

Canadian

OSHAWA, ONTARIO NOVEMBER, 1948

Signs of the Times





KEYSTONE VIEW CO.

"Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6. Children who are fortunate enough to be born into Bible-reading and Bible-practicing homes do not grow up as criminals, and it is the exception rather than the rule that they end up in a penal institution.

Home-Grown Criminals

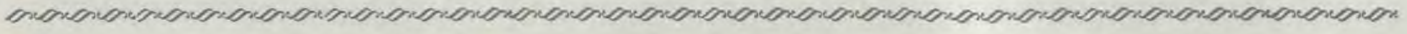
THE fate of modern civilization and of the human race is determined by the home, and the modern home is going on the rocks. Owing to the failure of parents to enforce parental law it has become the breeding-place of criminals. Decreasing respect for parental law is bound to result in decreasing respect for civil and divine law. As goes the home, so goes society, the church, the school, the nation and the world. When the home

fails in its divinely appointed mission, society is doomed, and there is nothing to look forward to in this world except tragedy and eventual chaos.

J. Edgar Hoover, director of the Federal Bureau of Investigation in the United States, is responsible for the following statement: "Criminals are home-grown. So are law-abiding, honourable citizens. Character, good or bad, gets its original 'set' in the home. Criminal tendencies are mostly picked

up outside the home, perhaps on the street — because of a lack of proper teaching in the home. There is no real substitute for a good home." — *The Presbyterian*, January 30, 1941.

Parents cannot escape a large share in the responsibility for the present wave of crime that is engulfing all nations. Permitting little children to have their own way is sure to produce selfish, self-willed and stubborn men and women who have no respect for



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constituted authority, human or divine. Those who have not been made to submit to parental law in childhood, will find it difficult if not impossible to submit to civil and divine law in later life. Godless homes are certain to produce godless citizens with evil tendencies.

In *Guideposts* for September, 1947, J. Edgar Hoover brought a terrible indictment against the modern home when he said: "At the end of the recent war, age seventeen led all other age groups in arrest for serious crime. . . . A general moral decadence in the United States is emphasized by the arrest in 1946 of 108,787 young people under twenty-one years of age for crime serious enough to warrant fingerprinting. These are the youngsters who were responsible for fifty-one per cent of the auto thefts, forty-one per cent of the burglaries, twenty-eight per cent of the robberies, twenty-seven per cent of the thefts, twenty-six per cent of the rapes and eighteen per cent of the arsons. This is a brutal, callous and shameful picture. It signifies corruption and reflects an utter disregard of human rights and human decency. How shall we explain this situation? What constructive action can we take to alleviate the problem?"

"The answer lies for the most part in the homes of the nation. Many of the cases coming to my attention reveal the shocking fact that parents are forgetting their God-given and patriotic obligations to the little ones. In a spirit of recklessness and abandonment they are neglecting the children entrusted to their care. . . . Parents must awaken to the realization that the family is the first great training school in behaviour or misbehaviour. Children develop a sense of right and wrong — they are not born with it. The home becomes for them their first classroom, and parents serve as their first teachers for the inspirational education of youth. . . .

"There can be no strong moral fibre in the nation unless man binds himself to God. He does this through religion. Our nation is sadly in need of a rebirth of the simple life — a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips and ended the day by placing themselves in His care. We should revive the beautiful practice of offering thanksgiving at meals and bring back to the family circle the moments when father or mother unfolded the beautiful lessons of the Bible to eager, young listeners."

Freedom from parental discipline is largely responsible for the present unprecedented increase in juvenile delinquency. The modern youth is being permitted to run amuck. Un-

restrained in childhood, he refuses to be regulated by those rules without which society cannot hold together and civilization is doomed. Only a mighty revival of old-time home religion can save the situation.

The apostle Paul after saying, "This know also, that in the last days perilous times shall come," enumerated nineteen sins that would characterize the last generation, the one in which we live. Disobedience to parents is one of the causes of "perilous times." (See 2 Timothy 3:1-5.) The people in general would have only a "form of godliness" and would be "lovers of pleasures more than lovers of God." Modern events and conditions perfectly fit the prophetic mould.

Modern Savages

The *Time* magazine described a scene on Sunday afternoon in an American city when two boys aged nine and eleven were playing cowboys and Indians on the playground of one of the city schools. One of them threw a rock through a window, and then with warwhoops they made an attack resulting in the "slaughter" of 156 "enemy" windows.

In the mopping up process they entered the building and went from room to room smashing and overturning everything in sight, including pictures, vases, lamps and chairs. They tore up maps and pushed over book-cases, throwing books out the windows. They smashed the radio in the principal's office, demolished a phonograph and the records, and threw ink all over the walls. Their defence in court was, "We like the sound of falling glass."

In the issue of March 15, 1948, *Time* reported that the police of Kansas City had rounded up a gang of teen-agers who had for months made motorists jittery by driving along downtown streets and with a hammer smashing the windows of parked cars, or by stealing cars and taking them to an unused school ground where they conducted "automobile jousts" by driving two cars together in head-on collisions, leaping from the cars seconds before they crashed.

"Fun" for the modern youth is no longer an innocent prank that respects property rights. It must be some sort of vandalism resulting in wanton destruction. The idea of a "joke" has reached an all-time low when youthful modern savages will enter the sacred precincts of churches and demolish furniture and break stained-glass windows, or go into a cemetery at night and push over tombstones. Young gangsters who find amusement in destroying the markers of the dead are criminals at heart and will not

hesitate in later life to murder the living.

Chief Causes

There are many contributing causes for this alarming situation, but space will permit the consideration of only a few in this article. After declaring that he was "both shocked and alarmed" over the "staggering" increase in "arrests of teen-age boys and girls all over the country" who were guilty of crimes "almost unspeakable," Mr. Hoover gave as the first cause the breakdown of discipline in the home, but stated that drinking on the part of youth was another contributing cause. He declared that five billion dollars is a conservative estimate of the annual cost of crime in the United States in which alcohol is involved.

Eighty-one per cent of the children recently admitted to the Children's Emergency Home in Wash., D.C., was the result of drinking parents. A dispatch from Los Angeles last January told of an "invasion of criminal gangsterism" in that city in which "violence of every type—murder, robbery, sex crimes—has increased in recent months at an appalling rate." The chief of police reported that "more than fifty per cent of the crime is due to alcohol."

The Comics

Another important cause of youthful misdemeanors is the comic strips and books which are so popular with growing children. According to *Time* of July 12, 1948, John Mason Brown recently called the comic books "the marijuana of the nursery," and Dr. Fredric Wertham, psychiatrist, ranked the comics among the chief "contributing causes of juvenile delinquency."

The report continues: "Disgusted by the sex, violence and crime they were peddling, druggists in South Bend refused last week to sell comic books in their stores." As the result of this revolt against these crime-producing publications, fourteen of the major comic-book publishers, with a combined circulation of 14,000,000 copies, agreed to conduct a cleanup and exclude "sexy, wanton comics" and those glorifying crime and depicting "scenes of sadistic torture." They would eliminate "vulgar and obscene language," and comics glamorizing divorce and ridiculing religion. The critics of the comics as well as those who refused to join in the cleanup knew that strict enforcement of the code of ethics set

By

Taylor G. Bunch

up for the comics would put 270 titles out of business. One of the defenders of the sexy and sadistic comic books explained his reasons with the statement, "There are more morons than people, you know."

