

SIGNS OF THE TIMES



*The Gift
of Gifts*

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THE GOOD NEWS

Have you noticed the expressions used by the forecasters of events, in the press and over the radio, in predicting the progress and outcome of the war, and the "shape of things to come" in the far future? From one reputable and highly-prized publication we have many such expressions as "may come", "it is possible", "should be expected", "fair chance", "highly probable", "nobody knows yet." In sharp contrast with these, note the certainty of language, even with reference to events thousands of years in advance, of the prophecies of the Bible: "shall arise another kingdom inferior," "fourth kingdom shall be strong as iron", "shall the God of heaven set up a kingdom that shall never be destroyed," "they shall be given into his hand until a time and times and the dividing of time", "the judgment shall sit," and scores of others. We couldn't expect anything better than guesses from men; but why depend so much on them, and ignore God's certainties?

"The dream [prophetic] is certain, and the interpretation thereof sure." Daniel 2:45.

"I am not ashamed of the Good News. It is God's power which is at work for the salvation of every one who believes."

Unemployment is to be taboo in the post-war world, if we consult the dreams of the makers of to-morrow. Right Honourable Arthur Meighen, former Conservative Prime Minister of Canada, scoffs at the idea. He says it is as vain and senseless as saying that society will no longer tolerate disease. He is right, chiefly because disease and unemployment and absenteeism go together, the first very often the cause of the others; and they are inevitable in the present set-up of society. Happily, and strangely, both are being reduced by war; but who likes the remedy? Even now, with the distressing man-power shortage, there are 800,000 unemployed in the United States. Like the poor, unemployment is ever with us; though the common, hammock variety of laziness is scarce. But there will come a time—

"I create... a new earth... and they shall build houses... and plant vineyards... and long enjoy the work of their hands. They shall not labour in vain." Isaiah 65:17-23.

"He has put an end to death and has brought Life and Immortality to light through the Good News."

Daily Bible reading is the habit of a certain well-known industrialist; and it is good news that thousands who never diligently read the Bible before are now turning to God's word for comfort, satisfaction, and forgetting. Any favourable and honest attention to the Book is sure to heal and help. We hope the seekers for solace get more than a passing soothing of spirit. Let them go on to obey the Bible's injunctions, and experience supreme happiness. In short, take heed.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word." Psalm 119:9.

"Blind eyes receive sight, and cripples walk; lepers are cleansed, and deaf ears hear; the dead are raised to life, and the poor have the Good News proclaimed to them."

In the background is the first freight-carrying glider to make the trans-Atlantic flight from Canada to Britain. It was towed by an R.A.F. transport aircraft.



Famine in India is now slaying its tens of thousands. Various reasons are being given, and various authorities are being blamed, including the government; but in fairness these facts should be added: The Hindu belief in transmigration of souls forbids the taking of any life. Of the many pests that flourish, it is estimated that rats alone consume enough food to support twenty-four million people. With no killing of animals and no effort to limit breeding, millions of beasts are too poorly nourished to contribute either work or food to their owners; yet they eat enough to take food from other scores of millions of people. Thus ordinarily a third of the population is on the verge of starvation, and when an unusual situation arises, such as war or economic depression, the vast underprivileged classes suffer famine. More important than their need of temporal food is their need of that spiritual food which enlightens their minds and hearts.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psalm 37:3.

"Jesus travelled... teaching... and proclaiming the Good News of the Kingdom."

"This Good News of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the nations; and then the End will come."

Editor, ROBERT BRUCE THURBER

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THIS IS THAT — A LEAF OF FULFILLED PROPHECY

"This is that which was spoken by the Prophet"

The Gift of Gifts

It is a beautiful spirit that inspires all people under Christian influences to present gifts to their loved ones at Christmastide. It is Heaven-sent and earth-blessed.

It is a noble and generous urge that moves us to sacrifice our own comforts in dead of winter for the poor, the soldiers overseas, the hospitalized, and the lonely of heart. We profit immeasurably by sharing.

But, with the many, the magnanimity stops there. We are too easily contented with the heart-warmings that accompany the passing of gifts. Too often we remember the gifts and forget the recipients—if we ever knew them.

Christians are not alone in giving. Others have discovered that "it is more blessed to give than to receive." Some of the most generous donors in the world are among the so-called heathen. In fact, giving presents is a more common practice outside of Christianity than in.

We may say that much of the giving among certain "backward peoples" is for personal gain, to achieve "merit." No doubt it is; but can many Christians boast of any better motive?

We were shocked not long ago to hear the expression, "trading presents." Has it come to a marketing proposition? There is nothing wrong about trading "sight-unseen," but let us not demean the word *giving* by bringing it into that connection.

The greatest happiness in giving comes when the giver gives to those from whom he can expect no return but heartfelt thanks, as everyone knows who has tried it. And to this end he will give to those who are most in need of his beneficence.

That is what God did when "He so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus is the supreme Gift,—the Gift of gifts. And all who do not know Him as a personal Saviour can never know the transcendent bliss of sacrificial giving.

Fifteen centuries before it rose, the Star of Bethlehem was forecast by a man under prophetic inspiration (Numbers 24:17); and since it shone nineteen centuries ago it has been the one ray of light for the path of "peace, good will to men."

But the Star of peace, in the Person of the Prince of peace, will not reach its full glory and bring good will among warring nations till He comes the second time, to destroy strife forever.

Christmas looks to the birth of Christ; it should also look to the "new birth"

in our own lives; and to the final end of sin and its results.

In all our giving, may we make foremost a generous gift to help proclaim the salvation of the Gift of gifts to every soul on land and sea.

Bigger Jails Needed

A CENTURY-OLD Sunday law was brought into prominence on October 10, when thirty-three residents of Toronto and the farming vicinity were arrested on charges of breaking the "Lord's Day" by gathering vegetables on Sunday. The farmers were caught short of help in harvesting bumper crops for the war effort, and appealed to residents of the city to help out on the only day of the week these city-dwellers could get time off from their regular work. The response was hearty, and a happy harvest was gathered in.

However, law enforcement officers, if they were really devoted to duty—and

they were informed that a Dominion statute enacted in 1845 forbade "week-day work on Sunday."

"There won't be jails big enough to hold all the farmers who have been working on Sunday," wailed one agriculturalist. He was right; and he might have added "all the industrialists, public service men, shop-keepers, and servants in general." There was a great flurry over the whole matter, and much discussion in the papers and over farm fences. Commented a modern sponsor of the ancient law, a member of the Lord's Day Alliance, "Perhaps the prosecutions were ill-advised."

Why "ill-advised"? If a law is just and righteous enough to be on the statute books, it ought to be obeyed and enforced, according to the tenets of good government. If it is an "ill-advised" law which should have someone's thumb placed over it in emergencies, then it ought to be repealed.

Be it said that the only reasons for protest of the indictments were that the Sunday work was justifiable as a war measure. The carrots and celery were liable to freeze, and so should be gathered in. Last year thousands of bushels of



A pack flame-thrower in action, ready for invasion.

they were—could not let this pass. They arrested thirty-three of the thousands of farmers and others who worked that day, many of whom have worked every Sunday for years without being molested, and indicted them for "profaning the Lord's Day." Explanations were demanded by the crestfallen victims, and

produce were lost under similar circumstances, etc. Not a voice was raised against Sunday laws, or any other kind of religious laws on civil statute books, as being altogether undemocratic and un-Christian. So we raise ours. We may add that the charges against the carrot-packers were withdrawn later, and the



One of the latest inventions for safety when a parachutist lands in the sea, is this eleven-pound collapsed boat of rubber-treated fabric. It is strapped to the pilot as a seat pack and is instantly inflatable.

Authenticated News

excitement died. But the issue lives on.

