

*Canadian*

OSHAWA, ONTARIO

JUNE, 1944

# SIGNS OF THE TIMES





# THE GOOD NEWS

The chief work of the church is the salvation of souls, and not politics. Such was the programme which gained for the Russian Orthodox Church official restoration last September. For centuries the Church had been part of the State; and its interfering in politics had become so obnoxious that the Soviets abolished it, repudiated Christianity, suppressed the Bible, established the Society of the Militant Godless, and tried to eliminate God Himself. But after twenty years of torture, imprisonment, ridicule, propaganda, and school teaching to stamp out Christianity, a census showed that over half the people openly professed the faith. Now the whole anti-Christian effort has been called off, and the Church is again free. What brought on its terrible persecution? Dabbling in politics. What brought persecution to an end? Ceasing to interfere in affairs of state. History contains many a similar record.

Christ's commission to His church: "Go ye . . . and preach the gospel." Mark 16:15.

Twenty-five million is the estimate of casualties so far in this war. But we point with pride to the marvellous feats being performed by our medical men in healing horrible wounds and in restoring shot-to-pieces bodies to some semblance of their pre-battle shape. They are making whole men out of half men, putting blood and organs into bodies, clothing them with skin, giving them new eyes for blind ones, making faces for them; but best of all they are putting new hearts into them—restoring their self-respect. If only the Great Physician will be allowed to finish the good work—

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

Music as a cure for the mentally ill is being tested scientifically. We are living in an age of intense nerve strain, and insane asylums are overcrowded with those who have passed the limits of human endurance. Tens of thousands of soldiers are being returned from the front for no other cause than that they are nervously upset. The majority of them can be rehabilitated, say the doc-

tors and psychologists; and the right sort of music judiciously applied is a potent remedy. We hear much so-called music over the radio that tends to cause rather than cure insanity, since it originated in the wild orgies of the jungle; but expert musicians ought to know the curative melodies. Music as a nerve soother is not new; in fact, it is very old.



Tom Hancock, father of seven, sees London on motor skates invented and made by himself.

We are learning something from the ancients.

When an "evil spirit" was upon King Saul of Israel, "David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." I Samuel 16:23.

The disarmament plan is "full of holes," says the editor of *Industrial and Engineering Chemistry*. It anticipates cutting off certain aggressive nations from sources of essential materials for war, such as oil and nitrogen explosives, and thus rendering them impotent. But, says the chemist, some late inventions and discoveries, such as jet propulsion, may soon make these supposed essentials obsolete. Already, nations isolated from natural stores of those materials long counted as necessary sinews of war, have found synthetic substitutes for them, just as they have proved that a huge "war chest" is not necessary to carry on a protracted conflict. The point is well made. The fight is not in the materials, but in the hearts of men; and a fighter sooner or later finds a superior weapon. To deprive an enemy of every commodity which he could turn to the uses of war, is to deprive him of most of the commodities which he needs for the use of peace. There is a better way to peace than by deprivation.

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1. "They that are Christ's have crucified the flesh with the affections and lusts." Galatians 5:24.

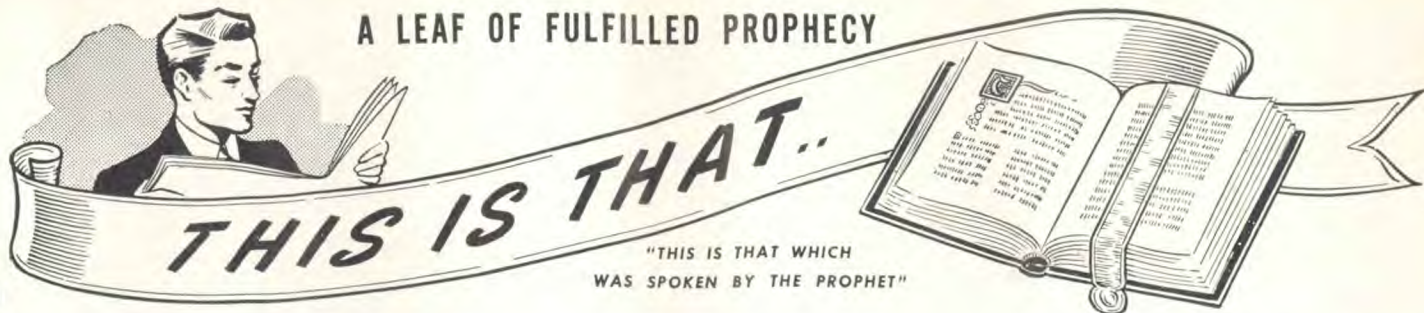
Vastly greater speed of airplanes will be realized if hopeful plans mature. "If transatlantic airplane speeds ever reach 720 miles an hour, the flying time between the United States and Great Britain would be about five hours. Allowing for five hours' difference between Eastern Standard and British time, this means that a passenger who left London at noon would still find it noon when he arrived in New York." This would be rivalling the pace of the earth's revolution. Men set no limit on the possibilities ahead in invention—yet they limit God.

"Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Isaiah 40:26.

No blind worker has ever been involved in an industrial accident during forty-two years of factory work in the New Jersey State Institution for the Blind. Blind people are much more careful than those who see. Now many factories are experimenting successfully with blind workers for certain types of skilled hand labour. The sightless are coming into a heritage. What hope this holds out for the thousands of blinded soldiers returning from the war!

"I will bring the blind by a way that they knew not." Isaiah 42:16.





## RELIGIOUS LIBERTY IN JEOPARDY

**I**N THE month of March there was introduced into the Ontario Legislature, "An Act to prevent the Publication of Discriminatory Matter Referring to Race or Creed." The Bill was introduced by the Attorney General, and therefore sponsored by the Government in power. It is to be known as "The Racial Discrimination Act, 1944" and reads as follows:

"No person shall,—

(a) publish or display or cause to be published or displayed; or

(b) permit to be published or displayed on lands or premises or in a newspaper, through a radio broadcasting station or by means of any other medium which he owns or controls,

"any notice, sign, symbol, emblem or other representation indicating discrimination or an intention to discriminate against any person or any class of persons for any purpose because of the race or creed of such person or class of persons." (Then follows the usual provision for penalties and enforcement.)

Strong protests were made by religious bodies and other groups which might be seriously affected by such legislation. But, with what appeared to be undue haste, the Bill was enacted into law and placed on the statute books of the Province of Ontario. We understand that there was only one dissenting voice among the legislators.

To give the reader an idea of the nature of the opposition to this piece of legislation, which seems on the surface to be quite innocent, we quote from a letter of protest sent to the Attorney General by the body which this magazine represents. This was sent after the Bill had had its second reading, as soon as we were aware of what was pending. We may say that an amendment was suggested to the effect that this Act was not intended to curtail the personal or religious freedom of anyone. But the official copy of the Act as finally passed does not, to our knowledge, contain any amendment. Herewith the protest:

"We . . . do hereby make representations of protest against the passage by the Ontario Legislature of the bill entitled, 'An Act to prevent the Publication of Discriminatory Matter Referring to Race or Creed.' We are in harmony with the intent of the Bill as explained by its sponsors; namely, that no undemocratic discrimination be shown against certain groups and classes in public places, insti-

tutions, etc. But in view of the fact that in the future such a law may be used, and otherwise interpreted by those who would persecute minorities when acting in their legitimate spheres, we strongly oppose the Bill, now being enacted, being proclaimed as law, for the following reasons:

"1. It would appear to abridge the freedom of speech and of the press, liberties

to shut off all opposition to its own teachings and propaganda.

"5. It would appear to infringe on our hard-won religious liberty, in that it would forbid anyone following the example of the Founder of Christianity in warning against the errors of misguided fanatics.

"6. It would appear to violate the principle of separation of Church and State and involve the State in endless lawsuits as between races or sects, compelling the civil authorities to define and decide



The Archbishop of York, recent visitor to Canada, is shown in Moscow with Patriarch Sergei, Head of the Russian Church, which has been granted religious liberty after long suppression.

now granted to the people of the Province.

"2. It is so sweeping in its restrictions that we fear it would make a breach of the law any expression of opinion which could be interpreted as discrimination against a person of another religion.

