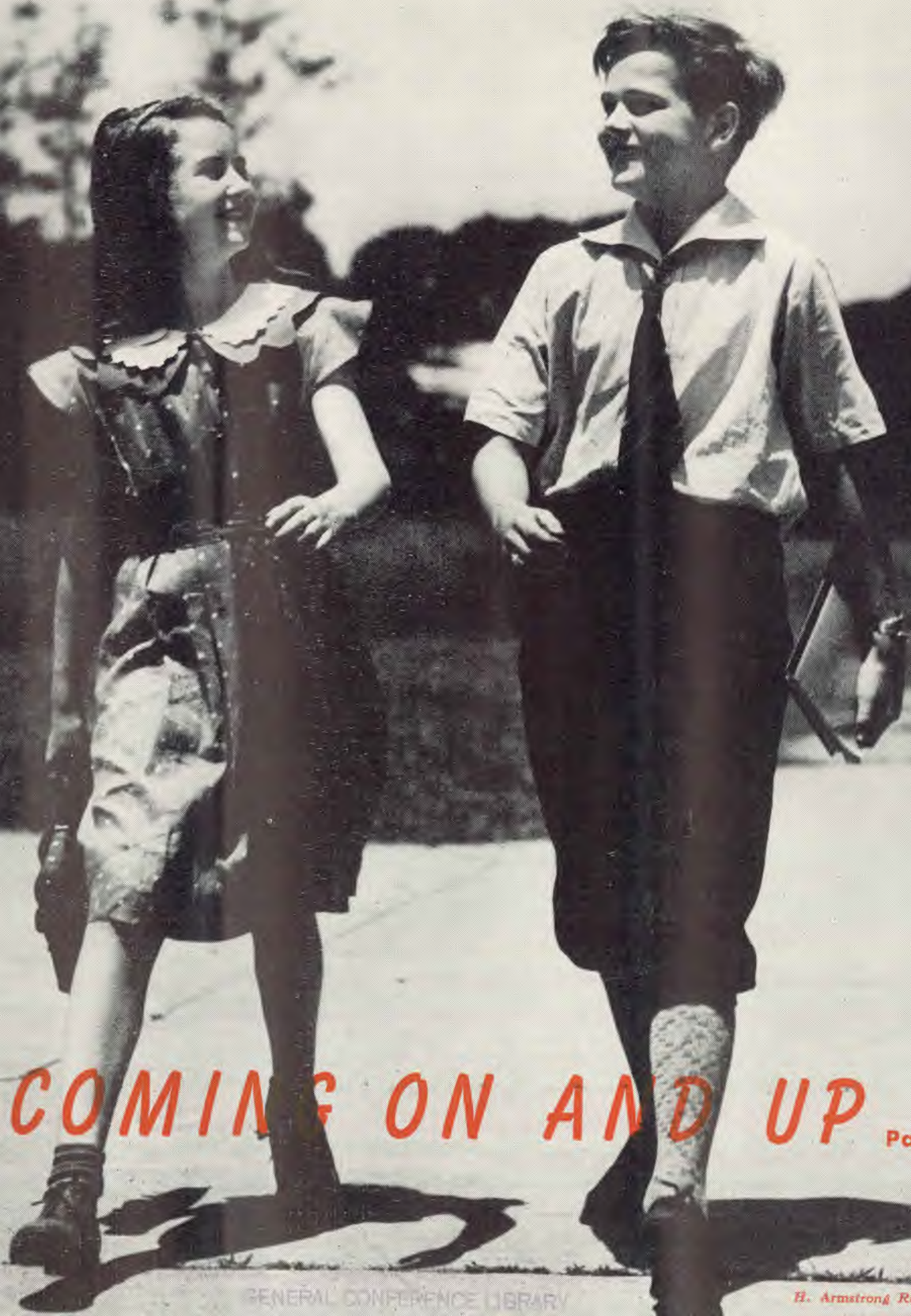


Canadian

OSHAWA, ONTARIO OCTOBER, 1943

SIGNS OF THE TIMES



COMING ON AND UP

Page 3

THE GOOD NEWS

Rice feeds more of the earth's people than any other grain; but, when its bran is on, it doesn't keep so well, nor is it tasty; yet when its bran is polished off, it loses most of its food value. A genius has discovered a way to drive the food value of the bran into the kernel, after which the bran is removed. This "converted rice" is fast becoming the ration of the armies of the world. We used to give the bran to the animals and we ate the polished rice. The animals flourished, and we were under-nourished. It was a scurvy trick.

"My people are destroyed for lack of knowledge." Hosea 4:6.

Bible rationing is actually a fact. The large Bible publishers have notified their customers that no more Bibles will be printed for some months. People who think they have always gotten on quite well without the Bible will laugh at this, cynically, little realizing that scorn of the Bible has been the basic cause of all the other rationing. But let the rest of us laugh too, at the rationers, who may think they can stop the publication and circulation of the Good Book. It can't be done; not yet. But, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it." Amos 8:11, 12.

Happy is the hoarder against that day of spiritual famine soon to come, who can say, "Thy Word have I hid in mine heart." Psalm 119:11. "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart." Jeremiah 15:16.

The gift of tongues is Babel in reverse. Divine decree broke one language into many in the tragedy of the tower of Babel, causing the confusion of a thousand-plus languages to-day. He who can do anything to help the world's peoples understand one another is a prime benefactor of mankind. One step toward that delectable goal is a wider literacy. About three fifths of humanity, (1,200,000,000 persons) cannot read their own tongues. Some years ago, Frank Laubach, Congre-

gational missionary to the Philippines, conceived the idea (or, as he says, it was given him of God) of teaching people to read by the phonetic method of syllabic pronunciation for a beginning, instead of by letters or words. He hangs up his charts and starts with the sounds of syllables, to which nearly all non-English languages lend themselves readily. Also the "each one teach one" method is followed (wherein the second lesson is not taught till the learner has taught someone else the first) for rapid expansion.



Authenticated News
Pressure on small containers releases gas to fill this new life belt, which supports a man with full equipment.

Laubach's enthusiasm, plus his methods, the thirst of humanity for knowledge, and God's blessing, has literally extended literacy to hundreds of thousands in many countries, adult and child alike. Let a man read in his own tongue, and he will be stimulated to speak and read in other tongues. Babel, where is thy curse!

This is only one of the remarkable ways God is using to make possible the speeding of the message of His soon com-

ing to "every nation, and kindred, and tongue, and people." Revelation 14:6.

Unity of religions is one of the aims of Japan in bringing about the "new order" in Asia. Governmental force is the method. For a beginning, we are told that in Manchuria, where the Presbyterian Church is by far the largest Protestant body, the Japanese authorities are forcing into it all other Protestant bodies. We understand the scheme is to merge these, then weld them to Catholic bodies, then try to prove that in its essentials the mass is not much different than Taoism and Buddhism, and all might as well be thrown together in one great world religion. How little the perpetrators of such a grandiose merger know of history, and of the nature of Christianity. We quote, "All must conform to Presbyterian ways; Baptists cannot immerse, Salvationists must observe sacraments, and Seventh-day Adventists worship God on Sunday." And how little they know of Seventh-day Adventists, if they think that governmental decrees, even when backed up by the death penalty, can compel Adventists to deny the Sabbath.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, 'Let us break their bands asunder, and cast away their cords from us.' He that sitteth in the heavens shall laugh." Psalm 2:1-4.

The chaff comes to the civilian, and the soldier gets the wheat. So we are apt to conclude as we sally forth to buy some nourishment, and scan the grocer's shelves fairly filled with devitalized and revitalized foods. But the security comes to the civilian, and the soldier gets the danger—if he gets no worse. And none can appreciate the security of Canada to-day as can those who have crossed the oceans since the war began. There is an ancient ruling which says, "As the share of the fighting man, so is the share of the man who stays by the stores." But—

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

Food shortage has its drawbacks, not to speak of its calamities; but many physicians and patients are hailing it as a disguised benefit also. The ills brought on by overeating are minimized, there is more alertness and clear thinking, and the surgeons don't have to cut through so many layers of fat to perform an operation. More people are sincerely praying (or ration boards are praying for them) the prayer:

"Give neither wealth nor poverty, but feed me with the food I need." Prov. 30:8, Moffatt.