Sunday is not the "Lord's Day" in the religious beliefs of an overwhelming majority of the world's peoples, and it is not observed as a Sabbath by thousands in the very community where these first-day labourers were apprehended. Nor is Sunday the Lord's Day according to the Bible. Every text that may be cited proves that Saturday is the Lord's Day. The point is, that since there is a wide difference of belief and practice in this matter, the Government had better not interfere in matters of religion, except to protect each and every man in his religious practices as long as he does not jeopardize the rights of others in theirs.

The Hands of Ethiopia

WHEN the Italian Government took over Ethiopia several years ago, the Vatican took advantage of the opportunity to incorporate the semi-Christian Coptic, or Ethiopian, Church into Roman Catholicism. All Protestant mission societies were banned. Now that the fortunes of war have turned, however, and the Emperor has returned to rule, Catholic missions in Ethiopia have been made impossible by decree.

Seventh-day Adventist missions are among the favoured Protestant bodies now operating freely in the country. The house-keeper of the royal household is a missionary of this denomination; and she has social standing with the ruler's family. Our schools and medical institutions, long a blessing to the people in pre-Italian days, are opened again; and insistent calls are coming

for more teachers and doctors to staff them. "This gospel of the kingdom" is being proclaimed everywhere.

"Ethiopia shall soon stretch out her hands unto God," was the forecast of the Psalmist, Psalm 68:31. She is doing it to-day in fulfillment of that prediction, and God is answering the appeal of dark Africa. While He cannot approve of war among the nations, He causes them, as they war, to serve His purpose in reaching every people with the news of Christ's second coming.

Jerusalem, Peace Center

VOICES throughout the world are heard, calling for the selection of Jerusalem, "City of Peace," as the seat of the international conference that will endeavour to readjust this turbulent world after the war. It is a "holy city" to three monotheistic faiths—Jews, Christians, Moslems; it is centrally located as to the world's population; it is geographically strategic; and is the boiling point of that world-shaking agitation concerning the disposition of the Jews in post-war planning.

Jerusalem is the peaceful center of the whirlwind of all-pervading war just now; but it is a question whether such a center is the place from which to settle the dust of turmoil after the catastrophe blows over. But there can be no question about

PROPHECY IS A TOUCH OF TO-MORROW IN THE EVENTS OF TO-DAY

Jerusalem's location, religious affiliations, and sentimental associations making a strong bid for the peace table.

It is our observation, however, and the testimony of history, that the "Holy City" has been a place of strife when the religionists got together there, unless some national or international authority quelled the turbulent fanatics.

Jerusalem as a peace center and a gathering place for the nations has no place in the plans of God. In fact, by His prophet Isaiah He predicted millenniums ago that "in the last days" "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:3,4.

How pat is the prophecy to its fulfillment to-day! But God does not seem to be favourable to this proposition of "many people." For in the sixth verse of this prophecy He says by the lips of the prophet, "Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the east."

The command to learn war no more and to beat the weapons of war into the tools of peace will not emanate from Jerusalem nor any other spot on earth where peacemakers may choose to sit and make over the world. We are in full sympathy with those who spare no effort to make a durable peace; but we know that men cannot make it; so we do not depend on them for our peace. Theirs is the kind of peace "the world giveth," and it is not Christ's peace, and therefore cannot last. John 14:27.

We may be sure that peace will be arrived at and proclaimed from Jerusalem; but it will not be the old Jerusalem over there in Palestine now, but the New Jerusalem in the New Earth that will not pass away.

Church Union

THE uniting of churches and denominations is being urgently advocated to combat the shortage of preachers because clergymen are joining the army as chaplains, and theological students are being called to fight. As well urge that Protestants, Catholics, Jews, Hindus, Buddhists, and Moslems merge into one faith; for the same principle holds good everywhere and with all religions. A sincere religionist believes what he believes, and is willing to die for it. He is far from even the thought of pitching it into a hopper with every other religion. Individual freedom in religion is still precious to most people. Let lay pastors, including women, rise to care for the shepherdless flocks. The inexperienced are being taught to supply other vacancies which war makes.

VANISHING LIBERTY

Are We Fighting Abroad for What
We Are Losing at Home? ?

By A. W. ANDERSON

GRADUALLY and almost imperceptibly the people in democratic countries are being enmeshed in chains of compulsion. While here and there a voice may be raised against any further encroachments being made into the realm of individual rights, most of the people, unfortunately, seem to accept the situation without a protest, and apparently are complacently concluding that compulsion has become part of the ordinary routine of life, and one of the exigencies of war.

Evidently it has become quite easy to persuade the people that it is in their own interests to sacrifice individual rights for the sake of the community or the nation. Since the last Great War there has been a definite turning away from the tolerant ideas which characterized the nineteenth century. The liberties which were so much prized by our grandfathers in the nineteenth century are actually coming to be despised by the people of this century. Could the general public actually realize what this means to their future happiness they would arise as one man and demand that their individual liberties should be respected, both by church and state.

In ancient times individual liberty was an unheard of thing; even such a profound scholar as Plato advocated that those "who would not submit to the established religion must die, or suffer stripes and bonds, or privation of citizenship, or loss of property, or exile." Until the end of the seventeenth century the world subscribed to that monstrous doctrine.

"If the law of nature be a law, which existed as a system of positive rules at some antecedent stage in the progress from barbarism, or if it ever was a historic fact in any age, then the law of intolerance is part of the law of nature. There is no country or age recorded until the seventeenth century, or rather the eighteenth century, in which it was not deemed the highest wisdom and the most divine justice, that he who had satisfied himself of the truth of his creed and form of worship, and had power over others, should insist on these others making themselves equally satisfied also; and on their professing that they could not or would not do so, should burn them alive or imprison them, or strip them of their property, or deprive them of some

WINGS FOR VICTORY

May it be a victory
of enhanced
freedom for the
individual
conscience.

Miller



means of happiness and comfort, or at least make them in some way feel their inferiority for not thinking and believing what they were told.

"It scarcely occurred, even to those who had the earliest tincture of civilization, that it was possible for two human beings of different faiths to inhabit the same country without fighting to the last extremity, till the heresy of the weaker party should be utterly extinguished. That two persons could stand at arms' length, each resolute in denying what the other affirmed, and each becoming the more convinced as the other grew more confident that such conviction was wrong,—that they could each go about his own business without first coming to extremities about their opposing creeds has been the discovery of a very recent age, and attained only after centuries of experience and reflection.

"All governors confessed to some inexplicable impulse towards orthodoxy, as if some law of moral gravitation drove themselves—and yet not without driving all others also at the same time—towards one and the same central goal. Intolerance or persecution is as clearly the natural condition of barbarians as toleration is that of civilization; but the progress from the one to the other has been tortuous, reluctant, and long drawn out."—*"Liberty of the Press, Speech, and Public Worship,"* pp. 515, 516, by James Pater-son, M.A.

With the enlightenment that came into

the eighteenth century it was natural that some attention should be given to protecting the rights of the individual and granting him the privilege of doing a little bit of thinking on his own behalf. Possibly nothing has ever been done by legislators which has resulted in greater benefit to the community than the lifting of all restrictive enactments which enforced men to think and to worship according to certain prescribed ideas. A man who is forced to think and to worship according to some code of fixed rules knows nothing of the privileges of freedom. While his natural instincts to investigate new ideas, or to follow any line of thought which is contrary to the generally accepted ideas of his generation, are restricted, a man can make little or no progress.

For instance, what incentive was given to independent and individual investigations into the laws of nature, by that piece of folly which led to the prosecution of Anaxagoras for saying that "the sun was a fiery ball of iron." It was only an honest expression of opinion which it should have been the right of any man to express to others. But in those days nobody possessed such rights, and it was not until modern times that men had the freedom to express their own opinions.