"3. It would appear to preclude any religious body from advocacy and defense of its belief, if such took the form of pointing out what it believes to be errors held by another religious body.

"4. It appears so vague in meaning and so lacking in definition of terms that it opens the way for any religious group, which happens to be strong in numbers or influence, to so interpret the law as

concerning the truth or error of religious beliefs, thus forcing the State itself to discriminate unlawfully.

"7. Since the Criminal Code already provides protection against slander, libel, defamation of character, etc., we would raise the question of the necessity of the proposed law.

"8. The suggested Amendment to the Act seems to us to add very little clarity to its meaning and intent, especially since the Attorney General, according to report, expresses his opinion that it 'adds or subtracts precisely nothing from the Act.'

"In view of the foregoing reasons, we urge that the Act, if passed at all, be



reworded, at least to the extent of eliminating the words, 'or creed.'

Respectfully submitted."

Ontario legislators were caught off guard, we fear. Some powerful group is initiating this legislation to serve its own ends. Similar bills, with almost identical wording, have been proposed in the United States Congress again and

months and not less than two months."

We are unalterably opposed to the imposition of such drastic legislation upon a democratic and freedom-loving people. And we voiced our protest in the following appeal to the federal authorities:

"We do herewith respectfully make representations of protest against the refer-

to preclude any religious body from promulgating or defending its belief if such advocacy of faith publicly differentiated between its own teachings and those of other religious bodies.

"4. We fear that the proposed amendment would pave the way for a popular, numerically strong and influential religious group to, should they so desire, seek legal measures of suppressing what they may deem to be religious teachings or promotion which stand in opposition to their own, and in the future so interpret and misuse the amendment as to make it an instrument for the suppression of minority groups.

"5. It further appears to be a flagrant violation of the principle of the separation of church and state as enunciated by the Founder of Christianity and believed in by multitudes of law-abiding citizens of our nation. It would thus legalize the interference of civil authorities in matters pertaining to the individual conscience, and in consequence involve the state in endless law-suits thus forcing it to do the very thing the amendment purportedly seeks to prohibit; namely, to unlawfully discriminate between equally conscientious persons or bodies.

"6. Since the criminal code already provides protection against slander, libel, defamation of character, etc., we would respectfully raise the question of the necessity of the proposed amendment.

"7. It appears to be wholly at variance with the spirit of the British North America Act, and the principles of our Canadian Constitution.

"8. We are of the opinion that the amendment would be unenforceable as it leaves open to judicial discretion the determination of intentions and motives which cannot be thus accurately ascertained since factual evidence is not necessarily a true interpreter of intention.

"9. And further the legislation of unenforceable laws breeds disrespect of law and fosters increasing lawlessness.

"For the above and other reasons that might be listed herewith, the proposed amendment in our opinion constitutes an unjustifiable abridgment of our hard-won liberties of freedom of speech, press, and expression, and undemocratic and unchristian infringement of the rights of conscience.

Respectfully submitted."

Let those who prize their God-given liberties join us in denouncing such threats as this to our liberty of conscience, of speech, and of the press. We too are opposed to bigotry and intolerance, and we have no sympathy with efforts to insult, ridicule, or abuse our fellow men, and would insist on the equality of all before the law. But these discrimination laws, as worded, are subject to gross abuse in the hands of enforcement officers and judges who might be disposed to carry them through to the letter.

Let us be consistent in our attitudes, and grant a broad measure of freedom to all men. Let us be alert to these beginnings of intolerance, and down them whenever they raise their heads. Be "as free, and not using your liberty for a cloke of maliciousness." 1 Peter 2:16.



Making patients comfortable inside a "Sparrow" Ambulance Aircraft.

again, but so far they have been blocked.

Now comes the introduction at Ottawa of a bill to the same intent, for the whole Dominion. It is a proposed amendment to the Criminal Code, and reads:

"318 A. (1) Everyone who prints, publishes, issues, circulates, distributes or otherwise disseminates any book, newspaper, periodical, pamphlet, picture, paper, circular, card, letter, writing, print, publication or document, or who gives utterance in public to, or permits to be published, broadcast, or otherwise disseminated, statements or words containing any material, report or statement of a nature intended or likely to expose any person or body of persons belonging to a certain race or professing a certain creed, to hatred, contempt, discrimination, ridicule, insult or injury on account of such race or creed, thereby intending to create disharmony, unrest or disorder among the people or to incite a breach of the peace is guilty of an offence and shall be liable, on summary conviction, for a first offence, to a penalty not exceeding two hundred dollars and not less than fifty dollars and in default of payment of such penalty, to a term of imprisonment not exceeding two months and not less than one month, and for every subsequent offence to a penalty not exceeding five hundred dollars and not less than one hundred and fifty dollars, and in default of payment of each penalty to a term of imprisonment with hard labour not exceeding six

ence to 'creed' in Bill No. 37 which proposes an amendment to the criminal code by prohibiting the publication or utterance of discriminatory material involving 'any person or body of persons belonging to a certain race or professing a certain creed.' While we are in harmony with the intent of the bill insofar as it seeks to restrain undemocratic or unchristian abuse of certain groups, faiths, or classes, we, nevertheless, in view of the factors hereinafter stated, urge that the sponsor or sponsors of the bill withdraw it; or that, in the event of its being submitted for further reading, that the Dominion House of Commons prevent its passage. The proposed amendment appears to us to be subversive of the constitutional rights of civil and religious liberty for the following reasons:

"1. In our opinion this proposed amendment, if made law, would provoke the very disunity it is allegedly designed to prevent.

"2. It would appear to make the conscientious expression of opinion, either written or oral, whenever such expression contained an element of careful distinguishing or discernment of differences in belief, a breach of the law punishable as a criminal offense and would thereby constitute an unwarranted infringement of the rights of conscience and an unjustifiable denial of the principles of religious liberty.

"3. Notwithstanding the proviso of subsection (2), it would further appear



## An Editorial on

# FREEDOM *in* RELIGION

**WE UNDERSTAND** religion to mean the urge to adore a higher entity. It is inherent in every normal human being. It inspires him to aspire. It pushes him forward and up. Lose religion, lose hope; lose hope, lose life.

Religion is comprehended in a man's relationship to his god, whether that god be God, Allah, Krishna, Buddha, Shinto, the Emperor, Nationalism, the sun, a cow, riches, beauty, sex, art, fame, power, appetite—or "the unknown god." The Hindu is said to have thirty million gods; and he is very religious. There is such a thing as religion going to "seeds as of many." But every man's religion is entitled to respect, and protection.

So the chief persuasive and compelling power which affects one's life is one's religion. It will move him to make sacrifices that no other urge will. If he is a man of some stability of character and devotion to principle, he will die for his religion. That is why there has been more war and bloodshed for religion than for any other one cause.

Religion in this broad sense does not necessarily have any influencing connection with morals, or ethics, or social standards, or business methods. It may direct and even dominate, all of these; but it may also be exercised separately from them. It is difficult for the Christian religionist, who is being continually exhorted to carry out the principles of his religion in his everyday life, to appreciate this fact. The truth is, there are a billion men of religion on earth who see no connection between devoted worship at a temple and crooked business at a market. To them religion is a thing above, and therefore entirely apart from, mundane affairs. To them ardent spirituality and ardent spirits may be coupled consistently. Yet their conscientious convictions are not to be disregarded. When it comes to consideration for a man's religion, it is not so much a question of what he believes, as it is of his honesty and sincerity in what he believes. Whoever or whatever his deity, that god is his highest conception of something beyond and above him, and, in his judgment, it calls forth the best that is in him. Hence that conviction of his has a claim on our respect.

Since religion is the dominating factor in human conduct, it is logical to conclude that men are more ready to assert and to fight for their religious rights than for any other prerogatives which they assume. They are more likely to say of these rights than of any others, "It is the business of no one else beside myself whom, what, when, or how I worship." This aggressive assertion of the right to worship as they please stems from the natural inclination of a real man to achieve, succeed, progress. Let no one come between him and his ultimate goal—to become as near like his god

**Traditional victims of religious persecution, the Jews hope to make Palestine a "national homeland." Here are two German Jewish children of the "lost generation" who have lived in Palestine a year.**



as possible. For this religious urge leads him to discover, or set up as a god, that which is, or which he conceives to be, higher, or stronger, or wiser, or more beautiful, and altogether more desirable and admirable than himself. A subject adores a ruler, inferiority admires superiority, a gourmand satisfies his appetite regardless of consequences—with every after dinner nod bowing to his stomach god—, and a cultivator worships his bullock, the sun, or the good earth. And they will cherish above all else freedom to do as their inner urges dictate.

