of God, which passeth knowledge.

But what of those who have alienated themselves from God by their own refusal of light? Must they perish? Yes; and they will be glad to perish, according to the decree of infinite love. The same love that saves repentant sinners from perishing eternally, mercifully consigns the unregenerate to eternal oblivion.

We hear much to-day about "the right to die" of those whose existence has become an intolerable burden through suffering from incurable diseases. "What a happy release" we say, when such pass away. The love of God will provide a merciful release for those whom, in His infinite wisdom and justice, He knows to be incurable sinners. And they themselves will be keenly conscious of their hopeless condition by the very remorse and spiritual anguish which they suffer. How could they be happy in a universe cleansed from every trace of sin? The very glory of God's presence would be unendurable agony to them. The very presence of the happy throngs of the saved would mock them. "New heavens and a new earth, wherein dwelleth righteousness" can only be for those who here and now seek first the kingdom of God and His righteousness. All may do this. The God of infinite love desires "that all should come to repentance." He is "not willing that any should perish."

"O love of God, how strong and true,
Eternal and yet ever new,
Uncomprehended and unbought,
Beyond all knowledge and all thought."



After the

By E. A. Crane

I T was in the picturesque little village of Kalaw, in the Southern Shan States, some four hundred miles north of the Burmese city of Rangoon, that we stood gazing up the hillside, where nestled a small cottage skirted with a variety garden of flowers of many colour and hue. I had just remarked about the quaint beauty of my friend's home and the attractive quietness of the surroundings as compared with the city. He drew himself up to his full height, his squint eyes flashed, and his corkscrew mustache quivered in the soft breeze, as he answered with noticeable pride not unmingled with emotion—"Yes, I've travelled the old world over to find a safe place in which to live. I've lived in beautiful Northern Italy; but there political tension is too great. I've lived in Switzerland and there one feels hemmed in by too many potentially hostile nations. In South Africa one is too conscious of European tension, and in America, people live too high and fast for my blood. So, I reckon this is as quiet and safe a place as one can find in the world to build a home."

"Alas!" thought I, "How little one knows of the future!" And now as I look back with World War II be-

SIGNS of the TIMES

TOMIC AGE WHAT?

tween, I think how futile were my friend's plans for the safety of his family!

Can one be sure of the future? Can one know for certain how coming circumstances will affect his present plans? Has the curtain been drawn so tightly that not a glimmer of light may be seen? Has anyone ever, by peering into the future, become familiar with that which is unknown to the majority?

My friend's thoughts were akin to those which crowded the mind of Babylon's ancient king, Nebuchadnezzar—proud, vigorous, and accomplished—viewed with animated joy the extent of his vast domain. Babylon was the glory of the Chaldees' excellency. Never before had a monarch seemed more secure. Never before was one more justly proud of his kingdom.

His kingdom encompassed the then known world. From sea to shining sea, and in the regions beyond, the name of Nebuchadnezzar was spoken with reverence. Men everywhere vied to do him honour. From Babylon he ruled, a city encompassed by walls impregnable to attack by methods then known. Within those massive walls for an indefinite period of time could be stored or produced food for the city's teeming population. From all appearance it was secure, and the kingdom it ruled gave promise of standing forever as a monument to Nebuchadnezzar's statesmanship and ability.

Engrossed in thought, the king pondered the future. Will Babylon continue forever or will it be crushed and overrun by other rulers, likewise ambitious of power? Perplexed and troubled in mind, he lay down for rest. At last, fitful sleep came, and with it a disturbing dream which, on his awakening, could not be recalled to mind. This greatly distressed the king for he was conscious of the dream's profound importance.

That the God of heaven had a purpose in the king's failure to remember the dream is made beautifully clear when we read the story as found in Daniel, the second chapter. Nebuchadnezzar summoned the wise men of his realm, and demanded that they reveal the dream and its interpretation. Being unable to do this, they beg the king to tell them the dream, promising an interpretation. His refusal starts them arguing the matter, hop-

ing that in time the king's mind would be relieved of its anxiety. The king, discerning their craftiness, threatens severe measures if they fail to comply. At last with their deceptive mask torn away, they confess, "There is not a man upon the earth that can shew the king's matter . . . except the gods, whose dwelling is not with flesh." Daniel 2:10,11. Furious at their deceptive pretensions, the king's anger knows no bounds. He commands "to destroy all the wise men of Babylon."

Daniel and his three Hebrew companions were numbered among the wise men of Babylon, but apparently were not called in before the king at first and knew nothing of his demand upon the wise men. Daniel's first intimation of the matter came when confronted with Arioch seeking him that he might be put to death. "Why," said he, "is the decree so hasty from the king?" Asking for time, he promised to reveal the dream and its interpretation. His request granted, he notified his three companions, and together they sought God in humble prayer that the secret might be made known. God heard their prayer and revealed the dream to Daniel in a night vision.

On being brought before the king, he is asked, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Verse 26. Daniel answered, "The secret which the king hath demanded cannot the wise men . . . shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verses 27, 28. Seeking no recognition for himself, he ascribes glory and honour to the God of heaven who has revealed to the king "what should come to pass hereafter." Verse 29.

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the

clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

The king's confidence is gained, for now he remembers the dream in its entirety. How forcefully has Daniel described the image of his dream! There can be no question now as to the accuracy of the interpretation which is to follow. Nebuchadnezzar is keenly conscious of the dream's import. Little does he realize, however, that to him has been granted a privilege unique in the annals of earthly conquerors. Not only has he in dream beheld the doom of his own beloved kingdom, but he has looked beyond the establishment of other powerful monarchies, past the rise and fall of empires, to our own day and the final rise of a kingdom destined to supersede all the kingdoms of earth and remain unshaken forever and ever.

Daniel loses no time, but with assurance born of divine approval, plunges at once into the interpretation. "This is the dream," he declares, "and we will tell the interpretation thereof before the king."

"Thou, O king, art a king of kings . . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron," Verses 36-40.

