

Canadian

OSHAWA, ONTARIO NOVEMBER, 1944

SIGNS OF THE TIMES



ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

THE GOOD NEWS

Our racial pride was faithfully dealt with a few days ago by the director in Australia of the Chinese ministry for information, Professor Chau, at a luncheon arranged by the Federal Institute of Accountants. "I do not think the East has profited very much from a century of contact with the West, which came with a gun in one hand and a Bible in the other," the professor said. "The Japanese became more interested in the gun than in the Bible. . . . The race prejudice shown by most Western nations is very similar to what Hitler has been preaching for years. . . . The West can learn from the social conduct of the East, its loyalty to country, its filial piety, and its readiness to trust. We might overdo it regarding filial piety, but I do not think so when I look around your cities and see aged and widowed people living in boarding houses and apartments, often in meager circumstances, while their children flourish in the same town." *Christian Century*.

"God is no respecter of persons." Acts 10:34.

Reconversion is the big word now—changing the world and every thing and person in it from war thinking and tempo to peaceful pursuits. Already, too soon for the thorough termination of the war, there is a great breaking away toward unhampered civilian life. This is quite in contrast with the situation at the close of the last war, when the end came suddenly and all unprepared for. There is still total war ahead—and after that is over, total work to temper the excess of joy. The peace we want cannot come on a V-day.

"Peace, then, and the building up of each other, these are what we must aim at." Romans 14: 19, Moffatt.

The earthquake that shook eastern Canada early in September caused sufficient scares and did sufficient damage to remind us sharply that, whereas at the turn of the century these temblors occurred on the average of one in fifty years, now they average every four years. Christ was just as right in what He said in the sermon on the Mount of Olives, recorded in Matthew 24, as He was in His sermon on the Mount of Blessing, as recorded in Matthew 5, 6 and 7. And He said on Olives that He is coming again, and that earthquakes will be a sign that His coming is near. Since earth-

quakes have occurred from time immemorial, there would be no sense in what He said unless in these times earthquakes were more frequent, more widespread or more destructive. And they are. May earthquakes not only give us a scare, but make us aware and cause us to prepare.

"What shall be the sign of Thy coming, and of the end of the world? . . . There shall be famines, and pestilences, and earthquakes in divers places." Matthew 24:3, 7.



The R. A. F. cooks build an ingenious chimney of gasoline cans, which carries the smoke from the field kitchen into the nearby trees.

Insect pests are on an alarming increase. The war may stop, but the fight between man and insects will continue. For human survival, the spray is the order of the day. As old pests increase and fresh pests attack, new methods are discovered and invented to exterminate them. Yet we would meet tragedy if all were exterminated; for all of them are benevolent to a degree, if for no other reason than that one consumes another. Wherein they plague us, they are mischievous rather than predatory. As dirt is said to be matter out of place, so insect pests are insects eating the wrong thing. The best cure for pests is redirection of their activities. But by whom and how are they to be redirected? The following text suggests the cause and cure:

"Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, . . . the worms shall eat them . . . because thou hearkenest not unto the voice of the Lord

thy God, to keep His commandments." Deuteronomy 28:38, 39, 45.

The Victoria Cross, highest military award in the British Empire, has been given to five Canadians so far in this war. Men of British Columbia have won four of these medals. One of these heroes of the far west made a worthy observation on donating some blood for his wounded comrades. He said, "Each man donating blood was given a pint of beer. It was good Canadian beer, so the men figured they had made a good trade. Being a teetotaler, I didn't get anything out of the deal, but I hope the blood will be used to good advantage." He was mistaken, for he got much more out of the deal than the beer drinkers. And his stand makes him all the more worthy of the Victoria Cross.

"They are out of the way through strong drink; they err in vision, they stumble in judgment." Isaiah 28:7.

A supergrain is about to be developed in Russia. The Soviet's famous plant wizard, Nikolay Tsitsin, has to his credit a new annual wheat yielding 144 bushels per acre, and a cross between rye and wheat that will grow almost anywhere. Also he has grafted beans on willows and tomatoes on fruit trees. Lately he has developed a self-sowing wheat. It grows in all seasons, two crops a year, is drought- and rust-proof, pollenizes itself, and has 60 per cent gluten. Experimental yields, 68 bushels a year per acre. Its chief defects, which this wonder-worker is sure he can eliminate, are that it bears wrinkled grain, is hard to mill, and is not as frost-proof as desired. The success already attained in these experiments promises to revolutionize the food-grain production of the world.

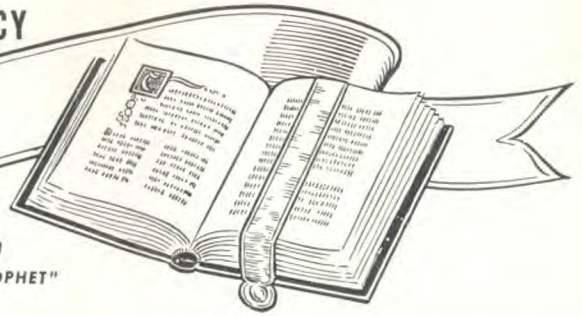
"God causeth the grass to grow for the cattle, and herb for the service of man: that He may bring forth food out of the earth, . . . and bread which strengtheneth man's heart." Psalm 104:14, 15.



A LEAF OF FULFILLED PROPHECY

THIS IS THAT..

"THIS IS THAT WHICH
WAS SPOKEN BY THE PROPHET"



Prophetic Fables

A friend sends us what appears to be a remarkable forecast of the time of the end of the present war; and informs us that it was being proclaimed with all sincerity in certain sections.

This prophecy takes the names of the world leaders in this global conflict—Churchill, Hitler, Roosevelt, Il Duce, Stalin, and Tojo—and makes the name Christ from the initial letters. This no doubt to give the prediction a religious aspect; though why Christ should be evolved from a mixture like that we cannot tell. Unless, maybe it means that whereas men have failed to weld human beings into a world power and world peace, Christ will accomplish the same end by using similar human beings who have been transformed by His saving grace.

Then this would-be prophet sets down the year of birth, the age, the year of assuming office, and the period of years served, of each of these men, adds the figures, and behold each sum is 3,888! He divides this sum by two, and gets 1944. Mystifying! Then he further divides by two, and gets 972. Spreading this number into its three figures, 9 - 7 - 2, he comes to a grand conclusion: The war will end in 1944, in the ninth month, the seventh day of the month, and the second hour of the day; namely, September 7, 1944, at 2:00 A.M. Wonderful! Marvellous!

Now let us take some of the wonder and marvel out of it. If you take the date of any living person's birth, and add his age to it, of course you get the present date, 1944. And if you take the beginning date of any period which is not yet ended in the life of any living person, and add to it the number of years of that period, which have passed so far, you are sure to get 1944. And the two sums added together equal 3,888.

To illustrate: Toby Nitwit was born in 1930. Add to this his present age (14), the date when he started to school (1936) and the number of years he has been in school (8), and the sum is 3,888. So every one in the world has this 3,888 in his life.

We are sorely tempted to try our hand at this same game and get *Satan* into the initial letters of famous generals or crucial battles, and announce a date for the *continuance* of the war—but we desist.

Other fallacies: In order to bring Christ into it, the names of these leaders are given, *except* Mussolini whose *title* is given. Why this switch? Why divide by two, rather than by some other number? Two years hence the same scheme could

be worked out for the end of the war to come in 1946.

The truth is that the originator of this forecast had a wishful thought that the war will soon end—which wish we all share—and beginning there it was easy to concoct a system of numbers and letters that would fulfill his dream, and give to the whole an appearance of remarkable foresight—if the war had ended Sept. 7.

Peter, one of the Bible prophets, in-

spake as they were moved by the Holy Ghost."

The Word of God warns us against time prophecies and date-setting in these times. Of the one great event, the second coming of Christ, we are told, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matthew 24:36.

On the other hand, we are warned against "false prophets" who "shall show great signs and wonders." Matthew 24:24.



Some of the many thousands of Italians who heard Pope Pius XII address the nation from St. Peter's balcony, Rome, following the liberation of the city.

spired by the only One who can predict events, says of such prophecies: "We have not followed *cunningly devised fables* when we made known unto you the power and coming of our Lord Jesus Christ." And He goes on to say that he and James and John had the evidence of all their senses when they saw Christ transfigured on the mount—which was a type of His glorification at His second coming—but even such evidence was not as certain as the "sure word of prophecy." II Peter 1:16-21.

Peter continues concerning divine prophecy, "Whereunto you do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts. Knowing this first, that no prophecy of the scripture is of any *private interpretation*. For the prophecy came not in old time by the will of man; but holy men of God

And the only wonder about them is that they are "cunningly devised."

