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SIGNS OF THE TIMES





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."

An examination of these prophetic words reveals to us where, when, and by whom the last battle of the nations will be fought. The *causis bellus* is likewise pointed out.

Where will this final clash occur? The prophet says the nations were gathered to a place called Armageddon. Translated, the word means "Hill of Megiddo," which is located on the plain of Esdraelon, just outside Jerusalem in Palestine. From time out of mind, that place has been drenched again and again with the blood of fighting men. It seems to be the pivotal point to control that area of vast strategic importance, the ancient Fertile Crescent. The Fertile Crescent is that productive region bounding the Arabian desert on three sides. Beginning at the Persian Gulf and ex-

PEACE *and* SECURITY

By James A. Ward

THE paramount desire of hearts the world around is a passionate longing for peace. We have seen enough burned-out homes, wrecked cities, and, most tragic of all, broken bodies of young men whose inalienable right it was to have lived happily in the full possession of their physical and mental powers. We all know that war is the maddest of human folly. But urgently as we need peace, and passionately as we long for it, we are forced to consider the stark possibility of another war with all it means in probable annihilation. Scarcely has the rumble of falling bombs died away than we are disturbed by an ominous trend of events that portends war-darkened days ahead. The exigencies of war apparently welded the great nations together. But the weld that was forged in the fire of a war spread by a common enemy has proven to be brittle. It is already showing signs of cracking.

Strange is the paradox that grips the world to-day. The majority of every nation want peace most of all. The leaders of all nations affirm and re-affirm their determination to win universal peace—now. Yet realism forces men of broad

observation, like General George Cattle Marshall, of the U.S. Armies, to say, as he did in his report to the United States War Department, October 9, 1945, "Prepare or Perish."

It seems that the nations are in the clutches of a superior fiend who, despite their own will, is plunging them ahead on a road that leads to war. Where can we find the explanation? Thank God, we are not left without a guiding light that reveals at once the inevitable strife yet to come and the everlasting peace to follow. The last battle of the nations is in the making. Then there shall be real peace. The prophecy of Revelation 16: 12-17 foretells a time to come when devils will go forth to the kings of all the earth to gather them together for war. Says the prophet:

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits

tending northward up the Tigris-Euphrates Valley, westward along the Caspian Sea and south through Palestine, is a region which has been disputed more than any spot on earth. There is the powder keg threatening world peace to-day. For years the equanimity of Western Asia has been preserved by the great powers suffering this region to be held by weak states. The major power that sits astride the Fertile Crescent bids fair to dominate the world. The final showdown will be staged, according to John's prediction, at Armageddon, battlefield of the ages.

The prophet said that the sixth plague would dry up the river Euphrates "that the way of the kings of the east might be prepared." Here the Euphrates is the symbol of those nations dwelling near the ancient river. In symbolic prophecy, waters represent nations, people and tribes. (Revelation 17:15). In our language, we instantly associate the nation with its most prominent river. We speak of the Rhine, and we think of Germany; of the Yangtze, and we think of China; of the Tiber, and we think of Italy. Thus the Euphrates means those nations dwell-

**Can the
capitals of
the nations
secure us
the peace
we must
have to
survive
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ing in that area known as the Fertile Crescent. Turkey, Iran, Iraq, and Syria comprise this part of the world. When these nations are dried up—when they become so weak that they are no longer able to maintain themselves—it will be the signal for the Eastern Nations to come up against the hated western peoples. That will be the beginning of Armageddon.

The term "kings of the east" very definitely points out the Oriental nations. Japan is called Nippon, which means sunrising. China displays a ris-

ing sun on her flag. India is certainly an eastern nation. Russia, too, is more Oriental than European in many ways. For many years there has existed, and not without cause, a growing animosity toward the Western world. "Asia for the Asiatics," is the rallying cry. The grapes of wrath grow thickly in the land of the sunrising nations. One of these days they will yield a fearful vintage of hatred on the plain of Armageddon.

Joel foresaw a time when the sleeping, weak, pagan nations would arise and prepare for war. They would come up



The emblem of the United Nations Organization, representing the world's best hope of an all-out try for global peace through international agreement.

to the valley of Jehoshaphat, which is in the same region described as Armageddon. (Joel 3:9-14.) The prophet's words are a striking picture of the remarkable rise to world power of the Oriental nations. Bible prophecy makes it plain that conflict is coming between the East and the West. The centre of that war which doubtless will be world-wide, will be the ancient battleground, Armageddon.

When will it come? There is no way to ascertain the date. We can only say that it occurs as the last event before Jesus Christ comes in power to smite the nations. Armageddon is described in Ezekiel 38:16-23 where the prophet says that in the last days a northern nation will attack the land of Israel. God intervenes and fights the nations involved, shaking them with an earthquake, sending pestilence and finally hailstones and fire upon them. These hailstones are the seventh and last of the special plagues which will be poured out on man when probation closes. These plagues are described in Revelation 16 with verse 21 mentioning the hail. Each stone is to weigh a talent, which in modern measure would be about 50 pounds.

Ezekiel 39:17-21 describes the carnage of the last battle on earth. God invites the birds of heaven to come and feast on the slain bodies of warriors great and small. Revelation 19:11-18 describes Christ's appearance, leading the armies of heaven who fight against the warring wicked, completely destroying them. The birds are invited to their supper, the same feast mentioned in Ezekiel. These scriptures when compared with one another make it clear that Armageddon will begin as a war between the East and the West and will be ended by the personal appearance of Christ leading the armies of heaven. His weapons will be the treasures of hail reserved against the day of God's wrath (Job 38:22, 23) and the sin-consuming rays of his devouring glory (2 Thessalonians 2:8). The destruction of earth's wicked, strife-torn nations will be complete. No nation will win the battle of Armageddon. From one end of earth to the other they will lie dead and unburied, slain of the Lord (Jeremiah 25:33.)

As civilization falls and the world itself seems to be disintegrating under the impact of atomic war and God's overwhelming power to destroy, the child of God will look up and see Jesus, who has come to take him to that place now being prepared in our Father's house. Events on every hand combine to tell the student of God's Word that soon Christ must come.

The nations are coming into position for Armageddon. Turkey and Iran are under terrible pressure. The fragile hope of peace is crumbling at the touch of eager hands reached out to grasp it. The dark clouds that portend the final storm of destruction hang low on the horizon. But from behind them stream the glory-banners of the world's only hope—the promise that Christ is coming. The events that thrust the world forward to Armageddon also herald the coming of Jesus. For that great hour, prepare now.



"The workman who mowed your fields," he sits as the symbol of the world's working man.

The WORKING MAN

WILL HAVE
HIS DUES

By
R. A. Hubley

THE lightning burst of atomic energy brought the Global War to a speedy close and dazed the human family. The unbending will of hard-headed, cold-blooded, determined military leaders wilted before the terrifying blast of the atomic bomb. But nuclear energy exploding in such devastating fashion did not automatically usher in the glorious dawn of prosperity in an atmosphere of peace and good will among men.

Prosperity seems to be a sort of peculiar lumpy-dumpty creature which grows fat and flourishing while Mars preys on the vitals of humanity, and then totters and falls with the declaration of peace. Capital and Labour lock horns and wrangle over the problem of how to get the ailing child back on its feet. After all the efforts of captains of industry, politicians, technologists, psychologists, unionist leaders, preachers, and financial experts, they are still compelled to look on with stitched eyebrows as baffled as ever.

Put this down as plain truth: try as he may, man cannot build a stable structure of civilization upon golden stilts. The central government of the coming glorious New World Order of unlimited wealth, will not be established over deeply buried vaults bulging with gold bullion; nor, on the other hand, will it be brought about by disgorging these vaults of their hoarded treasure. All talk designed to inspire such a hope is directing civilization off the beam, and its failure must be demonstrated sooner or later.

But that a change will come from the present, badly unbalanced condition, with wealth and wantonness on the one hand and extreme poverty on the other, is an absolute certainty. The acute situation in this world, with the unprecedented accumulation of wealth within

the possession of a small minority, and the gaunt spectre of famine facing suffering millions, constitutes a sure omen that the hour for this mighty transition is at the door. Humble souls in every continent are inspired by this "blessed hope" which shines as a silver lining to the dark clouds of want and woe.