Woeful, and even tragic, to all concerned are the consequences if any man, or religious society, or civil government, uses physical force or mental pressure to do despite to a man's religious convictions. If wealth is his god, it may be easy to change his political convictions, but not his dollar chasing. If beauty is his chief deity, there may be no difficulty in persuading him to spend much of his wealth in gratifying his desire for it, but you could not make him content with ugliness. If God is the greatest object of his devotion, it will not require much urging to persuade him to surrender all he is and has for Him, but it is futile to endeavour to force a God-surrendered man to godlessness.

Coercion in religion may be explained, but not excused. It is explained by the fact that there are varying intelligences and spiritual perceptions among men, and consequently a man may hold to a very inferior and even degrading religion, and, through ignorance, not realize it. His ignorance may be based on his lack of opportunity to learn better, or because of his stubbornness against changing the customs and habits inherited from generations of ancestors. If for the former cause alone, he may be persuaded to change his religious beliefs for better ones. And instruction and persuasion are the legitimate methods for his uplifting.

However, if he is convinced of something better, convinced but not convicted, and still persists in adhering to his inbred religious views, there is a tendency on the part of his would-be uplifters—very often springing from unselfish love for him—to force him to do that which in their estimation is better for him. This with the expectation that, under such forced experimentation, he will see the inferiority of his former religion and willingly adopt the latter. For is he not like a child in its ignorance; and should he not be dealt with as a child, forced to obey because he is not capable of understanding? Does not the Bible say that certain ones must be *plucked* as brands from the burning?

These arguments look plausible, but very seldom do matters work out that way in actual experience. After all, a man is not a child, no matter how like one he may reason and act. He has a man's rights. And, too, very often what the reformer has to offer in the way of a superior religion is not much, if any, better for that particular man, with his background and environment, than the religion he already has.

But even if cases may be found where men have adopted a better religion through initial methods of physical force, financial inducement, social pressure, or deception, these do not invalidate the principle of freedom in religion being the only successful way of winning men to higher religious ideals. The few exceptions are apparent in spite of the wrong method being used rather than because of it. Many years experience in working for the betterment of the people of India have convinced the writer that what one believes religiously must be a matter of free choice in response to that invitation from a Higher Power which is given at least once to every man who ever lived. If it is not, that man's religion is vain, and it becomes a convenience, a club, or a cloak.



*Is It in Keeping with the Character of a Benevolent Heavenly Father to Give His  
Rebellious Children a*

# SECOND CHANCE?

By O. B. GERHART

A MINISTER was once asked, "Do you believe in a second chance for sinners?" His reply was: "I believe in a second chance for all mankind. I believe man threw away his first chance long ago in the Garden of Eden. God in mercy offered him a second chance through Calvary. But if the questioner means to ask if I believe in a *third* chance—a chance for salvation beyond this present life—my answer is, No."

There are those who think otherwise, of course. They know that all men do not have equal opportunities for learning the will of God. They understand that every man must come up to a certain standard of righteousness in order to be saved. And since all men have not an equal chance to learn these truths of salvation in this life, they conclude that there must be another and more favourable chance offered mankind beyond this life. That is why some believe in praying for the dead, and baptism for the dead; they think that God gives man a second chance after death. Others think that it is during the millennium that men will have another chance to learn the will of God, and that then all men will have a better opportunity for salvation.

But we have something much safer than human reasoning on this point. We have a letter dictated by the great Judge Himself. We call it the Bible. In it we may read how God will judge us all. In it we may read what the standard of His judgment is, and how He will deal with all who had no opportunity to learn what you and I know about it. Whatever men may think, it is God after all who will do the judging, so it is best for us to take His Word for it.

All men have light—light as to what they ought to do. All men may not have equal light, but they have light nevertheless. "That was the true light, which lighteth every man that cometh into the world." John 1:9. This true Light is Jesus Christ. It is He who lighteth every man that cometh into the world. Then Christ has lighted the heathen of Borneo, and Africa, and India. He has, at some time, shed light into the mind of Mahatma Gandhi, the Hindu. At one time, Premier Tojo of Japan knew something of the will of the God of heaven; so did Hitler; so did every depraved villain who has ever trod the earth. The apostle Paul explains how it comes about that even the heathen will be justly condemned or saved in the day of judgment. Goodspeed has translated Paul's language into twentieth-century English; I quote his translation of Romans 2:14-16:

"When heathen who have no law instinctively obey what the law demands . . . they show that what the law demands is written on their hearts, and their consciences will testify for them . . . on that day when . . . God through Christ Jesus judges what men have kept secret."

So men who have never heard of the Ten Commandments know instinctively certain things that law demands. Certain principles of that law are written on the hearts of *all* men, even the benighted heathen. That explains why even the savages have tribal laws forbidding murder, theft, and adultery. Those are principles of the divine law common to the consciences of all men.

How will God judge men who know only such principles of conduct as were written in their hearts by nature? Their consciences will testify for them on that day when God judges what men have kept secret. If the savage who instinctively knew he ought not to steal, stole notwithstanding, his conscience will testify in the judgment that he is guilty. He need not have known that God forbade idolatry or Sabbath-breaking, or other things. He is guilty because he rejected the light he did have. If, on the other hand, this savage resisted the temptation to offend his conscience by stealing, killing, committing adultery, or anything else he instinctively knew to be wrong, on the day of judgment he will stand acquitted. No doubt he never kept God's Sabbath day; probably he was a worshipper of graven images; he may have done other things that you or I could never do and be guiltless. But if he was obedient to that which he knew in his heart to be right, he will be accepted as worthy of God's kingdom. Read John 9:41, and see if that is not true: "If ye were blind, ye should have no sin." That same truth is stated in James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

The idea that God is going to judge every man by a total understanding of His will is not according to Scripture. The African who knew but twenty or thirty per cent of it will enter God's kingdom, if he lived up to that, just as surely as we who know the full will of God and live up to it by His grace. Nevertheless, *our* chances for salvation are much greater than his, because our clearer revelation of the love of God gives us an incentive to obedience that the heathen in his ignorance of that love cannot have. Hence our Lord's command to preach the gospel to every creature. There is a drawing power in the gospel

that those who know it not do not experience.

Our Lord once made a strong comment on this point. It is in Matthew 11:23, 24: "And thou Capernaum, which are exalted unto heaven, shall be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Now Sodom, as you know, was a very wicked city. Genesis 13:13 says: "But the men of Sodom were wicked and sinners before the Lord exceedingly." It was so wicked that God destroyed it with a super-natural judgment. But Jesus said that if the mighty works done in Capernaum had been done in Sodom, it would have repented, and therefore would not have been destroyed. The inhabitants of Sodom did not have as much light as those of Capernaum, yet they will suffer the punishment that will be visited upon *all* unrepentant sinners in the day of judgment. They will have no future redemption offered them. But their punishment will be more tolerable, that is, more bearable, than the punishment meted out to the inhabitants of Capernaum in that great day.

So these verses teach that men who might have been saved, had they had greater light, will be lost because they had it not—a very sobering thought to those who do not support foreign missions. They also teach that people who are favoured with great light, and who ignore it, will suffer far more in the day of judgment than the lost heathen.

There is another application of this principle that we should make here. Sometimes we meet fellow Christians who are faced with some duty plainly stated in the Bible; but it involves a cross, and they think to excuse themselves by saying: "But my father and mother were devoted Christians, and they never understood that. I am sure *they* will be saved, so why cannot I, too, go to heaven without doing that?" Any who reason that way are forgetting God's standard of judgment. Our godly parents may indeed find entrance into God's kingdom without performing such a command, if they had no light on the matter. But God will not judge *me* by the light my parents had. Paul puts it very plainly in Romans 14: 12: "So then every one of us shall give account of himself to God." The disposition to covet the partial darkness of less favoured Christians is in it-



**There comes a time when the door to eternal life through salvation from sin is forever closed — and locked. God has definitely revealed when that time is.**



Thess. 1:7-9.