However, let not this fact blind our eyes to the truth that we may know that the end is coming *soon*, and is now "even at the doors." Matthew 24:33.

Religious Teaching in Public Schools

On a recent Dominion pole of opinion, the following question was asked, "Do you think all public schools should offer a course in religion, or do you think they should leave the subject to the churches?" The returns showed that fifty per cent approved of teaching religion in public schools, forty-one per cent disapproved, and nine per cent were noncommittal. Quebec gave seventy per

cent approval. In the Maritime provinces and British Columbia the majority was for religious teaching only in churches.

However, in British Columbia public schools, beginning this year, the reading of selected passages of Scripture will be compulsory, with no comment by the teacher. Conscientious objectors may leave the classroom during the reading.

Highly in favour of the Bible being read to children, we believe it safer to confine it to the home and the church. Complaint is made that in such a case half the children of the country will not get such instruction. A pitiable admission! Then let us concentrate on the churches and the homes, rather than the schools; not by law, but by persuasion.

As a newspaper editor recently wrote on this question: "The drive to place religious education in the public schools is, whether the advocates admit it or not, a drive to increase church power in secular affairs, something that has as its ultimate objective the consolidation of church and state. Fortunately the different denominations do not agree and this is the most effective barrier to such a development.

"Advocates of religious instruction in the public schools speak of teaching the Bible. They do not specify which Bible, the Catholic, Protestant, or the Jewish Talmud or other Bibles or religious books followed by various religious denominations, or sects. . . .

"To take a stand on the question of religious education in the public schools is not to take a stand either for or against religion. It is to take a stand on the question of religious liberty, freedom of conscience. We believe that religious education in the public schools would, in the end, destroy religious liberty and so tend to destroy all liberty. And liberty is what we are fighting for in the greatest war in history."

A Forty-Dollar Guarantee

The Archbishop of Winnipeg, under date of March 1, 1944, sent a letter to the "Catholic parents" in his bishopric, urging them to enroll their sons who are in the armed services, in a certain Society. The fee is \$40.00. Wrote the churchman, "What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity."

Beginning the new peat industry on Lulu Island, B. C.



Refugees in liberated France are fed by British soldiers.

"Shades of Tetzal," went the cry throughout the country, "has the Catholic Church returned to the sale of indulgences?" What other interpretation could be placed on such a letter?

True, the archbishop, in a later letter to a newspaperman, tried to place some other interpretation upon it. He is quoted as explaining, "I did not say that \$40 would insure salvation, any more than \$40,000 would. I said, 'what better guarantee,' in the sense that, if there be a guarantee (which there is not) what better title to God's mercy," etc.

We accept the explanation for what it is worth; but the fact remains that the impression was conveyed in the letter to parents that there is such a guarantee by the Church, on the payment of \$40.00. The pertinent question has been asked, "How far would he have gotten in his membership drive if he had incorporated the explanation into the original letter to parents?"

No doubt, in official pronouncements, the Roman Catholic Church has not permitted or encouraged the "sale of indulgences" for past or future sins. But the practice has often cropped up.

Did the good archbishop slip? We are sorry. But the Catholic Church should make it plainer than ever that it does not

favour buying one's way into heaven.

"Whosoever will, let him take the water of life freely." Revelation 22:17.

A Council of Churches for Canada

A "Canadian Council of Churches" has been formed by seven church bodies uniting—the Church of England in Canada, the United Baptist Convention of the Maritime Provinces, the United Church of Canada, the Presbyterian Church in Canada, the Baptist Convention of Ontario and Quebec, the Canadian Conference of the Evangelical Church, and the Churches of Christ (Disciples) of Canada. Each denomination is to hold the presidency for two years, with the Anglican body having first turn.

We have no doubt that such a Council may do great good in presenting a united front against crying evils such as intemperance, juvenile delinquency, social immorality, etc., but the power wielded by a great aggregation of churches is also fraught with danger. The churches are prone to use the potential political influence which their members may exert at the ballot box, to bring pressure to bear on the Government for the passage of purely religious laws, a function outside the prerogative of civil rulers.

If the officers of the Canadian Council of Churches would laugh at our fears in this regard as groundless, and would maintain that they have no such intention, let them prove it by petitioning the Government of Canada to repeal its Sunday Law. It is a strictly religious law, is fostered by religious prejudice alone, and is unjust to those who keep some other day than Sunday. Religious liberty should be applied universally.

Should CHRISTIANS PROTEST a

MONDAY LAW?

By O. B. Gerhart

PROBABLY this sounds like a purely hypothetical question. On the contrary, it is a practical one that all Christendom will have to answer when the nations gather around the peace table once more, if the Calendar reformers have their way.

Earlier this year press dispatches informed the public that those primarily interested in the new calendar were bending all their efforts "to get the World Calendar adopted on Saturday, December 30, 1944." Whether this new time reckoning is accepted that soon or not, the reformers seem confident of eventual success and expect to have it accepted at the peace conference to come. They point to fourteen nations who approve their scheme. A large number of scientific and educational associations, the International Astronomical Union, and many Kiwanis, Lions, and Rotarian clubs and Chambers of Commerce have passed resolutions of approval. If the optimism of the World Calendar Association is justified, every Christian will soon have to answer the question raised by the heading of this article.

Before considering this question, it should be explained how this new calendar contrives to introduce a Monday law, while abolishing the law that now encourages the observance of Sunday. This new time reckoning is like our present calendar insofar as the number of months and days are concerned. But for business reasons (the repetition of which would carry us too far afield here), it reckons only 364 days in its weeks. The last day of the year is not reckoned as any day of the week at all.

Under the present calendar, December 31 will fall on a Sunday this year. But it would not if the new calendar were introduced December 30. Under that calendar millions of churchgoers would go to bed Saturday night, December 30, and for the first time in their lives they would awaken the next morning to find that it is not Sunday. The friends of the new calendar would doubtless have coined some pleasing name for this blank day, but it would not be Sunday.

Nor would this be all. After the novel experience of awakening on a Sunday

The world is seriously considering a change in the measurement of time that has existed since long before the building of the Sphinx.

morning and finding that it is not Sunday, they would arise the day after to find that it is not Monday either, for that would be New Year's morning, and the reformed calendar begins every new year with a Sunday. Thus Monday would be called Sunday throughout next year, and the Lord's Day Act of Canada that encourages Sunday observance would be thereby encouraging Monday observance throughout 1945, since every Monday of that year would be termed "Sunday", the "Monday" of that calendar being our present Tuesday, and so on.

This all means that the day of Christ's resurrection, the first day of the true week, would bear the name "Saturday", thus obliging all who observe Sunday in honour of Christ's resurrection to become Saturday keepers through 1945. Likewise those who observe the seventh day of the true week, in obedience to the letter of the fourth commandment, would become observers of Friday, inasmuch as the present Saturday would then be christened "Friday". This arrangement would immediately bring the seventh-day observers into conflict with the school laws, since they of course could not conscientiously send their children to secular schools on a day they consider holy. And their plight would be shared by the conscientious first-day observers as well in

1946, for the blank-day principle of this new calendar would operate December 31, 1945, just as it would on that date this year, and once more the true seven-day week would fall back one day, and then every conscientious observer of the day of the Lord's resurrection would find himself observing "Friday" just as the seventh-day observers had to do the year before.

But what about the churches? Would they tolerate such a calendar? Judging from editorials and press reports, it would appear that the great majority of Christian organizations would not only tolerate but welcome this reform. Under the headline: "Churches Agree on New Calendar" the Winnipeg Free Press reported: "With the exception of a few minor Sabbatarian sects, such as Seventh-day Adventists, the Protestant and orthodox world is now in complete calendar reform agreement. While it has not yet officially spoken, the Roman Catholic church is represented as looking on the reform without disfavour." Some years ago when this question of calendar reform was being agitated, a news journal reported a questionnaire sent out by the United Press to a number of clergymen, declaring that "opinions were sought from 1,178 ministers, including leaders of fifteen Protestant denominations. They



favoured general reform of the calendar by a vote of nine to one."

Scenting propaganda in such reports, the writer interviewed forty leading clergymen of eight denominations in one of Canada's largest cities. Personal interviews revealed but four favouring such reform, whereas nineteen signed a petition protesting it. The remaining seventeen were indifferent or (in a few cases) simply non-committal.

But lest an overly optimistic impression obtain concerning the depth of protest that this revealed, let a few of the positions taken be quoted:

"I am not a legalist. I could keep Saturday, Monday, or any day. But because of the confusion this calendar might

step with a calendar that makes common the day of the resurrection and sets up another day in its place.

