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SIGNS OF THE TIMES



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The Harvest Is Ripe

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Harold M. Lambert

THE GOOD NEWS

The human cost of the war is not nearly so great as the money cost, if human life is estimated to be as cheap as some nations appear to be estimating it. Financially, it is running into hundreds of billions; but a recent report from the United States War Department places the dead, wounded, missing, and prisoners as only one fourth the number during the same period of World War I. The machines and the medicals have been largely responsible for this good showing. Other Allied nations also are making returns of far fewer casualties than in previous battles of equal magnitude. Will this heartening news embolden aggressors to start future wars with greater impunity? It should not, yet He who knows men better than they do themselves, says:

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Ecclesiastes 8:11.

Armchair planning for durable peace and abundant prosperity for all after the war has no lack of enthusiastic participants. The victory V looms larger than two fingers; and now what? Above two hundred and forty organizations in the United States alone are studying ways to slip from war to peace without a hitch. Race, class, religious, and national antagonisms promise more headaches and heartbreaks in time of peace, when democracies persuade, than in time of war, when dictators dictate. Plans are needed; and perhaps everything good and great starts with attic or fireside dreams. But race inequalities, class distinctions, religious bigotry, and national aggressiveness—all must be forsaken for concord. Will they be? Not if we may judge from history and Bible prophecy. But we are all for that degree of peace that may be attained by human effort, while we pray for more.

"Except the Lord build... they labour in vain that build." Psalm 127:1.

Democracy won't work in time of war, we are told. Of all forms of man-made government, a true democracy, where the people rule, is undoubtedly the best. But when international strife prevails, when something must be done, and done efficiently and in haste, and at times

secretly, democracy falls down. A great degree of government by decree is necessary; in stronger terms, dictatorship. That is why democracy as an ideal form of government is questioned by European and Asiatic nations. If it can't stand strains of war, is it best in time of peace? Should we fight to maintain a government that does not fit us to fight? In fact, almost any form of rule would work if men were not selfish, and no form will



Tires, from the largest for a Stirling bomber, to the smallest tail wheel for a fighter, cushion the landings after the fight.

work perfectly if they are. The ideal is a theocracy in a sinless world. That is the kingdom we shout for.

"Jesus Christ, ... prince of the kings of the earth, ... hath made us kings." Revelation 1:5,6. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27.

Planting potatoes in the moon has its firm believers, also setting a hen in the tide: but a surer way is to plant seed in the

tithe. That is, pledge a tenth of the harvest to God. A miller in Tecumseh, Michigan, decided to try this when he planted 360 kernels of high-yielding Bald Rock wheat, as an experiment, on a farm belonging to Henry Ford. The first harvest produced fifty fold, twice Michigan's average yield. He has this summer reaped his third harvest (of twenty-six bushels) from that small beginning.

"Bring ye all the tithes . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Basic English was given new prominence in Premier Churchill's speech at Harvard University, as a means of cementing the growing friendship of the British Empire and the United States of America, and as a power for good in spreading democratic influences in a post-war world. This shortened form of the most universal language on earth bids fair to start a return to pre-Babel days. To think that by learning to use a vocabulary of eight hundred words any foreigner can break into a world language, and the Englishman with whom he converses will hardly know he is using it! We predict that soon God's message to the world for this time will soon be couched in this abbreviated dialect. And every man, as in early Christian days, will hear "them speak in his own language" since he has made basic English his own. Is this the hop over the barriers of language that have been "walled up to heaven?"

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6, 7.

Largely out of water, germs, air and other gases (vapourous all) chemists are producing solid foods with all the necessities of life in them. Soon comfort for days of food shortage. And then we wonder how God provided manna in the wilderness! Certainly it was a miracle, but no doubt according to natural laws unknown at the time. It was none the less God's providence, even as it is to-day in the supplying of our needs.

"Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Luke 12:24.

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 Startling Discovery of Another World

A NEW world has been discovered, one that has nothing to do with this world of ours. The fact is reported as follows:

"The first clear proof of the existence of a planet outside the solar system has now been accepted by astronomers. The proof consists of the mathematical evidence of the presence of a dark companion revolving around one of the stars in Cygnus (the Swan). The presence of this body was first reported last autumn by Swarthmore's Astronomer K. Aa. Strand. No less an authority than Princeton's grey, gentle Henry Norris Russell, whom many consider the greatest living astronomer, now goes even further: he declares that the Strand discovery should settle the centuries-old argument over whether there are inhabited planets besides the Earth. Dr. Russell asserts confidently that there are—probably thousands of them."—*Time*, Aug. 2, 1943

The most remarkable thing about this discovery is not that the planet has been discovered, nor that this proves that there exist other worlds besides our own, but that science at this late date is just discovering that other worlds exist and that possibly they are inhabited.

Ever since creation men have known that stars existed, for they could see them; but these stars have long been known as self-illuminated and illuminating suns, in which class was our own sun. In our solar system planets revolve around our sun, and in turn moons revolve around our planets. We can see them with the naked eye or through a telescope. Hence reason would say that other suns (stars) would have planets and moons revolving around them, in keeping with the regular and orderly arrangement of the universe. But we cannot see them, because they show by reflected light only, and that light is too dim to reach us.

We understand that astronomers have argued for centuries that there *must* be other planets, but they would accept no proof but sight or physical demonstration akin to sight. Now they have it.

If they had accepted a simple Bible statement written by the pen of prophetic inspiration some eighteen centuries ago, they would have had proof, also a stimulant, to find the planets that God had created and declared to be in existence. For He said: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." Hebrews 1: 1, 2.

The believers in Bible prophecy have

always known there were other worlds,—by faith. Astronomers are just now beginning to believe it; not by sight, for the "dark companions" are still invisible, and their presence is known only by the "pull" they exert on the visible stars, making them deviate from their regular path.

Welcome, astronomers, into the wise and select circle of those who know there are other worlds. We could wish you would join the more select circle of

relationship, the Roman Catholic Church has created a state of its own in Rome, called Vatican City. The pope is the head of this tiny state, as well as being the head of his world-wide church. In his eyes, this is not a dual role, but a unified command. Thus he can deal at will with both religious and political matters, and believes himself paramount in both.

However, with very insignificant exceptions, the non-Catholic world does



A Spitfire plane of the Sea Rescue Squadron spied this baled-out pilot, and directed this Walrus seaplane to his rescue. One squadron has saved 177 men from the sea.

those who know revealed facts by faith and not alone by physical demonstration; but perhaps this is too much to expect from groping and professedly ignorant scientists.

Who Is the Peacemaker?

THE Protestant Christian world is asking why the Vatican is being consulted so assiduously in connection with any peace move among the warring nations. And why is the "Holy See" eagerly cultivating such attention as a peacemaker?

Whatever may be said of the Roman Catholic Church, it is consistent. It has always stood for a union of church and state, with the church dominant in religious affairs or in any attitude on the part of the State that affects religion. And the Church decides whether or not an act of the State affects the Church.

To demonstrate this church-state re-

not believe in such a church-dominated union. In notable instances the union prevails, but the state is overlord. It is significant that only in so-called heathen nations have politics and religion been so successfully merged that few of their people distinguish between them.

The strange thing about this whole church-state business is that democratic nations that have no use for religio-political union have sent accredited ambassadors to Vatican City, thus recognizing a religious body as a state and dealing with it in political matters. We might expect this from predominantly Catholic nations; but it is the procedure also of definitely Protestant nations.

Little wonder that the next step in this world-wide homage to the pope may be his exaltation to the pinnacle of universal peacemaker. Our readers will do well to scrutinize this development.

We deny the rightness, or even feasibility, of the union of church and state, whichever one rules the other. But the

worse is the church-ruled state. Through out history it has wrought "confusion and every evil work." It has ever resulted in bigotry, intolerance, persecution, and the torture and death of innocent millions. Nothing too bad can be said of an arrangement which allows a religious body to use the power of the state over men's bodies to force its dogmas on the people. A church-ruled state has never been and can never be democratic, liberal or even tolerant with minorities, progressive, and peaceful.