The idea that the comics are needed to amuse and entertain the "morons" is a terrible indictment of the mentality of the modern generation, and especially of the youth who are the chief feeders on this combination of erratic art and idiotic literature which gives its readers a warped idea of life. Many who are now spending valuable time pouring over this "marijuana of the nursery" would be shocked and grieved at the insinuation that their appetite for the unreal and grotesque was an evidence of mental deficiency.

The Biblical principle that "by beholding we become changed" is never more completely demonstrated than when children in their most impressionable and formative years show far more interest in the comics than in their lessons in school or church. Unfortunately this mania for the grotesque is not confined to the juniors. The desire to imitate these adventures in crime is having a powerful influence

on the problem of juvenile delinquency.

The Movies

Another breeder of crime, especially among the youth, is the moving pictures. The weekly theatre attendance in North America is at least 100,000,000, the majority of whom are teenagers. By constantly beholding scenes of gangsterism and crimes of every description these eager onlookers and learners are changed into the likeness of what they see, and naturally they attempt to reproduce the scenes depicted.

Indeed the majority of youthful criminals acknowledge that their lawless acts were inspired by what they had seen on the screen. A high government official declared a few years ago that whenever the moving picture industry attempts to film plays that call for a mentality above that of a ten-year-old child they risk almost certain financial failure. He said further that countless thousands attend only when "a particular picture is shown that they know will not insult either their intelligence or their decency." He declared that many thousands of others attended regularly "and it is these pa-

thetic audiences, hopelessly swallowing all the drivel and nasty sex stuff that is flung at them, that support the motion picture industry."

If the millions who feed the motion picture business have no more mentality on an average than ten-year-olds, the intellectual status of the modern world must be rapidly approaching a total collapse. Surely perfectly normal persons will find it difficult to derive satisfying pleasure from unreal, overdrawn and greatly exaggerated pictures which challenge moral decency and intelligence.

Not only did the apostle Paul declare that in the last days disobedience to parents would characterize the times, but also that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13. Jesus gave abounding lawlessness as one of the signs of His return. The very conditions set forth in this article were foretold by the prophets of God and therefore constitute signs of the soon return of the Prince of Peace to take the sovereignty of the world "upon His shoulder" and "of the increase of His government and peace there shall be no end."

The Unpardonable Sin

By Philip Moores

HE CASTETH out devils through the prince of the devils." This charge was made by the Pharisees against Christ as He went about doing good. Jesus minced no words. He told them plainly that in attributing the work of the Holy Spirit to Satan, they were cutting themselves off from the fountain of blessing. They might speak against Jesus Himself, not realizing His divine character. Yet they might receive forgiveness if the Holy Spirit could lead them to see their error and repent. All sin, if the soul repents and believes, is cleansed in the blood of Jesus. (1 John 1:9.) But whoever rejects the work of the Holy Spirit is placing himself where repentance and faith cannot come to him. Jesus knew the danger and uttered the most fearful and fateful words that could enter the thoughts of man. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy

Ghost shall not be forgiven unto man." Matthew 12:31. The words "shall not be forgiven" determine the fate of those who commit blasphemy against the Holy Spirit.

Many wonder why the Lord warns that blasphemy against the Holy Ghost "hath never forgiveness" (Mark 3:29) when hope is held out for everyone who repents. The reason for the warning is clear in the light of the work of the Holy Spirit. The Holy Spirit is the only agent God uses to bring repentance to a human soul—if the Spirit is driven away, the soul will have no more conviction of sin. If there is no conviction of sin there is no repentance, and therefore there will be no forgiveness.

A few texts will strengthen this thought. The Holy Spirit will reprove (convict) the world of sin. (John 16:8.) The sword of the Spirit, which is the Word of God, pierces the human heart, thus convicting men of sin.

(Ephesians 6:17.) The Word of God is quick and powerful, sharper than a two-edged sword. (Hebrews 4:12.) Its work is essential, for "Except ye repent, ye shall all likewise perish." Luke 13:3. The very desire to repent comes from God through His Spirit. (John 6:44.) This truth has been recognized through the ages.

In Noah's day God said, "My Spirit shall not always strive with man." Genesis 6:3. David feared that God would withdraw His Spirit from him after he had greatly sinned, and consequently he prayed earnestly, "Cast me not away from Thy presence; and take not Thy Holy Spirit from me." Psalm 51:11.

Paul warned his converts against this spiritual danger—"Quench not the Spirit." 1 Thessalonians 5:19; "And grieve not the Holy Spirit of God." Ephesians 4:30. People grieve the Spirit by sins of commission and quench the Spirit by sins of omission.

The Pharisees were convinced that a divine power attended Christ, but in order to resist the truth they attributed the work of the Holy Spirit to Satan. In doing this they deliberately chose deception; they yielded themselves to Satan and henceforth they were controlled by his power.

The rejecting or neglecting of any known duty is sin. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17. The sin one refuses to give up against the pleadings of the Holy Spirit may become the sin God never forgives. There is such a thing as going beyond the redemption point. "There is a line by us unseen, that crosses every path, the hidden boundary between God's patience and His wrath."

The Pharisees refused to accept the work and teachings of Jesus until the heart of the Messiah was wrung with grief as He cried, "Behold, your house is left unto you desolate." Judas coveted the meagre funds of the disciples until he went so far as to sell his Lord for thirty pieces of silver. He crossed the redemption point and committed suicide. Others continue to live in adultery until too late; others dishonour their parents, tell falsehoods, or dishonour the Sabbath until they grieve away the Spirit.

It is the sin committed with a high hand against God that drives the Spirit away. It is sometimes called the presumptuous sin, as mentioned in David's prayer. "Cleanse Thou me from secret faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Psalm 19:12, 13.

"The great transgression" was committed by the children of Israel when they rebelled against a direct command of the Lord. "So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord, and ye were presumptuous, and went up into the hill." Deuteronomy 1:43, margin.

Saul openly rejected a command of God, and the Lord forsook him.

Balaam became a backslidden prophet who tried to curse what God had blessed. He loved money more than he loved God, and he died fighting God's people.

The tribe of Ephraim became so attached to idols that God said, "Ephraim is joined to idols: let him alone." Hosea 4:17. In other words, the convicting Spirit would not be felt any more in the life of Ephraim. The warnings of the Holy Spirit would be useless, for when the Spirit was finally rejected, there was no more that God could do for the soul.

People have been known to take the telephone receiver off the hook in or-



RELIGIOUS NEWS SERVICE PHOTO

The Saviour manifests long patience as He knocks at the heart's door for admittance; but let it not be thought that the time will not come, when if not admitted, He will turn away.

der to enjoy a sleep. In doing this they cut off the one means of receiving warning messages. Others will fail to answer the call of an alarm clock so often that the time comes when it does not even awaken them. Thus the Spirit may be resisted until no conviction is felt when sin is committed.

The fish in Mammoth Cave, Kentucky, have eyes but they cannot see. They have been so long in darkness that their eyes have become useless. So the awful truth stands out in God's Word that a man can put away religious light so long that at last he cannot see. (Please turn to page 13)

European Union and After

By W. L. Emmerson

IF IT be pointed out that European Union is a constantly recurring theme in this journal, the reason is that it is one of the salient developments of our day.

For a long time it has been clear that the Soviet Union would increasingly dominate Eastern Europe and the greater part of Asia.

Equally undeniable is the eminence to which the United States has attained in the affairs of the modern world.