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"

Coming On and Up

SCHOOL time again for the youngsters, and they go striding forth to meet it with gay hearts. In spite of the serious talk of their parents, and regardless of their military toys and "play like soldiers," they are not too much affected by the war. Aye, they are coming on, and we fathers and mothers are proud of them.

But they are also coming up, growing in years; and many a loving parent is praying that the war may be over before "that time"—the day when Bill gets the "fever" or the draft, maybe at eighteen, and Alice longs to be in some women's corps. Though the song, "I Didn't Raise My Boy to Be a Soldier," is not sung any more, it still rings in mother hearts. Certainly we are patriotic, and are in this war to make any sacrifice that right may prevail. But, still, we long for it to be over before our own have to pay the supreme price.

Perhaps that is a selfish longing, but it isn't selfish to hate war, that war that exacts such a heavy toll of young lives, and may not better the world nor win a lasting peace.

The best we can do now is to keep youth's ideals high. Reports from the front show that few young soldiers know what they are fighting for, beyond a consuming desire to avenge a buddy, or get it over with and start for home. This war will not be a "war to end war" unless we do something now to educate children in the right way to eradicate the causes of strife from their own lives. In many quarters it wasn't done during and after the last war; hence this one. It is education in Christ-like character that counts for peace, both in individual lives and among nations.

"My peace I give unto you; not as the world giveth, give I unto you," promised and prophesied the Prince of Peace.

He also prophesied that a comparative few would accept His peace. "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8. "Many are called, but few are chosen." Matthew 22:14. Then, in order to end war, He will be compelled to destroy the war-hearted. Our chief objective should be to train our children so to give their hearts to Christ, and so to live, as to escape that destruction.

One World Power

THE idea persists and grows that a world dominating power (or concert of powers, which in this case amounts to the same thing), will be necessary in the post-war period in order to make and maintain world peace. Even a democracy of nations is unthinkable unless there be some central police power to enforce its

laws that make for peace, say the "international order" advocates.

Various Protestant church bodies are meeting from time to time to formulate rules for world peace; and a recent one composed of "three hundred delegates drawn from communions that ran all the way from the Episcopal to the Christian Science and Mormon churches" committed itself to the following pronouncement:

"We believe that the principle of co-operation and mutual concern, implicit in the moral order and essential to a just and durable peace, calls for a true community of nations. . . . We advocate

phets of doom. Yet this editor will yield to none in his longing for peace.

History points to no example of such an international government that succeeded in bringing about world amity. The political, racial, religious, and class hatreds that this war has fanned to utmost bitterness give us no hope that they will permit global co-operation. Federated nations can scarcely hold together long enough to win the war, not to speak of remaining together in peace.

Our one strong reason, however, is the word of prophecy from God through Daniel the seer. Writing of the nations of the world now, the prophet says:



Authenticated news
Welders in a shipyard making prefabricated vessels for the ever increasing war effort for the control of the seas. Will a world power rule the waves?

. . . that certain powers now exercised by national governments must . . . be delegated to international government, organized and acting in accordance with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed forces except for preservation of domestic order, and the regulation of international trade and population movements among nations."

In its general aspects this call for an "international government" is echoed by the majority of religious and political leaders to-day. To them it seems the only path to peace; and it has many arguments in its favour. But for many reasons it is destined to failure; and we say this at the risk of being dubbed pro-

"They shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43. Since the fall of Rome, there has been no universal power, established by men, and there will not be one. For "in the days of these kings (nations) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

Yes, peace is coming; but it will not be by virtue of the force supplied by "a community of nations," but by the loving, persuading power of God. And it will be set up when Jesus, the Prince of Peace, comes in person to destroy war. May we set our hopes on this "way out."

We Are Refined

CIVILIZATION, which is an outgrowth of Christianity, has made us much more refined than we used to be. In language, tastes, and manners we have improved. We do not have to turn back the pages of history for centuries to prove it. Quite a contrast can be shown within the limits of one lifetime.

We can remember when the sanitary department was called something less elegant; the once janitor has become the custodian or the maintenance man; false teeth have been graduated to dentures; condensed milk is irradiated milk; dried

"make-up"? Like our packaged foods, it may be that much of the wholesomely good has been "refined" out of us.

Our modern civilization is shunning the gruesome, but is killing by machinery. Horrible death is inflicted on tens of thousands, whereas before it was visited on thousands. Refined cruelty is made a subject of study as never before. Truth has ceased to be a virtue among whole sections of the human race.

Among the "hard times" prophesied for the "last days" is a situation brought about by people who, "though they keep up a form of religion," "will have nothing to do with it as a force." II Timothy

and the *fro* than by what he may encounter at either end of the line trip. (It is scarcely ever a "round" trip.) It is the running that is paramount, rather than the start or the stop-over or the finish.

Our youngest son, before he could talk well, acquired the habit of answering questions by echoing the last words of them. "Where are you going," we would ask when we saw him head-bent for somewhere. "Going," he would shout back, and that's all there was of it. The going was the destination, and was he exhilarated with it!

"Going places" has come to mean accomplishing something. But the plural of it suggests not getting anywhere. Or is it that much that is accomplished in our day is done by moving about? Anyway, we move about, whether we accomplish anything or not. It is travel for travel's sake. For, after all, to and fro is not to some place and back to this place, but to some place and *from* that place. In other words, it is not staying long anywhere.

This is a picture of our times more than of any other in world history. It is true to our life and movements. It appears to stigmatize our many and rapid locomotions as aimless and even frivolous. And that describes the majority of our excursions, perhaps; though escape from boredom is not profitless. Whether for good or ill, we are running to and fro as never before—and that constitutes the sign of the end. However our frequent journeys may be justified or condemned, it is startlingly true that we are fulfilling a Bible prophecy in specializing on them now. And this is also true: While we are running to and fro without much idea of a fixed destination, the life of the world in which we live is not a to-and-fro procedure. It has a fixed destiny, and it is moving toward that destiny swiftly and inevitably.

The connected expression, "In the time of the end" gives us alarm. For, while there seems to be no end to our flitting here and there, the world is nearing its *end*. There is an end to *that* journey. And since we are in the world, when the world ends our rushing here and everywhere will end too.

What then? Well, since this is the time of the end, then the end of time cannot be far off. And every teaching of Scripture shows that God will bring an end to this world because it is so wicked that there is no more hope of saving it, as a world under present conditions. So it must be very wicked, and growing more so fast, if it is near its end.

Good sense tells us to get ready for that end, for it is sure to be catastrophic. While the world runs to and fro, remember that that is a sign of something that doesn't run to and fro too, but *ends*. And stop, and look, and listen for a message from God.

We had better become accustomed to *standing*; for those who run in the days that are ahead will be running to hide themselves from the face of Christ at His coming. The divine admonition to the righteous is, "Stand, therefore."

SIGNS OF THE TIMES



Wartime Information

R.A.F. trainees from fruit-scarce England get their first sight of a lemon in Canada.

apples are dehydrated apples; tooth-paste is dental cream; an operation is hospitalization; and to end it all, the undertaker is now the funeral director or the mortician.

We shudder more than we did at the spilling of blood and the breaking of bones in our sports. Baggy trousers and sagging skirts have become the exceptions. Ugliness and repugnant things have more lids. We patronize the arts and sciences, and at least pretend to like the "classics."

There are more thank-you's, beg-pardon's, and I'm-sorry's than there were. Books on manners have been best sellers. We pay more attention to charm, and glamour is the aim of beauty. Whatever our objectives, we polish a gruff exterior, and study "to make friends and influence people."

In the foregoing statements I deny any effort to be sarcastic. They are all very nice, these refinements. We should give them more attention. But has character improved with manners? Have these finer aspects of our lives been put on as

3:5, Moffatt. Strike the mask of manners from the face of our civilization, and ugly features will be revealed. We must have more than skin-deep refinements to survive the ordeals that are ahead for this world and its people. "Out of it [the heart] are the issues of life," Proverbs 4:23.

"To And Fro"

"MANY shall run to and fro." This prophecy of the "time of the end" certainly characterizes that time as our day. For it is a forecast of the "round trip," and of the "return ticket," of the excursion, of the tourist, of the week-end jaunt, of the unknown destination, of blind travelling.