According to Biblical forecasts, there

men turning to the spirit world, as they call it, during this war as we did in the last, when such outstanding figures as Sir Oliver Lodge and Sir Arthur Conan Doyle professed intimate communication with the dead. But we will. A time of great loss of life is Spiritualism's heyday. Grieving relatives want to know what their lost loved ones are doing and feeling. The mediums say they can make the connection.

We deeply sympathize with the sorrowing relatives of those who have paid the full measure of sacrifice in this war.

Christ raised miraculously. Who can tell us anything about the "land of nod" when he has slept soundly? So is death. And it is a beautiful and comforting truth when we look at it in all its aspects.

The Longing for Peace

THE cry for world peace is swelling to thunder tones. It vies with war news for place and space in the papers and over the radio. The four-year duration, sometimes accorded modern wars, has ended. The peacemakers know that those who are fighting for a better world will not call quits till victory projects over Europe and Asia a gigantic V; but now they see that VICTORY about to be achieved.

The demand for international amity, however, comes not alone because victory for one side seems to be in sight. It is

IGNORANT MEN STILL INSIST THAT HINDSIGHT IS THE ONLY BASIS OF FORESIGHT. THEY HAVE MISSED DIVINE PROPHECY.

accentuated by the depth of feeling that such wars as this *shall not recur*. And to make that possible it is necessary to begin early to rehabilitate the "things that make for peace."

What are these "things"? We have been staggered by the thousands of societies, books, plans, letters, councils, and pronouncements which profess to know what they are, and are prolific with suggestions on how to establish them. Their major premise appears to be that mere man can make a peaceful world. The blood-spattered pages of history do not warrant a belief in universal peace possibilities, especially since peace-lovers (as far as militarism goes) have always been in the majority. Yet there can be no question that more strenuous efforts than ever before are now being made for world co-operation.

Their minor premise appears to be that the world can have peace at the same time that an overwhelming number of individuals in it do not have peace within themselves. But they expect to make peace in that other man or that other nation. *It can't be done!* If it is absolutely necessary for anything to begin at home, it is peace. Let us stop trying to make the world better till we try to make ourselves better.

Hosts of peace advocates are saying that we will have to begin by a change of heart. And they let it go at that, implying that we can change our own hearts. *Neither can that be done!*

Readers, let us take God into this peace business; or better, let Him take us into it. He's the only heart-changer. The sign of the cross must come before the sign of the V. Then we shall see "victory marching before God, peace following in His footsteps." Psalm 85:13, Moffatt.



United Nations. From left, South Africa, China, United States, France, Britain. Victory assured, and peace in the offing.

is a power to arise in our day which will set itself up as the only true religion, will be intolerant of religious minorities, will claim the right to use the state to carry out its decrees, and will persecute to death the people of God. And "all the world" will "wonder"—and "worship." Read the following scriptures and be informed, and warned: Daniel 7: 24-27; Revelation 12 and 13; 14: 8-11; 19.

Still Dead Men Tell No Tales

At a noonday service of the Anglican Church in London, Lord Dowding, retired Air Chief Marshal, read a letter purporting to be from the spirit of a sailor missing in action. "I have the largest number of messages from men who have passed over in this war," said the pious lord. "The fact that I want to stress is that the tone of these messages is, 'We are O.K.', and, 'Don't grieve for us. We're the lucky ones. We've never been so happy....' There is a great organization of Air Force men on the other side and I receive frequent messages from them."

This is Spiritualism at its best. We have not heard so much about prominent

But we warn against dabbling in Spiritism to get in touch with them. To those who take the Word of God as their guide in life, as Anglicans and even Spiritists do, we would call attention to the many passages in the Scriptures which plainly teach that the dead are as though they were in a sound sleep (I Thessalonians 4:13); that they remain "in the dust of the earth" (Daniel 12:2) "till the heavens be no more;" that in the very day a man dies "his thoughts perish" (Psalm 146: 4); and that "the dead know not anything" (Ecclesiastes 9:5). But, glorious hope, they will rise from the dead at the second advent of Christ. I Thessalonians 4:16.

To those who do not receive the Bible teaching as truth about the dead, we would point out that these supposed messages from the departed reveal little or nothing about the state of the dead, since they consist mainly of inane mutterings, and answers at which any shrewd medium could guess. Of course the dead would all be quoted as saying they are happy; for that is supposed to be the most comforting message that can be received.

If the dead really were alive, what wisdom and heavenly revelations they could pass on to us! But they know no more than did Lazarus and others whom

STARS OVER NORTH AMERICA

By ELTON A. JONES

November 13, this year, is the 110th anniversary of the most remarkable meteoric shower of history.

Was it just another periodic wonder?

ONE hundred and ten years ago—November 13, 1833—a natural phenomenon occurred of extraordinary grandeur and unusual importance.

On that night the stars fell from heaven. Agnes M. Clerke, in her "History of Astronomy in the Nineteenth Century," bears testimony to the extent of the visibility of this star shower:

"On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."

The American Encyclopedia, edition 1881, article "Meteors" says this:

"The year 1833 is memorable for the most magnificent display (of falling meteors) on record. This was on the same night of November (13) also, and was visible over all the United States, and over a part of Mexico, and the West India Islands. Together with the smaller shooting stars, which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees.

"These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them seen in North Carolina appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light.

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."

Professor Denison Olmsted of Yale College describes at some length this meteoric shower and shows that it occupied at least an hour and a half. His description was published in the "Albion", New York, on November 16, 1833. He says:

"To form some idea of the phenomenon, the reader may imagine a constant succession of fireballs, resembling sky-rockets, radiating from a point in the heavens near the zenith, and following the arch of the sky towards the horizon. They proceeded to various distances from the radiating point, leaving after them a vivid streak of light, and usually exploded before they disappeared. The



The meteors fell as numerous as snowflakes on that memorable night, and a prophecy centuries old was graphically fulfilled.

balls were of various sizes, and degrees of splendour; some were mere points, but others were larger and brighter than Jupiter or Venus. . . . The flashes of light, though less intense than lightning, were so bright as to awaken people in their beds."

The astronomer, Flammarion, mentions their being seen in Boston, Mass. Others describe their grandeur as seen from Niagara Falls. Many papers carried accounts of the event. *The Morning Courier and New York Inquirer*, *The New York Evening Post*, *The Philadelphia Chronicle*, *The Baltimore Patriot*, *The*

Old Countryman, *The New York Journal of Commerce* and the *American Journal of Science and Arts* are among the number.

New Hampshire papers made record of the scene. It was written up in Maine dailies, it was described in books on Astronomy and other subjects. London admitted that astronomers in Europe and all over the world were greatly aroused over this "celestial display on the western continent."

"The American Journal of Science and Arts" carried an article by Professor Denison Olmsted in which he vouches

for the effects of fear and delight upon the two classes of people:

"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For sometime after the occurrence, the 'meteoric phenomenon' was the principal topic of conversation in every circle."

Abraham Lincoln, when he was a young man in Illinois, saw the stars fall and characteristically drew a moral from it. It was at a meeting of bank presidents, during the time of the struggle between the North and the South, who urged whether it was not time to give up all thought of the Union; and Lincoln told this story:

"When I was a young man in Illinois, I boarded for a time with the deacon of the Presbyterian church. One night I was roused from my sleep by a rap at the door, and I heard the deacon's voice exclaiming, 'Arise, Abraham! The day of judgment has come!' I sprang from my bed and rushed to my window, and saw stars falling in great showers; but, looking back of them in the heavens, I saw the grand old constellations, with which I was so well acquainted, fixed and true in their places. Gentlemen, the world did not come to an end then, nor will the Union now."

