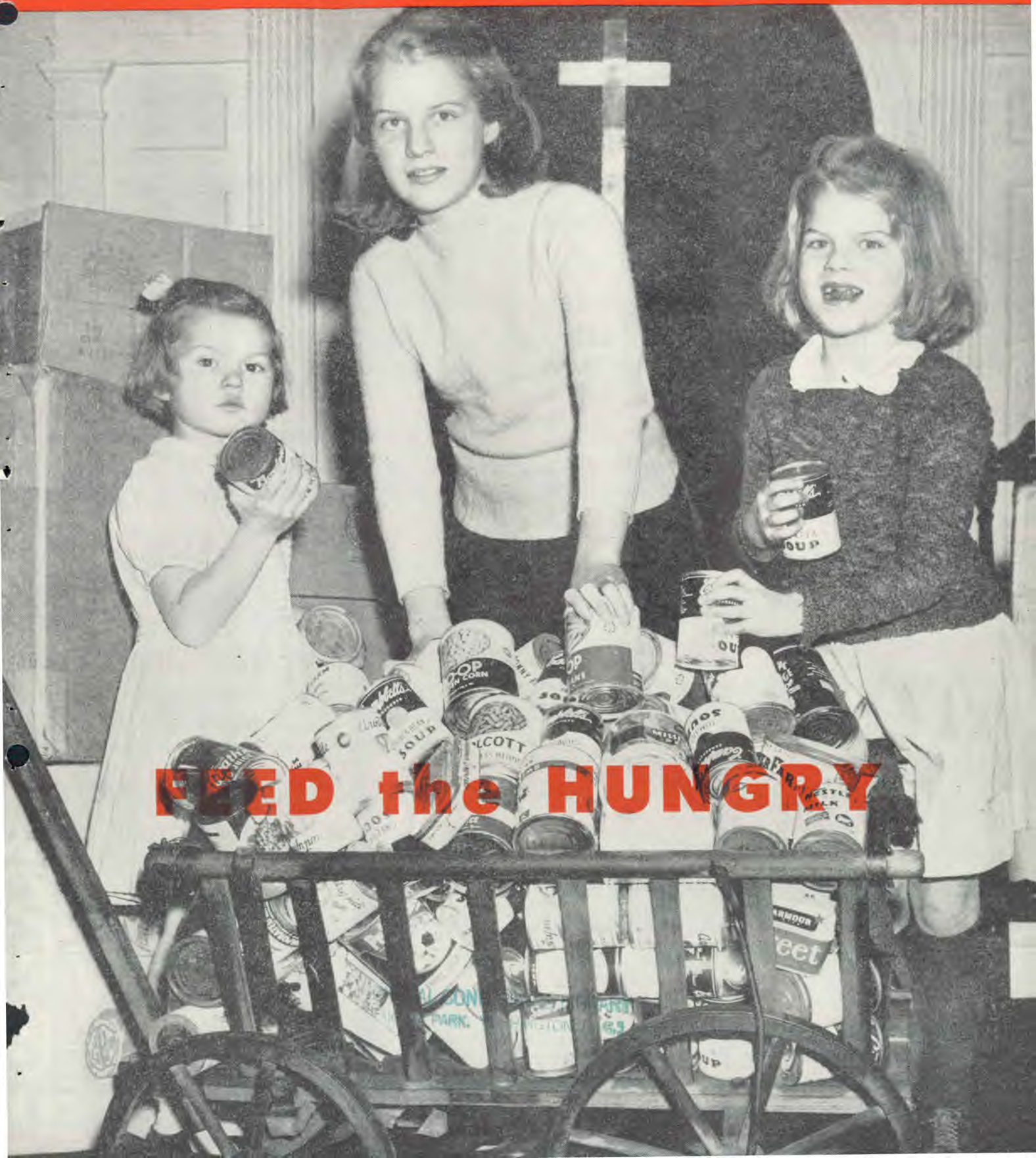


SIGNS OF THE TIMES



FEED the HUNGRY



Men did not think possible such a destructive disaster as Noah's flood; neither did they think possible this eleven-ton bomb now ready for the next war, itself a minor missile compared with the atom bomb.

Noah's Flood

Let Him Who Scoffs, Think Again

By C. O. Smith

world flood?" someone asks. "Has not science repudiated that view?" It is true that many scientists, following what is known as the Uniformitarian Hypothesis, have refused to believe that supernatural forces, such as those which caused the Flood, have ever been in action, and have sought to relegate the story of Noah's Flood to the realm of myth and fable. But evidences confirming the Biblical story are coming more and more to light, and many more scientists are now recognizing its just claims to credence.

Sea shells and fossils of marine life on high mountain tops, coral fossils in Arctic seas, great veins of coal in Arctic and Antarctic regions, bones of huge animals of extinct species buried in large quantities, all testify that some great world upheaval, such as that described in Genesis, actually took place.

As a boy, I often wondered about the clam shells we used to see in abundance on cliffs high above the sea level on the Pacific coast. I was told that the Indians used to have their feasts far up the mountain sides, and carried the clams up from the sea, but I could never quite believe it. There were too many shells. Later I learned that many sea shells are found far inland.

In looking through the Smithsonian Institution in Washington, D.C., a few years ago, I took note of a fossil of Sydney crabs taken from Mt. Stephen, 3280 feet above Field, British Columbia, and I remembered the thrill I had the first time I stood on the Canadian Pacific Railway station platform at Field, B.C. and feasted my eyes on that majestic peak, Mt. Stephen. And to think that from that peak of the Canadian Rockies, hundreds of miles inland, this fossil of marine life had been taken! At once my mind went to the Flood as the logical explanation. In addition, on that day in the Smithsonian Institution, I saw a large, well-preserved specimen of a fossil sea urchin which had been taken from the limestone of Missouri, and many exhibits of fossil sea lilies taken from the western part of the state of Kansas. How did this sea life get so far inland? No theory ever advanced accounts for these things nearly

so well as the simple Bible account of Noah's Flood.

But someone may ask that old question as to whether there is really enough water in the sea to cover the dry land. Let us consider a few figures. We were all taught in school that the ocean covers approximately three fourths of the surface of the globe (70 per cent of the surface is more exact; 30 per cent of the surface being dry land). The average depth of the ocean is said to be 13,000 feet, and the average height of the land above the sea level, only 2,300 feet. So we see that the average depth of the ocean is five and a half times the average height of the land. Figure that out for yourself, and you will see that there is more than thirteen times more water below sea level than there is land above it. I am told that it has been carefully calculated that if the surface of the earth were smoothed out level, it would be covered with water more than a mile and a half deep. Think of it—9,000 feet of water over all the earth! That is surely enough for the Flood. The wonder is that the water stays within the confines of the sea, and does not overflow the earth. But God has decreed: "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." Job 38:11. Yes, there is plenty of water to cover the entire earth—but God "rules the waves."

God's two books, the Bible and the book of Nature, testify to Noah's Flood. And God appeals to us to listen to the book of Nature's testimony: "Ask now the beasts, and they shall teach thee: and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee." Job 12:7, 8.

Go where you will, and speak to the earth, and the strata or layers of rock declare that they have been laid down by water. Layers of sandstone, shale, limestone, and other kinds of rock are found; in some areas, interspersed with seams of coal. Now turn to the eighth chapter of Genesis and read in the first few verses: "God made a wind to pass over the earth. . . . The waters returned from off the earth continually." The Hebrew word for "continually" means "go-

FEW stories have been ridiculed and laughed at more than that of Noah's ark and the Flood. Yet Jesus believed that story, so we must conclude from His own words as recorded in Matthew 24: 37-39.

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

These are the words of our Saviour. He said, "the Flood came," and who are we to say that it did not come? Besides, Jesus placed the seal of His approval upon Moses' writings in these words: "For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words? John 5:46, 47.

Three chapters of Genesis, the sixth, seventh, and eighth of this first book of Moses, are devoted to the story of the Flood. So when Moses, the man of God, writing by inspiration in the Old Testament, and Jesus, the Son of God, as recorded in the New Testament, have testified that the Flood came, believers in the Bible will accept it as a fact.

"But do you think there was really a



"And now the pillars of heaven were broken, the earth shook to its very foundations; the sun and the stars changed their motions; the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence, and overflowed. Man having rebelled against heaven, the system of the universe was totally disordered, and the grand harmony of nature destroyed. All of these evils arose from man's despising the supreme power of the universe."—*Standard International Bible Encyclopedia*, p. 822.

The Bible tells us the reason for the Flood. "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Genesis

od said: "My Spirit shall not always be with man." Verse 3. For 120 years he preached, and offered salvation in the ark he was preparing. But the profusion of mercy were despised. Man went on and ignorantly on to his doom. They were eating and drinking, marrying and giving in marriage, . . . and went on until the Flood came, and took them all away." Matthew 24:38, 39. And the Saviour added these solemn words: "So shall also the coming of the Son of man be."

Now follow this important prophecy which is a prediction for our own day. It is found in 2 Peter 3:3-7:

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: by the world that then was, being deluged with water, perished; but 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."