So there we have it from God's own Word. Those who know not and who obey not the gospel, will have no other chance to learn the way of salvation. On the contrary, they will be destroyed when the great event about which they might have known overtakes them. Had they really known that the Lord would be revealed from heaven in their generation, had they understood what that glorious coming would mean to all who were not ready, surely they would not have closed their ears and minds and hearts to it all. But, like the Jews who crucified Christ, *they might have known*. The Bible was plain enough on the matter. There were books and papers and preachers and radio sermons enough all about them, proclaiming the event and the preparation required.

Just as Christ said it would be, so it is. "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39. So those antediluvians did not know there was a flood coming to destroy them. Christ says they knew not until the flood came. But why did they not know? For one hundred and twenty years Noah had been preaching that the flood was coming. For many years his mammoth boat built on dry land had been the laughing stock of his generation. Why, then, did they not know? For the same reason that the multitudes of *our* day do not know that the second coming of Christ is about to shatter all their dreams for a long, man-made peace. Those people living in the day of the Flood found Noah's message decidedly unpopular and contrary to their plans. Hence they knew not. They chose not to believe. And certainly the same attitude prevails to-day.

The doctrine that the second coming of Christ will introduce a long millennium of tranquillity and happiness for sinners who missed the way of righteousness before, is one of the most dangerous deceptions abroad to-day. Surely the chains of indifference that bind men are strong enough as it is, without rendering their salvation the more hopeless by such anti-Scriptural teaching as that.

We know there are honest souls in this gospel-enlightened land of ours who have a very imperfect understanding of the will of God. But though they walk in darkness on some matters, their behaviour was described by Christ in John 3:21: "He that doeth truth cometh to the light, that his deeds may be made manifest." They are seeking to know the will of God as it is their privilege to know it in these days. They are hungering and thirsting after righteousness; they are not satisfied with the knowledge they have. They want more.

If you are following the will of God to the best of your knowledge now, you have Christ's promise: "If any man will do His will, he shall know of the doctrine, whether it be of God." John 7:17.

self a bad sign. It betrays a lack of real love for God, and an unfitness for heaven.

And that is a major cause for the prevalent ignorance of the Bible in our own country. The majority do not love God, therefore they have no desire to know His will. Christ stated it this way in John 3:19, 20: "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." According to this, then, there are those who know not the will of God because they do not want to know it. They *love* darkness. They hate the light.

The Jews who crucified Christ were apparently in that category, for we read in I Corinthians 2:8: "Had they known it, they would not have crucified the Lord of glory." They crucified the Lord of glory because they did not know what they were doing. As they were nailing the Son of God to the tree, He prayed, "Father, forgive them, for they know not what they do." But why did they not know? Surely they might have known. The evidence of Christ's divinity was suf-

ficiently manifested on many an occasion. But they knew not, because they rejected the light. There were reasons why they did not want to acknowledge His divinity. They chose darkness, and God gave them up to the darkness they had chosen. Does any one imagine that because they knew not, therefore God will give them another chance hereafter to learn?

There are multitudes to-day who know not that this world is but a step removed from the second coming of Christ. They know not the law of God and what it requires of them. They are apparently as ignorant of the truths of God for our time as the heathen that remain in the unlightened corners of the earth. You see them on every hand.

God Himself tells us how these will fare: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." II



FOR more than nineteen centuries Christians have repeated the Pater-noster commonly known as the Lord's Prayer. The repetition of it has become a daily habit in the personal devotions of some individuals, and it forms a regular feature of public worship in some churches.

Strange as it may seem, the recitation of the Lord's Prayer has become such a matter of routine and formal worship that few of those who utter it stop to ponder the significance of those beautiful words: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew 6:10.

Note the import of those words. They are really a prayer for the coming of the kingdom of God, and that the time shall come when His will shall be done in earth as it is in heaven! Think of what that means!

How surprised many of those who recite that prayer so formally and thoughtlessly would be to see that supplication answered! Do they truly mean it when they say it? Is there down deep in their hearts an earnest longing to see the King of kings come in His glory? Are they preparing themselves to meet Him when He shall come? Are they willing to do God's will in earth as it is done by those who inhabit heaven?

These questions, friend, are directed straight at you! They are put to you to make you think seriously, because *Jesus is coming again*. He is coming as "King of kings, and Lord of lords."

The doctrine of the second coming of Christ is as old as Christianity itself. The second advent of Christ to the earth is mentioned more than 200 times in the New Testament alone. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

Yes, the second advent of Jesus Christ has been and is the great hope of many for final and definite deliverance from this world of sin, death, and disappointment. Back in that antediluvian age when "the earth also was corrupt before God, and the earth was filled with violence" (Genesis 6:11), that saintly old patriarch "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 14,15.

"Behold, He cometh!" This is the cry of hope that all the way down through the centuries has been heard among those whose simple and trusting faith has laid hold of the promises of God. That grand old man known in Sacred Writ as "the Friend of God" (James 2:23; II Chronicles 20:7; Isaiah 41:8), but better known to most of us as plain old Abraham, "looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10. With that precious hope cherished in his breast, he and those who shared it with him "all died in faith,

*There Is Time Yet to Prepare for Christ's Return to This Earth, but*

# HOW MUCH

not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebrews 11:13. Indeed, they looked forward to something more lasting and durable than the present world order, hoping for a kingdom founded by God and not by man.

In the hour of intense suffering and pain, when a terrible disease held him in its clutches, Job uttered these memorable words of hope: "Oh that my words were now written! oh that, they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my Redeemer liveth, and that *He shall stand at the latter day upon the earth*: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:23-27.

The longings of Job came true. In the Holy Book of God his words have been written, penned in many of this world's languages and dialects, in order that they might bring cheer to others.

David, the royal poet and musician of Israel, was led by divine inspiration to treasure for us in sacred song the precious hope of the Lord's coming. "*Our God shall come*, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Psalm 50:3-5.

Many of the Old Testament prophets kept this hope burning bright before the minds of men in those turbulent times when Assyria, Babylon, and Medo-Persia rode over the nations in totalitarian arrogance and pride. Typical of those ancient prophetic promises of hope is this one from Isaiah: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And *the Redeemer shall come to Zion*, and unto them that turn from transgression in Jacob, saith the Lord." Isaiah 59:19,20.

Like a golden thread this precious hope of the second advent of Christ, with the promise of the final restitution of all things, is woven throughout the fabric of the gospel teaching of the New

Testament. The repentant thief, who otherwise would have been crushed with remorse for his own sins and with despair of ever seeing a better day, cried out to the crucified Christ who hung beside him: "Lord, remember me when Thou comest into Thy Kingdom." Luke 23:42. The petition of that dying man was answered with the assurance that the Lord would remember him and give him a place in the coming Paradise.

The Lord Jesus often referred to His coming and the end of the world (Matthew 13:37-43; 47-50), affirming that "the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27.

Shortly before His death He was asked this significant question: "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3. As He narrated the various events that would be sure heralds of His second advent, He told how there "shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and *they shall see the Son of man coming in the clouds of heaven with power and great glory*. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24:30,31.

Therefore, the hope of the second advent of Jesus means that the future will bring a grand and glorious reunion with loved ones who have died in the gospel faith. In the hour of bereavement this hope has been the comforting balm for the hearts of those who have seen their loved ones snatched from them by the cruel hand of death. For this reason the apostle wrote "that ye sorrow not, even as others which have no hope." I Thessalonians 4:13. And he adds:

"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Verses 16-18.

On the night before His death, the Lord's announcement of the fate that awaited Him on the morrow brought sorrow to His disciples. But He consoled them with these very clear and

**By Robert Leo Odum**



# TIME?



Lambert

definite promises: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

That place which He went to prepare for us among the mansions of God is none other than that city for which Abraham looked, the metropolis of which the builder and maker is God, "for He hath prepared for them a city." Hebrews 11:10, 16. It will be the glorious capital of the coming kingdom of Christ. (Revelation 21.)