The reasoning employed by nearly all of the ministers interviewed, seems well summed up by the last two quoted. If the church changed the day of rest to Sunday in apostolic times, why should she not to-day have the right to change it again, if law or convenience should so dictate? Before proceeding to settle the Christian status of a Monday law, therefore, we should examine this claim.

"What day of our week corresponds to the Jewish Sabbath?"

"Saturday."

"What day of the week do we sanctify?"

"Sunday, the first day."

"Why?"

"Because on that day our Saviour rose from the dead."

"Is there any command in the New Testament for the observance of the first day of the week as a day of rest?"

"No; we observe it on the authority of the Church."—*The Church Teacher's*


clusion, logical though it is. To their minds it smacks of sacrilege to endorse a calendar that makes common the day of their Lord's resurrection and elevates to its place a common working day. They cannot bring themselves to admit that the great apostle to the Gentiles would observe the *Sunday* that this new calendar would introduce. They find themselves in much the same position as the small boy who, supposing that only birds laid eggs, one day learned that turtles also follow that custom. Faced with the necessity of admitting turtles to the bird family or of revising his understanding about the source of eggs, he wisely chose the latter.

Whenever a logical conclusion produces an illogical situation, reasoning creatures revise the basic premise from which that situation sprang. Thus the Christian who cannot picture the early apostles treating the day of Christ's resurrection as common in deference to another day, is driven by this calendar agitation to question the basic premise that the apostolic Church changed the day in the first place.

Let us examine then, St. Paul's position on Sunday observance. If he observed the day, on what authority did he do so? In all his writings, the apostle mentions Sunday but once (1 Cor. 16:2), and then by no holy title such as "Sabbath" or "Lord's Day", but simply as the first day of the week. Nor does the counsel tendered in this solitary reference suggest any practice that could not be followed by an observer of either the seventh day or the first. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Or, as Weymouth translates it: "On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him." So Paul's only reference to Sunday deals with a business matter to be carried out by each Christian "at his home".

But when we turn to the record of Paul's *practice*, this question takes an unexpected turn. Speaking to Jewish hearers of his conduct, this man of God declared, "I have committed nothing against the people, or customs of our fathers." Acts 28:17. This statement would obviously have been false, had the apostle desecrated the seventh day observed by the Jews and kept another day in its stead. Thus it becomes apparent that Paul was not a Sunday-keeper at all, but rather a Sabbath observer.

This explains the incident recorded in Acts 13:42 which states that "when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the *next Sabbath*." This would have been a strange request if Paul were in the habit of holding first-day services for non-Jewish audiences; for would not these Gentiles have requested this sermon for the morrow then, instead of "the next sabbath"? And if it be assumed that these Gentiles were unacquainted with the apostle's supposed custom of Sunday services, would he not then have acquainted them with that practice and issued an invitation for a first-day gathering? But the record states,



The God who set the stars in their courses instituted the week at creation, and it has remained unaltered to the present day.

bring, I will sign the petition."—*Baptist*.

"If this new calendar is adopted over our protest, we can go no farther than protest."—*Mennonite*.

"Protestantism has departed from 'Scripture only' as a platform. In fact, we know that particularly the Old Testament is not reliable on some matters. I would protest this new calendar on the tradition that Sunday has always been the first day of the week. I would not like to see that changed."—*Presbyterian*.

"I am more interested in seeing Christians keep the same day than I am in what day is kept. The man in the street sees some keeping Sunday and others, Saturday, so he concludes it can't make much difference. So he pays no attention to our Sunday laws."—*United Church*.

"Sunday is only a man-made day; and a law made by the church can be changed by the church."—*Baptist*.

"The church changed the day of rest once; so I guess they could change it again, could they not?"—*Salvation Army Official*.

If these statements are indicative of the position that clergymen in general take, then the churches are ready to fall into

Manual by M. F. Sadler, Tenth Edition, page 216.

Thus do catechisms in general state the authority for Sunday observance. And it is rather generally agreed that it was the ancient apostolic church that introduced this change in Sabbath keeping. This understanding explains at once the willingness of many church-men to accept a calendar that might call Monday Sunday next year were the nations to assemble at the peace table early enough to meet the hopes of the Calendar reformers. For, as one clergyman expressed it, "Sunday is only a church-made day; and a law made by the church can be changed by the church."

This must be admitted as good logic. If the Church were empowered to alter the Sabbath once, why should it not to-day have like power? If St. Paul nineteen hundred years ago could in all good conscience have observed the first day of the week in place of the day God once sanctified, could he not in 1945 then observe the second day of the week instead of the day the Church once sanctified?

But many Christians who now observe Sunday are reluctant to admit this con-

"The next Sabbath day came almost the whole city together to hear the word of God." Acts 13:44. This is just what one would expect if Paul were a Sabbath observer, however.

In perfect harmony with these observations is the New Testament record of eighty-five religious services conducted by Paul on the Sabbath in every case save one. (See Acts 13:14, 16, 44; 16: 13; 17:2; 18:4, 11; 20:7.) The one exception was a first-day service of a nature that a Sabbath-keeper would be as likely to conduct as a Sunday-keeper, for, says the record, "Paul preached unto them, ready to depart on the morrow." (Acts 20:7.) Now if a farewell service held on Sunday argues for the sacredness of that day, as some contend, then eighty-four regular services conducted on the Sabbath must indicate a many-fold greater sanctity for the seventh day.

And, again, the passing mention that New Testament writers make of the Sabbath is the treatment any writer would give to a commonly practised, uncontroversial doctrine. But in contrast to his treatment of the Sabbath commandment,

is Paul's emphasis on the commandments forbidding adultery, theft, false witness, covetousness and other wrongs against fellow-men. (See Romans 13:9; 1 Cor. 6:9, 10.) Paul declares there were professed Christians in his day breaking these commandments (see 1 Cor. 5:1, 9-11; 6:6-10), but none of the apostles record any instance of Sabbath-breaking. Yet when God's professed followers did transgress the Sabbath command, we find that command emphasized as much as any of the other nine. (See Ex. 16:27-29; Neh. 13:15-18; Jer. 17:21-27.)

We find Paul paying considerable attention to matters of controversy between Jews and Christians. The apostles pointed out that the Mosaic law of circumcision was not intended by God to be of universal obligation (see Acts 15:22-24, 28) and Paul referred to this controversial topic twenty-seven times in his writings. Furthermore, we find him referring to those annual holy days and sabbaths (see Lev. 23:24, 27, 32, 39, etc.) which were a "shadow of things to come" (Col. 2:16, 17) as a source of contention between Jews and Christians, and advising

leeway of conscience among believers concerning such days. (Rom. 14:5, 6.) Yet Paul, together with the other apostolic writers, fails to mention any disagreement with the Jews over the observance of that historic weekly Sabbath,—the seventh day. Why should Paul who refers so frequently to controversial matters of his day, omit this Sabbath-versus-Sunday controversy? The answer must be obvious: there was no such controversy in apostolic times.

The modern gospel that elevates church authority above God's law had no place in Paul's gospel. And he bound himself to abide for all time by the doctrines he then taught, for he wrote, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8.

Since Paul regarded as holy that seventh day of the week which God in the beginning blessed and commanded men to keep, we can know his position on a calendar that would lose that day. And if Paul and the apostles would protest, should not all Christians do likewise?



POWER

IS WHAT
WE NEED

By
Herbert R.
Thurber

mistakes of yesterday. We have been counselled against it. But many of the evils of the world are not committed because we do not know better.

World leaders to-day are not alarmed at what we have not been able to discover and develop. It is what we are doing with the discoveries and knowledge we have that is deplorable. We will continue to make the mistakes of the past if we do not have the *desire* to do better, and the *power* to practise our good intentions.

There must be a change in our bungling, stumbling, forgetfulness if ever there is going to be the unspotted future the world is trying to make for itself and which the Christian is co-operating with God to make for it. And herein lies the difference between the success for which all hope, or the failure we all seek to avoid. The knowledge of good is present, but the desire and power to do it is not.

Where, then, originates the desire to do right? If it is from fear of punishment when we do wrong, we do not do right because we desire it. If we do right through pride, or for social reasons, our righteousness is not from desire but rather from shame, embarrassment, or desire for social prestige. The will to do good comes from some other source than us. That source is not human: it is divine.

"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." Romans 3:10-12. This is what God says of our natural desires. The following is what He promises to do for us. "Despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" Romans 2:4.

Let us note the steps to Christian living: First, God tells us what is wrong with us. Then He leads us to repent of the wrong,

"LITTLE girl, don't ever do that again!"

The command was given by a frightened motorist to a scared little girl who had darted across the road in front of his tire-screaming automobile. The pavement was not slippery, but the motorist had been driving above moderate speed when the child heedlessly ran across the road in front of it, and fell headlong in its path.

