

Canadian

OSHAWA, ONTARIO MAY, 1946

SIGNS of TIME



CONFERENCE

THE ATOMIC AGE

THOUSANDS, yes, millions have read in the book of Revelation, and then have cast it aside as meaningless. This, in many cases, has been most fortunate, for had certain men understood what God was saying in this strange volume, we might not find it in our Bibles to-day. The enemies of God and His church, had they thought the book worth decoding, must have surely deciphered many of its secret messages long ago (the code is not very difficult to break down, really, as we shall show shortly), and these would have rent it from the pages of the New Testament e'er this. Nor would this destruction have been a difficult task centuries ago, when copies of the Bible were very few and costly.

The reverent and conscientious student of Scripture in these days has cause to be most grateful for the code-language of this book, which has preserved it; for in its chapters and in no other, God warns His people of certain specific developments peculiar to our century, and teaches us what our attitude must be toward those powers that are bringing them about.

It has been reliably reported that when the Japanese general, Yamashita, sat down to discuss the defense of Luzon with his officers, Filipino guerillas caught every word with a recording machine hidden in the room, and then sent the recording to General MacArthur.

In like manner God, who foreknew every move that the forces of evil would make in the days prior to Christ's return, has sent a preview recording to His church of certain of these movements. But because His church would dwell in enemy territory, Heaven has taken pains to send this message in a language that would not be understood by those against whom it warns. Thus the book of Revelation is free to circulate among all races and creeds, and in this way reaches the servants of God in every nation, kindred, tongue, and people, as freely as the rest of the Bible.

As long as the world ignores this extraordinary book and as long as nominal Christians continue to jeer at those who have decoded its message, its safety is assured. But let it suddenly dawn on Christendom and on the world what this book actually is, and a changed attitude toward it would become quickly evident. Or rather, a changed attitude toward those who are responsible for decoding it would then become evident, for the book itself is of course too universally distributed now to be destroyed by a hostile world.

And since this clever volume has at



last been translated into every important language of earth, its cryptic wording has largely served its purpose. "Now it can be told" just what God is saying in its mystic words. Now indeed, it *must* be told, that all who will may escape the gathering storm of which it warns in chapters thirteen to twenty.

and PROPHECY

The Decoding of a Mysterious and Remarkable Proclamation

By O. B. Gerhart

Suppose we turn to demonstrate here how the code words of the Revelation are to be broken down and understood. In doing so, we shall select a chapter, incidentally, that foretells one phase of the coming crisis.

If the serious reader of this article will read Revelation seventeen, verses one to three, he will find eight important code words there. Once they are deciphered, everything else in those particular verses is unmistakably clear.

It is to be expected, of course, that if God intended this message to be hidden from the casual reader, He would scatter the keys of these symbols all through the Scriptures, where none but the earnest and reverent reader would find them. This He has done; but let us assemble them.

This, then, is the way the decoded revelation of these verses must read:

THE KEY TO THE CODE

Code Word	Key Text	Meaning Given
"Woman"	2 Corinthians 11:2; Jeremiah 1:17	A Church
"Whore"	Jeremiah 3:1; Ezekiel 23:2-4	A Fallen or Evil Church
"Fornication"	Ezekiel 16:26, 28, 29	Illicit Union of Church with State
"Waters"	Revelation 17:15	Peoples
"Beast"	Daniel 7:17, 23	A Government or Kingdom
"Horns"	Daniel 8:8, 22; Daniel 7:24	Individual Nations Related to the "beast" of which they are a part.
"Heads"	Revelation 17:9, 10	Heads or Forms of Government
"Wine"	Jeremiah 51:7; Revelation 17:2	Doctrines which make its Believers Behave Unseemly (Meaning Implied).

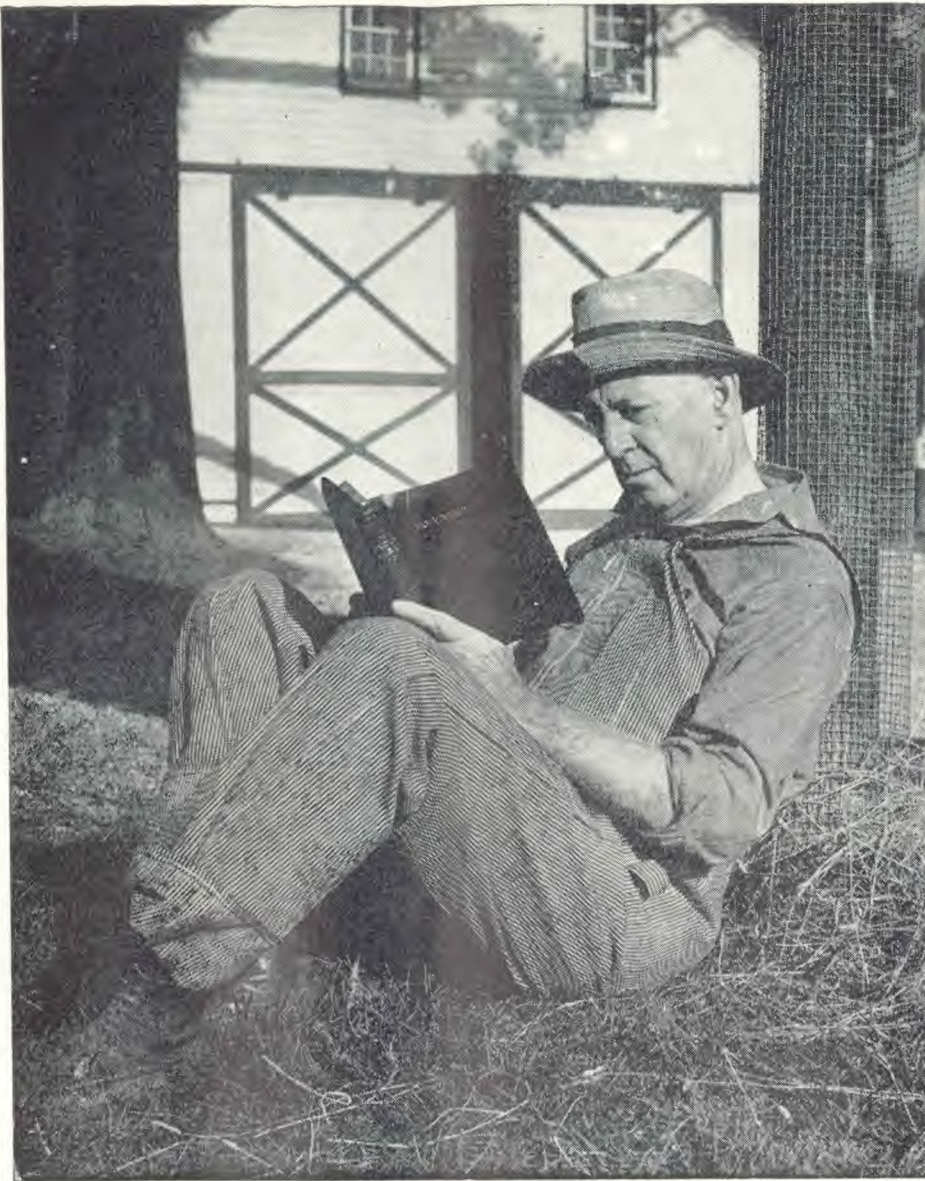
Vol. XXVI

Editor, ROBERT BRUCE THURBER

Circulation Manager, C. M. CRAWFORD

MAY, 1946 No. 5

Published monthly, by the Signs of the Times Publishing Association, Oshawa, Ontario, Canada. Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921. Subscription Rates: Single yearly subscription, \$1.00 (to U. S. A., 15c extra; other countries outside the British Empire, 25c extra); six months' trial subscription, 60 cents; single copy, 10 cents. Change of Address: Please give both old and new addresses. Expired: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the SIGNS OF THE TIMES without having subscribed may feel perfectly free to accept it.



Men and women from all classes of people are turning to the Scriptures for answers to the problems of our new age.

"Come hither; I will shew thee the judgment of the great (fallen church) that sitteth upon many (peoples): with whom the kings of the earth have (had illicit relations), and the inhabitants of the earth have been made drunk with (her false doctrines). So he carried me away in the spirit into the wilderness: and I saw a (church) sit upon a scarlet-coloured (kingdom), full of names of blasphemy, having seven (successive forms of government—See Verses 9-11) and ten (contemporary kingdoms supporting it—See Verses 12 and 13)."

The rest of this chapter is sufficiently clear to identify just what particular church is intended here. It is termed a "mother," and has daughter churches who separated from her body, but who find illicit union, too, with civil governments (See Verse 5). These are said to be "harlots," therefore, even as their "mother." But Verse 6 describes this "mother of harlots" so clearly that no reader with a speaking acquaintance with church history can mistake her identity. Finally, that none of God's peo-

ple can possibly misunderstand, this church is said to be "that great city which reigneth over the kings of the earth." Verse 18. One need have no knowledge at all of church history to know that the ruling city of John's day was Rome, and what church it is that still bears that city's name.