"Gimme a return to Chicago," he barks at the ticket agent; and he is handed a half-and-half at a reduced rate. A stranger from Venus might think he is more interested in the return than he is in the going. And maybe he is. More likely, he is more intrigued by the *to*

We Need RELIGION

By THEOFIELD G. WEIS

WHY are so many people in these grave days of upheaval and confusion indifferent to everything that concerns the church? The implication is serious. Grudges and dislikes are not hereditary. Some individuals may claim that they stay away from the church because previous generations of the family have done so. Analysis seems to indicate, however, that they made up their own minds and based their own likes and dislikes largely on personal contact or lack of contact with the church rather than on the denunciatory preachments of father or mother.

The Galilean

The critic said it could not be
That somewhere out of Galilee
Sprang love and hope eternally.

He scowled and scoffed with scornful glee
When men bowed to the Trinity—
Including Christ of Galilee.

The critic said his mind was free
To shun old creeds with modesty—
God had no personality.

The critic, Christ, and I — just three,
In separate years roamed land and sea,
And sipped of faith's community.

"Alone" the critic chose to be,
To give his "all" for liberty,
While I asked Christ to walk with me.

Yet, faint in life's last tragedy,
I heard the critic voice a plea
To Him who dwelt in Galilee.

Theofield G. Weis.

The fact that individuals whose early training has prejudiced them against the pattern of the church, find in actual living definite examples to support their misgivings, places a serious responsibility upon everyone who claims the fellowship of a Christian church. A sacred responsibility, a duty just as vital to the health of the church as blood plasma to the wounded warrior, and as clearly defined as the task of a red cross man in a shell-scarred battlefield. If ever a man needed a good Samaritan to ease his confused thinking, it is the man who by blunt, personal misfortune has learned that church members are not above sin. To have been deceived by the quiet voice of Jacob seems more ignoble to some than to have suffered violence by the hairy hand of Esau. It is the harshest of all deeds to ignore, the unkindest of all acts to compensate, without the stinging vitriol of wholesale, derogatory condemnation.

In Los Angeles sometime ago an automobile knocked a pedestrian to the pavement. Some solicitous stranger lifted him to his feet, dusted him off, made sure he



Christianity, symbolized by its myriad churches, is the only solid corner stone for the building of a better world.

was uninjured and then departed. A few minutes later the pedestrian discovered his billfold and \$38 were missing. Does that parallel Christian dealings? Is there recordable evidence for the claim of some that the church soothes and anoints spiritual wounds with one hand and with the other hand robs its members of their individual possessions in kind and in thinking?

If one class of citizens in any country more than another should possess a quality of self-criticism and reflection it should be the followers of Jesus Christ. Those who preach freedom should be the last to deny freedom to anyone. Is it true that the church takes more than

it gives? Is it true that it does not fully meet the value of its pretenses? As a church member, I ask myself, When has my church ever held out the merits of Christianity to me merely to get a portion of my bank account?

If my neighbour stays outside of the church because he cannot with dignity accept the society of the church, I, as a member, want to be vitally concerned. If he stays away from the church because he was wronged, I want to help correct the wrong. If he is misinformed, I want to set him straight. If he stays outside the church merely because he chooses to, that is another matter, and yet a matter for serious prayer.

Have I ever invited my neighbour to my church? Do my daily dealings invite him? And if he does come, will he find my pastor concerned with the Word of God, or will he find him expounding some social gospel or some symptom in politics? It would be grief to me to know he failed to hear the quiet voice of God while he bowed with me in worship.

Going to church is one outward expression of an inward religious feeling. Religion is a part of every heart. We need to cultivate the inward directives of this light. We need religion. Our country needs religion. Religion is a necessary virtue. Without religion there can be no lasting civilization. Without religion there can be no peace. Legislators may make laws and courts may make all effort to enforce them, but without charity, truth, purity, and fidelity, laws are of no value.

Turn back the years to a hillside overlooking the ancient city of Jerusalem. Let the mind dwell upon a picture of the Master sitting among His disciples. It is late evening. Long shadows stretch into night. The last rays of the sun have grayed. The stars appear. The moon shines on the gilded minarets of the spacious temple. Silence is settling. Throughout that city were thousands who not only heard the voice of Jesus but who witnessed His miracles. To-night they have forgotten Him. To-night, in that growing, prosperous city, some are plotting to take His life. They have been stirred by His calm dignity, His cool denunciation of their evil practises, His decided unwillingness to stain Himself with the self-sufficiency of the temple priesthood.

As Jesus beholds the scene of His triumph, the scene of His future betrayal, and the sullen indifference of those for whom He patiently laboured, He cries, "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

Those were no idle words! They were backed by thirty-two and a half years of patient effort to break through grudges, dislikes, prejudices, and self-righteous deceptions. They were considerate and weighted words—an apostrophic commentary upon indifference by the greatest student of the human mind of all time. Those same words are heard by us to-day—"and ye would not."

We need religion, and we need it badly. But our spiritual prosperity depends on the purity of our hearts, not upon the size of our churches, or the selectiveness of our audiences, or the laws of our land supporting the pastor in his campaign for righteousness. We need more of the religion of Jesus Christ, which does not wither in the frosts of bitterness, which does not compromise, which does not accept the hand of Judas to save itself from the agony of sacrifice. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not;... pure religion and undefiled." James 1:5, 27. How we need it!

I Believe in the

THOSE who do not believe in the Bible as the inspired Word of God, generally know very little about the Bible. They have never studied it for themselves. The Bible has been rightly called "The Book of books." It is different from any other book in print. One needs but

faith in Christ; and second, a faith that is based on the Scriptures.

Many to-day believe on Christ or in Him, but not "as the Scripture hath said." The Bible and Christ are one; they are inseparable. The Word is truth, and Christ is truth. Our faith must be

WHY THE BIBLE?

Former President Calvin Coolidge of the United States was a man of very few words, so much so that his laconic replies to questions became a tradition. On a Sunday, after attending church, he was asked the subject of the sermon.

"Sin," he replied from tight lips.

"What did the preacher say about it?" queried the reporter.

"He's against it," answered the President.

The Bible came into the world to announce sin, and to proclaim God as being against it. This involved defining what sin is, denouncing it, and telling its results; but more particularly, proclaiming the Son of God as One who gladly saves men from sin, its penalty, and its power.

We have heard fearless leaders of righteousness commended for "calling sin by its right name." What is the right name of sin? Is it just SIN?

The student of moral standards throughout the world of history will be astonished at the variety of definitions of sin, or evil. Some deny it altogether; some say it is but a rung on the ladder of progress; some believe it to be anything that troubles the conscience; some act on the supposition that it is any act that you get caught at, are punished for, or are ashamed of.

We sometimes wonder why men and nations who are atheistic or heathen act the way they do—no honour, no dependability, no unvarying standard; who make only might and craftiness their rules of conduct. It is because there is no sure standard of right and wrong outside the Bible.

The right name of sin is disobedience to the Decalogue. "Sin is the transgression of the Law." I John 3:4. All men are challenged to produce a better definition, or a more universally acknowledged standard of good and evil. It has never been done, nor can it be done.

The whole Bible is written around that Law as a fixed line between truth and falsehood, right and wrong. It has been tried for thousands of years in the crucible of human and divine experience, and it has never failed, nor needed to be changed to suit differing times, or climes, or peoples, or situations.

The Ten Commandments are the foundation of God's government, and the Bible is an expansion, a magnification, of them. Ten times blessed is the man who scrutinizes them to discover the basis of all truth, and to see shining out through them the Face of the One who enacted them and who imparts power to all the minions of his universe to observe them.

to study it for himself to be convinced that it contains the voice of God speaking to man.

There are different reasons that have led me to accept the Bible as God's Book, and the following are a few of the many that might be given.

The Bible is the foundation of all truth. Ever since the fall of man, there has arisen in the heart of the honest seeker for light the question, What is truth? The answer to this important question must be found in the Word of God, for "Thy Word is truth." Jesus said, "He that believeth on Me as the Scripture hath said." Two things are worthy of our attention in this statement. First,

based on the Word of God, for without this faith it is impossible to please Him. The Bible reveals Christ; He is the Author of all truth. When we have faith in Him, we do not doubt the truths that are revealed in His Word.

Many things are being taught to-day which are labelled as truth, but they are in direct conflict with the teachings of the Bible. Truth is truth only when it is backed by a "Thus saith the Lord," or "It is written." Truth needs no defender, and the Bible is the only book upon which we can depend as to the eternal value of truths that are being taught. Those who accept it as the foundation of all truth will never be led astray.