With genuine satisfaction the king hears that Babylon is symbolized by the head of gold. But now, astonished, he learns that Babylon will not always remain. Another kingdom represented in the image by the breast and arms of silver is to take its place; and still another, a fourth, is to arise as indicated by the legs of iron.

In Nebuchadnezzar's day, this was future, but to us in our day, it is history. Let us see how accurately the words of Daniel were fulfilled. History records that a hundred and forty years later the king of Babylon, Belshazzar by name, was weighed in the balances and found wanting. As he revelled with a thousand of his lords in drunken debauchery, Cyrus drained the Euphrates river which intersected the city, into an artificial lake, making

possible an entrance through the river bed, under the city walls, for the Medo-Persian army. "That night," in 538 B.C., "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Daniel 5:30, 31. In grandeur and wealth the Medo-Persian kingdom was inferior to Babylon as silver is inferior to gold.

A little more than two hundred years later was fought the fateful battle of Arbela, 331 B.C., which spelled the doom of Medo-Persia. The Grecians were next in line under the brilliant leadership of Alexander the Great. This nation, later divided among Alexander's four leading generals, held universal sway until overpowered by the Romans in the year 168 B.C. World dominion passed from brass to iron—from Greece to Rome. Is it not strikingly interesting that Rome is called the "Iron Monarchy" by Gibbons, an infidel historian?

Rome filled the world and its supremacy remained unchallenged, until drunk with power, it began to disintegrate. Weakened by debauchery and internal strife, it at last crumbled into decay. Students of history are aware that in the fifth century of the Christian era the city of Rome, and the one mighty empire it ruled, lay mangled and ruined.

Thus the iron of Nebuchadnezzar's image gives way to iron and clay. Said Daniel, "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of iron . . . so the kingdom shall be partly strong, and partly broken." Daniel 2:41, 42.

Out of the mouldering ruins of the old Roman Empire emerged ten divisions, and aside from three which were utterly destroyed, these can be traced in Europe to-day. They are as follows: the Franks (France), the Anglo-Saxons (England), the Alemanni (Germany), the Burgundians (Switzerland), the Suevi (Portugal), the Visigoths (Spain), the Lombards (Italy). The three destroyed kingdoms were, the Vandals, the Heruli and the Ostrogoths. Who can dare say that the words "partly strong and partly broken" spoken by Daniel so long ago, do not aptly describe the nations in Europe to-day?

But Daniel goes on to even more astounding details, "They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

At the beginning of World War I the crowned heads of Europe had mingled in intermarriage until it could be said that King Christian IX of Denmark and Queen Victoria were the grandparents of the rulers of Europe. How accurately modern history

witnesses to the fulfillment of an ancient Bible prophecy! And how painfully conscious we are to-day that the attempt toward uniting the nations of Europe by mingling the seed of men has proven a failure.

The words, "They shall not cleave one to another", speak loudly in our ears to-day. How frequently have men arisen with ambitions to unite these divided kingdoms: Charlemagne tried it; Charles V tried it; Louis IV tried it; Napoleon tried it, only to end in utter defeat, their objectives wholly unrealized.

Most of us remember how the Kaiser's attempt ended in ignominious defeat. Still in more recent years Hitler flung at those eight short words the armed millions of Europe, and we have witnessed another failure. "They shall not cleave one to another" might well be stamped on many a page of history, for these

ance, represents the kingdom of God which shall be established "in the days of these kings." As it ground in pieces the metals of Nebuchadnezzar's image and grew to fill the world, so God's kingdom will destroy and supersede the kingdoms of men.

By Nebuchadnezzar's dream, the curtain separating man from knowledge of the future was drawn aside, and from our vantage viewpoint, we can discern how accurately God revealed the future to man more than 2500 years ago. But this message should mean more to us now than it meant to men in days of old. To-day we live precariously near the climax of the age. Babylon, Medo-Persia, Greece and Rome have long since passed away, and for 1500 years men have lived in the divided kingdoms of iron and clay. Is there any reason now to doubt the future development of



A representation of the dream-image of Nebuchadnezzar as described in the second chapter of the book of Daniel.

words from God have withstood the armed forces of the world.

We have now reached what men call the Atomic Age, but still divided Europe and the world await the final act in the great drama—the God-appointed atomic climax. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

The stone, cut from the mountain without human interference or assist-

this astounding prophecy?

Shall we not then give ourselves to a diligent study of the Bible to discover how we may become citizens in that glorious kingdom which shall stand forever? Yes, shall we not at this very moment declare our undying allegiance to Him who is about to usher in that eternal kingdom of righteousness? In this act alone can future safety be assured.

"Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama
be?

Christ and His coming and eternity."

A YOUNG lady was operating an elevator in the rear of a large department store. One day, a gentleman stepped in and said, "You don't get very much sunshine back here, do you?" "No," replied the operator, "only what you and some other passengers bring in."

In a world wounded and bleeding following the greatest war of all time, good cheer is greatly needed. Not the kind commonly associated with beverage-rooms and other places where liquor and various intoxicating drinks are served—these only add to man's sorrows—but the good cheer which is the product of a clear conscience.

Although the Saviour was a "Man of sorrows and acquainted with grief," He placed the greatest possible emphasis on the bright uplook, on the importance of mighty faith which is the fore-runner of mighty deeds. His was a positive outlook, culminating in a most cheerful uplook toward the mansions in His Father's house.

In His work upon this earth so many centuries ago, He often used the expression, "Be of good cheer!" At one time, after He had told His disciples of the Valley of Sorrows through which He must pass, and also of some trials which would be theirs, He climaxed, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

Here is power greater than atomic power, which sustains within the souls of men a peace passing all understanding, even when untoward influences and conditions combine to rob you of that peace. To maintain contact with this Source of all power, we need but to persevere in prayer and study of His Word, in humble submission to His plan for us, in well-doing and charitable living. To do these things is to keep the channel open for the outworking of His power through us; it is to live powerful lives. Without this contact, our lives become powerless and barren.