When the Lord had risen from the dead, it was the hope of His followers that the promised kingdom might be restored then to God's people. (Acts 1:6.) But not so, for the Master must needs go back to heaven and to God to perform His mediatorial work as our great High Priest. (Hebrews 8:1, 2; I John 2:1.) "And unto them that look for Him *shall He appear the second time* without sin unto salvation." Hebrews 9:28.

When the Lord led His disciples to the Mount of Olives and "as far as to Bethany" (Luke 24:50), there "He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." Verse 51. Thus they saw

their best Friend depart and leave them in this cold, cruel world to live, labour and die without His visible presence with them. As He went up He knew the feelings of their hearts, and He thought of them, for "while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*" Acts 1: 10-11.

The New Testament abounds with promises of the second advent of Jesus. Even John, exiled as he was to Patmos—the Alcatraz or Devil's Island of the Roman Empire—because of his testimony as a witness of Christ, penned in the first chapter of his apocalyptic visions these words: "Behold, *He cometh with clouds; and every eye shall see Him*, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Revelation 1:7. "Behold, the Lord cometh!" said Enoch 3,000 years before Christ was born. "Behold, He cometh!" is the echo by John on Patmos 100 years after the Lord's birth among men. And as the aged apostle was about to close the book that brings an end to the Book of books, the same Lord Jesus said: "Surely I come quickly." John paused to add: "Amen. Even so, come, Lord Jesus." Revelation 22:20.

Yes, as we trace the precious promise of the Lord's second coming, we find that it has been the bouying hope of millions of the world's honest-hearted people. For nineteen centuries millions of Christians have prayed in simple faith that short prayer which the Lord Jesus taught us: "*Thy kingdom come. Thy will be done on earth, as it is in heaven.*"

Let us repeat that petition: "Thy kingdom come. Thy will be done on earth, as it is in heaven." Was there ever a time when we might pray that prayer more appropriately than now? Was there ever an age when the world needed the second advent of Jesus more than it does today?

There are numerous signs given in the prophecies of Holy Writ whereby we know that the day of Christ's second coming is nigh. These omens have been and will be discussed in detail from time to time in this magazine. Among these signs are the very things that are happening on earth to-day. He has said: "When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." Luke 21:28. "When ye see these things come to pass, know that the kingdom of God is nigh at hand." Verse 31.

"Look up, and lift up your heads," This is not a time to be downcast, to be given to despair, ye Christian people of the world! to give yourselves over to hopelessness and desperation! Keep your chin up, for right must win as suggested by the following words from "The Present Crisis" written by James Russell Lowell:

"Careless seems the great Avenger;  
history's pages but record  
One death-grapple in the darkness  
'twixt old systems and the Word;  
Truth forever on the scaffold,  
Wrong forever on the throne,—  
Yet that scaffold sways the future,  
and, behind the dim unknown,  
Standeth God within the shadow,  
keeping watch above His own."

The day will soon come when God will intervene in the affairs of this sinful world. He will send His Son in the clouds of glory to save His own and to punish the wicked. Describing that day the apostle says: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:14-17.

Nevertheless, in that day many from all nations will look up and say; "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.





Miller

The Mount of Olives and Gethsemane, where Jesus suffered agonies to save men and to vindicate His Father's Law.

THE wise man, Solomon, says in Ecclesiastes 12:13-14: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment. . . ." I conclude from this text that the judgment will be based on the Ten-Commandment Law of God, as written by the finger of God on the tables of stone and handed to Moses.

In view of this, I make bold to say that no minister can preach a really effective gospel sermon without preaching the Law of God. In I Peter the fourth chapter and the eleventh verse, we read: "If any man speak, let him speak as the oracles of God." And we may be sure that God has not left us in darkness as to what the oracles of God are. Acts 7:38 says: "This is he that was in the church in the wilderness with the Angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us."

Note that these "lively oracles" have to do with Mount Sinai. Now, reading verse fifty-three of the same chapter in Acts: "Who received the Law by the disposition of angels." "Yes, the oracles, or Ten Commandments, are lively—not done away with, nor in any way dead. We must resolve, then, that if any man speak or preach, he must do so according to the Law of God, in following out Peter's admonition. Let us now analyse a few gospel topics, to ascertain if the full gospel of Jesus Christ can be preached without in any way touching on the Law of God.

First, the subject of the Love of God.

John 3:16 is the great love text of the Bible. "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." Paul says (Romans 5: 7, 8) that God gave His Son, Jesus, while we were yet sinners. Now note I John 5:3: "For this is the love of God, that we keep His Commandments: . . ." Peter was correct, then, when he said that a man who would preach upon the subject of the love of God or any other subject, should speak as the oracles of God, or His Ten-Commandment law.

Let us consider the subject of Faith. In Hebrews 11:6 we learn how impossible it is to please God without faith. And Paul writes in Romans 12:3, that every individual is given a measure of faith by a fair, impartial God. The apostle Paul has more to say on the subject of faith in Romans 3:31: "Do we then make void the Law through faith? God forbid: Yea, we establish the Law." No one can effectively and fully speak on the subject of faith without speaking according to the Law of God.

What relation has the subject of Prayer to the Law of God? My first text on Prayer is found in Luke 21:36. "Watch ye therefore, and pray always, . . ." And good advice it is for these perilous times in which we live. And these words are found in I John 3:22: "And whatsoever we ask, we receive of Him, because we keep His Commandments, and do those things that are pleasing in His sight." Notice those words. We can

# I Can't Preach Without Preaching THE LAW

By Lloyd M. Selzer

expect God's answer to our prayers when we observe His Ten-Commandment Law. Solomon says in Proverbs 28:9: "He that turneth away his ear from hearing the Law, even his prayer shall be an abomination." Judge from these texts if one can ignore God's Law and expect his prayer to be heard.

Our next subject, Eternal Life, should be preached according to the oracles of God, which are His Ten Commandments, His divine, holy, and righteous Law. Acts 4:12 states that we have salvation only through Jesus our Saviour. In Matthew 19:16-17, the story is told of one who came to Jesus asking what he should do to have eternal life. That is a good question for each one of us to ask. What was Jesus' answer to this inquiry? "But if thou wilt enter into life, keep the Commandments." Here we discover Jesus, the Son of God, sent from heaven as a Redeemer of sinners, upholding the Ten-Commandment Law of God! We are told in Hebrews 13:8 that Jesus is the same yesterday, to-day, and forever. So, if we ask our Lord to-day what we must do to have eternal life, He replies, "If thou wilt enter into life, keep the Commandments." And He also says if we love Him we will keep His commandments. (John 14:15.)

Many sermons have been based on the subject of Sin. We have the very comforting assurance in Matthew 1:21 that "He shall save His people from their sins." Romans 6:23 declares that "the wages of sin is death"; so if we wish to escape the wages of sin and live eternally, we must learn what *sin* is. We have the definition for sin given in I John 3:4: "Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the Law." Therefore, I could not make war against sin, and at the same time make war against the Ten-Commandment Law which points out sin. The Law acts as a school master "to bring us unto Christ, that we might be justified by faith." Gal. 3:24. What a close relation-

SIGNS OF THE TIMES



ship we find, then, between the Law and the plan of salvation from sin!

A very popular sermon topic is the Grace of God. Some people like to think of themselves as living, not under the law, but under grace. With this in mind, let us think for a moment on some very familiar verses in the New Testament. Paul says in that famous sixth chapter of Romans that we "are not under the law but under grace." Then notice his line of reasoning in the fifteenth verse: "What then? shall we sin because we are not under the law, but under grace? God forbid!" An individual is *under* the law only when he is *condemned by* the law. The man who keeps all the Ten Com-

mandments is not *under* the Law. If we observe the speed law of our province, we are not *under* the law,—no; but if we break the speed law, we come under it very quickly. So, we are not under the law but under grace, because we have accepted Christ's sacrifice for us, and our sins are forgiven.