It was not until 1871 that a non-conformist could share in all the privileges of graduates at the Universities of Oxford and Cambridge; and until the repeal of

the Test and Corporations Acts in 1828, a dissenter could not fill a public office under the Crown in Britain. Under the Test Act every civil servant was expected to take the sacrament "according to the usage of the Church of England, within six months after admission to the office." This iniquitous Act was the law of England for 155 years (1673-1828). Possibly no law was ever enacted which produced more hypocrisy than the Test Act. Mr. Beaufroy, in the British House of Commons, while urging Parliament to repeal

"Turning to another aspect of the subject, Beaufroy expatiated with great force and eloquence on the extreme profanity of these laws. . . . 'The Saviour of the world instituted the Eucharist in commemoration of His death—an event so tremendous that afflicted Nature hid herself in darkness; but the British Legislature has made it a qualification for gauging beer-barrels and soapboilers' tubs, for writing Custom House docketts and debentures, and for seizing smuggled tea.' History furnishes no other ex-

amples of the Legislature of a country deliberately, and by express enactment, prostituting the most sacred ordinance of their own faith, converting the temple into an antechamber to the excise office, degrading the altar into a qualification desk for tax-gatherers and public extortioners, and pleading as a reason for their impious defilement the interests of the church."—*Id.*, p. 156.



Miller

Modern soldiers fight for a liberty which the ancients did not know.

this Act in 1787, described the legal disabilities of dissenters in these telling phrases:

"They [the Dissenters] could hold no commission in the army or navy, no civil office, no seat in a corporation, no corporate office; they could take no part in the direction of the Bank of England, of the Indian, or Russian, or South Sea, or Turkish companies, though their whole fortune might be invested in these stocks. Any Dissenter convicted of having accepted any of these offices, who still refused to qualify by taking the Anglican sacrament, was not only liable to a heavy fine, with the alternative of imprisonment, but was also like the worst of criminals, placed almost beyond the protection of the law. He was disabled for the rest of his life from bringing any action in law, from prosecuting any suit in any court of equity, from being guardian to any child, from being executor, from receiving a legacy. In 1745, when the enemy was marching into the heart of England, and when the Government was in the utmost danger, a great body of Protestant Dissenters took arms for its defence. Their reward was a special Act of Grace pardoning them for the offence they had committed."—*History of England in the Eighteenth Century* by Lecky, Vol. 5, p. 155.

In spite of this eloquent appeal Mr. Beaufroy failed to secure the repeal of this iniquitous law. Some of the leading statesmen of England believed that the Test Act was "the great bulwark of the Constitution." Pitt considered that "to allow dissenters to hold office in the civil service or the army, or in corporations, was the same thing as to allow them to subvert the establishment of the country."

All sorts of extreme measures are found necessary by a government upon the outbreak of war. The right of free speech and a free press are partially suspended for the period of the war, in the interests of national security; and even the most democratic government in the world is led to enforce restrictions upon its subjects which would raise a storm of opposition in times of peace. The necessity for silence on certain subjects on the part of talkative persons during war is granted, but the difficulty in the whole situation

lies in the fact that all kinds of minute and apparently unnecessary restrictions of individual action are enforced by State regulations, and each and every individual is expected to sacrifice his liberty for the benefit of the State. But it is a fact that when once liberty has been won by a people, those people naturally very grudgingly yield those liberties to the demands of war, for they know how difficult it is to secure the restoration of those liberties when the war ceases and peace is declared.

Enjoying as we do universal suffrage, it seems incredible that one hundred years ago English people who petitioned for the right of suffrage for males of legal age should be denied by Parliament the right to vote for those who were supposed to represent their political interests. Owing to the fact that about one Englishman in three at that time was unable to write his own name, the ruling classes believed it would be a dangerous thing to grant universal suffrage because of the illiteracy of so many of the people. Instead of denying the suffrage to the people, the real remedy was to educate them, as subsequent developments along that line have proved to some degree.

The nineteenth century saw a mighty advance towards liberty. Democracy stepped upon the stage of action and asserted its right to a voice in national affairs,—and won. Yet this twentieth century is witnessing a struggle by the forces of tyranny to rob us of all the privileges that democracy won in the nineteenth century.

We should never forget that ideas know no geographical boundaries. An idea which is promulgated in one country with great persistency soon permeates more or less the thoughts of neighbouring peoples. The supreme power of the State over the rights of the individual is being advocated by Communists, by Nazis and Fascists alike, and while in this country the teachings of neither Communists, Nazis nor Fascists predominate, yet there is a distinct tendency becoming manifest amongst us that the state and its interests must be paramount above the interest of the individual. Expediency urges the acceptance of this dangerous dogma on account of the emergency we are facing. But we should never violate a fundamental principle of liberty for the sake of expediency. It is very easy for us to barter away our liberties which have been purchased at infinite cost, for social or national security. If our social security has to be purchased at the cost of our liberty, then that is too great a price to pay for social security.

Unfortunately the people to-day do not think very deeply about the situation which faces them. They seem content to leave public affairs to others. They

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are either too indifferent or too indolent to give much attention to the possibility that chains are being forged which will surely destroy their liberties.

Since the Great War there has been a decided drift backwards towards barbarism. This tendency is manifest even in literature and in the arts. Mr. M. A. Pink, in the book entitled, "The Defence of Freedom," points out this tendency in the following paragraph:

"In literature and the arts there is now a powerful tendency to abandon logical form, and allow free play to the random workings of the unconscious. The contemporary English poets who, according to an influential school of criticism, are most significant, despise logical coherence and make play with the free association of ideas. In their work images and reflections succeed one another in a psychological context which the reader is presumably supposed to be able to penetrate by an intuitive sympathy with the subconscious life of the poet. Meaning is frequently almost entirely abandoned; the poet moves in a realm of mystical experience in which communication is impossible. Even when individual parts of a poem are intelligible, the logical connections are omitted so that the work as a whole lacks the intellectual content hitherto regarded as an essential part of a work of literature. The poem which is generally claimed as the most important production of recent years—T. S. Eliot's, 'The Waste Land'—defies the efforts of even the most friendly critics to hit upon an agreed explanation of what it means."—*"The Defence of Freedom," pp. 30, 31.*

Dr. Edwin S. Slosson refers to the same tendency which must be apparent to any intelligent observer. He says:

"In religion we see a strong reactionary movement, affecting in some degree all the various churches. . . . Medieval forms and ceremonies are coming into the very churches that were originally established as a protest against them. . . . Intolerance in all forms, racial, sectarian, linguistic, patriotic, becomes daily more dominant and bitter. . . .

"We become accustomed to censorship and the mass suppression of unpopular opinions during the war, and the disposition to use such legal and illegal means for the repression of undesirable views has been growing ever since. The most remarkable feature of the situation is that there is almost universal acquiescence in restriction of the rights of free speech and propaganda for which our ancestors fought and suffered martyrdom. . . .

"The call of the wild is drowning the appeal of civilization. Back to Barbarism! is the slogan of the hour. . . . Extol the physical and ignore the intellectual. Spend half a million dollars on a new stadium and let the old library go to ruin. Abolish compulsory Latin and establish compulsory swimming. Patronize football and neglect debating. Up with the soldier and down with the savant. Promote pugilism and suppress pacifism. Jazz your music and cube your painting. Rough-cast your walls, corrode your bricks, deplete your book-edges, worm-

hole your furniture, weather-stain your woodwork, coarsen your fabrics and deform your pottery. . . . Cultivate the primitive virtues of personal bravery and clan loyalty. Reprove and repress the Christian virtues of kindness and universal sympathy."

With liberty vanishing, the outlook for the future appears anything but bright. Nevertheless, the menace which threatens democracy is a call to every true democrat to throw away his complacency and to arise and defend his inheritance of freedom ere it be taken from him.