What has been in doubt is what will happen to the nations of Western Europe.

The "Europe is finished" school of thought, deriding the Marshall Plan as "Operation Rathole," has argued that the small national states of Western Europe must sooner or later be either overrun by Soviet armies or subjugated from within by Communist parties, and that this historic region can never again hope to play the dominant part in international affairs that it has played in past centuries.

Another school, however, championed among others by Mr. Churchill, has refused to be discouraged by these doleful forecasts. Its adherents have, on the contrary, asserted, in season and out of season, that if the peoples of the West would come together in some form of federation, Europe could yet recover its place among the nations and play a decisive part in moulding the history of the future.

During the past few months the latter view of Europe's destiny has attracted increasing attention, and conference after conference has convened to discuss its possibility.

The latest of these was the recent Congress of Europe at the Hague where the indefatigable Mr. Churchill himself was in the chair.

In his opening speech to the delegates, Mr. Churchill declared that they had "gathered together at the Hague . . . to proclaim the mission, the aim and the design of a United Europe, whose moral conceptions will win the gratitude and respect of mankind, and whose physical strength will be such that none dare molest her tranquil sway."

A resolution passed unanimously by the Congress called for the convening "as a matter of extreme urgency" of a European assembly chosen by the parliaments of the participating nations, and M. Reynaud, criticizing

those who wanted to "hasten slowly," warned: "That is all right for a man walking along a road, but not for a drowning man—and Europe is drowning."

That the nations of the West are coming together in "one mind" to reassert Europe's place in the world is one of the most remarkable prophetic fulfilments of our time (Revelation 17:12, 13), and the fact that the Social Democrats are steadily losing to the largely Catholic Christian Democrats in the battle for the control of United Europe is a clear indication that Western powers will ultimately seek the moral support of the papal "beast" for the reinforcement of their developing organization.

We wish to draw attention to Mr. Churchill's further expression of hope that this new grouping of the nations of the West, including Great Britain and the Commonwealth, might ultimately merge with the vast regional groupings around the Soviet Union and the United States into a world government which would order the life of the whole globe in prosperity and peace.

Now it is a remarkable fact that the picture of the re-integrated nations of the Roman earth in the seventeenth chapter of the Revelation, is actually supplementary to another vision in Revelation 16 in which John foreshadows the development of two other great groupings of the nations which would exist contemporaneously with

re-integrated Europe. (See Revelation 16:13, 14.) And it is furthermore capable of demonstration that the "Big Three" of Revelation sixteen and seventeen—the "dragon," the "beast" and the "false prophet"—are none other than the "Big Three" groupings which are emerging on the stage of history to-day.

This being so we cannot forbear to point out that if Mr. Churchill really believes that these three groups will ever gather around a common table to fashion a universal world government, he is destined to be terribly disappointed.

For the prophetic Word, which has so clearly foreseen the emergence of the three "titians" of our time, goes on to warn that their emergence, far from presaging the realization of Mr. Churchill's "grand design," is a solemn warning of the approach of the final conflict of history—"the battle of that great day of God Almighty." Revelation 16:14.

If that were the end of the prophetic forecast, we might well despair. But it is not, for breaking into the grim recital of the messenger of God comes the voice of the Son of God Himself: "Behold, I come as a thief." Revelation 16:15.

This fearful world catastrophe of the conflict of the "Big Three" will be the signal for the personal—and to the great majority unexpected—intervention of heaven through the return of the Lord Jesus Christ to dissolve forever the warring "kingdoms of this world" and to establish His own universal and eternal domain.

While, therefore, the Bible categorically warns that all man's plans for world government are destined to fail, it also assures us that God has a plan which will, in His good time, be launched, and that it will not fail.

Some world leaders believe in and hope for European Union—others hope to destroy the idea.



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SIGNS of the TIMES



KEYSTONE VIEW CO.

Hope has its roots in the individual's confidence in God's promises. It is man's great sustainer at the journey's end.

I WELL remember sitting one morning in a large church in Kingston, Jamaica. On the front seat sat an old lady toward whom my eyes kept turning. There was something about her that was very attractive. It was not her clothes, for although they were scrupulously clean, they betrayed deep poverty. But her dear black face beamed with joy; and as the speakers read scriptures in their discourses, her lips moved as she repeated the verses to herself.

During an intermission between sessions of the convention, I endeavoured to make the acquaintance of this old lady, whose name was Oliver. Sister Oliver they called her. She was then ninety-five years old. She remembered something of the old slave days. Her father had been brought as a slave from Africa. Speaking of the slave days, she said, "Ah, dear Missa, dem were ha'd days." But she was a good traveller on life's highway. She was following the Guidebook. And her face beamed with still brighter light as she told me of her peace in Jesus and how happy she was that soon He would come to take her to her heavenly home. That blessed hope sustained her all along the way.

And I find that those who are waiting most eagerly to reach that heavenly home are ever doing their utmost to help others to reach it, too. One of these travellers I met some years ago up in British Honduras. How could I ever forget her! She had been saving her pennies for a mattress upon which

to rest her weary frame. Her bed consisted only of some boards with a sheet spread over them. But finally she had almost enough saved for a mattress. What a joy it would be to have a good bed. However, before she reached her goal, an appeal rang down the line for more sacrificial giving. It reached her ears. But what could she give? Oh, yes, every penny in her mattress fund should go into the Lord's treasury to help tell others about Jesus and His wonderful plan for us all. So far as I know she has continued to sleep on her bed of boards; but once again the widow's mite helped to turn the wheels of progress in God's great work on earth.

A dying mother lay on her couch of pain, quietly praying that she might be granted one more interview with her son who was a foreign missionary. She would not think of calling him from his field, but his furlough was now due, and she longed so much to live long enough to rest her weary eyes once more upon the face of the boy she had given so gladly to the Master for service in one of the hard, lonely corners of His great vineyard.

God granted her quiet petition, and through tears of joy she greeted the son she had not seen for years. Time had streaked his hair with grey, and the hardships on his frontier mission station had left their traces on his happy face. But he was still her boy, and just to see him once again and know that he was determined to be true to the mission to which she had

BUDYANT HOPE...

By

Mrs. E. E. Andross

dedicated him was all the reward she sought in this life.

There were a few days of sweet communion. Then came that last good-bye from which we all shrink. But there was something wonderfully comforting and assuring as we followed that mother to her last resting place. She had faced death calmly, courageously, and even cheerfully. No note of despair fell from her lips. And when she fell asleep in Jesus, her face, calm and peaceful, was a picture of perfect trust. As we stood there for the last, lingering look at that much-loved face, the benediction of heaven seemed to encircle it. And with the poet we truly could say:

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

"But how could she do it?" you ask. How could she face death fearlessly and unafraid? Oh, she had followed the Guidebook, and learned to sing with the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil." She knew her God — knew Him in whom she had believed so many years. She had walked with her Saviour through life's changing scenes. She had tested Him and found Him true. She knew she could trust Him fully to lead her all the way to the heavenly home. So the tomb had no terror for her. To her it was only a resting place from sorrow and suffering till Jesus comes again. She had lived victoriously. She died triumphantly. She had lived with her eyes fixed upon the great gathering day, when God shall wipe all tears away, and when Jesus shall say to the faithful, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Angry Smokers

THE Camel Cigarette advertisement that "I'd walk a mile for a Camel" was never more true than it is in Britain to-day. The report has it that long lines of men and women wait before tobacco stores in the faint hope that they may buy a few cigarettes. And not only that, but it is further reported that the entire recovery programme is threatened because the government has refused to continue spending almost a million dollars a month for tobacco.