This greatest meteoric shower of all time is interesting in its own right, but it was very evidently much more than a spectacle of nature. This event was predicted approximately 1800 years before it took place. The words of Christ are recorded by Matthew, Mark and John, and Luke alludes to them. The most specific record is made by John in Revelation 6:12, 13. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

There are two points of importance in these prophecies: First, they were made during the first century, the latest one being recorded by John probably about 94 A.D. Second, the maker of these predictions presumed to unite the falling of the stars with other events. Both these facts combine to lift the prediction high above the little realm of human foresight and of finite calculation. What man would have had the temerity to say, "Before my coming there will be an earthquake of sufficient severity to affect one-fourth or more of the whole earth. Then the sun will come up to be obscured by a black-out so dense that birds will roost and cows come home; and that unnatural Stygian darkness will be followed by a night lighted with a blood-red moon, and following these things the stars will fall."

This prophecy came not from man. Jesus, the Son of God, gave it and each event has been recorded on time. The Lisbon earthquake startled the civilized world on November 1, 1755; the Dark Day interested some and frightened others in New England on May 19, 1780, and the stars fell on November 13, 1833. A correspondent of the *New York Journal of Commerce* recognized it as the fulfillment of the Bible prediction, for he declared:

"No philosopher or scholar has told or recorded an event like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly if we will be at the trouble of understanding stars falling to mean falling stars."—*Issue of November 14, 1833.*

John's modifying phrase, "even as a fig tree casteth her untimely figs when she is shaken of a mighty wind" was fulfilled, for it was the *New York Journal of Commerce* again, which made this observation:

"Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south; and they fell, not as the ripe fruit falls; far from it, but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."

There is assurance in such definite accuracy—assurance that the God who so carefully outlines celestial affairs and takes the pains to describe them beforehand to the people of His earth, is still interested in the affairs of nations—and of men.

These celestial signs, then, are but signboards hung in the skies by a Father of love, pointing the way to heaven and peace, and telling those of His children who will take the trouble to understand that Jesus is soon coming back for them—that they are nearly home.

Some would like to know, "When will He come"? It is not so important to us that we know *when* He will come as it is for us to be *ready* for Him when He comes. Had He wanted us to know the exact time, this detail would have been added to the prophecy, but He said one day, "No man knoweth the day nor the hour." Because we are left in ignorance of the exact time, it does not, however, prevent us from making adequate preparation for Him.

When Christ came to earth the first time a star announced His arrival; before He returns "the second time without sin unto salvation," He showers the earth with stars, that all may be ready. We laud the "wise men" who followed that star of long ago and found Christ. Wise are they who to-day follow the sign of the falling stars to meet Him in peace.

The Ha

IT IS common knowledge that the ritual of ancient Israel pointed forward to the sacrificial death and subsequent Priesthood of Jesus Christ, the Son of God. In the 23rd chapter of Leviticus are listed three outstanding feasts of the Jews, all of which had a prophetic as well as a historic significance. First comes the Feast of Passover (verses 5 to 21) pointing forward to Christ's sacrificial death on the cross. The last feast to be mentioned is the Feast of Tabernacles (Verses 33-36; 39-43). This was an occasion of glad rejoicings, and pointed forward to the joys of eternity and the new earth state, when Christ will rule over the nations of earth.

Between these two great feasts came the Feast of the Atonement, preceded by a solemn blowing of trumpets. This feast clearly signified grave and important events transpiring somewhere *between* Calvary and the entry of spiritual Israel into the heavenly Canaan. The Feast of the Passover is elsewhere described as the "Feast of Unleavened Bread". The Feast of the Atonement is called the "Feast of Harvest", and the Feast of Tabernacles is known as the "Feast of Ingathering". (See Exodus 23: 14-16.)

The whole ritual of the Day of Atonement (Lev. 16), together with the awe-inspiring notes of the trumpets announcing that the day had arrived for all sins to be confessed and forsaken, lent this season of the year a profound atmosphere of judgment. Even to-day, at the annual Feast of the Atonement, religious Jews in Europe make a point of recalling wrongs committed during the past year, and seeking pardon from all they have offended in any way. While a cessation of work was commanded in respect to each of these feasts, there is a marked emphasis placed in Scripture on the solemnity of the Feast of the Atonement. Let us compare the language used in each case:—

1. FEAST OF THE PASSOVER (Unleavened Bread)

"Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God." (Lev. 23: 14.)

2. FEAST OF ATONEMENT (Feast of Harvest)

"Ye shall afflict your souls. . . . For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." (Lev. 23: 27-30).

3. FEAST OF TABERNACLES (Ingathering)

"Ye shall take you on the first day the boughs of goodly trees, the branches of palm trees, and the boughs of thick

Quest Is Ripe

By ERIC A. BEAVON

trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." (Lev. 23:40. Cf. Deut. 16:13-15).

Interpretations of the Day of Atonement services are unacceptable if they fail to explain the reason for its position *between the other two feasts*.

Each of the three feasts referred to above is a memorial of events past, and a type of events to come. This is also true of the weekly Sabbath, mentioned in Lev. 23:3—"Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein; it is the Sabbath of the Lord in all your dwellings." Let us notice the significance of each feast, 1) as a *memorial* and 2) as a *type*.

Sin is likened in the Bible to leprosy. It is a malignant disease. It spreads. It contaminates. The lesson of the Feast of the Atonement seems to be that the forgiveness of sin does not eradicate its effects. The blood of a slain goat was carried into the sanctuary, and sprinkled about "the mercy seat" (Lev. 16:15) where the Shekinah of God's glory rested (Lev. 16:2). The pardoned sinner receives full and free forgiveness—an absolute cleansing through faith in Christ, but he must know that his sins have polluted God's sanctuary, necessitating a ministration in heaven that will last until the saints are at one with God, and the seven last plagues begin to fall on a rebellious world. At that time our great High Priest in heaven will ex-

ministry in Heaven; 4) His kingly intervention when he comes to redeem (Luke 21:28) and to save (Isa. 25:9) the righteous from all their oppressors. None of these phases of Christ's work can be dispensed with.

As the Feast of the Passover was concerned with a phase of Christ's work on earth, so the Feast of the Atonement was concerned with a phase of Christ's work in heaven. Our Saviour's life above is not limited, as some seem to imagine, to sitting on His Father's throne, as motionless and inactive as the god Buddha. True, we read in Hebrews 10:12-13 concerning Christ: "This Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool."

It is unthinkable to imagine the Saviour of men remaining for over 1900 years simply sitting at His Father's right hand. When we speak of a "right hand man" we mean a dependable worker upon whose 100 percent co-operation we can rely. We have no immobile, statue-like God. "My Father worketh hitherto, and I work," is the Spirit of Christ. Christianity is an active, revolutionary religion, different to all other great world religions. It is a stimulant—not an opiate.

The anti-typical Day of Atonement *must* fall between the anti-typical Passover and the anti-typical Feast of Tabernacles. It will last till Christ has finished His priestly ministry and the "heirs of salvation" are fully reconciled to God. This reconciling work is still going on. Long after Christ had paid the penalty for our sins, Paul is found pleading: "Be ye reconciled to God." (2 Cor. 5:20). The fact that Jesus is still engaged in a redemptive work does not minimize the great work accomplished on Calvary. The propitiatory and expiatory phases of Christ's work are finished, but Christ still cleanses from sin.

Redemption may be summed up in two expressions, both referring to Christ: 1) "Reconciled to God by His death;" 2) "Saved by His life." Christ's life includes many forms of active ministry in our behalf. It includes the preparing of many mansions for the saints' abode (John 14:1-3). It includes ultimate intervention in the affairs of nations for the deliverance of His people from all oppression. It includes the resurrection from the dead at His coming (1 Thess. 4:16). The intercessory work of Christ in the heavenly sanctuary which is going on now, is an integral part of the gospel of salvation. We can all rejoice that Jesus is our great High Priest (Heb. 8:1-2); that we have in Him "an Advocate with the Father" (1 John 2:1); that He is touched with a feeling for all our infirmities (Heb. 4:15); and that "He is able also to save them to the uttermost that come unto God by Him." (Heb. 7:25).



The Jews, who once held the oracles of God for the present world crisis, are left mourning at the Wailing Wall of Jerusalem for the mission they missed.

1) THE SEVENTH DAY SABBATH

(Friday sunset to Sat. sunset.)