As I sat in a parked car near the scene of this near-accident, I saw the child wildly dodge the moving car as it bore down upon her, slip and fall, and look terrified at the wheels that came within a few inches of crushing her frail body. She was not hurt, and was up in a flash. The shaken driver drove away, but

shouted back, "Little girl, don't ever do that again!"

Sound advice! The "little girl" would be wise to follow it. Never run in front of a moving automobile. But this girl did it unthinkingly. Yes, that is why many accidents happen. This experience might have been more costly than it was. It ended with only a fright for participants and onlookers.

After my heart had slowed up a bit, and I had thanked God for this averted tragedy, there kept ringing in my ears the words, "Don't ever do that again." The warning repeats itself now, "Don't ever do that again."

There are too many repetitions of mistakes. This is the sad picture of human history—repeating again and again the

God leads us to repent. We repent. He cannot do this for us. Then we find ourselves doing wrong again. We repent again. God forgives again. But this cannot go on indefinitely, else what would be the difference between the man who sinned and repented and the man who sinned but did not repent? It is true the latter has no *desire* to change. It is also true the former has no *power* to change.

The man with no power to change will soon lose his desire to do so. Hence there must be another step; a step that keeps us from repeating wrong. There must be something more. Because thousands of well-meaning people fail here is no proof Christianity has failed. It is the great sign of this age. We have the "form of Godliness, but deny the power thereof."

This something more which we need to keep us moving heavenward is not necessarily something different. It is merely some more of the same thing that started us toward God. Since it is the goodness of God that led us to repent, it is the goodness of God that will give us power over sin. We sing it to these words:

"More about Jesus I would know,

More of His love to others show;

More of His saving fullness see,

More of His love who died for me."

Suppose it took only one more pull to extricate a friend from the debris of a bombed building. Would we stop pulling? Suppose it took only a few more gallons of water to quench the fire burning our home. Would we turn off the water? Suppose it meant eternal life for us to keep in touch with God's power. Would we cut off the power? If you need more of what you have been getting, and you know the supply is endless, you know also how to get it: success is yours if you don't stop *receiving* it! Attach to it any appellation you choose—sanctification, growing-in-grace, good-Christian-experience—it is the *continual* manifestation of the power of God that protects us from falling.

It is expressed by the Apostle Paul in II Corinthians 13:4: "For we also are weak in Him, but we shall live with Him by the power of God." Peter says it in these words, "[We] are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:5) It has also been expressed like this: "The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child can not, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life,—air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him."

Fellow Christian, it is possible for you to be free from sin's slavery. As this is fulfilled in your life, God's counsel which says, Don't do this wrong, will change to a description of you, He does not do that evil. When this can be said of all who are to be saved, Jesus will come, and Heaven will be consummated.

OBEDIENCE

Is the

GLORY of the C

By Robert H. Pierson

IT IS the hour of the evening sacrifice in the beautiful temple at Jerusalem. The priests are busily engaged in their various appointed tasks in different parts of the temple. The sacrificial lamb has been brought to be slain for the evening offering. Standing by the altar in his significant and beautiful dress the priest, as Abraham of old, lifts his knife to slay the little lamb.

But, as the people look on, a strange thing happens. The earth trembles and quakes. And, as the onlookers gaze in amazement upon the temple they are horrified to behold the inner veil torn from top to bottom by an unseen hand. For the first time the multitude is allowed to look upon a place once filled with the presence of God. No one but the High Priest was ever permitted to go beyond the veil into the Most Holy Place of the sanctuary where the Holy Shekinah, the visible presence of God, had once filled the tabernacle with splendour. But now the veil is rent in twain. The Most Holy place is no longer sacred.

Confusion and terror follow. The priest, knife uplifted to slay the evening offering, lets the weapon slip from his nerveless hand. The little lamb escapes. What is the meaning of this remarkable phenomenon?

The answer is that just a short distance away Jesus Christ, the Lamb of God, that afternoon, had given His life as the great antitypical sacrifice for sin. For centuries the Jewish priests had been offering the sacrifices of their people before the sanctuary as an atonement for sin. As the sinner brought his offering he confessed his sins upon the head of the lamb, then with his own hand he took its life. Through this sacrificial system, instituted very soon after Adam fell into sin in the Garden of Eden, the Lord had been seeking to "preach before the gospel" to those generations before the cross. (Gal. 3:8) He desired that they should understand the two outstanding truths of the gospel—first, that sin means death, and, secondly, that a Saviour has been provided whereby the sinner may be rescued from his hapless plight. His way of teaching the people was through the ministration daily taking place in "the church in the wilder-

ness," as Luke refers to the sanctuary in Acts 7:38.

But now that Christ, the Lamb of God, has died upon the cross of Calvary, type has met antitype and it is no longer needful that little lambs be slain. The rending of the veil indicated that the entire sacrificial system had met its fulfillment in the death of Christ. The shadow had met the substance, and had therefore passed away.

It was also no longer necessary for the high priest to continue his work of ministration in the Most Holy Place. Henceforth, Christ, as our new High Priest was to commence His work in our behalf in the heavenly sanctuary.

We must ever bear in mind that the earthly sanctuary and its service were but patterns of the heavenly. Over and over Moses had been reminded by God: "Look that thou make them after their pattern, which was shewed thee in the mount." Exodus 25:40.

The work carried on in the earthly tabernacle up until the death of Christ was to be but an object lesson or a type of a greater work that Jesus, as our High Priest, should do for mankind in the heavenly sanctuary after His ministry on earth had been completed.

Paul, the apostle, in speaking of this work writes: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9: 24.

These words of Paul make it clear, "Christ is not entered into the holy places made with hands"—referring, of course, to the earthly sanctuary, "but into heaven itself"—referring to the heavenly pattern shown Moses in the mount. Christ has gone there, the apostle declares, as our High Priest "to appear in the presence of God for us."

So when Jesus died upon the cross not only did the offering of sacrifices cease but the Levitical priesthood also came to an end. "No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens." (*Desire of Ages* p. 757)*

CROSS



"In the cross of Christ I glory, towering o'er the wrecks of time."

With the passing of the Levitical priesthood also went the Mosaic or ceremonial law which no longer bound the priests and the people in the matter of sacrifices, feast days, washings, etc. Concerning this abrogation of the ceremonial law Paul writes in Hebrews 7:12: "For the priesthood being changed, there is made of necessity a change also of the law."

Two distinct codes of law are set forth in the Holy Scriptures. The first, often referred to as the Decalogue or the Ten Commandments, which constitutes the standard of God's moral government has, the Bible declares, been in existence from time immemorial — millenniums before the days of Moses.

The Ten Commandments should not be confused with the ceremonial laws of Moses. The Decalogue, or the Law of God, contains eternal principles of righteousness by which all men shall be judged in the day of judgment. Eccl. 12:13, 14. The violation of these precepts in 1944 as in the days before the cross constitutes sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

The death of Christ upon the cross did not alter the Ten Commandments. It is as wrong to kill, steal, covet, curse and bow down to other gods to-day as it was before the cross. These are eternal principles of right and wrong.

The second code is referred to as the ceremonial laws or the laws of Moses because they deal exclusively with the rites and ceremonies pertaining to the sanctuary service and certain civil regulations. These ceremonial laws, as Paul declares in the book of Colossians, had to do with "meats, drinks, new moons, holy days" and other purely ceremonial features of the Hebrew religion.

When we read the words of Paul in Hebrews 7:12 stating that there was to be a change of the law coincident with the change of the priesthood, the apostle of course referred to the ceremonial laws of Moses. These, specifying as they did how special offerings should be made for special occasions, how they should prepare the offerings, how the priests should wash their clothes, etc., were no longer required since all sacrifices were to cease with the death of Christ. These, Paul writes "stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10.

These, he continues, "could not make him that did the service perfect," for they were but "a shadow of good things to come." Heb. 9:9; 10:1.

These ceremonial laws, referred to in Colossians 2:14 as "the handwriting of ordinances" were taken away, nailed to the cross because it was unnecessary for the people to continue with these ceremonies after Jesus died.

"Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law: Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that he may establish the second." Heb. 10:8, 9.

"When Jesus died on Calvary, the typical service had no further significance. Before the cross the offering of these sacrifices was an evidence of faith in the promise of a Redeemer to come, who would deliver from sin. But, after the cross, it would have been a denial of faith in Christ to continue these sacrificial offerings, for the atoning blood had been shed, and there was no longer need for a ceremony prefiguring it." —Sabbath School Lesson Quarterly.

In the death of Christ we have the perfect and complete sacrifice. All things ceremonial pale into oblivion before the great reality. "It is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. But, "the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." Isa. 1:18.