With a satisfaction born of faith in the Word of God, we weigh the evidence from this one infallible source, concerning to-day and to-morrow, being well assured that it is given without partiality or prejudice for any class of the human family, "For there is no respect of persons with God." Romans 2:11. Note the divine portrayal of the unbalanced financial structure to characterize the generation with which the present world drama will close.

"Come now, you rich men, weep and shriek over your impending miseries! You have been storing up treasure in the very last days; your wealth lies rotting, and your clothes are moth-eaten; your gold and silver lie rusted over, and their rust will be evidence against you, it will devour your flesh like fire. See the wages of which you have defrauded the workmen who mowed your fields call out, and the cries of the harvesters have reached the ears of the Lord of Hosts. You have revelled on earth and plunged into dissipation; you have fattened yourselves as for the day of slaughter; you have condemned, you have murdered the righteous—unresisting.

"Be patient, then, brothers, till the arrival of the Lord. See how the farmer waits for the precious crop of the land, biding his time patiently till he gets the autumn and the spring rains; have patience yourselves, strengthen your hearts, for the arrival of the Lord is at hand," James 5:1-8, Moffatt's Translation.

This vivid prophecy of last-day con-

ditions, meets with an accurate fulfillment in this climax-hour of the world which can boast of its billionaires. To accumulate in a few decades an amount of wealth that equals an earning capacity of \$168,000 for every year of the world's history, which is a monthly average of \$14,000, is an impressive fulfillment of the divine forecast, and speaks in clarion tones that the hour of destiny has come.

The axiom, "Like causes produce like results," applied to this generation, spells its doom, and the wasted skeletons of the mighty empires of the past bear grim evidence thereto. Babylon died when two percent of the people owned practically all the wealth. Persia perished when one percent owned all the land. Egypt went down when two percent owned ninety-seven percent of the wealth. Rome succumbed when 1800 men possessed the then known world. Say the Scriptures, "The curse causeless shall not come," Proverbs 26:2. "Long wars and murders, crimes untold, all spring from cursed thirst of gold." This generation cannot survive the blighting curse of selfishness with which it is so specifically marked.

The warning of Christ sounds across the centuries: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. "But," says the Inspired Word, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Timothy 6:9, 10.

The warning given above is against "covetousness" and "the love of money." One may have very little of this world's goods and yet covet, and thus be an idol worshipper in God's sight, who tells

us that, "covetousness . . . is idolatry." Colossians 3:5. Such idolatry finds its way into the church pews. The story is told of an old preacher who offered this prayer: "Lord, help us to trust Thee with our souls." Many voices responded, "Amen." He went on: "Lord, help us to trust Thee with our bodies." Again there was a vociferous, "Amen." Then fervently he prayed, "Lord, help us to trust Thee with our money." But with the exception of one poor old lady, not an amen was heard.

It is consistent to believe God relative to the present hoarded wealth as a sign of His soon coming, but it is VITAL to heed His counsel to be "patient" through these dark, trying times just before the dawn of eternal day. It is not for the child of God to seek to wrest by force that which is withheld by injustice. "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8:11-13.

The following lines by Nixon Waterman contain timely counsel:

"It is well to be prudent
And thrifty—who wouldn't?
And quite self-supporting, 'tis true;
But in getting your money
(Now this may sound funny)
Oh, don't let your money get you."

No finer decision can rule the soul of man in these troublous times, than to seek a place in the portrait of the remnant people of God, as found in the following text: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. According to Romans 5:3, patience is developed through tribulation.

Because of sin and selfishness inherent in human nature and everywhere made manifest, the crucible of test and tribulation is set up in every part of this sin-drenched world. But He who cooled the fiery furnace for the three Hebrews and walked as their Companion, says, "Lo, I am with you alway, even unto the end of the world." He will not fail to succour all who trust Him through these final days of human history, just before the dawn of eternal glory. He sees every injustice, and "tempers every wind that blows." "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." Hebrews 12:3.

All who would walk the streets of gold in the Celestial City, must now become partakers of the riches of His love.

"Better than gold is a conscience clear
Though toiling for bread in a humble sphere;

Doubly blest is content and health
Untried by the lusts and the cares of wealth.

Lowly living and lofty thought
Adorn and ennoble the poor man's cot;

For mind and morals in nature's plan
Are the genuine tests of the gentleman."

The world is in deep distress. The best efforts of man only result in a condition more baffling and perplexing. The one and only hope in the present dilemma is the personal, visible, glorious second coming of Him who was born

to carry the government upon His shoulders. Let Him rule the citadel of your soul, subduing every passion, and bringing every thought, motive, and action under the mellowing influence of His unchanging love. Thus, walking by faith in the way of God's commandments, "Be patient, then, brothers, till the arrival of the Lord."



THE SABBATH AND SUNDAY

PROPOSITION: The seventh-day Sabbath was abolished by Christ at the cross, after which He and the disciples and the early Christians kept Sunday in honour of His resurrection.

POSITIVE: God did not intend that the old seventh-day (Saturday) Sabbath, which He gave to the Jews, should be universally kept, and be binding on Christians. In Colossians 2:14-17, Paul writes about the new moon, a holy day, and sabbath days being shadows of things to come, and that we should let no man judge us concerning them; and about blotting out the handwriting of ordinances that was against us, nailing it to His cross. This plainly shows that the Jewish Sabbath was to be no more when Christ died, as far as Christ's followers were concerned.

In Ephesians 2:14, 15 is a statement that Christ abolished in His flesh the law of commandments contained in ordinances.

After His resurrection, Christ always met with His disciples on Sundays. He met with them eight days after the resurrection day, which would be the next Sunday. And He ascended to heaven on a Sunday.

His disciples set the same example. They met in an upper room on the Sunday of the resurrection. Years afterward (Acts 20:7) they came together to break bread (communion) on the first day of the week. In 1 Corinthians 16:1-3 is a record of their coming together on Sunday, when they took up an offering.

Sunday (the first day of the week) was called the Lord's Day by the disciples. (Revelation 1:10.) If it was the Lord's Day, surely it took the place of the seventh-day Sabbath in divine estimation and command.

NEGATIVE: Many years ago there was an offer of \$1,000 made by a Catholic priest to anyone who would produce even one Bible text to prove that Christ abolished the seventh-day Sabbath at the cross. This offer still holds good, we are told, and it has never had any takers. A similar offer might be made for a text to prove that

Christ's early followers kept Sunday in honour of the resurrection. No one would be able to win this second \$1,000 either. Then how can we explain the texts cited above?

We are not here bringing proofs to show that the seventh-day Sabbath was to be a permanent memorial of creation, binding on all people for all time; but they are abundant. In view of this overwhelming proof, we are simply explaining the true meaning of the texts that seem to be to the contrary.

On the face of them, these "commandments contained in ordinances" were not the Ten Commandments containing the Sabbath law. They were ordinances, ceremonies, special sabbath days, "beside the Sabbaths of the Lord" (Leviticus 23:37, 38), and not the weekly Sabbath of the fourth commandment of the decalogue. These ceremonies, such as the sacrifices of animals, were types of Christ, and pointed forward to the cross. They were part of "the law of Moses" which, after the cross, was "a yoke of bondage" because it had served its purpose in foreshadowing Christ's death. (Galatians 5:1-3.)

On the other hand, the Ten Commandments were enunciations of great principles of eternal truth, and did not deal alone with what was to come. Rather, the fourth command pointed to creation in the past. The laws concerning circumcision, feasts, and fasts, not the Decalogue, were nailed to the cross. For it is the constitution upon which God's government is founded.

The word Sunday is not in the Bible. It is called the first day of the week. There are only six texts that refer to the first day in connection with the resurrection (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19), and all these make very clear that: (1) Christ was crucified and buried on the "preparation" day, before the Sabbath, which all Christians acknowledge to have been Friday; (2) that He lay in the grave over the next day, Sabbath; (3) that He rose from the grave the third day, Sun-

(BIBLE AUTHORITY IS TAKEN FOR GRANTED IN THESE DEBATES)

day; (4) that the first day begins after the Sabbath ends, and that the Sabbath is between Friday and Sunday.