Memorial of Creation Gen. 2:1-3

Exodus 20:11

Type of rest in Christ and rest in the New earth. Heb. 4:9-11. Isa. 66:22-23.

2) THE FEAST OF PASSOVER

Memorial of Deliverance from Bondage Deut. 16:1-3.

Type of Christ's Death and Our Deliverance from sin. Ex. 12: 21-23. John 1:29.

3) THE FEAST OF ATONEMENT

Memorial of Israel's Sins. Lev. 23: 21; Lev. 16:21; Heb. 10:3.

Type of Christ's Priestly Work in Heaven Heb. 9:7-9 Heb. 9:23-28.

4) THE FEAST OF TABERNACLES.

Memorial of Israel's Entry Into Canaan Lev. 23:42-43 Ex. 23:16 (last part).

Type of *Spiritual Israel's* entry into the *Heavenly Canaan*. Zech. 14:9,16.

change His priestly robes for kingly garments and prepare to return to earth "to give every man according as his work shall be." (Rev. 22:12.)

The Feast of the Atonement was also known as the "Feast of Harvest." (Ex. 23:16, first part.) Jesus likened harvest time to "the end of the world." (Matt. 13:39). The prophet Daniel had a vision of "the time of the end." (Dan. 8:17). In this vision he was told how long a time would elapse before Christ commenced His work of cleansing the heavenly sanctuary,—namely, 2,300 days, or prophetic years. (Dan. 8:14.) The commencement of this work in 1844 A.D. ushered in the great anti-typical Day of Atonement, or the "time of the end." (It began in 457 B.C.—Dan. 8:13-14 with Dan. 9:23-25).

There are many phases to the redemptive work of Christ. They may be summarized thus: 1) His victorious and exemplary life on earth; 2) His sacrificial and substitutionary death; 3) His priestly

THE OUTLOOK AHEAD

**Without consulting the astrologers, the philosophers,
or the spirits, we can know what is coming.**

THE future has always challenged man's interest. Every generation has tried to see around the next corner along the pathway of the years. Since men inquired of the Delphian oracle in the mountain fastnesses of ancient Greece, down until modern times, when "fortune telling" is still a thriving business, mankind has yearned for a knowledge of what to-morrow has in store. To-day, when the pages of the world's history are so swiftly unrolling, when the waves of anarchy and destruction threaten to overwhelm civilization, and when dark clouds hang an every horizon, men are clamouring, as never before, to peer into the future. The foundations of human government and society are reeling under earthquake blows. Men's hearts are filled with fearful forebodings and with Daniel, the prophet, they are crying out, "What shall be the end of these things?" What is coming next?

In answer to the questionings of human hearts, many strange and varied predictions are being made not only regarding the immediate but also the ultimate future of our world. Some scientists forecasting the future of the material world, have suggested that as this planet loses its momentum it will draw nearer and nearer and ultimately fall into the sun and be destroyed. Others tell us that ours is an expanding universe, that its parts are rushing away from one another like the fragments of an exploded shell, and that the end must come at last in the cold stagnation of the outer darkness. Others seriously predict that the time will come when the earth will stop spinning, and the moon will crash down on us. What a future!

There is, however, only one certain and satisfying answer to this insistent question regarding the future. To God alone is the future unsealed. And God has given us a unique Book in which He outlines all that He wishes us to know concerning it. This one fact makes the Bible different from all other religious writings. It is our privilege to know in outline, if not in detail, God's great plans for the future of His people and of the world, in order that we might be prepared for events. Jesus said concerning the things He made known, "These things have I told you, that when the time shall come, ye may remember that I told you of them." John 16:4.

It is a great thing to know that everything is going on according to God's schedule. We are not surprised at things as we see them to-day. We do not look for progress where God told us we should see collapse. We are not surprised that everything is in a state of flux; that the whole world is in unrest. The beacon light of Scripture prophecy warns us that the crowning event of the ages is at hand. The great crisis of twenty centuries is looming near. The coming of the Lord draws nigh. The words of prophecy and the facts of history, the two hands of heaven's time-piece, have met—met at midnight. The awful yet glorious hour is about to strike.

It would be fitting at this point briefly to outline what appears, according to the Scriptures, to be the programme for the world. God has not, of course, revealed the details, but the great broad outlines of things to come can be definitely ascertained.

The history of man from the beginning may be divided into a series of ages or dispensations. First there was the Adamic or antediluvian age; second, the patriarchal age; third, the Mosaic age; fourth, the Christian age or dispensation. This will be followed by another, the millennium or "thousand years," after which the eternal age will begin.

Each dispensation has closed with manifestations of God's power exhibited in extraordinary phenomena. The Adamic age ended with the deluge, the patriarchal with the miracles attending the Exodus and the giving of the law on Sinai. The Mosaic dispensation ended with the death and resurrection of Christ.

In the same way we have the assurance of our Lord, and many of the sacred writers, that the end of this age will be attended by the most startling signs of almighty power which the world has ever seen or will see again.

The mighty upheavels of our time, threatening as they do to destroy the whole fabric of civilization, constitute the omens of our Lord's soon coming. "For thus saith the Lord of hosts; . . . I will shake all nations, and the desire of all nations shall come." (Haggai, 2:6,7.) And emphasizing the immediacy of Christ's advent, the apostle Paul declares: "For yet a little while, how short! how short! The coming One will be here and will not tarry." Heb. 10:37 (Rotherham).

This time He is not coming with the



Like the lookout for dangers hardly seen, and for the port beyond the waves, the alert Christian watches for the signs of his coming Saviour.

olive branch and the dove. He is not coming with soft spoken words and arms extended in benediction. He is coming with a rod of iron, with eyes of flame, with a voice as the sound of many waters when they thunder on the trembling shore. He is coming to break in pieces all authority which opposes His own.

When the grand but awful spectacle of Christ's returning shall burst upon the amazed gaze of earth's multitudes, the vials of divine wrath will have been poured out on a doomed and Christ-rejecting world. The battle of Armageddon—death warrant of a godless race—will be in progress. This last great struggle—exceeding in magnitude, in the greatness of the issues involved, and in its accompanying horrors, all wars that have preceded it—shall be brought to a termination by the personal appearing of our Lord. (See Rev. 16 and Joel 3.) This old war-scarred earth will become the setting for a scene of regal pomp and splendour such as men have never before seen. With triumphant acclamations will the vault of heaven ring,

By Clifford A. Reeves



W.I.B.

The paratroopers wait, all tense, as the zero hour approaches, ready for anything. So we watch and wait for earth's next great event.



W.I.B.

when as King and Conqueror He comes in His own transcendent glory.

The King shall descend from the shining heights surrounded by His glorious retinue of angels. Amid the unutterable splendours of that last great day, the righteous dead shall be raised. Every little green tent pitched above the body of a sleeping saint shall part, and the sleeping one shall come forth in glory. Every wavelet of the sea that is kissed into foam by the passing breeze above a child of God shall part, and from caverns of the ocean multitudes shall arise, with the multitudes of earth, to be like Him and to reign with Him.

Clad in robes of fadeless immortality, with every scar and blight of sin removed, they sweep through the star-spangled heavens up to the gates of glory into the Father's house. (John 14:2,3.) No truth of God's Word is clearer than that there are to be two resurrections of the dead. They do not occur at the same time. The "dead in Christ" shall be raised "first." (1 Thes. 4: 13-16. See also John 5: 28). The righteous, both living and dead, are to be translated and taken to heaven when Jesus comes. There they will "live and reign with Christ a thousand years." (Rev. 20: 4.) During this period Satan will be bound in the "bottomless pit." The word rendered "deep" in the creation story (Gen. 1:2) is the same as that rendered "bottomless pit" in Revelation 20:1,2, and refers to the same place, i.e., this earth in a chaotic state.

The wicked who are living when Jesus returns will be slain by the unveiled glory of His presence. (2 Thess. 1:7-10) They, with the wicked who are already in the tomb, will lie in the sleep of death

for a thousand years as the inspired record says: "The rest of the dead [the wicked] lived not again until the thousand years were finished." Rev. 20:5.