What a blessed assurance that, living to-day as we do two thousand years this side of the cross we may by faith claim the forgiveness of sin and cleansing through the precious blood of Jesus! We need not to-day manifest our faith through the sacrifice of animals. We need not follow the ceremonial laws of meats and drinks and divers washings. To-day we manifest our faith in and love for the Saviour who died in our stead by a life of obedience to His will.

THE first five centuries of the Christian era saw the "Holy Land" suffering varying vicissitudes of fortune. During this period it was an insignificant outpost in the degenerating Roman Empire. The Jews were scattered and dispossessed, and took their places with the commonality of mankind. The Christian evangel established spiritual centres in other lands, and Palestine passed into eclipse.

When in the year 476 A.D. the iron monarchy of Rome crashed to its fall, the momentous event marked a pivotal point in world history. Twelve centuries before this, during the Babylonian captivity of Israel's prophet, Daniel, a notable forecast of the course of empire was made by the inspired seer in the interpretation of a singular dream of Nebuchadnezzar, king of Babylon. According to this prophecy, there were to be only four universal empires, of which Babylon was the first. And, true to the divine prediction, Medo-Persia, Greece, and Rome in turn followed Nebuchadnezzar's golden empire.

The seer had said that after Rome the world was to be divided into many nations; and "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." From the fall of Rome until the present day, it is very evident that God has not yet set up His kingdom on earth, for the principles of His kingdom have been flouted with more and more impunity during every passing year. The world is farther to-day from the government of the "Prince of Peace" than ever before.

It has been equally evident that many attempts have been made, since Rome fell, to again found a world empire; some of them cruelly ambitious, some wildly fanatical, some almost noble, but all equally futile. Wave after wave of tremendous manpower swept over Asia, Africa, and Europe behind intrepid conquerors, only to be halted in mid-career by the hand of God.

The seventh century saw the Moslems, militantly religious followers of Mohammed, make the most nearly successful bid for world dominion. In a few years they were masters of western Asia and north Africa; and, as the historian expresses it, with the body of the crescent, symbol of their power, resting on these two continents, one horn was extended up through Spain to France, and the other up through the Balkan countries to Austria. If the crescent could have been rounded into a circle, Islam would have ruled the world. But it was not to be. At the battle of Tours and thereafter, the Moors were driven back into Africa; and eventually they were pushed back in the east also, and the once proud Moslem empire was broken to pieces.

In the eighth century, Charlemagne spread his conquests over practically all of Europe, and on Christmas Day, 800 A.D., was crowned "King of the Romans" by the Pope, in a fanciful endeavour to restore the glory and power of Rome. But the "Holy Roman Empire"—which was "neither holy, nor Roman, nor an empire"—vanished amid the quarrelsome factions of Europe in the Middle Ages.

The Crusades of the eleventh and



SWEPT *by the* T

twelfth centuries were, in reality, religious-political efforts to wrest the "Holy Places" from the "infidel Mohammedans" that "Christian nations" might rule the world from that Palestinian centre. After three superstitiously fanatical, monk-led and unarmed expeditions that were cut to pieces ere they reached Asia, the pilgrimages became largely military, though in the name of religion, when Europe literally emptied itself of the flower of its youth and even children, to capture Jerusalem and set up an empire in the Middle East. But spiritual frenzy beat itself to pieces on the hostile shores and barren mountains of the once Promised Land, and left only castle ruins to commemorate the sacrifice of millions of lives for a vain hope.

In the thirteenth century, Genghis Khan, the mighty conqueror and scourge of Asia, surged with his savage nomads from the steppes of Mongolia, and he and his were not stopped till the whole Asiatic continent (except South China) and eastern Europe came under his sway. But the master Mogol swerved off from Palestine, and lodged in India, and universal empire was not his.

Christopher Columbus, in the fifteenth century, sought to reach the centre of the world by circumnavigating the globe, which he thought was much smaller than it is. He expected to reach the East Indies much sooner than he reached the West Indies, to take the sea and caravan routes across peninsular Asia, and storm Jerusalem from the east.

There exists to-day in the great library of Seville, Spain, a book on Bible prophecies written by Columbus on his long voyages. We may take from it that he conceived the idea of Christian Spain ruling the world from Jerusalem. There is on record a proposal made by him to the king and queen of Spain, in which he outlines a plan, complete in every detail, to send a huge military expedition westward across the Atlantic to subdue the East and reign from the centre, Palestine. But unimaginable distances shattered the idea before it had passed the dream stage.

In the sixteenth century, Charles the Fifth, of Spain and Austria, fell heir to, and conquered, the larger part of the continent of Europe, together with the New World in America, and aspired to global rule. For a time there seemed to be nothing in the way of his triumphant march to limitless power; but he too was forced to bow to the inevitable.

In the eighteenth century, Napoleon Bonaparte visioned a world empire. He had conquered Europe spectacularly, but he was not satisfied with anything less than the whole earth. Consummate statesman and warrior that he was, he saw the paramount importance of Palestine as a strategic centre. He made a bold bid for it. Through a conquered Egypt he struck to wrest the "Holy Land" from the Saracens. He failed, meeting defeat at St. Jean d'Acre, on the shores of Palestine. The world was not to be his, for he was fighting against God and divine decree. It was the crisis of his

career. Afterward he said, "I missed my destiny at St. Jean d'Acree." He was turned back at the very centre.

During the years before the first World War, there was a great and virile nation in Europe whose astute statesmen saw the possibilities of world power by the occupation and fortification of centres. Long before that War demonstrated the tremendous advantages of being entrenched in the centre of Europe, that power planned to gain the centre of the world. The Berlin-to-Bagdad Railway was the symbol of that plan. Once in secure possession of the waterways and continents which radiated from western Asia, the world could be defied and held at bay on the outside of the outskirts of the empire. Kaiser Wilhelm had ambitions for a Nordic world-state, with German *kultur* and military might holding it together.

Pursuant to that global scheme, the Kaiser made a grand tour of Western Asia, having first cemented friendship with Turkey, possessor of Palestine. In the course of his journeys, he visited Jerusalem. And, we are told, so high was the honour accorded him that a large opening was made in the old city walls for his entry. No ordinary portal was

tions, a certain official of a large oil syndicate in the United States was reading his Bible on a Sunday morning. He was in the habit of attending Sunday School, but because of weather conditions, or his own indisposition, he had stayed at home. Perhaps to find food for his spirit, he took up his Bible and thumbed through it at random. Lighting upon the book of Exodus, he began reading the fascinating story of the babe Moses.

When he reached that part of the story which tells of the child's mother making an ark of bulrushes and daubing it "with slime and with pitch", the word *pitch* struck his eye like a blow.

Pitch! Every oil man knows that where pitch, or tar, is, there oil is likely to be. Oil in ancient Egypt! That meant oil in modern Egypt, evidences of it perhaps long covered up by the drifting sand dunes. The oil man closed the Book, and was soon deep in thoughts far from religious.

Ever alert for the exploitation of new sources of oil, his company might secure concessions from the governments concerned to bore some "wildcat" wells in Egypt, hopeful of a lucky strike. In a few days he had put the business machinery in motion, and, after months of

ever is, is right," and "What is to be, is to be," spells resignation, and often stagnation. Now the expression in Arabic of "Allah wills it," sounds thus, "*Allah 'n bey.*" That is the way the people of the Near East say it.

As the strategy of the war was worked out, an attack on Palestine by way of Egypt was decided on by the Allied Powers. A formidable army was gathered from the home country and the colonies. A prominent feature of the preparations for the desert expedition was the Camel Corps. Transportation facilities had not reached the high state we see at present. And one of the paramount problems was that of water supply for the army on the waterless road. Water was required for camels (How they drink!), and motor radiators, and horses, and for cooking and drinking. Sufficient transportation simply could not be spared to tank it and take it along.

So one brilliant young officer conceived an idea. Why not commandeered from Alexandria the miles and miles of eight-inch oil-well piping lying there on the docks: begin to lay it from the utmost source of water supply in the Nile delta, and pump the life-giving liquid through it for the army as the columns advanced? The proposition looked feasible, and was actually put into operation, trucks bringing up the lengths of pipe as they were needed and going back for more. Some Biblically-minded soldiers likened it to the water that "followed" the ancient Israelites when they passed the same way thirty-four centuries before.

The thirst-quenched invaders of Palestine advanced rapidly. Patrols of the enemy crumpled and fled before them. The Turkish leaders in Jerusalem became alarmed. Carefully they questioned the spies who brought news from the front.

How were the invaders able to advance so rapidly across the arid country?

They were bringing an enormous supply of water.

But how?

By piping Nile-River water along the top of the ground.

And the story goes that the age-old proverb came to their minds. "When the waters of the Nile River flow through the streets of Jerusalem, the Christians will take the city." The attackers were accomplishing the impossible. Allah must be on their side.