The records in these four gospels were written from six to sixty-three years after the resurrection; and there is absolutely no mention in them of any honour being placed on the first day of the week. They designated this day by number only because it was the third day after His death, and He had prophesied that He would rise the third day. They wanted to show that that prophecy was fulfilled.

As to His meeting with His disciples after the resurrection, He met with them only three times when we are told which day of the week it was. The first was the day of His rising, and of course He would meet with them to announce and prove His return to life; and it had no significance as to a day of worship. The next time was "after eight days," which could not have been the next first day, for the week has only seven days. The third time was the ascension day, forty days after the resurrection. A simple multiplication shows that this could not have been on a Sunday. Forty is not a multiple of seven.

The disciples met in the upper room on the resurrection day because they all lived there, and retired there "for fear of the Jews" (John 20:19; Acts 1:13), and not to celebrate the resurrection, because at that time they did not believe that Christ had risen (Mark 16:9-14).

In Acts 20:7 the record states that the disciples came together to break bread, that Paul preached to them, and that this was the first day of the week. This breaking of bread did not necessarily mean communion, for it was a custom to break bread daily from house to house (Acts 2:46); and whether this was communion or not, it was not done only and always on the first day. Nothing is said about this first day being holy. Paul met with them because it happened to be his last day with them, as he was on a journey. If simply meeting with people for a religious service makes the day a sabbath, then Paul must have made some of the other week days sabbaths also, for a reading of the account of his journeys shows that he preached whenever it was convenient. (Acts 20:13-18).

Again, 1 Corinthians 16:1-3 does not say that an offering was taken on the first day of the week. Paul wrote ahead that he was coming that way to get donations from them to take up to Jerusalem for the poor, and he told them that on each first day, each one of them was to "lay by him in store" as God had prospered him. Other translations bear the thought, and the best commentators agree, that this does not mean a public meeting and offering on the first day. It means that, after the previous week—ending with the Sabbath—was past, each was to cast up his accounts for the past week to see how God had prospered him, then to lay by himself, at home, an offering in proportion to his profits. No public meeting is hinted.

Revelation 1:10 says simply that John was in the Spirit (in vision) on the Lord's day. This is the only text that uses this expression, and nothing is said about which the Lord's day is, in this or in the context.

Mark 2:28 says that Christ is Lord of the Sabbath, making the seventh-day Sabbath the Lord's day, for the only Sabbath day they knew then was the seventh-day Sabbath. Also Isaiah 58:13 calls the Sabbath of the Old Testament God's holy day. Hence John must have been in the Spirit on Saturday.

Rather than the early church keeping the first day of the week, and always meeting on that day, all the authentic records clearly indicate that they met customarily, both Jewish and Gentile believers, on the seventh-day Sabbath for many years after the cross. (Read for further proof Acts 13:14, 42-44; 16:13; 17:2-4; 18:3, 4).



British service men and women view the coffin of King Tutankhamen of ancient Egypt. Worth more than the treasures unearthed in these tombs is the knowledge of Bible origins which they have revealed.

Bibles from CROCODILES

By Roy F. Cottrell

UNTIL near the close of the 19th century, no modern scholar had ever seen an autograph manuscript written in the language of the common people in the time of Christ; and no one dreamed of the vast hoards of literary treasure reserved for this modern age of surprises.

In the year 1897 two young men, Professors B. P. Grenfell and A. S. Hunt, while exploring in the Nile Valley south of Cairo, Egypt, discovered tons of Greek and Coptic manuscript, some of which was written in the language of the New Testament. Two years later in a near-by locality, the same excavators uncovered a cemetery of mummified sacred crocodiles.

As an old tomb was about to be opened, hopes were high of perchance looking upon a jeweled princess, but what was the disappointment in finding only a

huge crocodile. In his disgust, a workman picked up the mummy and hurled it against a rock, breaking it in pieces; when, lo! it was found to be stuffed with old manuscript. Immediately the value of these despised creatures increased in price; and from them was obtained fragments of ancient classics, royal decrees, petitions, land surveys, contracts, accounts, private letters, and portions of Scripture, much of which is perfectly preserved.

Aside from stone, clay, and metal, the people of antiquity used three materials upon which to record their thoughts. The finest workmanship of the scribe for royal courts, temples, and large churches, was wrought in silver and gold upon purple vellum (calfskin), which to this day stands unrivalled. For other choice documents and scrolls, parchment (sheepskin and goatskin) was utilized; while for

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all ordinary commercial and literary purposes, the tough but inexpensive papyrus (plural papyri) served during a period of more than three thousand years as the universal writing paper.

The reed known as papyrus, from which our word "paper" is derived, grew in great abundance throughout Lower Egypt. In thus providing ancient peoples with an almost imperishable writing paper, we observe a marvellous providence of our God. He then embalmed the manuscript in the arid, rainless, frostless, desert sands, to be unearthed in our day, to confound Biblical critics, and to establish the integrity of the grand old Book.

Here is another remarkable feature. Seven hundred years before Christ, and while Egypt was still a mighty nation, God foretold its complete overthrow, and also declared, "The paper reeds by the brooks . . . shall wither, be driven away, and be no more." Isaiah 19:7. Centuries passed; the plants continued to flourish as of old; and the infidel ridiculed the prediction as an idle dream; but to-day the growing reed has entirely disappeared from the delta of the Nile. In fulfilled prophecy, as well as in the vast treasures of old papyri, the voice of God clearly testifies.

Previous to the recent discoveries, linguists and scholars were unable to account for the difference between classic and New Testament Greek. But by comparison with the papyri, it was seen that the gospels were written in the dialect of the middle classes, the language of the home, the shop, and the market place. As Dr. Camden M. Cobern asserts: "Wycliffe only did for England what Matthew and Mark did for the Roman world. Christianity from the beginning spoke the tongue of the peasant."

The scribes and Pharisees of that day conducted the religious ritual in a dead language, the classic Hebrew, which only the educated Jew understood. But now by a study of the manuscripts it is seen that Christ and His apostles used, not the original Hebrew Bible, but a translation of that into Greek, known as the Septuagint. To the orthodox Jew, this was heresy, but Christ "taught not as the scribes and Pharisees," and "the common people heard Him gladly."

"The vocabulary of the New Testament," says the learned Dr. F. W. Robertson, "is practically the same as that of the vernacular in the Roman Empire in the first century after Christ." Likewise the eminent Dr. Cobern declares: "The language of the New Testament, like that of the papyri, is the language of life and not of books; it is the language of nature, not of the schools. . . . The New Testament does not contain the vulgarities common to the papyri, but lifts this spoken language to a new dignity. . . . The New Testament is as different from the papyri in its charm and spiritual elevation as from the ancient classics. It used the common language of its day—but it glorified and spiritualized it."

Christianity's original "Psalm Book," edited by believers about 100 A.D., is a collection of unusual interest. From the

same era comes a clear, forceful confession of Christian faith, a scholarly "Harmony of the Gospels," and an apparently genuine compilation of the "Sayings of Jesus" not found in the New Testament. But can you imagine the sensation caused by the discovery of a leaf from the pocket Bible of a Christian who lived but little more than a century after Christ!

Most unique, and perhaps pathetic, is a collection of Bible texts written on pieces of broken pottery, evidently made by some poor Christian who could afford nothing better. Twenty pieces, each serially numbered, have been found, yet the original included much or all of the New Testament.

To tell of all these interesting discoveries, would require volumes. Of supreme import, however, is the recovering of thousands of Bible manuscripts from sandy wastes and mountainside, from obscure retreats and once popular centres, from cathedral ruins and convent cells, written on all kinds of materials in Greek, Syriac, Coptic, Armenian, Latin, Ethiopic, Arabic, and numerous other languages, some by skilled scribes, others by the crude hand of the peasant, rich men's Bibles, poor men's Bibles, church Bibles, school Bibles, family Bibles prepared in the early morn of Christianity and coming down to us by

hundreds of different routes, yet all telling the some wonderful story of a crucified, risen, and soon-coming Saviour.

By thousands of divine providences, God has preserved and verified His Word. The New Testament text is the same as that which came from the hands of the apostles. There has been no "brilliant patchwork" by penmen of a later generation. Aside from slight verbal differences, it has spoken the same in every era, even as it does in every language. Nothing has been taken out of it. Nothing has been added to it.

