

*Canadian*

OSHAWA, ONTARIO MAY, 1945

# SIGNS OF THE TIMES



*Mother  
and Home*

ALL NEWS IS GOOD THAT REVEALS THE HAND OF GOD

# THE GOOD NEWS



An Allied  
aircraft  
showers  
leaflets  
on a town  
in Burma.

**Tolerance** is a virtue which we do well to cultivate. But tolerance does not mean that we are to smother our convictions and keep quiet when we see tendencies that we are sure will lead to disaster. A warning is a safe sign for any community.

**Translations of the Bible** in part or in whole have been made in 1,055 languages. These languages are used by 95 per cent of the world's population. But 62 per cent of the people of the world cannot read. It is estimated that 70 per cent of China is illiterate, 88 per cent of India, 90 per cent of the Moslem world, 95 per cent of the East Indies, 98 per cent of non-Christian Africa, and 99 per cent

of Afghanistan, Iran, Iraq, Turkestan and Arabia. Thanks to the mass education, movements such as that conducted in many countries by Frank Laubach, and to the growing use of Basic English, the handicaps to reaching the hundreds of millions out of Christ with the Christian message are being reduced as never before. Just at this juncture, paper shortages have cut down production of the printed Word, an obstacle we little anticipated years ago; but nothing can long halt the proclamation of God's truth for this time through the printed page, one of the best ways to make contact with the masses of judgment-bound humanity.

**The perfectionists**, a term now applied to those who expect, or at least hope for, a perfect world as a long last result of the negotiations at the peace table after the war, are losing out. The "big three" tell them it can't be done; all the world can expect is something a little better than we have had, but permanent this time. The perfectionists are animated by the religious group which believes the Scriptures warrant their counting on the Kingdom of God being set up soon on the earth. They expect to set it up themselves, with the special help of Christ, by political means. Light thrown on the matter from the Bible indicates that governments will never be able to do more than hold evil and war in check, and that Christ did not promise to work through civil rulers nor religious leaders to set up His Kingdom. "My Kingdom is not of this world," He said. No, He is going to make a New Earth for it.

**The school system** of New York City, decided to try out religious instruction in regular public school time. By written permission of their parents, children left school one hour a week, to be taught religion by religious organizations of the parents' choosing. There was no compulsion, and one out of every five children partook. After three years' trial under close observation, the Public Education Association, a body "with no educational or political axe to grind," and noted for its "unbiased, impartial and trustworthy" surveys, made a report.

It found that more and more principals and teachers were beginning to disapprove of the released time programme, for these reasons: "It disrupts school programme; introduces sectarian differences in school; too much school time is consumed in record keeping; schools should not be used to enforce attendance at religious centres; religious instruction could be given after school hours; religious instruction is parents' job, not school's; does not see that children gain by the experience; whole school staff considers programme a waste of time; benefit derived disproportionate to time involved; encourages truancy—promotes delinquency."

The report concludes with this rather inconclusive observation: "The Public Education Association believes that religious education and conviction are a vital part of the American way of life. It also believes in the fundamental ideal of separation of Church and State as embodied in the Constitution."

Leading educators who have watched how religious education in public schools works are convinced that religion should not be taught on school time. They have the children only fifteen per cent of the total week. They are not convinced that such religious teaching has made the children more religious or better citizens.

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Editor, ROBERT BRUCE THURBER

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*If all the lovers of Christ would walk*

# IN HIS STEPS

*they might be surprised*

**H**OW simple Christianity would be if all Christians would decide to follow Jesus. Such a decision would unite Christianity. For if I followed Christ, and you followed Christ, and our neighbours did the same, we would all be walking together. We would all become one in Him. That just such a movement will actually take place is foretold in Revelation 14:1-5, 14. It tells of a perfect people who "follow the Lamb whithersoever He goeth," who are "without fault before the throne of God," and who have the "Father's name written in their fore-

heads." Of them it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Jesus is not only "the Truth," but He taught the truth. True, Jesus was a Jew, but His teachings were not tainted with Jewish prejudices. If Jesus taught and acted as He did because of His Jewish background, then He would not be our example, nor would His teachings be safe to follow. It is certain He did not act as did the Jews, nor did He teach in harmony with their tradition and cus-

toms, but rather He taught doctrines that were to become the foundation of the Christian church He was in the process of establishing. For this reason, His teaching had to be complete before His death, so that it could be sealed and ratified by His death at Calvary. Nothing could be added or subtracted following His crucifixion without doing violence to His last will and testament. For this same reason, the Lord's supper had to be instituted before His death so that it could be sealed with His covenant.

Following the resurrection, Jesus taught no new doctrine, but His great burden was to convince the disciples that He had risen. He dared not ascend to heaven without first removing every doubt, and on each visit following His resurrection this was the keynote of His conversation. Bear this in mind. Jesus differed with the Jews many times, and was always criticized because He did not follow their traditions. Sabbath-keeping was one of the doctrines in which they differed. Jesus did not keep the Sabbath because He was a Jew, or He would have kept it as they kept it.

Jesus very carefully revealed in His teachings that the ceremonial law was soon to be abolished by His death, while at the same time declaring His high regard for the Ten Commandments. Jesus showed His contempt for the method of washing hands before meals while rejecting the principles of the Ten Commandments, by saying, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Again, a scribe came to Jesus, and after summarizing the Ten Commandments in two principles, he declared them to be "more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God." Mark 12: 29-34. Here was one who had understood His teachings; and now the Jews realized that if Jesus' teachings were to be accepted it would destroy the entire temple service, for it depended entirely upon these burnt offerings and sacrifices. They refused to accept such teachings, and "no man after durst ask Him any questions."

Every religious teacher should declare himself as to the Law of God. Men have the right to know if his message has the background of law and order, or if it

**He is diligently searching the Scriptures to see what they really say about Christian duty.**



**By**

**W. R. FOULSTON**

is one of those lawless, irresponsible movements that demand privileges and shun responsibilities. Especially in these days of lawlessness, every religious movement should make its position clear. This Jesus did at the beginning of His career.

If we can find the footprints of Jesus in regard to the day He kept as Sabbath, then we will be safe if we "follow Him." If we are found doing the things Jesus did while on earth, we know we will be sure of salvation. Luke 4:16, 31 settles it, for it says, "As His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." No one would doubt that Jesus kept the same day as the Jews, but their dispute was regarding the manner of keeping it.

Jesus kept the seventh day because it is the Lord's day. "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Notice these statements: "made." Who made it? "All things were made by Him [Jesus]; and without Him was not anything made that was made." John 1:1-3, 14. How simple! The Sabbath was made, and Jesus, associated with His Father at the creation, made everything that was made. Then Jesus made the Sabbath. "Made for man." Made for mankind. More than 2000 years before there was Jew or Gentile, when Adam and Eve were the only human beings, the Sabbath was made. "Son of man is Lord also of the Sabbath." If He is Lord

definite article is used. "To keep it holy." We couldn't keep it holy if it had not been made holy. No man could make it holy, and we are only asked to keep it holy. No man can keep Sunday holy, nor can he keep Friday holy, because those days were not made holy.

"Six days shalt thou labour and do all thy work." Here we are asked to work six days and rest the seventh, and that means that we must work on Sunday. Jesus kept this commandment, and so I know He worked on Sunday at the carpenter's bench, and it was not a sin. What is more, God wants us to work on Sunday, and this is just as much a command to work on Sunday as it is a command to rest on the seventh day. God apparently knew that the papacy would seek homage by Sunday worship, for they say, "The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the Catholic Church." On those six days we are to do all our work.

Let me illustrate this. A Chinese was once going to market with only seven coins upon a string. He came upon a beggar who asked for alms. He took pity on him and began to give him of his coins. He gave him one coin, two coins, and a third coin, then a fourth. Soon he had given him six coins, and had only one left. Certainly you would say he was a generous man as he went to market with only the one left. But that beggar



**To accept the gracious invitation of Jesus, "Come unto Me," is to obey His Father's commands, the moral law.**

was not satisfied, so he followed the man and stole that last coin, leaving him without any. What a miserable wretch! You may think of many other adjectives to describe him. But, friends, God has given each of us six days to do all our work, and He has kept only one for Himself, and lo, most people steal that last one from Him also.

"The seventh day is the Sabbath of the Lord thy God." When God says it is the Sabbath, who dares to contradict Him and say the first day is the Sabbath! It is most emphatic, and leaves no room for doubt or contradiction, and only one ignorant of the facts, or rebellious against God, would dare to say otherwise. Men may set up other days and try to make them holy, but "the seventh day is the Sabbath of the Lord thy God."