The government position is that the money is badly needed to buy food and raw materials with which to provide work for the people, and to feed them, and that the use of tobacco is but a habit that can be given up by the exercise of will power and determination. However, Britishers became angry at this and have refused to follow the lead of the government. Employers report that efficiency among their employees is falling off. Prices would seem to be prohibitive, but they do

The hand holding this cigar is feminine. She says she enjoys it, but we wonder if she knows how much poison it contains.



STAR NEWSPAPER SERVICE

not deter the tobacco-hungry Britisher. At retail price, a package of cigarettes costs about 85 cents, while in the black market their value is three dollars.

It is a tragic commentary when an entire nation desires the tobacco drug, nicotine, above its necessary food; in fact it would seem above life itself, because the national existence of England depends upon the success of its recovery programme. What is there about the cigarette that enslaves men and nation in such a manner? It is the drug called "Lady Nicotine." But if I may venture an opinion, nicotine is no lady. Any drug that subjugates its users to the point where they rebel against the necessary mandates of their government, and to the place where they will pay at the rate of three dollars for twenty cigarettes, is to be regarded as a menace to successful national existence.

But Britain is no exception. We conceive that Canadians or the people of the United States would react in a similar manner if they were deprived of their smokes. But of what benefit is the cigarette? It contains no food value. It is something that literally "goes up in smoke," and you have nothing to show for the money you have spent. In the course of a lifetime the average smoker sends up in smoke about three or four thousand dollars. Now when that is multiplied by the entire population of a nation it gets to be a staggering amount. Multiply three thousand by the population of Canada and you get the grand total of thirty-six billion dollars, which is, we suppose, more than the entire value of the nation to-day. That is to say that if the people now living in Canada are average smokers they will in the course of their lifetime literally send up in smoke the entire monetary value of the nation.

But that is counting only the cost of the smokes. There are other costs, such as lowered efficiency, both physical and mental. There is the lowered resistance to disease, hospitalization and premature deaths. Connie Mack, the grand old man of baseball, who at this moment has his Philadelphia club up near the top of the American League, has this to say about the users of tobacco:

"We find that those players who smoke never amount to a great deal in the profession. Players who should have continued in the game until they were at the age of thirty or thirty-five have had to get out years before their time, as the poison of the cigarettes getting into their systems has unnerved and weakened them

so that they were utterly unfit for the duty they had to perform."

The Berlin Predicament

WE ARE well acquainted with the fact that *hind sight* is better than foresight; but nevertheless we are at a loss to understand how astute diplomats of the Western nations could not have had the foresight to foresee the present Berlin impasse.

According to the arrangement the four great powers, the United States, Great Britain, Russia and France divided the German capital among them—each one to occupy and govern a particular section. The catch of the deal, however, as far as the Western powers are concerned lies in the fact that Berlin itself is deep within Russian occupied Germany. The only connections which the Western nations had with Berlin were one railway, one auto road and a twenty-mile-wide air corridor.

It was physically possible for Russia to cut these land lines of communication at any time, and that time came in April. At that time 25,000 allied soldiers and others were caught in an area cut off by the Russian Army. To add to the perplexity, several hundred thousand Germans were dependent upon that railway and auto road for food and fuel supplies. The Western powers determined to fly supplies to Berlin, and at the moment the venture has been successful; however, the impasse still remains. It is obvious that such a procedure cannot continue indefinitely, and it is equally clear that the Western powers cannot abandon Berlin without losing face in Europe.

There is no doubt that communistic Russia is pushing her plans of world revolution. The Russian bear, having hibernated for centuries, is about to break out of the ice-locked land of the North into the sunny plains and valleys of the southland. Just now he is pushing at western Europe; but while he may push here and there, let us not forget that the Dardanelles, the waterway to the southern seas, is the spot most coveted.

Bible prophecy is most positive in its declarations that western Europe, the nations that come out of the Old Roman Empire, will not be overrun and subjected by any single power. The second chapter of Daniel has written the word *failure* across the ambitions of more than one would-be conqueror such as Napoleon, Kaiser Wilhelm and Adolph Hitler. This divinely inspired prophecy, written more than two thousand five hundred years ago, states that the Roman Empire would be broken up into ten separate parts, and that despite all efforts to weld them together again they would not "cleave one to another." And such has been the history of western Europe since Rome was broken up by the barbarians between the years A.D. 351 and 476. According to the prophecy, these nations—Great Britain, France, Spain, Italy, Germany, et cetera—are to be extant when Christ comes the second time to establish His universal kingdom of glory.

The prophecy gives the history of the world in a brief, graphic way from 606 B.C. until the time of the establishment of the kingdom of God. Beginning at 606 B.C., we have the kingdom of Babylon, which first

ruled the world until overthrown by the Medes and Persians in 538 B.C. The Medes and Persians then ruled until overthrown by the Greeks in 331 B.C. The Greeks ruled until conquered by the Romans in 168 B.C. The Romans then in turn ruled from 168 B.C. to A.D. 476, when the barbarian hordes swept down from the north and broke up the empire into ten separate and distinct nations.

The prediction sets forth the fact that these nations would remain distinct—they would not amalgamate. They would remain separate, and would be extant and would be destroyed when Jesus comes the second time. Despite repeated efforts, this prophecy has never been broken, and this writer has no confidence that it ever will be broken. It is not our intention to say that Russia will not attempt to break this prophecy. We think that it is entirely within the realm of possibility that Russia will attempt to weld together the broken fragments of the Old Roman Empire, but Russia will fail as did Hitler and others before him.

On the other hand, Bible prophecy indicates that this northern, land-locked power will break through to the south, and she will attack the land of Palestine. The predictions of Ezekiel 38 and 39 seem to indicate clearly that such will be the case. When this takes place then we will have the Biblical battle of Armageddon and the second coming of Christ. We recommend to our readers a profound, prayerful study of Daniel the second chapter, and Ezekiel, chapters thirty-eight and thirty-nine.

Jesus said that just prior to the time of His second coming there would be wars and rumours of wars, and He stated further that when we saw these things we were to know that the time of His advent was near, even at the doors.

With such troubled spots as Berlin at present we cannot but wonder how long it will be before the scene below, in which fighter pilots race for their planes, will be re-enacted.



ACME PHOTO



Ecumenical Gathering

The first General Assembly of the World Council of Churches convened in Amsterdam, Holland, August 22. Heralded by the ecumenically (church unity) minded as a great step forward toward church unity, the gathering has had voluminous publicity from such publications as the *Christian Century*.

Smoke, Booze and Gambling

Smokers in the United States used \$45 billion cigarettes in the year ending last June 30. This was a record in consumption, and the equivalent of 119 packs for each man, woman and child in the nation.

Also in one year Americans spent \$8,700,000,000 on liquor and \$2,500,000,000 on charity, \$6,000,000,000 on the races and \$2,500,000,000 on education.

Think of these things the next time someone says that we spend too much on handouts and learning!