The most scholarly arguments ever launched against the Book are now completely demolished; for the Bible is an anvil that has worn out many hammers. The hammers are gone. The anvil is still unimpaired. "The Lord in Zion reigneth." "All Scripture is God-breathed."

"When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armour for the fight.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book,
to thee!" — Amos R. Wells.

Twenty Million Children

Twenty Million Children in Europe alone are threatened with Tuberculosis, from undernourishment and lack of clothing, is the appalling declaration of good authority.

This is not to mention the many millions who are already beyond recovery from starvation, disease, and cold; nor the many millions of innocent and honest adults who, through no fault of their own, are fated to die prematurely during the next few months from insufficient food—UNLESS we who have more than enough to keep us alive and well DO SOMETHING to help them.

The great majority of the dying victims of war have always been our friends. Anyway, the very essence of Christianity has ever been, "Love your enemies."

This magazine guarantees that every cent of money placed in its care to supply the dire need of your world neighbours just now will reach the mouths and backs of those who deserve it. Mark your donation for Twenty Million Children, and make it payable to Editor, Signs of the Times, Box 398, Oshawa, Ontario, Canada.



BE SOBER, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

For thousands of years Satan has been man's greatest enemy. Repeatedly he has tried to sabotage the plan of God. He tried it in the Garden of Eden by deceiving Eve. He tried it in the wilderness by tempting Jesus, and he tried again by causing the Jews to crucify Jesus. He now makes a desperate bid to wreck the plan of salvation by deceiving mankind so they will not accept salvation. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. To-day we can expect him

two resurrections, 1 Thessalonians 4:16, 17 says, "The dead in Christ shall rise first." These righteous are raised when "the Lord Himself shall descend from heaven," or when Christ comes a second time. Revelation 20:6 adds: "Blessed and holy is he that hath part in the first resurrection, . . . and shall reign with Him [Christ] a thousand years. Revelation 20:5 tells us, "But the rest of the dead [the wicked] lived not again till the thousand years were finished." Now we can place the first resurrection before the thousand-year period, and the resurrection of the wicked to damnation (second resurrection) after the thousand-year period.

The word "millennium" means a thousand years. Although this word does not

ing to the wicked that they cry for the rocks and mountains to fall upon them and hide them from the face of Him that sitteth upon the throne. (Revelation 6:15-17.) They are destroyed by the brightness of His coming. (2 Thessalonians 2:8.) Thus we have accounted for all humanity when Christ comes. The *righteous* dead have been resurrected first, and together with the righteous living upon the earth are all caught up with Him and live and reign with Him for the thousand years. The *wicked* who are alive when Christ comes are all slain by the brightness. This means that there is no one left on the earth during the millennium.

The chain of circumstances that binds the devil is the removal of all humanity



GOD'S ANSWER TO THIS AGE OF SPEED and POWER

A THOUSAND

to come forward with his most masterful stroke of deceptive arts. He realizes that time is short for him as for you.

Jesus explained the work of this great deceiver in Luke 8:4-15. After the sower had sown the seed (the Word of God) in his field (the heart), "then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Yes, that is the devil's business, and he would be a poor devil if he were not doing it. He is working overtime in these last days multiplying his deceptions to mislead men and women. See him sneaking stealthily into every nook and corner, ever watching for an opportunity to lead to rebellion. He is lurking around every home where God is revered or where the Word of God is preached. He, or one of his agents, may be sitting near you ready to snatch from your heart the words I am endeavouring to plant there. He will be ready to whisper in your ear, "Do not believe that writer. Don't let him frighten you." And why will he do this? Lest you "should believe and be saved."

Let us follow an interesting prophecy that tells of the day when the devil will be bound, shut up, for a thousand years, and unable to deceive the nations; of his release and the terrible destruction that will come to all that are on the wrong side. Jesus informs us of two resurrections: "They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Of these

appear in the Bible, it is generally accepted as meaning the thousand years between these two resurrections; with the coming of Christ and the resurrection of the blessed and holy ones to mark the beginning, and the descent of the Holy City and the resurrection of the wicked to mark the closing of the period. Notice the difference between these two events. To begin the Millennium Jesus comes "for" His saints. (John 14:1-3; Matthew 24:30, 31.) He comes for them that they might be with Him where He is—in heaven. They live and reign with Christ in heaven during this thousand years. At the close of the period Jesus comes back to earth a third time *with* His saints. (Jude 1:14; Revelation 20:2.) The Holy City (the mansions He has gone to prepare for us) descends from heaven at the close of the thousand years.

"We which are alive and remain unto the coming of the Lord . . . shall be caught up together with them [the righteous dead who are raised] in the clouds, to meet the Lord in the air." 1 Thessalonians 4:15, 17. The glory that attends the coming of Christ is so penetrat-

beyond his power to deceive. The righteous are all in heaven, and the wicked are all dead upon earth—neither lamented, nor gathered, nor buried. (Jeremiah 25:32, 33.) When the wicked are resurrected a thousand years later, these circumstances are changed, and this is called the loosing of Satan for a little season when the thousand years are expired. (Revelation 20:3, 7.) The wicked angels are also bound by the same circumstances, called "chains of darkness." (2 Peter 2:4.)

The devil is confined to this earth for the entire thousand years. The earth is during this time in a chaotic condition. The mountains have been torn by earthquakes; the fruitful place has become a wilderness; all the cities of earth have been broken down at the presence of the Lord; and the whole land is desolate. "I beheld, and, lo, there was no man." Jeremiah 4:23-27. Added to this the dead are neither gathered nor buried, but are as refuse upon the ground. (Jeremiah 25:32, 33.) In such devastation as this, the devil must spend this



The Bible has the solutions to the major problems of time and eternity.

AND YEARS

thousand years meditating on the ruin he has caused.

A vivid picture of the devil during this time is given in Isaiah 14:12-20. He is to be "brought down to hell, to the sides of the pit. "They that see thee [the righteous from heaven] shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; [Then every righteous person will realize that Satan has been the instigator of wars, famines, earthquakes, and all destruction.] that opened not the house of his prisoners? [Satan cannot raise the wicked to keep him company.] All the kings of the nations, even all of them, lie in glory, every one in his own house. [This does not sound as if some are left upon earth to be converted during this time, but rather that everyone is resting in his own grave.] But thou [Satan] art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial." Satan cannot raise the dead, so he would like to join them in the

grave, but he cannot die during this time.

This is the time when the eyes of every being in the universe, angel and man, will be opened to the true nature of sin and evil. Till now it would be difficult for God to destroy Satan without some lingering doubts remaining in the minds of God's other created beings. But now the veil is lifted and we see Satan unmasked, and the entire universe is satisfied that God is just.

Amid this desolation and ruin for a thousand years is fulfilled the last act of the day of atonement, when the sins for which atonement had already been made were placed upon the head of the scapegoat and he was led by a fit man into the wilderness—a place uninhabited. Until we understand this part of the Millennium, it is difficult to understand the meaning of that part of the service. But now all is plain. Satan for a thousand years must carry his share of the guilt of all the sins he has caused God's people to commit.

"And when the thousand years are expired, Satan shall be loosed out of his prison." Revelation 20:7. It is the resur-

rection of the wicked that releases the devil, and immediately he begins just where he left off a thousand years earlier. "And shall go out to deceive the nations . . . to gather them together to battle: the number of whom is as the sand of the sea." Revelation 20:8. Notice this striking contrast. When the *righteous* are resurrected, the angels of God are there by the graveside to take them by the hand and welcome them as they are borne swiftly into the presence of Jesus, who is waiting in mid-air for us to be caught up in the clouds, to meet the Lord in the air. But when the *wicked* are raised at the close of the thousand years, Satan or one of his wicked angels will be there to deceive and to instil with hate and lead them to the great throng that is preparing the final attempt to destroy the city.

This little season—how long, the Bible does not say and we do not know—is just long enough for their preparation to be completed and when everything seems ready, Satan and all his wicked host are marshalled outside the city, confident that victory for them is certain. Then "fire came down from God out of heaven and devoured them." Revelation 20:9.

Then the controversy between good and evil will close, the faithful of all ages will look upon a transformed world, purified by the consuming fires, free from the taint and effect of sin. Indeed, they will look upon a new heaven and a new earth which is to be their home throughout eternity. The justice of God will have been so completely vindicated that they will burst out in singing, "Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." At that time reconciliation between God and man will be complete, and sin and sinners will be no more, and God will be able to say, "Affliction shall not rise up a second time." Nahum 1:9.