BIBLE

By W. B. OCHS

The sinner's future is dark; but the saint's is bright. The sinner rejects the Bible, God's light; the saint accepts His Word and lives in harmony with it. As a light, the Bible tells us when we are in darkness. It shows the dangers in the path ahead of us. It not only reveals the future, but also our sins and mistakes.



H. Armstrong Roberts

The power and influence of the Guidebook will lead the feet of young and old in the way of peace.

The Bible is the light in a dark world. This is the darkest hour in the history of the world. The prophet Isaiah, looking forward to our time, speaks of spiritual darkness, when he states, "Behold, the darkness shall cover the earth and gross darkness the people." The Psalmist says, "Thy Word is a lamp unto my feet, and a light unto my path." In the Word, which is a light, God has given us a special light. This He calls the prophetic light. It reveals the future; tells us in what time of the history of the world we are living. We are admonished to take heed unto this light, for it is "a light that shineth in a dark place."

As a light, the Bible leads us but one way—the way to heaven; and those who are determined to reach this happy goal say with the Psalmist of old, "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." Ps. 43:3.

The Bible is spiritual food for the hungry soul. Thousands to-day are starving spiritually because they receive no spiritual food. They are being fed anything and everything but the Word of God. Too many want to be Christians, but refuse to eat daily of the spiritual food. Jeremiah said, "Thy words were

found, and I did eat them." Jesus, who is the Word Himself, when in the wilderness tempted by the evil one, rebuked him by saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

A sick soldier was dying. His father was rushed to his bedside. The son lay half conscious and nothing seemed to arouse him until the father said, "Here is a loaf of your mother's bread which I have brought for you." The son said, "Bread from home? Give me some." From that very hour he began to mend. Bread from heaven—that is the Word of God. We must not fail to eat it, for it is spiritual food for the hungry soul. If we feed on the Word, live upon its promises, then our soul shall be satisfied with the hope that is revealed in the Bible. "This is the bread which cometh down out of heaven."

The Bible has power to change the life. There is a decided difference between the sinner and the saint, in spite of all the mistakes of the saint. That difference has been brought about through the lifegiving power of the Word. The Bible is "like a hammer that breaketh the rock in pieces." It is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. The Word is life. It has power to make a saint out of the sinner; to turn the idol worshipper into a worshipper of God. It has power to take the dirty, filthy, cursing words out of the mouth, and fill it with praises of God. It has power to turn the drunkard, the slave to tobacco and all enslaving habits, into a saint of God. Yes, the Bible has power to free one from hate, fault-finding, lying, jealousy, pride, stealing, selfishness—to free him from all sin. How then can we refuse to believe in the saving power of the Word of God?

The Bible has power to keep us from sin. It is the most wonderful Book. It not only saves from sin, but keeps us from sin. No wonder the Psalmist said, "Thy Word have I hid in mine heart, that I might not sin against thee." Ps. 119:11. John's message to the young is, "I have written unto you, young men, because you are strong, and the Word of God abideth in you, and ye have overcome the wicked one." The words, "It is written," will defeat the evil one every time, in every place, and under all circumstances. The same power that saves us, also keeps us from falling. If we should ever be lost, we shall be without excuse. The fault will be with us, and not the Bible. All can hear the Word and receive its saving power. The Bible talks to the deaf, the blind, the rich, the poor, the well, the sick, the old, the young, the educated and the uneducated. The nearer we get to the Bible, the more power we shall have to keep us true to God and His truth.

Millions to-day who are following the Lord and living in harmony with the principles of His Word, can truly testify that the Bible is inspired; hence they believe in it.

Is This War ARMAGEDDON?

By ROBERT H. PIERSON

IT IS a trite observation that the present terrible holocaust into which the nations of the world have been plunged is unparalleled in human history. So many nations have been caught in this maelstrom of international conflict that a writer in *Current History* observes that "one needs not a map, but a globe" to follow its bloody carnage.

War is different to-day than it used to be. In the past, though the civilian population was subjected to the privations of warfare, they could largely escape the withering cross-fire of the battlefield. To-day nearly every city or town within striking range of the bomber or fighter plane, no matter how apparently remote, seems a potential battlefield. The civilian population bears the brunt of combat along with the soldier in battle uniform. But then, I need not paint the picture further—you read of it in your newspaper every day. You can hear of it over your radios every fifteen minutes, twenty-four hours of the day.

Twenty-five hundred years ago the prophet of God must have been given a vision of the very days of total war through which we are passing, for he was inspired to write:

"I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: . . . and my curtains in a moment." Jeremiah 4:19, 20.

We can readily visualize the charred remains of the scorched earth policy as we read these words of the prophet: "Destruction upon destruction . . . ; the whole land is spoiled, suddenly."

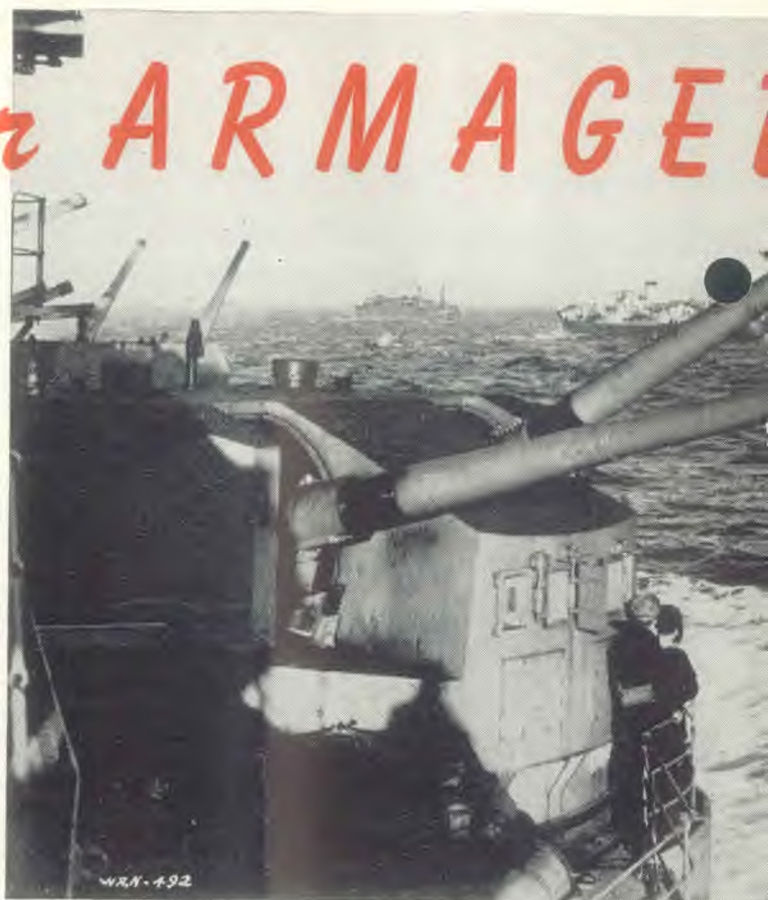
Another interesting depiction of the tremendous days in which we live is to be found in Joel 3:9, 10:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong."

To-day in almost every land under the sun the proclamation has been sounded: "Prepare War." The nations of earth just now are literally fulfilling the words of the prophet as they beat "their plowshares into swords" and their "pruning-

A large convoy in mid ocean. From the ends of the earth, like diverse winds that whip up a whirlwind, the warring nations are converging for the last battle.

Wartime Information



hooks into spears." Factories once manufacturing commodities of peacetime are now engaged twenty-four hours a day in turning out engines of destruction.

Thousands to-day are asking the question, "Is this war destined to develop into the long predicted Armageddon of Bible prophecy?" Still others are questioning whether this is not "the time of the end" spoken of by the prophets of God.

In order to ascertain just what relationship present day conditions may sustain to Bible prophecy and Armageddon we need to know a little more about this last unparalleled conflict of which the Holy Scriptures speak. *What is it? Where will it be decided? When will it take place?*

First, let us consider *what* Armageddon is. God's answer to this question is found in the last book of the Bible—Revelation 16:14, 16:

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And He gathered them together into a place called in the Hebrew tongue Armageddon."

From these words of inspiration it is clear that the battle of Armageddon is going to involve a global war, for the Revelator mentions specifically "the kings of the earth and of the whole world," will be gathered for the great conflict. This final great struggle will be more than an ordinary field engagement. It will spell the doom of a world in revolt against its Creator. It will come as

the inevitable result of man's rebellion against God.