There was as much power in electricity five hundred years ago as there is to-day, but men had not learned to harness it. The mighty One who overcame the world, will enable all who accept Him to become overcomers.

The heaviest burden that mankind carries to-day is the weight of transgressing God's law, which is the Bible definition for sin. To their sorrow, multitudes have discovered and are discovering, that wickedness brings burdens which, multiplied, place a yoke upon our consciences and hearts. Only the Christ of Calvary can break

THE UPLOOK IS BRIGHT

By C. A. Edwards

this yoke. When we approach Him with contrite confession, His words will fall like healing music upon our ears, "Son, be of good cheer; thy sins be forgiven thee," and we too will start on the way to the Father's house, striking progressively higher notes in our song of victory and praise.

Galilee was troubled. Tossed about by angry billows was a boat carrying the disciples of Jesus. Without their Master on board, they found it most difficult to overcome a contrary wind. In their minds were forebodings and fears of possible disaster. Adding to their anxieties was the appearance of what they thought to be a ghost, walking upon the waters. It was at this time that the Saviour, from His unique position on the billows of the Galilean Sea, uttered the reassuring words, "Be of good cheer: it is I; be not afraid." Mark 6:50. Words of power and words of love! Words to still both angry elements and troubled hearts!

In dealing with His children, God often permits sufferings, perplexities, and problems to enter their lives, but only for one purpose. That purpose is that we might be drawn closer to the Father's heart. A God of love does not permit affliction to come to any of His creatures because He delights in suffering, as some would have us believe. No, He permits trials in the fervent hope of a loving Father that we may meet them in the right spirit, and allow them to serve as purifiers in our lives.

The story is told of a doctor over in England, who was lying on his deathbed. One of his friends dropped in to see him. "I am sorry to see you lying on your back," said the visitor. With a look indicating that the sufferer had learned a valuable lesson, the doctor replied to his friend, "Do you know why the Lord puts us on our backs at times?" When the visitor answered in the negative, he continued, "In order that we may look upward."

Have you passed through the Valley of Sorrows, and perhaps been detained there for some time? Have you had a loved one torn from your side by death, and in agony of spirit cried out, "How long, Oh Lord?" Perhaps you said a last good-bye to a smiling, happy son who left for the war-zone

in response to his country's call. As you received that letter from the War Department, and read, "We regret to inform you—" how did you meet that greatest trial of your life? My friend, if you loved the Lord and tried in the best way you knew to serve Him, the Master stood by your side—and did you hear Him say, "Be of good cheer: it is I; be not afraid"? He said just that.

A number of years ago, I served as a missionary in the British West Indies. A leper who had accepted Christ, asked that a letter be sent to one of our offices, and that a one-dollar bill be enclosed. The leper wrote in part, "This is my birthday offering. My birthday wouldn't come around for several months, but I don't expect to be here when it does come. I wanted to have a part in this offering."

Later, another letter was received from that same leper, with the enclosed sum of twenty-five dollars. "I want you to take this twenty-five dollars," wrote he, "and buy a goat for missions. The reason why I want you to buy a goat is that after I am gone, the goat will continue to produce milk and young ones. In this way, I will be able to do a little for missions, that have done so much for me." That leper is now sleeping under the tropical sun, awaiting the call of One whom he had learned to love in the furnace of affliction. May we not suppose that before he drew his last breath, that One bent low and whispered, "Be of good cheer: it is I; be not afraid"?

Trials serve a divine purpose if through them we learn to seek the Lord diligently and walk in His ways. As He speaks to us through His Word and providential leadings, let us remember the advice of His mother who once said, "Whatsoever He saith unto you, do it." John 2:5. A happy reunion beyond this present life with faithful loved ones, awaits all who determine to obey Him now.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvass,
And explain the reason why
The dark threads were as needful,
In the Weaver's skilful hand,
As the threads of gold and silver,
In the pattern He has planned."



The DECALOGUE

TIMELESS IN CHARACTER

THE decalogue, or ten-commandment law, is as eternal in character as God Himself. It has existed in principle through all eternity before the creation of this world of ours; and it will exist as long as the government of God shall stand, for it is an expression of His holy character. The decalogue is the constitution of the universe—a universe made up of myriads of worlds which God Himself has created. "Through faith we understand that the worlds were framed by the word of God." Hebrews 11:3.

The Scriptures clearly point out that there are other "worlds" besides ours. Hebrews 1:1, 2; 11:3. David, the psalmist, evidently had these worlds in mind when he wrote, "Bless the Lord, all His works in all places of His dominion." Psalm 103:22.

The harmony and peace of God's vast domain are dependent upon the obedience of His creatures to these ten commands. Just as truly as it is necessary for the physical worlds to be obedient to physical law—for the myriads of stars to obey the law that makes it possible for them to travel the limitless realms of space—so it is necessary for the inhabitants of the worlds to be obedient to the constitution of the universe of God, of which their particular planet is an integral part. Even the angels who live in heaven, the ministers of God, who carry God's messages to the uttermost parts of the universe—even they are obedient to His law. "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Psalm 103:20.

This great "universe" of God, with its myriads of worlds, has one and the same law to govern all created beings. There can be no government without law; in fact, the law of ten commandments is the very foundation of the throne of God. Says the psalmist, "All Thy commandments are righteous." "Righteousness and justice are the foundation of His throne." Psalm 119:172; 97:2, A.R.V.

God is eternal and unchangeable. "I am the Lord, I change not," Malachi 3:6. And since the law is but a transcript of His character, it, too, must be eternal and changeless. Christ Himself, while He was here on earth, declared, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. And David sings: "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast forever and ever." Psalm 119:89; 111:7, 8. So eternal is the character of the ten commandments that we see God agreeing with His Son that the Son should give up His life—not to change the law, but to redeem sinners from the penalty of the law, and to establish the perpetuity of the law before the world that was lost in rebellion.