Where will you be a thousand years from now? The decisions you make now will determine where you will be then. At that time you and I will either be in heaven with Christ and the righteous, or asleep on the earth, with Satan and his angels as sentinels on guard. Which shall it be? Either you will rise from a dusty bed to be greeted by an angel of light and carried to the presence of Jesus, or you will come from your grave to look into the face of the devil who is ready to deceive. Which shall it be? Either you will be safely sheltered within the Holy City with Christ, or on the outside, a part of that great army as numerous as the sand of the sea.

When the lake of fire shall have spent its fury and this vast globe is purified from sin, you and I will either have gone down into everlasting forgetfulness, or will be entering upon the glorious eternal life in the recreated homeland. Which shall it be? May God help you to make that right choice, for "now is the accepted time; behold, now is the day of salvation."

THE WORLD

TODAY and

TOMORROW

Over the Pole

It is heartening to see Canada taking its rightful place among the outstanding nations in the post-war world. Its huge contribution to victory, its progressive peoples, and its advantageous geographical position place it "on the map" in a larger sense than ever before.

Though its spreading range and its access to the two great oceans of the world have made it vulnerable to attack by sea, there was always the satisfaction of a friendly neighbor broadside to the south, and an impenetrable backing of Arctic ice and vast land wastes to the north.

Now the latter bulwark of security is melting away, in a military sense. Canadian military authorities know only too well that the first attack on the North American continent in any future world war will be made by air over the north pole. There is no illusion about this. The two titanic rivals for global influence, the Soviet Republic and the United States, are nearest to each other across the Arctic seas. The world is flattened at its poles, making the cold way a shortcut.

Due preparations and precautions are being made on both sides of the North for any future eventualities of defense and attack. There is nothing else to do, the way things are and with distrust being still the moving factor among the big nations. The Russians, long pioneers in Arctic affairs and manœuvring, are far advanced in plans to reduce the ice "hump" of the Northern Hemisphere to a mere skating pond as far as its obstacle to aggression is concerned.

The well-known "Operation Muskox" is a Canadian expedition to probe the scientific secrets of the north country, and, more than incidentally, to find best methods to guard our northern boundary from air attack. The United States is making similar surveys in Arctic Alaska. The Alaska Highway and the Canol oil fields may yet serve purposes beyond present needs.

With the advent of the long-distance bombers and the atomic bomb, no spot on sea or land, or far under the sea or land, is a security spot. And that means that the highest human security assurance is the questionable goodwill of potential enemies, which goodwill is at an alarmingly low ebb just now, and promises to be no better.

If ever there was a time when billions should be spent on means toward international fraternity, it is now. Instead,



Prime Minister Attlee addresses the final London meeting of the General Assembly of the United Nations.

even small misunderstandings are magnified by avid reporters eager for sensational news. But the cultivation of amicable relations which needs the most vital attention is that love for others which is engendered by the entrance of the spirit of Christ into the human heart. Nothing else can take its place as a pacifier.

The fear of bomb attack is good news if it drives the fearful to make God their security. "Let Him be your fear, and let Him be your dread." Isaiah 8:13. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . He maketh wars to cease unto the end of the earth." Psalms 46:2, 3, 9.

Sorcery and Downfall

Few writers and speakers on the predicament of war, the necessity of peace, and the way out of the world's present dilemma, give any attention to the part sorcery, astrology, spiritism, and fortune-telling have in the causes and continuance of international deadlocks on conciliation.

An English Intelligence Officer, "in charge of the investigation into the truth of Hitler's death," has this to say in an article on the subject in the March 11 issue of the *New York Times Magazine*: "Hitler was a sorcerer who convinced a nation that he alone understood the mystery of politics. He even convinced himself, believing to the end that he was a German messiah who alone had the will power to carry Germany through to victory; and it was partly for this reason that he lived in fear of assassination, hid-

ing night and day in deep, underground bunkers. In other respects, too, he can be compared with a sorcerer. . . . He believed in astrology. Both he and Himmler kept astrologers and consulted their horoscopes on important occasions."

Seemingly irreligious, as far as espousing the leading religious beliefs of the German people is concerned, Adolph Hitler was fanatically religious. He showed it in a hundred ways. But what crimes are committed in the name of religion! He patronized the occult religions. Men high in responsibility almost invariably do so when they turn from the higher power of God.

Distrust of God leads on to distrust of men. The German dictator came to suspect his closest friends. Faced with desperate situations, and needing more than human wisdom, he resorted to supernatural agencies. And they are always accessible—at a price. And the price is not alone in monetary reward. They virtually demand worship, and complete surrender. And the end is always frustration and death.

If the common man only knew it, many of his "leading statesmen" and "unimpeachable authorities" are under the direction of demonic sources of information and power, and most of them fail to realize it.

We used to wonder why in the name of decency and common sense didn't our enemies recognize defeat before they did. They fought on till there was no hope, till their countries were devastated, their cities reduced to rubble, their resources gone, their people sick and starved, their ideals trailing in the mud, their national pride buried without possibility of resurrection. The answer is in the religious fanaticism of their leaders. And it could happen nowhere else but in countries where the people were trained to obey, regardless of their own principles or all consequences.

They fought and slogged on because the astrologers set dates, predicted luck, advised attack, forecast victory. The military believed in the leaders, the leaders believed in the sorcerers, and the sorcerers believed in the devil, who deceived them by working through the stars, horoscopes, palms, ouija boards, craniums, and the supposed spirits of the dead.

By this time it ought to be evident to all men that such goings-on may be traced back to the "father of lies"; but it isn't. For they have been sent "strong delusion, that they should believe a lie," because they have "pleasure in unright-

eousness." 2 Thessalonians 2:11, 12.

And let us not hand it all over to Hitler and the Germans and the Japanese. People by multitudes to-day, in all walks of life and in every nation, are supplicating the occult sciences for help in emergencies. Put it down unqualifiedly that any mysterious and supernatural source of wisdom and direction for human guidance, outside the teachings of God's Holy Word, is at best dangerous and very liable to be wholly misleading and deadly in the end.

These are the "abominations of the heathen" that Divinity has ever roundly condemned. These are the soothsayers, the necromancers, the monthly prognosticators, the astrologers, the magicians, the "wizards that peep and that mutter," the "familiar spirits" of ancient Bible notoriety and modern religious infamy. They may have their rights in our social order, but away with them as reliable consultants for sincere Christians.

Yet we know they will not be downed by denunciation. They are destined to mightily move men's thought and action till the very end, "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." Revelation 16: 14.

Do we want to end war? Then avoid the Godless spirits.

Speed—and More Speed

THE recent airplane flight of 253 minutes from Los Angeles to New York has again jarred us to the almost incredible possibilities of speed in air transportation. Thirteen hours is the latest time from New York to Paris—providing this statement is up to date when it reaches our readers.

Authorities say, "Planes capable of flying at speeds approaching a thousand miles an hour are now under construction and are expected to take the air soon." And the same report in the *New York Times* goes on to say, "What would a thousand miles per hour mean to human beings? It means that you could take off in New York at 9 a.m. Eastern Standard Time, and beat the sun to Los Angeles—that is, be there before 9 a.m. Pacific Standard time. Or you might take off from New York at 9 a.m. and be in London little more than three hours later."

When we can fly faster than the movement of the surface of the earth revolving on its axis we will be making speed records faster than we fly. And the future of rocket planes through the stratosphere promises much greater momentum. This age of power is coincident with the age of speed.

The accelerated movement of transportation and communication accelerates the succession of events. The close of the war did not stop the rapid staccato of sensational news. Living and trying to keep abreast of the times is a nerve-racking experience. Happily, it does not matter much if we are left behind in the dizzy race.

The chief matter on which to keep up with the times lies in the knowledge that all these swift-occurring events are heading fast into the closing scenes of this earth's history. "Men shall run to and fro, and knowledge shall be increased," has been penned by the prophetic hand for our speedy times. "The final movements will be rapid ones," is a surprisingly accurate forecast of today.

It is the part of wisdom to think seriously of our individual share in the momentous events of to-morrow.