Turbojet

The turbojet engine develops up to 5,000 horsepower, although horsepower is not the best way to measure its potentialities. "Thrust," which varies as the plane bearing the engine varies speed, is a better way of measuring its speed, say engineers. Using a turbine to compress air and fuel which, when burned, roars out a vent at the rear and furnishes the thrust, this engine develops enough heat to heat 1,000 five-room houses. The suction at its snout will trap a man and break his back if he ventures too close, and the exhaust will knock him down at 150 feet if he gets in its way. Fuel consumption is enormous, a fair figure for larger planes being 1,000 gallons of kerosene an hour. Already the use of this means of propulsion has pushed speeds far beyond those attained by conventional planes, but, say engineers, the end is far from reached. Soberly they talk of speeds so high that the leading edge of wings will glow red hot from friction in the air, unless artificially cooled. Starting from New York at noon, a traveller in such a plane, outracing the earth's rotation, could reach Honolulu before breakfast the same day.

Growing Old

Inflation and its attendant hardships on fixed-income groups brings our attention to the aged. This fraction of the population is becoming an increasing problem to the world, all the while physicians and others do their utmost to prolong life. How to keep them busy, amused, and properly fed and housed—these are problems which are more and more demanding solution. The aged are on the increase. In the city of New York the number of people over sixty-five increased by 58.7 per cent in the decade 1930-1940. Throughout the U.S. since 1900 the number of persons sixty-five and over has increased 228 per cent, while the total population has increased only 84 per cent, according to figures presented by the *Christian Century*. In the United States \$39.20 monthly old-age assistance will now buy only what \$23.48 would have purchased in 1940.

I CALL you my children, but you are not really mine. You are all God's children — lent to me for a little while. And I know that He will require you of my hand one day.

In that day God will ask of me, "Where is the flock that was given thee, thy beautiful flock?" Jeremiah 13:20. I know this; and I know that time is short. So whatever I would do for you I must do to-day, and to-morrow; for the day after to-morrow I shall no longer have you.

With every child born of woman, there are two plans born concerning him — a plan for his career and a plan for his character. The plan for his career is fleeting. The child may help to bring it into being; he may add the weight of his own will; or he may thwart it, and make it forever impossible of fruition. But the character plan of the child is a thing of a true mother's spirit. For it she would gladly give up her life, even as she did in thought, that he might have life. No matter how the child works against it, she struggles on. But she cannot accomplish it without his co-operation.

"A noble character is the result of self-discipline, of the subjection of the lower to the higher nature." — *Education*, Mrs. E. G. White, p. 57.

Every mother knows this. She knows, too, that "one of the first lessons a child needs to learn is the lesson of obedience. Before he is old enough to reason, he may be taught to obey. . . . Therefore as soon as he is capable of understanding, his reason should be enlisted on the side of obedience." — *Ibid.*, p. 287.

As she watches him grow and develop, she knows that she and God are working together for their plan of his character. For "though individuals and peoples may . . . separate themselves from Him, His purpose for those who trust Him is unchanged." — *Ibid.*, p. 50.

So she teaches her child by giving him small responsibilities, knowing that only by faithfulness in little things is one prepared for weightier trusts.

She does not lead him to think that excellence will be given him without his own effort. "Right characters can be formed only by persevering, untiring effort, by improving every intrusted talent and capability to the glory of God." — *Messages to Young People*, Mrs. E. G. White, p. 163.

Joseph's anchor was loyalty to God, and "when the four Hebrew youth were receiving an education for the king's court in Babylon, they did not feel that the blessing of the Lord was a substitute for the taxing effort required of them." — *Ibid.*, p. 147.

The world is not a parade ground, but a battlefield.

MY CHILDREN

By Agnes Lewis Caviness

"Be strong!

We are not here to play — to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle — face it; 'tis God's gift."

Every individual has obligation to every other child of God. What we are — not simply what we say — determines the way some other soul will take. I wish that my daughters could grasp the fact that women carry an influence so strong that it is sometimes almost chemical in its reaction on others. You may go through the world, my daughter, clothed in your God-given robe of magnificent womanhood. Every woman needs to bear in her breast a mother-heart for the world's sorrow and anguish these days. How much it needs you!

"A wild hut of underbrush, tossed together by wayfarers through the primitive forest, would acquire the home aspect by one night's lodging of such a woman, and would retain it long after her quiet figure had disappeared into the surrounding shade."
—*The House of Seven Gables*, Hawthorne, p. 94.

"You cannot think that the buckling on of a knight's armour by his lady's hand was a mere caprice of romantic fashion. It is the type of an eternal truth — that the soul's armour is never well-set unless a woman's hand has braced it; and it is only when she braces it loosely that the honour of manhood fails." — *Anonymous*.

My son, very few people may ever think you handsome. But I expect you to be better than that. I expect you to have a face so kind that lost dogs and little children will follow you on the street; and so strong underneath the kindness, that the men who are your friends will come to you with their troubles when wild horses would not drag them into telling anyone else.

We have come upon strange and terrible times. I do not know what the future holds for any of you. I only know God wants you to play the man.

Go to your work and be strong,

Halting not in your ways;

Balking the end half-won

For an instant's dole of praise!

Stand to your work and be wise —

Certain of sword and pen,

Who are neither children nor gods,

But men in a world of men!

—*Rudyard Kipling*

You children used to think I was

forever harping on the importance of remembering other people; but here I am still at it — in 1948! The instincts of self-control, of gentleness, of consideration and forethought and quick sympathy, which go to make up what we call good breeding; the absence of noise and hurry, the thousand and one little ways by which we can help people or avoid hurting them — are all taught us by our own hearts. "Good manners are the fine flowers of civilization, and everybody can have them." — *Susan Coolbridge*.

You will all go your own way — and we have wished you to do so. It is right that you should. And the little house will be too empty and will have much leisure where once we wished for a bit.

But when I think of you each in your own place, I shall be more than content.

I never hear of someone's taking his life without thinking to myself that this is not the greatest tragedy. The greatest tragedy is that a man so desperate had no friend among all his acquaintances to whom he could turn in his hour of need!

I never hoped that you should be saints (remembering whose children you are!), but I did long for you to be fine and true to the best we have taught you.

Only be true, Dears! Only be brave and honest and greathearted — faithful to your task and to all faithful men and women the world over!



H. M. LAMBERT

The eager, susceptible, plastic mind of the pre-teen-age child presents the greatest challenge of parenthood. It is the parent's golden opportunity to mould noble characters.

THE APOCRYPHA

Should it be admitted into the Old Testament Canon?

By Mary Walsh

THE name "Apocrypha" is a Greek word meaning "hidden" or "concealed." It is evident that St. Jerome was among the first to apply this title to all the books not found in the Jewish Canon. He classified as apocryphal all the books which were in the Septuagint, or Greek translation of the Old Testament, which were not found in the Jewish Canon. The translators of the Septuagint did not find any of the deuterocanonical writings in the Hebrew Bible from which they had prepared their version.

The canonicity of the Old Testament took place in the days of Ezra, about 457 B.C. Only thirty-nine books were acknowledged by the orthodox Jews or the Christian church to be canonical, inspired and authoritative. There were some uninspired writings that were in circulation before the canon of the Old Testament was closed. Some of these were written in Hebrew while others, such as the addition to Esther, Wisdom, part of Baruch, the Songs of the Three Children, Second Maccabees, never existed in the Hebrew at all. While these books were disseminated among the Jews, yet they never attained the same position of authority as the Inspired Word. When the canon of the Old Testament was finally closed, they were completely excluded. From this point the Apocrypha ceased to be copied in Hebrew; consequently, they have come down to us in the Greek, or in a translation made from the Greek. Thus the Hebrew Bible has never contained any of these spurious books — Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, First and Second Maccabees, with the additions to Esther and to Daniel.