Jesus kept the Sabbath as my perfect example, therefore I want to keep it. If there were no other reason in all the Bible, this would be enough for me,— and should be enough for every Christian. I feel like the lawyer who rose to give four reasons why his client did not appear in court that morning, and said, "First, my client died last night; second, — — — "Hold on, there," said the Judge, "you say that the man died last night? That is reason enough; you need not give the other three." When I give as my

Jesus kept the seventh-day Sabbath, because the Sabbath command is one of His Father's commandments. Of these commandments, Jesus said, "I have kept My Father's commandments, and abide in His love." John 15:10. How could Jesus have done anything else? Only a rebel against God's government would have sought to overthrow those commandments. Jesus certainly was not a rebel against God's government, for He knew the prophecy of Isaiah that He was to "magnify the law, and make it honourable." Isaiah 42:21. This he did by living in harmony with it and teaching obedience to it. "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love Him, and will manifest Myself to him." John 14:21. Knowing that "sin is the transgression of the law," Jesus could not break the law and still be our Saviour, for had He broken it, He would also have been a sinner. The greatest argument that the commandments are unchangeable is that Jesus died to maintain their integrity. He died our death, thus meeting the demands of the law so that we might live by Him.

of the Sabbath, then it belongs to Him, and truly the seventh day is the Lord's day.

Jesus observed the seventh-day Sabbath as a memorial of creation. A study of the fourth Commandment reveals what the purpose of the Sabbath was. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Here is that great monument discovered that dates from the Garden of Eden. The Sabbath is a memorial of creation. Invading armies sometimes destroy monuments in countries they overrun, not because they contain marble or iron but to destroy the significance for which the monument stands. Just so the enemy of God (Satan) tried to destroy God's Sabbath because it was a memorial of the creation.

"Remember the Sabbath day." When God said, "remember," how could Jesus forget? Jesus was sent, not to do His own will but the will of His Father. How could any one remember unless there had been previous knowledge of the Sabbath? This proves the Sabbath was in existence before Sinai. (Exodus 16.) Again the

reason for keeping the seventh day that Jesus kept it, that is sufficient, and no other reason need be given. But for good measure I shall give the others.

All the disciples kept the seventh-day Sabbath "according to the commandment." (Luke 23:54-56.) Paul, the apostle to the Gentiles, also kept it. (Acts 17:2.) We have mention of some eighty-four Sabbaths that Paul kept.

I keep the seventh-day Sabbath because I find no Bible evidence of any change transferring its sacredness to any other day. The Bible is silent on such a change; and if this omission has been an oversight on God's part, then God dare not meet His subjects in judgment, for it is unthinkable that He would change a part of His law, and not give ample instruction regarding it.

I keep the Sabbath because God has pronounced a blessing upon those who do. (Isaiah 66: 1, 2; 58: 13, 14.) He has promised to feed me with the heritage of Jacob.

I keep the Sabbath because the re-

deemed will keep it in the New Earth. (Isaiah 66:22, 23.)

But someone may say, "Why is it that such a small, insignificant few are keeping this seventh day?" Just a moment. I am not sure that we are so insignificant. Let us line up the two groups. In the Sunday group, we find millions of honest people who have never questioned the reasons for Sunday observance. Leading them we find thousands of Protestant preachers who never bother to investigate the authority of Sunday. And leading the Sunday group we find the priests and the Pope at its head. Now let us look at the Sabbath group. We see hundreds of thousands who choose God rather than man, and take the Bible and the Bible only. With them we find Adam, Abraham, Isaac, Jacob, and all the Old Testament prophets. The disciples and the mother of Jesus are there, too, and towering head and shoulders above all the rest, leading the entire Sabbath group, stands the Saviour. I want to be in that group which Jesus is leading.

Then the Master proceeded to show them some of God's ways; and this leads on to the next clew—"the kingdom of heaven is like—" So, it is the kingdom of heaven that this parable illuminates, not any kingdom or system or standard of business ethics that pertains to this evil world. It is a mystery to the conceptions of the denizens of earth, but a revelation to those who "think God's thoughts after Him." So, we had better get into heaven's frame of mind if we would solve this mystery to our satisfaction. And this is not asking too much; it is conferring a favour. It is an invitation to a spiritual banquet, a "flow of soul."

God has been trying from time immemorial to impress upon men that sometime in the future He is going to set up His kingdom on this earth, but only after He has destroyed sin and all its results, including persistently unrepentant sinners. And the citizens of this righteous kingdom will be people who have lived as sinners on this earth as it now is, but who have accepted God's pardon for their sins through the sacrificial giving of Christ's life for them. They will receive this reward as a gift, not a wage.

And the heavenly intelligences have been trying to make it clear to men, as in this mystery story, that it is not anything, however great, that a man does that earns or wins him citizenship in the kingdom. It is all according to the generosity of God; and all that is asked in return is simple belief in the atoning blood of Christ. We are not to work with the idea of a reward in view, but for the pure love and joy of working for God. We are not to work to be saved; we are to work because we are saved.

Children will be saved who have never had a chance to work. Men who accept Christ at the very last, "the eleventh hour," will get the same reward, eternal life (Could they be given less?) as those who work long. But those who give a lifetime of labour get what was agreed on by them, the "penny,"—eternal life. If the labour itself is joy, and its own reward, the long-timers get more "pay" than the short-timers. These are "God's thoughts," these are the principles of the kingdom. And who can find fault with them?

Jesus is waiting for those to work for Him who ask no questions about rewards or wages, but who, accepting His promise, "Whatsoever is right, that shall ye receive," go joyously to work. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Ephesians 2:8, 9.

Many there are who in their own estimation should be first because they have worked the hardest, yet shall be last because they have wilfully missed the chief point in salvation from sin and eternal death—that we are saved because we believe, and thereafter work because we are saved. And many who are last and least shall be first and greatest, simply because they refuse to work for death when they can receive life as a gift.

"Many be called, but few chosen," because the many choose to be deceived and blinded by "the sin which doth so easily beset us," and strangely refuse God's proffer of pardon and life.



## BIBLE MYSTERIES IV.

Last month we discovered a mystery tale among the sayings of Christ that was astonishing, to say the least. It related how an employer hired workmen for longer or shorter periods of a twelve-hour working day, some for only one hour. But when he paid them off he gave all the same wage, and justified himself in so doing. Mystery: How can we reconcile such economic injustice being advocated by Jesus, whose known character is that of "a just God and a Saviour?" The commonly accepted standard of fair play is, "Equal pay for equal work."

Our first clew is the little word "for" that introduces the mystery—cleverly hidden, for who would think of looking for a clew in the very first, and seemingly unimportant, word. It suggests a reason for telling the mystery, to be found in something that preceded it in Christ's teaching. We are directed to previous events, backgrounds, causes, motives.

Christ had just finished answering a question by Peter (Matthew 19: 27-30) as to rewards. "We have forsaken all, and followed Thee; what shall we have therefore?" The Master replied: "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Or, as Mark 10:28-31 records it, "shall receive an hundredfold now in this time, . . . and in the world to

come eternal life. But many that are first shall be last; and the last shall be first."

Obviously, the Teacher could not have meant that, for sacrifices made, a man in this life would receive a hundred times as much property, in fee simple, as he had lost, any more than he could have a hundred mothers, etc., in place of his lost mother. The thought is that he would find in his fellow followers of Jesus a hundred motherly, fatherly, brotherly persons who would treat him as his fleshly relatives should have; and a hundred homes that would welcome him, to compensate for the one home that had turned him out for being Christ's man.

In the statement that the first would be last and the last first, do you catch the connecting clew, that Jesus disapproved of the selfish spirit of His disciples in thinking only of material rewards in compensation for their labours for Him? "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him." Proverbs 18:17. In their estimation of Christ's kingdom ("My kingdom is not of this world") His disciples were setting up human standards, reckoning with greedy business ends in view. He would show them the better way; for God says, "My thoughts are not your thoughts, neither are your ways My ways . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:8, 9.

THE fourth commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Exodus 20:8-11.

The statements contained in this commandment are clear and understandable. They leave no doubt as to which day is the Sabbath. "The seventh day is the Sabbath of the Lord," is the express pronouncement. If we should ask who is the speaker, we would find that it is God Himself, speaking with His own voice from Mount Sinai. If we should further ask if the expression, "the seventh day is the Sabbath of the Lord," means that it is God's Sabbath in the sense that He Himself kept it at creation, the answer again is clear, for the commandment informs us that after God had worked six days He "rested the seventh day." Verse 11. Thus far, then, there can be no misunderstanding: the seventh day is God's Sabbath. On that day He rested.