The twelfth verse of Revelation sixteen gives us a little insight into the question of whom the combatants will be. It says: "that the way of the kings of the east might be prepared."

From this wording it is apparent that the "kings of the east" are to play an important part in the battle of Armageddon. When we think of the kings of the east we think of China, of Japan, of India, and those other leading nations of the Orient. The battle of Armageddon then, according to the Holy Scriptures, will be a great conflict to be fought at a place called Armageddon. It will involve "the kings of the earth and the whole world" with "the kings of the east" playing an important part in the final colossal conflict.

That brings us to the site of this "battle of the great day of God Almighty" as the prophet John refers to it.

Literally the word "Armageddon" means the mountain or the hill of Megiddo. The site, according to one writer, is located on "a vast, triangular plain in the northern part of Palestine, about sixty miles north of Jerusalem. . . . This area enclosed by three mountain ranges has probably seen more fighting than any other similar area on the surface of the earth."

This same triangular plain is referred to in the Holy Scriptures under other names. (See Hosea 1:5; Joel 3:2, 12; Zech. 12:2, 3.)

The *English Review of Reviews* (January 1918) explains why this portion of the Middle East is so strategically im-



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portant and therefore likely to be a battleground for the nations:

"It must be remembered that Palestine, of which Jerusalem is the capital, is the highway from Africa into Europe and Asia. That is why Palestine has been such a battlefield throughout the ages. Its possession has been coveted by every empire that has existed."

Now, we come to the third and all-important question, When may we expect this important battle of Armageddon? From the words of Revelation 16:15-21, it is evident that this is to be the earth's final drama. With this struggle the God of heaven writes "finis" to an evil and wicked generation. He says:

"Behold I come as a thief" (verse 15), and "A great voice out of the temple of heaven, from the throne, saying, It is done."

In the light of these and other kindred inspired utterances we understand that Armageddon is the final battle of earth's history, terminated by the coming of Jesus in the clouds of heaven. Revelation 16:15-21.

Are we living in the days when we may expect Armageddon? In answering this question let us consider two outstanding characteristics of world conditions to presage Armageddon. First, the awakening of the kings of the east, or the heathen nations, as spoken of by Joel:

"Let the heathen be wakened, and come up to the valley of Jehoshaphat: . . . Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down." Joel 3:12, 11.

GOD WILL WIN THE WAR

Trumpets of the hoary past, blown by seers of yore,
Blast the air with thunder tones—wild alarm of war!
"Wake them up, the mighty men! March them out to smite!
Gather nations round about, eager for the fight;
Hammer spear from pruning hook, beat you sword from share;
Let the weak say, 'I am strong!' Global war declare!"

Echoes of the prophets' peal stir the throng to-day;
Up they surge, with hatred's urge; ready, and away!
O'er, beneath, above the seas, see their killers go!
O'er, beneath, above the lands, blasting at the foe!
Men by millions, gold by billions, feed the maw of Mars—
Still, beyond the tumult, One above the stars
Moves in solemn grandeur, 'mid the shriek and roar;
Men may win the battles—God will win the war.

Planes by thousands, tens of thousands, wing the stratosphere,
Bearing tons of agony, overloads of fear.
Fleets of steelclad battleships o'er the oceans sweep,
Only to be blown to bits, swallowed in the deep.
Countrysides go up in flames; towns and cities burn;
Can it be that peace has flown, never to return?
Every treasure man holds dear, massed to crush and slay?
Every ounce that man can give, conscript for the fray?
Armageddon's armies vast gather from afar,
Race in clanking columns past where the vultures are.
Death, the spectre, stalks abroad, mowing youth and age;
Reaping war's grim harvest toll, sin's dark heritage.
Soon the winds will blow the chaff from the threshing floor.
Men may win the battles—God will win the war.

Think you, man, in times like these, God steps from His throne?
Think Jehovah stands aghast, then forgets His own?
God still rules in realms of men, orders as He will;
Still He works His purpose out, fare we well or ill.
This is not a time for peace, this no place for ease;
Gone beyond the grasp of men are the things that please;
This is not a time for sleep, not a time for dreams.
This, a time for world-wide war; life is what it seems,—
War that calls for coats of mail, *armour of the Lord*,—
Girdle, breastplate, helmet, shield. Seize the Spirit's sword
Scorn to quail before the foe, scorn the strife to shun;
Soon the foe will be destroyed, soon the victory won.
Armageddon nears apace! Christ is at the door!
Men may win the battles—God will win the war.

—Robert Bruce Thurber.

According to the dictionary a heathen is "a pagan, an idolater, one who does not believe in the One true God."

The Orient—the home of the kings of the east—is that part of the world that has long been the almost impregnable citadel of heathenism. Just preceding the battle of Armageddon, Bible prophecy says that these heathen lands will be awakened from their long slumber, and will take their place as world powers

to be reckoned with. Whether or not this is being fulfilled before our eyes today I leave you to judge. We know only too well how these sleeping giants of the east have been awakened and aroused during recent years.

Instead of the kings of the east in Revelation 16:12, the Revised Version of the New Testament renders this text: "That the way might be made ready for the kings that come from the sunrising."

The word "Nippon" means "sunrising." Both Japan and China have the emblem of the rising sun. These two non-Christian nations have been awakened during the past few years. This is one of the harbingers of the final trek to Armageddon.

The second condition we are to expect to find in the world just prior to Armageddon is a period of global warfare. The Seer of Patmos says: "The kings of the earth and of the whole world" will be gathered in the place called Armageddon. Revelation 16:14-16. Whether or not the stage is set as far as the fulfillment of this prophecy is concerned, I leave you to judge.

Will this war end in Armageddon? I do not know—I don't know of anyone who does know. God alone knows! In His hands are the affairs of the nations, and He will work out everything in His own good time and way. Of this I am

confident. This present war could very easily develop into that last great battle. The stage is set. The kings of the east are aroused and infused with the spirit of war. The whole world is in a tumult just as the prophet foretold. The next step is in God's hands! And, if you and I are in His hands we won't need to fear what may lie ahead.

The same prophet who was shown the chaos of Armageddon was also shown: "The Lord will be the hope (or as the margin says, 'the harbour') of His people." Joel 3:16.

(The author of this informative and stimulating article is on the air in broadcast from New York every Sunday at 9:30 A.M., and Monday through Friday at 9:30 P.M. 1050 on your dial. Let listeners in eastern Canada tune in on his timely messages.)

Heaven

or the BRITISH MUSEUM

The Man Who Missed Being a Mummy

By A. R. OGDEN

AND when she saw him that he was a goodly child, she hid him three months," thus begins the life story of the child who was to become a great man, the mighty deliverer under God of the Israelites who had been in Egyptian bondage for four hundred years. The time for deliverance had come—the child, the deliverer, was born on time. God always prepares on time for any special work that He has to perform in this world. He is never taken unawares—unprepared for the accomplishment of His given purposes.

In the life of this man of God, the first glimpse that we get of the child Moses was through the mother's heart, the mother's eyes. She sees "that he was a goodly child." Pharaoh the ruler of Egypt had decreed that "Every son that is born ye shall cast into the river," Exodus 1:22. The mother of Moses, knowing that this wicked decree would include her son, unless a special miracle of deliverance was wrought for him, naturally with a mother's love instinctively set about to plan for her baby's deliverance from such a terrible end. She well knew that she could not continually hide her baby boy away from the cruel wrath of the king. "And when she could not longer hide him, she took for him an ark of bulrushes . . . and put the child therein; and she laid it in the flags by the river's brink." Exodus 2:3. Strange,—an unusual way we would think for a mother to set about to spare the life of her young child. But a mother's heart of love knows no bounds in finding

a way and means. A life, the life of her child, was at stake. Ingenuity began to fathom and to find a way. God was the trust and confidence of this mother, as He should be of every mother. This mother and father saw that this boy was a "proper child," and thus "they were not afraid of the king's commandment." Hebrews 11:23. They trusted in a God Who they knew could bring deliverance. But as a parent, the mother had to do her simple part, fearlessly and trustingly. So the sister of little Moses was placed on guard, she "stood afar off, to wit what would be done to him." Exodus 2:4. There were other watchers also—"a higher guard,"—the angel for the little child Moses was undoubtedly leading the mother and sister in their human efforts and plannings. Oh, what a consolation and encouragement to every mother as she brings into life a new being, that God will help her to provide ways and means for her child, even as He directed in the simple efforts for the saving of the life of little Moses. His sister had her part to perform.