Notice that God says that these scoffers are "willingly ignorant"—willingly ignorant that there was a world flood? What else can it be with all the evidence before us! And being ignorant of this great natural event of the past, they will ignore the promise of the Lord's coming. People before the Flood, the Saviour "knew not until the Flood came, and took them all away." But they might have known. God's Spirit was striving with them to lead them to repentance, but they would not hear, and "they knew not until the Flood came." Neither will there be any excuse for us if we do not know. We have abundant evidence that the world was destroyed by the Flood, and we have prophecy after prophecy telling us of our Saviour's soon coming. The Saviour warns: "Be ye also ready: for in such an hour as ye think not the Son of man will come." Matthew 24:44.

And, are you ready? Is Jesus your Saviour? Have you come into the ark of Noah? If not, don't delay. There is no time to lose. "Be ye also ready." And you and I, like Noah, be successful in saving our families.

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While the rainbow is a promise that the world will not again be destroyed by a flood, floods are a reminder of the prophecy that our world that now is has been "reserved unto fire."

ing and returning." The action of the tides for five months while the earth was inundated, together with the stormy wind, and the fact that "the fountains of the great deep were broken up" (See Genesis 7:11), would deposit layer above layer upon the surface, as the waters were receding. And think of the fact that great beds of coal (which, as we know, is compressed vegetable matter) are found in the prairie provinces of Alberta and Saskatchewan, and in the Arctic regions, where there is no vegetation.

Yes, speak to the earth, and it will tell you that a great catastrophe overtook it. The climate must have been changed from one of moderate, even temperature to one of extremes in many parts, as it is today. It is well known that tropical animals and plants once flourished in Britain, and other parts of the North Temperate zone. Interesting reports are coming from Greenland. "In one case," says Professor Harold W. Clark, "that has been reported from Greenland, three hundred species of plants are found which are now common in the United States. . . . In one such bed were found 175 plants identical with forms growing in Europe, North America, and Asia. Among them were ferns, walnuts, magnolias, pines, oaks, breadfruit, figs, cinnamon, and scores of temperate and semi-tropical trees."—*Fossil Plants Dispute Evolution*, Signs of the Times, (American), August, 1943.

"Ask now the beasts, and they shall teach thee," says God. Yes, the great beasts that were upon the earth in Noah's day cry out and tell us that they were overtaken in the catastrophe. Not with audible voice do they cry, of course, but none the less emphatically. Great elephants, mammoths, mastodons, dinosaurs, and many other large creatures lived in

large numbers on the tropical vegetation. Now they are extinct—all gone. Why? That is a hard question for those who do not accept the Bible story of the Flood.

In northern Siberia, where the ground is frozen all the year round, large numbers of giant elephants, or mammoths, have been found. They have been preserved intact in this great natural refrigerator. Their flesh is eaten by animals, and, in some cases, by explorers. Some have been found with undigested food in their stomachs, and even grass in their mouths. So many of them are there that a regular trade in their tusks, or fossil ivory, as it is called, has been carried on. How was the climate so completely changed so suddenly, and what catastrophe overtook these droves of great beasts? The Flood gives the explanation.

God adds, "The fishes shall declare unto thee." Yes, even the fish talk about the Flood. They tell us that some great catastrophe overtook them. They, too, had a sudden burial. Their fossils are found in great abundance, all intact, with fins extended as if in swimming, or, as some think, in fright. Scientists tell us that much of our petroleum comes from the buried bodies of fish and animals.

Truly the book of Nature agrees with the Bible in saying emphatically, "The Flood came."

It is interesting to note the impress this great event left upon the minds of the ancestors of all the great races of the earth, as shown by the many traditions of the Flood. India, China, Babylon, Greece, ancient Britain, and other countries, besides the Indians of North and South America, all have the traditions of the Flood, which agree in many points with the story of Genesis. Because of its interest I shall quote a little of the Chinese tradition:

"And now the pillars of heaven were broken, the earth shook to its very foundations; the sun and the stars changed their motions; the earth fell to pieces, and the waters enclosed within its bosom burst forth with violence, and overflowed. Man having rebelled against heaven, the system of the universe was totally disordered, and the grand harmony of nature destroyed. All of these evils arose from man's despising the supreme power of the universe."—*Standard International Bible Encyclopedia*, p. 822.

The Bible tells us the reason for the Flood. "God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Genesis 6:5.

God said: "My Spirit shall not always strive with man." Verse 3. For 120 years Noah preached, and offered salvation in the ark he was preparing. But the profers of mercy were despised. Man went gaily and ignorantly on to his doom. "They were eating and drinking, marrying and giving in marriage, . . . and knew not until the Flood came, and took them all away." Matthew 24:38, 39.

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Notice that God says that these scoffers are "willingly ignorant"—willingly ignorant that there was a world flood? What else can it be with all the evidence there is! And being ignorant of this great supernatural event of the past, they will reject the promise of the Lord's coming. The people before the Flood, the Saviour said, "knew not until the Flood came, and took them all away." But they might have known. God's Spirit was striving with them to lead them to repentance, but they would not hear, and "they knew not." Neither will there be any excuse for us if we do not know. We have abundant evidence that the world was destroyed by the Flood, and we have prophecy after prophecy telling us of our Lord's soon coming. The Saviour warns: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

Friend, are you ready? Is Jesus your Saviour? Have you come into the ark of safety? If not, don't delay. There is no time to lose. "Be ye also ready." And may you and I, like Noah, be successful in saving our families.

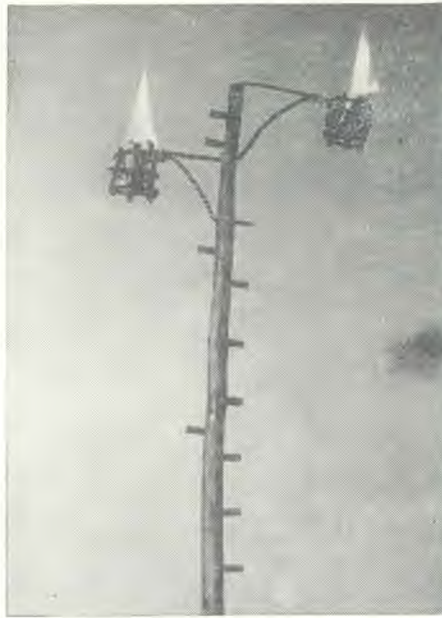
OLD SCOTLAND has long been known as a champion of the fundamental principles of the word of God. From her bonny braes and humble cottages have come more than a score of sturdy pioneers of foreign missions, and many sober thinking theologians. Indeed this has been characteristic of Scotland as far back as recorded church history goes in tracing the rise and fortunes of primitive Christianity in the British Isles.

Glimpses here and there in history reveal a violent controversy between the ardent, truth-loving Celtic Church in Scotland and the Church of Rome. Five centuries before the Protestant Reformation in Europe the Celtic Church in Scotland was locked in a life-and-death struggle with the representatives of the papacy. The story of this struggle, is very fascinating, not only to those of Scottish birth, but to every Bible-loving Christian. We shall briefly trace some of its high points in this article, and let history tell us why and how it all came about.

It was in the sixth century that the Celtic Church, with headquarters on the Island of Iona, began to evangelize Scotland. Under the inspiring leadership of the famed Columba, a great Bible College was established on Iona and zealous missionaries trained for their battle with heathenism. Soon most of Scotland was embraced in fellowship with the churches in Ireland, Wales, and part of England. Various historical writers reveal an astonishing fact concerning the belief and practise of these Christian churches—they kept the seventh-day Sabbath! The historian *Moffat* in his book, "The Church in Scotland", page 140, states: "It seems to have been customary in the Celtic churches of early times, in Ireland as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labour. They obeyed the fourth commandment literally upon the seventh day of the week." In Lang's "A History of Scotland," volume 1, page 96, the following is recorded concerning the Celtic churches: "They worked on Sunday, but kept Saturday in a sabbatical manner." It was this custom, together with their absolute refusal to recognize the ecclesiastical authority of the Bishop of Rome, that led to the fatal controversy between the Church of the Celts and the Church of Rome.

In the eleventh century, 1069, the ardent Catholic Queen Margaret, who was reared and educated in Hungary and England, renounced her plan to become a nun in order to marry King Malcolm of Scotland. At once she took charge of religious affairs. Able men of the papal church in England and also on the Continent instructed her in her great ambition to secure Scotland for the papacy.

Historian Barnett says in his book, "*Margaret of Scotland, Queen and Saint*," page 87: "It will be readily understood, therefore, that this saintly queen who had been brought up among the comparative magnificence of monastic religion, first in Hungary, and then in England . . . would be anxious to bring the church in the land of her adoption into



Like this old beacon, used as a signal in Elizabethan England, the light of God's truth was kept burning in Scotland through the centuries.