Need we remind the reader what must have happened to this revelation long ago, had God not couched it in code?

But we must not tarry here. After all, the main point of this chapter is: "Come hither; I will shew unto thee the judgment of the great whore." Verse 1. And the judgment mentioned here is to spring from the very nations that for a time will court her favour "for the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Verse 16.

But this vicious destruction is to be preceded by a voluntary agreement among these nations to form some kind of universal government, for "these have one mind, and shall give their power

and strength unto the beast." Verse 13. "God hath put in their hearts . . . to agree, and give their kingdom unto the beast." Verse 17. This "beast," then, is some form of collective world government which will be mounted and driven by the church described. The drive, however, is to be a short one and is to terminate in the utter and final destruction of that church. Elated she may be at the turning of fortune, which is lifting her once more into the saddle of universal political domination, but only because she has ignored and rejected the Revelation intended for the servants of God. It is when she shall begin to say: "I sit a queen, and am no widow, and shall see no sorrow," that her plagues shall come in one day. "death, and mourning, and famine; and she shall be utterly burned with fire." Revelation 18:7, 8. That day is not far off. And it is because that day coincides with the appointed day of final deliverance for the people of God that we watch with joy the appearance of tokens that otherwise might well fill us with gloom.

In view of this prophecy, is it any wonder that many Canadians read with bated breath the banner headlines of last December 17. "MR. KING URGES WORLD RULE!" or the article, "World Government or World Destruction," in last November's *Reader's Digest*; or Raymond Swing's, "Dr. Einstein on the Atomic Bomb," in the December issue; "The United States of Europe," in *Collier's Magazine*; or the book, "The Anatomy of Peace," by Emery Reves, and many other articles and books, all of which are calling for some great centralized government, and that soon? Is this not the very propaganda that must precede the creation of the revived "beast" of Revelation seventeen? Does not this prophecy declare that certain nations are to give their "kingdom" to the "beast"? And does not this agreement imply a general discussion of the matter first?

So much for the coming "beast". But what about the "woman" who is to ride it? Is she prepared to fulfil her role? So many statements have come from her spokesmen on this point that it is probably superfluous to select any one in particular; yet let us quote just one: "The papacy and what it stands for, can be the only insurance against recurrent war. But that can come about only if the pope be given his rightful place at any table around which the peace terms will be, in God's own time, discussed. His rightful place on two counts: First, as vicar of Christ, who still has a place in this world; second, as a temporal ruler of a fully sovereign nation, who has an equal place with all the kings and presidents of other nations. . . . We must talk up, in season and out, the corollary that the pope must have a place in the settlement [of the peace]." *America*, Sept. 27, 1942.

So the "woman" predestined to ride the "beast" of Revelation seventeen stands ready. Those nations whose agreement is necessary to produce the "beast" are being prodded to act, and act quickly.

It is here that the atomic bomb fits into the picture. The fear it has en-

gendered everywhere is the chief element that is driving the nations frantically on to create the federation that will answer to this "beast".

But this coming federation will not last. The prophecy represents it as being ordained of God for one purpose: "For God hath put it in their hearts to fulfil His will, and to agree, and to give their kingdom unto the beast *until the words of God shall be fulfilled.*" Verse 17. And the "words of God" which they will fulfil are those of the preceding verse: "The ten horns . . . shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." The very nations which at first will unite to elevate this church into the saddle of world power, are the nations that are to turn their federated strength against her, and "with great violence" (See Revelation 18:21) to utterly destroy her. Here, then, is the divine mission of this coming federation of nations. And when that mission is accomplished, the nations, themselves shall come

to judgment for their guilt, for it is obvious from verse fourteen of this chapter that it is not love for God, nor a pity for His people, that will inspire this coming anti-papal revolution.

But not all who have been numbered with this doomed religious system are to share her fate. Not all. God had a Lot in Sodom whom He called out before the destruction of that city. He also has faithful servants in this church which He has determined to destroy. These He will call out before the visitation of her impending judgment. Even now the call is sounding: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4. And the call waxes louder and louder.

Tremendous are the issues of which the book of Revelation speaks. And those to whom God is speaking through its hidden messages will recognize His voice, and will not stumble at the message. Let none hesitate in heeding the call. The hour grows late.

Yes, the basis of society is the home. Our world started with a home. The Lord God planted a garden in Eden, and there He placed our first parents. Not only were there no castes or strata of society then, but man and woman were equal. They were created thus. The responsibility of the home, therefore, should be shared equally by father and mother. However, since the mother, as a rule, is with the children much more than the father, her influence is proportionately greater. It is her privilege to mould the lives of her children during their early years when they are especially impressionable.

The way mothers are treated by their husbands and sons is an index of civilization. The very first records of history are in keeping with the Biblical account of woman's high standing originally. Dr. West, in describing life in Egypt in the very earliest period, says that not until modern times have women enjoyed such a high status in society as they had then.

As men and women fell away from God, society was corrupted and barbarized, and respect for women, the weaker sex physically, became less and less. In some heathen lands, women are virtual slaves, esteemed by their husbands as little, if any, better than their domestic animals.

It was to correct this situation that our Saviour came to this world of sin. "The Son of man is come to seek and to save that which was lost." Luke 19:10. He came to restore the image of God in men and women and to bring them back to their Edenic perfection. The nearer we get to God, the more respect is shown to women.

As a rule, women are more religious than men. Is this because they owe so much to Christianity? We all alike need Christ for salvation, and our hearts should overflow in gratitude to Him. But women especially should be thankful that we are all one in Him. Through Christ this Scripture is fulfilled:

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28.

There are many incidents recorded in the earthly life of Jesus that show His thoughtfulness and tender regard for mothers. On one occasion He made a long journey by foot to Phœnicia, the country north of Palestine, along the coast. A mother was there who had a very sick daughter. "Grievously vexed," the record says. Jesus answered the heart-cry of this perplexed mother, saying: "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Matthew 15:21-28.

At another time Jesus and His disciples were entering the town of Nain when they met a funeral train. It was a very sad case. The dead man was the only son of his widowed mother. "Much people of the city was with her," we are told in the record. And it adds: "When the Lord saw her, He had compassion on her, and said unto her, Weep not." He then proceeded to relieve her sorrow. Touching the body, He said: "Young man, I say unto thee, Arise." That word

SIGNS OF THE TIMES

MOTHER

with

FATHER

*Here is the
Beginning of
Social Uplift*

By C. O. Smith



HONOUR thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Exodus 20:12.

How fitting that this commandment should be first on the second table of the Ten Commandments—first of those which define our duty to our fellowmen! The home is the basis of society. Therefore, foundation principles for the welfare of society must deal first with the home.

The apostle Paul quotes this fifth commandment of the decalogue, and calls it the "first commandment with promise." Ephesians 6:2. And what a promise it is!—"That thy days may be long upon the land which the Lord thy God giveth thee." It is God's promise; and so can be depended upon. We may be sure it will be fulfilled to the obedient. To a

limited extent, it may be fulfilled in this life, but fully in the life to come, for God assures us that "the meek . . . shall inherit the earth." Matthew 5:5.

Some time ago I was much interested in reading an article on China, written by a missionary who had spent many years there. He reviewed that great country's long history, showing how often it had been overrun by invaders. In spite of these numerous invasions, the Chinese people have never been dispossessed, but have lived long in the land which the Lord gave them. The author attributed this great blessing to the fact that the Chinese have diligently kept the fifth commandment. They have honoured their parents, and doubtless have sought, as parents, to make themselves worthy of honour by their children. And the Lord has fulfilled His word to them.

of power penetrated the dead ears. "And he that was dead sat up, and began to speak. And He delivered him to his mother." Luke 7:11-16.

When mothers pressed about Him with their little children, seeking blessing, He did not turn them away. We are told that He was "much displeased" with His disciples for rebuking them. He commanded, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." Mark 10:14. And He took them up in His arms, put His hands upon them, and blessed them. What joy that must have brought to those mothers' hearts! They, too, were blessed. They were strengthened and encouraged to take up their burdens with new cheerfulness.

"Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children. The gates are open for every mother who will lay her burdens at the Saviour's feet."—*"Desire of Ages,"* p. 512.

Even when Jesus was on the cross, He did not forget His own mother. Graciously He looked toward her as He said to His beloved disciple John, "Behold thy mother," and then to His mother, "Behold thy son." He wanted to leave her in the care of one whom He knew would be good to her.

Much has been written and said about the greatness of the mother's work, and still how little it is appreciated, even by mothers themselves. God has compared the comfort that He alone can give to that of a mother comforting her child: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted." Isaiah 66:13.

Truly the mother works, not only for time but also for eternity. The following paragraph from the book, "Ministry of Healing," emphasizes the exalted nature of the mother's task:

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine."—pp. 377-378.