This is interesting information. In six days God made heaven and earth, and having done this, He rested the seventh. The ten commandments are not mentioned in connection with creation, but we are introduced to one of them, the fourth, and are told that God Himself observed the Sabbath, that He rested on it, and blessed and sanctified it. (Genesis 2: 3.) This gives the Sabbath a very high place indeed. It is the one commandment which He selects and in the observance of which He joins man. "On the seventh day He rested and was refreshed," is the way the author describes God's Sabbathkeeping. Exodus 31:17. God joined man so fully in the observance of the Sabbath that He permits Moses to express it in human terms, saying that God "was refreshed."

The commandment tells us more, however, than the mere fact that God observed the seventh day. That, indeed, is of paramount historical interest; for God is not subject to sudden changes or whims. "I am the Lord, I change not," is His solemn declaration. Malachi 3:6. We are therefore right in presuming that God's recorded observance of the seventh day was not an isolated historical fact. He does not change. "The seventh day is [not was] the Sabbath of the Lord."

If we now inquire how God's observance of the seventh day should affect our religious life, we are not left in darkness. When God rested on the seventh day, He had laboured the six preceding ones. "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." Exodus 20:11. This fact is made the basis of His command to us, "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Verses 9, 10. God in effect says: I have given

There is  
**ONE  
RIGHT  
DAY**  
for Christians to  
observe

Here is  
challenging proof.

By  
M. L. ANDREASEN

**"Hallow My Sabbaths;  
and they shall be a sign  
between Me and you,  
that ye may know that  
I am the Lord your God."  
Ezekiel 20: 20.**

you an example. I have laboured six days. Now you do the same. Labour, and then enter into My rest,—the Sabbath,—a foretaste of that rest that shall be yours in the ages to come.

The reader will notice how explicit the wording is: "Six days shalt thou labour," but on the seventh day "thou shalt not do any work." Thou shalt, thou shalt not. As far as God's command is concerned, this leaves us no choice. We are told very definitely *what* we are to do, and what we are *not* to do. We are to work on the six days; we are not to work on the seventh. Words could not make clearer our Christian duty. There can be no excuse for misunderstanding.

It needs to be emphasized that the ten commandments are not merely pious advice or good maxims. They are *commands*, uttered, not by prophet, priest or apostle, but by God Himself. Let the

full force of this sink into the consciousness of all. The Lord God of heaven and earth, our God, our Saviour, our Lawgiver, our Redeemer, our Judge, commands us. Let all the earth be silent, God speaks. He *commands*. How shall "we escape if we turn away from Him that speaketh from heaven?" Hebrews 12:25.

According to the reading of the law, there is no escape from the obligation to observe the seventh-day Sabbath. Only as the law is abolished, changed or modified in some way can its precepts safely be ignored.

The question might now properly be raised if there has been any change in the law or any modification of any kind that would justify the non-observance of the seventh-day Sabbath and the keeping of another day, or perhaps the abolition of all Sabbaths. Some Christians contend that the first day of the week is now to be observed, while others hold there is no day to be observed above any other. These claims are based upon the theory that the law has been abolished or changed.

Such doctrine finds no support in the Bible. The law, being a transcript of God's own character, can no more be changed than God can be changed. God's moral law is the constitution of the universe. It would be as easy to abolish heaven and earth and the laws by which they exist, as to abolish the law of God. In fact, it would be easier, for Christ says that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. To this Paul gives assent when he says, "Do we then make void the law through faith? God forbid: Yea, we establish the law." Romans 3:31.

God's law cannot be lightly abolished by the simple expedient of wishing it were. We are well aware that there are not a few who wish there were no law. Thieves would be glad to have the eighth commandment of no effect; the licentious man would be pleased to have the seventh commandment abolished; the gangster, the killer, the robber, might wish to have the sixth commandment nullified; and others might wish other commandments modified. But the group who wish God's law changed is not in the forefront battling for the Lord. They are on the other side in the conflict, and their work does not bear the seal or approval of God. The true Christian stands stiffly for the law as Christ stood for it, when in His inaugural sermon He stated:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

As the loyal, true citizen stands for and upholds the laws of his land, so the loyal, true Christian stands unswervingly for the laws of the kingdom. Anything less is treason.

The laws of physics, of chemistry, of



Through the centuries the waves of opposition have beat incessantly against the Sabbath truth; but it stands, braced by the Word of God.

mathematics do not change overnight. In fact, they do not change at all. The surety of these laws is what makes possible the bridging of enormous spans, the erecting of colossal buildings, the carrying to completion of apparently impossible tasks. Should one law of mathematics fail, the bridge would collapse, the building sink into ruins, the dam burst its bands. But these laws do not change. Civilization itself is built upon their continued validity. Men depend upon their unvariableness and are not disappointed. Men may fail, but God's law never.

While this is true of physical law, it is much more true of moral law. For God to change one iota of moral law would reverberate to the end of the universe. It would loosen every band, dissolve all moral ties, and chaos and ruin would result. This would be true in the realm of physical law, and much more so in the realm of morality. Moral law, as noted before, is a transcript of God's inmost being, His character, and can not be changed unless God is changed. But a changed God is a dissolving, diminished, defeated God, in fact no God at all, and the universe will crumble with Him. It was for this reason Christ said it was

easier for heaven and earth to pass than for one tittle of the law to fail. Remove one tittle, one pin, and the structure falls. But, "the foundation of God standeth sure." It will never fail nor fall.

The Sabbath commandment rests on a twofold ground: the command and the example of God. In this it differs from the other commandments which rest on the one ground: God's command. This makes the fourth commandment unique in the law, making it stand out among the rest.

Each of the ten precepts, except the fifth, contains a negative warning: "Thou shalt not." In addition, the fourth command contains a definite and positive statement. The positive statement is, "Six days shalt thou labour. The negative statement is "In it [the Sabbath] thou shalt not do any work." This makes doubly sure God's meaning. He defines *what* He wants us to do, and as definitely tells us *what not to do*. There can thus be no misunderstanding.

To this definite declaration of His will, God adds something else which none of the other commandments have. Knowing that the time would come when men would make void His law, when they

would make a determined attack upon the Sabbath, and assert that it is not a moral command and hence not binding on the conscience, God condescended to give us in the commandment itself a history of the origin of the Sabbath as a further ground for its observance. He tells us in the fourth commandment that at creation He worked six days and rested the seventh; that He then blessed and hallowed the Sabbath; and these facts He urges as a reason why we should follow His example. Note the force of the word "for" in the commandment. After God has said that we are to remember—not merely the Sabbath but the Sabbath *day*—that neither we nor those under our jurisdiction are to forget that the seventh day is holy time, He enforces and bases the command upon the fact of His example, saying "for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day."

God has already said, "Six days shalt thou labour, . . . but the seventh day, . . . in it thou shalt not do any work." This command is in itself amply sufficient as a guide of conduct for man. But now He adds the power of His example to the command, giving us a double reason for its observance.

There are those who contend that the Sabbath law is not a moral commandment. The burden of proof is on such as believe that it is not a matter of moral concern when man presumes to disobey His Maker. Adam could have so reasoned in the garden. He could have argued that God's command not to eat of the forbidden fruit was merely a positive, arbitrary command, not binding on the conscience. One tree was as good for food as any other; in fact, to Eve the forbidden tree looked very good. No moral issue appeared to be concerned.

Let it be forever settled that when God speaks, when He commands or prohibits, a very serious moral issue is involved in disobedience to the command. Let no one put conscience in the place of a plain command of God. As taste was given us as an aid in physical matters to help us determine what is good and what is not good, so conscience is given us in spiritual matters. But let all beware of making taste a criterion for what may be eaten or drunk. Perverted taste leads men to eat and drink with the drunken, to satisfy unlawful passions and ambitions, and to turn liberty into license. An uneducated conscience leads men to reject the commandments of God; a perverted conscience leads them to consider a wilful disregard of God's plain precepts as not a matter of moral concern; an evil conscience will cause them to consider disobedience a virtue, and transgression Christianity.

In regard to God's command and God's example, we hold one as important as the other. To the true Christian, as to the child, example comes first and has an even deeper significance than command. When both are combined, they furnish most urgent reasons for obeying God. He who neglects or disobeys the fourth commandment is doubly guilty. He dishonours God by not following His example; he disobeys a positive command of God.

THE name "Sunday" itself suggests that the day bearing that designation was once regarded as sacred to the sun. Practically all the dictionaries and encyclopedias giving the etymology of the terms they define state that the name "Sunday" has come down to us from ancient sun worship.