The Way They Did It in

OLD SCOTLAND

By

George M. MacLean

line with all-powerful Rome." Again on page 41 he remarks that "Margaret very soon after her marriage is setting about a movement to Romanize and Anglicize the ancient Celtic Church in Scotland." She called an ecclesiastical congress of the leaders of Columba's church in Scotland. The Roman Catholic historian, Bellesheim ("History of the Catholic Church of Scotland," vol. 1, pp. 249, 250), says: "The queen further protested against the prevailing abuse of Sunday desecration . . . The Scots in this matter had no doubt kept up the traditional practice of the ancient monastic Church of Ireland, which observed Saturday rather than Sunday as a day of rest." Her confessor and biographer, Turgot, wrote of this congress in his "Life of Saint Margaret," page 49, sec. 20: "It was another custom of theirs to neglect the rev-

erence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she proved to them as well by reason as by authority. 'Let us venerate the Lord's day,' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile work upon it, bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same.'

Skene, in "*Celtic Scotland*," vol. 2, page 349, commenting on this same congress of Celtic ministers, reveals that Queen Margaret and her Roman advisors had special malice toward the Sabbath-keeping practice of the Celtic churches. He writes: "Her next point was that they did not duly reverence the Lord's day, but in this latter instance they seemed to have followed a custom of which we find traces in the early monastic Church of Ireland, by which they held Saturday to be the Sabbath on which they rested from all their labours."

The representatives of the Celtic Church, however, had an answer to every argument of Margaret and her champions of the papal doctrines. Realizing that no amount of reasoning or soft words would move the adamant Scots, Queen Margaret angrily ordered them to conform or suffer the consequences. Later King David, the son of Margaret, confiscated their Loch Levan lands, and conferred them on the monks. Because of refusing to conform to the rites of the Sunday-keeping monks, the persecuted Celtic Church was suppressed in the year 1130.

For nearly five hundred years Scotland remained under the papal pall of darkness. But even as in Elijah's day, there were many who had not bowed their knees to Baal (1 Kings 19:18), so it was that love for the plain word of the Scriptures still existed in Scotland during the Dark Ages, although downtrodden and banned. When repercussions from the Protestant Reformation in continental Europe struck Scotland, she became one of its greatest allies. The well-known writer of Church History, Newman, in his "Manual of Church History," volume 1, page 414, states that "it is a remarkable fact that those very regions in which the Iro-Scottish mission work was most successful during the sixth and seventh centuries were precisely the regions in which the evangelical sects of later times flourished most."

The banner of truth that had fallen in the eleventh century from the hands of the persecuted Sabbath-keeping Celtic Church of Scotland has been raised again in this twentieth century. Over half a million Christians in this modern world are keeping the Sabbath that the Celtic Church observed—the seventh day, or Saturday. Known as Seventh-day Adventists, these Sabbath-keeping Christians are working to complete the arrested Reformation in all the world, using over 810 languages in their work. Holding tenaciously to "the Bible and the Bible only" as the only source of authority on Christian doctrine, they refuse to accept any practice—no matter how gener-

ally accepted and practised by others—as long as it remains unsubstantiated by God's word.

The Scriptures tell nothing of any change of divine worship from the seventh day of creation, a day sanctified thousands of years before a Jew was ever born. On the other hand, Roman Catholic catechisms abound in boastful claims for the responsibility of the change in the practice of the church in observing the first day of the week. Cardinal Gibbons, in "Faith of our Fathers," page 111, maintains that "you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify." And in "The Convert's Catechism of Catholic Doctrine" (2nd edition, page 50), there may be found the following questions and answers:

"Q. Which is the Sabbath Day?

A. Saturday is the Sabbath Day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (336 A.D.) transferred the solemnity from Saturday to Sunday."

The prophecy of Daniel 7:25 foretold such an encroachment on Divine power: "He shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws."

It was against such claims and practices in ecclesiastical matters that the Bible-loving Celtic Church of Scotland so vigorously defended its faith. May earnest children of God everywhere plan now to make God and His requirements first, last, and always in their lives, and resolve to carry the torch of Bible truth as resolutely as did their spiritual forefathers in Scotland many years ago.

GOD FINISHES

By Mary Hunter Moore

This began in Nebraska and ended in both Nebraska and Burma.

In the college town of my school days, among its more familiar figures was the little widowed tailoress who ran a small shop and employed a student or two. "Sister" Gillaspie she was known to all. I don't recall that I ever spoke to her. Certainly she did not know me from the hundreds of other young people who swarmed the campus and near-by stores. But I watched her with a little touch of awe. It was whispered about that Sister Gillaspie had a son in Burma. Oh, no! Not a son who went as a missionary! That, though highly honourable, would not have been unusual among members of a missionary-minded church before whose children "going as missionaries" was held up from babyhood.

Sister Gillaspie's son was a native Burman whom she had "adopted" and named Tom after her own only son. Tom in the United States was a keen disappointment to his mother, a coarse trifter, entirely lacking his mother's

simple-hearted and genuine Christianity. I never knew Tom by sight as, for the most part, he worked in the neighbouring city. But it was campus rumour that his rough, irreligious ways were a sore trial to his godly mother.

So Sister Gillaspie "adopted" a young Burman lad attending a mission school, and had him named Tom. She would educate him and he would become the missionary minister her own Tom had been dedicated to be. She denied herself everything possible to supply his needs; and what she lacked she gathered by a monthly solicitation among her better-off neighbours. Sister Gillaspie and her "son" in Burma were objects of genuine respect in the neighbourhood. In eager thought she really lived in Burma, helped by frequent letters from the principal of the mission school.

But alas! Tom in Burma followed in the steps of Tom in America. He ran away from the mission school and was lost to Christianity and Sister Gillaspie's hopes. Her grief was deep, but she assuaged it soon by adopting another "son" in the same school.

But again disaster struck. This time her "son" in Burma died. Her grief was pathetic, mingling the natural grief over the death of one beloved with the un-comforted grief of a mother for a wayward son. Three sons were gone, two by apostasy, one by death. Was she never to have Hannah's joy of "lending" a son to the Lord?

Though I knew Sister Gillaspie only by sight, she and my mother were good friends. One night mother was telling at home of Sister Gillaspie's grief over the death of her protégé and her questioning as to why God had let him die. Over my books, in a corner of the living room, I listened; then scribbled out a stanza I recalled having read somewhere.

"Here," I called to mother; "hand this to Sister Gillaspie. Maybe it will help her to feel better." The stanza was—

"The work she thought to do

Shall stand as though 'twere done;

God finishes the work

By loving hearts begun."

The next week in church I happened to sit in front of Sister Gillaspie. She did not know me from the other students. Before the service began, she was talking to a friend. "See," she said with a voice thrilling with satisfaction. "See what Sister Moore's daughter in college sent me." And she read the stanza I had tossed to mother for her. "Ah-h!" she said joyfully. "Isn't that good?"

Still going on.

That is almost all. My chance deed comforted her. Her chance reading of the stanza in my hearing gratified me; and many times in the years since, that



Teaching young Burma its letters in a mission school.

quatrain has kept me striving through dark hours.

Sister Gillaspie went to her rest, but not before she "adopted" another "son" in Burma. And Peter fulfilled her hopes. As Thra Peter (Teacher Peter) he has been a mighty power for good. He survived the Japanese occupation, and still preaches the gospel with power.

And the little stanza still lives. Nearly thirty years later I attended a school reunion. I went to call at the home of Tom Gillaspie. I had heard that after his mother's death he had changed his way of life to more nearly what his mother would have wished. He was not at home, but his wife welcomed me with great cordiality when my name was announced, "Oh, yes, I know you well by name," she said. "Mother Gillaspie often told how you comforted her when her 'adopted son' in Burma died. I've never forgotten the words," and she repeated the stanza, adding, "Those words have often strengthened and comforted me." *Yes, God finishes.*

LOVE'S LABOUR WINS

"She hath done what she could." Mark 14:8.

"Their works do follow them." Revelation 14:13.

"Christ . . . knew that truth, armed with the omnipotence of the Holy Spirit, would conquer in the contest with evil; and that the blood-stained banner would wave triumphantly over His followers. He knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter."—Ellen Gould White.

MONEY for GOD

By Dallas Youngs

10%

necessary that a "steward be found faithful." It is God's business to save souls for His kingdom, and that business, as any other business, requires money to operate. The gospel is free, indeed; but it takes money to deliver it. God gives men the ability to get wealth; but once they possess it, in either large or small quantities, they are held responsible as stewards.

God could have provided some other means of financing His church and missionary programme in the world. But the fact that He made man responsible for it shows that it is best for man himself. "Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He who gives to the needy blesses others, and is blessed himself in a still greater measure."—*Counsels on Stewardship*, p. 13.

The stingy man and the miser cannot understand how the "law of liberality" works. Solomon understood it and wrote about it in his proverbs: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Proverbs 11:24, 25. God who owns and controls all the resources of the universe is more than able to reimburse those who support His cause. The fact is, He gives us that very promise in Proverbs 3:9, 10: "Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Wealth is a talent entrusted to man by God to be used to God's glory. Yet the majority of the world's wealth is misused. Most men are unfaithful stewards of the means God has given them. Many possess almost an insane desire to accumulate more and more of this world's goods. They practise dishonesty and crime in every grade and degree in order to get wealth. This is true of nations as well as individuals. But the Lord tells us to "lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is there will your heart be also." We have often heard that "there are no pockets in shrouds" and that you can't

SIGNS OF THE TIMES



The abundant yield of the earth is the gift of God. We owe Him an abundant return.