Often it may seem to the mother that her work is little appreciated; that she gets little or no remuneration; that she is working without wages. But this is not so of the mother who works with God. We all know the beautiful story of the babe, Moses, whom his mother saved by hiding him in a water-proofed basket among the flags at the edge of the river Nile. The mother had complied with the letter of the law in casting him into the river, but not without providing for his comfort and safety. Miriam, his little sister, was charged with the responsibility of watching over the precious ark. Evidences of the mother's love, as well as the



HONOUR BEGETS HONOUR

By Ernest Larson

The fact of motherhood is everywhere present. It is not that which we celebrate each year. The mother, whose only child is taken away at an early age, is soon forgotten. It is the period of care and education that binds the child to his mother as long as both shall live, which we honour.

The mother is the child's first teacher. We celebrate her success in launching living crafts upon the sea of life, fully equipped to cope with its vicissitudes; fully instructed as to its wreck-strewn rocks and treacherous shoals; and more vital still, fully informed of its safe and tranquil harbours and the routes by which they may be reached.

Will a youth or maiden so happily sponsored be towed into a harbour for juvenile delinquents? Will a craft so constructed and commissioned, dishonour the one who has fashioned it faithfully from the beginning?

A time like this is a time for inventory. What is your child learning from you—absolute honesty? respect for law and authority? devotion to high ideals? Would you recommend your habits to your son or daughter? Is he or she learning the use of tobacco, liquor, or bad language, from you? And what of your religious life? What will happen to your child if he follows your example?

We must reap as we sow, and the harvest comes in succeeding generations as well as in our own. If your child honours you at this season, it is because you planted the seeds of honour when the soil was right. Bend the twig now as you would have the tree inclined. And the bending will go the easier if you are inclined that way yourself. Parents must not expect more of their children than of themselves.

All honour to the mothers who are striving faithfully to discharge the responsibilities, and live up to the possibilities, of parenthood. May God grant them success in their high endeavour.

tears of the babe, touched the heart of the princess who found him, and to the question of the little girl, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" she readily responded, "Go." And then to the mother she said: "Take this child away, and nurse it for me, and I will give thee thy wages."

We may be sure that Jochebed took up her task with joy and thankfulness. She was not working for the wages the princess would pay. She had something much greater in mind. Her boy would be with her only a short time. She must make the very best use of her opportunity. He must be fortified against the temptations of the palace. She must train him so that he would be true to God. And how well she did her work, in spite of the fact that she was a slave! Moses was only twelve years of age when he was taken from his mother's care and influence, but so well had her work been done that when the time came for Moses to make his supreme choice, he was firm for the right: "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." Hebrews 11:24-26.

That faith, that respect, for the recompense of the reward, we know, was due to his mother's training. Her work was bearing fruit. She was receiving her wages: And what wages were hers! Moses was the great leader and law giver of God's people; Aaron, his brother, was the high priest, and Miriam was a prophetess. Surely her wages as a mother will be second only to those of the mother of our Lord Jesus.

Abraham Lincoln's statement, "All that I am I owe to my angel mother," is well known. It is not so well known that he was referring to his stepmother. Little Abe was ten years old when she came to take charge of the one-room house. She took him into her heart at once. Then she cleaned him up, gave him a good bed, and always treated him with such care and understanding that as a lad growing up he was ready to bring all his problems to her for help. Few mothers have to struggle against such poverty as she did, but she did her work in the home so well that Lincoln recognized his great debt to her, and she felt repaid by his love. "He loved me truly," she said.

Surely we should honour our mothers. They have done so much for us. But not alone for this one day a year is the commandment given. It is for every day in the year.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

May we ever keep that commandment. Let us thank God for our parents, and pray for His blessing upon them. And those of us who are parents, let us relate ourselves to our children in such a way as to be worthy of their honour.



Bethlehem to-day, the town of historic Christian interest.

In PALESTINE and SYRIA

By Roy F. Cottrell

THE dust of ages is a great historian.

Who would have dreamed that from the "howling wilderness" of Sinai evidence would arise revealing that in the days of Moses, temple priests employed an alphabet in writing their books? Yes, and some of those ancient manuscripts are marvellously preserved to the present day.

To the northeast, across forty leagues of desert sand, are the ruins of Ezion-geber. By pick and shovel, that industrial city, the Pittsburgh of Palestine, has emerged in its grave-clothes. Excavators find that it was constructed by a carefully developed plan, the product of engineering genius.

This smelting centre with its giant air-conditioned blast furnaces, was three thousand years ahead of its time. As an industrial seaport it was undoubtedly the source of Solomon's splendour, for it reveals him to have been a copper king, a shipping magnate, a merchant prince, a building pioneer.

A hundred and twenty-five miles to the northward, the traveller reaches the site of old Sodom and Gomorrah, once set

like jewels in that ancient "garden of the Lord." Like the account of Jonah and the whale, the Bible story of their destruction has been the topic of much atheistic ridicule. But to-day on the southwest shore of the Dead Sea geologists find the salt, sulphur, and asphalt scattered about, testifying to the mighty upheaval that overthrew the cities of the plain, and left the ruins as a lurid warning against unbelief and riotous living.

Near the northern end of the Dead Sea are the excavations of old Jericho. Archaeologists testify that the ponderous city walls were thrown outward as by a great earthquake, precisely in accord with the Scripture narrative. Within the houses of the ancient city are found charred pieces of unbaked dough, wheat, barley, lentils, onions, and dates, all indicating the sudden catastrophe that overwhelmed and burned the city.

From the royal tombs outside the walls, large quantities of Egyptian vases, pottery, and other relics bearing the date of the ruling monarch, have been uncovered. The inscriptions also mention the Israelites, and indicate the approximate time

of their entrance into Palestine, which coincides with the Bible chronology and places the destruction of Jericho about the year 1411 B.C.

The Hittites are frequently mentioned in Bible story, yet for centuries critics ridiculed the name as highly fictitious. But what a surprise as excavators have produced countless trophies and volumes of evidence from this extensive, yet long-forgotten, empire!

Next to the Babylonians and Egyptians, the Hittites were unquestionably the most distinguished people of antiquity. One of their famous old capitals was at Boghaz Koi in Asia Minor, another at Carchemish on the Euphrates.

The drawings, monuments, and ruins now definitely identified as belonging to this people, are scattered over an extensive area from the shores of the Mediterranean and Aegean to far beyond the Euphrates. The names, warlike activities, and building accomplishments of a number of their monarchs are now well known.

From the ruins of a Hittite school, it is found that within its walls at least six languages were taught; while from the dust heap of an old temple at Ras Shamra (a town on the Syrian coast opposite Cyprus) many religious ceremonial tablets have been uncovered. These are from the 14th century B.C., and contain numerous technical terms familiar to every Bible student, such as:

"The court yard of the tent." cf. Exodus 27:9

"The holy place of the holy places." cf. Exodus 26:33

"The table of gold in the sanctuary." cf. Exodus 25:24

"The ark of the covenant." cf. Numbers 10:33

"The trespass offering." cf. Leviticus 5:15

"The peace offering." cf. Leviticus 22:21

"The tribute offering." cf. Exodus 28:38

"The wave offering." cf. Leviticus 7:30

"The first fruits." cf. Exodus 23:19

"Bread of the gods." cf. Leviticus 21:6, 8

"The burnt offering." cf. Leviticus 4:12

"Whole burnt offering." cf. Leviticus 6:15

"The new moon offering." cf. Numbers 28:11

Throughout Palestine and Syria are thousands of ancient mounds as yet hardly touched by the excavator; but from the little already accomplished, bright beams of light illumine the sacred pages of the Old Testament. The buildings, fortifications, and water courses constructed by the once powerful Amorites, now stand forth as monuments of wonder to that almost forgotten people. We now recognize the warlike Philistines as the sea rovers, or Vikings of that ancient time, and find them evidently emerging from Crete and other nearby lands to harass the Egyptians as well as the Israelites.

The famous Moabite Stone inscribed by Mesha, the sheep-raising King of Moab as mentioned in the Bible, gives interesting confirmatory history of that people and their wars and dealings with

SIGNS OF THE TIMES

Israel. Formerly the mention of Ahab's "ivory house" (1 Kings 22:39) sounded to many like a fairy tale, but in the ruins of ancient Samaria, archaeologists are now confident they have found this magnificent old palace. Inscriptions further show that from the mountains of Lebanon both Egyptian and Babylonian monarchs, as well as others, secured cedar wood and stones for temples and palaces in their respective lands. And what a thrill as the excavators have explored the extensive rock-hewn stables of Solomon at Megiddo!

Likewise countless cities and many kings mentioned in the Bible narrative—names like Jeroboam and Omri of Israel, Ahaz and Hezekiah of Judah, Shishak and Necho of Egypt, Sargon and Sennacherib of Assyria, Nebuchadnezzar and Belchaz-

zar of Babylon, and Cyrus and Darius of Persia—are immortalized in the records found on tablets of clay and monuments of stone.