Display versus Secrecy

"ALL the world wondered" at the lavish expenditure and colourful display connected with the crowning of twenty-eight cardinals by the pope of the Roman Catholic Church early in March. Everything about the ceremony was given full publicity; and a newspaper or magazine or broadcasting company which did

proclaims important manifestoes which build up the Catholic Church as the most potent factor for peace in our time, Protestantism is uncertain and weak in its stand. The Geneva delegates deplored the fact that the nations of the world now seem "impotent to deal with the crucial problems of international order." And they propose to do something about it in a great World Council of Churches somewhere in Western Europe in 1948. Meanwhile Rome is doing something about it now.

It is patent that both these influential and opposing groups within the pale of Christianity-as-a-profession are determined to use and command the nations to make peace, since the nations themselves seem impotent to create it. The deplorable situation is that Protestantism has gone over to the methods of Rome in bringing political pressure to bear on governments in order to put "teeth" into the peace movement. But be sure that Rome cannot be successfully opposed by its own methods. It is too adroit and experienced in them. Protes-



Princess Elizabeth is greeted by officials at a function in Portsmouth, Hampshire.

not make much of the coronation of the "princes" of the hierarchy was simply neglecting an important piece of news.

At the same time, the delegates of ninety Protestant and Orthodox church groups from thirty-two nations were meeting in Geneva, Switzerland, to get together on some sort of a Protestant programme to meet the momentous issues before the world at this hour. But its meetings were secret, and no reporters were allowed. Consequently, the world was almost entirely unaware of the meeting. The Catholics are said to have "stolen the show." They did, though the show was not the chief thing to engage serious attention.

Rome enforces secrecy, too, when it wishes, and when underground working suits its purpose. But while the pope

tantism has become woefully weakened when it decides that the best way to protest against Catholicism is to adopt the Catholic dictum that the end (peace among nations) justifies the means (a union of church and state to compel peace).

Christians should have a say in the making of good civil government and the cementing of international concord. But it is specious reasoning that therefore they should, as a united religious body, exert political pressure on statesmen to these ends, under threat of non-support of the party in power. This is for men professing Christ a denial of the power of God in such things. Let Christians, educated in the principles of peace as enunciated by the Prince of Peace, vote for platforms and men com-

mitted to these principles, and vote as individual Christian citizens or subjects.

Christians have never manifested any inconsistency, nor suffered any inconvenience, when they have acted in the dual capacity of loyal church members and loyal citizens of the state. A man can be true to his wife, and at the same time true to his mother; but it makes only for trouble if he enlists the help of either to coerce the other.

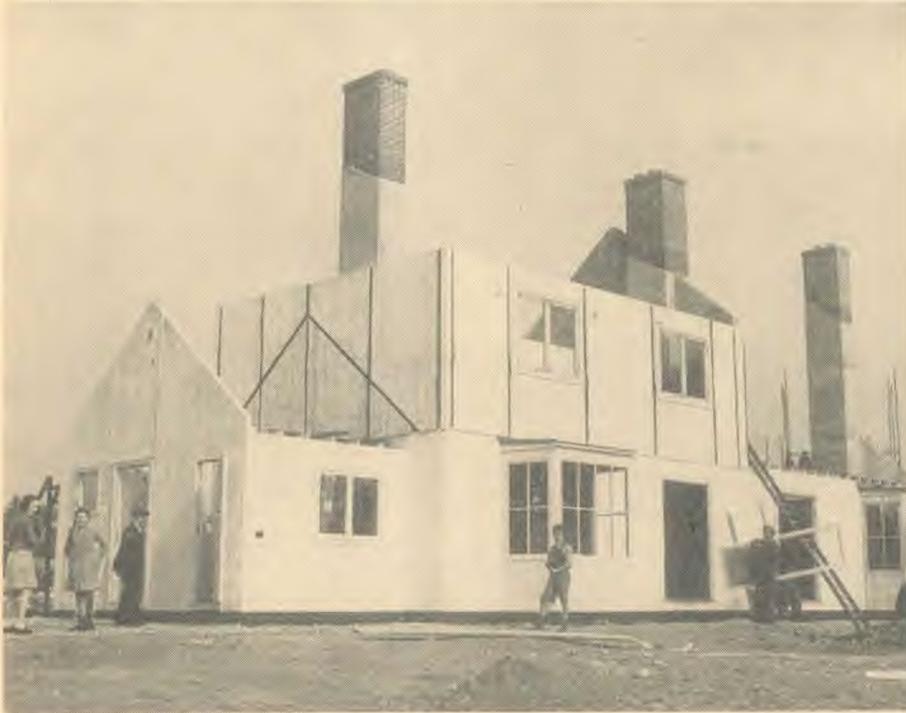
When Protestantism ceases to protest

accidents, house-burnings, and robberies, and discover the ghost of liquor stalking along beside. It is a fearful indictment of the government authorities, tavern keepers and breweries which are responsible for this nefarious traffic in human life and death.

"Drunken driving has succeeded war as the most wasteful scourge of modern times," said Professor F. Joslyn Rogers, of the chemistry faculty of the University of Toronto, in a recent speech before a

"Drinking at any time, even for the social, controlled drinker who can stop at will, always leads to a temporary relaxation of judgment, discretion, and control. We do not need scientific research to acquaint us with this fact."—*Robert F. Seliger, M.D., in Journal of the American Medical Assn., 1945.*

"Who will rise up for Me against the evildoers? or who will stand up for Me against the workers of iniquity? . . . Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" Psalms 94:16, 20.



One of 5,000 prefabricated houses of Swedish manufacture which are being erected in Britain.

the methods as well as the doctrines of Catholicism, it has lost its way, and is fated for defeat.

Liquor and Crime

THE two are usually associated. It is not the custom of news gatherers to attribute the proper cause to the effects which they report, especially if the placing of them together shows to bad advantage the practices of the reporter and his supporters. But once in a while some penetrating person blurts out the truth.

One judge exclaims, "It's always liquor, liquor, liquor. Not one case in a hundred is filed with drunkenness as the grounds for divorce, but that is the real reason in ninety percent of the suits filed." And divorce in the United States has reached the alarming figure of one divorce for every four marriages. Other countries record the same sorry tale. Over seven hundred thousand delinquent boys and girls come from broken homes where liquor was a contributing cause. The war and its aftermath greatly accelerated loose marriages, illegitimacy, divorce, juvenile crime.

Look carefully into the tragic auto

Canadian medical society meeting at Timmins, Ontario. He predicts an epidemic of drunken drivers for years to come, and declares that forty-five percent of all fatal car accidents are due to excessive drinking.

"During the fifteen years preceding the outbreak of the Second World War, France consumed in the form of wines, beer, spirits and liquors, a quantity of absolute alcohol amounting to more than 20 liters (17½ quarts) per annum per head of its inhabitants. . . . France with a population of about 44,000,000 consumed every year more alcohol than Great Britain, Ireland, Germany, Austria, Norway, Sweden, Denmark, Holland, and Belgium added together, with their aggregate population of more than 150,000,000."—*White Ribbon Signal, The Voice, Nov. 1945.*

In view of the above facts, we can understand why 3,400,000 trained veteran soldiers in France surrendered in the Second World War to 100,000 German soldiers, and why Marshal Petain said: "Our soldiers were drunk and could not fight," and why 18% of the French soldiers in the Maginot line were in hospitals suffering from delirium tremens at the time of the German invasion.

One World. The idea of world unity is moving fast and far; though the reality of world unity is as far away as ever. A noted and widely quoted preacher has recently called for "one world for the nation of men—one world for the races of men." He declared that the present "split situation" in the realm of nations and of religion has become intolerable. Denominational differences, he said, have no relevance whatsoever to any actual situation; this is the moment in history for the unity of religion. It sounds good on the surface. But what religion? Hindus, Moslems, Buddhists, numbering their adherents by the hundreds of millions (and majorities rule) are sure theirs is the religion. If this is the "moment," where is the power that can weld radically diverse religions into a universal religion in a moment?