In the parable of the lost sheep, Jesus pictures this lone world of ours as the only world in the universe that strayed from the fold of God. Sin en-

tered here through the deception practiced on Adam and Eve by Satan. Satan had previously rebelled against God and His law in heaven. (Ezekiel 28:14-19). He had seduced one third of all the angels in heaven to join him in the rebellion (Revelation 12:4), and when the struggle finally ended in war, the rebels were cast out of heaven, and came to this earth. (Revelation 12:7-9). Here Satan, through flattery and lying, induced the head of this dominion to join him against God. When Adam did yield, he lost the dominion, and Satan took control.

After the plan of redemption has accomplished its purpose, the universe of God will beat with one pulse of joy and gladness throughout its vast realms of illimitable space. All in that universe, from the least to the greatest, will then ascribe praise and honour and obedience to Him who made everything perfect. That law which was rebelled against is still perfect (see Psalm 19:7), and Jesus died and rose again, and ministers for you and me now, in order to bring us back into harmony with that perfect law.

Can God, the Eternal One, who lives from everlasting to everlasting, who is the embodiment of righteousness, change? Never! James calls God "the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. If it were possible for the character of God to change, then, and then only, would it be possible for the law to be changed. There are some who profess to belong to Christ who would abolish the ten commandments. There are some who believe that the law ended at Calvary. Others say that it is "Jewish." Still others tell us that it is "obsolete," "out of date," that it was "nailed to the cross." If these statements were true, there would not be a standard of righteousness; there would be no government of God; for the law is the basis, or foundation, of all government.

Remembering that these ten commandments were "from everlasting to everlasting," that they existed before this world was even created, that they

By John G. Mitchell

tered here through the deception practiced on Adam and Eve by Satan. Satan had previously rebelled against God and His law in heaven. (Ezekiel 28:14-19). He had seduced one third of all the angels in heaven to join him in the rebellion (Revelation 12:4), and when the struggle finally ended in war, the rebels were cast out of heaven, and came to this earth. (Revelation 12:7-9). Here Satan, through flattery and lying, induced the head of this dominion to join him against God. When Adam did yield, he lost the dominion, and Satan took control.

"Know ye not," writes the apostle Paul, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Romans 6:16.

Leaving this picture for a few minutes, I wish to take you to the "hereafter." After the controversy between Christ and Satan is over, after sin and sinners have been forever blotted from

will exist throughout all eternity, and that the redeemed will keep them and obey them the hereafter "forever," let us stand before the throne of God, and ask the Book to explain our relation to this law between the eternity that has past and the eternity that is soon coming.

We are sinners; "for all have sinned, and come short of the glory of God." Romans 3:23. All sinners are in rebellion against the government of God. The law of God is the foundation of this government. Therefore the law must be vindicated; it must be demonstrated to be just and reasonable. So Jesus, the Son of God, the Only Begotten of the Father, left the immediate presence of His Father and came to this revolted world. He accepted the very flesh of the sinful inhabitants, and in that flesh lived a life of obedience to that "perfect law," and then offered His life as the penalty for our sins. Frankly, my friend, can God give you and me any greater argument for the immutability of His law than this?

In the death of Christ we are brought into harmony with the law again. In the life of Jesus we are enabled to keep that law, and to live the life of righteousness that the law requires. It was to teach this very lesson that God gave to the Israelites the sanctuary and its services. Every sinner acknowledged his sin as he brought the innocent lamb to be slain. With his own hand he took the life of the victim. This lamb represented Christ. Our sins have crucified Him. He died for me! He died for you! He died to save us from dying, for "the wages of sin is death." Romans 6:23.

The law that the sinner transgressed was enshrined in the most holy apartment of the sanctuary. The ark was the place where the law was placed. The law was placed just beneath the mercy seat, typifying the law as the foundation of the government of Jehovah. The sinner was brought back into harmony with this law through the blood of the "lamb." So it is that the blood of Christ brings us back into harmony with the law of God by paying the penalty for our sins.

Friend, there is no point to salvation, there is no need of the cross and the crucifixion, there is no need of a Saviour at all—if the law no longer exists. Let us see the hand of God and the love of Christ exhibited to the universe in the plan of redemption. Let us see the magnifying of the law

in the life and death of Jesus. Let us see in the eternity that is past that it was obedience to this law of the ten commandments that brought joy and peace and happiness to the universe. Let us look into the Eternal hereafter, and we will see again that it is obedience to this same law of the ten commandments that will ensure peace and joy and happiness throughout the ages to come. And while we live here and now, let us learn well the lesson that God desires us to give up this life of rebellion and sin and to return to the fold of righteousness. If we are

truly born again, if we truly repudiate sin and by faith accept Christ as our righteousness, then He restores us to harmony with the rest of the creation of God. And when the struggle is over, and the victory is finally complete, then Christ will come the second time to bring to His children their portion in the kingdom that He has gone to prepare. There will be no end to that kingdom, for then "all dominions shall serve and obey Him."

May God help us always to be loyal to His law and obedient to its principles.



The God of creation is the God who gave the law. Not to interfere with our liberties, but to free us from the risk of death eternal.

HOPES REALIZED

Concluding a Story of Adventure in Search of Truth

MARIE had long wished to meet for worship with those of like faith. So when she was informed that Sabbath-keeping Christians of the province had arranged to have their annual camp meeting in July, she requested that she might be permitted to take her vacation at the same time.

When the day approached for the opening service, it was with eager anticipation that Marie started on her long journey. She who craved God's blessing above all else was not disappointed; for it was here that she received the answer to her long-sought petition.

During the camp-meeting session a baptismal service was arranged for the isolated believers who desired to unite with the church. As Marie stood with the other new believers by the quiet waters that day she felt she had come to the most solemn, yet most joyous, occasion of her life. The midsummer sun was reflecting its glory on the placid surface of the lake, and the congregation that had gathered on the shore were softly singing that beautiful hymn,—"Just as I am," as one by one the baptismal candidates went forward. Marie had never heard this hymn before. Every word was real to her. Every word voiced the yearning prayer of her heart.