The ADVENTURES of DONNY and PATSY

1

RUNNING AWAY

THE first thing amiss that Mother noticed was the open door of the refrigerator. Wondering a bit, she closed it, but not before her eye, in quick inventory, had observed that the pound of cheese was gone. That, however, was a minor matter; the big question was, Where was Donny? Patsy was finishing her afternoon nap, and a glance through the nursery door showed her pale little face peacefully nestled in the pillow. Not ten minutes had passed since Mother had seen through the rear window Donny and his month-old companion, Nancy, playing with a fair degree of peace within the picketed confines of the back yard. Now the yard was empty.

Mother went to the front door, which opened upon the sidewalk of the busy street. The clamour of children at play rang from pavement and houses along the way; but no Donny and no Nancy appeared among them. Mother called to some of the children, "Have you seen Donny and Nancy?" No, none of them had. She hurried down the street, looked into the side streets, went back the other way to the dangerous intersection where the traffic light blinked. No Donny, no Nancy.

She began to make inquiries of the passersby, of neighbours sitting on their porches. Finally one man said: "Yes, I saw two children going down the street that way. I noticed them because the little boy was carrying a big hunk of cheese." But where now? Nowhere in sight. A neighbour or two, then more, joined in the hunt, but without results.

Those children couldn't have gone far! Extend the search! No results. Call the police! So the police were called, and presumably the call went out on the air to watch for two three-year-olds who had run away.

An hour, two hours went by with no report. Daddy would not be home for another two or three hours. Nancy's parents came in from the school where they were in training. Nancy's mother was frantic. "Why didn't you keep watch of them? O my baby, my baby!" Nancy's father went off searching for clues. Finally Mother, leaving Patsy in the charge of Jane, the maid, took her car and went cruising through the town. Nancy's father got first results. He found his little daughter unconcernedly playing with some other children in front of the fire engine house, a half mile up the winding thoroughfare. Where, he asked, was Donny? "Oh, he dust got tired and goed off," said Nancy.

The shadows of evening were coming on when Mother, slowly cruising and keeping a sharp if hopeless outlook, spied a familiar little figure, up near the Half-way Stores, weaving a weary, criss-cross pattern along the walk. She pulled to the curb and sprang out. "Donny, Donny," she cried, "where are you going?"

"Home," said Donny, and freeing himself from his mother's embrace, crept into the car and curled up on the seat.

"Oh, Mother was so worried. Why did you run away?"

"Not wunned away," protested the intrepid traveler; "go to 'tore to get bwead."

The mystery of the open door and the missing cheese opened up before Mother's understanding. What good was cheese without bread? Bread is to be found in stores. The little yard is stuffy, anyhow. Out yonder lies adventure, and a prize. Let us fare forth! The process of getting bread without money proved baffling. Where the cheese had gone not even Donny knew; probably it had just got tired and gone off.

But when Daddy came home that evening, a triumphant little adventurer had a tale to tell, incoherent as to locale and details, but exultant as to spirit. Out in the great world into which Daddy sallied morning by morning, his small son had ventured, with none to let or hinder, of dangers ignorant, to others' fears oblivious, intent only on freedom and adventure.

It was not the last time that Donny ran away. The experience had allure; it developed into a trend. The police grew familiar with the tale: someone had found a lost small boy, had taken him in, was holding him for identification; that's Donny! Daddy had sought to make the confined space of a back yard attractive with a swing, a sandbox, a slide; but in time these palled. The maze of the city streets was a magnet, and the problem of containment was growing like the green bay tree. Soon Patsy would be taken by the hand and led into forbidden parts. A city lot is no sufficient place to train children. Was there an answer? *Arthur W. Spalding*

SHORTLY after the first World War, Oswald Spengler, a German professor, wrote a book entitled "The Decline of the West." In it is found this striking statement:

"The democratic nations must disappear, because they put their trust in illusions of truth and justice. There is only one reality in this world—force. If you listen closely, you will already hear the tramp of the Caesars who are coming to take over the world."

Such a suggestion is nothing new. Since Nimrod became a hunter of men, Caesars of force have been attempting to override truth and justice and to make slaves of the people. If Mr. Spengler's philosophy had been true, we would not be listening for the Caesars to come. They would be here.

Truth and justice are divine principles. They are implanted in the hearts of men by their Creator and will continually assert themselves from generation to generation. So the battle between truth and deceit, and right against might, goes on.

An assault upon truth and justice is not only an attack upon men, it is a direct challenge to God Himself, who is the fountain of justice and liberty. Those who directly or indirectly cast their darts against the Omnipotent One, though denying His existence, eventually discover that the forces of right have a tremendous power behind them which cannot be controlled by the Caesars.

God sought early to impress upon the minds of rulers that He held a guiding hand over the nations. Four thousand years ago the children of Israel were slaves in the land of Egypt. God foretold that at a certain time they would be freed from their yoke.

When the days of their captivity were about over, two unarmed men suddenly appeared in the court of a haughty Pharaoh and demanded that the Israelites be freed. It took more than human courage to walk into the presence of an irresponsible ancient monarch and deliver this order. But they were obeying the command of God.

"Who is the Lord, that I should obey His voice to let Israel go?" exclaimed the dictator. "I know not the Lord, neither will I let Israel go." Exodus 5:2.

By the hand of Moses and Aaron the Lord performed miracles which convinced even that monarch that he was dealing with a power superior to his. But so long as he sat safely upon the throne and no physical force appeared to threaten his authority, he continued to reject the appeal for their freedom.

To his surprise some strange armies did appear; frogs, lice, flies, and locusts marched upon the ruler and his people, followed by other plagues. God sought to save Pharaoh from destruction, but to no avail. He persisted in his defiance until the firstborn of the Egyptians were slain. The tramp of that Caesar ended in the Red Sea. (Exodus 14:10, 28.)

In the days of Nebuchadnezzar, king of Babylon, God again spoke in the same definite manner. He revealed not only that He has a direct supervision over the nations of earth, but that He has already



The heroic statuary in Rome to-day marks but the failure of man

The TRAMP of the

laid out the geography of the world, for said Moses:

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel." Deut. 32:8.

Paul, the divine theologian, carries this announcement over into the Christian dispensation and reveals that it is still in force:

"He caused to spring from one forefather people of every race, for them to live on the whole surface of the earth and marked out for them an appointed span of life and the boundaries of their homes." Acts 17:26. Weymouth.

At peace in his beautiful city, Babylon, with the world at his feet, Nebuchad-

nezzar was thinking of the future. What would become of his kingdom and glory after his death? What would come to pass in later days?

While these and other thoughts were in his mind he fell asleep, and God gave him a dream. In this vision he saw a great image. Its head was of gold, its breast and arms of silver, its thighs of brass, and its legs of iron. The feet and toes were of iron mixed with clay.

Upon awakening the king immediately called in his magicians, astrologers, sorcerers, and Chaldeans to tell him the dream and its meaning. These so-called wise men had a wonderful opportunity to write modern history, if their claims to foretell the future were true. But they miserably failed. They could not

SIGNS OF THE TIMES



Miller

achieve world empire.

CAESARS

tell the dream, and of course could not give the interpretation.

The king was obliged to accept help from one of his lowly Jewish captives, Daniel. (Daniel, chapter 2.) Through this prophet of God there was revealed an answer to the king's questions. It also answered many questions that have been asked by rulers since. Said the prophet to Nebuchadnezzar:

"Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. . . . And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." Daniel 2:38-42.

Here God is seen as the great map-maker of the world. From gold to chaff is His estimate of the nations since Nebuchadnezzar's day. Not evolution and unity, but division and degeneracy. When the Babylon kingdom went down it was split into two parts. "Thy kingdom is divided and given to the Medes and Persians," said the prophet. Daniel 5:28.