The dedication of the seven days of the week to the Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn—the hebdomad of planetary gods adored by the heathen in ancient times—has been definitely traced back as far as the first century before the birth of Christ. Exhaustive research in Greek and Roman literature and archeological remains has brought to light abundant evidence showing that when Christ and His apostles lived and taught, the week of seven days dedicated to those astrological gods of heathenism was widely used throughout the world. Although such a week was not a part of the official civil calendar of the Roman government until 321 A.D., yet it appeared in business, religious, and astrological calendars, both public and private, from the reign of Augustus onward.

This astrological week played an important part in the worship of the Invincible Sun (*Sol Invictus*), the Romanized cult of Mithraism. During the early centuries of the Christian era Mithraism was the great rival of Christianity. When Augustus Caesar became ruler of the civilized world in 31 B.C., Mithraism was already moving westward from Asia, and soon became popular in Europe. In the second century it was very popular among the Romans. "The mithraeum, found under the church of St. Clement of Rome," says S. Dill, "has yielded an inscription of the last year of Antoninus Pius [138-161 A.D.]. That emperor erected a temple to Mithra at Ostia. (See Reville, p. 81)."—*Roman Society from Nero to Marcus Aurelius*, p. 591. (Macmillan and Co., Ltd., London: 1919.)

In his apology to Antoninus Pius and the Roman people, Justin Martyr referred to the mysteries of Mithra as things which his readers knew either by personal experience or might learn by inquiry. (Justin Martyr, "First Apology," Chapter 66.) In his "Dialogue with Trypho" (chaps. 70, 78), the same writer mentions the Mithraic cult twice.

Antoninus Pius took a deep interest in the sun worship at Baalbek, in Syria. "The Greek name, Heliopolis, 'City of the Sun,' is merely a translation of the native term *Baalbeck*, which appellation the ruins at the present day retain. Heliopolis was famed for its temple of the Sun, erected by Antoninus Pius (Malala, *Chron.*, 11, p. 119), and the ruins of this celebrated pile still attest its former significance."—C. Anthon, "A Classical Dictionary," p. 586, art. "Heliopolis (II)." (*Harper and Brothers, New York: 1841.*)

The name of Antoninus Pius is still seen inscribed on the temple bases. ("The New International Encyclopedia," Vol. 2, p. 472, art. "Baalbek." Dodd, Mead and Co., New York: 1930.)

Marcus Aurelius (161-181 A.D.), the



**In matters of religious belief and practice, both state and church should give way to the individual conscience as accountable to God alone.**

# SUNDAY

By ROBERT LEO ODOM

son of Antoninus Pius, was a devotee of sun worship. According to H. A. L. Fisher, "Marcus Aurelius instituted a temple to Mithras on the Vatican Hill."—"A History of Europe," p. 90. (E. Arnold and Co., London: 1937.)

Memorials of Mithra worship have been found in the very site where the Vatican now stands. (J. Hastings, "Encyclopedia of Religion and Ethics," Vol. 8, p. 60, art. "Light and Darkness (Greek and Roman)"; G. Boissier, "La Fin du Paganisme," Bk. 6, chap. 1, sect. 1.)

Commodus (180-192 A.D.), the son of Marcus Aurelius, "desecrated the rites of Mithra with actual murder, although it was customary in them to merely say or pretend something that would produce an impression of terror" (Aelius Lamprius, "Commodus Antoninus," Chap. 9); he even assumed the title of *Invictus*,

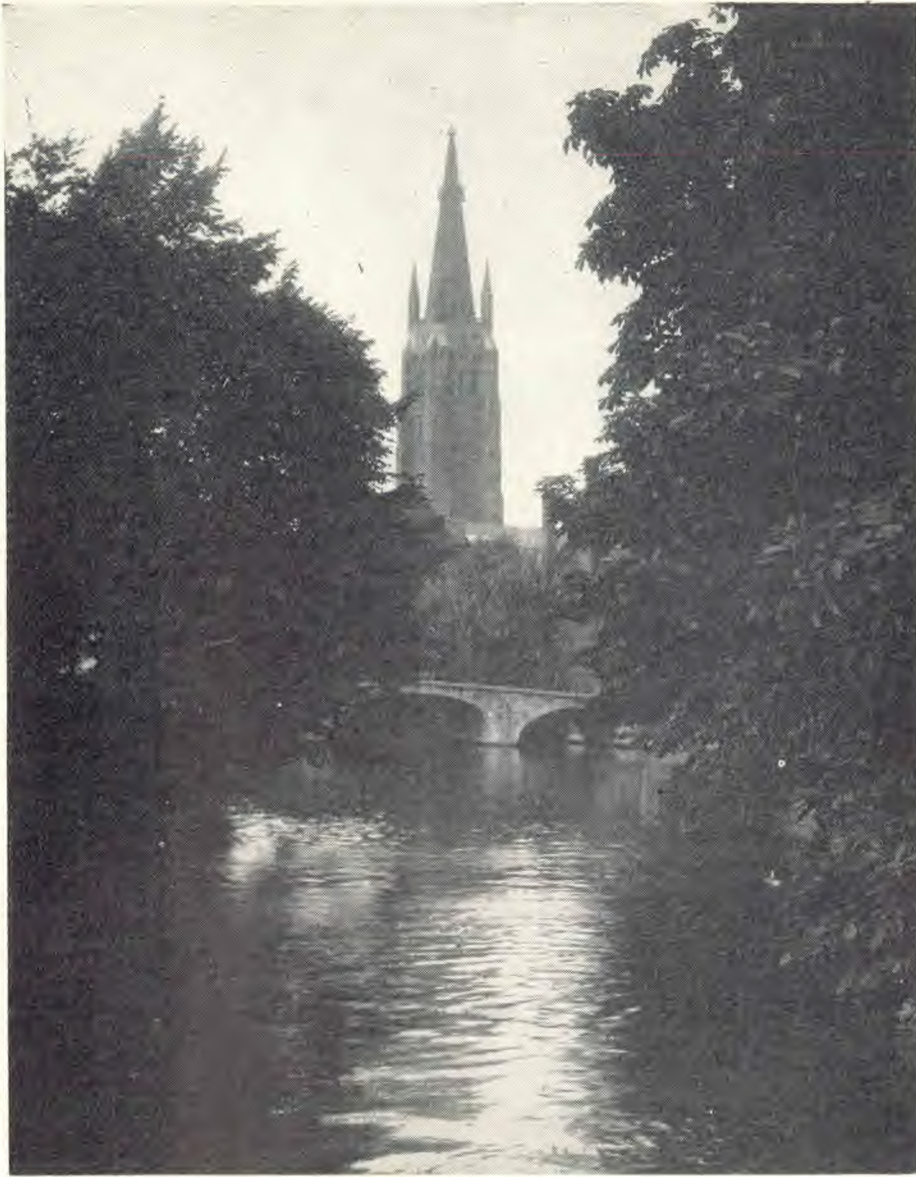
and placed the image of the sun on his coinage.

Aurelian (270-275 A.D.), whose mother was a priestess of the Sun, was very devoted to the solar cult. His biographer says: "He set the priesthoods in order, he constructed the temple of the Sun, and he founded its college of pontiffs; and he also allotted funds for making repairs and paying attendants."—*Flavius Vopiscus, "The Deified Aurelian," chap. 35.*

Aurelian officially proclaimed the solar deity as "*Sol Dominus Imperii Romani*" (The Sun, the Lord of the Roman Empire). This solar title appears repeatedly on his coinage. (H. Mattingly and E. A. Sydenham, "Roman Imperial Coinage," Vol. 5, part 1, pp. 264, 312; S. W. Stevenson, C. R. Smith, and F. W. Madden, "A Dictionary of Roman Coins," p. 753, art. "Sol"; "The Cambridge An-

SIGNS OF THE TIMES





cient History," Vol. 12, pp. 193, 309, 719. In "The Cambridge Ancient History," Vol. 5 of Plates, pp. 238, 239, is shown a photographic reproduction of coins minted by Aurelian. The Latin inscription on the coins shows clearly the titles *Sol Dominus Imperii Romani* and *Sol Invicto*.)

The cult of the Invincible Sun continued to be the official religion of the Roman empire until 323 A.D., when Constantine defeated Licinius, after which it was supplanted by Romanized Christianity. Julian the Apostate (361-363 A.D.) unsuccessfully attempted to restore solar worship to its former place as the state religion.

Near the middle of the second century Sunday observance was first introduced into the church at Rome as a festival commemorating the resurrection of Jesus. Polycarp, a prominent leader of the churches in the East, went to Rome to protest to Anicetus, the bishop of the church there, against this innovation. (Eusebius, "Ecclesiastical History," Bk. 5, chap. 24.) During the reign of Hadrian a terrible war had been waged between the Jews and the Romans from

131 to 135. This resulted in a bitter hatred on the part of the Romans toward anything that savored of Judaism. Hence Hadrian issued a decree forbidding the observance of the Sabbath.