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.

"Just as I am, tho' tossed about
With many a conflict, many a doubt—
'Fightings within, and fears without,'
O Lamb of God, I come, I come.

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come,

"Just as I am, Thy love I own
Has broken every barrier down;
Now to be Thine, and Thine alone,
O Lamb of God, I come, I come."

By Mary C. Murdoch

Shortly after the service when Marie was alone with her thoughts, there came over her a longing for her mother. "O," she sighed, "if mother could only have been here on this great occasion!" One of the members of the congregation had particularly noticed the young stranger who had come to join with them. It almost seemed as though she had sensed the longing of the girl's heart, for a little later she made her way to Marie's tent. She greeted her tenderly and whispered, "God bless you, dear child." To have the blessing of God invoked upon her at this time by a good mother in Israel, somehow gave her the comforting assurance that God was well pleased.

That same afternoon Marie was received into church fellowship and became a recognized member of the Seventh-day Adventist Church. When she first began to observe the Sabbath, accepted the truth of the second advent of Jesus and other doctrines which Jesus taught by precept and example, she was in reality a Seventh-day Adventist, although she had not known of the existence of such a church. How happy she was now to be called by that name, for it brought out the two prominent truths of the Bible which were being disregarded by most of the churches of the world in general.

Marie had always shared her joys and sorrows with her mother. On her return from the camp meeting she hastened to write to tell her mother about the wonderful church services which she had attended, of her baptism, and of her acceptance into the Seventh-day Adventist Church. Eagerly she waited for the reply to that letter, but when it eventually came she was not a little disappointed with its contents. It seemed that her mother was much disturbed about her joining this church and seemed to think she had lost her love for her since she had thus drifted from the religious training of her childhood. Could this be

her mother, her own dear mother, who was even hinting, too, that her mind might have become affected with over-study?

In her letters home Marie had usually signed herself, "Always your loving and obedient daughter," but now she had come to a place where she must not let her love even for her mother swerve her from her duty toward God. The Bible taught that whosoever loveth father or mother more than God was not worthy of Him. She would not have caused her mother an anxious thought for all the world, but obedience to God must come before all else on earth.

Her love and allegiance to her heavenly Father, however, had not in any way lessened her love for her earthly parent. On the contrary she wrote,

"My Own Precious Mother:

"Although I have departed from some of the beliefs you taught me in childhood, you must not think that I am losing my love for you. I feel God has put even more love in my heart for you now. And, dear mother, you must not fear that the study of the Bible will cause me to lose my mind. I am in God's keeping and He will take care of me."

There was no human friend who could heal Marie's wounded spirits as she thought of the contents of that letter from home; so she knelt down in her little room and implored help from the One above. As she prayed there came to her the divine assurance that He would be with her and that He would also draw near to her mother and bless her.

Marie's mother had a very brilliant intellect, and was educated in many ways, yet like many women in that particular part of the country, she had never had the opportunity of attending a school. She therefore, had always to be dependent on others to do her reading and writing for her. As Marie read her letter over again, there came to her the thought that these parts of the letter which had hurt so much might not be of her mother's dictation after all. With this thought in mind she decided that she would continue to write just the same as before. While she wrote of the every-day happenings of interest of which she knew her

mother would enjoy hearing, she also wrote of God's love and care for her. She told, too, of the wonderful hope of Jesus' soon coming and of the beautiful heavenly home she had read of in the Bible. Marie could see by her mother's loving reply that she greatly appreciated all she had written. She lost little time in despatching a few lines saying,

"My Precious Mother, My dearest Treasure:

"The Lord has been wonderfully good to me. I received your loving letter which I read with tears. Your love means so much to me. It strengthens me to be good. I daily thank the heavenly Father for you. It seems since I have learned to know Him I love you more than ever I have done before. Yes, I have found the living God. O how much I long to come home and tell you more of His great love for you.

"God bless you mother and keep you always in His care."

Marie now went about her daily toil with a song of thankfulness in her heart to the One who doeth all things well. In all the correspondence that followed there never arose even an in-

thing you do in His name. Always be true to the God whom you have learned to love so much.

"Always your loving Mother."

As Marie read this letter she longed to go right home; but it was impossible for her to do this. Though she had read the letter with sadness and fear that she might not see her dear mother again in this life, yet there was no despair. She knew she was in God's tender care and that "neither death nor life . . . nor things present, nor things to come" would separate her from His love. How comforted she was at this time with the thought that she had shared with her mother the joy in the Lord that she herself had found.

Some time later Marie moved to the Pacific Coast where she had been offered good employment in a quiet Rest Home. How lovely were the surroundings of this place with its spacious lawns, its fragrant flowers and evergreen trees. Somehow, this beauty spot situated on the shores of a sheltered bay seemed almost to give her a glimpse of the better land. Here she

glorious realities of the heavenly home. When Jesus was on earth He had told His followers of the home He was going to prepare. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John 14:1-3.

Now the promises of the coming of Jesus meant everything to her. Yes, He was coming soon to waken the sleeping saints, to re-unite the broken families and take them to their heavenly home. For the time was near at hand when all that were in their graves would hear His voice and come forth. That mother who had been longing for His coming would rejoice to hear His voice on the glad resurrection morning. He was coming with all the holy angels to gather His elect from the four winds. None of the children of the righteous will be forgotten

A view from the spacious grounds of the "Rest Home" where Marie found a haven.



sinuation of a misunderstanding between Marie and her mother again.

One sad day Marie read through her tears,

"My dearly beloved Marie:

"We are all glad to hear from you. Your letters mean much to me. They bring life to me. I am always refreshed when they are read, and I like to have them read over and over again.

"I am very thankful that you are well and that you love your work. I have not been very well lately. Sometimes I think we may not see each other again in this world any more. I feel lonely without you, and sometimes feel if I could only see you once more I would be willing to go to rest. But you have said if we never meet again on this earth we shall meet in heaven. O, how I wish that Jesus would come soon. God bless you, dear, and protect you and give you success in every-

had the privilege of attending a Seventh-day Adventist church regularly and joining in worship with those of like faith.