The story is familiar how that the daughter of Pharaoh came down to wash herself at the river, and how that "she sent her maid to fetch" the little simple home-made ark containing the innocent body of that little child that was to become the great and mighty leader of God's people. The beauty of the child Moses, and as it wept the heart of even the king's daughter could not but have "compassion" on the child. Moses' sister secured the mother who was em-

ployed as nurse to care for the child. What a picture. Pharaoh the king's daughter, whether by chance or usual custom, at least in God's providence, was at the river at the opportune time. The sight of a beautiful child, even though he wept, touched a responsive chord in her human heart. The events in the child's life clearly were under the superintendence of a Divine Providence. The parents had done all that they humanly knew to do. God interposed and did what human effort could not do. Then faith caused them to believe that in some way, unseen and unknown to them, the child's life would be spared. It was spared. Little Moses was delivered from the king's decree, and that by his own household. He was to become the great deliverer of the people of God—and bring them out from Egyptian bondage notwithstanding the king's decree. Our God, the God of Israel then as now, is a mighty deliverer to all who trust in Him.

Moses was brought up amid the luxury of the king's palace, but being brought home by the sister first to the mother, his early education was begun by his own mother and later we read, "Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." Acts 7:22. True foundation principles of trust, however, had been so bound into the child's life that all the future learning and wisdom amidst the luxury of a pagan kingdom, as was Egypt, could not deter him from these principles of right implanted by a "true mother in Israel," so that when the time came in his life that he must be a master and decide his own fate we read: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, . . . for he endured as seeing him who is invisible." Hebrews 11:24-27.

What a record. What a commentary on the influence of early training by a godly Christian mother and proper home influences. Moses could not when he came to the age of responsibility be shaken from the true purposes of his life in serving the God of Israel.

In fancy I see that young man, strong, talented, of a good stature, dressed with finery of the palace, educated in all the learning of Egypt, surrounded by all the luxuries of the heir to the throne of the greatest nation on earth at that time. Naturally, educated in all the wisdom of Egypt, he knew what a life of honour and influence awaited him, as far as this world is concerned. He came to the cross road of life. He had to decide. But all the glory and glamour of the throne of Egypt faded into insignificance to him as compared with the "greater riches" in heaven for him and his people. What a choice the young man made. He threw away all of his earthly prospects "choos-

ing rather to *suffer affliction* with the people of God." Yes Moses made a foolish choice from the worldly viewpoint. He knew well the servitude of his people—how that the Israelites had been in bondage to the Egyptians for these hundreds of years. Yet he chose the life of a slave rather than the kingly throne—a life of persecution rather than a kingdom.

Was it a foolish choice? To the world, yes: To him, knowing the true riches in Christ Jesus, No; a thousand times No! He made the wise choice as time fully demonstrated. We cannot for the purpose of this article carry the story through his life of deliverance and leadership of God's people. Suffice it to say had he chosen the way of Egypt, the way of this world, he might, probably would, have turned up as an Egyptian mummy in a British museum or somewhere else. Men living to-day could have read great things he might have accomplished while on the throne of Egypt. Thousands to-day might still be viewing "his remains" as a dried wrinkled mummy. But Moses would be knowing nothing of that had he chosen the way of this world, the path to earthly glory, honour and power.

But the rather we find that Moses, instead of being viewed as a corpse, a mere mummy, is, and has been, enjoying the blessings of heaven. He died and was buried, evidently by angelic hands. Later his tomb was visited by a mighty angel, who broke the bands of the grave. Moses was resurrected and taken to heaven where he has been these thousands of years.

On the occasion of the transfiguration when Peter, James and John went onto the mountain with Christ, we read, "And there appeared unto them Elias with Moses." Mark 9:4. Elias was one of the translated ones. Moses appears with the representative Elias as a translated saint, being a representative of the resurrected, thus giving on this occasion assurance of life with God of both those who have never died but are translated, as also those who pass through the tomb as did Moses.

Of the end of Moses' life on earth we read in the last chapter of Deuteronomy of his going up into Mount Nebo where the Lord showed him all the countrylands round about, when the Lord said unto him, "This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there in the land of Moab—and he buried him in a valley—but no man knoweth of his sepulchre." Deut. 34:4-6. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land." Deut. 34:10, 11.

While Moses was not permitted to cross over and possess the earthly Canaan, and had to die and be buried, yet God did something better for him. We read in Jude verse 9 that, "Michael (Christ)



WHEN YOU ARE DISCOURAGED WITH YOURSELF

It may be a quick temper that is alienating your best friends, endangering your health, giving you fits of remorse, and in general ruining your chances in life.

It may be a hereditary handicap, mental or physical, that you are fated to live with till your dying day. It may be a habit that has fastened itself upon you, and which you find absolutely impossible to break.

It may be a weak will, that bends before temptation like a reed in the wind, or is overcome completely by some dominating personality from whom you cannot flee. And there may be other inner traits that make you discouraged with yourself.

It was my official duty to reprove a certain person for gross misbehaviour. I was prepared to hear a strong defense, an alibi, or even counter accusations. Instead, he "went all to pieces," and sobbed heart-brokenly. "You don't have to tell me anything," he cried. "It's a lot worse than you know. I don't amount to anything, and never did. I can't do the right thing; so what's the use? I'm down and out,"—and a torrent more of such self-denunciation.

He was down; but he wasn't out, fortunately. To be out is to be unconscious, to be unaware of anything, even of being down. One of the first encouraging assurances to the one who knows he is a downer, should be that he isn't an outer. There are those who are down, have every reason to be down, and don't care. The first step up is to realize one's condition.

To be discouraged with self is a tendency of the introvert, a besetting sin of the meek and humble; for it is a sin—finding fault with the Creator for bringing him into existence, and accusing God

of making no provision for a man who is down, to rise again. "The steps of a good man are ordered by the Lord: . . . though he fall, he shall not be utterly cast down: for the Lord upholdeth him with His hand." Psalm 37:23, 24.

Humility is a virtue; but when it takes a turn toward discouragement, it becomes a vice. Every life has its discouragements; but there is no reason why they should discourage the child of God. "There hath no temptation (trial) taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Corinthians 10:13. Moffatt's translation puts these last two expressions this way, "He will provide the way out of it, so that you can bear up under it."

Because we are all too human, we may count on falling into discouragement at times. But trust God; think of the trial falling on you, not you into the trial; don't expect to escape it entirely, but expect a way of escape out of it after you are once in it; or, if you cannot escape out of it, expect strength from God to stand it, which in the end amounts to the same thing. If you have plenty of strength to carry a load, there is exhilaration in carrying it, not in throwing it off.

"What's the use?"—The use of that strength of character that is built only by overcoming difficulties; the use of that deeper satisfaction that only the conqueror can know; the use of the praise and admiration that are accorded only to the one who wins; the use of a joyous personality that radiates good cheer and inspires courage in everyone within reach; the use of fortitude for the battles of life.

the archangel, when contending with the devil, disputed about the body of Moses—"

"For the first time, Christ was about to give life to the dead—Christ did not stoop to enter into controversy with Satan—but He then and there began His work of breaking the power of the fallen foe, and bringing the dead to life." Moses thus resurrected by Him, Who afterward declared, "I am the resurrection and the life," revealed that the power of the tomb was broken, (John 5:25-29). Of all of this class, Moses is a type, a pledge, that all the righteous will finally be resurrected to eternal life. A pledge to all of the

faithful who are called to pass through the tomb. As Enoch and Elijah were translated from earth without ever seeing death, God has not left us without a witness, a living assurance of a resurrection of dead in Christ. Moses the faithful servant of God was the first to be thus resurrected,—a pledge to all of the certainty of the resurrection of all in their graves when Christ comes. "And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:5,6.



War-time
Information

It takes a clear eye, a quick mind, and a steady hand on the part of a locomotive engineer to safeguard the lives of hundreds of passengers. Even a little alcohol impairs efficiency. Recent appalling wrecks teach their lesson, for some such may be traced to a drunken blunder.

WHY don't I drink alcoholic liquors? Strange question. Would it not be just as reasonable to ask me why I don't drink arsenic?

Scientists have proved that alcohol affects the body as a poison. It dissolves the fatty substance and coagulates the protein nucleus of the cell of the nervous system, thus impairing the transmission of impulses and slowing up reflex action. Alcohol cuts off the inhibitory senses, making man a creature of his emotions rather than his intellect. It also overtaxes the heart, causing heart failure. Statistics show that forty per cent of our young men in service forces are below category A, mainly attributable to the use of liquor.