During more than a century archaeological research has produced tens of thousands of inscriptions and has vastly increased our knowledge of past ages; yet in all this elaborate array, not one established fact has arisen to shake or disprove the historicity and authenticity of the Word of God.

What a marvellous providence is this! At the very time when evolution, higher criticism, and modernism would lead the world to repudiate the Bible, reject the Creator, and deny the divine Christ, the discoveries in those ancient lands have affirmed and reaffirmed the absolute trustworthiness of Holy Writ.



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

THE MEASURE OF MAN

PROPOSITION: The human race can perfect itself without superhuman aid.

POSITIVE: Man is the sole architect of his fate, the master of his soul. His own divinity, if he has such an attribute, shapes his ends. The only good there is, he may find within himself; the only devil there is exists in his own heart and mind.

Christ was a great man, but not divine. He was endowed by heredity with a high degree of wisdom; and may have had miraculous powers; but he was basically human. Any human being, with only natural powers, could attain the same perfection he did. The trinity is a myth.

Evil is on the lower rungs of the same ladder as good. The two are only different aspects of the same thing. They are different in degree, not in kind. Good is as great a menace as evil.

The commands and warnings of religion are on a par with the taboos of the voodoo tribesman and the medicine man. It is a crime to talk about sin, as if it were something to fear and shun, when it is nothing more nor less than an artificially imposed dogma of authoritarian religion.

Children should not be continually dogged with the false idea of inherent evil in their natures, and threatened with dire results for being "bad." So-called bad is simply undeveloped good. The scares thrown into both old and young by threats of future punishment of evil have done infinitely more harm than good, and have created a race of nerve-wracked dodgers of the fictitious wrath to come. Children should not be curbed, but should be allowed to express themselves freely and to act out their inner selves.

NEGATIVE: It doesn't do to call all this, and much more like it, all "rot," and let it go at that. For it affects too many millions who believe in it, and it is influencing more and more people all the time. It finds an answering chord in many a mind that is reaching out after some satisfying system of belief.

It is nothing new. It is as old as the Middle Ages in Europe, when Humanism, or Humanitarianism, started, mainly as a reaction from the abuses of the Church and from an entirely false conception of Christianity, for which the Church was to blame. When Christianity ceases to be Christlike, denies the authority of God's law and substitutes one of its own; when its leaders manifest all the weaknesses of humanity in themselves, and prey upon them in others; could any other result be expected than that intelligent people should deny all religion and brand it as an opiate of dupes?

It is as old as Confucius, Chinese sage before Christ, who taught that filial piety, benevolence, justice, propriety, intelligence and fidelity are cardinal virtues; but that these may be reached by man's own efforts. His "The measure of man is man," became a proverb.

It is as old as creation itself. For the serpent tempted Eve in the garden of Eden with, "Ye shall be as gods, knowing good and evil." In other words, mixing good and evil. And that is just the kind of so-called knowledge that Adam and Eve got by eating of the forbidden fruit. From thenceforth and to this day men, of themselves, cannot discern the difference between good and evil. That primal dis-

bedience of man brought on the eve of humanity's night.

Medical specialists on mental disorders (psychiatrists) seem to be particularly susceptible to this delusion. They study the thousands of cases of nervous breakdown and mental disease due to fear and worry, and they develop strong antipathy to anything that deliberately causes fear. They discover that guilt of sin is a prime cause of fear and worry, and with one fell swoop they try to dispose of this cause by denying that there is such a thing as sin. In so doing they indicate a mental disorder in themselves.

Denial of a condition that everybody knows exists does not dispose of it. God's way is the better way. He says sin exists in human nature now, but He eliminates it from the life by forgiving it. And millions of cures of guilt by this method have prevented millions of mental disorders which are caused by fear of punishment for sin. The holding of sin, not its existence, causes mental disorders.

The next best way to answer humanism is to refer to human experience. (The best way is by divine revelation in the Bible.) If man can perfect himself, why, among the billions of human beings during six millenniums, hasn't some man done it? If Christ be cited, we answer that He could not have been a perfect man if He were only a man, because He said He was the Son of God, which would make Him a liar.

If Christ had been only a man, then Christianity is the greatest hoax that was ever foisted on an innocent world, for Christianity is based on the assumption that Christ was divine. In no other way could He impart to men the power to do the good which is the very essence of Christianity. How can the acknowledged uplift that Christianity has brought to countless millions be accounted for if it were all a huge deception?

If evil is but another aspect of good, then there is little difference between the "beasts" of the concentration camps and the innocent victims they tortured and killed. Then the men who gave their lives for freedom are no better than the men who took freedom from the world. Then all our lives are in constant danger, for who has the right to punish the basest criminals if the line between good and evil cannot be exactly drawn?

And so we might go on. Men who have refused to acknowledge God in their professions or their actions have made a sorry mess of their own lives and of the world as far as they were able to direct its life. Children were never less inhibited than now, yet we are seeing in the worst and widest juvenile delinquency of all time the result of letting them freely express their inner natures. Negligent parents didn't teach crime to their children; they simply let them go their own way.

Humanism has been tried, and has failed to make much more than heathen or atheists or benevolent intellectuals, out of its adherents. Genuine Christianity has been tried, and has made civilization, transformed the lives of multitudes, revolutionized ethics, and made the Christian era a beneficence above all former eras—or it has not been tried.

(BIBLE AUTHORITY IS TAKEN FOR GRANTED IN THESE DEBATES)

By
George
Munroe
MacLean

The BOOK

STANDS THE TEST OF TIME!

IT WOULD be hard to picture a church without a Bible! Known as the world's best seller, the Bible plays a vital part in the affairs of men. There would be absolute confusion without the voice of authority speaking to the hearts and minds of men through God's Word.

But during the first 2,500 years of human history there was no Bible in existence. During this long period of time the knowledge of God was handed down from father to son through successive generations. Adam, endowed with superior physical and mental powers, had learned the history of creation first-hand from God. This knowledge, ripened by nine centuries of observation during his lifetime, he imparted to his descendants. They in turn passed it on to their posterity. Seven generations were living on the earth contemporaneously for hundreds of years, and these patriarchs were the "Bible" of their day.

About the close of the first 2,000 years Abraham was called by God out of the superstitious surroundings of his native country, and made the head of a people

known as Hebrews, or Jews. During many generations these people were specially fitted to become the depositaries of a revelation committed to writing, for "unto them were committed the oracles of God." Romans 3:2. A written revelation would be more permanent and less liable to be forgotten or corrupted by careless and indifferent men. About 500 years after Abraham, or 1500 B. C., the time came for the Bible to receive its first five books by the hands of Moses. From that time onward for 1500 years the Lord inspired men with His thoughts, for "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

The Bible, as we know it to-day, is composed of Old and New Testaments, and is a library of every known form of literature, having thirty-six authors who wrote from every possible human standpoint. It was written in three languages on three continents. The thirty-nine books of the Old Testament were originally written in Hebrew, with but a

few verses here and there in Biblical Aramaic. None of the original manuscripts are in existence to-day. However, about 300 years before Christ a translation was made into Greek from the existing manuscripts of that time. This translation is called the Septuagint. It was done by seventy-two Hebrew scholars called together by Ptolemy Philadelphus in Alexandria, Egypt. So many Jews of that time lived in Egypt who could not read the Hebrew manuscripts that this translation into Greek was an imperative need. It became very popular, even in Palestine, and was the Bible used by Christ and the apostles.

It is very interesting to note how the Hebrew language was written in those early days when the manuscripts of the Old Testament were being produced. The early Hebrew was originally written entirely in the consonants of the alphabet without any vowels at all, so that the word Jehovah was simply written JHVH. There was also no spacing to divide one word from another, as if you and I would write the Lord's prayer thus:

RFTHRWHCRTNHNHLLWDB
THNM, etc.

It was not until after the Babylonian captivity that words were divided from one another.