It was in just such surroundings that Marie was called upon to pass through the hardest experience of her life, for it was here that she received the sad news that her mother had passed away. The bond of affection between her and her mother had been so strong that Marie at one time felt that she could not live through such a loss. Now she had no place on earth she could really call home.

But the God of all comfort had prepared the way before her. Through the inspired pages of His Word and through the beautiful works of nature, He had given her a vision of the

on that great day. Even the little one whom her mother had lost in early years would be restored to the family and be taken with them to the New Jerusalem.

Marie had often read of this heavenly city with its foundations built of beautiful and precious stones. There was nothing unreal or shadowy about this celestial city whose builder and maker was God. Someday, if faithful, she would enter with her loved ones in through its pearly gates and tread its streets of gold. Together they would walk by the banks of the river of life and eat of the fruit of the tree of life. Yes, throughout all the grand millennial time, they would be sharers together in all that Jesus had gone to prepare for those that love Him.

But the permanent home of the redeemed people will eventually be on this earth. The Holy City, the New Jerusalem, will come down "from God out of heaven." This garden city will then become the metropolis of the glorified New Earth. This earth finally freed from the blight of the curse will be renewed. It will then be even more lovely than it had been on that first fair morning of creation. "There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home." — *Great Controversy*, p. 675.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Revelation 21:4. "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; . . . and Mine elect shall long enjoy the work of their hands. [God's] people shall dwell in peaceful habitations, and in sure dwellings, and in quiet resting-places. The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. Instead of the thorne shall come up the fir tree, and instead of the brier shall come up the myrtle tree. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing. And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.

"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

"For the Lord shall comfort Zion: He will comfort all her wastepieces; and He will make her wilderness like

Eden, and her desert like the garden of the Lord." Isaiah.

"O, that home of the soul, in my visions and dreams

Its bright, jasper walls I can see,
Till I fancy but thinly the veil inter-
venes

Between the fair city and me.

"That unchangeable home is for you
and for me.

Where Jesus of Nazareth stands;
The King of all kingdoms forever is He,
And He holdeth our crowns in His hands.

"O, how sweet it will be in that beautiful
land,

So free from all sorrow and pain,
With song on our lips and with harps
in our hands,

To meet one another again!"

—Ellen H. Gates.

TELLING FALSEHOODS

(Continued from page 7)

when it is wet it is easy to say quite nicely, "Well, it was wet last night, but you will soon have a nice dry bed." He is probably wishing that it were dry, and he is also wanting to please you, so that to scold at this juncture is only to cause friction when it is unnecessary.

Sensitive children are much more dominated by fear than the average parent realizes. Fear will make a child say anything, so that even if you think that your child should be more truthful threats and punishments will do more harm than good.

Often both parents and teachers fail to realize the emotional strain placed on the child when he commences school. This reveals itself in many kinds of upsets. Sometimes when the five-year-old starts school he bewilders his parents by the stories he tells about school, and it is useful for both parents and teachers to realize that the child himself is probably bewildered by the sudden introduction to large numbers of children. At this age you can be of great help to your child if you notice the kind of stories that he is telling. If he is boasting about his prowess in school-work it is possible that he is really finding the work too difficult and perhaps needs some coaching or to work with younger children for a time. If he comes home with stories of being badly treated by other children it is well to investigate the matter before blaming other children. Very aggressive children who suddenly have to submit to discipline easily take offence where none was intended, and this particular child might benefit by joining a small club which aims, something like the Boy

Scouts, to assist the child to improve his relationship with other children and to provide extra physical activity for him.

Lying in the younger school child, if it occurs too often, is usually a sign of maladjustment. In some way life has become too difficult, and so the child reverts to the childish habit of the magic belief in words. He refuses to face up to things as they are and tries to make things better by saying they are. For instance, he says he is top of the class in arithmetic, and just by saying this he gains some kind of comfort. But it will not really help him if the parents accept everything he says as the truth without gently pointing out the real state of affairs. He should not be allowed to retreat into an imaginary world where he can achieve everything without effort.

Although all children live partly in a world of make-believe, home and school and friends and numerous activities should gradually take the place of the nursery where nearly everything is make-believe. If, however, the home is unhappy or the child is upset then he is likely to react to this situation by avoiding the truth. The secure child will not find it difficult to speak the truth; but the child who feels himself unwanted or lives in an atmosphere of strife and constant nagging will lie to make life more bearable and to try to avoid punishment.

If he is sympathetically handled the child gradually learns to describe things as they really are, and not only as he wishes them to be; but children develop at different rates, and some children still like fairy stories and games of make-believe at an age when others think them babyish.

You can best help your child to speak the truth by always speaking truthfully to him, and if he seems to resort to telling falsehoods too easily, then it is worth while to note when he tells them and if possible try to find a motive for his babyish behaviour.

The Mother

God thought to give the sweetest
thing

In His almighty power

To earth; and deeply pondering

What it should be,—one hour

In fondest joy and love of heart

Outweighing every other,

He moved the gates of Heaven apart

And gave to earth—a mother!

—G. Newell Lovejoy

SIGNS of the TIMES

Family Finances

Standing on the corner where the bus stops, one becomes an inadvertent listener to many conversations. Recently I overheard two unrelated conversations that really belonged together.

The first was a dialogue between two high school girls.

One of them said to the other, "I just must get some new clothes. I'm ashamed to be seen in these old rags!"

She was wearing a pretty plaid skirt and a rose-coloured sweater. Not by the wildest stretch of imagination could her clothes be classified as rags.

The second girl replied, "I'll tell you how I work my folks for clothes. I wait until everything's sent to the laundry. Then I say, 'Look at these measly sweaters and skirts! I haven't anything fit to wear!' Mom generally comes through with a new outfit."