Intolerance. "Protestants have been subjected to serious misrepresentations in the Roman Catholic Press. When Protestants have protested, their protests have been called intolerant. It is not intolerant to protest against Roman Catholic activities that seek through boycott to threaten newspapers and therefore to control them in Roman Catholic interests. It is to endanger a free press and to destroy civil liberty. It is not intolerant to protest against actions of certain Roman Catholic leaders to deny Protestant ministers access to the radio by threatening station owners with the loss of consumer support of products advertised. It is not intolerant to insist upon the separation of church and state, and therefore to object to the use of public funds for private and sectarian education. . . . It is not intolerant to point out the Roman Catholic position on religious liberty when the Roman Catholic is in the minority, but denies it in practice where the Roman Catholic is in the majority." *Dr. G. Bromley Oxnam, President of the Federal Council of the Churches of Christ in America.*

Co-operation. The Catholic Students' Mission Crusade in Washington, D.C. requested of all Protestant ministers that "you and your congregation . . . pray with us for a united Christendom at any and all of your evening services during the week of January 18-25." Prayers printed on an inclosed folder were addressed to the Virgin Mary, St. Peter, and St. Paul. And we hear of no protest from the Protestants about the long-since-dead human beings who were to be petitioned. Why not address the prayers to God through Jesus Christ?

When a Dread Future Faces Us, In Heaven's Assurance There Is



COMFORT

By H. F. De'Ath

IN AN endeavour to comfort those who mourn, Mr. Philip Inman, the popular chairman of Charing Cross Hospital, London, has written on the subject of death for the *Church of England Newspaper*. Naturally, Mr. Inman sees and hears much of mortality, and we appreciate his desire to help mourners bear their sorrow. Many, we feel sure, have been inspired by his flaming love for mankind, and his unbounded zeal in the cause of the sick and suffering, to which he has given his life. His generous heart was touched when in the course of his duties he overheard a woman, who had just lost her husband after forty years of happy married life, say, in anguish, "If only I knew I should see him again." This prompted him to write the article to which we have referred.

"There was a time," he writes, "when it was considered morbid to write about mortality. We surrounded death with unreal dread and preposterously called it 'The King of Terrors.' War, with all its evils, has done this good to our generation. It has made us think more easily and talk more readily of death."

Just when "it was considered morbid to write about mortality," Mr. Inman does not say. It could hardly be in Victorian days, for it was quite common then, at least among religious people, to talk and sing of death as something supremely desirable. Perhaps Mr. Inman refers more particularly to the period between the first and second World War. During that period we ourselves observed a growing reluctance, even on the part of churchgoers, to consider seriously the subject of death. Preachers, too, gave it a wide berth. So if this war has really made people "think more easily and talk more readily of death," then, to this extent, it will have done good, since death is a reality we must all face.

The Scriptures nowhere suggest that death is a desirable thing, nor do normal people so regard it. They see it as a most undesirable event, to be postponed as long as possible. Only as it may put an end to physical and mental suffering, is death generally referred to as a "happy release." Otherwise, it is universally and rightly regarded as mankind's "enemy" number one, the chief cause of sorrow and woe. If sin had never intruded its ugly head into the Creator's fair world,

there would have been no sickness, no sorrow, no funerals, and no graveyards. (Genesis 3:17-19.) Where sin is, there is decay and death, and just as sin is abhorrent to God, so death, the fruit of sin, is something in which God has no pleasure. (Ezekiel 18:31, 32.) The Bible frankly faces up to these facts. Hence there is nothing "preposterous" in regarding death as the Bible regards it—the supreme "enemy" of mankind; "The King of Terrors," if you like. (1 Corinthians 15:26.) From the beginning, death has stood in the way of God's eternal purpose for mankind, and so long as it exists, immortality can never be secured to the human race. (1 Corinthians 15:54.)

Unfortunately, in seeking to explain the nature of death, Mr. Inman follows the line which has led the churches sadly astray from the truth. He makes his first appeal to Greek philosophy, and calls in Socrates, who wrote: "If it is a journey to another land, if what some say is true and all the dead are really there, if this be so, what greater good could there be? To meet Orpheus and Museus, Hesiod and Homer, what would you give for that, any of you? I would give a hundred deaths if it is true."

Now if Mr. Inman would have us believe that death is a glorious survival in another land, he could hardly have done worse than refer us to Socrates, who, though he was attracted by the idea, was evidently very far from being convinced of it. "If it is true," he says. How strange that Christian men should give second place to the plain, positive statements of Holy Writ, and cling for support to the wavering sentiments of heathen philosophers! "If it is true!" The whole Bible runs counter to this heathen idea of death. It is nowhere suggested that death is a journey to another land, a mere transition, the gateway to a fuller life. From Genesis to Revelation death is spoken of as a complete cessation of all activity, a return to inanimate dust, a sleep which God alone can disturb. "For the living know that they shall die; but the dead know not anything." Ecclesiastes 9:5,6. (See also Psalms 146:3,4.)

"Among the great truths proclaimed by Jesus," continues Mr. Inman, "was that when life comes to its close on this earth, we not only go on living but we go on living as we are." And in support

of this amazing statement, he quotes the words of Jesus, as recorded in the twelfth chapter of Mark, verses 26 and 27. "And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead but the God of the living."

These words sum up the reply of Jesus to Sadducee questioners who asked, skeptically, What would be the status in the resurrection of a woman who had had seven successive husbands? Which one would claim her then?

First of all, it should be noticed that the Sadducees, in their question, took it for granted that the general resurrection of the dead was held to be in the future. This is indicated by their words, "In the resurrection therefore, *when they shall rise*, (italics ours) whose wife shall she be of them? for the seven had her to wife." Verse 23. And Jesus in His reply evidently regarded the resurrection in a similar light, for He uses similar language. "For *when they shall rise from the dead*, (italics ours) they neither marry, nor are given in marriage; but are as the angels which are in heaven." And this fact is in harmony with the whole teaching of the New Testament.

This part of Christ's reply, too, definitely disposes of the idea that at death "we go on living as we are." Survival rules out resurrection altogether. The one cancels the other. We must either hold to resurrection or to survival. We cannot consistently cling to both.

Mr. Inman makes the further point that because God said to Moses, long after the death of the patriarchs, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and not "I was," that they never really died. But the Scriptures distinctly affirm that they all died and were buried, and so "slept" with their fathers. The fact that "God is not the God of the dead, but the God of the living," does not mean that the dead all survive, but that God has the power to raise them from the dead, and will do so in His own good time. His plan and purpose guarantees to them a future life. The whole question over which Christ disputed with the Sadducees, was not of survival, but of future resurrection, when, "death is swallowed up in victory." 1 Corinthians 15:54. Meanwhile the dead are where they always have been—in the land of darkness and oblivion. (Job 14:11-15.)

Again, Mr. Inman quotes our Lord's words to the dying thief, when each was hanging on a cross, as another "equally emphatic" instance that the dead "go on living," and never really die: "To-day shalt thou be with Me in paradise." Now the awkward fact is, that Jesus did not go to Paradise that day. This is clear from His words to Mary Magdalene three days later, when He had risen from the dead: "Touch Me not; for I am not yet ascended to My Father." John 20:17. Hence He could not have meant that the thief would accompany Him to heaven that very day. If we put the comma after "to-day," where it should

be, instead of after "thee," we see clearly the meaning Jesus intended to convey: "Verily I say unto thee to-day, shalt thou be with Me in paradise." That is, even to-day, when it seems that I am helpless and forsaken, and can promise nothing, I assure you of a place with Me in paradise where God My Father dwells.

The bodily appearances of Jesus to His disciples after His resurrection are quoted by Mr. Inman as proofs of survival. But He appears to forget that Jesus had been in the grave three days, during which no one claimed to have seen or contacted Him. Proofs of Christ's resurrection from the grave are not evidence of survival, which, we repeat, has nothing to do with resurrection. Resurrection presupposes that death has taken place. Survival claims that death is not what it seems to be, but is the immediate point of contact with immortality, which idea is of heathen origin and in flat contradiction to Scripture. The parable of the rich man and Lazarus, so often relied on to support this theory, is no proof that Scripture teaches survival. It is but a parable, adapted by Jesus to prevailing Jewish notions of death, in order to teach the danger of riches.

"When we reach the shores of that new land," concludes Mr. Inman, "we shall only need to whisper the names of our dear ones and the answer will come." True! Blessedly true! But our dear departed ones are not there yet.