Soon after Polycarp's visit to Rome, Justin Martyr, a half-pagan philosopher professing to be a follower of Christ, wrote an apology in behalf of the Christians of Rome to Antoninus Pius and the Roman people, saying: "On that called the day of the Sun an assembly is had of all those dwelling in the cities and rural districts. . . . And on the day of the Sun we make an assembling of all together, because it is the first day, on which God, having changed the darkness and matter, made the world; and Jesus Christ our Saviour rose from the dead on the same day."—*First Apology*, chap. 67. (Translated from the Greek text in J. P. Migne's "Patrologia Graeca," Vol. 6, cols. 429-432.)

Tertullian, at the beginning of the third century, tried to ward off the stigma of having borrowed from paganism, and offered this in an apology to the heathen: "Others, certainly more cultured, think that the Sun is the god of the Christians, because it is known that we

pray toward the east and make a festivity on the day of the Sun. Do you do less? Do not most of you, in affectation of worshipping the heavenly bodies, at times move your lips toward the sunrising? You certainly are the ones who also received the Sun into the register of the seven days, and from among the days preferred it, on which day you leave off the bath, or you may defer it until the evening, or you may devote it [the day] to idleness and eating."—*Apology*, Chap. 16. (Translated from the Latin text in J. P. Migne's "Patrologia Latina," Vol. 1, cols. 369-372.)

Victor I, bishop of Rome, arrogantly attempted to enforce Sunday observance as part of the Easter celebration upon all the churches of Christendom, and went so far as to presume to excommunicate those in the East who refused to obey him. (See Eusebius, "Ecclesiastical History," Bk. 5, chap. 24.)

When the Roman emperor Constantine turned to Christianity, he issued the first civil Sunday law in 321, which reads as follows: "Let all judges and townspeople and all occupations of trade rest on the venerable day of the Sun; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields, because it frequently happens that no other day may be so fitting for the planting of grain and setting out of vineyards, lest at the time the commodities conceded by the provision of Heaven be lost. Given on the Nones [7th] of March, Crispus and Constantine being consuls, each of them for the second time."—*Codex Theodosianus*, Bk. 16, tit. 10, law 1.

In the meantime the Sabbath was still observed by most Christians as God's sacred day of rest, whereas Sunday was then considered by the majority as an ecclesiastical holiday for festive purposes. A later edict of Constantine, confirming the decision of the Council of Nicea in 325, ordered that all the churches in the world should celebrate the annual commemoration of the Lord's resurrection on Sunday.

Finally, by the Council of Laodicea, later in the fourth century, the observance of the Sabbath by resting from labour was condemned and branded as Judaizing. The 29th canon of that council reads: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ."—As found in C. J. Hefele's "A History of the Councils of the Church," Vol. 2, p. 316. (T. and T. Clark, Edinburgh, Scotland: 1876.) The word rendered "Saturday" by Hefele is "Sabbath" in the original text. By the term "Lord's day," the translator means Sunday, which came to be so designated in the latter part of the second century.

A currently used Roman Catholic catechism calls attention to this by these words: "Q. Which day is the Sabbath day? A. Saturday is the Sabbath day. Q. Why do we observe Sunday instead of

Saturday? A. We observe Sunday instead of Saturday because the [Roman] Catholic Church, in the Council of Laodicea (A.D. 336) transferred the solemnity from Saturday to Sunday."—Peter Geiermann, *The Convert's Catechism of Catholic Doctrine*, 15th impression, p. 50. (B. Herder Book Co., St. Louis, Mo.: 1942.) This work contains a reproduction of a letter sent by Pius X, bishop of Rome, by Cardinal Merry del Val, bestowing upon Peter Geiermann and his work the "apostolic blessing" of the papal see.

Since Constantine's time church leaders and civil magistrates have enforced Sunday observance upon the peoples of Christendom by means of laws and penalties. The Protestant reformers, finding Sunday observance rooted and grounded by custom, were reluctant to abandon it and return to the observance of the seventh day. But this is the only course for the true Christian to take. Seventh-day Adventists, whose ranks are composed of hundreds of thousands of peo-

ple who have turned from Roman Catholicism, Protestantism, and many other faiths, have been foremost in taking this consistent position respecting the law of God. Of them it can be truly said: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

A leading Roman Catholic journal says of Seventh-day Adventists: "They have the virtue of this consistency, unique among Protestants, that while refusing to acknowledge the authority of the [Roman] Church, they also refuse to follow her in the change of the Lord's day from Saturday to Sunday."—*The column entitled "Question Box" in "Extension Magazine" ("The National Catholic Monthly" in the United States), Vol. 33, No. 10 (March, 1939), p. 24. (Chicago, Ill.)*

If you are a sincere Christian, you ought to observe the Sabbath, standing loyal to the law of God and the faith of Jesus as it is found in the Holy Scriptures.

# The DIVINE CHRIST

By

A. WELLINGTON CLARKE

CHRIST by His divine nature possessed all the qualities and excellencies, and exercised the authority, of deity. He "thought it not robbery [a thing to be grasped after. Margin] to be equal with God." Philippians 2:6.

John declared, "In the beginning was the Word, [Christ, vs. 14], and the Word was with God, and the Word was God." John 1:1. "The same was in the beginning with God." vs 2.

The beginning here does not mean the creation of our world or any other. It takes us past the creation of the physical universe to that remote period when nothing existed—not even angels. For surely there was an era in the eternity of the past when angels did not exist; a time when all that we now see of the universe or read about as being in heaven was yet unborn, or uncreated, slumbered as a mere thought in the mind of the Creator. Yet Christ was there then, because He is God.

The same continuity of existence which applies to Christ, applies equally to God. "In the beginning God." Genesis 1:1. No created intelligence knows just when this was. Ask the first and mightiest angel that was created, and he will shake his flaming head in amazement and become dumb with silence for he does not know, was not there in the beginning, and therefore cannot tell. When we contemplate the eons of eons which have rolled by since the beginning prior to the creation of our physical universe, it staggers the imagination.

What eternities rise up before the feeble mind of man, or the colossal intellect of angels. Yet in that remote past, in the eons of the ages, when God was without a retinue, Christ was with Him as King upon His throne, and the eternal glory emanating from each, enshrouding both, declared in heaven, then void of creatures, that God the Father and God the Son were co-equal.

In His prayer of intercession, Jesus sets forth in undying words the glory and grandeur of the eternal past when He reigned conjointly with His Father. "O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. If man would know the limitation of his own powers, let him attempt to penetrate that pre-historic era "before the world



## When We Are Shoved Around by World Conditions

In these times of emergency, the average man cannot have much to say as to what he will or will not do. War drives from the earth what we call democracy and freedom. Strangely, for the time being we must give up what we are striving to hold. But who murmurs—much—about what we have decided can't be escaped and what millions are suffering.

But worse, they tell us (and their voices swell to a chorus) that military victory will not be signal, no V-day, but that the wars will go underground and last for years, that people who will not surrender can't be conquered, that it will be harder to win the peace than to win the war, that all of us are on the road to serfdom, that World War III is now in the making—and so on beyond the limits of pessimistic imagination. And we must face the facts.

The gloom mongers are not all wrong either. We must admit that hitherto men have made a sorry mess of world affairs; and every evidence points to the appalling fact that men with the same weaknesses and faults are to guide the destinies of the world for years to come.

Our best way out is not to expect any "Big" group of statesmen to unravel and unkink international tangles. Our task individually is to think and say and do every day what we know ought to be done for the good of the world—and wait God's working. For He will surely work, and that right soon.

We were all asleep one winter night,

when a thundering knock brought me out of bed with a jump. The darkness was dense, but I did not switch on the light, and reached the door on the run to inquire the matter.

"What time of night is it?" came a man's voice; "I'm travelling, and my watch has stopped."

I looked at my illuminated watch face. "It isn't night at all, friend. It's five fifteen."

With a "Thank you" he was gone.

How many of us are saying in bewilderment, "What time of night is it?" Our former standards of measurement of progress toward better things seem to have failed us like a stopped watch. Things seem to be growing worse—and they are. We are hoping for victory and peace; but the meaning of those words has changed. Aspects and prospects are alike dark.

But the real truth is that it is so near morning that it is not night at all. And that is what the angel watchman meant when he shouted his answer to "What of the night?" He threw back, "The morning cometh, and also the night." The morning is soon to burst, yet the night will grow darker before the light. This is a divine paradox, yet true to nature.