"I might try that," said the first girl, "only we don't send our clothes out any more. Mom does them at home. If I talked like that she'd probably make me iron something for myself, instead of buying new clothes."

The second conversation was between two mothers who were evidently returning from a shopping trip; their arms were full of bundles.

"It appalls us to have to spend so much on clothes nowadays," said the first mother, "but we never talk to the children about money."

"Neither do we," replied the second. They'll have plenty of time to worry about money when they are grown up."

How I wished those mothers could realize that talking to the children about money and teaching them to use it wisely would prevent that very thing—worrying about money when they are grown up! A little quiet discussion of family finances would keep their children from becoming as inconsiderate and selfish as the two high school girls had shown themselves to be in their talk about clothes.

If those girls had some knowledge of their families' finances, I think they would not continue to seek more benefits for themselves—I believe they would co-operate by desiring only their just share of the family income.

If the first girl knew that buying a new outfit of clothes for herself would postpone having glasses fitted for her mother, I believe she would be willing to wear her old clothes a while longer without complaining.

The second was thoughtless in not helping her mother with the ironing when laundry service was denied them. Her mother should have explained to her that their clothes had to be laundered at home, and each member of the family should want to do his share of the work.

A child may have a part in working out and following a family budget without continual talk about money. A few simple words of explanation will give him an understanding of the family's needs, and make him a partner in the



My Mother

You painted no Madonnas
On chapel walls in Rome;
But with a touch diviner,
You lived one in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

You carved no shapeless marble
To some high soul-design;
But with a finer sculpture,
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite,
Your life cathedraled God.

Had I the gift of Raphael
Or Michelangelo,
Oh, what a rare Madonna
My Mother's life should show!
—Thomas W. Fessenden.

family enterprise. He will grow up with the good habits of buying only what he can afford, and laying aside a reasonable portion of his income for the time of future need.—National Kindergarten Association.



To Kiss or Not to Kiss the Bump

Are you one of the kiss the bump school?

Trivial as this question seems, now that I have answered it to my satisfaction, I must confess it was one of my first major perplexities after Michael, my first-born, arrived.

I was very affectionately inclined, and found in each little fall, bump, and knock an added excuse to fondle and caress my baby. It gave me a glorious feeling that I alone could soothe his hurts. His daddy might be in the same room, but it was to me the baby always turned for solace.

My favourite gentleman, on the other hand, is of the belief that coddling—as he terms it—is not the stuff of which supermen are made. In fact, in those early days, he definitely opposed my attitude and made himself quite emphatic on the subject.

What to do about it? I could not go on kissing the hurts by day, and in the evenings, when Daddy was around, suddenly become the Spartan mother—ignoring the tears and wails.

One day I had an inspiration. Michael, who was then three years old, started to run through the room. He tripped, fell headlong and gave his forehead a nasty bump. Startled and hurt, he looked up, his chin beginning to tremble. Quickly I asked, "Are you going to laugh or cry?" The idea of an alternative to tears was so new to him that he paused and said, "I think I'll laugh," and he did—so heartily that I laughed, too. What threatened to become a kiss the bump session became a game we played and enjoyed. It was the first time he had been called upon to make so serious a decision for himself, and he met the situation masterfully.

After that, we played this game whenever he fell or hurt himself in any way. Sometimes, when I would ask, "Are you going to laugh or cry?" he would say, "Guess!" Of course, by the time I "guessed," the hurt was history and there were no tears forthcoming.

When Tommy and Bobby subsequently came, we continued to treat the minor bumps and bruises in this way—but with variations.

Once, when Tommy was going through the climbing age—does any little boy ever escape it?—I came upon him standing atop two boxes which were precariously placed upon the none-too-steady kitchen stool. I was weak with fright. Without an outcry, I tried to reach him as he leaned toward the cupboard where the cookies were kept. "I'll get you a cookie, dear," I assured him gently—but too late! Down he went—and hard! Knowing he had been naughty, his crying was doubly vociferous to arouse my sympathy; but when I remarked, "You came down just like a paratrooper jumping out of a plane," he was actually pleased with himself.

With such events taking a happy turn, Daddy was proud that his small sons were taking the hurdles like soldiers and not forever running to Mommy for kisses.

I, too, was very glad.

—National Kindergarten Association.



quoting Wayne McFarland, M. D., in "Life and Health" of July, 1944.

In about 50 per cent of cases tender, swollen areas or nodules will be felt in the muscles involved. The nodules may be found by applying gentle pressure over the muscle when it is perfectly relaxed. When muscular rheumatism occurs in the muscles of the neck, a common complaint is of a tight feeling and a drawing sensation in the back of the neck. This is due to muscle spasm. Accompanying the pain in the neck there may be one which radiates up over the scalp into the eye of the same side and is called an "indurative headache", because the headache is accompanied by induration, or tightness of the muscles.

Ordinary massage, rubbing of the skin, is of no value in muscular rheumatism. Using fingers or thumbs, small circular movements are carried out directly over the nodules. Reinforcement may be made with the other hand and pressure is made in such a way that the skin moves with the circular movements of the fingers. Pressure, as the painful nodule is approached, is kept constant, but not too severe, and rest periods are allowed. Three or four periods of this type of massage are sufficient for any one time; however, it is not unusual for three or four months to elapse before anything like complete relief is obtained. If massage is performed slowly, pain is minimized, particularly where heat has been applied prior to massage. Some con-

Simple Treatments for **MUSCULAR RHEUMATISM**

IT HAS been roughly estimated that 5 per cent of the population, about 600,000 in Canada, suffer from "rheumatism". This has been proven the most common ailment of more than a week's duration. The three common types are: (1) Rheumatoid arthritis. This attacks younger individuals, makes them generally ill, and deforms early. The main cause is said to be fatigue of mental or physical origin. (2) Osteo-arthritis. This attacks older individuals whose general health is often quite robust. It results from wear and tear and affects weight-bearing joints particularly. (3) Fibrositis. This represents about 50 per cent of cases of "rheumatism", and affects the white connective tissue of tendons of muscles and joint capsules, and that

By W. H. Roberts, M.D.

running between muscle fibres and that serving as a protective covering about the nerves. For general purposes all muscle pain, neuralgias, lumbago, and sciatica are included in this type. Fibrositis is caused by strains, sprains, fractures, deformities, or poor posture.