Because the Scriptures represent this age as lasting a thousand years, it is called the "millennium" (from two Latin words "mille" meaning a thousand, and "annum" meaning year). The earth—shaken to its very foundations by the voice of the Lord, and convulsed by mighty earthquakes which move islands and mountains from their places—will be a scene of utter destruction, desolation, and death. (Jer. 4: 23-28; Isa. 24: 1,3). Here, in this wrecked and ruined world, Satan will be compelled to remain for a thousand years.

The people of God having been in heaven during the millennium will come back to the earth with the New Jerusalem at the close of this period. Then Satan, by the resurrection of the wicked, will be free once again to deceive the nations of earth. (Rev. 20: 7,8.) So successful will be his efforts that he will bring a vast army against the Holy City to invest it. Thus the whole human race meet for the first and last time. It is the one universal gathering of all history.

The nations of the wicked hurl themselves upon the city of God to stamp out His very name—but lo, they find that their passions have mustered them at the judgment bar of the great white throne. They have closed in on their own doom. Thinking to destroy the people of the Most High, their own fate is sealed. A curtain of fire descends upon this climax to the tragedy of sin. It is the last act in the closing drama of evil. (Rev. 20:9)

Out of the purifying fires which destroy the wicked and consume the wreckage of sin, God shall call forth a world purged and renovated, fairer than Eden, a gem of unfading beauty. Instead of "in, righteousness shall fill the earth. Where violence once held sway peace and tranquillity shall for ever reign; where the moans and sobs of sorrow arose, songs of joy and exultant gladness shall fill the days. Human hearts no longer break; human eyes no longer weep.

Even creation shall be freed from the curse that has overspread it because of sin. Nature's blight shall be removed. Deserts shall blossom like a fair paradise.

With glorified bodies we shall serve Him; with perfect vision we shall look upon Him in all His beauty; and with hearts full of worship and praise we shall bow before Him and acknowledge Him as King of kings.

Yes, the "shape of things to come" as the Word of God outlines them, is truly wonderful. What is more, it is wonderfully true. Standing in the midst of a world that is stricken by the frenzied madness of despair, a world rushing on to the day of the Lord, let us honestly face this great question, Have you made ready for that day?



But not "for strife" nor to "smite with the fist of wickedness."

THE CHARACTER OF GOD

Proposition: The God of the Bible is not a good God.

Positive: The highest ideals of civilization have developed to such a degree that Bible ideals of human conduct are out-classed and outdated. Perhaps it suited that age of barbarism when the tribal god of the ancient Hebrews commanded them to utterly destroy whole nations—men, women, innocent children, and even all their animals; but we to-day have higher standards of God than that. The God of the Old Testament made children suffer for the sins of their parents. King David committed gross sins that shame a decent man to-day, yet his God said he was a man after God's own heart.

The Christ of the New Testament commended a steward for cheating his master; He argued that it was all right for a certain man to be blind for forty years for no other reason than that Christ might have a chance to heal him; He taught the manifestly unjust philosophy that he who has much should be given more, and he who has little should have that little taken away from him.

So all through the Bible one may find so-called divine commands, permissions, ideals, and judgments which are far below the ethical standards of good men, not to mention a good God. The God we want to worship is loving, kind, merciful, and just. But the Bible fails to idealize such a God.

Negative: Assuredly, every man has a right to describe the kind of a god he will worship; but to do so is not the Christian way. Christianity teaches that God seeks man, and the greatest discovery ever made was His finding you and me. Since then, "He is not far from every one of us", and all we have to do is to accept Him as He is. On the other hand, a non-Christian is one who is ever seeking God and never finding Him (as Mahatma Gandhi admits he is doing). He discovers within himself or outside himself some ideal, or desire, or superpower, or supernatural manifestation, imagines it to be God, makes a god of it, and worships it.

Let us first allow God to define and describe Himself. Here is a delineation of the character of the God of the Bible, according to Himself: "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's

children, unto the third and to the fourth generation." Exodus 34:6,7.

This is the picture of the Biblical God, whether we like Him or not. The true Christian accepts Him as thus pictured, by faith leaving a fuller understanding till later; then he goes on to seek explanations of God's ways, because he believes in God's inherent goodness and justice. We will pass by the generally approved attributes of God—love, grace, mercy, truth, longsuffering, goodness, forgiveness—and go on to those more difficult to understand.

"That will by no means clear the guilty." This attribute, taken with the others, implies justice. Who would want his diety to be other than just? Punishment of the guilty is one of the chief deterrents of crime, and without it the law-abiding would have no protection against the lawless. In the very nature of an orderly universe, there must be law, it must be enforced, and its breakers must be punished. No difficulty there.

"Visiting the iniquity of the fathers upon the children—" Here is seeming injustice. But for clarity compare it with other scriptures. The same statement is made in the third commandment (Exodus 20:4-6), and this added, "showing mercy unto thousands of them that love me and keep my commandments." This means thousands of generations, for what point would there be in saying thousands of *people* when He does it for billions of people? It may seem hard for a child to inherit tendencies to evil from his great-grandfather (but that he does is evident to anybody who observes), yet this is mitigated by the fact that he inherits the good from thousands of generations, else the race would have become extinct long ere this.

Read Ezekiel 18 for a full explanation by God Himself of this hereditary question. Verse 20 says definitely, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." In short, God says He means that *tendencies* to evil may be inherited, but not the *punishment* for evil. And even in the tendencies the ratio of good to evil is at least a thousand to one. That is more than justice; that is mercy. Then why didn't God make only good hereditary, and give every baby an entirely new start? Let us leave that to His wisdom. It also may be explained, but not

here. That is the Christian God.

In the beginning, God accepted the challenge of Lucifer that He was unjust, and in His justice and mercy He is allowing sin and sinners to take their course that the contrary may be proved. It takes time for justice, coupled with mercy, to work out, but the final proof is coming soon, if we may believe Bible prophecy. Meanwhile, in seeking to convince man that both justice and mercy (seeming opposites) can be extended to mankind without inconsistency, God has a tremendous proposition on His hands. If He seems to be less than good at times, let us not be hasty to declare Him unjust.

"If thine eye offend thee, pluck it out, . . . it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." Matthew 18:9. In this vivid figure, Christ laid down the principle that it is better for a part than the whole to suffer; and we accept that as a truism. Now let us extend that principle to include that it is expedient that one man die rather than that a whole nation perish. (See John 11:47-52; 18:14.) We also easily accept this. Now, further extend the principle, that it is better that one nation perish than that a world perish—and you have the explanation of why God told ancient Israel to blot out the Amalekites. This scum of ancient peoples was so lost to honour that it sneaked up and killed off the weak and sick stragglers of Israel, so fanatical that it offered its babies in sacrifice to idols, so abominable that it worshipped sex and was rotten with venereal and other diseases, so rebellious that when given four hundred years to change its ways it only grew worse—it was better to obliterate it to save it from the consequences of its vices, and to save the remainder of the world from its contamination. God would give command to destroy no one who was not beyond redemption, trust Him for that, for that is the kind of God He is. When He commands a nation to war with another to deal just retribution, that war is justifiable; for He *knows*. (See Exodus 17:8-16 margin of Verse 16; Numbers 24:20; I Samuel 15:1-9.)

God did not call King David a man after His own heart because he sinned grossly, nor in spite of his sin. He was a God-favoured man because when the enormity of his sin was brought before him, he immediately repented of it thoroughly and did all he could to make restitution. In reality, God called him a man after His own heart *before* he committed the great sin. It is an attitude of repudiation of sin that calls for the favour of God. (See II Samuel 11; 12:1-25; Psalm 51; Acts 13:22.)

Christ did not commend a steward for cheating his master, but solely for making provision for the future. The method was incidental, not commendable. (See Luke 16:1-12. Read carefully.) No doubt Christ related a passing news item, and drew a spiritual lesson from it. Note His application of it in verses 9 to 12. While the steward's master commended him for acting "wisely", Christ emphasized rather the wisdom of looking ahead, and at the same time He con-

demned the steward's fraud.