And we could go on endlessly, for according to our King James' version of the Bible, God's holy Law is still standing, as majestic and sublime as on the day He wrote it with His finger on tables of stone and delivered it to His church. If we love God, He says we will keep His commandments, and these commandments are not grievous to His faithful children.

ten.) Companies of these angels stood guard at the gate of Eden. (Genesis 3:24.) Satan, before his expulsion from heaven, was of the order of cherubim. (See Ezekiel 28:14.) Then there are the seraphim,—angels with six wings. With two wings they veil their faces, with two they cover their feet, and with two they fly. (See Isaiah 6:2.) These heavenly beings, in their orders and excellencies, rule vast principalities and powers, in their dominions of glory in heavenly councils. They sway the destinies of men and nations. Human eyes have seen them; human hands have touched them. They have accepted hospitality of men on earth. More than once they have entered human dwellings and conversed with their occupants face to face.

These celestial beings are agencies in the salvation of fallen man. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14. In their loving ministry to man, many times their voices have been heard in kindly warnings to the servants of God. Not until the day breaks and the shadows flee away will be fully revealed the many instances of their defence and deliverance of men who have lived on this earth.

With firm yet tender hands two angels led the family of Lot from the fiery tempest of Sodom and Gomorrah. With super-human power an angel shut the mighty jaws of hungry lions in the den where Daniel was cast. Elisha, the prophet of Israel, and his servant were in imminent danger by their enemies who closed in around them. But the foe's wicked designs were frustrated by an invisible host of angels. Heavenly warriors in their flaming chariots, drawn by steeds of fire, drew up in battle array, and drove to defeat the host of Syria.

Swifter than light in its flight, outdoing the radio in speed of transmission, these angels of God are limited in their movements only as God Himself limits them. Daniel of old uttered a short prayer in ancient Babylon. As soon as he started praying the angel Gabriel was commanded to fly swiftly and give the prophet understanding. Quicker than light can flash (and light travels at the rate of 185,000 miles a second), this mightiest of angels darted through space rushing by star systems and galaxies; leaving constellations behind, he sped towards a mere speck called "Earth," situated somewhere in the infinitude of space. Before the prophet had finished his prayer, Gabriel was there, laying hands on Daniel.

Gabriel seems to have taken special interest in doing exploits in emergencies. The body of Christ was wrapped in death, silent in Joseph's rock-hewn tomb. It was well past midnight. The darkest period just before the dawn had come. The Roman legionnaires were guarding the sealed tomb. The hearts of the disciples were broken with grief. Hell was complacent with satisfaction.

Then from among the millions of angels in glory a solitary angel was called. It was Gabriel. Approaching the throne of God, he received orders to proceed to the Earth and call Christ from the tomb.

IN GOD'S DIRECTIVES  
FOR THE AFFAIRS OF  
THIS EARTH IT IS  
WELL TO NOTE THE  
PARTS PLAYED BY



# The ANGELS

By A. Wellington Clark

WHO are the angels? Angels are not ghosts, or the spirits of our departed loved ones. Before the creation of man, ere the entrance of sin and death in this universe, we read of their existence and their activities.

They sang together and shouted for joy when this world was created. They were man's first instructors in paradise; and when in disgrace he was driven into exile, with flaming sword and tireless vigils they guarded the way to the tree of life. They saw the first infant born on this earth, and with amazement and horror witnessed the first murder of the ages.

As man could not have died before his creation, so if angels are the spirits of dead men, there could have been no angels in existence until after man's creation and his fall. That angels existed prior to the creation of man is proved

from the fact that during the war in heaven, some of their number arrayed themselves on the side of right, and under the leadership of Michael (Christ) drove Satan and his rebel host with shattering defeat into darkness and perdition. (See Revelation 12:7-9.) These facts prove beyond the shadow of a doubt that angels are not phantoms or spirits of dead persons.

Having seen what they are not, let us now see what they are. They are real, corporeal, personal beings. They were created by God, but they are of a higher order of existence than man. The Psalmist, speaking of man's creation, said, "Thou hast made him a little lower than the angels." Psalm 8:5.

In describing the cherubim, Ezekiel said they have "backs," "hands," "feet," "sides," "wings." (See Ezekiel, chapter



# YOU AND YOUR BIBLE



## THE MINISTRY OF CHRIST IN HEAVEN

**Question:** In a recent article on the Judgment you say that Christ entered the Holy Sanctuary in the year 1844. Does not Paul say that He did this when He went back to heaven after His first advent?

**Answer:** A considered reading of Leviticus 4:1-7; 16:30-34; 23:27-32 and Hebrews 9 will make the matter clear. To sum up the instruction and the argument: The ancient Israelitish sanctuary and its services were a type of the work of Christ in heaven while ministering for sinful man. The yearly round of services in the type corresponded to the whole history of the plan of salvation in the antitype. The old sanctuary had an outer room called the Holy Place, and an inner room called the Most Holy Place, or "Holiest of all." With other furniture, the outer room contained the altar of incense, the inner, "the ark of the covenant."

All during the yearly round, the priests of Israel ministered for the people only in the outer room, not entering the inner room at all. But on the last day, the Day of Atonement, the High Priest alone ministered in the inner room, or Most Holy Place. Essentially, the daily service consisted of the sinner confessing his sin and in symbol laying it on an animal, which was slain and its blood with the sin carried into the Holy Place by the priest and sprinkled on the altar of incense. The sin was thus represented as ascending with the incense, and being carried over the intervening veil to the Most Holy place and resting over the ark. And on the Day of Atonement these accumulated sins in the Most Holy Place were represented as being removed (the sanctuary was "cleansed". See Daniel

8:14) by the High Priest by virtue of the cleansing power of the blood of a goat, which represented Christ's blood.

The Day of Atonement was the type of the great judgment day at the end of the world. For if an Israelite did not have his sins in the Most Holy Place by confession and sacrifice, they were not forgiven and he was cut off from the congregation. To this day the Jews consider the Atonement to involve judgment.

To correspond to the type of the earthly services, Paul shows in Hebrews 9 that Christ must have entered the Holy Place when He ascended on high after His resurrection, and ministered there till the antitypical Day of Atonement (beginning in 1844 according to the prophecy of Daniel 4:14 and 9:24-26) when He entered the Most Holy Place. Thus "once in the end of the world" (verses 12 and 26) did He minister in the Holiest of all, which is the judgment.

We can see that there may be some confusion in your mind by the use by Paul of the words "holy place" in verses 12 and 25, instead of "most holy place". But, obviously, he cannot there be referring to the outer room or holy place; because he says very definitely that it was the room where the High Priest entered only "once", and that, as we have seen, was the inner room or Most Holy Place. There is really no discrepancy here. The priests entered *through* the holy place to reach the most holy. It seems to have been the custom, when there was no need to distinguish between them, to call either one, or both together, the holy place; as we call the time of one revolution of the earth a *day*, and also only the light part of it a *day*.

Never in angelic history had such a command been given. Vanishing from the presence of God, moving on rapid wings, Gabriel flew with incredible rapidity towards the Earth.

The Roman guards saw a point of light in the distant heavens; then that light became an angel, whose glory lighted the sky and eclipsed the brilliance of the sun. He rolled the massive boulder from the mouth of the grave. Awe-stricken, those Romans saw him descending the pit, now illuminated by the unsurpassed glory. They saw him undoing the napkin which bound the face of our Redeemer. The clothes, saturated with spices and ointments, were removed from the lifeless form. Now Gabriel

emerged from the rocky tomb, and with a voice that shook Earth beneath and the heavens above, cried, "Son of God, Thy Father calls Thee, Come forth." Jesus our Lord and Master came from the grave a mighty conqueror over death and hell.

Every one of us who journeys toward the kingdom of God has an accompanying angel all the way. (Matthew 18:10; Psalm 34: 7.) And when Christ returns to earth the second time, He will bring the angels with Him; and will send them forth over the earth to gather His people who have been resurrected at the sound of His voice. (Matthew 24: 31; John 5: 25; I Thessalonians 4:15-17.) Blessed is the ministrations of angels for those who are heirs of salvation.

# WHY

By Martha E. Warner

I HAD known of this young man, off and on, from the time he was five years old, until the time he went into World War One, and a few years after; but it was not until after that he made a special trip to visit me. It was to be a surprise visit.