The Septuagint

In the reign of Ptolemy Philadelphus (285-247 B.C.) a Greek translation of the Old Testament was begun. This was the first time that the Hebrew Bible was translated into a foreign tongue. Whether the original manuscript, which is not in existence, contained the Apocrypha is very doubtful. There is no explicit witness to confirm

that these spurious writings were included in that first translation. The mere existence of manuscripts of this ancient version which contain the canonical and deuterocanonical books is not substantial evidence that they were in the original. The extant manuscripts differ widely in their contents, no one of them including exactly the same books as those which are considered canonical to-day by the Catholic Church.

For instance, there is the Vatican MS., which is said to be the oldest of all existing manuscripts and "the truest representative which remains of the Alexandrian Bible," and which came down to us from the fourth century A.D., but it does not contain the books of Maccabees, but does include First Esdras.

The reason for this new version was due to the large population of Greek-speaking Jews who resided in Alexandria and Egypt for many generations. The requirements of these people, even though they were Hebrews, brought about the translation of the Hebrew Old Testament into the language which they had adopted. It is, however, doubtful whether the Alexandrian Jews ever accepted the larger canon. In the second century A.D., they adopted Aquila's Greek Version, which excluded all of the Apocrypha. Thus they were in harmony with their Jewish brethren in Palestine who had the smaller canon which debarred all the deuterocanonical books.

Josephus, who was a contemporary of the apostles, wrote thus concerning the Sacred Canons:

"For we have not an innumerable multitude of books among us, disagreeing from, and contradicting one another [as the Greeks have], but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine . . . And how firmly we have given credit to those books of our own nation, is evident by what we do; for, during so many ages as have already passed, no one has been so bold as either to add anything to them, to take from them, or to make any change in them;



H. ARMSTRONG ROBERTS

To be admitted into the Biblical Canon the standards indicating their inspiration. The A required

but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them." — *Against Apion, Book I, Section VIII*, Josephus.

The twenty-two books that Josephus wrote of correspond exactly with our thirty-nine books of the Old Testament. Such books as Judges and Ruth, Jeremiah with Lamentations, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra and Nehemiah, the whole of the twelve prophets, were usually counted as one each, thus making thirty-nine.

It is quite clear from the testimony of Josephus that although the apocryphal books were written they were not accepted as part of the Sacred Scriptures. The Catholic Dictionary has

SIGNS of the TIMES



oly Writings had to meet certain prescribed
cryphal writings did not measure up to the
standards.

this to say concerning Josephus' statement:

"Josephus enumerates twenty-two books of the Hebrew Canon: viz., five books of the law, thirteen books of the prophets, and four which contain hymns and moral precepts. We cannot be quite certain what the books are to which Josephus refers, but undoubtedly the list which he received is almost, and probably it is quite, the same as that contained in our present Hebrew Bible and accepted by Protestants."—*A Catholic Dictionary*, William E. Addis and Thomas Arnold, p. 108, Article, "Canon of the Scripture."

Origen, who lived in the century following Josephus, and who was a resident of Egypt, held to the twenty-two books or to the strict canon of the Hebrew Bible.

The philosopher Philo, born at Alexandria about the time of the birth of Christ, who wrote an interpretation and explanation of the Scriptures, never makes a quotation of the apocryphal writings. Furthermore, neither Christ nor His apostles ever alluded to them. There are in the New Testament about 263 direct quotations from, and about 370 indirect references to, scriptures in the Old Testament; yet, among these there is not one single passage relating to the apocryphal writings, thus attesting that they did not form an integral part of the Inspired Revelation.

St. Jerome's Canon

The world owes the Latin Vulgate to Jerome of Bethlehem. He was a learned man and noted scholar of the early church. He was well acquainted with all the facts at hand in his day regarding the apocryphal books. Whenever he expressed himself as to these writings he drew a distinct line of demarcation between the books of the Hebrew Bible and the later additions to it.

Gigot, the celebrated Catholic writer, states very frankly Jerome's attitude in these words:

"Time and again this illustrious doctor of the Latin Church rejects the authority of the deuterocanonical book in the most explicit manner."—*General Instruction*, Gigot, p. 56.

It is one of the unsolved mysteries that the Catholic Church should prize so highly the unimpeachable quality of Jerome's Latin version of the Bible, and at the same time utterly reject his expressed opinion regarding its size. It is a well-known fact that Jerome rejected the authority of the deuterocanonical books and carefully distinguished the apocryphal additions to Esther and to Daniel. Because they were not extant in Hebrew he refused to translate them. He was, however, prevailed upon to translate hastily Tobias and Judith.

St. Augustine and the Canon

Augustine, Bishop of Hippo, lived in North Africa, a contemporary of Jerome. In the third Council of Carthage, A. D. 397, he was the leading figure who closed, as it were, the great debate of previous generations on the subject of how large should be the Bible. In his essay on "Christian Doctrine" he catalogues the books of the Bible, giving their number as forty-four, corresponding exactly to the present canon of the Catholic Church.

It is not to be understood, however, that Augustine drew no distinction between the original and the deuterocanonical books. He limited the term "canonical" to those books which were accepted by the Jews as inspired, stating that the books Wisdom and Ecclesiasticus were of doubtful author-

ity. When the experience recorded in Second Maccabees 15:37-46 was brought to him as an evidence that suicide was condoned by the Bible, he met it by stating that the Maccabees were not admitted into the Hebrew Canon. (See St. Augustine, Epis. 61 ad Dulcitium, et lib. 2, cap 23, ad Epis. 2 Gaud.)

THE UNPARDONABLE SIN

(Continued from page 5)

Mercy still lingers for those who will be reasonable. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow." Isaiah 1:18. Many feel the urge and appeal of the gospel as the Spirit pleads for them to yield the heart unconditionally to God. They find that this is not the easiest thing to do, yet they do not wish to turn against the gospel and give a definite "no" for an answer. Perhaps they are willing to compromise, to go some of the way—like the rich young ruler. He made concessions to Jesus but there was no real surrender. He clung to his wealth and went away sad.

Many people cling to a career or something which they know God cannot bless. They know it makes them sin against the Lord and yet they do not wish to give it up. There is great danger of resisting the appeal of the Holy Spirit until it is grieved away and one is left with the sin that can never be forgiven.

A young man went out to gather eggs of wild birds that nested along the high cliffs against which the great ocean waves broke unceasingly. Many of these cliffs were more than a hundred feet high and it was necessary for the young man to carry a rope by which he was able to lower himself over the side of the cliff to the ledges below.

The high cliff was so eroded by the dashing waves that in order to reach the ledge on which he espied the eggs it was necessary to swing in several times before he was able to make a landing. He made the landing safely but in doing so he let go the rope. It swung back and forth, but each time it was farther away from him. He knew that soon the rope would be beyond his reach and that he would be left with no way of escape. He forgot about the eggs and jumped for the rope. It was a narrow escape.

So the Holy Spirit pleads with man to accept salvation from sin. Each time the plea is rejected or neglected, the greater is the danger of being lost. The pleadings of the Holy Spirit can be put aside while one is gathering a few "nest eggs" in this world, until the redemption point is past and all desire to be reconciled to God is finally lost.



JOINT ARMY AND NAVY TASK FORCE PHOTO

This photo shows but an atomic test explosion—how soon more powerful bombs of this class will be dropped on the populous cities is anyone's conjecture.