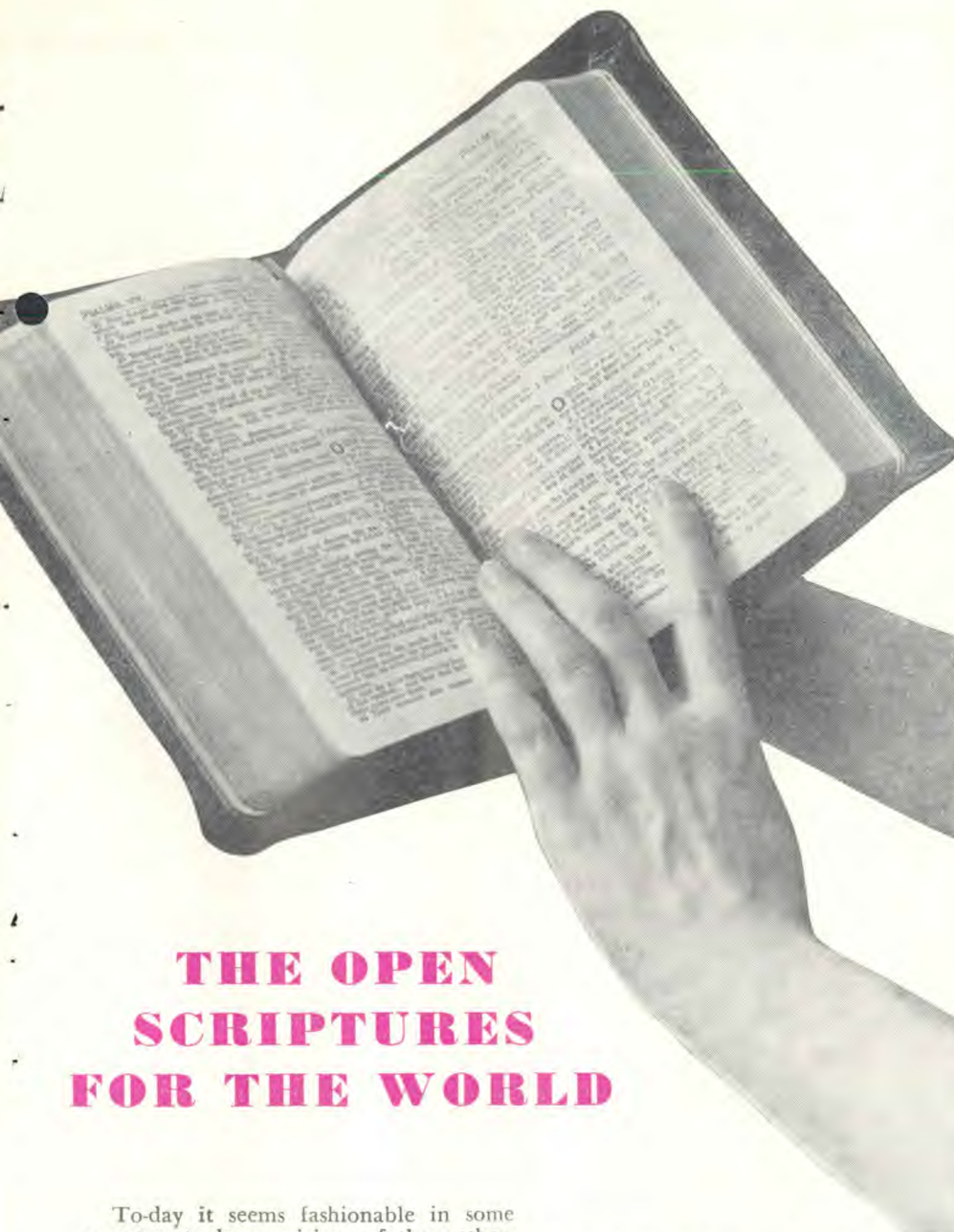
The scribes of old exercised painstaking care in reproducing the Scriptures—all done by hand in those days before the invention of the printing press. Each manuscript was labouriously copied from a former manuscript, the scribes being scrupulously careful not to add, omit, or alter a single word or letter, for fear of a curse. Each letter and word would be counted at the close of each piece of work, and each copy must agree with the original, or the copy must either be destroyed or corrected. The only mass production practised in those days was when groups of scribes met together and while one of their number read aloud the rest wrote.

In spite of the extreme care taken, it is natural that such an imperfect system of copying the sacred manuscripts would allow a few errors to creep in. These were due to repetitions, omissions, or errors due to fatigue or ignorance. These errors should not affect our faith in the accuracy of the truths in the Old Testament; as Dr. Kennicott said, "All the variants, almost without exception, leave untouched the essential ideas of each phrase, and bear only on points of secondary importance."

SIGNS OF THE TIMES

The Jews mourn at the Wailing Wall of Jerusalem that their Messiah has not come. A knowledge and belief of the Book might have saved them this.





THE OPEN SCRIPTURES FOR THE WORLD

To-day it seems fashionable in some quarters to be suspicious of the authority of the Old Testament, and people have been known to claim to be guided by the New Testament alone. We would be helped in deciding the unreasonableness of this by remembering that the only Bible that Jesus had is what we call the Old Testament. The apostles referred to it as "the Scriptures."

The first book in the New Testament was written 400 years after the last book of the Old Testament, and this time between the testaments is known as the Inter-Testament Period. The twenty-seven books in the New Testament were written in Greek, the language current at the time of the writing. None of the original manuscript is available, but many thousands of manuscripts copied labouriously by hand are extant.

The earliest manuscripts are written in Unicals—all capital letters. About 300 of these are in existence to-day, and they are regarded as being more valuable than later manuscripts because of being more like the original. The Greek in those days was written without punctua-

tion or spacing between words. This naturally would present problems in translating the meaning into English. For example the English of Luke 23:42-44 if done in this way would look as follows:

"ANDHESAJD JESUSDO THOU
REMEMBERMEWHENTHOU
MAYESTCOMEINTOTHEKINGDOM
OFTHEEANDHESAJD TOHIM
VERILYTO THEEISAYTODAYWITH
METHOUSHALTBEINTHEPARADISE
ANDITWASNOWABOUTHOURS
SIXTH." (literal translation)

It is easily seen that it would be difficult at times to obtain the proper meaning when the translators divided the words, sentences, chapters, and inserted punctuation. Take the words "GOD IS NOWHERE;" the believing Christian would put it "GOD IS NOW HERE," and the atheist, "GOD IS NO WHERE!"

The later manuscripts of the Bible—over 3,500 of them in number—were written in cursive (like our handwriting) and are less like the original and not as valuable.

The present division of the whole Bible into chapters was made about the year 1250, and the present verse division was introduced by Robert Stephens in his Greek Testament in 1551. The first English Bible printed with these chapters and verses was the Geneva Bible in 1560. The marginal references were not part of the inspired text of the Bible, but only served as an aid in study.

The dates marked at the top or bottom of the pages in our Bible were not inspired; they were adopted in 1701 from the Biblical chronology worked out by Archbishop Ussher.

It took many years before we had our present beloved King James Version placed in our hands. Some of the Versions that had an important part leading to our present English Bible should be mentioned. The Septuagint, "Version of the Seventy," was prepared by the Jews of Alexandria in 280 B. C. It was translated directly from Hebrew into Greek, and was in general use at the time of Christ and the apostles. The Vulgate had both Old and New Testaments written in Latin by Jerome about 385 B. C. The present-day Douay Version was translated directly from this Latin Vulgate into English in 1609, and is the authorized version of the Roman Catholic Church. The first complete English Bible was Wycliffe's Version, based on the Vulgate in 1383. Then came another important step toward our present-day Bible—the Tyndale Version. It was translated from the original Greek with the aid of Luther's German Bible and the Vulgate in 1525. This version had greatly improved English, also chapter divisions, convenient size, and a reasonable price. Then, too, the printing press came into being just before this time. The King James Version is also called the Authorized Version. In 1604, King James I of England appointed 54 men to make an improved version of the Bible based on all the existing known Bibles and manuscripts of that time. The English language was at its pinnacle during this period, having such men as Shakespeare, Milton, Bunyan, and Newton among the writers of the day. It took six years and nine months to do the work of this translation, and it has remained a favourite for over 300 years. Both the present-day English *Revised Version* and *American Revised Version* were made to take advantage of improved scholarship as well as to use the five valuable and most ancient manuscripts discovered since the time of the King James Version. The English language had also developed since that time to the extent of changing entirely the meaning of certain words found in the Shakespearean language of the King James Version.

As we thus look very briefly upon the history of The Book, we are led to exclaim, "God moves in a mysterious way His wonders to perform!" One verse from God's Book is worth more than a whole book of man's words. It is as the wheat to the chaff. Surely God would not have preserved His written revelation if He did not want us to study and practise what is written therein.

THE WORLD

TODAY and

Clashing World Interests

He who is optimistic now about prospects for world peace is not popular. If he is any observer at all, he must put on a false face to hide his real feelings. Popular or not, what we want are the facts. And a look at the facts is not reassuring.

Clashing interests and abysmal misunderstandings among the "Big Three" have reached alarming proportions. And they are the nations which, more than any other, must work together in harmony if international amity is to reign. Are the seeds for World War III already sprouting?

Demands and accusations, countered with demands and accusations, motives impugned, spy scares, fundamental differences on the meanings of democracy and liberty, angry and bitter debate, conflicting trade interests, five-year plans, "operations," continued war mobilization, spheres of influence, confusion and suspicion as to which are attack and which defense measures—all these and many other agitations are keeping the world in an unsavoury stew, to say the least.

The effectiveness of the UNO continues to fade, in spite of fond hopes and strenuous efforts on the part of well-meaning leaders to revive dependence on it. And, lurking in the shadows, is appallingly dangerous atomic energy, the secret know-how of which is now said to belong to the United States alone.

Harold MacMillan, former member of the Churchill War Cabinet, says after reviewing certain Soviet moves which have the appearance of threats to peace, "It is vital for ourselves, as well as for the future of the world to learn the truth. Delay will lead to ultimate disaster."