When the morning comes, soon, there will be no extended dawn. Morning will burst. Just as sure as the darkest hour is just before the dawn, that sure is the truth that when the outlook is absolutely cut off, the uplook is due.

was." If he would know how short his own existence here must be, let him think of the untold periods of eternity, "before the world was." To him it is but a dead past, when chaos rolled upon chaos, and darkness like a mantle spread itself upon the unfathomable depths of space; but to the eternal Son of God, the room for galaxies, the paths for constellations, the regions for blazing suns, shining moons, twinkling stars and darting asteroids, were then being charted.

The place and stations of angels in heaven, their thrones and principalities, their winged schedules to the outposts of an inhabited universe to be, their rank, and their very names, were all set down in the blueprint of Christ's omniscience. "before the world was."

And as for man himself; the days of his innocence in Eden, the possibility of his fall because of his free agency, and the plan whereby he could be brought back to the family of the universe in the event of sin, all were minutely foreseen and laid out by the prophetic eyes of Christ, before the world was. "Now, if man would honour his Maker, and exalt his God, let him have faith in the salvation of that Christ whose glory covered chaos before the world was."

Attempting to open the eyes of His countrymen to His pre-existence Jesus said, "Your father Abraham rejoiced to see my day: and he saw it and was glad." John 8:56. Too blind to perceive, they replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" and as though He would pull the scales from their eyes He retorted, "Verily, verily, I say unto you, before Abraham was I am."

The thought here is this. Abraham's existence presupposes Christ's, not Christ's Abraham's. Abraham came into existence at a certain point of time. Christ always was the "I am." He is before all things." Colossians 1:16.

So God the Father and God the Son are one, yet two persons. The self-existence of God is the self-existence of Christ. "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. What is this but self-existence? Look at this statement, "In Him was life." John 1:4 What is this but the source of existence? Christ is not only the source of existence, without whom nothing is made that was made, but He is existence itself. Speaking to Thomas He said, "I am . . . the life." John 14:6.

Christ possessed not merely the embodiment of divine perfections and attributes, but He is the very essence and nature of the eternal God. "For in Him dwelleth all the fullness of the Godhead bodily." Colossians 2:9.

In the third place Christ is immutable. His divine nature is not subject to change. Conditions change, He remains the same. The seasons come and go, following each other in endless succession, with varying degrees of temperature. All things on earth grow old with age and are subject to change. Not so with Christ. With Him there is no shadow of turning. "Jesus Christ the same yesterday, and to-day, and for ever." Hebrews 13:8.

"And, Thou, Lord, in the beginning

hast laid the foundation of the earth; and the heavens are the works of Thine hands: They shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same and Thy years shall not fail. Hebrews 1:10-12.

Christ by His unchanging nature affords the sure refuge for frail sinful man at all times. With us there is weakness, in Him is strength.

## The FAMILY



### THE CALL

An acquaintance sat by me in the street car and asked how it was with me and mine, and I inquired after her only daughter.

"We are troubled," she answered. "Monica can't decide what she wants to do, and is so discontented."

"She used to show a taste for art," I recalled.

"Yes, we thought she had a talent in that direction, but she tired of her lessons. We tried her with music, but she found practising tiresome. She went in for teaching—thought she liked little children—but her last school was just about all that she could stand. She's thinking of being a nurse. It is hard to know what a youngster is best fitted for. Your Mabel always wanted to work in a laboratory, didn't she? I envy you."

"We have much to be thankful for, but the way has not been entirely smooth. Sometimes I think we pay too much attention to talent and not enough to work."

"Then you think talents don't matter?"

"I do think talents are of utmost importance. In fact, following in the line we are best fitted for is the only way to genuine happiness. But sometimes youngsters get the idea that their talents will produce the magic of success without work and real striving, so that when they come up against obstacles they think they have mistaken their calling, and look around for something easier, something requiring less effort."

"How are we to know—when a boy or girl shows taste for so many things and changes his preference so often—what his real talent is?"

"Childhood, continuing into early youth, is a trying-out time; change is quite in order then. But at the same time, a child should be shown that only hard work

"Friends here may fail us

But He is the same.

What a wonderful Saviour."

The Christian bases his salvation on the fact that Christ is unchanging in His attitude toward the humblest person on earth. Salvation is to be found only in a being whose very nature knows no change or variation. Whatever one's troubles are, howsoever dark the future may appear, we may with confidence approach the throne of grace, where sitteth regnant the unchanging majesty of love.

and perseverance will bring success in any line of effort."

"Of course you are right."

"Most of us have at least a little ability in several directions. If no opportunity comes to follow one, we can follow some other. But occasionally, we find a person with an urge so strong in one direction that, even after years spent in training for some entirely different occupation, he becomes successful only when he follows that urge. In such cases, the call is so forceful it is finally heeded, in spite of every hindrance."

"Do you think we should have urged Monica to keep on with her art?"

"No, there may have been reasons for her tiring of her lessons—she may have outgrown them. Does she still design and make her own dresses?"

"Yes, she does, and she has a great deal of patience and puts plenty of work into whatever she is making. She doesn't call it work; she enjoys it. And she likes to help her friends with their clothes. I wonder if that is what she should be doing all the time. She might become an expert dress designer. I believe I'll suggest study along that line."

"I most certainly would."

"All this reminds me of Mabel's music lessons. Youngsters are sometimes hard to understand. When Mabel was quite small we allowed her to have special music lessons at the school. These lessons were looked forward to with such delight that her father and I marvelled, and we searched back over the family tree for the source of this talent. Then suddenly interest in music dropped with a flop! Later, Mabel herself told me the reason: 'We used to have music lessons in the gym. When we got there early, we could swing on the rings and turn on the bars. It was lots of fun. Now we have our lessons upstairs, and it's no fun at all!'"

My friend laughed. "Yes, it just shows we have to consider many causes," she said. "But I think that to find the work we are especially fitted for is worth years of striving, trial and change. Often a girl's real talent lies in the home and the care of the children. Strange how we shy away from the thought. Surely homemaking and motherhood make up a profession worthy of our best gifts—an occupation to be prepared for and expected."

A great talent amounts to nothing without work and perseverance, while even a small one can develop into something strong and wonderful through constant application.—National Kindergarten Association, New York.



# The Ministry of the HOME

By ELLEN GOULD WHITE

THE restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are "the issues of life;" and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.

The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household of Nazareth. Concerning these years the Bible record is very brief. No mighty miracles attracted the attention of the multitude. No eager throngs followed His steps or listened to His words. Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens. In the sheltering care of a humble home, participating in the experiences of our common lot. He "increased in wisdom and stature, and in favour with God and man."

During all these secluded years His life flowed out in currents of sympathy and helpfulness. His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unflinching peace and quiet joyfulness, were a constant inspiration. He brought a pure, sweet atmosphere into the home, and His life was as leaven working amidst the elements of society. None said that He had wrought a miracle; yet virtue—the healing, life-giving power of love—went out from Him to the tempted, the sick, and the disheartened. In an unobtrusive way, from His very childhood He ministered to others, and because of this, when He began His public ministry, many heard Him gladly.

The Saviour's early years are more than an example to the youth. They are a lesson, and should be an encouragement, to every parent. The circle of family and neighbourhood duties is the very first field of effort for those who would work for the uplifting of their fellow men. There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers.

\* It is by the youth and children of to-day that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity. If the home life were pure and

Multitudes long for a better life, but they lack courage and resolution to break away from the power of habit. They shrink from the effort and struggle and sacrifice demanded, and their lives are wrecked and ruined. Thus men of the brightest minds, men of high aspirations and noble powers, otherwise fitted by na-



true, if the children who went forth from its care were prepared to meet life's responsibilities and dangers, what a change would be seen in the world!

Great efforts are put forth, time and money and labour almost without limit are expended, in enterprises and institutions for reforming the victims of evil habits. And even these efforts are inadequate to meet the great necessity. Yet how small is the result! How few are permanently reclaimed!

ture and education to fill positions of trust and responsibility, are degraded and lost for this life and for the life to come.

For those who do reform, how bitter the struggle to regain their manhood! And all their life long, in a shattered constitution, a wavering will, impaired intellect, and weakened soul-power, many reap the harvest of their evil sowing. How much more might be accomplished if the evil were dealt with at the beginning!

This work rests, in a great degree, with parents. In the efforts put forth to stay the progress of intemperance and of other evils that are eating like a cancer in the social body, if more attention were given to teaching parents how to form the habits and character of their children, a hundredfold more good would result. Habit, which is so terrible a force for evil, it is in their power to make a force for good. They have to do with the stream at its source, and it rests with them to direct it rightly.

Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their lives an honour to God and a blessing to the world. They may make straight paths for their feet, through sunshine and shadow, to the glorious heights above.