Fortunately he found me at home, and we soon settled down to reminiscing, after which we talked of the many things that had happened to him since last we met, all of which were interesting. However, one experience seems to stand out above the others, which I would like to tell you about.

It happened while he was putting up some ventilator shafts at a large powder mill; working where the din was so great it was impossible to detect the coming of a shower until it burst in all its fury. Because of the danger of being trapped there in a thunder shower, some one from below always signaled the men to come down.

Always, but once. The first intimation they had of a shower was a bolt of lightning that played round and round

Five times a day the Moslem prays. Do Christians sense the power in prayer?





# PRAY?

through the shaft. He told me how the men dropped their tools and scurried down as fast as they could. Then came the remark I have so often thought about.

"Truly," he said, "I was scared; scared stiff, and if ever I prayed, I prayed then."

"And do you pray now?" I asked.

"No," he replied with a laugh. "I don't have to; my feet are on the ground and I can take care of myself."

"Someway," I told the young man, "someway you remind me of a few lines written by John Owen:

"God and the Doctor we alike adore,  
But only when in danger, not before;  
The danger o'er, both are alike re-  
quired,

God is forgotten, and the Doctor  
slighted."

For a minute the young man seemed to be thinking, then with a shrug and a laugh, he replied, "Maybe so, maybe so. But really, as long as a fellow can take care of himself, I don't see any sense in getting mixed up in religion, so why pray?" Then to signify that he had no desire to continue the subject, he soon took his departure.

To-day, the conversation comes back to me afresh, and as I think about it, it seems that the attitude of this young man is typical of the attitude of many people.

We know things are bad across the waters, but here at home, even in spite of the many vacant chairs, life goes on about as usual. True, we have to be bothered with ration points and coupons; and it frets us because we cannot reel off as many miles on the speedometer as we would like, but even so, no bombs are falling on our land. Our cities with their priceless treasures are intact; we have work, our pay envelopes are filled almost to the bursting point, so like the young man we say, "Why pray?" and we wonder what there is to pray for.

My dear friend, some clear night, I wish you would go outdoors, lift up your eyes to the heavens and as you behold the myriads of stars all moving in their courses, would not this awe-inspiring spectacle, in all its grandeur, answer your question, Why pray?

We pray because there is a God; a God who has created all these things; a God upon whose word the world hangs, "For He spake, and it was done; He commanded and it stood fast." Ps. 33:9. We pray because there is a God, a God not to be forgotten; and as we pray we become changed, we give up the old life and put on the new.

But when we say we have nothing to pray for, it is the same as saying, we do not need God, we can get along very well without Him so long as our little world is all right. Of course if a thunder bolt right from the blue hits us, and we are facing death, then we pray.

Oh, if we were not such an ungrateful set of people we should find plenty to pray for. There is the sunshine, the



## WHEN WE THINK WE DO NOT NEED GOD

"O, our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon Thee."

Life's great trials fix our gaze upon God. When dark shadows envelop us, then we look to God for help. When tragedy comes, then we find our solace in the "One who cares."

Jehoshaphat with all Judah stood before God during one of these dark hours, and after requesting God's help he concluded by saying "but our eyes are upon thee."

When their gaze was lifted and fixed on the Omnipotent One, when they realized their strength was from the Holy One, then trouble ceased. "Hearken . . . Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not nor be dismayed; to-morrow go out against them: for the Lord will be with you."

Similar experiences are found throughout the Word of God. Asa cried and said, "Lord it is nothing with thee to help, whether with many or with them that have no power: help us, O Lord our God; for we rest on Thee, and in Thy name we go against this multitude." II Chron. 14:11.

It was after such a complete surrender, such a full resignation of human power to the power of God that we read in the following verse "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled."

The principle of God's power, of God's help is very clearly and tersely given by the Spirit of God through one called Azariah. "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." II Chron. 15:2.

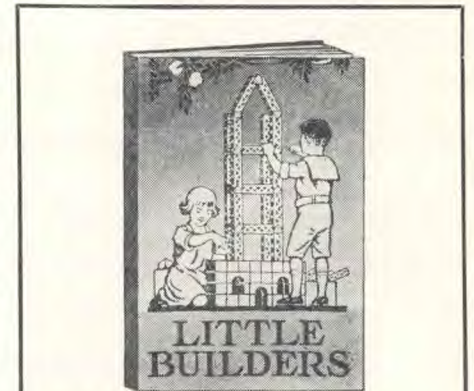
rain, the birds, the flowers, the sunrise, the sunset, the trees, and thousands of other things which come to us as a gift from God, and which we take without even a thank you.

If we begin to learn how to pray to God now, before there is a crisis driving us to prayer, then "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7.

Too often our eyes are set on God only in a time of dire distress or need. He promises to be found, but isn't it a discredit to any of us to know that only when we are in anguish of heart we turn to Him?

We must learn how to place and keep our eyes on the Lord. When we drive a car through a murky fog on a dark night, do we look carefully at the road only when we see a bridge loom up ahead or when we see a glow approaching? No, our eyes are fixed, our gaze is established on the road we follow. That is the way the Lord would have us travel the sin-fogged road of life, watching carefully, watching Him, for He is "the Way."

G. Hewlett



Parents - -

## ATTENTION!

Here is an excellent gift for your junior-age children. "Little Builders" contains 96 pages written by a noted author of children's books. It teems with character-building stories for boys and girls. Regular price 50 cents.

### HOW TO GET THIS BOOK FREE

Send us only \$1.00 for a new or renewal subscription to the *Canadian Signs of the Times*, indicating you want "Little Builders," and we will mail you a copy of this interesting book absolutely FREE.

SIGNS OF THE TIMES

PUBLISHING ASSOCIATION

OSHAWA,

ONTARIO



# KEEPING COMFORTABLE

*in*

## WARM WEATHER

By Daniel H. Kress, M.D.



Not only foods into the "frige" to keep them cool, but the right foods into the body to keep it cool.

IT IS not absolutely necessary to go to the mountainside or to take an ocean voyage at great expense in order to keep comfortable and escape the discomforts of warm weather. It is possible to enjoy a good degree of comfort at home by merely making a few changes in the habits of life. The one who makes these changes may be able to maintain a greater degree of comfort at home than the one who seeks some high altitude and fails to alter his habits of living.

The human body is a wonderful mechanism. It possesses the power of adapting itself to changes in external temperature in such a way that the temperature internally remains practically the same, regardless of what the external temperature may be.

The internal temperature is main-

tained by means of the circulatory system. The temperature of the liver and of some of the deeper muscles in which the greatest amount of oxidation takes place, ranges from 102° to 105°, whereas the mucous membrane of the mouth has a temperature of about 98.6°, and the temperature of the skin is fully one degree lower.

In cold weather the blood supply to the surface is lessened; in warm weather the surface blood vessels and capillaries dilate, and permit a larger flow of blood to the skin for the purpose of cooling. This explains the red, flushed faces and the swollen hands. The increased amount of blood distributed in the surface causes increased evaporation of moisture. On a warm day an adult may give off from two to four pints of moisture

every twenty-four hours, and yet not perspire perceptibly. If the weather becomes very hot, more moisture oozes out, and becomes visible on the skin.

The moisture on the skin answers the same purpose as the moist cloth surrounding a pitcher of water on a warm day. In tropical countries, drinking water is usually kept in cloth bags, and hung up so that the breeze can get at it. No matter how warm the breeze may be, it will aid in cooling the contents of the bag. For this reason, men and women who do a moderate amount of work, and, as a result, perspire some, suffer less from heat than do those who sit quietly and try to keep cool.

Diet is an important factor in keeping cool on a warm day. In cold weather we feed our furnaces or stoves in order to keep our houses warm. As the weather becomes warmer, less fuel is required. The human body corresponds to a house. It has within it a furnace and an automatic stoker. When impressions of cold are made upon the skin, they are communicated to the heat-regulating centres and a greater amount of fuel is automatically fed to the body furnace, and a corresponding increase of heat is produced.

In warm weather it is not uncommon for people to eat the same kind of food and the same quantity that they do in cold weather, and then the fans must be kept going to keep these poor people from burning up. The lack of energy experienced during the summer months is frequently caused by the clogging of the living furnace with clinkers, due to an excess of fuel and incomplete oxidation, and not, as is supposed, to too little food. In order to feel fit and to keep comfortable, it is necessary to eat less.