The promised land is not peopled one by one as death ensues upon them. If we are privileged to reach its blessed shores we shall all do so together—the living saints by translation; the dead saints by resurrection. (1 Thessalonians 4:14-18.) To the dead, as well as to the living, it will be sudden glory, brought about by the return of the Saviour. Rendered completely unconscious of time by the sleep of death, it will seem but a moment since the departed bade farewell to their loved ones on earth. To those who, like Moses, were graciously granted a vision of that fair land before passing out of this one (Exodus 34:1-3), it will seem like instant transition. And to those who, like Stephen, were given a preview of the Master's return from heaven in power and glory, to reassure them in their dying agonies (Acts 7:54, 56), it will seem as though the vision is merged into immediate reality.

Yet the fact remains that the dead are still in the land of oblivion, and will continue to be until "the crowning day that's coming by and by." This "blessed hope" of the saints of God, is fitly summed up in the words of the apostle Paul just before he "fell on sleep." "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:6-8. (italics ours).

"And *with the morn* those angel-faces smile, which I have loved long since, and lost awhile."



REDUCE!

By W. H. Roberts, M.D.

THE war food shortages for victory, and the aftermath food shortages for feeding starving unfortunates in other countries, have reduced the need of reducing weight by artificial means at home; but surplus of fat is still an irreducible problem for many people.

One writer has said that "every day millions of people swallow thyroid pills, drink grape juice and take laxative salts, soak themselves with 'magic cremes,' sweat in salt baths, and even maul themselves with hard rubber rollers in efforts to reduce waistlines and erase second chins."

Obesity is of ill omen. Height-weight tables formerly provided for an increase in weight as age advanced. But there is little evidence that this is normal. Yearly increases in weight do not take place in the physically active farmer group. Turner, in his study of nearly six thousand African natives, showed that weight tended to increase up to the age of twenty-five, and thereafter remained steady for the rest of life. Some authorities state that increase in weight after twenty-five or thirty years of age must be regarded as due to disease.

Scientific research as conducted by Dr. Newburgh of the University of Michigan

Medical School, has proven that the only reason people are fat is that they overeat, and that excessive eating is often the expression of a mood. In the following table he shows the influence of overweight on mortality in persons aged from forty-five to fifty years:

Pounds Overweight	Death-Rate Over Average Increase
10	8%
20	18%
30	28%
40	45%
50	56%
60	67%
70	81%
90	116%

Newburgh's most triumphant success was with a 560-pound man whose great weight was considered due to gland trouble. On a 300-calorie diet, he lost 296 pounds in a year—nearly a pound a day, without drugs or exercise. Thereafter, on a 600 calorie diet, he came down to a normal weight of 194.

Exercise is a poor substitute for proper diet. A man weighing 250 pounds must climb twenty flights of stairs to rid himself of the energy from one slice of bread.

A DAY'S MENU FOR A GOOD REDUCING DIET (800 Calories)

Protein	80 Grams
Fats	20 "
Carbohydrates	80 "

BREAKFAST

- 2 eggs
- 1 cup skim milk or buttermilk
- 1/2 cup 12% fruit
- 1/2 slice whole wheat bread or
- 3 rye krisps

DINNER

- 1 cup skim milk or buttermilk
- 1 serving lean meat 4 1/2 by 2 1/2 by 3/8 in. or 3 1/2 tbsp. creamless cottage cheese plus 1/2 square butter.
- 2/3 cup 3% vegetable salad with lemon juice (no mayonnaise)
- 1/2 cup 6% vegetable or 1 cup 3% vegetable or 1/4 cup 15% vegetable
- 1/2 cup 9% vegetable or 1/4 cup 18% vegetable
- 1 rye krisp.

SUPPER

- Clear vegetable broth
- 2 cups skim milk or buttermilk
- 1/2 cup 6% fruit or 1/4 cup 12% fruit
- rye krisps

THREE-PERCENT VEGETABLES

asparagus	celery
cucumbers	tomatoes
watercress	cabbage
spinach	beet greens
summer squash	lettuce
broccoli	radishes
cauliflower	

SIX-PERCENT VEGETABLES

green beans	okra
pumpkin	turnips
winter squash	eggplant

NINE-PERCENT VEGETABLES

artichokes	carrots
onions	beets
brussels sprouts	

FIFTEEN-PERCENT VEGETABLES

peas	parsnips
------	----------

EIGHTEEN-PERCENT VEGETABLES

corn	potatoes
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SIX-PERCENT FRUITS

Strawberries	Cantaloupe
Melons	

NINE-PERCENT FRUITS

blackberries	grapefruit
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TWELVE-PERCENT FRUITS

apricots	pears
pineapple	peaches
plums	raspberries
oranges	grapes

FIFTEEN-PERCENT FRUITS

apples	nectarines
loganberries	

EIGHTEEN-PERCENT FRUITS

cherries	figs
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Note: A three-percent vegetable is one containing three percent carbohydrates. Its water content is high.

Ward gives the rough rule for calculating the normal adult weight as 110 pounds in the male and 100 pounds in the female for five feet of height, with five and one-half pounds more for each additional inch. Allowance of ten pounds should be made for bony framework, depending upon the individual build.

The daily number of calories for an adult with sedentary occupation is determined by taking the ideal weight in pounds and multiplying by fifteen. If the individual has more physical activity, multiply by twenty. If the food intake is cut down 700 calories below the normal level, the weight loss should be about one pound per week or four pounds per month.

After the normal weight has been attained, do not go back to the former food level on which you gained weight, or you will gain again. When you have lost the desired amount of weight, increase the caloric intake gradually until you are taking your normal caloric requirement. Keep the food intake at this new level.

If you are definitely overweight but not excessively so, here is the best way to reduce: Cut down on fats and fat-producing foods. Eat one pat of butter and one slice of bread instead of two. Give up mayonnaise and rich sauces. Switch to boiled or poached eggs and avoid the fat that frying or scrambling adds to them. Drink skimmed instead of whole milk. Eat cottage cheese instead of whole cheese. Eat more green foods which are almost devoid of fat.

If you are fifty or more pounds overweight, an 800-calorie diet containing all the necessary proteins, vitamins and minerals, will reduce you three to five pounds a week. Don't be discouraged if you fail to lose weight the first week. Water accumulates in the body during the first few days of dieting and often causes a small rise in weight. If this occurs cut down on salt and soda intake. Baking soda is best omitted from the diet entirely.

In some cases it has proved advantageous to increase the protein of the diet to 100 grams to hasten weight reduction. Protein stimulates metabolism, and in comparison with fats and carbohydrates has a high "specific dynamic action."

Lowering of blood sugar with its attendant symptoms of hunger and fatigue lowers the efficiency of industrial workers. In many plants mid-morning and mid-afternoon lunches are provided to offset this slump, but for many workers, especially the obese, this practice has obvious disadvantages. A high carbohydrate meal, such as the typical American or Canadian breakfast, provokes a lowering of the blood sugar in two or three hours, whereas a high protein meal may be followed by a continued feeling of well being.



The Doctor Has An Answer for It

HONEY FOR DIABETICS

I was greatly surprised recently to learn through a reliable source that honey is considered as bad as sugar for diabetics. Please comment on this through the columns of the *Signs of the Times*.

There are 100 calories in one and a half tablespoons of honey or maple syrup; in one and three-fourths tablespoons of commercial jam or sugar; and in two tablespoons of jelly.

The various concentrated carbohydrates might be compared also as follows:

	Carbohydrate	Protein	Fat
Molasses (med.)	1 tbsp. 12 Gms.	2.1	0
Honey	1 tbsp. 16	0	0
Sugar	1 tbsp. 14.5	0	0
Jelly (com'l)	1 tbsp. 15.4	0.2	0

Accordingly, as suggested, to all intents and purposes, they can be used interchangeably in the diet. The amounts that a diabetic could tolerate would be exceedingly small.

BURSITIS

Please advise me regarding a bursitis which has developed in my elbow. A surgeon talked of taking it all out, but since then the discharge has stopped, though it is still swollen. Do you think I should let him operate on it? The surgeon hasn't seen it since it stopped discharging about a week ago, but he opened it about six weeks before.

It is considered that when a bursa fails to subside after rest, and continues to cause symptoms, complete removal is usually best.

W. H. Roberts, M.D.

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