Typically a person with "muscular rheumatism" or fibrositis, has stiffness and aching in his joints when he gets up in the morning. This gradually wears off and he feels better as the day goes on. The sufferer from arthritis feels worse the more he is up and about. "Rest helps the arthritic patient; rest allows the patient with muscular rheumatism to stiffen up",

sider moist heat the best, in the form of hot fomentations. Infra-red heat lamps (electric heater) may also be used, or even an electric pad, the risk of which is minimal where it is used for only fifteen to twenty minutes.

Another important part of the treatment is active motion. This should begin after one or two treatments, immediately following the massage, and to be effective, the fullest possible range of motion of the joints and their muscles should be attempted. The muscles of the back can be stretched by simply touching the toes with the knees held straight. Dr. McFarland summarized his article as follows, "I have yet to meet the patient who says that the time spent and the pain endured have been in vain."

IN the Bible the inheritance of the saved is called a country. Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . Mine elect shall long enjoy the work of their hands." Isaiah 32:18; 60:18; 65:21, 22.

There, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isaiah 35:1; 55:13. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them." "They shall not hurt nor destroy in all My holy mountain," saith the Lord. Isaiah 11:6, 9.

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away." Revelation 21:4. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isaiah 33:24.

There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isaiah 62:3. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it." Revelation 21:11, 24. Saith the Lord, "I will rejoice in Jerusalem, and joy in My people." Isaiah 65:19. "The tabernacle of God is with men, and He

The Inheritance of The Saved

will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:3.

In the city of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light." Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the Holy City with unfading light. The redeemed walk in the sunless glory of perpetual day.

"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Revelation 21:22. The people of God are privileged to hold open communion with the Father and the Son. "Now we see through a glass, darkly." 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance.

There the redeemed shall "know, even as also they are known." The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth" (Ephesians 3:15)—these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity in-

creased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.—"The Great Controversy."



A Weapon of Defence

YEARS ago, in the 1840's, there lived a man in the sunny Southland of the United States who was noted among his neighbours for his uprightness, charity, piety, and faith in the power and willingness of God to protect those who are walking His way and doing His will. He decided to travel overland through the then trackless wilds of the central part of the United States, and settle somewhere in the Far West.

His route lay close to the stage track along which numerous clans of highway robbers were operating. This man knew all about these conditions, and although urged by friends and neighbours to arm himself for his own protection, he steadfastly refused, and taking only his Bible in his pocket as a weapon, set forth on the journey.

He passed several danger points safely, and then one day realized that he was nearing the headquarters of one of the most formidable of these robber chiefs—Jim Stevens. As he rode along, he was overtaken by a fellow traveller, who had also thus far escaped. His first question to the hero of this story was, "Are you armed?"

"Yes," was the Christian's reply, as he produced his pocket Bible.

The man who was seemingly weighed down with bowie knives and pistols, laughed outright, and remarked: "If that is all the weapon you have, you had better be saying your prayers. The den of Jim Stevens is about ten miles farther on, just where you will get by night, and he cares as little for Bibles as he does for rattlesnakes."

Then they exchanged names, and the armed man pressed on at a faster rate of speed. He was surprised at the other's apparent folly and recklessness, but the man with the Book was undismayed and his faith in the protecting power of his sword undiminished.

Night had wrapped her mantle around the earth and pinned it shut with the stars when, pressing on his way still, he spied a light down in a gulley a short distance from the road. He was sure it shone from the headquarters of the robber clan, but he determined to seek shelter there. Mayhap he could read a verse, or say a word in season, that would help even these sin-hardened men.

He halted his mount a few paces from the door, and being coarsely greeted by several uncouth men, was invited to alight. As he entered the humble shack, he

noticed significant looks pass between those inside, and realized that he was indeed in the presence of desperate, relentless, murderous bandits.

Nothing daunted, he accepted the offered seat, and ate the food which they set before him at his request. Then he began a conversation which was continued until it was at last interrupted by the return of the leader of the band, Jim Stevens, and two of his companions in crime, from a plundering raid.

Stevens came close to the visitor, and looking intently into his face, asked jeeringly: "Man, aren't you afraid to travel in this country, which is alive with robbers, alone and unarmed?"

"No," came the fearless reply as the Bible came out of his pocket, "this is my weapon of defence. I always read a chapter, and pray, too, before I retire. I know you are robbers, but I shall read and pray here to-night, and you must join with me."

The roof of the shabby shack shook with loud peals of derisive laughter at this suggestion, but undismayed he began to read, "In My Father's house are many mansions—" and gradually the rude room became silent as the quiet voice went on to tell, by a verse here, a phrase there, the story of the arrest, crucifixion, and resurrection of Jesus the Christ. And when he knelt to pray, those murderers and plunderers knelt with him and listened respectfully and attentively. Long and fervently the humble servant of the Lord prayed—even for them! When he had finished, they arose silently, and offered him their best in the way of a bed, where he slept soundly until morning.

When he awoke, his baggage was beside his bunk undisturbed. Once more, before partaking of the breakfast they offered him, he read and prayed. And when he left, the robbers refused to take a cent for his lodging. They even thanked him for coming and for his interest in their behalf!

At the next stage stop he learned of the death, at the hand of Jim Stevens, of the fully armed man he had met, who made fun of his sword—the Word—as a means of protection.

Often in his declining years he told this story to his grandchildren, describing vividly the prayer scene in the robber hut, and ending with these words: "My Bible palsied their arms, unnerved their hearts, and bowed their knees."

Are you armed with this matchless, untarnished, unbreakable sword?—*Selected.*