The basic truth that ought to be made known without delay is that it is vain to expect lasting peace by agreements among the nations. An armistice, or a forced calm; a breather while armies and navies recover from the latest war; an interval while preparations are made to fight again—all these may be gained by treaty. But, till the ultimate warmonger, sin, is eradicated, we will not get very far with peace.

We are well aware that this remedy is scoffed at as "pie in the sky bye and bye," and as doing nothing to better the situation right now, here on earth. We radically disagree however, that the time, money and energy now being spent for defense against war could not much more effectively be spent to the same end by spreading the gospel of the saving power of Christ. It is an earthly cure-



Throwing away worthless Japanese money, left behind in Rangoon, Burma.

all as well as a heavenly reward.

We are sure, though, from Biblical prophecy, that this sin-destroying method will not be tried, not by nations as nations. But it is being tried successfully by individuals; and those persons alone are sure of future peace. Here and now, it is not entirely true that "peace is indivisible," that none can have peace unless the world has it. And, some day in the not far by-and-by, the God-renewed earth will have it.

Who are the Alarmists Now?

We have not forgotten how we used to be called alarmists and "calamity howlers" and "crepe hangers" for calling attention to the evils in the world as signs of the times. However, we were simply lining up with the Word of God in prophetic description of our times when we did it.

But now who are the "joy killers?" Why, the very ones who before condemned us for "croaking." Before, we were "ignorant." Now the wise have joined us; and we feel called upon to try to quiet their fears, but not in the manner they tried to ridicule ours away.

A writer in the *Christian Century* comments in this vein. Referring to fears engendered by Bible warnings, he says: "Sometimes it was the fear of a burning, blazing hell; at other times it was the fear of a cataclysmic Armageddon. . . . The intellectuals were the first to be emancipated from these fears, and gradually over the years their pattern of think-

TOMORROW

ing has seeped down to the masses until to-day it is only the most credulous, ignorant, and hysterical who are beset by the old fears. . . . Now a strange reversal has taken place. Now it is the credulous and the ignorant who are complacent. . . . It is the scientists, not the credulous, the educated, not the ignorant, who now are alarmed and appalled. . . . This time it is not the credulous who believe but the incredulous, not the hysterical but the coldly scientific."

Shall we exclaim, "How are the mighty fallen?" No; but, How are the worldly-wise come to their senses? Is a testimony from a scientist, Dr. L. M. Oliphant, Britain's leading atomic bomb expert, some more "calamity howling?" He declares that we must "get rid of war or die." Bombs equivalent to 2,000,000 tons of TNT "are just around the corner."

"We have now come to an impasse," he continued, "where we have to get rid of war or face up to the fact that within a quarter of an hour of war being declared the cities of this country or other countries engaged in war will be laid in ruins."

And this from Major General J. F. C. Fuller: "A decreasing moral sense has steadily kept pace with the growth of armament; for as explosives have gone up, morality has gone down. Treaties are now scraps of paper; war aims are weathercocks which change with each political breeze; pledged words are sugared lies; honour between allies, veiled deceit; and obligations toward neutrals, implementations of betrayal. Allies change sides, enemies become friends and friends become enemies, and the leaders of the opposing nations bawl at each other like fishwives, until war dissolves into a howling pandemonium in which every kind of atrocity is applauded when committed against the enemy and execrated when perpetrated by him."

The increasing calamities give us no satisfaction; far from it. But now we do not feel so much alone in calling attention to the serious times in which we live. Former scoffers are now emphasizing our warning. But we saw ahead only as we credited Bible prophecy.

Supra-National

From an article in *America*, "Catholic Review of the Week," comes the expression "supra-national" as being applied to the Roman Catholic Church. It says that, especially since the election of thirty-two new cardinals, (most of them from

SIGNS OF THE TIMES

distant countries, making the whole body of cardinals preponderantly non-Italian) the Church is to be noted for its universality. And "she must now more than ever be supra-national. . . . Her children must be imbued with her supra-national spirit. . . . This supra-national spirit is native and necessary to the Church; for in her very being, as the Body of Christ, she is supra-national. . . . Woe to those who disregard the fact."

Now supra-national means *above the nations*. Knowing Roman Catholicism as we do, we are lead to conclude that the claim to be above all nations on earth is to be interpreted, not as superior in goodness, but in power. And that power is political power. For does not the Vatican claim to be a political power by having full political control of Vatican City, and by exchanging political ambassadors with every nation possible?

Then we are faced with the "fact" (?) that Roman Catholicism has political power over all nations. And woe to us if we disregard the fact. Ostensibly the woe will be visited on us by the Church as soon as she gets the power she claims.

When we consult the Bible about this, we discover the Revelator calling attention to only two powers who are to "rule all nations." One of these is Christ Himself. In Revelation 12:1-5 this is made plain. The other ruler that is to be given power "over all kindreds, and tongues, and nations" is symbolized by a "beast" in Revelation 13:1-7. By the characteristics and history of this power, given in the prophecy, there is no difficulty in identifying its fulfilment. And its end is "the lake of fire." Revelation 19:20.

Does the papacy realize where it is placing itself when it claims a supra-national character? Woe from God to it if it disregards the fact. So says the prophecy quoted above, which is contained in the Catholic Douay version of the Bible. It does not do to say that the Catholic Church *represents Christ* on earth. The prophecy says that "*the man child*" "*who was caught up unto God, and to His throne,*" is to "rule all nations." Not any church, but Christ alone.

A Moral Equivalent of War

During the armistice between World Wars I and II there was much discussion carried on, and effort expended, by academic peacemakers to find a "moral equivalent of war." Judging by their results, wars are immoral. But they have been waged from time immemorial, and they keep on recurring; no doubt because there is a pugnacity in man which periodically must find an outlet in fighting.

Now if there could be found a benevolent way for this spirit of fight to be satisfied, we would have a moral equivalent of war, and presto, there would be no more war. In other words, granting man's pugnacity, give him something to fight for, or over, or about, in which he would not hurt anyone else or himself. Thus runs the argument.

Julian Huxley, British scientist and author, discusses "Is War Instinctive and Inevitable?" in the February 10 issue of the *New York Times Magazine*. At the close of the article, he sums up his answer thus:

"The biologist denies emphatically that there are human war instincts, either for the waging of war in a particular way, or to make war in general. But there does exist a human drive or impulse of pugnacity, which can be used as the foundation of a war sentiment; and this will continue to express itself in war as long as external conditions encourage or permit this expression of human nature. It is up to us to alter the conditions so as to prevent human pugnacity from expressing itself in war, and to encourage its use in other sentiments leading to activities and outlets of use or

and his cohorts, and that the result would be persecution, even martyrdom.

Paul advises every Christian to "put on the whole armour of God," which includes an aggressive weapon, "the sword," as well as several defensive armaments. "And having done all, to stand." Ephesians 6:11-17. So to be a manly man and a real Christian is to be in for a fight.

But here is where we part company with Doctor Huxley's remedy for peace. To "alter the conditions" under which men live will not bring peace, though it may mitigate war to a degree. So far, mankind has found it utterly impossible to change his conditions so as to bring about peace, and the more efforts he makes the more and worse wars come. What he needs for peace is to alter his attitude toward God, to stop fighting God by breaking His Law, and to fall in



Byrnes, Vyshinsky, and Bevin, representing the United States, Soviet Russia, and Great Britain respectively, cover differences with smiles.

value. And to do this we need a unitary World Government, a general high level of productivity, and outlets and activities which will provide a moral equivalent of war."

We may take this as the solution offered by modern science for the problem of war. Passing by the "instincts," we may agree as Christians that the learned doctor is right about there existing in man an "impulse of pugnacity." Man has a continual, or periodic, urge to fight. This urge was implanted by his Creator.

Before the creation of this world and man, there was an *enemy* in existence in the persons of Satan and his evil angels. Man was instructed to *resist* him, and was told how to do it—by first resisting his temptations. And even before that, "There was *war* in heaven: Michael [Christ] and His angels fought against the dragon [Satan]; and the dragon fought and his angels." Revelation 12:7, 9.

At His first advent, Christ "came not to send peace, but a sword." Matthew 10:34. It is not till His second advent is past that peace comes to the world in general. By the "sword" He meant that His effort to save men would stir up strong opposition on the part of the devil

line under the banner of the Prince of Peace.

"Unitary World Government" and "a general high level of productivity," will not save us. We have had unitary world government before. The Assyrians, the Persians, the Greeks, the Romans, in turn ruled the world, but savage warfare went on unabated. The fabulous productivity of Babylon and Egypt did not decrease war.

The crux of the matter is here: The basic cause of war is sin; and "sin is the transgression of the law" (1 John 3:4)—God's Ten-Commandment Law. The champion and commander-in-chief on the side of sin is the devil. He fights against God. And as long as that supernatural war continues, war among men will continue. For in sin and selfishness they align themselves with the spirit of war.