If the "victim" of being born blind and remaining so for forty years simply that Christ might be glorified, was not bitter for the experience, but rather enjoyed exquisite happiness and glory himself, why should we find fault? God disciplines and makes us suffer, but when we take the right attitude the compensations are always adequate and eminently satisfactory. (See John 9.) All that is worth while in life comes

through suffering, Christ's and ours.

In the parable of the talents (Matthew 25:13-30) Christ stated another law of the life that we see about us, when He said, "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." Verse 29. The man with the one talent refused to use it and it was removed. The man with the five talents used them and made five more. If we use

the abilities we have, they will increase; if we fail to use them, we lose them. That is the way God made life; if we don't like it we will find it hard to "kick against the pricks". But it is a good way, for it rewards labour and penalizes laziness.

So with all the problems about God. Believe in His goodness, study to understand His dealings, and light will come. But whether it does or not, trust Him.

The CHRISTIAN SABBATH— WHICH DAY?

By F. W. STRAY

THEREFORE the Son of man is Lord also of the Sabbath." Mark 2:28. "All things were made by Him; and without Him was not any thing made that was made." John 1:3.

The Sabbath was made for man, by Jesus Christ Himself, therefore He is the Lord of the Sabbath which is the Lord's day. Not only was the Sabbath made for man, but it was made for Jesus Christ.

"For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him." Col. 1:16.

The original Sabbath made for Christ and man is therefore the Christian Sabbath. God the father and God the Son, united in creation, were therefore united in making the Sabbath. "Without Him was not anything made that was made."

With the end of creating material things, crowned by mankind, God at once provided for man's spiritual nature.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

"The Sabbath was made for man" the very next day after man was made. Man was given an occupation for pleasure, for the healthful exercise of body and mind, to dress and keep the Garden of Eden.



More precious than daily food are the Scriptures that tell of the binding link between God and His people, the Sabbath.

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." Gen. 2:15.

After sin entered, man must fight thorns and thistles to raise and harvest a crop to keep the wolf of starvation from the door. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. . . Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." Gen. 3:23 and 18.

In sinless Eden as in the sinful world outside, man, after six days of refreshing, pleasurable exercise on the one hand, or strenuous toil on the other, was given a Sabbath of rest, that he might devote the seventh day to the worship of his Maker.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22,23.

It is evident from this text that the Sabbath which came into the earth with

man and for man, is to continue with redeemed man, in his eternal home.

There are many ideas extant concerning the Sabbath, ranging all the way from utter neglect of its spiritual observance, to the blue law enforcement of Sunday in the early colonial Puritan Commonwealth of North America. But after all is said and done, the author and designer of the Sabbath is the One whose idea and ideal is of supreme importance to the Christian. Jesus Christ, one with the Father in Sabbath making and Sabbath keeping, declared that it "was made for man." Man in the generic sense, the same as "Except a man be born again," any man, all men, without limitation of race or colour. This plan of God of Sabbath keeping for all men, is incorporated in the fourth commandment of the decalogue, given to Israel, wherein ordinary work is forbidden to the "stranger that is within thy gates." "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 maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Ex. 20:10. This word "stranger" is applied in the Pentateuch to the people of other nations,



"IN PASSING, I'D SAY . . ."

My neighbour has the nosiest, the most reckless, the most cantankerous mutt of a dog in the canine kingdom. It runs the streets when it ought to be tied up, and in our small suburban neighbourhood it frequently manages to turn a questioning look in your direction from the least suspected places. If I have chased that dog out of my yard once, I have chased it an "—illion" times. Mind you, it isn't vicious! That overgrown pup wouldn't bite anything—not even its own fleas, if it had any. Just loosen its chain—guess its owner has a chain for it, since it wears a collar, ring, and tax tag—and sure enough there it comes, the friendly nuisance!

On the day when I was about to explode, that canine had walked the full length of my newly planted flower bed. In the soft, black mulch the imprints of its paws looked like the foot marks of some ancient dinosaur. Ugly phrases were beginning to run into each other in my mind. In two minutes I could think of several things to tell that man about his dog.

Then my eyes turned along my garden hedge. There on the edge of the grass was my own cat, my calm, contented, harmless, household pet of many summers, toying with something that wiggled. To my utter astonishment the tomtom, with a firm restraining claw, was directing the movements of one of my neighbour's pet frogs like Hitler directs the movements of his generals. I grabbed the cat, and made a lurch for the fat, green frog that in spite of its harrowing experience could carry its own weight with considerable dexterity and stratagem. My neighbour is proud of his frogs and goldfish. He spends much time and money collecting them. They are beauties! His little pond is his extra-curricular activity. He told me once he didn't care to fence it with a fence high enough to keep cats out. He preferred a low ornamental fence just tall enough to keep the frogs in. Of course, I assured him my cat was not a wanderer, that I never permitted him to roam the streets. But he insisted that his own cat was eyeing the frogs with malicious design. But why should my cat, a genuine cat, with a warm home and plenty to eat, disturb his pet frogs?

All of which leads me to remonstrate that when I get furious at the doings of my neighbour's dog, it's time to fetch my tomtom home.—*Theofield G. Weis.*

"Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you." Lev. 18: 26. Therefore the Sabbath command included people of nations who after came to be called Gentiles. This universality of the Sabbath is beautifully set forth with its blessings in Isa. 56: 6, 7.

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isa. 56: 6, 7.

Jesus in declaring the Sabbath was made for man, and Himself its Lord, continued and projected the Sabbath into the worship of the coming universal Christian Church. Thus the apostles were made ready as they went forth to teach all nations to lead the believers in Sabbath keeping. Jesus, in foretelling the destruction of Jerusalem and the scattering of the Jews which was fulfilled in A.D. 70, incorporated the Sabbath in the prayers of the apostolic church.

"Then let them which be in Judea flee into the mountains: . . . but pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 16, 20.

Thus for forty years during the transition from what might at first appear to be a Jerusalem or a Judean Christian

Church, to a Christian Church of all cities and nations, the believers were made acquainted with Jesus' prediction concerning Judea and Jerusalem. And always in all these churches at Antioch, Corinth, Ephesus and all others small and large, Jesus' words were repeated, and the Sabbath day was remembered in the prayers offered for the Christians' deliverance, when the foretold doom should fall upon Judea and Jerusalem.

Nothing could have caused the apostolic church to remember the Sabbath day more devotedly than to connect it with the deliverance of the saints, in prayer as directed by the Lord of the Sabbath. How easily and naturally the apostles began to speak of the Sabbath as the Lord's day.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1: 10.

Thus Jesus Christ is revealed in the New Testament as the maker of the Sabbath, and as the Lord of the Sabbath, passing it on to the Christian Church, with the added blessing of His own personal observance freed from the unholy incumbrances of Pharisaic priestcraft.

Jesus sealed His will, which is called the New Testament, with His death upon the cross on the day now called Good Friday. The next day the followers of Jesus, "rested the Sabbath day, according to the commandment."

When Father and Son had made possible the restoration of the image of God in man, by the blood of the cross, again Jesus rested on the Sabbath. Thus the original Sabbath of creation became the Sabbath of redemption.

It was, and is, fitting that Christians should continue its observance.

The Nobler Art of

SELF DEFENCE

By H. F. DE'ATH

IN THE physical world, the art of fighting, within certain limits, has been called "the noble art of self-defence." And, within those limits, many professedly Christian people are quite prepared to argue for its alleged nobility, or at least for its legitimate and practical use. It is evident that the apostle Paul studied this art, and in his letters to Christian people he did not hesitate to make use of his knowledge of it to illustrate the incomparably nobler art of self-defence in the realm of the spirit. This is "the moral equivalent of war".

The Bible leaves us in no doubt whatever that if a Christian is to maintain his standing as such, the first and chief thing he must do is to master the science of self-defence against the forces of evil on every side of him. We repeat that this is the individual Christian's para-

mount obligation to the Master he has elected to serve, the foundation of all his service for Christ and his fellow men. That the apostle Paul, under God, had become skilled in this noblest of all arts is evident from his words to the Corinthian believers: "So fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 26.