ATOMIC FICTION

By Samuel Campbell, B.A.

A STRANGE mark flashed across the fluorescent screens of the radar units located on top of the high towers at Richmond Hill, thirteen miles north of the city limits and about five hundred feet above downtown Toronto. The time was 12:15 P.M. At 12:16, CBL got halfway through its special news broadcast and went off the air. The operators at the Hill stations knew then what had happened. They came out with binoculars on the observation platforms and looked directly south. The great, white pillar of smoke, with its familiar mushroom top, was still rising miles above the city. The long war of nerves had ended at last. Toronto had been struck a mortal blow; and Toronto was dying in the September sunshine.

The bomb, carried by a rocket, exploded a quarter of a mile in the air with its awesome orange-and-white flash. It happened almost directly over the intersection of Queen and Yonge Streets, near the city hall. A T.C.A. plane, winging its way over the city toward Malton Airport, practically

collided with the rocket missile. When the explosion occurred, the plane, the crew, and the passengers were burned to vapour and ash.

The area around the centre of the explosion beggared description! From Toronto harbour north to Bloor Street, and from east of Broadview Avenue to Sunnyside, the streets were filled with the charred, mutilated bodies of the dead and dying.

Broken glass, with its sharp, jagged edges sticking up, ready to cut and tear into human flesh, was piled knee-deep in the streets. The whole city rocked and shivered under the blast. The terrible wind produced by the shock-wave that came seconds after the flash, overturned every boat tied up at the docks. It capsized the majestic *Cayuga* just leaving the harbour for Niagara Falls with fifteen hundred happy, carefree sightseers on board. The passengers on the side toward the bomb were charred black; then the ship capsized and took all its occupants to the bottom of the bay. Perhaps the greatest loss of life in one

small, confined area was at the Canadian National Exhibition where tens of thousands of youngsters were enjoying Children's Day at the Exhibition. The spacious grounds and buildings, full of amusements and wonderful things to see, were transformed in the twinkling of an eye to a desolate, burning burial ground.

As for the business sections of the city, only the heavy cement walls and twisted steel girders remained to show where shops and department stores had once stood. At the centre, absolutely nothing was left—just an evil, burning scar. The noon-hour rush, which teems out of offices and stores into restaurants and hotels, was literally disintegrated. Everywhere there were fires raging unchecked and spreading rapidly to other parts of the city. Gas mains and sewer pipes were broken, causing more fires and explosions and pouring pollution into the streets. The scorched chassis of a street car was left dangling precariously from a projecting steel beam of the hot shell of a building. The centre of

the city, for about two square miles, was reduced to rubble and ruin. The rest of the city was left in a state of hysteria and near insanity as relatives and volunteer fire-fighters tried in vain to control the fires and rescue those who had been trapped under falling buildings and debris. Three hundred and fifty thousand were killed! Half as many again were seriously injured and listed among the radiation casualties.

The more massive buildings, such as the Union Station, the Royal York Hotel, and the towering Bank of Commerce, were not completely destroyed. Their interiors, however, were gutted by fires set by the flash, and all were made practically useless. On the bomb side, a ten-story section of the bank caved in on King Street. The only human beings left alive were the ones working in the basements and tunnels that honeycomb the area of the railway station and post office. All three general hospitals were tragically wiped out. The University of Toronto was left in shambles of brick and plaster.

The railway lines were cut at the union terminal; telegraph, telephone, and radio were also off. It was about an hour later that help began to pour in from Hamilton and Oshawa, only to be hindered by roads blocked with debris and fires which burned continuously for a week. During that time, long lines of freight trains carried the injured and dying to hospitals as far away as Boston and New York.

Owing to the fact that many of the corpses were highly radio-active and as a result presented an ever-present menace to the survivors and rescue workers, engineers and medical men erected a series of crematorium stations on the outskirts of what was once the city. Crews of men, grotesquely garbed from head to foot in uniforms of asbestos and lead, transported these "lethal" dead bodies to be cremated en masse. The ashes were then sealed in lead-lined boxes containing weights, shipped by boat ten or fifteen miles out on Lake Ontario, and dumped overboard.

And so Toronto, the second largest city in Canada, died—moaning, groaning, and in terrible agony! The atomic bomb, despite the cries of "IT CAN'T HAPPEN HERE!" had done its devilish work.

This forecast in fiction, of course, has been a figment of the imagination. If you reread what is written so far, you will realize that it is an attempt to project on the city of Toronto, or on your own city, what actually happened at Hiroshima and Nagasaki in Japan. But that was in 1945—three years ago—abstract and remote. To-day, leading atomic scientists tell us that the bomb is now ten times more powerful than it was then. If an atomic war is

waged, the bombs will not come in ones and twos as they fell on Japan. The sky will be blackened with them—thousands of them—and obliteration will be swift and sure. Against this atomic bomb there is no effective defence!

Since the history of the world began, great civilizations have risen and fallen, risen and fallen. Read about the Babylonians, the Egyptians, the Romans, the Incas and the Mayans. Will there be any future for this generation of fear and perplexity whose chief concern is war—the preparation for war, payment for past wars, and solving the problems created by such wars?

Since no other civilization before the present one ever possessed such a devastating weapon as the atomic bomb, it would not be illogical to think, as some great scientists have already intimated, that the present civilization, in the event of open, atomic hostilities, might cause its own complete and final disintegration.

We are living in those days St. Matthew forecasts in chapter twenty-four, verses six to eight: "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."

After the first World War, fifteen million Chinese were starving and three million died. Russia's famine was the most appalling in the recorded history of man. The world-wide influenza epidemic claimed the lives of 18,000,000. The effects of World War II are still staggering the imagination. In 1920, China's great earthquake snuffed out 200,000 lives. In 1923, Japan's earthquake claimed another 150,000. Inside ten years, the world saw "wars and rumours of wars," "famines and pestilences, and earthquakes."

Are we not living in those destructive days forecast by the prophet Joel: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong." Joel 3:9, 10.

Admittedly the outlook for the world is dark. Nations are being swept into the vortex of war against their will. No one wants war, but there is nothing that man can do to prevent it.

Our only hope lies in our personal salvation. Let us not procrastinate. Let us keep ever in mind the words of divine admonition that, "To-day is the day of salvation."

Lot's Wife

by Elton A. Jones

THE story of Lot and his wife is an oft-told tale.

"But his wife looked back from behind him, and she became a pillar of salt." Genesis 19:26.

Two of these words have been consistently overlooked—"behind him."

When Lot's wife looked back she was not at his side—she was in arrears, as we might say. She was in a different, a more favourable position when she left Sodom, for she was on one side of the angel, and Lot was on the other. And the daughters likewise were on either side of an angel.

But as the family approached Zoar—the angels having left them—their positions were not maintained. The wife and mother was "behind him" when she took the fatal backward glance.

It is quite futile to conjecture as to why she looked back, although we may be certain she had heart interests there. We do not know whether the archaeologist was correct or not when he said Lot was mayor of Sodom, but we do know that her home was there. She had married daughters and their families there. Her friends were there. And her heart was there! So she looked back.

But had she remained at Lot's side perhaps it might have been different. Perhaps his confidence in the angel's warning would have been strong enough to counteract her interests in the doomed home city.

That, obviously, is where she should have been, for we remember that much earlier in the history of the race God gave Eve instructions to stay by Adam's side. And it was only when they were separated that the tempter assailed her. It was when Lot's wife was "behind him" that she disobeyed the angel's specific instruction, "Look not behind thee."