The armour and weapons of the enemy's warfare are those of evil spirits, "for we have to struggle, not with blood and flesh but with the . . . spirit-forces of evil." Ephesians 6:12 (Moffatt). No ordinary, material weapons can be used to defeat them.

So, take God's spiritual armour to defeat the instigator of war. The girdle of *truth*, the breastplate of *righteousness*,



Ex-servicemen face a gloomy outlook for places to live. There is a red "No" above the word "Vacancy" in this window.

the shoes of the good news of *peace*, the shield of *faith*, the helmet of *salvation*, and the sword of *God's Word*. We must match good-spirit weapons and armour with evil-spirit weapons and armour. There is no other or better way to annihilate war with peace.

The war spirit in the world challenges the peace spirit to fight, and the wage of battle is laid down. The challenged party always has the choice of weapons. Heretofore man has put on the armour of treaties, intermarriage, acquaintance, education, diplomacy, forts, steel plates, isolation, radar; and has taken the weapons of swift attack, deception, secret agreements, spies, submarines, planes, guns, rockets, bombs, bacteria, gas—and the all-out effort to obliterate war has been a dismal and tragic failure.

Why not try truth, right, peace, faith, salvation, and the Bible. And get in there and stand, and *fight*. This is God's moral equivalent of war.

War's Lessons Unlearned

REPORTS from Germany on the religious situation in that stricken country indicate that church people there have learned a lesson the hard way—but have learned it. Members of both Catholic and Protestant persuasion have abandoned their former hopes of peace being attained by political means, by intrigue and conquest, and are setting their hopes for real peace on the promises and prophecies of the Bible.

A Catholic cardinal says, "The world

is marching forward with a quickened pace; it is advancing, precisely, in the direction marked out since centuries past by the most authentic prophecies both of the Old and New Testaments."

A Protestant professor says, "Christ does not mention anything like the progressive improvement of world conditions; on the contrary. He foresees the end of this world, this end to be preceded by an aggravation of evil which in itself is to be a sign of the times announcing His return."

Such ideas are known to the theological faculties as *eschatology*, which is defined by the dictionary as "the doctrine of the last or final things, as death, resurrection, immortality, judgment." It is sometimes called other-worldliness, or mysticism. Not alone pious Germans, but millions of people elsewhere are turning, disappointed with man-made "isms", to the plans of God for world betterment. Surely they are to be commended, at least by other Christians, for such new aspirations.

But no; a writer in the *Christian Century*, that influential "undenominational" journal with leanings toward Modernism, roundly denounces them for their belief in the "final things." This writer, Ewart E. Turner, after four months travel in post-war Germany, reports his findings in the issue of the above-mentioned weekly for February 6, 1946. With "growing foreboding" he deplors the staunch stand of German theology for the Biblical plan of world betterment. He mourns:

"One price the German church has paid for its mighty resistance during

twelve years of Nazi terror is the ascendancy of eschatological theology. . . . 'Other-worldliness' has been a historic handicap of German theology."

And Pastor Turner goes on to make a plea for "this-worldliness" as the way out for Germany. In other words, the church should mix in politics, and exert pressure on the state for a rehabilitated Germany to fit the church's ideals of what a state ought to be. This in face of the fact that in the past one of the curses of Europe has been the tie-up of religion with politics.

We are not surprised; for the same Bible which contains the prophecy of that Other World as the only solution to this world's sin and war, also predicts that the doctrine of "final things" and the dissolution of this world as it is, will be scorned by "scoffers. . . saying, Where is the promise of His coming? . . . for this they willingly are ignorant of, that . . . the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

May a good number of Germany's faithful, disillusioned with peace through war, continue to pin their hopes for world concord on "other-worldliness."

Comics. A survey conducted in one city's schools revealed that in one week the pupils had read 915 books, but also 2,370 comic magazines. Every third child had read nothing but the "funnies." It is estimated that 75 per cent of the leisure-time reading of children in the 9-14 age group is spent on the 180,000,000 comic magazines that are sold annually. A typical section of these publications was studied, and was found to contain pictures of 522 separate attacks on people, which glorified brute force and depicted blood-curdling detail. There were portrayals of "216 major crimes, 309 minor crimes, and 271 examples of anti-social behaviour." The comics, together with the movies, are undermining the moral standards and conduct of millions of our children. Who will be to blame for the crimes of ten years hence?

"Big Eye." It is announced that the giant \$6,000,000 telescope on Mount Palomar in California will be ready for use in 1947. It has a 200-inch glass disk, and is designed especially to enable astronomers to detect remote celestial objects. It will be able to test the theory of an expanding universe. The tube of the telescope is twenty feet in diameter, sixty feet long, and weighs 135 tons. The weight of the moving parts, including gears and accessories, will be about 425 tons. Very interesting; and we are looking forward with high anticipation to the mysteries of the stellar sky which this largest of telescopes will make plain. But we are more interested in the Big Eye of Divine prophecy, which penetrates the far future, and proves the truth of a created universe. We would know undiscovered time as well as undiscovered space.



My TRIBUTE to Mother

By Martha E. Warner

FOR two years now, I have been an orphan, for mother is resting beside father on a little knoll in a cemetery overlooking Totoket Mountain. And while I miss her, I thank God she was spared to me for so long a time.

She was in her 96th year when she left us, but her words, her teachings, and her prayers are as fresh to-day as they ever were, for she was a good mother. So different from the majority of mothers living in this generation.

My mother did not smoke, drink, dance or swear, for she believed a mother's place was in the home, and there she stayed, teaching her children to be truthful and honest, teaching them to work and to play, and most important of all she taught them to pray.

Always I loved my mother, and when I left home for school, and later to make a home for myself, she was not forgotten, for each week she received from me a letter, keeping her in touch with all my doings; and always mother answered. The postage on these letters through all the years amounted to dollars and dollars, but they were worth them, every last one of them.

I well remember my next-to-the-last birthday before she died. She had sent me a little gift, and with the gift a few lines which I am going to share with you, for they show how close we had been all through the years; mother wrote, "All your life, you have been a comfort to me. God bless you, Precious. Love, Mother."

You see, to mother, I was just a little girl and always would be; but these lines helped ease the ache in my heart as I stood at her open grave.

As I think over the years of childhood, youth, and grownuphood, I find that mother's voice has always stood out above all others—mother's voice as she prayed with us children each morning before we went to school; mother's voice again in the evening as she read to us the Word of God, and prayed for her children as only a mother can pray. Those prayers followed me, and led me

to God. They still are following me. And do you know, I pity the children of this age who are being brought up in a prayerless home.

To-day, much is said and written about the increase of juvenile delinquency. Some aver that it is to be expected, an aftermath of war; while others state that a remedy may be found in sending children to church and to church school.

But to this I cannot entirely agree,

even though I will admit that church attendance may be of help; but judging from my own experience, and the experience of mothers and children around me, I believe that before juvenile delinquency will be decreased to any great extent, mothers, and fathers as well, must return to God, taking for their rule of life the Ten Commandments, and teaching them to their children.

Dear mothers, as your children bring their little gifts to you, on Mother's Day, ask yourself the question: Am I worthy of the homage they are paying me? And if you are not, then with God's help make yourself worthy.

To-day, I have no mother, to whom I can give gifts, but I shall lay flowers on her grave, say a little prayer and repeat the words of Robert Richardson, which were read at the close of the commitment service when we laid her to rest.

"Warm summer sun,
Shine kindly here;
Warm southern wind,
Blow softly here;
Green Sod above,
Lie light, lie light.
Good-night, dear heart,
Good-night, good-night."

Then for a minute or so, I shall stand quietly and watch the play of light and shadow on the top of Totoket mountain, and when I turn my steps towards home, even though there are tears in my eyes, and a lump in my throat, I shall know that I have paid my tribute to the best mother a child ever had.



When you conclude that there is no use trying any more to overcome tendencies to evil thinking and doing

Then there is no use for a stalk of wheat to keep on drawing sustenance from the earth and air and sunshine till it produces a hundred grains of wheat like the one from which it grew. There is no use in a child eating and drinking and exercising and sleeping and learning in order to reach maturity.

Then there is no use in a man expecting to be great, when it takes nearly a whole lifetime to reach his goal. There is no use in a nation fighting on for years when every indication points to early and utter defeat.

For the Christian life is "a battle and a march." It is a growth, a development, at times slow, at best beset by deterrents. We can't see a child grow; and least of all can a child see itself grow. The only way to measure perceptible growth is to set a mark occasionally, then forget about the growth part of it, and come back later to

set another mark and note the progress. And there is always progress in the normal life, as there is always progress in the effortful life of the Christian.

If because of the trials we drop the trys out of life, there is not much left to live for. For life, and everything else that is progressive, and therefore interesting, is struggle.

Growing should not be hard, if we cease to worry about it. "Consider the lilies, how they grow." Well, how do they grow? Without being disturbed about the how, they accept the circumstances provided for them by nature, and just grow.