In this, as in other respects, Paul was a true follower of his Master. This is evident from the account of Christ's victorious conflict with the devil in the wilderness, His supreme test before He should enter upon His public ministry. There, in the solitude of the desert, He met the fiercest onslaught of man's common enemy, and there he proved Himself the Prince of heaven, sovereign of

the science of Christian warfare. Who but He could have wielded "the sword of the spirit, which is the Word of God," with such devastating effect? Who but He could have endured the self-denying punishment of fasting for forty days rather than admit the subtle doubt cast upon His claims to be the Son of God? (Matt 4: 1-11)

In the physical world, self-defence is no mere passive resistance. It involves energetic and well-planned attack, as well as wise and efficient guarding of the person. Self-denial and self-discipline too are inseparably bound up in the art. The skilled fighter is trained to habits of temperance and self-control in eating and drinking. He is taught to avoid harmful indulgences. Moreover, he is instructed how and when to breathe, when to strike and when not to strike. He must cultivate coolness and good temper under punishment from his opponent. The story is told of a young fighter who took on in a friendly way three opponents at once, and maintained the match until all three were out of action. Then one of his admirers remarked, "My word, you're a fighter."

"No," replied the young man, "I'm no fighter, but I can stand the punishment, and I know how to breathe."

So the Christian warrior can learn much from those who in the physical realm have chosen to master the art of fighting. Just as fighters in the flesh must first learn the art of active self-defence, so the Christian must first equip and train himself to meet aggressively the forces of evil on every side of him.

As to his equipment, that is given in generous detail by that prince of Christian warriors, the apostle Paul: "Wherefore take unto you the whole armour of God," he says, "that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit." Ephes. 6:13-18.

The knights of old had first to learn to carry their armour before they could fight in it. Much and constant practice was needed to wield the sword effectively; while the utmost care had to be taken that each part of the armour was kept perfectly primed and fitted, so as to leave nothing to chance. The whole life of a knight was bound up in the art of warfare in which he was ever prepared to take his part.

So it must be with the Christian warrior. He must first concentrate on his own equipment for both defence and attack. His own personal salvation must be his first concern; for only those who constantly and truly seek for themselves "the kingdom of God and His righteousness" can genuinely concern

themselves with the salvation of others. The appeal of both the law and the gospel is first and foremost a personal one. The law says, "Thou shalt," or "Thou shalt not." The Gospel says, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Yes, let us make no mistake about it, in spite of all that many modern religious teachers have said and written to the contrary, our own personal salvation comes first. The idea that this attitude savours of selfishness is mere sickly sentiment, amounting to hypocrisy. It is not selfish to put one's own salvation first; it is the self-evident and most necessary requirement of the Christian gospel; and no false idea of humility should delude us into thinking otherwise. The world at large can benefit from the gospel only when individuals, first wholeheartedly embrace it for themselves, and seek constantly to practise it in their daily lives. "Take heed unto thyself," wrote Paul to Timothy, "and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

Let it be noted, too, that just as salvation is first and foremost a personal matter, so the final rewards for obedience to the gospel and punishments for disobedience will be personal. It is nothing against the Christian that he looks for-

ward with joy to the crown that will come to him personally when his Lord returns to reap the harvest of the world. Joy and satisfaction in the sure hope of personal reward sustained mightily the spirit of the dying apostle, although he did not forget to mention others who would share the same joy with him. "For I am now ready to be offered," he said, "and the time of my departure is at hand . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 6-8.

"The soul that sinneth, it shall die" (Ezek. 18:4), means personal responsibility in the final reckoning, and the promises of God are to *him* that overcometh. Hence, it must be the individual's first and foremost aim to overcome for himself. To that end, under God, and through the mastery of the art of self-defence, he must bend all the energies of his being against the evil forces that beset him on every hand.

"Fight the good fight with all thy might, Christ is thy strength and Christ thy right,

Lay hold on life, and it shall be,
Thy joy and crown eternally."



WHEN YOU FEEL TO COMPLAIN ABOUT YOUR HARD LOT

It is a weary world, if you want to look at it that way. There really isn't very much to live for. We have sickness, debt, unpleasant living conditions, — even our gasoline is rationed,—the baby is always cross, it seems, our new postman continually leaves our mail at the house down the street, and so on. The days—long, uneventful days—come and go, leaving little of change or happiness behind. At least, that is the way we look at it. But surely it can't be as bad as all that. Perhaps, with very little searching, we can find others who are much worse off than we. Let us turn for a minute to Europe and the Far East. Many of them over there put us to shame. Think of the bomb-shattered homes, the broken families, the bleeding and pain-racked bodies—yet, so many of them can still find it in their hearts to smile and "carry on".

It is selfish—the way we continually complain about the lack of happiness and blessing in our lives. Let us try this remedy: for one week let us go out of our way to search for and find the little things about us for which we should be daily thankful. Our grumbling will soon shrink to a minimum. Didn't your

neighbour call in yesterday with a juicy piece of apple pie for you, or a beautiful table bouquet of her garden flowers? Haven't you got a cozy spot in your home where you delight to sit and read, or just sit and think? Didn't your wee toddler lisp, "I do 'ove 'ou" this morning? What about the faithful husband who daily looks to you for words of encouragement and love? And have you found the treasured happiness which comes from doing little things for others—carrying a book to old Mr. Jackson down at the end of the street, or a jar of homemade jelly to Granny Smith? Ah, yes! There is much to live for, and our lot is not so hard as we would selfishly have ourselves think. Try easing the load of someone who really is worse off than you are. There are many such folks in your own neighbourhood. Give them something to live for.

So when we begin to feel that life is harsh with us—more than with anyone else—just let us open our eyes a bit and remember:

"I grumbled that I hadn't any shoes
Until I saw a man who hadn't any feet."

Mrs. G. Hewlett



graphical works furnish many an instance of the accomplishment of great things during the last few hours of life,—that is, great things of the mind and soul.

But many a worthy project requires physical strength in order to accomplish it: and physical strength characterizes youth, not age. To harmonize the life with the Moral Law is such a project,—one that requires not simply *refraining from doing wrong*, which can be done by an old man as well as by a youth, and often more easily, but a *positive doing of that which is right*, which can be done much more actively and effectively by the young than by the old. And service for others, another worthy project and one that is the source of true satisfaction, which is the greatest of life's rewards, becomes less and less possible as age advances and the physical powers fail.

The tragedy of many a life is that these truths are not perceived until it is too late to act on them as one wishes he might. The mind understands the emptiness of that which was striven for during early years, but not till the strength that might have been better employed is nearly gone. Too late, one *can* do what is wise, so far as understanding it is concerned. Then, spurred on by the thought of wasted years, the remorseful mind tries to push the weakened body so fast and so hard that the day of death is hastened. Too late, the man who has misdirected his early life finds that physically he *can't* do what mentally he *can*.

Solomon may have come to such a time. Anyway, understanding the principle involved led him to give this sage advice: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12:1.

AGE: When You CAN'T Do What You CAN

By HUBERT O. SWARTHOUT, M. D.

THE difference between man and the lower animals has been described in many ways, but one important feature of it is that man can look to the future and can guide his present course with a view to the rewards which it can reasonably be expected to bring. Different people aim for different rewards. Some want pleasure, thrills. Some want money or the things that it can buy,—a fine home, expensive clothes, leisure, travel.

Unfortunately, that which gives a thrill to-day is only a memory to-morrow,—a memory which only whets the appetite for a new and bigger thrill. This appetite is a potent cause of unhappiness if it can not be satisfied, and it becomes increasingly hard to satisfy. And those who work for money or what it will buy seldom feel that they have enough until they are too old to enjoy it.