And what is the name of the able general who is engineering this great feat?

Came the answer,— *Allanby!*

Allanby! Allah 'n Bey! The similarity was striking. The very name of the conquering general was their traditional statement of resignation. If God willed that Palestine should be turned over to the Christian invaders, further resistance was futile. So we may imagine the process of their thoughts.

But whatever their reactions, when the city of Jerusalem was finally surrounded by the expeditionary forces, not a hand was raised to defend it. The records have it that when General Allanby and his officers rode up to the city on their horses at the head of their men, they dis-

DES of EMPIRE

Fourth in a Series of Editorials on "The Centre of the Earth,"
presenting Palestine in Bible Prophecy.

sufficient for so great and promising a personage. The way seemed as wide open as was that breach in the wall for a totalitarian Germany to step in with its aggressive attitude and soaring ambitions, and to establish a supra-nation that would sit astride the earth with high pride.

But the One who rules in the realms of men stepped in and shattered that dream of conquest and world domination. He had not come "whose right it is." The dream of a titanic Eurasia ran counter to the plans of the Most High, and it had to yield. The World War which followed ended in the defeat of the nation that dreamed it. The idea of a fifth universal empire had to be laid aside for a generation. Germany was only one of the "kings" in whose days the God of heaven would set up a kingdom. But, manifestly, the Central Power of Europe was not that heavenly kingdom.

The way in which the country of Palestine was brought back from Moslem rule into the hands of a Christian nation reads like a tale from the "Arabian Nights." We do not present it here for its dramatic interest, but as a link in the chain of marvellous events which bind the past, present, and future of this unique land. The essential facts of the story are unquestioned. It reads like this:

Some time before the first World War shattered men's peace-and-safety aspira-

negotiation, one of the octopus arms of his organization was reaching into the Nile Valley. Huge shipments of the paraphernalia necessary for oil drilling were sent to Alexandria, the chief port of Egypt, and piled on the docks.

Then the World War descended with paralyzing effect on commerce and industry. Government authorities decreed that prospecting for oil in Egypt was out for the duration. And as the strife dragged on month after month, the great piles of piping and derrick material began to rust on the wharves. Nothing could be done. There it lay.

The Turkish possessors of Palestine had joined their fortunes and forces with the Central Powers. They repulsed a formidable attack at Gallipoli, and were sure they were invincible in the whole of the Near East. For many years they had recited a proverb to the effect that, "When the water of the Nile River flows through the streets of Jerusalem, the Christians will take the city." This was a figurative expression of the impossible; for water does not flow for many miles across a flat, dry desert, and many miles more over hills and mountains.

Also, Islam, the Turkish faith, is a religion of fatalism. Its last word is, "Allah wills it." If God (Allah) so decrees, what is man to complain of God, or seek to have things otherwise? This, carried to the extreme and coupled with, "What-

mounted, and with uncovered heads walked through the gates which were opened to receive them.

Thus again, after twelve long centuries of Moslem rule, during which period the country was inhabited by non-progressive peoples, the "Holy Land" came back to the control of a Christian nation. Immediately there surged through the breasts of Christians and Jews throughout the world great hopes that a new era would dawn with the opening of the "sacred places" to unmolested pilgrimage. Among Christians, the "Anglo-Israel" and "Return-of-the-Jews" movements gained momentum. Surely long-deferred prophetic fulfillment was now to be consummated.

Among the Jews, more material fruition of hope was expected. Before the War was over, the famous declaration of Lord Balfour to the effect that Palestine was to be made a "homeland" for the Jews, was taken very literally—and politically—by oppressed Jews in all countries. As the years went on they flocked to Palestine by the hundreds of thousands, exploited its soil and mineral wealth, made parts of it "blossom as the rose", and were soon in a fair way to conquer it, economically if not otherwise. They asserted themselves till Arab-Jewish friction menaced the peace of the Empire and of the world.

Though now cast into the shadow of third importance by the light of universal interest being thrown on the war and post-war readjustments, Palestine is destined to play a stellar role in the drama that is War and Anticipated Peace. International issues that loom greater now keep the "Holy Land" issue in abeyance only because its turn has not yet come around again. Not that the Palestine matter is separate and apart from these more compelling world worries. It is one with them, which fact will become more evident.

The dominant Christian, the exploiting Jew, and the domiciled Moslem (Arab) to-day hold the same antipathies and animosities toward one another which has characterized this trio for centuries past. And the feuds are likely to increase in intensity, to break forth in violence as soon as circumstances permit. For their differences are rooted fundamentally in their firmly-held religious views, and for which they are willing and even eager to die if need be.

The discord stems from the primitive strife between Abraham's two sons, Isaac and Ishmael. The old patriarch has long been known as the "father of the faithful." Ishmael was the cast-off son (from whom come the Arabs), and his hand was to be "against every man, and every man's hand against him." How strikingly this prophecy has been fulfilled! For the men of the desert have never acknowledged an overlord. And they call themselves "the faithful." To them, all non-Moslems are "infidels."

Palestine is the homeland of the Jews by priority occupation, of the Arabs by a millennium and a half of possession, and of the Christians by adoption and conquest. Who will have ultimate and undisputed possession of it as a homeland? The problem cannot be localized; for its

sub-problems, which must be solved first, reach to every corner of the earth. They await the attention of men—and of God.

Nearly the whole Christian era has seen the centres of moral and spiritual power move westward. The Palestine of to-day has no monopoly on religious devotion, false or true. Shorn of its sacredness, it

is but an empty shell of what it once was in the favour of God. But God has not taken His Name away from it. Through the interpretation of His ancient prophecies we may still hear Him speaking from this centre of the earth. And the once blessed "vale of Beulah" has a happy destiny.

Read "MONEY MART and SOCIAL CENTRE" in the December issue.

I Believe

CHRIST WILL RETURN

By W. B. Ochs

VERY few in the world, comparatively speaking, believe in the literal coming of Christ. Sad to say that thousands who profess Christianity do not believe in His return. The Bible deals with facts. Its truths are clear and definite; they can be understood. The doctrine of the second coming of Christ is one of the fundamental truths taught in the Bible.

To state that I believe in the coming of Jesus, is not sufficient. I must not only know what I believe, but why I believe it. For someone to say that he does not believe in Christ's coming, will never alter the words of Christ, who said, "I will come again." The doctrine of His coming is not a new one. It dates back to the fall of man. Patriarchs and prophets alike believed in it. Down through the ages God-fearing men have preached the second coming of Jesus. Luther, Calvin, Knox, Wesley, Baxter, Spurgeon, and others belong to this class.

I believe in the coming of Christ because this doctrine is the hope of the advent church. From the very day our first parents turned their sorrowing steps from Eden, the children of faith have waited for the coming of the Promised One. This truth is embodied in hymns of hope, and forms the climax of the creeds. It is the sublime motive for evangelism, and missionary activity. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The end referred to here is the end of the world, which ushers in the coming of Christ.

I believe in the coming of Jesus because the Bible definitely teaches this doctrine. That settles it. All the fighting against this truth, or scoffing at it, does not alter the fact that Jesus is coming again. The doctrine of the second coming of Christ is the keynote of the scriptures; and we never go wrong when we accept the teaching of the Bible. Page the Bible from Genesis to Revelation, and you will find that the men of God have taught the second coming of Christ. Enoch, Job, David, Isaiah, Paul, John,—all of these speak in no uncertain tones of the second advent. The angels who came to take Christ into gloryland after His resur-

rection, said, "Ye men of Galilee, 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 1:11. Yes, the same Jesus is coming in like manner. This statement is endorsed by Christ Himself in His farewell message to His disciples in John fourteen.

I believe in the second coming of Christ, because His first advent proves His second. We have the same authority for the second coming of Christ that we have for His birth, His death, and His resurrection. The Christian world to-day does not reject His birth, His death, and His resurrection; and why should the doctrine of His second coming be rejected? If we do not believe in Christ's second coming, then we must be able to prove that He did not come the first time. Facts cannot be erased. His first advent is an irrefutable historic fact; consequently His second advent is based on Bible facts. All prophecies pointing to the first advent have been fulfilled. None have failed. Therefore the promises of the second advent will be fulfilled; not one will fail. Christ will come again!

I believe in the second coming of Christ because it is as certain as death itself. No one denies the existence of death. The undertakers, the cemeteries, the tombstones, prove that death does exist. Millions of earth can testify to the fact that death is in the land; for this terrible enemy has taken their loved ones. The apostle Paul says, "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:27, 28. Christ came the first time to suffer and to die, that He might destroy sin. Death is the result of sin. How terrible to think that Christ suffered and died for something that does not exist. As a matter of fact, death does exist, and Christ is coming the second time to destroy it.