YOU can depend on it that God has set forth in the Bible the right and proper method of church finance. You may read the good Book all through, and you won't find that God ever said to raise the preacher's salary through a series of "Bingo" games. Nor will you find a word said about roofing the church by selling chances on this, that, or the other thing. Neither can you find a word endorsing ice cream socials on the church lawn, or sauerkraut suppers in the basement of the church. We do read in the Bible about the "upper room," but it never mentions the "supper room." And somehow, God forgot to approve street fairs, carnivals, dances, etc., as proper methods of financing His cause.

These non-Biblical methods of church finance cheapen Christianity. There is nothing about an oyster supper or a bake sale that edifies the cause of Christ. Any church which attempts to seduce the people's money into its coffers by an appeal to their stomachs is certain to forfeit its spirituality. It is far better to make a frank appeal to the congregation in behalf of the Church's needs.

It is astonishing, as we study the matter of money in the Bible, how closely it is tied up with our salvation. Time after time, Jesus in His parables and teachings, spoke about the proper and liberal use of our money. "Take heed, and beware of covetousness," He warns, "for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. Paul lists covetousness with other fleshly lusts, and sums it up by saying that it is "idolatry." The Lord devotes an entire commandment (the tenth) to prohibiting this evil in various of its aspects.

It is unthinkable that in such an important matter as the financing of His programme on the earth, God would not set forth in the Bible a dignified, fair and adequate plan of church finance. And as we read the good Book, we find that He has done just that. He has given us a plan that strikes a blow at the inherited covetous disposition of man.

It was man's failure to recognize the

ownership of God that brought in sin in the first place. God, in His provision for Adam and Eve, planted a garden in Eden, and caused there to grow every tree that was good for food, and which would contribute to man's welfare. However, He reserved, in the midst of the garden, one tree for Himself, and told the happy and innocent pair that they were not to eat of that tree. It was their test. It was God's way of finding out whether or not they would recognize and acknowledge, by their obedience, His ownership of all.

Then Satan came into the garden with his subtle sales talk as to the extraordinary benefits that would accrue to them if they would eat of that particular tree. He aroused in them the same lust of covetousness that prevailed in himself. They ate of the forbidden fruit, and brought death to themselves and their posterity.

It is almost 6000 years from that time to this: nevertheless, man faces the same test in principle. God's plan of church finance, the tithe, has supplanted the "tree" as man's test of honesty. The tithe tests man's recognition of God's ownership.

The ownership of the world dates back to creation. God owns the world and everything in it, because He created it. And while He placed man here and gave him dominion over it, He never gave him the title deed. Man is simply a steward, one who is entrusted with property and land which belongs to another. We are given a clear statement of God's ownership in Psalm 50:10-12: "For every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof." While the Lord, in Haggai 2:8 says: "the silver is Mine, and the gold is Mine."

A steward is a co-worker with God. He is a man whom God has entrusted with certain talents such as strength, skills, wealth. Being a co-worker with God, and possessing God's provided talents, it is

take your money with you when you die. How true, and yet there is a way by which you can take it. You can send it to heaven before you go; you can lay up your treasure there by being a faithful steward now. It seems so contradictory, but yet it is a fact, that the more you give away in the support of the Lord's cause the richer you become.

The fair and dignified plan of financing God's work, before referred to, is by the tithes and offerings. In the tithe God has laid claim to one tenth of all our increase. This is fair—the person who has no increase pays no tithe. The one who has but little pays a corresponding small tithe; while the person who has large increase pays a large tithe, and yet each one is equally honest before the Lord. The child who brings his penny as tithe is as much a tithe payer and as honest before God as the millionaire who writes a tithe check for thousands.

Leviticus tells us that "all the tithe is the Lord's." That is, it belongs to Him because He is the owner of the earth and all that is in it. It is the Lord's whether you pay it or not. God does not need it for His own personal use—He uses it to finance the plan of salvation.

This is the way it is. Suppose the house you live in belongs to someone else. Each month when you pay your rent it is an acknowledgement of another's ownership. If you rent a farm on shares the landlord may get half of whatever is grown on the land. The Lord asks only one-tenth. He is far more liberal than most human landlords. The Lord furnishes everything, the earth, the air, the rain, the sunshine, the seed, and gives you health; but the tenth, like the rent, is due Him as the divine Landlord.

Any tenant who refuses to pay his rent will soon be put out of his house. The man who "beats his rent" is just plain dishonest, and that is what God declares about the failure to pay tithe. Listen to Malachi 3:8-10:

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Some say, "Oh, I can't live and pay tithe." Well, the fact is, you can't afford to live and "rob" God. Far better to have nine-tenths with God's blessing, than to have ten-tenths with His curse. Better recognize the obligation of stewardship now, than to face heaven's record of dishonesty in the judgment. Better live on less, if need be, and inherit more.

The best way, far the best way, to support a church is to follow the divinely prescribed plan of paying tithes and giving offerings. It is honest, honourable and dignified. There are always funds in the storehouse (treasury) to carry on the Lord's work. Every gift contains within it a two-way blessing—a blessing to the receiver and one to the giver. Don't lose your blessing.



"DYNAMIC KERNELS"

Inspired by a sermon in his local Quaker church in 1940, Perry Hayden, a Quaker miller of Tecumseh, Mich., set out to illustrate some of the Bible lessons on "Tithing."

Hayden started with a cubic inch of wheat, which he planted in a patch of 4 ft. by 8 ft. . . . A year later, he harvested the patch; deducted 10% of the crop as a tithe to the church, and planted the balance again the following year. . . . The second, third and fourth years he again deducted the tithe and replanted the entire balance of each crop. . . . Last year's crop, which was the fifth, had grown from the original cubic inch to 230 acres and netted 5,555 bushels. The sixth and final year of the demonstration required 2,500 acres of land. If continued for nine years it would require all of the land in W.

Virginia, and in ten years it would cover the whole United States. It is estimated that the 13th year would cover the whole globe—all starting with a cubic inch of wheat, a little faith and God's promises.

Land for the first five years was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it, so the seed was parceled out to about 250 farmers throughout the country, who have planted the genuine "Biblical Wheat" and will give the tithe to more than 150 different churches representing all faiths.

Now that the war is over, elaborate plans are being completed by Perry Hayden, in co-operation with the Lenewee County Fair Board, to make this the most spectacular international human-interest story in the world.



"Letting Liquor Alone"

A drunken auto driver zig-zagged through a city tunnel at high speed, killed a pedestrian, seriously injured another, and demolished a small truck, but he escaped uninjured. The innocent injured parties had been "letting liquor alone." But liquor did not let them alone, nor did it leave the bereft families alone, nor the tax payers who will have to pay the bill for the trial of the drunken driver and for his support while serving an extended sentence in jail. But the Government takes no action against the seller of liquor which transforms a human being into such a public menace.

Who Shares the Blame?

A judge gave a life sentence to a twenty-one-year-old soldier who, as a result of a night of drinking, suffered "a complete mental blackout," during which he choked to death the girl with whom he had been drinking. The judge in sentencing the young man said: "That he was intoxicated I have no doubt. Due to his remarkable physique he was still on his feet, but he was mentally 'out'. . . . On the fatal night that Dorothy B— was killed, six places of business in this community, all licensed by law to sell drinks which were intoxicating, or intended to be made so, out of their greed to gain a few dollars, committed an act of sabotage against the Government and against the people of these United States. For money, and after he had at least become tipsy, they sold him intoxicating liquor . . . until his reason and self-control were utterly destroyed; and in the resulting drunken frenzy he took a human life. . . . They robbed him of money and reason. Robert Bruce V— I must sentence to prison. These robbers of his reason I must arraign at the bar of public opinion and sentence each of them to the everlasting contempt of all decent and patriotic people."

You
Are **BURNING**

Life's Candle at Both Ends If Alcohol Is Your Master

A very real and definite relationship exists between a person's body and his character. At times we are prone to feel that our body is our own property and therefore we may treat it as may best suit our whims. Paul in 1 Corinthians 6:19, 20, rebukes us for basing our conclusions upon such a false premise.

"Ye are not your own!" he declares with emphasis. When Christ died upon the cross of Calvary to purchase your redemption He gained possession of all there is of you. Your body now belongs to God. It is the temple of the Holy Ghost. In all that you do, glorify God in your body for it is His—bought with the precious blood of Jesus!

Surely such a statement as this coming from the pen of Inspiration should cause us to ponder well the care we are taking of God's temple. The Creator desires and expects that we should guard our health, as we would guard our characters, by careful adherence to the laws of nature. We are to be careful in our eating and in our drinking that we do not take into our bodies that which will break down or destroy the temple of God. Anything that may cause us to lose our health or that would in any way injure our bodies should never pass our lips.

"For if any man defile the temple of God, him shall God destroy." 1 Corinthians 3:17.

The Holy Scriptures have a great deal to say about the care we take of our bodies, about diet, disease, prayer for the sick, and other topics dealing with our physical well-being. God's word also deals with the important subject of temperance as it relates to total abstinence from intoxicating liquors.