These tendencies to evil have been a long time forming—and making ruts in our lives. In fact, ever since Eve accepted that fruit from the forbidden tree. God promises to forgive our evil deeds—and He does forgive them but He does not promise to instantly change our evil tendencies,

though sometimes He does even that.

Christ came into this world two millenniums ago to provide an escape from the condemnation of sin; and that provision is abundantly available now for every sinner. But He did not come then to remove sin, and the temptations to sin, from the world. So they are still here, and seem to have multiplied.

But "where sin abounded, grace did much more abound." Romans 5:20. Which means that the power to overcome sin always keeps ahead of sin. God attends to that. And no temptation has waylaid you that is beyond man's power; trust God, He will never let you be tempted beyond what you can stand, but, when temptation

comes, He will provide the way out of it, so that you can bear up under it." 1 Corinthians 10:13. Moffatt. Which means that now, while sin is here in the world and in our natures, God helps us to escape from it, not by obliterating it but by giving us strength to overcome it.

But some day, and that soon, the way our lives go, He will do away entirely with sin from His whole universe, together with its temptations, trials, and results; and never shall it be any more. Till then, sin is a challenge to glorious struggle against a wily and well-armed foe.

What's the use? The use of battling, but of winning every battle; or if we lose some battles, of finally winning the war.

tween the left nipple and the rib margins). This stabbing pain of short duration is without significance.

Undoubtedly there are constitutional types. In other words, some gain weight very readily, and lose it with great difficulty. Others need never worry about the quantity of food consumed, from the standpoint of calories. Formerly, there was a tendency to attribute all obesity to overeating alone. Strangely enough, a man who is overweight thinks that he can regulate his weight almost at will by restriction of food. The woman, however, usually attributes her misfortune to glandular imbalance.

It has been noted recently that weight reduction can be brought about without the aid of thyroid extract, in the majority of cases, by the simple experiment of restricting the daily consumption of food to about one third of that usually eaten. On such a regime, it is important to include adequate amounts of the vitamins and minerals as are contained in fruit and vegetable salads, freshly prepared.

There are many who, as judged by what we consider normal standards, are constitutionally inadequate. Actually their glandular and nervous systems are more out of balance than deficient. They often complain of migraine headaches, weakness, easy fatigue, rapid pulse. At certain times during the month, they may have abnormal hunger, satisfied only by the consumption of large quantities of food—this at the risk of putting on un-

Thankful hearts always brighten the prospects for good health.

wanted pounds. If the food is not eaten, they get jittery and weak. They may fairly often have urinary frequency, and pass what seems to them large quantities of urine. This suggests that they suffer from a mild form of diabetes insipidus, or adrenal cortex deficiency. These people are normal as far as their body structures are concerned. They must regulate their activities according to their endurance.

Many are firmly convinced that they suffer from chronic sinusitis. During a twenty-four-hour period, depending upon his age and environment, an individual's nasal mucous membrane will, in order to humidify the inspired air, secrete between a pint and two quarts of mucus. Henry Williams, of Rochester, Minnesota, has further demonstrated that the nasal mucous membranes are most active at puberty, and remain at the height of their activity until the late twenties.

The two nasal chambers alternate in their activity, one side becoming engorged and blocking the passage of air, while the other is secreting, opening and allowing air to pass through. This alternate opening and closing of the nasal chambers has a periodicity which differs in different individuals, the alternations varying between half an hour and two hours.

Sometimes a congestion of the mucosa on the dependent side of the nose, caused by the action of gravity may interfere with sleep and cause mouth-breathing,

SIGNS OF THE TIMES



HEALTHIER *than you* THINK

By W. H. Roberts, M.D.

THE human machine is roughly twenty-five to thirty-three per cent efficient. It is excelled only by special types of engines, such as the Still-Diesel combination, which is forty-four per cent efficient.

Training is a very definite factor in efficiency. When it is considered that an athlete gets out of condition in about two weeks time if training is discontinued, it can be surmised that most sedentary workers are out of condition practically

all the time. Hence it is not surprising that the heart beats rather hard when one goes out irregularly to mow the lawn, or shovel snow off the side-walk.

It is also normal, as a person grows older, to develop extra-systoles (missed beats as far as feelings are concerned). These extra-systoles may cause slight pain at the time of their occurrence. Some persons, particularly women, even while young, have quite regularly what is described as a sub-mammary pain (be-

or even headache due to the pressure of swollen membranes. This can be relieved by assuming a higher position in bed, with the aid of two or three pillows. It is normal for mucus to collect in the back of the throat during the night.

After the age of twenty-five or thirty, when the mucous membrane has begun to atrophy, the inspired air strikes the back of the throat before it has been properly humidified. The irritation may stimulate the secreting glands and cause an increase in post-nasal drip. This explains the frequent hacking and coughing of elderly persons.

The FAMILY



Respecting Children's Moods

How can we be kind and considerate to little children, and still maintain discipline? This, Miss Lawrence considered, was a serious problem. She was young and was acting as substitute for the Superintendent of the Beginners' Department. She felt perplexed. Here was little Hannah refusing to march with the rest, Tommy wanting to change his seat to another class, and Billy flatly refusing to hold the basket for the offering although it was his turn. Vainly did Miss Gregg, a teacher of long experience, assure her that all would be well. The dignity and success of any school, large or small, Miss Lawrence contended, was to have every student and every teacher fit into place perfectly, and every activity proceed with clock-like precision.

But when shy Billy remained after the session to tell her that he had forgotten his money and simply could not hold the basket for others when he himself had nothing to put in, the substitute began to understand. The regular superintendent, Mrs. Boyle, she later learned from Miss Gregg, respected the children's little troubles, and did not quiz or worry or insist that they conform to any set rules. If a child had a little grief, he was not coaxed to tell what it was, and if two children had a disagreement and did not care to sit side by side just then, no attention was paid to it.

When Mrs. Boyle returned to her duties, the children said with childish frank-

ness that Miss Lawrence was almost as nice as their own dear Mrs. Boyle, a tribute of praise that was highly prized by both.

"But tell me," the younger lady questioned Mrs. Boyle, after the children had departed, "how did you learn to use such tact and consideration for children? You know I have merely followed in your footsteps, guided by Miss Gregg."

"I learned right in my own home in my childhood," responded the superintendent thoughtfully. "When we children were not feeling up to par, when we were suffering from some childish disagreement among ourselves, when we were silent from disappointment, we could always be sure of a chance to work out of our difficulties by ourselves. If we wished to be silent, we could be sure to have our silence respected until we were ready to tell our mother what had happened."

Many a time I have sat in a corner of the living room with my face to the wall, pouting or feeling sorry for myself, and Mother respected my silence. She never questioned me. Instead, she would either leave me entirely alone, or smile kindly at me, or make some irrelevant remark

which would help me to regain my usual composure and return to normal. She knew that I knew what was right, and that if I needed help she was ready to give it. I shall never cease to thank God that He gave us an understanding mother."

"This is very interesting to me," said Miss Lawrence. "I'm going to try it myself with some of my young friends and associates. If ever again my little neighbour Sue passes me on the street with a hasty nod and the evident desire not to stop and talk, I will not demand an explanation. And I think even grown folks would often be much better off, in their odd moods, if they were not badgered to tell what is the matter with them. Of course, I suppose grown people should have learned to control their moods but, after all, that is their problem and not that of their friends."

"Yes, and with regard to children, I find they learn self-control much earlier when allowed to work their problems out undisturbed. For, as you know, self-control should include control of one's feelings, not merely control of their expression."—National Kindergarten Association.

How Do You Feel ?



- ? How did you feel this morning ?
- ? How will you feel when night comes ?
- ? Do you have the robust health you would like to have ?
- ? Is your work a pleasure to you ?
- ? Do you have a tired, dragged-out feeling ?
- ? Or do you have definite pains ?
- ? Do you know the reasons for ill health may be very simple ?
- ? Would you like to know what is wrong ?
- ? Would you spend some time to find out ?
- ? Do you know it is quite probable that REST HAVEN can help you ?

WILL YOU WRITE FOR FULL INFORMATION?

REST HAVEN SANITARIUM — SIDNEY, B.C.

Picture Credits

Pages 1, 9. H. Armstrong Roberts.
 Pages 3, 14. Harold M. Lambert.
 Pages 6, 8, 10. Miller Services.
 Page 11. The Times.
 Page 12. International News.



I Saw God Wash the World

By WILLIAM L. STIDGER

I saw God wash the world last night
With His sweet showers on high,
And then, when morning came I saw
Him hang it out to dry.

The white rose is a cleaner white,
The red rose is more red,
Since God washed every fragrant face
And put them all to bed.

He washed each tiny blade of grass
And every trembling tree;
He flung His showers against the hill,
And swept the billowing sea.

There's not a bird; there's not a bee
That wings along the way
But is a cleaner bird and bee
Than it was yesterday.



I saw God wash the world last night.
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree.