I believe in the second coming of Christ because the conditions in the world demand His return. We are living in unusual times. Thinkers to-day are expect-

ing the unusual to happen; but they do not know what it is. The student of the Bible knows that it is the second coming of Jesus. Honest, sincere, conscientious thinkers feel that the state of things is utterly hopeless, that society cannot reform itself; that philosophy and so-called religion have nothing to offer. These have been tried and found wanting. Those who base their faith in the second coming of Christ have something definite to lean upon.

The Bible pictures the conditions of the world in the closing days of earth's history. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man." The apostle Paul says, "This know also that in the last days

perilous times shall come." The prophet Isaiah gives a picture indicating that our world is growing old, that it cannot endure. Sin is a destroyer, and the wages of sin is death. Pay day is coming. Because of the unusual conditions which are a fulfillment of prophecy, we cannot help but believe in the return of Christ, to bring about a new order of things. We look to someone higher to bring about a better condition. This is none other than Christ. His coming will bring an end to confusion, perplexity, trouble, war, bloodshed, sorrow, misery and death. It will bring eternal joy, peace, and happiness.

Jesus says, "Behold, I come quickly," and the remnant church responds by saying, "Even so, come Lord Jesus."



WHEN ALL YOUR WORK FOR OTHERS IS UNAPPRECIATED — AND EVEN SCORNE

Her letter was pathetic. When a strong, victorious person lets another glimpse the heart in a struggle, it is more moving than when a "ready to halt" weakling lays bare some frequent distress.

She is one of the most faithful, unselfish soul-winners I know. Her home is in a remote rural section, where most of her neighbours are "share-croppers" or on small holdings, many of them sadly underprivileged, underfed, and destitute of clothing. Until she and her husband returned from the large city to spend their middle and later years on his father's old estate, there had been little religious influence in the neighbourhood.

She began by gathering children into her own home for a few hours' schooling each day, because they lacked proper clothing to appear in the town school to be reached by the school bus. From friends back in the city she solicited used garments to clothe her "dependents." From her little school, in about eight years, grew up a wider religious interest, until on the main highway, three miles away, was a neat, well-furnished church building, free from debt, with a good-sized group meeting for weekly and mid-weekly services, the nucleus having been a group of baptized church members and a promising number coming on toward the kingdom of God.

But Satan does not yield his strongholds of ignorance, prejudice, and degradation that easily. Persecution broke out. Once she was even threatened with arrest for "breaking the peace" because she held religious services in a neighbourhood too rough to want them. Then the wolves broke into the flock itself. Those

for whom much is done may do as God said the ancient Israelites did—"Jesuran waxed fat and kicked." Some who owed to her kindness their food, clothing, employment, and all the ameliorating influences in their hard lives, began to be jealous of her. They stooped to foul slanders and cruel actions. Bereavement in her own family robbed her of a promising son. Her physical strength was taxed with the duties of a large farm home. Added came the burden of a bedridden mother-in-law, requiring much special nursing. She performed prodigies of energy, courage, strength, and victory.

The centre of it all was her "prayer tree." It stood beside the path at the head of a steep grade up the hill back of her home, on the way to the neighbours' homes to which she went to give spiritual help and on errands of kindness. It was her custom to kneel in prayer by this tree before coming out of the woods path into the open field. Sometime after she had formed this habit, she noticed that by some old injury a scar on the bark of the tree had been scarred into the shape of a cross. She took it as an emblem of victory and answered prayer.

Then she wrote me that things had taken a turn for the worse. Persecution broke out again in outrageous slanders and meannesses. A whole family of her converts returned to a former life of profanity and low ways. And now I had received a letter telling that the best family in her group, the most hopeful of Christian development, had sunk the deepest. "I need the prayers of you and your sister more than I ever have," she wrote. "I wish I could come to you for special prayer. I'm very discouraged."

I laid the letter down and picked up

my Bible to look for something for her. I turned to the account of the death of Moses. I had a sudden realization of similarities between her experiences and his. He had found a people sunk in degradation and longed to free them. But though they professed to desire deliverance, they constantly turned back to sin, until of all the adult multitude Moses led out of Egypt only two entered Canaan. At the mouths of his own family Moses suffered from jealousy and criticism and slander. His own brother led the people of God into gross idolatry. Over and over Moses was maligned, persecuted, even threatened with stoning, by those for whose salvation he offered his own soul. And the troubles, disappointments, apostasies grew worse, instead of better, as the years went on. At last, on the very border of Canaan, Moses himself sinned, and God, to vindicate His holy Name and uphold standards of obedience, had to exclude even him from the promised Land.

Could anything, as a human being might look at it, be more discouraging than what Moses had to look back upon and forward to, as, alone, he turned his steps from his people and ascended Mt. Pisgah, to die—a failure?

No! Never was a greater victor in the whole history of God's dealings with the sinful race. Not one prayer for his people was unheard or unanswered—though not always as he expected. Not one effort was unrewarded. Every word he spoke to ears that seemed deaf has echoed through the millenniums to every quarter of the earth, influencing civilizations, germinating into laws and social standards and principles of right living for peasant and king. Who can name or count the millions of saved who owe spiritual debts to the lifework of Moses? And who can say how many of those who died in the wilderness because of the sin of the community, yet as individuals died repentant, in hope of salvation through the coming Lamb of God?

Moses' life wasted? His efforts fruitless? The very apostasies that broke his heart God ever since has set forth as warnings to save those who came after. And Moses' own sin has been used by that same inscrutable wisdom of God to keep many a faltering follower in the path of obedience. Or many a fallen saint has been encouraged to start again by Moses' repentance and forgiveness and final triumph.

And it was not just to die and remain dead that Moses climbed Mt. Pisgah. To him was given the honour of being the first to be released from the prison house of death (Jude 9) by the anticipated power of Christ's future resurrection. Do you think that Moses, then or since, has had cause to think his life a failure? Has he had real grounds for discouragement?

And so, dear friend, this is my "special prayer" for you: Think of the life and triumph of Moses. It was not required of him that he save 600,000 men, but that he be faithful in all his house. (Hebrews 3:2) That, by God's grace, you are being in yours. God will take care of all the rest.

Mary Hunter Moore

A SPECIAL train carrying business men to a large city was side-tracked at a small way-station. After waiting for half an hour the men became uneasy, for they had important appointments to meet. They said to the conductor, "This is strange service you are giving us," and reminded him of the loss they would sustain.

The conductor made no reply just then but walked back and forth with his head down. A freight train going in the same direction passed them. This seemed more than they could bear. They demanded an explanation; but the conductor remained silent.

Another half hour passed, when the conductor came with the following explanation: "Gentlemen, there has been a freshet down the line. I felt uncertain about the safety of the bridge. Rather than run the risk of crossing it, I side-tracked the train and permitted the freight train to pass. Word has just come that the bridge collapsed under the weight of the train."

A change came over the men. For the time being they forgot about the financial losses sustained by their delay and thanked the conductor for his forethought in thus saving their lives. They found fault and were dissatisfied simply because they did not see what the conductor saw.

How often we find fault with Providence because we do not understand why certain experiences are permitted to come to us, or because our carefully worked out plans are interfered with and cannot be matured. We cannot penetrate the future. But there is One who sees the end from the beginning and He leads us as we would choose to be led could we see what He sees. "What I do, thou knowest not now," He says, "but thou shalt know hereafter."

We may be side-tracked at a hospital on account of illness. Naturally, like the men of business, we become uneasy, and if the period of our stay is prolonged we become restless and we feel we must get on the main line at once. Our business demands it. But it is not well to be in too much of a hurry. It pays to wait until it is safe to go.

While it may be unpleasant and undesirable to be side-tracked it is probably the best thing that could happen. In reading the biographies of men who succeeded in living to a ripe old age, I have found that in most every instance they were side-tracked some time in life by illness. This led them to change their manner of living and as a result they were granted a new lease of life. Dr. Oliver Wendell Holmes evidently observed this, for he said that "in order to live to a good old age it is necessary to be rejected by a first-class life insurance company." Men must be side-tracked some time in life, it seems, in order to live to a good old age.

Louis Carnaro, the famous centenarian, was, at the age of forty, pronounced a hopeless invalid. His doctor informed him of his condition and told him he could at best live but one year longer.



He lost an arm, but he isn't side-tracked; he works — and laughs at it.

Are You *Side-tracked*

BECAUSE OF POOR HEALTH?

There Are Good Prospects of Your Being Switched
Back On the Main Line

By D. H. Kress, M. D.

This sobered him and led him to think. Up to this period he was careless of his habits of living and inclined to dissipations of various kinds.