The mission of the home extends beyond its own members. The Christian home is to be an object-lesson illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.

There are many others to whom we might make our homes a blessing. Our sympathies are to overflow the boundaries of self and the enclosure of family walls. There are precious opportunities for those who will make their homes a blessing to others. Social influence is a wonderful power. We can use it if we will as a means of helping those about us.

Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors.

These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. The true expression of heaven-born sympathy has power to open the door of hearts that need the fragrance of Christ-like words, and the simple, delicate touch of the spirit of Christ's love. If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path.

Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The

work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours

through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth.

## WHEN HE IS GONE

*And all you can do is to pray*

By **MARTHA E. WARNER**

**I**T WAS cooky time at Mrs. Coles; by that I mean it was the time of day the dear lady was making cookies, and—yes, talking to herself. Listen.

"Silly of me to bake so many, when I am the only one in the family, but if I didn't, what would the children do, the children who run in on their way home from school; and the grown ups, they, too, seem to have a habit of drifting around to the cooky jar before their call is over, and someway I love having them."

It was at this point the back door opened and a cheery voice called out, "M-m-m. Something smells good. Cookies, I know. May I have one, if I promise to be good and say please?" laughed Carrol Brown as she took a chair near where Mrs. Cole was working.

### PRAYER FOR AN EAGLE

**My Eagle soars within a hate-torn sky!  
He is so young, so very young, to die—  
Until the homeward flight my prayer  
shall be:**

**Christ, walk the clouds, as once you  
walked the sea.**

—*Esther Church, In New York Times*

"You sure may," said Mrs. Cole. "Just help yourself, my dear; but tell me what brings you out at this time of day; good news from Joe?"

Quickly the laughter faded from Carrol's face. "No, she said, no news at all; and that is what has me worried. He has been gone a month, and while I have written every day, not one line have I heard from him. I've tried not to worry, and I have prayed and prayed, but that is all the good it seems to do, so I thought I'd run over and ask you if you believe God *always* answers prayer. I didn't stop to think you might be busy."

"Oh, but I'm not," protested Mrs. Cole, as she took the last of the cookies from the oven. "I have these dishes to wash and then I am ready to sit down and rest a bit. And besides, I'm just burst-

ing with a story that wants to be told, a story that began nearly two years ago, and ended for me this week. Want to hear it? Or are you too big for stories?"

"Not for yours," laughed Carrol, "but let me help with the dishes."

"All right, I'll wash and you wipe," said Mrs. Cole, then it will only take a few minutes and I shall be free for the rest of the morning."

"There!" said Carrol as she dried the last dish and hung the towel on the rack, "Now for the story."

"Very well, but let's go into the living room and sit by the fireplace. I can talk better there." So into the living room they went, and after they were cozily seated, Mrs. Cole began.

"It's really a short short story," said Mrs. Cole, "even though it is nearly two years long, but someway, your asking if I believed God always answers prayer, brought it to my mind anew."

"As Grandfather used to say, 'Once upon a time' in a certain town, there lived a young woman of whom I was very fond. She was happily married, and had two adorable babies, so I was not prepared for the disturbing rumours which came to me from time to time. In the letters I received from her there was no word that would lead me to suspect that trouble was brewing, but when the letters stopped coming I was a bit worried."

Soon after that I heard she had left her home, her husband and her two babies, and gone, no one knew where.

I was shocked and puzzled, as well as were all her friends. And her husband, the poor boy, he was so dazed and crushed he did not know what to do. One of the neighbours took the babies until he could adjust himself, and know what was the best to do. He finally decided to close the house and take the children to his mother, which he did.

Then one day, much to my surprise, I received a letter from the girl, telling me where she was and what she was doing but requesting me not to pass the information around.

## Cigarettes and the

# BOY AND GIRL

By DANIEL H. KRESS, M. D.

I assured her I would not, but I told her how desperately she was needed in her family, and I tried to show her that marriage was for better or for worse until death do us part. I did not ask her why she left home, but I *did* try to persuade her to come back. Then came a letter to me saying that although she loved me dearly, if I ever mentioned the subject to her again, our friendship would come to an end; and I knew her well enough to know she meant what she said. "In my reply to her I assured her I would respect her wishes, but I wanted her to remember that every day I should pray for her, and *always* God answers prayer.

Only a few letters came after that, but still I kept on praying, praying that God would move upon her heart, so that she would return to her little family.

A year passed—and more. Then one day rumour had it that she had come back and was living again with her husband. It was hard to refrain from writing her and telling her how glad I was to hear the good news, but I just thanked God and waited patiently until I heard directly from her, which I did the first of the week. Such a cheery letter, just like old times, telling me all about the children, her sewing, etc. But not a word as to the past, and when I answered the letter, I did not refer to it either, it was as if it never had happened, as far as I was concerned.

Yes Carrol, God answers prayer. Not always *immediately*, and not *always* yes; but I have learned that God's no is as real an answer as His yes, and I am learning to bide His time, and that is what you must learn, Carrol.

God does not want you to worry and fuss about Joe. He wants you to trust Him. Have you forgotten that verse in the good Book, which says, "Casting all your care upon Him; for He careth for" Joe? I Peter 5:7.

Immediately Carrol's listlessness disappeared. Sitting up boltright in her chair she protested, "God does not say that. God does not mention Joe's name."

"But He says He careth for *you*. And doesn't that *you* mean Joe? If you will trust Joe in God's hands He will take care of him in the very way that is best for you and for him."

"But what," asked Carrol, and here her voice broke, "but what if Joe never comes back to me? God wouldn't be answering my prayer then, would He?"

"Yes, my dear, He would. Your heart's desire is that you and Joe may be reunited. And because Joe is a Christian, you will be. Not immediately perhaps, but in a little while, for life's day will soon be ended. Already the sun is setting, as we watch it sink out of sight forever, let us look beyond, for it's then that heaven begins. And it's there all prayers are answered. Surely you believe that.

"Yes, I do," answered Carrol, "only sometimes it's so hard. I'm going now. Thanks for the cookies. I may be back for more before night. Bye."

As the door closed gently behind her, Mrs. Cole fell on her knees and committed to her Father all the Joe's and the Carrol's, everywhere.

AT THE close of a lecture to high school students on the evils of the cigarette, the young men crowded around me and said, "Doctor what you said appeals to us, but tell us, Why do doctors smoke?" I could give but one answer, and that was, "Doctors are human, and they smoke for the same reason that other men smoke. Not because it is conducive to health, for they know it is not; like others, they have become addicted to this habit and they find it as difficult to give up as do other humans." There are good doctors who smoke. But no *good doctor* will ever recommend smoking of cigarettes to his boy and much less to his wife or daughter. There are other *good men* who smoke, but never yet have I heard a *good man* advising his boy or girl to follow his example in this respect.

A few hours after the lecture at this high school, I was introduced to a physician, who was in the act of rolling a cigarette. Evidently he felt guilty, for without a word from me, he looked up and said, "Well, if I had a boy I would not smoke." The interview with the boys at the high school came vividly before me, and I replied, "Yes, but doctor, other men have boys, who are influenced by what they see doctors do." As long as men, I mean *good men*, smoke, boys will smoke. They will smoke in spite of the good advice given by these good men.

The cigarette habit has a tremendous grip upon the boys of school age. Usually the habit is formed before reaching the teens. Boys want to look and act like men. They look upon smoking as an evidence of manhood. When *good men* and women are willing for the sake of their sons and daughters, and for the sake of their neighbour's boys and girls, to give up this strange heathen custom, we shall find it an easy task to persuade the boys and girls to shun it.

At a union meeting in a popular church in Chicago, after my lecture on temperance in which I referred to the cigarette as a twin evil of alcohol, a manly boy came forward accompanied by his father and mother. The father was a prominent business man of the city. The boy said, "I want to sign the pledge." The father looked on as the boy wrote his name. I noticed a peculiar look in his eye, a look of commendation. When the boy had written his name, the father took the pen out of his hand and said, "For the sake of my boy, who has given up cigarettes, I will give up the smok-

ing of cigars." He then wrote his name underneath that of his boy's. This act on the part of that father will do more to keep that boy true to his pledge than a thousand sermonettes or lecturettes would have accomplished without it.

A few years ago a prominent minister called me up over the phone and said he wished to make an appointment with me. He said he felt concerned about the prevalence of the cigarette habit among the boys in his community. "Even the girls are taking up with it," he said. He came at the appointed hour. I found on his arrival he felt more concern about himself. He said briefly, "Doctor, I am a smoker. I see the terrible havoc the cigarette is working among our boys and girls, but I feel I am muffled. My advice to them is valueless for my example neutralizes all I may say. Now what am I to do?" he said. Well, I said, "Give it up." "Yes," said he, "but Doctor, it is easier said than done. I have made the effort more than once and have failed. I cannot sleep, and get nervous and as cross as a bear. Is it safe," he added, "to give it up at once?" I replied, "Oh yes, it is perfectly safe. I know of no other way to make a success of it. 'If thy right hand offend thee, cut it off, and cast it from thee,' is God's method of dealing with such habits."