Alcohol is a cankerworm which destroys the very vitals of efficiency. Is that not sufficient reason to refuse liquor? Our present war raises the demands of efficiency to the supreme, absolute degree. By experimentation it has been proved that the speed of muscular reaction has been lessened 7.4 per cent by the use of alcohol, because of its predominant effect on the nervous system (brain, spinal column, sensory and motor nerves). Now when we think of the demands of mechanized warfare—the skill and precision required in building military machines, the perfect timing of movements (as in the dive bomber), the utmost reliability in planning operations and the effectual execution of these, which demands the last ounce of endurance—is not the use of liquor a folly and a danger?

How that fiend "Alcohol" enjoys see-

ing an accident. Why should I grant him that satisfaction, for it has been proved that the drinking driver is not alert. "The alcohol in two ounces of whiskey or two bottles of beer may cause a handicap of two-thirds of a second. In driving fifty miles per hour, a car will have covered approximately thirty feet during that period of time—a serious handicap in an emergency. Two fifths of a second is long enough to wreck a car.

Alcohol in only one glass of beer shortens the distance in vision as much as one third. What a challenge to a driver! "Human life is too valuable to be left at the mercy of those who control a ninety-horsepower car and yet are incapable of controlling their own, one-manpower appetites. There is only one way to deal with them. They must be made to realize that in the eyes of the law they are felons."—*Los Angeles Times*.

I can hear that fiendish, triumphant laugh of "Alcohol," the enemy of man, as he slowly, imperceptibly robs man of his reasoning power and finally sends him to the insane asylum. Statistics show that 10-30 per cent of those confined to state institutions owe their fate to alcohol. It is now quite generally known that alcohol is a narcotic and not a stimulant, and therefore acts on the central nervous system, having a direct effect on mentality. "Krapelin, the famous European psychiatrist, found that even when taken in small doses, alcohol caused his patients to experience a loss of judgment, of memory, and of power of concentration."—*Alcoholic Insanity—Quinn*,

Why I Refuse to Drink ALCOHOLIC LIQUORS

By LEONIE HERMAN

(A prize essay by an eleven-year-old girl)

Alcohol produces delirium tremens which may last from three to six days. At this time, the victim seems to be possessed of a great terror—of an inexplicable fear. In order to flee from this fear, the patient may make suicidal attempts. What a picture of terror-stricken, half-crazed humanity! Is it any wonder that Germany overran France, when there were eight hundred of these cases on the Maginot line! Yes, France was good to her soldiers. They were well supplied with wine. Is not this a sad revelation? Not only this, but the financial load involved in the case of the insane is almost unbearable. The cost of administration of justice of mental hospitals in the province of Ontario reaches into the millions of dollars yearly. Can we afford this? The United States is staggering under the load. In 1931 New York taxpayers spent \$47,000,000 on their insane. It is a question of time as to when society will break under the load. We must wake up to these facts!

I have no money to waste on this menace to mankind;—neither does our country! Is it not logical that the grain used in the production of this poison "alcohol" could supply bread for starving children? The money, too, that is used in the purchase and production of alcohol could greatly further our war effort. "It is a reasonable estimate that the consumer's cost for alcoholic liquors in Canada today totals annually to about \$200,000,000. The indirect cost in disturbance of trade, through misdirected purchasing power, lessened efficiency, loss of time, sickness, accidents, crime, and law enforcement will run into hundreds of millions more. These sums are easily the equivalent of another good-sized War Loan."—*International Temperance Sunday*. The great Dr. Schweitzer says, "Drink is the greatest wastrel." No! my country is too dear, too precious to me to waste my money and ability on drink!

However, my greatest reason for refusing drink is the fact that liquor renounces the sacred value of personality and character; that it entangles many innocent lives in its deathly snares. Yes, drink threatens the very foundation of our national character, of the homes of

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Canada. How sad it is to see men and women of brilliant promise, deteriorate and fall to moral degradation of character—all because of liquor. As it ensnares its victims the will power is weakened, responsibilities are disregarded, ideals disappear and emotions are brutalized. Cruelty and violence take the place of love and kind consideration. Above all, the most beautiful gift to man—the apprehension of God—is lost. What is man, bereft of all that is beautiful and good? Is he not like the physical body minus the muscles—useless?

What a picture of pathos, as a drunken husband, minus his reasoning power, returns to his gentle, loving wife with her babe in her arms and their three-year-old son hanging on to her skirts. The husband demands something to eat in no uncertain terms, but with eyes brimming over with tears she tries to explain that there has been no bread in the house for two days. Outraged and crazed he beats her fiendishly to the rhythm of curses, then throws her out into the raw blasts of a snow storm. His young son, not understanding, comes to him with the word, "Daddy"—but he, too, is mercilessly pushed out of the door. Trying to hold on to his father, his little arm gets caught in the door. Possessed of the demon himself, the father grabs an axe near by and chops off the little arm. In the morning the drunkard awakes and looks for his family. Terror grips his heart. He opens the door and—his wife falls toward him, still grasping her babe to her bosom—frozen to death. Beside her lies her young son. No, this is not fiction—it is truth: oh, only too true! Yet our government allows a poison that will affect a man thus, to be sold freely.

White slavery, too, is the handmaiden of the liquor traffic. Social diseases, threatening the health of Canada, find liquor their chief ally. Recent disclosures reveal the beer parlour as the hunting ground of the prostitutes. Drink is the spoiler of our girlhood and womanhood. How long will we continue to sell our most valuable asset for thirty pieces of silver?

My last great reason to refuse drink, is that liquor is greatly responsible for crime. Justice W. F. Carrol of Nova Scotia blames liquor for ninety per cent of Canada's crimes.

It has been proved that liquor develops criminal instincts. The thought of a mother killing her child strikes cold terror to our hearts. Yet, that is the very thing liquor has caused women to do. Liquor and crime are "boozem friends." In Canada there were 37,148 convicted for major crimes in 1937, and of these 32,828 were moderate drinkers and 3,637 immoderate. Over ninety-eight per cent of the major crimes were committed by drinkers.

Are these not appalling facts?! Were I to take one drink in spite of them, I would be committing an unforgivable wrong to myself and my fellow men. For the love of my country, the value of ideals and God-given instincts, the high esteem of my health, and the hatred of all that is vile and filthy, I shall never take a drink. Never!

OCTOBER, 1943

Before You Drink

**STOP
AND
THINK**

SCIENCE says

**A
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C
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H
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L**

is a nerve poison
is a habit forming drug
slows down brain action
lowers resistance to disease
lessens muscular efficiency
weakens will control
increases road accidents



STOP
before you take
one glass

LOOK
at the wrecks
caused by alcohol

LISTEN
to the voice of
SCIENCE

ALWAYS OBEY DANGER SIGNALS

Ontario Temperance Federation
25 Bloor St. West, Toronto

Poster Bulletin
Eleventh Series, No. 2

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

REST HAVEN



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

Write for Particulars

REST HAVEN, Sidney, British Columbia

Youth

WHEN YOU CAN DO WHAT YOU CAN'T

By HUBERT O. SWARTOUT, M.D., Dr.P.H.

THERE are two important angles to the question of what a man accomplishes in life. First, there must be a sufficient measure of physical power. Second, there must be a proper mental attitude,—the *will to do*.

We sometimes see a well-proportioned, strong, and healthy body virtually going to waste because of a haziness of aim, a failure to undertake worth-while projects, or a lack of perseverance in what is undertaken. This is truly regrettable, but equally tragic is the career of the person who has an aim, and a weakness or ill health makes the accomplishment impossible.

While one's mind is more open to new ideas during the period of childhood and youth, it is possible at almost any time in life to awaken mentally,—to choose some worth-while task and to set the will to work at it. If one is to have a strong and healthy body, however, youth is the golden hour.

Body build and muscular development are practically determined for life before one reaches the age of thirty-five,—at least, there are definite limits to any hope of improvement in these respects after that age. It is well known that only young people can successfully engage in the sports or athletic activities that require extraordinary strength and endurance,—boxers and runners are old men at thirty, baseball and tennis players at forty.