After the Medo-Persian monarchy ran its course it fell into the hands of the Grecians. It was then divided into four parts. Then followed the iron monarchy of Rome. When it decayed and came to its end, it was broken into ten parts. In the days of these ten parts or kingdoms the kingdom of Christ is to be set up.

Never again were the nations of earth to be amalgamated; as iron and clay they will not mix. There isn't force in the realms of men to bind them together into one universal kingdom. Neither Vulcan nor Mars can weld the iron and clay.

In the final act of the drama of the ages even the ten parts of iron and clay will be "broken to pieces together." (Daniel 2:35.) Crushed by the winds of strife and the powerful stone formed without hands, they will become as chaff of a threshing-floor, and be blown away forever.

The interpretation of this dream is concise. It is clear and easy to understand. There are no secrets hidden by suave diplomatic language.

It has no visible, physical power behind it to enforce compliance with its mandates. A few words written on paper have defied the greatest military, naval, and diplomatic powers that men have been able to devise and put into action for fifteen centuries. It has more power and authority than all the arms of Europe.

Multitudes of armed men, streams of fiery, crawling monsters, floating arsenals and screaming birds of steel are all helpless before these few words written millenniums ago. Why? Because the Lord of heaven has spoken. "The dream is certain, and the interpretation thereof sure." Daniel 2:45.

From time to time ambitious tyrants have arisen who sought to set at naught God's geography of the nations. They planned to build up dynasties and change the map to suit themselves. They dreamed their own dreams and tried to bring them to pass. Charlemagne tried it; Charles the Fifth also, and Henry the Eighth.

"Louis XIV was about to obtain the control of Europe now sought by Hitler," says an editor. "He was never nearer to success than the spring of 1704. Nothing but the accident of Marlborough's genius and some lucky turns of fortune in the field that year diverted the path of destiny."—*'England Under Queen Anne,'* by G. M. Trevelyan.—*Editorial in Chicago Tribune, April 3, 1942.*

In modern times there was the military genius, Napoleon. He too had dreams of a great empire:

"I had the finest army that ever existed, that of Austerlitz. What more could be said? In four days I could have reached London. . . . From there I would have operated from south to north, under the colours of the Republic, the European regeneration which later I was on the point of affecting from north to south, under monarchical forms."—*"Napoleon, a Diary,"* by R. M. Johnston, page 471.

His great dream of conquest turned out to be a nightmare. "The obstacles before which I failed did not proceed from men but from the elements," he reasoned. "In the south it was the sea destroyed me; and in the north it was the fire of Moscow and the ice of winter; so there it is, water, air, fire, all nature and nothing but nature."—*Ib.*

"God hath chosen the weak things of the world to confound the things that are mighty." 1 Cor. 1:27. The tramp of this Caesar ended on the island of St. Helena, and not in London.

The Kaiser of Germany also had a dream: "The world domain of my dream," he declared, "consists above all in this—that the new-made German Empire should everywhere be regarded with the most absolute confidence."—*"William Hohenzollern,"* by Emil Ludwig, p. 285.

"England will be disposed of in two or three months," he boastfully claimed in 1917, to demonstrate that the people could have confidence in his empire of force. The tramp of this Caesar ended at a woodpile in Doorn, and not in London.

Perhaps the Kaiser read the words of Daniel during his leisure moments in Holland, for later on in an interview he confessed that "Providence never intended that there should be a world empire." In 1939 he sent his aide to Hitler with this message: "You face a disaster that may prove greater than that of 1918."

Several years ago it was claimed by Hitler that he would be in London in a few months. But many months have passed and he is not there. Just where the tramp of Caesar will end remains to be seen. One editor believes that it will end at a graveyard of bones near Armageddon. Time will tell.

A few words written by an unarmed prophet are more powerful than a million swords. "The pen is mightier than the sword," when guided by the God of heaven.

"Alexander, Caesar, Charlemagne and myself, have founded great empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this day millions would die for Him," is the confession of Napoleon.

Soon the kingdom of Christ will be established upon this earth as the prophet has said. That is as sure as the fulfillments which have gone before.

By **CLAUDE E. HOLMES**

Who Are the Spirits in SPIRITUALISM?

CAN THE LIVING TALK WITH THE DEAD?

THE loneliness of a soul bereft of one who was the joy and light of life is unutterable. The break seems so absolutely complete, the awful silence that falls is so terrible, that we can but speak with tender sympathy concerning those who in such an hour seek comfort from any source that claims to put them in touch with those they have lost.

Death has always been a mystery, but it has been reserved for this age to probe deeper into the mysteries of life and death than any other age. But that brings a new challenge to the religious world. One of the most remarkable features of our time is the intense interest manifested by millions in spiritualism. This greatly stimulated interest in the possibility of communicating with the departed has been materially increased by the great number of deaths which have taken place in recent years. The baptism of sorrow occasioned by the wholesale slaughter of the first World War, and the awful carnage of the present world conflict have given spiritualism an opportunity of which it has taken full advantage.

In investigating the claims of spiritualism, we are face to face with a long list of strange phenomena which present to us either the grandest truths which ever came to mourning humanity, or the most shameless fraud ever perpetrated in the name of life's tenderest memories. Which of these it is, you shall judge for yourself.

We shall examine these claims in the light of the word of God. We shall seek to probe the mystery surrounding the scenes of the séance, which are enacted, we are told, by the spirits of the dead.

But first, a few words regarding the origin and recent history of spiritualism. In its modern form, it started in the year 1848. There were two sisters in a family by the name of Fox, living with their parents at Hydesville, New York. They constantly heard strange raps and noises. They could not understand them. Finally, believing that this had something to do with invisible agencies, the girls began to speak, and asked, "Who are you? Are you spirits from the other world?" At this there was a volley of rapping to tell them "Yes."

After a while the girls found a way of communicating with the spirits. They repeated the alphabet, and at certain letters the unseen beings replied with a rap, until it was possible to spell out a whole sentence. And the first sentence these spirits spelled out was: "We are all your dear friends and relatives." Soon other towns heard of these supernatural performances. Later the sisters lectured in many places, and spiritual-

istic circles were formed. So rapidly did the idea spread that in thirty years spiritualists could be numbered by the million.

You may never have attended a séance, but doubtless you have read descriptions of them. With lights lowered, the devotees of this cult await with joined hands the appearance of the spirit appa-

They were terrified to see it carried out of the window and then brought back into the next room through the window in that room.

Some may be skeptical and prepared to dismiss the whole thing as hallucination or mere trickery. And I must admit that there is much fake and fraud con-



Miller

Wounded men of the "Not Forgotten Association" meet at a London garden party. Can their fallen comrades, very much in memory, communicate with them?

rition. Various phenomena and manifestations often take place, such as floating musical instruments that play by themselves, moving spirit lights that shine. Unbidden voices from invisible beings, sometimes in harsh, guttural sounds, are heard in this eerie atmosphere. Maybe there will be automatic writing with the planchette, and the ouija board. There is also trance speaking and healing, and materialization and levitation. Materialization is the appearance of the spirit in visible form, so that it resembles in all features a human being. Levitation is the lifting and moving of objects from one place to another by an invisible power.

People have testified that a certain noted spiritualist medium named Home, went into a trance, and in that state his body began to float. His friends met in an upper story, eighty-five feet from the ground, and watched the floating body.

stantly being exposed among mediums. But the fact remains that, when you have subtracted all the trickery and deception, there is still a residuum of unaccountable phenomena. Some of the keenest and most critical minds have pronounced these manifestations to be genuine demonstrations of the supernatural. Sir Oliver Lodge, Sir Arthur Conan Doyle, Dr. Alfred Russel Wallace, and Sir William Crookes are among the noted men who from their investigations have concluded that the dead are communicating with the living.