Let us get to the bottom of this question of a reward if we can. We are likely to think of it merely as something that comes to us, either now or in the future. As a matter of fact, the only satisfying reward is something that concerns a law or a standard outside of us or that concerns some fellow being as much or more than it does ourselves. There is no greater reward possible to a man than the sense of satisfaction in having brought

his mind and his conduct into harmony with some great moral standard, such as the Ten Commandments,—in other words, what he feels to be the "will of God." The sense of satisfaction in having accomplished something for the good of others is a reward second only to that.

The pity of so many people's lives is that they come to their end, or come near to their end, before the truth of what you have just read is realized. The older a person becomes, the less able he is to enjoy what appeals to the senses. His hearing grows gradually duller, lessening his appreciation of music or other delightful sounds. His eyesight dims,—he gets less and less pleasure from beautiful sights. He becomes less and less able to distinguish and to enjoy fragrant odours. Good food does not taste the same to the old man as it did to him when he was a boy. Every physical sense grows duller and duller with age.

On the other hand, mental powers often far outlive physical powers. While some people sink into mental senility years before they die, the ability to understand, to think, to reason, to distinguish good from evil, and even to do creative mental work, is frequently preserved, and sometimes even grows, until the last illness makes one take to his bed. Bio-

CHILD DENTISTRY

By D. S. TETERS, D. D. S.

ONE of the most exciting events that a baby's life holds for its parents is the appearance of the first tooth. Mother can hardly wait for father to come home to show it to him; grandparents are called up and neighbours are called in. Then all too often baby's teeth are promptly forgotten when the teething period is completed, about the thirtieth month. The idea was that first teeth are not worthy of dental care because baby teeth are eventually replaced by second or permanent teeth. That this is a fallacy as well as a handicap in later life has been proven far too often. More and more parents are learning the necessity of dental care for their children's first or baby teeth.

The order in which we may look for these teeth is as follows: (1) The lower and upper two middle teeth called cen-

SIGNS OF THE TIMES

tral incisors, come about the sixth to the eighth month. (2) The next four, called laterals, come on either side of the two centrals and erupt from the eighth to the tenth month. (3) A space is skipped and the first molar or double tooth in each jaw on each side appears from the tenth to the sixteenth month. (4) Then the space next to the lateral is filled by the cuspids; upper ones are usually called eye teeth and lower ones called stomach teeth, from the sixteenth to twentieth month. (5) Then the second molars from the twentieth to the thirtieth month. This makes twenty teeth in all in the first set, ten in each jaw. These teeth are small and of a rounder shape than the permanent teeth.

There are four functions of baby teeth; to chew food; to assist in speech; to aid facial development and to serve as guides for the second teeth and to hold the space for them as they erupt.

Early loss of baby teeth (called, deciduous teeth, by the dental profession) due to neglect and poor diet, often leads to faulty occlusion or "bite". Food is not properly chewed and the digestion is upset, or the child does not receive proper nourishment. The remaining irregular teeth are difficult to clean, and, are often decayed, with resulting infection which often leads to systemic disease such as heart trouble, rheumatism, appendicitis, and intestinal disorders. The position of the second or permanent set of teeth which begin to erupt about the sixth year is affected, and often the shape of the child's face is changed all because the first teeth were lost before they completed their path-finding and space-preserving duties.

The care of children's teeth really starts with the proper diet of the prospective mother during pregnancy. Her dentist or doctor can give her the proper diet to follow for her own good as well as the baby's.

A well-rounded diet which is usually recommended contains all the essential vitamins and minerals as well as those foods which aid in growth and repair of tissue. Each day must have a full supply of milk and dairy products, raw and cooked vegetables, and fresh and cooked fruits, and whole grain bread and cereals. Usually additional calcium is given the mother at about the second month, this insures the preservation of her own teeth and healthy teeth for the new baby. Each mother, though, should have medical advice, because conditions vary, and the doctor advises accordingly.

From the age of three onward children's teeth should be examined at the dental office every six months, or better still, three times a year. Small cavities should be filled and the teeth cleaned by the dentist or trained dental hygienist. The child should be taught to clean his teeth at least before bed time but preferably after meals. His diet should contain milk and dairy products, including eggs, vegetables, both raw and cooked, whole grain bread and cereal, and an abundant supply of fresh and cooked fruits. Excessive use of sugar, especially refined sugars, should be omit-

ted. Sometimes added amounts of vitamins and minerals are advised by the dentist for additional protection.

Exercise and play in the fresh air and sunlight and regular hours of sleep aid in the tooth development as well as the general bodily growth. What affects the general health for good or bad affects tooth growth as well.

In conclusion, let the parents understand that mouth health is most important to general health and happiness, and beauty as well. Child dentistry is essential to national health and is therefore a patriotic duty towards one's nation. Caring for a child's teeth when he is young assures that those teeth will care for him when he is older.



ANSWERS ON AILMENTS

ECZEMA

I have been suffering intensely with eczema on my hands and arms, neck and face. Can you suggest an effective remedy?

Eczema is considered to be due to allergy, an abnormal sensitiveness to something in one's environment. This may be poison oak, or poison ivy; an irritating chemical, or a strong laundry soap. Overwork and fatigue may have been the precipitating factor. Scrupulous cleanliness is essential, particularly among industrial workers. Some find it



W. H. Roberts, M.D., Medical Director of Rest Haven Sanitarium, Sidney, B.C., answers these questions.

necessary to wear fine cotton white gloves underneath rubber gloves while doing their laundering. In elderly persons an abnormally high blood concentration of waste products due to kidney disease may cause an outbreak of eczema. In these cases hyperpyrexia baths often give dramatic relief. As a rule these are best given under medical supervision. It is wise to omit washing with soap and water for three or four days, and to apply olive oil, or any vegetable oil. For extreme itching at night, Lassar's paste, or the commercial product called Calmitol, gives considerable relief. Calamine lotion has been a favourite remedy for years. Sicc-

lam, of the British Drug Houses, is a thick creamy paste which has a flesh colour, and is very soothing. Formerly the main emphasis from a dietary standpoint was to eliminate any known offending foods. Pork, shell fish, in fact flesh foods of all kinds, were regarded with suspicion, as well as eggs and dairy products. Now we are concerned with deficiencies of vitamin F. Richest sources are wheat-germ oil, corn oil, cocoanut oil, Wesson oil, peanut oil, soy bean oil, and to a less extent butter fat.

GAS

I have suffered with gas in the stomach and intestines for two or three years, although I follow a simple vegetarian diet. What causes gas and how may it be treated?

Some swallow an abnormal amount of air, and therefore get relief by frequent belching. As a rule it is not wise to eat fruits and vegetables at the same meal, to obviate fermentation, nor to eat a heavy supper, particularly just before retiring. Even vegetarians are often deficient in vitamin B, the richest sources of which are wheat germ, nuts, beans, and whole-wheat bread. This deficiency may interfere with intestinal motility and cause gaseous distention. Irritating laxatives and enemas should be resorted to only under very unusual circumstances.

HIGH BLOOD PRESSURE

What diet do you suggest for high blood pressure?

It is certainly advisable to eliminate tea and coffee entirely. Animal fats, including butter, should be rigidly restricted, also flesh foods. Particularly objectionable are shell fish and pork. Over-eating of even fresh fruits and vegetables and whole grain cereals should be avoided.

SEND THE EDITOR YOUR QUESTIONS ON HOW TO BE WELL



Difference of race does not separate friends.

Friends

It would never do for God to live across the street,
Or in the house next door, where we should daily meet,
So in His wisdom and His love, He sometimes sends
His angels kind to walk with us! We call them "Friends"!

Just "friends"! One word! But letters can possess
A wealth of sympathy and pure unselfishness,
One syllable! A single breath can form it. "Friends".
But O how much our happiness on them depends.

When trouble comes, or loss—when grief is ours to bear,
They come, our friends, with words of love; our load to share,
How could we bear defeat without a friend's caress?
Had we no friend to praise, how bare would be success.

'Tis not God's plan that we should see Him face to face,
Yet He would hedge us in with His abounding grace,
And so His messengers of love to earth He sends.
They're angels—but we know it not—and call them "Friends".

—G. W. Free