Nature does her part. The vital processes are more active in early childhood than they ever are afterward. Normal children keep busy,—always on the go. Just watch the ordinary two- or three-year-old youngster and think how you would feel by the end of the day if you kept up such a perpetual motion.

To develop strength and a fine physique, it is only necessary to guide this activity in a useful and orderly way. In fact, nature alone, if not hindered, will usually do a fairly good job of body building. Children who grow up amid surroundings that give them room for their naturally chosen activities and that provide a good assortment of wholesome foods from which to choose their diet, are rarely physical weaklings.

Young people, then, are either already physically capable of great things, or else they can usually be made so by proper attention to their health habits for a few weeks or months. Youth is the time in life when lack of physical

Youth can "take it" ice cold right on the spine.

Public Information



power does not need to stand in the way of really worth-while accomplishment.

Why, then, do we see so many of our youth accomplishing so little? It is a matter of aim, of setting the will to work in the right direction. Young reader, ponder this point. And, older reader who may be in a position where you can influence some youth, think seriously about it, too. The strength that a young person has, or that he can have if he tries, is far too precious in

these critical days to be frittered away in amusement or self-gratification.

Now is a time when any delay in getting busy at something necessary will soon bring certain and deep regret to the person who has any true understanding or real conscience left.

To the youth, then, let me say: Open your eyes, make your decision, and let your will hold you to your chosen course. If you take this advice, you will find that there is much that you *can* do which you may *now* think you can't.

The Doctor Announced Her Verdict

By ESTHER MANRY

SHE came out of the doctor's office with his words—said ever so gently—running around in her brain: "No, it isn't curable. I'm sorry. The best I can promise is to relieve the symptoms by diet and rest, so that you can be as comfortable as possible."

An hour ago she had been elated with hope as she sat in the doctor's anteroom. This was the doctor she had been seeking for years. She was tired of "never feeling good"—never having strength enough for even an ordinary day, of constantly giving up the most of what she wanted to do to conserve what strength she had for the daily bread-and-butter duties. And then the terrifying spasms of collapse that nobody understood and some even misinterpreted—if only she

could find a doctor who could tell what was the matter with her, then surely she could be cured.

She hadn't anticipated the doctor's verdict: "No," he said, "it won't kill you. You'll probably live out your regular span of life. It won't affect your mind, but you will never be well. The most you can hope for is, by adjusting your diet to the disease, to minimize the acute symptoms."

So all her dreams faded into the gray twilight that fell about her. Never to be better! To add to the downhill journey of the second half of life the burden of the increasing weakness of an incurable disease!

And so home and to a dreary bed. Why didn't God trust her with vitality to do

SIGNS OF THE TIMES

great things for Him? Lying awake, staring into the blackness—she found even the promises mocking. "He shall give thee the desires of thine heart." No, she hadn't had them. "No good thing will He withhold from them that walk uprightly." Had she not *tried* to walk uprightly? Surely health is a good thing, yet it was withheld from her. So the despairing agony beat on her weary brain.

Then came the miracle. Into her exhaustion flowed a feeling of calm, quiet, relaxing rest. It seemed as though she could almost see the face of Jesus looking upon her with inexpressible tenderness, as she heard His voice saying, "Child, I love you. Come, look with Me back over your life and see the way I have led you. If you had followed your ambitions, you would have forgotten Me entirely. From every rising of self I turned you back fainting in weakness to fall upon the everlasting Arms to keep you remembering Me. I have seen your every tear; I have felt every heartache. But is not My way the best, when it has kept you leaning on Me every moment? And would not your tears have been fewer and your careworn discontent less if you had remembered that I am the good Shepherd who gathers the lambs with My arm and carries them in My bosom? Did you think the few years of this mortal life was the time when I would give you the desires of your heart, when I have all the future ages in which to pour them upon you—if you will learn the patience I am trying to teach you now? Have I withheld anything really good from you in the light of My love and of eternity?"

A great warmth of love and content flooded her heart. Nestled in the comfort of such a vision of God's love as she had never seen before, she said, "Dear Shepherd, if I am never to run and jump with the sheep but am always to be a lamb carried in Thy bosom, I will be the happiest lamb that ever leaned upon Thy breast," and slept. She awoke to face life with a calm patience. To express it she paraphrased one of her favourite poems, from John Milton.

When I consider how my strength was spent

Ere half my days in this dark world and wide,

And those gift-talents, which is death to hide,

Lodged with me useless, though my soul more bent

To serve therewith my Maker, and present

My true account, lest He returning chide;

"Doth God exact day-labour, strength denied?"

I fondly ask. But Patience, to prevent

That murmur, soon replies, "God doth not need

Either man's work or His own gifts; who best

Lie calmly in His arms, they serve Him best. His state

Is kingly; thousands at His bidding speed,

And post o'er land and ocean without tire;

They also serve who only lie and rest.

OCTOBER, 1943



HEALTH HAS ITS PRICE

It used to be said that a man's life was divided into two periods, one during which he spent his health getting wealthy, and the other during which he spent his wealth getting healthy. And nearly always he succeeded better in reaching his goal in the former period than in the latter. Plutocrats have offered a million dollars for a new stomach, but have heard of no takers.

Yet, if ever there was a time when health could be bought for wealth in the form of money, it is now. Skilled surgeons, for a price (sometimes graded according to the wealth or poverty of the patient, but a "stiff price" at that, will perform amazing feats on the operating table and flout all our ideas of what it is possible to do to the human body without killing it. Newly-discovered benevolent drugs are appearing in the medical marts, and are available, for a price, to banish pain, to greatly hasten nature's efforts to cure, to slaughter malevolent germs by the billion, and in general to alleviate the punishing pangs of health law-breakers.

The price charged, however, is not at all exorbitant, considering the cost of a medical education and the priceless sacrifices which have been made by the medical fraternity and philanthropists to make such cures possible. Health, whether to keep it or get it back, costs and costs and costs. And usually the patient pays only a small fraction of what his part should be in the remedial outlay.

The price for health and well-being which we want to emphasize here is not reckoned in money; and it is in the mental purse of everyone. It may be summed under four heads: First, a recognition that one cannot continue to be a criminal with regard to nature's laws and "get away with it." Second, a close study of, and a keeping up-to-date on, the fundamental facts of physical life in their application to human customs and habits. Third, an introspective examination into one's own traits, trends, strong and weak points—for no two people are alike, and "what is one man's food is another man's poison." Fourth, self-control and carefulness.

It is not such a high price. It is mainly that we change our currency from "filthy lucre" to clean living, and immediately we have before us unlimited possibilities of becoming millionnaires of character and aristocrats of health.

Good health costs less at the bargain counter of prevention than at the doctor's office and drug store of cure. In fact, the prices are in the ratio of one to sixteen; for the proverb, "An ounce of prevention is worth a pound of cure," applies here. However, let no penitent sufferer despair. An expenditure of the same currency that prevents, cures.

Health has its price; but what doesn't? Even disease and death have their prices. But health is cheaper. And the greatest bargain in health is that for which we pay with our own efforts.

SEND THE EDITOR YOUR QUESTIONS ON HOW TO BE WELL

It is the Depth of Ignorance

not to know the signs of the times in which we live and their significance for the future. They thicken about us and abroad, and men's hearts sicken at the thought of what is coming on the earth. The newspaper and the radio for the news, but the

SIGNS OF THE TIMES

for the meaning of events. This magazine will bless the mails to any home. Subscribe now; or if you are receiving it, tell your friends about it and send them copies or subscriptions.

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One Dollar a Year Will Do It.

SIGNS OF THE TIMES, Oshawa, Ont.

HOME FRONT

While millions on the battle fronts of the Old World suffer that they may destroy to accomplish their purpose, the Americas have been mercifully spared destruction. Ours to sacrifice to the extension of the limit in substituting, preserving, producing, that no one be spared the reward of peace and freedom.

SUBSTITUTING

Left: A shoemaker resorts to wooden soles for shoes, an innovation for the West; but Europe and Asia have clogged along on wood for centuries.



Miller

PRESERVING

Right: The housewife vies with the huge canning companies in "putting down" more fruits and vegetables than ever before, in spite of high prices and sugar shortage—and she counts her treasures with glee.



WR-702

Public Information

PRODUCING

Left: With willing feminine helpers, the farmer plants a huge crop of potatoes four rows at a time. While farm production in some commodities has fallen off because of adverse weather conditions, other bumper yields have more than made up the lack. There will be enough for the needy in other lands—and for us at home.



Miller