In warm weather the digestive organs cannot digest the same quantity or quality of food that they are capable of digesting in cold weather. Wisely, therefore, nature takes away the desire for many of the solid foods, and furnishes us with greens, vegetables, and fruits in abundance.

Dogs fed on the same amount of meat in warm weather as in cold weather become ill. The cat that catches and eats the same number of rats or mice in summer as in winter develops convulsions. Much of the summer sickness is due to



the absorption of poisons resulting from the decay of unsuitable foods in the alimentary canal. Summer diarrhea is chiefly due to this. The free use of meat is not only unsuitable, but dangerous, in hot weather. Foods high in protein, such as beans, lentils, and eggs, which readily undergo putrefaction, should be used sparingly. If possible supply in their places ripe olives, nuts, or olive oil, in moderation.

Fruits are, of all foods, the best during the summer months. The food elements in fruit are served in such a form as to require very little effort on the part of the digestive organs to prepare them for absorption; the acids prevent putrefaction and are aids in the digestion of the protein food that it may be necessary to eat in addition to the fruit. They also contain liquid in the purest form obtainable to supply the needs of the body. Supercooked vegetables, such as cabbage, ferment readily, and should be used sparingly.

In warm weather the diet should be composed almost exclusively of cereals and fruits with some additional wholesome relish. Salads made of lettuce, celery, and tomatoes, with the addition of a little lemon juice and olive oil, will be found appetizing and healthful. It is best to eat foods in as natural a state as possible. Should this diet be followed, there would be less summer sickness, sunstroke would be practically unheard of, and the outlay of means to go to a cooler climate in order to keep comfortable would not be necessary.

Linen or cotton underwear is preferable to any other, during warm weather. Light, thin, and loosely woven inner and outer garments are preferable, since they allow free access of air to the skin and permit evaporation of moisture from it.

Anger, anxiety, nervousness, worry, all intensify the heat. Self-control is a most important aid in keeping cool. By planning beforehand the work of each day, and then performing it in a quiet manner, comfort may be experienced even in warm weather. Periods of complete relaxation should be taken for a few minutes at intervals during the day. A few minutes of complete relaxation before meals will be found beneficial. Do not complain of the warmth, or talk about it, thus encouraging the mind to dwell upon the weather. The heat is felt much more if this is done. It is possible to get so interested in our work that we cease to think of the temperature. The most uncomfortable individuals are those whose chief aim is to keep comfortable.

Sweating will do no harm. It is a blessing in disguise. There are those who willingly pay two dollars for an electric light or Russian sweat bath, but when they can get a good sweat without money or without price, they complain of the weather. If we would perspire more than we do, we would undoubtedly have better health. The hard-working man who earns his bread by the sweat of his face, will have better health and live longer than will the one who is seated in his office in front of a revolving fan and earns his bread by the sweat of his brain.



## THE DOCTORS ARE TELLING US

Get acquainted with penicillin, one of the most effective of germ killers. It can't be produced fast enough to oversupply the military needs for it; but the turn of the home front germs will come.

In Chicago last summer, medical experimenters tried to prove a theory that mosquitoes spread infantile paralysis. They exposed monkeys to the attacks of the insects. But instead of the mosquitoes biting the monkeys, the monkeys caught and ate the mosquitoes. Which reminds us of the beggar in India who, when chided for catching lice on his body and eating them, replied vehemently, "He eat me; I eat him!" The doctors propose to give the mosquitoes a chance next summer. But they learned something from the monkeys, in the way of prevention, even though the simian technique did not appeal.

Montreal Doctor Harold R. Griffiths reports in the Canadian Medical Association Journal the discovery of a practical use for the drug curare, long known as a paste cooked up from plants which South American Indians use in blowpipes to kill game. It paralyzes the muscles. The Doctor uses it successfully

to relax tense tissues for operations, when general anesthesia will not accomplish this result.

Of several hundred women who applied for examination because they had suspicious symptoms and suspected cancer, only 11½ per cent, or slightly more than one in ten, actually had the disease. Imagine the relief of the other 88½ per cent who learned that they did not have cancer!

Scientists are considering a new explanation for the spontaneous outbreaks of the flu in remote corners of the earth at the same time. It may be, they say, that the germs of the disease fly to us through interstellar space from Mars, Venus, or Jupiter—or come on the meteors that strike the earth. A far-fetched disease and a far-fetched explanation, to be sure.

The latest on mashed potatoes is that you have to mash them quickly just before eating if you don't want them to lose four per cent of their vitamins. But don't let this make you too vitamin conscious.

## Would you like to Be a Hermit?

Life is pushing us so hard to-day that we at times wish we could get away from it all and be a temporary hermit. But we cannot run away from life.

We can, however, all take the short vacation that is so necessary to good health. The ideal vacation, as we picture it in our minds, permits quiet walks in peaceful countrysides, sunshine, birds, water, rest. If you can get these, and in addition have medical treatments and good food, you have the ideal conditions for recovery of health.

Such are the facilities offered by the Rest Haven Hospital and Sanitarium. The hydrotherapy and electrotherapy treatments are administered by skilled technicians, and friendly attendants meet your every wish.

Early attention to warning symptoms may prevent a chronic invalidism.

Write to-day for more information.

REST HAVEN, SIDNEY, BRITISH COLUMBIA





## Be Careful of Your Health

It means *everything* to you, especially now, because thousands of doctors and nurses are required to care for the armed forces, and physicians who are in private practice are greatly overburdened. Without warning, you may be the victim of illness or injury. Prepare for these emergencies now!

# MODERN MEDICAL COUNSELOR

**Just off the press. This book meets Your Wartime Health Needs and Provides Reliable Up-to-the-Minute Disease Prevention and Health Protection for Day-to-Day Use.**

### Why "Modern Medical Counselor" Is Invaluable

Suppose illness or accident befell you or your family without warning to-day, to-morrow, or this week, would you know what to do and how to care for the stricken one? Would you be prepared to cope with the situation? Here is a complete 900-page modern health guide, designed to give you every possible aid not only in disease prevention but in caring for illness and in meeting emergencies in your home.

Seventeen leading physicians, surgeons, and specialists collaborated in making this compact volume, which contains the latest discoveries in medical science.

MODERN MEDICAL COUNSELOR does not take the place of a doctor, but will help you to relieve pain and tells when to send for a physician. Your health problems are brought to specialists to be solved, thus saving time and money. This book provides you and your family with useful, practical medical aid for critical emergencies and for day-to-day health consultation.

### Features You Will Especially Appreciate

- First-Aid Section and Key Colour Sheet (known as the "red flag") for Emergency Information
- Topical Subject Divisions for Convenience in Locating the Health Phase You Want
- Compactness and Brevity *Without* Omitting Essential Facts and Details
- Clear, Simple Language and Instructions That Are Easy to Follow
- A Specific "What Should Be Done" Accompanies Each Disease or Health Problem
- General Index, Symptoms Index, and Index of Treatments—These Indexes are designed so that you can quickly and accurately determine the nature of the ailment, its cause, and the best method of treatment.
- Food Elements in Relation to Body-Building Value, Diseases of the Vital Organs, Nervous System, Contagious Diseases, Inflammatory Diseases, Venereal Infections, Cancer, Tuberculosis, Prenatal Counsel, Child-birth and Care of Mother and Child, Newly Tested Medicines and Remedies, Hydrotherapy, Massage, and Water Treatments
- Fifteen Full-Page Colour Pictures Showing Organs of Body, Appearance of Diseases on Skin, and Studies of Germs and Bacteria
- Scores of Clear Action Pictures Which Explain the Text and Make the Giving of Treatments Simple

**Make this modern medical treatise on health protection and disease prevention your medical consultant each day, especially now during wartime. Place it at the disposal of all the family. Keep it at hand for instant use as occasion may require.**

Just mail us a postcard for information on how to obtain this COMPLETE MEDICAL GUIDE—No obligation.

**SIGNS OF THE TIMES PUBLISHING ASSOCIATION**  
OSHAWA, ONTARIO