Inspired writers have much to say on this topic. Notice these words of the wise man: "Look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright." Proverbs 23:31. "Wine is a mocker, strong

drink is raging; and whosoever is deceived thereby is not wise." Proverbs 20:1. God says that strong drink has no place in the diet or the life of His children. He declares that it is a mocker—that it gives a person a false feeling of stimulation. Most people believe that because it makes them talk more, sing, laugh and even want to fight, that alcohol is a stimulant. In this respect it is, as the wise man says, "a mocker." One accredited medical man writes: "Alcohol depresses the controlling centres of the brain, thus letting the lower mental and physical activities run riot. This is similar to taking the brakes off a car. The car has no more power, but often

ONE "MOCKER"

Forty years ago Bishop Henry C. Bar known as the Subway Tavern, in model of refinement, in which alcohol was to be eliminated. The patrons were temperate and good reading matter, and only a sign was hung in front of the building: "You Are Welcome." It was claimed that the solution to the drink problem. But reported, it was found to be true that strong drink taken from a canonized bar as finally became so bad that in disgust it was pronounced: "This saloon is going to be demolished." It is no use trying to play with the Chicago *Inter-Ocean* summed up the result. The way to see was that the reform, which they thought would be, from the viewpoint of the saloon, to choose between two evils is for the saloon to be possible to reform the saloon as it is

By
Robert H. Pierson

can get along with a wooden leg but you can't get along with a wooden head. In order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor."

Alcohol attacks the heart, the liver and the nervous system of the individual who indulges.

According to Dr. Sulzer, a heart specialist, the condition of the heart under alcohol is the same as that in fatigue. It is called upon "to pump more blood, and to pump it faster in order to supply additional blood to meet the demands of an increased flow through the skin areas; and at the same time the heart's only source of help for flushing out fatigue poisons, and for supplying needed nourishment to work on, is cut down by the decrease in the size of the supply vessels."

The youth of to-day are interested in athletics. They should be educated to understand that sports can never be successfully mixed with alcoholic beverages. Both writers by Inspiration and men of sports agree on this point.

It takes men of strength and men with clear thinking brains to excel in modern sport. The Holy Scriptures say, "Woe unto . . . men of strength . . . (who) mingle strong drink." Isaiah 5:22.

Great athletes of both the past and present declare that alcohol and athletics cannot be mixed.

Fielding Yost, for many years one of the mid-west's most successful football coaches at the University of Michigan, said, "Liquor will undermine boys; rob them; clean them out. That's why I'm against it!"

Jesse Owens, that outstanding track star of one of our last Olympics, said alcohol has a place in athletics but it is not for internal consumption: "The only use I have for alcohol is for rubbing my body before I run. I have never used, nor do I intend to use, alcoholic beverages."

Walter Johnson, the luminary of the baseball diamond for many years, adds his testimony to that of other leading athletes: "If you expect to stay in the game, leave alcohol alone. It gets you sooner or later."

These indictments of liquor by men who have succeeded in the sports world should convince young people that they should leave alcohol alone if they desire to excel in athletics.

An epitaph on an old Egyptian tombstone ably sums up the whole indictment against liquor. Referring to the one who lay buried beneath it the stone proclaimed, "His earthly tenement was shattered by liquor, and his spirit departed before it was called for."

We should pay good heed to the words of Paul in his letter to the Corinthians: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:17.

May God help us to guard well our lips that nothing may enter our bodies that will defile this temple of God!



SALOON"

er dedicated with a religious service a
w York City. This saloon was to be a
atures of the liquor business were
e entertained with high-class music
re liquors" were to be served. A sign
is Is the Place Dedicated by Bishop Pot-
that a "reformed saloon" would be
a short time, as one newspaper re-
re is just as much drunkenness in a
a regular whisky shelf." Conditions
e company sold out to a man who an-
as a saloon should be run—as a gin
e Lord and run with the Devil." The
tter editorially: "What they failed to
professed to promote, is, and al-
church, a sham reform. For the church
church to sanction evil." It is just as im-
reform a rotten egg. It can't be done.

appears to have more when out of control and heading for a tree."

The wise man, Solomon, was right when he wrote that strong drink is a deceiver—for it most certainly is. One man declared that the whole world looked different to him with one drink under his belt. "Yes, his friend replied, "and you look different to the whole world when you are in that condition." "Oh God!" said Shakespeare, "that men should put an enemy in their mouths to steal away their brains."

Prominent doctors agree with inspiration that alcoholic beverages can contribute nothing to the health of an individual. Said Dr. William J. Mayo: "From the point of view of health, there never has been any question but that abstinence from alcoholic liquors proves extremely beneficial."

Some have contended that alcohol is a food; but Dr. Frederick Peterson says, "If so, it is a poisoned food." Another noted physician once wittily and rather colourfully said, "Beverage alcohol gives you a red nose, a black eye, a white liver, a dark brown breath, and a blue outlook."

Dr. Charles Mayo once wrote, "You

THE WORLD

TODAY and

TOMORROW

Only Another Weapon

WHATEVER other valuable lessons were learned by the explosions of atomic bombs at Bikini in the far Pacific, the lesson that wars are international suicide was not learned. The chief objective of the tests, we were told, was to determine whether navies are obsolete in view of the terrible destructiveness of the atomic bomb. But long before the ultimate effects of the bomb-bursts were discovered, the United States Congress was voting hundreds of millions more for both the development of atomic energy as a weapon and the building of new battle-ships.

"Operation Crossroads" was well named. And the world's warriors are still standing at the crossroads when it comes to a decision on the resort to war for the settlement of international disputes. They have learned nothing—and forgotten nothing. In fact, it is surprising, when we come to think of it, that with all the new death-dealers, the old are not really abandoned, only modernized. We still have adaptations of the catapult, "Greek fire," personal armour, and bare fists.

Greedy and pugnacious man is loath to give up any means of injuring his neighbour. He will surrender the horse as a means of practical transportation, but he clings to the blade as a weapon. Nearly every invention is born of war or used in war. Human muscle, and brain, animals, wheeled vehicles, guns, ships, swords, will continue to be battle equipment; and planes, rockets, submarines, depth charges, disease germs, gases, and atomic bombs are but supplemental in the gory category.

What a farce is the question of, Which weapon? when a strife-tormented world is crying in anguish, Why any weapon? Can't men and nations behave themselves?

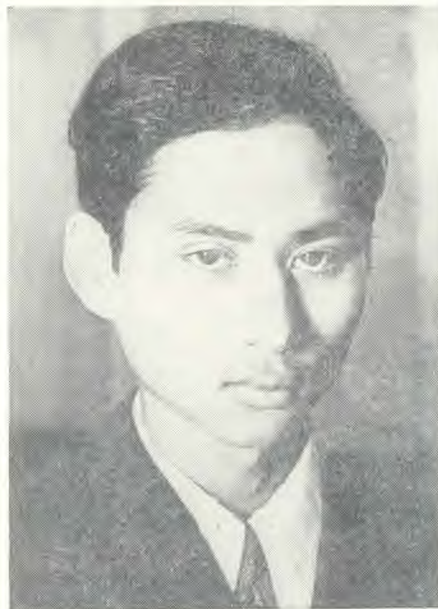
No, they cannot; not as long as sin reigns. For sinners think all men are altogether like themselves. And that breeds suspicion, fear, misunderstanding, sensitiveness, defense mechanism, aggressiveness, war, misery, poverty, downfall, death.

There is only one remedy; but the shapers of our national destinies will have none of it. The following from the news magazine *Time* of July 22 is both enlightening and depressing: "In Britain's House of Lords conservative, aris-



THE KINGS DEPART

Ex-king Umberto, of Italy, (left, above) as he arrives in Portugal to begin his life as a commoner. Below, King Ananda Mahidol, the twenty-year-old monarch of Siam, who was found dead in the royal palace at Bangkok.



ocratic Esme Bligh, Ninth Earl of Darnley, rose to propose a motion: 'That this house hereby affirm its belief that peace will only be established . . . by the adoption of the Christian commands of neighbourly conduct.'

"Viscount Addison felt 'some regret that the noble Earl was not able to make some more practical and effective suggestion'. . . . The League of Nations' roommate, again, disillusioned Viscount Cecil of Chelwood, could not believe that such a resolution would 'advance the cause of peace in the very slightest.'

"Meekly and sadly, impractical Lord Darnley withdrew the motion. 'I don't want to make any trouble,' he said."

It is a sad picture when statesmen long experienced in trying various ways to peace, are "disillusioned" about all of them, yet call impractical the most practical way of all, the Christian way. Perhaps they mean that it is impractical in a non-Christian world such as our world is. In that, we agree. But there might be some hope if the time, money, and energy now being spent in making war and trying to make peace would be spent on attempts to make the world Christian.

Yes, the Golden Rule way would "make trouble," simply because nations refuse to practise it. They prefer the aggressor's, the avenger's way. And it will be given them. Appropriately might the Saviour's lament over Jerusalem be paraphrased for our day: O civilization, civilization, you who pay no heed to the signs of the times, and reject the divine way to peace, how often would I have directed the dove with the olive twig to your door, but you would not have my salvation from strife. Behold, your framework of peace is left unto you shattered.