He now began to inquire into the causes of his ill health, and determined to lead a sober and temperate life, with the result that ten years later, at the age of fifty, he was in such excellent health that in writing to the physician he said he fully expected to live another quarter of a century. Time more than fulfilled this, for he lived past the century mark and enjoyed life as he never had in former days.

In his biography, written on the ninety-sixth year of his life, he said all his senses and organs were functioning perfectly. "I never knew until I grew old that this world is so beautiful," he said. His early life having been debauched by irregularities which dulled his senses, made it impossible to behold

these beauties. He also said, "I now relish a plain piece of dry bread better than formerly the most exquisite dainties." It was not a calamity for Carnaro to be side-tracked by sickness at the age of forty.

Dr. Stephen Smith, the founder of the American Public Health Association, at the age of ninety-nine, in an address given before an assembly of physicians and public health officials, said that up to the age of fifty he ate practically only bread and milk, owing to having an infirm constitution. This, he claimed, laid the foundation for the health he enjoyed later in life. When asked the secret of his long and useful life he replied, "Take care of your stomach the first fifty years of life, and the next fifty years the stomach will take care of you." Had it not been for his ill health in youth he no doubt would not have lived nearly as long as he did, nor would he have accomplished the good he did.

Every apparent curse may be converted into a blessing. In fact our greatest blessings come in disguise.

John Wesley was side-tracked. At the age of forty he was a semi-invalid with a feeble constitution. This compelled him to live abstemiously. While he was never a riotous eater of flesh, or a heavy drinker, it was customary in those days for ministers even to take a little wine occasionally. Later, however, he made important reforms in his habits of life, giving up tea and wine and also the evening meal. His treatise against tea resulted in the conversion of Dr. Adam Clark, the Commentator. In writing to the Bishop of London, Mr. Wesley said, "Thanks be to God. Since the day I gave up the use of wine and meat, I have been delivered from all my ills." At the advanced age of eighty-two he wrote, "It is now twelve years since I have experienced any sensation of weariness." This is a remarkable statement and it comes from a man whose word can be relied upon. John Wesley was a hard worker. He endured hardships that few in these days are called upon to endure. "The human family has gone astray. We have wandered every one to his own way." Over a million people are at this moment on the side-track in Canada on account of sickness. The purpose of religion is to lead us back to the right way. But we are unwilling often to make reforms until we get into trouble. When in trouble we can be taught. "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." Ps. 107:6, 7, 43.

Our anxiety to find a short-cut to health often gets us into trouble, because there is no such path. We are in a hurry to get well. Nature is not. We want things done quickly, while nature works slowly in making her repairs. Then again some expect nature to do it all, and do not feel inclined to aid her by correcting habits which thwart her efforts. They bring sick stomachs and sick livers to the physician and after telling him how they are afflicted think they have faithfully done their part, and that now it is up to the physician to do the rest. The physician can prescribe treatments that will aid nature in her friendly efforts. But there is much the patient can and must do to obtain permanent results. The cigar, the pipe, or the cigarette must be laid aside. Probably there must also be a decided change in the diet. These are things the patient must heed. When physicians and patients do their part, it affords God an opportunity to do His part. We are to be "workers together with Him."

A short time ago I received a letter from a former patient of mine, a U.S. Senator. He came to me at the age of 52, discouraged and in despair—a side-tracked man. I faithfully instructed him in regard to his diet. Thirty years passed by. He has reached his 83rd year of life. In his letter he said, "I want to thank you for the Divine advice and instruction you

gave me. I am now eighty-three years of age. I remember well what you said to me. You said, 'Mr. Johnson, if you follow the instruction I am giving you, you will live to a good old age.'" At the age of fifty he thought the end had come as far as his usefulness was concerned, and at the age of eighty-three he claimed to be in almost perfect health.

Nature always does the best she can. If an injury is sustained to the skin we do not worry about it. We keep the part clean and naturally expect it to heal. We are not disappointed. Having done our part we know nature will do her part faithfully. If there is an injured stomach or liver, nature will work just as faithfully

in its restoration. But we must do our part. We must exercise care and not introduce irritants or poisons into the stomach, and we must exercise carefulness in the combination of foods. Pure air and out-of-door life is needed. The blood conveys life to every cell. But it may also convey death. It should be kept clean in order to serve its purpose. This we can aid nature in doing. And having done this, we may expect permanent results.

Do not worry because you are side-tracked by sickness, but ascertain why you are side-tracked and what lessons you are to get out of it, so that when you get well you may be able to remain well.



THE DOCTOR ANSWERS HEALTH QUERIES

TENDER SKIN

I have noticed for some few years that the skin on my face, particularly around the temples, has become very tender, and daily shaving is a rather painful ordeal. Can you give me the reason for this, and suggest a treatment?

The soreness of the skin about the temples may be due to either a neuritis, or more likely to spasm of the temporal arteries. In either case care should be taken to include foods rich in vitamin B in the diet. Excellent sources of vitamin B are soy beans, soy heart spread, wheat germ, whole wheat bread, nuts, and peanut butter. Heat applied locally in any form is soothing. Worry, anxiety, and the free use of tea, coffee, alcohol, and tobacco may be contributing factors.

EXCESSIVE PERSPIRATION

I have excessive perspiration on my hands and feet, which is very obnoxious to me as well as to others. What can be done for it?

Excessive perspiration of hands and feet is usually a functional disorder and disappears when the general health improves. Persons suffering from hyperthyroidism have generalized sweating. Vigorous outdoor exercise, preferably useful labour, regularity in habits of eating and sleeping, and avoidance of harmful habits would be essential.

SWOLLEN HANDS

On first waking in the morning I notice that my hands feel stiff as if they might be swollen, or as if my hands were asleep, and it isn't possible to close my fingers tightly. After a few minutes awake, this trouble passes off,

and I have no trace of it during the day. Please suggest a probable cause, and treatment.

During the night the glands including the adrenal glands are at a low ebb. The adrenal glands control what is called capillary permeability. Consequently it is quite customary for allergic disorders such as asthma, hives, and swelling of hands and feet to come on during early morning hours, and pass off as the day wears on and the glands function more actively. Anything which improves the general health would help this condition.

ROUGH SKIN

What can be done for roughness of the skin on the bald part of my head?

The roughness of the skin is probably due to seborrheic dermatitis, a near relative of dandruff. Wash head once a week with a mild soap, and rub a vegetable oil into the scalp. Include adequate amounts of vitamins in the diet. If necessary supplement with vitamin concentrates.

ARTHRITIS

What is the best treatment for arthritis, or rheumatism?

Sunshine, nutritious diet, freedom from worry and anxiety, rest of affected joints, heat and massage to spastic muscles and tendons in the region of the joints are the most important principles in the treatment of arthritis. Heat may be applied in the form of fomentations or short wave therapy. It is customary, and seems quite beneficial, to administer large doses of vitamins.

W. Roberts, M.D.



What Time Is It?

7 WOKE up suddenly in the night. It was very dark and cold. I seemed to have been waked by a sound, but now there was none. After listening for several minutes, I turned over and tried to drop back to sleep. But I had been thoroughly aroused, and the effort was a failure.

Then thoughts, worries, frets, plans marched jerkily through my mind—a hundred interests that infest the day, and always loom hauntingly larger in the silent night watches.

At least an hour seemed to have passed since my waking. Why didn't the clock in the far room strike? It was usually reliable in striking the hours and half hours. Had it stopped? Does time slow up at night?

The clock struck *one*.

Possibly one o'clock, or half past something else. No cock-crowing, no gray dawn, no lights, no noise. What time could it be, anyway? Thoughts again,—cares, responsibilities, regrets, hopes, sorrows, joys. I didn't want to get up in the cold and go to see the time, as that might arouse me more than ever.

Long minutes at counting sheep; making 3's very slowly and deliberately with white chalk on a black-

board; compelling my mind to flit from one thought to another quickly,—anything to coax sleep.

The clock struck *one* again.

One?—Oh, of course there was nothing the matter with it. This was one o'clock,—or was it half-past? No telling. Well, well, still uncertainty.

Again, meditative thought: This old world is morally dark and spiritually cold when we come to ourselves in it. The situation is rapidly growing worse. It is a tremendous cause for concern and worry. What is the time? What prospect for the end of it? We have prophetic assurance that day will dawn in due course. But there is interminable delay. Time seems to have stopped. Is the earth standing still? Is the shadow on the dial going backward? Mark time! Mark time! M-a-r-k t-i-m-e!

The clock struck *one* again!

Ah! One-thirty, and all is well. The gloom thickens, but it passes. There is no delay. What seemed so is the working out of the Divine will. Time and God's purpose move on to the dawn. Steady, heart, and rest content.

I fell asleep.