It may be thought that because some of these prominent men in science have thrown in their lot with spiritualism, science itself has accepted as authentic the claims of spiritualism. Such is not the case. Equally great men, such as Sir Edwin Ray Lankester, are eager to tell the world that they found no cause for the acceptance of spiritualism.

By CLIFFORD A. REEVES

RADIO EVANGELIST

Now if in death man is still conscious, then it may be possible for the dead to communicate with the living through mediums. *But if the dead are dead*, as they appear to be, then the claims of spiritualism are false, and whatever causes these strange phenomena, it most certainly is not the spirits of the dead.

Spiritualism, or spiritism, bases its claims on three facts: (1) That the dead are alive, (2) That they can communicate with the living through mediums, (3) That the phenomena of the séance can be attributed to the spirits of the dead. If the first of these claims can be proved to be false, then the structure of spiritualism collapses. This is the crux of the whole matter!

Let us begin our investigation in the light of the Bible. Note carefully what God says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Those words occur in a remarkable passage of Isaiah's prophecy. The prophet is dealing with this very question of attempted communication with the dead by means of mediums. I quote from Moffatt's translation: "When they tell you to consult mediums and ghosts that cheep and gibber in low murmurs, ask them if a nation should not rather consult its God. Say, 'Why consult the dead on behalf of the living? Consult the message and the counsel of God!'" Isaiah 8:19, 20. There you have Isaiah very plainly stating that the living are not to seek the dead, but that a nation of people must seek their God, and they must do it through the "law and the testimony"—namely, through the Bible.

Here is a group of scriptures which clearly teach whether or not the dead can consciously communicate with the living. Read Ecclesiastes 9:5: "The living know that they shall die: *but the dead know not anything*, neither have they any more a reward: for the memory of them is forgotten." The psalmist says of man: "His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*." Ps. 146:4. And again he declares that "the dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

And to make it doubly clear that the dead cannot be called back to appear at a séance, read Job 16:22, "When a few years are come, then *I shall go the way whence I shall not return*." And again in Job 7:8-10, "The eye of him that hath seen me shall see me no more. . . . *He that goeth down to the grave shall come up no more*. He shall return no more to his house, neither shall his place know him any more."

When the infant son of David, king of Israel, was seriously ill and dying, David fasted and wept before the Lord in the hope that the child might recover. But the child died, and when the servants told him that his child was dead, to their astonishment, instead of fasting and

weeping any more, he got up and ate and anointed himself. They asked him the reason. And what did David say? "Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, *but he shall not return to me*." 2 Sam. 12:23.

The Scriptures emphatically deny the possibility of communication with the dead. "But," says someone, "if the dead are unconscious and cannot return, who or what is it that causes the strange phenomena in the séance? Who are the spirits in spiritualism?"

In answer to that question I do not hesitate one moment to declare that the agencies parading under the garb of our departed friends are none other than evil angels cast down from heaven who are carrying on their wicked machinations against mankind on this earth. I say it is demons impersonating the dead in order to seduce the living.

Tear from this modern movement the polite mask which it wears, and you will see behind that mask the wizened, sharp-featured, evil face of witchcraft, accursed of God, denounced in Scripture, scathed by the prophets, opposed by the apostles, and only waiting to be cast into the lake of fire with its author—the devil.

If anyone is at all attracted to spiritualism, let me give him a warning out of concern for his eternal destiny. The dead are dead. Every attempt to get in touch with them is sin, and every message from the other side finds its origin, not in the dear ones you have loved and lost, but in demons who impersonate them.

The Bible is full of condemnation of spiritualism. It tells how these evil forces, these hosts of unclean spirits, invaded this earth after being cast out of heaven: "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; He was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

These evil spirits have had thousands of years of experience in the observation of humanity. They know exactly the glib points of mankind. These demons know everything about you and about me. It is quite easy for these evil spirits, impersonating the dead, to give information. But the fact that their disclosures often prove correct is no proof of the genuineness of spiritualism.

In the third chapter of Genesis, read about the first medium mentioned in the Bible. The devil was out to tempt Adam and Eve, and to make them fall. There was no other human being on earth then. They were the only two. So he took the body of a serpent, because that was most useful for his purpose. That was the first séance. The devil, using the serpent as a medium, deceived our first parents.

The results of that first séance brought death into the world. And the séances of to-day are bringing spiritual and eternal death to those who become the victims of spiritualism.

God uttered the most solemn warnings to ancient Israel concerning this menace. Here are a few of them: "Never go to a medium or a wizard, never defile yourselves by consulting them." Lev. 19:31, Moffatt's translation. Therefore, to be a spiritualist is to be *defiled*. Here is another text: "Any person who consults a medium or a wizard, deserting Me for them, I will set My face against that person and outlaw him from his kinsfolk." Lev. 20:6, Moffatt's translation. Thus we see that to be a spiritualist is to incur God's *excommunication*. Again we read: "Any man or woman who is a medium or a wizard must be put to death." Lev. 20:27. Defilement, disownment, death! That is the verdict of the word of God, and His attitude has not changed in the slightest degree since those days.



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There is one noteworthy instance in the Bible which spiritualists advance as a certain proof for the reality of the messages from the spirit world. I refer to the incident of Saul and the witch of Endor, as we have it in 1 Samuel 28. Saul was hard pressed by the Philistines, and he could get no answer from God regarding what he should do. Because of his disobedience God had forsaken him. So he inquired for a woman that had "a familiar spirit" or a "spirit guide," as we would say in modern parlance. He was told that there was one in Endor. He went "by night" to consult her, asking that she bring up Samuel the prophet, that he might inquire of him.

An apparition appeared to the woman, who, in turn, described it to Saul. And Saul assumed that it was Samuel. But is it reasonable to suppose that God would allow a wicked woman to call up His servant Samuel from the dead, and make

the prophet answer Saul's questions, when He had Himself positively refused to answer Saul? No, it was not Samuel with whom Saul had contact that night; it was an evil spirit. This is proved by the tragic sequel, for we read that Saul lost his kingdom, his throne, and his life. And notice the reason: "Saul died for his transgression, . . . for asking counsel of one that had a familiar spirit." 1 Chron. 10: 13. How true are the words of Rudyard Kipling:

"Oh, the road to Endor is the oldest road
And the craziest road of all!
Straight it runs to the witches' abode,
As it did in the days of Saul,
And nothing has changed of the sorrow
in store
For such as go down on the road to
Endor!"

In the book of Acts there is a very striking example of spirit possession. You

(Concluded in the January Issue)

will remember that the apostles, as they went to prayer, were followed by a young girl who was "possessed with a spirit of divination." (The margin says "A spirit of Python," referring to a huge serpent which, according to fable, was famous for predicting future events.) She cried, "These men are the servants of the Most High God, which show unto us the way of salvation." Acts 16:17. Nobody could preach a more beautiful sermon than that. And sometimes at séances beautiful things are said about heaven and the love of God, but that is no proof that they come from God, for evil spirits will say anything to deceive. But beautiful words did not deceive Paul. He turned and rebuked the spirit, and said, "I command thee in the name of Jesus Christ to come out of her." Acts 16:18. And from that time forward the girl was in her sane and normal condition.



History's SWEETEST LOVE STORY

By R. H. PIERSON

Surpassing love,
unequaled in manner
and degree, is the love
of Jesus for lost man-
kind. And "we love
Him, because He first
loved us."

IT IS said there are 31,173 verses in the Holy Scriptures. From all of these thousands of truth-filled gems, doubtless the best known and possibly the favorite verse of all is John 3:16. This verse has no doubt led more sinners to the saving power of the Lord Jesus Christ than any other single passage of Scripture.