Meanwhile, every day brings news of fresh potentialities, accompanied by more sinister warnings, of the atomic bomb. Traces of radioactivity from the first test of over a year ago in New Mexico, are being discovered all over the United States. While the rays thus widely distributed have served so far only in fogging photographic film, their effect on human life may be imagined when bombs a thousand times more powerful, as promised, are released.

But the average man scorns the dangers inherent in the new energy. He can't be happy and healthy in a state of constant fear, he says. So he goes complacently on his way, worrying more about the price of meat than about possible annihilation in the next war, or before. However, the only man who can feel secure is the one who faces up to the future in all its stark reality, yet trusts God for the happy outcome in his own individual case.

Feed the Hungry

OUR cover this month features healthy, happy children gathering food to feed other children who are undernourished, starving, and very miserable.

Sharing and sparing our food for the deserving unfortunates of other lands is a generous gesture. But it is more than

SIGNS OF THE TIMES

a gesture. It is a necessity, if our children are to live and be content in the troubled years to come.

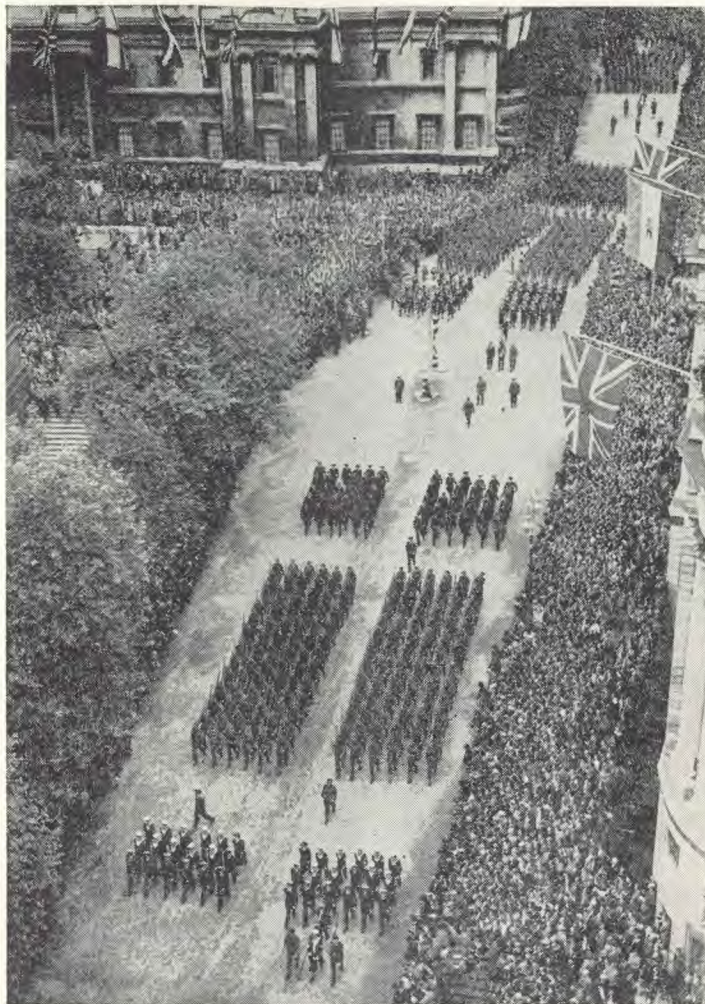
In the new age which has now dawned, boundary barriers of water, sand, ice and rock wastes no longer separate or defend peoples. And walls of language, customs, and misunderstandings are being breached and broken. The world has shrunk, and all men are our near neighbours. What affects one people is sure sooner or later to affect all peoples.

The innocent, and even the guilty, of alien areas cannot starve, and we remain guiltlessly complacent. The higher laws of "Love your enemies" and "Whoever needs my help is my neighbour" are now as never before being supplemented by the lower law of, Let live if you would live.

But the higher law is enough to stimulate to free giving. Happily, and significantly, the bumper crops and the comparative plenty this year are in the hands of those who profess to be the followers of the One who originated that transcendent ideal of "Love your enemies." It is an ennobling sentiment. And even self interest prompts its trying out. For he who gives wisely is thrice blessed.

Feed the hungry. We need them,—fed. At least don't complain if the Government withholds a little from us and passes it on to them.

Sin, and No Synonym. The word sin should be brought back into the pulpit vocabularies of ministers, says the newly-elected vice-president of the United King-



V-Day parade in Trafalgar Square, London, as the Australian contingent marches proudly toward the saluting base. Victory Day—but when Peace Day?

A Larger and Better

"SIGNS"

Beginning with the next issue (November) this Magazine will be increased in size by eight pages, in keeping with the recent increase in price. It is the aim of the editor and publishers to make it more than ever a reflection of our thrilling times and their meaning to us in the clear rays of Scripture prophecy. We invite anew the continued loyal support of our tens of thousands of readers. The "SIGNS" will keep you abreast of the times, and, by forecast, in advance of them. It will be a light that shines in that dark place—the future.

dom Conference of Methodists, in London. He gives as his reason that when we call sin by some such names as "moral laxity," "moral delinquency," or "sexual irregularity," we tend to excuse it and not see it as a deadly offense against God and man. The word sin may be the shortest and ugliest one applied to the breaking of the divine law, but it is pointed and unqualified. Christ called the very thought of sin by its three-letter name, and used no weasel words about it. It is sin that God roundly condemns; but, God be thanked, it is sin which He forgives.

Calendar Change. The calendar change advocates are stronger than ever, if we may judge by their propaganda and widespread support. They are all set for January 1, 1950, when they hope the change will be made, for that is the next date when the turnover can be made with the least inconvenience. Fourteen nations and the defunct League of Nations have approved the "World Calendar," as it is called. And more will no doubt follow suit, including possibly the United Nations, now that the active portion of the war is over and efficiency is the word. In the revised calendar, every year would be exactly the same, with four months of thirty-one days, and eight months with thirty days each, and a Year-End day to be celebrated as a world holiday. The only objection, and a vital one, to the new plan is that it ignores the original

week and the Sabbath of God. More about this later.

Religious Liberty Defined. The General Assembly of the Presbyterian Church, U.S.A., has ably defined religious liberty thus:

"We hold that all men have the right to freedom of worship and to religious belief, association, practice and proclamation according to their conscience, subject only to the requirement of public order and morality as determined under law by the state. Second, we hold that the equality of all religious bodies before the state should be safeguarded, nationally and internationally, by constitutional provision, legal enactment and administrative action." Having stated the position which every citizen should uphold, the General Assembly declared that it is the responsibility of church people to maintain: "(1) That the true head and authority of the Christian Church is neither a state official nor an ecclesiastical hierarchy, but Jesus Christ. . . (2) That no church should seek for itself, or tolerate others seeking for themselves, a privileged position or status. . . (3) That government should put no discriminatory limitation upon the liberty of any one religious body or group. We will join with the Roman Catholic Church, and with any other religious body, in resisting any limitation upon it as we would resist if any such limitation were directed toward ourselves."

ON THEY trudged, a weary, thirsty, hungry band of sincere truth-seeking pilgrims. Up hill and down, through swollen streams and muddy lanes, over mountain and plain. For two long, dusty, hot days, and cold, damp nights they toiled; without rest, food, water, or sleep, for they dare not stop, eat or drink until they reached the side of their blessed (?) image whose presence they sought, and who surely would work some miracle in their behalf. They were crowded and urged on by the great religious impulse to throw themselves at her feet, to embrace and see the image of their dreams and aspirations.

At last they staggered weakly into the sacred village of "Our Lady of the Apparition." Where could she be found! This was their earnest inquiry, for they were without means, and must have water, food and rest. Surely this miracle-working image would perform a miracle for them, supply their needs, comfort their weary souls, and heal their feet, wounded in her behalf!

"Our Lady of the Apparition" is a black plaster-of-Paris image, found in the Parahyba river by some fishermen about the middle of the eighteenth century. Without a doubt this was the culmination of a plot laid by some astute priests to exploit the religious sincerity of ignorant believers. "Our Lady of the Apparition," which means literally, our lady who appeared to us, is highly honored not only in the village where she is housed, but throughout the State of Sao Paulo and all of Brazil. Pilgrimages by the devoted are made from other states by the trainloads to fulfil some promise made to this greatly beloved and adored image.

The village that is called by her name is filled with the faithful during the special days dedicated to adoration of her, and the lodging houses are filled to overflowing; gambling of all kinds is rampant in the streets and dens. Alcoholic drinks flow freely, if one has the money to pay for them; begging is permitted, as most of the sincere pilgrims come prepared to give alms to the poor, so that they may have good works to present as a reason for receiving forgiveness for their sins. Evil women, taking advantage of the crowds, flock to the village to sell themselves to those desiring to follow the lust of the flesh. All life is astir, and money changes hands freely. The worldly-minded priests take advantage of the pilgrims, and sell them pardon for their sins; they sell them wax hands, feet, breasts, heads, any part of the body that may be wounded or sick. These they deposit at the feet of the image, after having made some sort of a precious promise. The priests may, in turn, sell these parts again.