About a month later, I attended a meeting of ministers in the city and heard him make the following noble confession. He told me afterwards that he felt his confession ought to be as widely known as his transgression. He said, "Gentlemen, you know I have been a smoker. I have smoked for twenty-five years. I have tried several times to give it up and failed. I then sought medical advice, and being assured it was perfectly safe to give it up at once, I determined to do it. Though I was not a cigarette smoker, I have signed the anti-cigarette pledge, so that I might be able to advocate it with a clear conscience among the boys and young men who are being ruined physically, mentally, and morally by it." Then he turned to his associates in the ministry and said, "I would advise you brethren who smoke to quit. I don't know how many of you indulge, but I do know that *some* of you do. I saw the light when a father who tried to induce his boy to give up the use of the cigarettes, was met with the retort, 'But Papa, the preacher smokes.'"

*Good men smoke*, it is true, but they

Almost invariably the cigarette is closely associated with juvenile delinquency, which is a mild term for youthful crime.



would all be better men if they did not smoke. I was going to be charitable and say some *good preachers* smoke, but I cannot quite obtain the consent of my mind to make such an acknowledgment. There was a time when this could have been said, but I doubt whether it can be said to-day with the light we now possess. "The time of their ignorance God winked at, but now commandeth men everywhere to repent." How a man can be a good preacher and smoke in this enlightened age I cannot understand, for there is certainly no longer any excuse for ignorance. The preacher stands before his audience as Christ's representative. To preach effectively it is necessary for him to practise what he preaches. Of Jesus it was said, "He began both *to do*, and to teach." He *did*, and taught what he did. Those who heard him speak said, "Never man spake like this man." A *good preacher* is one whose preaching and teaching is backed up by a consistent life. The day of God will reveal that he only is an effective preacher. Reverend T. DeWitt Talmage, that popular preacher of a few years ago, in a sermon on tobacco smoking, once said: "There are ministers of religion to-day indulging in narcotics, dying by inches, and they do not know what is the matter with them. I might in a word give them my experience. It took ten cigars to make a sermon. I got very nervous. One day I awakened to the outrage that I was inflicting upon myself. I was about to change settlements, and a general wholesale tobacconist in Philadelphia said that if I would only come to Philadelphia and settle, he would provide me with cigars free of charge all the rest of my life. I said to myself, if in these war times, when cigars are so costly and my salary so small, I smoke more

than I ought to, what would I do if I had a gratuitous and unlimited supply? Then and there I quit, once and forever. It made a new man of me, and though I have since then done as much hard work as anyone, I think I have had the best health God ever blessed a man with."

It seems almost useless to call attention to the harmful influence of the cigarette upon boys and girls, for in almost every home it has been witnessed.

In every school the evils of the cigarette are known to teachers. Inquire of the principals of public schools. Without an exception they will tell you that the boy or girl who smokes is not up to par. They drop behind in their class work and eventually they drop out of school. They not infrequently drop into the juvenile court or reform schools. It is well known by officers of Juvenile Courts, and by superintendents of Reform Schools that juvenile offenders are cigarette smokers.

Something must be done to stop the sale of cigarettes to boys and girls. I be-

lieve it will be done and that history will be repeated.

England found her people enslaved in the 17th century, with this practice. King James I in referring to the practice then said, "Men cannot welcome a friend, but straight they must be in hand with tobacco. He that refused a pipe in company is accounted peevish and unsociable. Smokers puffing smoke over the dinner table forgot all cleanliness and modesty." Even ministers smoked. One writer said, "The generality of parsons can no more write a sermon without a pipe in their mouths than a concordance in their hands."

A wave of reform then swept over Great Britain, "A bill was passed in the House of Commons forbidding members to take tobacco into the gallery or to the tables sitting at committees." The better classes, we are informed, "became to regard smoking with an odium." By the year 1763, one writer said, "It is most unusual in England or Scotland for a gentleman of politeness to call for a pipe." And ten years later Dr. Johnson said, "Smoking has gone out." For over a half century England was practically smokeless. It was considered "vulgar" to smoke. We are informed that the practice became "synonymous with blackguardism and the lowest vices."

It is not necessary to smoke cigarettes in order to inhale the smoke. There are many women who do not smoke but their husbands do, and they are having the smoke puffed into their faces, and are compelled to live in an atmosphere of tobacco smoke. It is an easy and natural step from this to the cigarette. Boys and girls living in homes where the father smokes, and possibly the mother, are smoke inhalers before they smoke cigarettes and inhale the smoke. It is not surprising that early in life they become cigarette addicts. This explains why the practice has become so prevalent of late among women and children. The child that is brought up in an atmosphere of tobacco smoke takes to the cigarette as naturally as the duckling takes to the water. Not until fathers give up smoking can we expect women, boys, and girls to abstain.

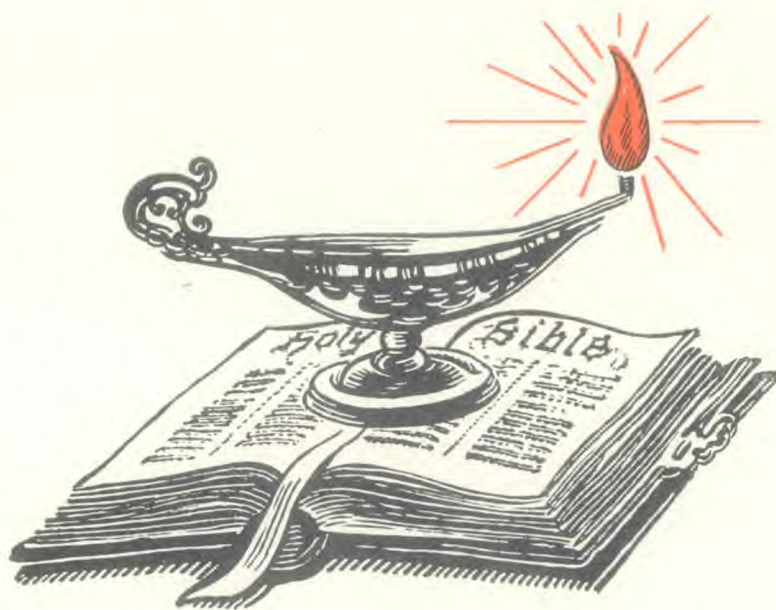
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The Editor  
Signs of the Times, Oshawa, Ont.



## THE SABBATH LAMP

BY GRACE AGUILAR

Shine, Sabbath Lamp, oh shine with tender ray!  
Pierce the soft wavelets of the fading light;  
Speed the faint footsteps of the waning day,  
And greet the shadows of the coming night.

Cast thy rays upward,—cleave the darkening air,  
And lift a stream of brilliant light on high;  
Shine on the wings of Faith, and may they bear  
The wavering wandering heart from earth to sky!

Cast thy gleams backward—Six days' toils are told;  
Soothe with thy smile the wearied breast and brain;  
And may thy glittering lustre change to gold  
Each seventh link in life's dull iron chain.

Shed thy rays downward—may their sacred ray  
On life's rough road of earthly travel shine;  
And strew the crags that fret the rugged way  
With sparkling gems which breathe a light divine!

Shed thy rays outward,—lest at last we grow,  
Centered in self—and life's best purpose mock;  
And dwell, unmindful of a brother's woe,  
Like callous limpet on the weed-bound rock.

Cast thy beams homeward—may they sweetly bear  
The smiles of household peace where'er they shine;  
Test of an earthly mother's tender care,  
Type of the heavenly Father's love divine.

For Faith, like light, sheds beams on every side;  
Faith shares with Light its radiating power,  
Then shine, oh Lamp! and greet the Sabbath bride,  
And shine, oh Faith! and bless the Sabbath hour.

Shine on the Past—and, as the raindrops gleam  
With rainbow tints where'er the sunbeams rest,  
So may our tears grow bright beneath thy beam,  
And every grief be sanctified and blest.

Shine on the Present—may thy beacon-light  
Beam on life's sea where mists and tempests reign;  
And may its radiance guide our course aright,  
And fling its silvery track across the main.

Shine, Sabbath Lamp, with ray of heavenly birth,  
Emblem of Faith and Hope in Mercy given;  
Gleam on the rude, dark path we tread on earth,  
And light our souls to find the road to Heaven.