"For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Sometimes I like to paraphrase these wonderful words by reading them like this:

"For God (the greatest giver) so loved the world (the mightiest motive) that He gave His only-begotten Son (the greatest

gift) that whosoever (the widest invitation) believeth in Him (the easiest escape) should not perish (the greatest deliverance) but have everlasting life (the most priceless possession)."

In our consideration of history's sweetest love story as set forth in John 3:16 let us follow the thoughts suggested in the paraphrasing.

First, let us notice who it is that makes this wonderful offer of eternal salvation. Ah, it is God—the greatest giver of time and eternity. The One by whose power the Universe consists. The God who "laid the foundations of the earth" (Job 38:4), who "shut up the sea with doors" (Job 38:8), who hast "commanded the morning . . . and caused the dayspring

to know his place." Job 38:12. There can be no question concerning His power! Neither should there be any uneasiness regarding His ability to make good any promise He makes to the children of earth. Sometimes you and I make promises that, because of circumscribed conditions which later arise, we are unable to fulfill. But when God, our heavenly Father, promises us all of the riches of eternal life through His Son Jesus, we need not be anxious, for "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1), and He "is able to do exceeding abundantly above all that we ask or think." Ephesians 3:20.

The text reads on, "For God so loved the world." What a depth of affection lies behind that one syllable "so"! Those two little letters seem to plumb the depths of an ocean of affection. It is manlike to love those who love us. It is natural for us to bestow our affections upon those who are lovely and those who are kind to us and who love us. But it is God-like to love those who despise us and who go out of their way to maltreat us. Just stop and recall the circle of your own acquaintances and you will think of some unlovely characters that naturally you would have difficulty in loving.

Some years ago the then Prince of Wales visited a small private hospital where thirty-six hopelessly injured and

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Mother love lies enshrined in the hearts of all of us as the deepest and most self-sacrificing of human love, but divine love transcends even this.

disfigured veterans of World War I were being cared for.

After he had visited and shaken hands with twenty-nine of the patients he inquired regarding the other seven he had not yet seen. He was told that because of their terrible condition he had not been shown the rest. He, however, insisted that he greet them all.

Going up to one of the poor men, so badly maimed and so hideously disfigured he scarcely appeared human, the Prince stooped and kissed the cheek of the broken hero. With tears in his eyes he paid tribute to the great sacrifice he had made for his country.

What grace on the part of the Prince! Yet friends, how much greater grace was displayed on the part of the Prince of princes that He should stoop to the ignominy and shame to which He was exposed in order to redeem you and me!

Now, our text speaks of God loving the world in general. I like to turn to the words of Paul and find a more personal application of this boundless affection that flows forth from the Father's heart. In Galatians 2:20, Christ is revealed as the one "who loved me, and gave Himself for me." Oh yes, my friend, I'm glad that God loves the millions of earth and that He loves you, but most of all, because there is so much at stake, I thank God that He loves me. Had I been the only sinner in all of earth's history, the Father in heaven loves me enough that He gladly would have made the sacrifice of His only Son for me!

"Could we with ink the ocean fill,

Were the whole world of parchment made,

Were every single stick a quill,

Were every man a scribe by trade;
To write the love of God alone

Would drain the ocean dry;

Nor could the scroll contain the whole
Though stretched from sky to sky."

Love compels one to give! And God's great love constrained Him to give Heaven's greatest gift—"His only-begotten Son."

Heaven could not make a lesser gift,

for Christ was the only One who could pay the terrible penalty exacted by sin. Without doubt any one of the host of heavenly angels would gladly have taken their beloved Commander's place. But the death of an angel would not suffice. An angel might have died, but there would have been no resurrection—no life beyond the tomb. Jesus, being equal with God, could lay down His life and He could take it up again. (John 10:18) "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26.

Now let us move along to the next portion of our wonderful text. It would be easy for us to fill several pages and devote our entire discussion to just one portion of John 3:16. But we must pass on to the next word of our text.

"For God so loved the world, that He gave His only-begotten Son, that whosoever"—whosoever—there, dear reader, is your name in the Holy Scriptures! You may unhesitatingly put it in there right now if you are willing to meet the simple condition of believing. Could a wider invitation possibly be extended? *Whosoever!* Why, that includes every human being ever born into this world! And it is blessedly true that God has made just such liberal provision. Listen to His many assurances: In 2 Peter 3:9, He says He is "not willing that any should perish, but that all should come to repentance." And again in 1 Timothy 2:4, "Who will have all men to be saved." Jesus tasted "death for every man."

So the provision has been made that all should be saved. The choice is left to the individual! If we are saved it will be because we have chosen to be saved. If we are lost eternally it will be because we have deliberately chosen to be lost! "Ho, every one that thirsteth," the gospel prophet invites, "come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1. Have you accepted this blessed invitation?

The text reads on, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish."

Here we have the easiest escape. Many of the non-Christian religions are built upon works. In the Orient I have often seen men and women making long and tedious journeys to bathe in the river Ganges or the Godavary or some other of the holy rivers of India. I have seen men sitting on beds of sharp spikes where they had been sitting for years. I have seen the followers of heathen deities performing all sorts of works and subjecting their bodies to all kinds of cruel tortures in the name of religion.

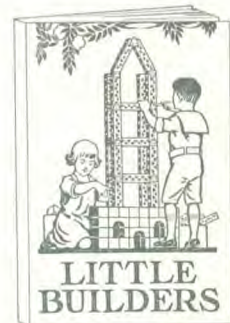
But when the convicted Philippian jailor cried out to Paul and Silas, "Sirs, what must I do to be saved?" the two men of God answered simply, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. How easy God has made salvation for the sinner! No long pilgrimages. No cruel penance! All that we can do about our sinful condition is to go to Jesus for cleansing and

believe that cleansing comes because He has promised it.

Next we come to the most priceless possession held out to those who believe—everlasting life! Think of it—life without end! When you have lived a thousand years you are still a babe. When a thousand millenniums have slipped into eternity you are yet a child. Our finite minds fail to fathom such calculations. Imagine a life that measures with the life of God. And the Holy Scriptures say:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

As you have read these wonderful assurances contained in one of the Scripture's choicest verses, doesn't it make you feel that, cost what it may, heaven is cheap at any price? And don't you find yourself determining in your heart that you will respond in a more definite manner to the wonderful love of Jesus?



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SIGNS OF THE TIMES
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Lambert

The mind is a tyrant over the body of the ambitious man, and often drives it to ill health.

That Big Boss

Your MIND and its effect on your BODY

By W. H. ROBERTS, M. D.

QUESTION: WHAT IS MIND? ANSWER: NO MATTER.

QUESTION: WHAT IS MATTER? ANSWER: NEVER MIND.

This is the way the old philosophers put it; but the definitions of mind and matter, and their relationships, are clearer than that.

TO have a body functioning so perfectly that when its few simple needs are met it never calls attention to its own existence—this is health.

Certainly it would seem that every provision has been made that this ideal state might be attained. We have a superabundance of organs far in excess of any normal demand. For example, we have two eyes, two cerebral hem-

ispheres, two lungs, two kidneys. Unimpaired organs have tremendous reserve energies. It is only as a result of wanton excess in exercise, eating, worrying, more rarely over-drinking and indulgence in other harmful habits, that we seriously deplete these reserve factors of safety.

In this regard the human animal does not show the normal intelligence of the lower animals. They run the race for food and for sport, experience the sensation of fatigue, and permit this sensation to exercise its function in a demand for rest. Whereas, with human beings, as William deB. MacNider recently stated before the American College of Physicians, "The factors of safety in our abundance of tissues are severely drawn upon in order to adjust and adapt us to an artificial and exorbitant type of life which we regard as normal. The most difficult life, the most unusual and pathological one, is a 'normal' one."