Our earnest image seekers wandered into a small store and requested that the lady owner give them something to eat. She could not do this, for she was there to sell and not to give away her wares. She also was poor, and needed to take advantage of the crowds to earn her living. Nevertheless, they were without resources, and must have something to eat, or they would perish from hunger.



HOW HONORO *Found the* LIGHT

At last, seeing their great need and serious condition, and being tender in heart, she gave the leader of the pilgrimage, Honoro, a cheese and some bread. He took a knife and began cutting and dividing the food among his companions. Just as he finished and turned to take up his portion, everything became black before his eyes. He fell on the brick floor, fainting from sheer exhaustion.

During the days of the religious manifestations and festivities in honour of "Our Lady of the Apparition," Honoro became completely disillusioned as to the ability of this image to work miracles to add anything to his faith, or save him from his sins. He saw the extravagance of his fellow believers, the merriment and hilarity of the crowd in general, the exploitations by the priests, the gambling and drinking. He received no blessing, for the general tendency was conducive to lead one from God. He turned his back on the village, the priests, the religious system, and faced home utterly discouraged, and without hope.

After this unusual experience in the life of Honoro, he had very little time for, or interest in, religion or religious subjects. One day he was working in the field with one of his old friends, of whom he had heard it said that he had become a religious maniac. As they were work-

ing, instead of the usual conversation Honoro noticed that the man's talk was different.

"Do you know," began Elisario, "I have found the Holy Scriptures to be a most interesting book. We have always been told, even from our mother's knees, that it is dangerous to read, that this right must be reserved exclusively for the priests, as they alone have the wisdom to interpret its meaning properly and explain its mysteries."

"Honoro," continued Elisario, "it is this Book that gives us the prophecy of the birth of Jesus, as well as the story of His life and work while on earth. It is the Bible that tells us of His crucifixion and resurrection and ascension to His Father. How many times we have heard the priests repeat the story of Jesus; and they get it all out of the Scriptures."

Honoro was intently listening to the strange words of his companion, for he had always heard that the reading of the Bible would make one go crazy. He stopped his work and looked carefully into the face and eyes of his friend, Elisario. He appeared perfectly sane. If there was a difference in his aspect it was for the better, for he had the air of a learned man and a sober thinker.

"Just this morning," remarked Elisario, "I was re-reading that precious promise Jesus gave His disciples only a few days before His crucifixion; 'Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.' This promise is found in the book of Saint John, chapter fourteen, verses one to three. We have always been told that Jesus left this world and went to heaven, but I never knew He was coming back again."

"Oh, indeed, Elisario," interrupted Honoro, "Jesus does come back to this world. His spirit is always present, and then, too, there is the Eucharist in which the body, blood, soul, and divinity of Jesus are present in the bread and wine, blessed by the priest. And at death Jesus will take His faithful ones home with Him, to enjoy the mansions He is now preparing in heaven for them."

"But, Honoro," replied Elisario, "what are you going to do with the experience the eleven disciples had there on the mount of Olives? I always believed just as you have expressed yourself, but the Bible tells us that after Jesus' resurrection He was one day giving instructions to His disciples, 'And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.'"

"Where do you find that in the Bible?" Honoro asked, in great astonishment.

"That is another one of the precious promises of Jesus," replied Elisario, "and was preserved for us by Saint Luke, in Acts the first chapter, verses nine, ten and eleven. We also find in records left us by Saint Matthew, in chapter twenty-four, that we are living in the time when Jesus is to return personally to this earth to receive His faithful, obedient children. Jesus gave His disciples signs whereby they might know the time of His return to this earth. If you are interested let us go to the house and I'll read to you from this chapter."

The two men left their work and went to the house. Elisario opened his Bible and began to read from Matthew 24: "And Jesus went out, . . . and as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, . . . what shall be the sign of Thy coming and the end of the world? And Jesus answered and said unto them, 'Take heed that no man deceive you.' You see, Honoro, we have been deceived all of these years. We have blindly followed the teachings of the priests, instead of reading in the Scriptures for ourselves."

"How I wish I could read; I would get the Book at once," observed Honoro. "But I have been told that it costs much money. Do you suppose I could learn to read it?"

"Listen to what Jesus said to His disciples, as related by Matthew, beginning with verse six, of the twenty-fourth chapter: 'And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows . . . And many false prophets shall rise, and shall deceive many. . . . For then shall be great tribulation, . . . For there shall arise false Christs, . . . and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.'"

" . . . The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth . . . see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels, . . . and they shall gather together His elect from the four winds, from one end of heaven to the other. . . . Heaven and earth shall pass away, but My words shall not pass away.'"

"I do not want to tire you, Honoro, with this reading, but I think this is wonderful, and especially since we have been kept in darkness as to these things all of our lives. This truth has sanctified my life, and given me a new vision as to the future. There are so many things made clear in this precious Book. You

could study it for yourself, if you would learn to read."

Honoro sat in profound amazement. He would get the Book. He would read for himself.

After a few more verses from Matthew twenty-four with reference to the unbelief of the last days, and to other verses to divorces and drinking, Honoro got up from his chair, excused himself, and started for home. He had to walk five leagues, and therefore had plenty of time and opportunity to meditate on what he had heard.

When he arrived home he told his wife the good news, and said he was going to get a copy of the Scriptures. After a long search among his friends in the village he at last found a copy and took it home. He placed it in the hands of his wife and requested that she read for him, and he indicated the chapters and verses that he had heard that morning. He was disappointed when his wife told him that she did not accept the Book as genuine, and that she had always heard that it was not to be read by lay members, but only by the fathers of the church.

A few days later, after talking to some of his friends about the new-found light in the Scriptures, they were told that it was a book of the devil. His wife re-

fused to read more for him, and also said that she would not have the Book in her home, and threatened to burn it.

Honoro entered his bedroom, closed the door, threw himself on his knees, and sobbed out his humble petition to God: "Oh, Lord, teach me to read, so that I may learn Thy truth."

He went out of the room, took his blessed Book and opened its pages, and with great earnestness went to his wife and, pointing to Saint Matthew, said "What does that say?" He then turned to Saint Mark, Saint Luke, Saint John, pointing to the book and chapter. Soon he learned the names of the books and then the numbers of the chapters and verses. With no book but the Scriptures, and with no teacher but an unwilling wife, prejudiced against the "text book" and the desire of the student to learn to read, in six short weeks he had learned to read, and had read and studied the whole of the New Testament.

Honoro had been thirty years a member of the Roman Catholic Church. Today he is rejoicing in the grace of Christ and is eagerly waiting the soon return of his Saviour to grant him a home in the mansions He is preparing. He also tells the good old story of salvation wherever he goes.



FATHERS ARE NEEDED, TOO!

THE night my mother died, my father told me of our tragic loss, and added with tears in his eyes, "I'll be a better father than ever before." It was most touching to hear this big, studious man frequently ask after I returned from a party, "What did the girls wear? What did you have to eat?" He remembered such were the questions my adored mother had asked.

A deep friendship soon developed between us. But how sad that it had taken twenty years and the loss of our close companion and confidante to bring about this almost perfect relationship between father and daughter.

A father who shares with the mother the care of their baby, and continues this close intimacy throughout childhood and youth, establishes a bond between him and his boy or girl that is worth its weight in gold in later years.

I have friends who adopted a baby girl when she was nine months old. Joyce is now twelve, and a happy comradeship

exists between the father and daughter. She frequently leans across the table, the mother proudly tells, and puts her hand on her father's arm, and coaxes, "Tell me again, Daddy, how delighted you were to have me come to live with you and Mother."

When she was a baby, both parents had bathed her and attended to her needs. The father had helped with the feeding and dressing, and this care, together with an ever-increasing interest and assistance in her development, had made for a closeness and understanding between Joyce and her father that has since paid daily dividends in confidence and love.

Many times a father, who shows deep affection for the young child, allows an estrangement to take place as the little one grows from babyhood into childhood. This should never happen. If sometime during the day a father can have a quiet heart-to-heart talk with a son or a daughter, a bond of friendship will be established for life. A child does not understand his parent unless he has opportunities to *really know him*; there are many instances, unfortunately, where a child never feels other than a stranger to one or even both parents. Many cases of juvenile delinquency have been caused by the lack of a confidential relationship between parents and child.

A famous doctor in a world-renowned hospital came into a patient's room the morning after the doctor's first baby was born, dryly confessing, "I felt my part was so small!" Was it? A father's duties after his baby is born begin at once and increase daily. From them, whether or not he listens, come insistent demands for time, thought, love, and understanding—yes, a generous portion of himself.

National Kindergarten Association.

NEW FOR OLD

AS TO TEETH

By D. S. Teters, D.D.S.

NEW for old, new lamps for old," was the cry heard in Aladdin's day. And new for old, new lamps of knowledge and achievement for old, is true to-day. True in every field, and so, true in the realm of dentistry as well.

With the coming of the new methods and materials go many of the old dreads with which patients in the past resorted to their dentists. Then the dentist was a last resort in dental trouble. To-day he is a friend, and ally, to help fend off dental ills or to replace or reproduce teeth of natural appearance and use, when nature is in error due to disease or neglect.

Beginning in childhood the dentist acts to preserve natural beauty and health. In times past many erroneously believed that since it was "only a baby tooth" there was no necessity to fill a decayed one to preserve it, as "it fell out" anyway. To-day we see the fallacy of such reasoning.