In the alarming prevalence of disease we see the results of the knowledge of evil, of having our own way in matters

pertaining to our habits of living. Fortunately for us, most of our really vital functions are automatic, and in a sense reflex in nature. This automatic thoughtfulness of nature is affected through the intervention of that part of our nervous organization called the automatic or vegetative nervous system.

Pavlov probably did more than any other man to enlighten us on these matters by his work on "conditioned reflexes." He rang a bell whenever he fed his dogs. It was not long before a copious outpouring of gastric juices could be produced by the ringing of the bell, even in the absence of food. Similar experiments were recently popularized in the *Life Magazine*. Rats whose reflexes had been similarly conditioned, but who were frustrated in their attempts to carry out their habits of jumping for their food when the bell rang, developed neurosthenia. In other words, they curled up in a corner, lost their appetites, fur became ruffled and lustreless, and for the time being they seemed to have lost all interest in living.

Who can any longer doubt the close relationship existing between mind and body! Imagine the far-reaching consequences of taking business problems to bed, or the indulgence of any but happy, cheerful thoughts at the dinner table. Doctors claim to have isolated a fear-and-worry chemical in the blood of persons emotionally upset, which is capable of modifying rhythmic contractions of the intestinal muscles of experimental animals.

It is now quite obvious that fear, worry, anxiety, grief, discontent, remorse, guilt, distrust, anger, and all similar emotions break down the life forces and invite decay and death.

These automatic reflex systems are represented in the higher centers of the brain. Hence it is possible, aside from any other consideration, for a person in good health to eat a perfectly good meal, and by concentration on his digestive apparatus, interfere with its assimilation. Thus many go through life suffering from digestive disorders entirely due to their own abnormal concern over the fate of their meals.

Our habitual thoughts and emotions may have their counterpart in far-reaching, well-beaten nervous pathways which, when they become "conditioned reflexes",



When you indulge in a delightful shower, leave your troubles with your clothes, to be washed away.



Financial worries belong at the bank, not at the dinner table or in bed.

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may, for the time being at least, get beyond our immediate control. Herein lies the importance of understanding the power of the will. There are certain incapacitating diseases which by sheer will power it is possible to overcome. There are, of course, diseases which are imaginary and vanish like snow before the warm sunshine when the mind is disabused of their spectre.

In the former category might be classed certain types of migraine or sick headaches. In this connection it might be well to mention briefly some of the symptoms of migraine. A typical attack may or may not be preceded by a blurring of vision, numbness, or dizziness, or even a feeling of unusual fitness. There may be mental dullness and a feeling of emotional depression. When the actual headache comes on, it may be pounding or throbbing in character. At other times, it is neuralgic. It gradually increases in severity until the patient vomits. Some have only a sudden overwhelming nausea.

While migraine often begins in childhood, and really is very common (actually about 50% of the population have at one time or another had symptoms of migraine), it is more characteristically a disease of the more intelligent and successful. This being the case, it is not surprising that an attack may be precipitated by disappointment, fear, anxiety, or chagrin, exposure to bright light shining in the eyes, fatigue from any cause, car sickness, or a dietary indiscretion. In women it may be associated with menstrual disturbances, or even a normal menstrual period. Furthermore, it is not surprising that the first attack might come on only as the result of some prolonged physical exertion or strenuous mental activity or anxiety. Should these causes continue to be operative, the attacks would become more and more frequent. Eventually it would take very little to precipitate an attack. The attack itself is considered to be due to either a spasm or dilatation of the blood vessels of the brain.

Physiologists have long known that when nervous impulses pass over the reflex nerves, a chemical called acetylcholine is formed in small quantities. Its action is to cause dilatation of certain blood vessels. It is conceivable that under exceptional emotional stress, when much of nervous energy was being dissipated, an abnormal amount of acetylcholine would be liberated and cause some of the disagreeable symptoms mentioned above. This being the case, successful attempts have been made to desensitize patients with drugs having an action similar to acetylcholine.

It has already occurred to you, if you suffer from migraine, that you can desensitize yourself. It is done by being temperate in all your habits, by avoiding worry, anxiety, discontent, and anger. This calls for the exercise of the will, for something akin to trust in divine power. It may also call for that relaxation obtained only by a vacation where vacations should be enjoyed—amid the pleasant, peaceful scenes of nature.



"HA! HA! I SAW THE DOCTOR"

I met him striding along the street, and he looked to be in fine fettle. This was a surprise, for the last time his face had been drawn and he had looked worried.

"Well, well," came from me. "You must be feeling good."

"Stake all you've got on that," he beamed, "I've just come from seeing the doctor."

"Cured you of what ailed you, did he?"

"Oh no," and his face shaded a little. But a renewed smile chased that away; and he said over his shoulder as he passed on, "I always feel better when I talk to the doctor."

Many of us are like that. We feel better when we talk to the doctor. And most doctors can turn that trick—if you want to call it that. But it isn't trickery. Nor is the illness "only in the patient's mind," though many a disease starts in the patient's mind, or spirit, and the physician must start there to cure it.

Certainly some must come away from the doctor feeling worse for what he discovered and what he said. But usually we feel better. One of the reasons is that the doctor tells us what our trouble is not. From all we see and hear and read about cancer and "heart failure" and "stroke," and what this symptom and that may mean, we are plagued with

forebodings—and immediately anything we do have gets worse.

And the doctor knows. Or most of us think he knows; so much so that "He's the doctor" has become a proverb. He makes his mistakes, like other professional men, and he is less likely to be called to account for them because they are buried, say the cynics; but the medical men do us a world of good. And this writer is not one of them, nor a publicity man for the men who heal.

Good old Doc! We lie awake nights imagining all sorts of calamities to our "innards" till we are sure one foot is in the grave and the other is on slippery mud at the edge; and then we up and see the doctor. He looks at our tongue, shuts off our complaints with the thermometer in our mouths, feels our pulse, listens to our heart, rubs our tummy, takes X rays of our machinery, and tells us a few simple remedies to apply.

Then, with a knowing wink and a twisted smile, he slaps us, gently, on the back, tells us there is nothing functionally wrong with us, says we have years ahead yet—and bows us out. He has told us the truth in a way that we believe it and make it a fact. We feel better, and we are better. The bill is only an item.

It pays to see the doctor, particularly if he knows the root cause of all disease, and the Remedy.

SEND THE EDITOR YOUR QUESTIONS ON HOW TO BE WELL

This war, and all that goes with it, is driving millions to ill health through nervous tension. Not recreation, but **RELAXATION** amid restful surroundings is what they need to regain health.

REST HAVEN



supplies this need. It is on a peaceful, flower-covered islet, nestled against the edge of beautiful Vancouver Island. The climate is as near ideal as one can find. Rest Haven is homelike and friendly. The doctors and nurses make your comfort and health come first, and specialize on relaxing treatments and health-giving foods. Nature adds sunshine, water, fresh air, and rural beauty. A haven of rest where health is catching and joy is unconfined.

Write for Particulars

REST HAVEN, Sidney, British Columbia



Lambert

The Angels Sang

Once upon a "silent night, holy night" the happy angels sang;
Only lonely shepherds heard the anthem as from heaven's arch it rang.
Hushed and weary slept the peaceful herd,
But the shepherds' eyes were opened wide, their hearts with terror stirred.

Fear not, peace, good will to every one, the theme of that blest song,
Seraph joining cherub in the choir's blissful throng;
Jesus, Saviour of the world, was born to men that day—
A tiny stranger in a manger would take their guilt away.

Sing ye, as angels sang that night so long ago;
Not alone that He was born, and lived and died because He loved us so.
Born to men, ah yes; but better far, born *in* men.
Born again are we, and though we die mayhap, *we live again!*

Sing, all peoples! Vie with angel songs in courts above!
Ne'er have mortals or immortals seen such matchless love!