To begin with, we need all of our teeth all of the time in order to properly masticate food for its life- and health-giving properties. If a tooth is decayed or missing the food is improperly prepared and the stomach has an added burden to digest it. As decay progresses the tooth dies and usually the formation of pus begins, which in turn is mixed with the food and also is discharged into the blood stream, hindering the child's growth and making him subject to numerous children's diseases.

Baby teeth also act as guides to the second set of teeth and reserve the space for them. If they are lost, unsightly, crooked teeth are sure to result. By bringing the child to the dentist twice a year from the third year, much trouble can be averted, small cavities are easily filled, the child never develops dental fears; and any other trouble can be detected and corrected before it is too late.

In adolescence the period of the greatest susceptibility to decay is begun. Three times a year, from the age of ten until twenty, should these young people be found at the dentist. It is during this time through neglect that many lose their first permanent molar, which is the largest tooth in the mouth and the keystone in the dental arch. The dentist will also advise diets high in vitamin content and calcium, as during this time the gums, as well as the teeth, need extra attention to ward off future gum disorders, gingivitis and pyorrhea. Too much sugar in the diet during these formative years causes a gum line decay in erupted teeth, the malformation of enamel in incoming ones, and a lessened resistance to decay.

During pregnancy of a woman another period of dental need arises. The body will deplete itself for the proper formation of the child. Many used to



Blow out the candle of out-moded care of the teeth.

feel that at this time no dental work should be attempted; but for the comfort of the patient and future health she should present herself four times during that year, at the onset of pregnancy, at the third month, the sixth month and just before the ninth month and again three months after delivery. Twice yearly, of course, thereafter. The dentist will insist on calcium and vitamin D being added to the diet of young mothers along with other vitamins, depending on the gum health, as gum trouble frequently develops at this time. Since major operations can be performed on the body during this period so dental treatment can be carried on with safety. The body needs properly masticated food, sound teeth, and gums in which no pus

is found, else serious ailments can arise, from which the new mother may never fully recover.

As people become older many develop dental troubles in spite of care, since other diseases can and may develop elsewhere in the body, even though a healthful programme is carried out by the individual.

Dentists of to-day employ many pain-preventing methods before beginning dental treatment. By going to the dentist twice yearly, more often if the dentist suggests it, we make sure of the minimum amount of work, pain and expense. A small cavity is quickly and painlessly filled. If allowed to develop to a danger point the tooth needs more extensive care; or its loss occurs and a dentally crippled mouth results.

In times past when a tooth was lost, unless it "showed" it was not replaced; or if it was replaced it was thought to be only for vanity. To-day we know it is common sense to replace even a single tooth, and that "back" teeth need replacing too. The loss of a single tooth causes more trouble than just the fact that it is missing and mastication and beauty are impaired. Teeth in proper alignment and contact serve as supports to one another and keep surrounding bone and gum tissues normal.

Let us say that the lower first molar (the sixth year molar which comes in behind all baby teeth when the child is about six years old) is lost, and let us see what happens. First, the person ceases to chew on that side, and only a half job of chewing results, as the other teeth on that side are no longer exercised. Next, the tooth above it begins to elongate or drop into the space, the teeth on each side of the lost one tend to tip into the vacancy. The tissues around the tipped and elongated tooth become bruised because of food wedging into the spaces where contact is lost, as well as the pressure of the moving teeth, causing pyorrhea pockets which, in turn, discharge pus into the food eaten and so into the blood stream. As the pus forms it causes the bone to be absorbed and further loosens the teeth. As the tooth above comes down, the contact there is lost and the adjoining teeth begin to drift into that small space, repeating the picture in a smaller way of the lower teeth. Food also impacts between the teeth and causes decay and further loss.

Thus by the loss of the one tooth, teeth above and beside it are affected and eventually lost too. So the preventative procedure is to construct a bridge for every tooth that is lost. New materials and methods make the mouth appear as if nothing artificial had been added. There are various types of materials from which to choose. The best one to help you decide is your dentist, who understands your needs.

There comes a time when many people lose all their teeth or the greater part of them. This occurs early in some people, through neglect, because their teeth never properly developed, or through disease. We generally think of people in middle life or older, however, as those who need dentures. For those who have lost all

their teeth it is now possible to construct teeth which defy detection. The basic materials used for the teeth have undergone marvellous transformations in the hands of modern science and manufacture. Newer methods of making teeth by the dentist insure a greater degree of service in fit and retention and use, as well as beauty.

For those who can retain a few healthy teeth, especially in the lower mouth, there are partial plates which give unusual and natural service. These partial plates are often made of a new metal or gold with the addition of the new plates. The lower plate is easier to use and retain in place when a few of the teeth can be saved since without them there is little

suction to hold a lower plate in place. Again, however, the patient should be guided by the experience and wisdom of his dentist, whether it is advisable to construct this type of work.

Modern materials, plastics to replace old-time rubber, white metals to replace more expensive gold, add greatly to the quality of dentistry you receive. New methods in anaesthetics to relieve the pain of operation, X rays to detect hidden trouble, and new procedures afford a comfortable, painless experience in the dentist's chair. To-day no one can offer the old excuse of fear, for the new dentistry has laid that dread for all time.

Now, as never before, is it a virtue to be off with the old and on with the new.

sician, find out what causes the headache, and follow the prescription given for permanent relief."

He said, "If I had my way, the sale of these powders would be prohibited. They are poisonous to a person with a weak heart, and are likely to result in death at any time. Most of these powders are sold with instructions to take a second dose in case relief is not immediate. No physician would give such drugs with these instructions."

Aspirin is one of the most popular headache remedies, and undoubtedly its general use has been responsible for much harm. Doctor Eggleston, of the department of pharmacology in Cornell University Medical School, said: "I believe that the worst charge I can bring against aspirin is that it is indirectly responsible for thousands of deaths which are ascribed in our mortality tables to pneumonia, tuberculosis, heart disease, and others almost as prevalent and deadly."

The sooner people discover that health is not put up in bottles or pills, the sooner will the "extraordinary habit of taking medicine" be abandoned.

Fifty years ago doctors were not so numerous, and drug stores were few and far between; consequently, in case of sickness the mother assumed the rôle of physician to her own family. There were a few simple agencies that she was able to employ effectively and upon which dependence was placed. Mothers in those days usually prepared for emergencies. The hot foot bath and cold compresses to the head proved most effective in the treatment of headaches.

To-day, when one of the family is stricken with some slight ailment, in order to maintain the confidence of these mothers, doctors are almost compelled to give drugs which they would rather not dispense, and which they would not give to members of their own families.

There are simple remedies that are safe to employ. In God's Word, attention is called to some of these. God healed Hezekiah by instructing Isaiah that a poultice of fresh figs be applied to the carbuncle. He healed Naaman the Syrian by having him dip seven times in the river Jordan.

"God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in outlay of means, and the effect produced upon the system."—Ellen Gould White.



Consult the doctor before swallowing the pills.

That Headache

By Daniel H. Kress, M.D.

SIR JOHN FORBES, physician to Queen Victoria, once said, "Some patients get well with the aid of medicine; more without it, and still more in spite of it."

Some medicines do good, but most of them afford merely temporary relief from annoying symptoms. It is safe to say that not one in a hundred of those who use headache remedies knows anything of their contents. It is not uncommon for those who make use of headache powders to take one; and if in a few minutes the headache has not disappeared, to take another, or perhaps a double dose, in order to be certain of results.

Doctor Wiley, when connected with the United States Government as chemist, in referring to headache remedies, said: "Hardly a day passes that I do not receive from some part of the country the report of a death from taking headache powders. Every such preparation sold contains large quantities of either acetanilid, Phenacetin, antipyrin, or caffeine, all of which affect the heart more or less. No physician would think of prescribing more than one or two grains of these drugs; but the headache powders contain from four to six grains. Many people afflicted with headache get accustomed to taking these powders for relief. Instead, they should go to a phy-

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Free Men and Labour

THERE is joy in labour, even that labour in which a man is not his own boss, and has no part in the management and profits of the business. There are certain advocates of economic reform who are pleased to call the men who engage in such labour "wage slaves." But it all depends on the attitude a wage-earner takes toward his work as to whether he is slave or free.

In the old days of slavery, a capitalist, while visiting the South, purchased a Negro and brought him to free territory. Then he announced to the former chattel of the soil that he had been bought to be set free, and gave him his emancipation papers.

The bewildered Negro found the good news impossible to believe, at first. Finally, after being convinced of the implications

of the fact, he insisted with tears in his eyes that he wanted henceforth to be the devoted servant of such a master as long as he lived. So he was retained and paid wages.

Drawing a parallel only in the last relation between the two men, Was the Negro then a "wage slave"? In the relation between capital and labour in which the employer claims no ownership and exercises no compulsion over the employee, and labour chooses to be the servant of capital even though striving for something better, is there any slavery?

Happy is that labourer who acknowledges no master but the necessity of living, and voluntarily works for the joy of reward; who knows by experience that there

is a curse in idleness, and sings in his heart for the blessing of work.