Does this have any meaning for us of to-day? Can we of twentieth century wisdom learn anything from it?

Divorces are on a disheartening upward curve. If you read between the lines just a little it is very evident that many of them are aggravated by wife and husband having separate interests, going to different places, having different sets of friends—they are not together.

If the Bible is of any value as a guide to life, it is good as a guide to successful married life. Its plain teaching is to stay together. The husband and wife who do this and who have Christ as a constant honoured guide and guest will scarcely need to know the address of the nearest divorce court.



BIBLE ANSWERS

by your Bible Answerman

Send your Bible and religious questions to "The Bible Answerman"
Box 398, Oshawa, Ontario.

Dear Bible Answerman: I have three questions, as follows: How long a period of time will there be between the resurrection of the wicked and their destruction? Where will the people get horses to fight the battle of Armageddon? What language will be spoken in heaven—will it be Jewish? P. C., Maine.

The Bible does not tell us just how long it will be between the resurrection of the wicked dead and the time when they will be destroyed in the lake of fire. Presumably, however, it will be quite a little period as it will be necessary for them to make preparations for war and to go up to capture the New Jerusalem. Also, we must remember that time is not as great a factor with God, who lives eternally, as it is with man, whose life is limited to a few decades. The Bible in making reference to this period says that Satan is loosed for a "little season." It may be a hundred years or it may be even more.

If horses are used in the battle of Armageddon it will certainly be necessary for God to create them, because at the second coming of Christ all flesh is destroyed and there is no life upon the earth except Satan and his angels.

It is not known what language will be spoken in heaven.

Dear Mr. Answerman: Why is it said that it is not right to eat everything? It appears from Matthew 15:11 that all things are right to eat.

Matthew 15:11 has this to say: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." We think that this verse should be qualified by others appearing in the Bible which show that a man may be defiled by what he eats. I am confident that the writer of Matthew 15:11 intended to say that a man is not defiled by what he eats as long as he confines his diet to that which God has prescribed as food for man. It is certain that a man can eat and drink some things that defile his body.

It came to pass when Daniel was a young man that he was taken captive by Nebuchadnezzar of Babylon and

was selected as one that was to be trained for responsibilities in the kingdom. He was given a place to eat at the king's table, and his food was provided and prepared for him. However, the king served at his table that which Daniel could not in good conscience eat. I quote as follows, Daniel 1:8: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself."

The fact is that God Himself provided the correct menu for the human race, and any departure from that menu is a departure from that which is the ideal diet. The body is a living machine which must be supplied with fuel and replacement parts. If the right kind of fuel is not given it, it cannot be expected to reach peak performance. An automobile will run on kerosene, but it will not run very well. Its performance is inferior and unsatisfactory. But when gasoline is given it, it will perform satisfactorily again provided the machine itself has not been damaged.



What is true of the automobile is true of the human body. Both are designed to operate on a certain fuel. God who created the perfect pair in the Garden of Eden gave them the perfect diet of fruits, grains and nuts. Later, vegetables were added, and still later the clean flesh meats. When we read Leviticus the eleventh chapter we see that God divided the animals, birds and fish into two groups—those which were fit for food and might be eaten, and those which were unfit for food and might not be eaten. The fact is, God created some of the animals, fish and birds to be scavengers; that is to say that they were designed to eat up the dead and decaying matter of the earth that it might be a better and more healthful place for man to live. But because of the fact that these scavenger animals do feed upon decayed and diseased matter, they might themselves become diseased and therefore unfit for human consumption.

It is certain that if alcoholic beverages would defile Daniel's body they will defile ours. And if alcohol does not defile the body I am at a loss to know how to define the situation. It turns men and women into murderers and vagabonds. It makes them reel and curse and fight. It makes them to gibber and stagger and fall in the gutter. It makes them irresponsible for their acts and deeds, which are both legion and infamous.

Recently I took a trip from Nova Scotia to British Columbia. At one point I walked up ahead to the engine where the engineer sat at the controls of that monster of the rails. As I talked with him I saw that he was as sober as a deacon. He was clear eyed, keen and alert. Subconsciously I had a feeling that I was safe riding behind such a man, and as I went to sleep that night I never had a thought that he would not do his full part in the efficient operation of the train. However, if I had found him to be under the influence of alcohol I am confident that I would have grabbed my bags and got off the train. I would have felt no degree of security if he had defiled his

body and mind with intoxicating beverages.

Yes, the body may be defiled all right if man departs from the divinely prescribed diet. Many take Matthew 15:11 as a license to eat and drink that which God has clearly prohibited in other parts of the Bible. This ought not so to be.

Dear Bible Answerman: If the dead do not go to heaven immediately at death, what is the explanation of Luke 23:42, 43?

It is very true that a first, superficial reading of Luke 23:42, 43 seems to show that the dead go to heaven immediately, but such is far from the teaching of God's Word. The verses referred to above are those recording the conversation between Jesus and the thief on the cross. When Jesus was crucified He was placed between two thieves. At first both thieves reviled and cursed Him; however, in the passing of time one of the thieves saw the manner in which Jesus bore His sufferings, and he became repentant and said to Jesus, "Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise." Many people, without taking the trouble to consider related passages, take the position that Jesus went to heaven that day, and that He took the repentant thief with Him.

However, as we read John 19:31-33 we find that Jesus could not have done that because the thief did not die that day: "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs."

And still another reason why we know that Jesus did not take the thief to heaven the day He was upon the cross is that Jesus Himself did not go there that day. We find that following His resurrection three days later He spoke these words to Mary in the garden: "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and to your God."

The fact of the matter is, the thief did not ask to go to heaven that day. He did not expect to go. His request to Jesus was that he be remembered when Jesus came into His kingdom. Jesus did not come into His kingdom that day, and in fact has not come into it

yet, but will come into it at the time of His second coming. That is the request that the thief made and that is the promise that Jesus made. It was not that Jesus would take the thief directly to heaven, but that He would remember him when He came into His kingdom at the end of the world.

There is no trouble with the request, nor yet with the promise. Both are good. The trouble is with the punctuation. The comma should have been placed after the word "to-day," rather than after the word "thee." If the translators had done this there would be no misunderstanding of the passage at all. It would then read as follows: "And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in paradise." Jesus here is simply making the thief the promise that when He came into His kingdom the thief would be with Him. At the time He made the promise it seemed impossible of fulfilment. He was dying in seeming defeat of His purposes. His case seemed hopeless, and it was an expression of no small degree of faith on the part of the thief to ask to be remembered.

Dear Bible Answerman: Who buried the body of Moses? J. M. R., Johannesburg.

Jude the ninth verse tells us something about his resurrection: "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." We are not told just who buried the body of God's servant, but since he was raised from the dead by an angel it seems safe to assume that he was also buried by the same agency.



Dear Bible Answerman: How did the stone that Joshua set up become a covenant with the people? How can a stone become a covenant?

The record of that covenant is found in Joshua 24:25-27: "So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us: it shall be therefore a witness unto you, lest ye deny your God."

The stone was not a witness in the sense that it could speak, but in the sense that it served as a reminder of the covenant that was there made. That was the custom of the times. We find many instances in Old Testament times of a heap of stones or a single stone being set up as a witness of an agreement that had been consummated at that place. We see that such was the case of the covenant between Jacob and Laban: "And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine; and what can I do this day unto these my daughters, or unto their children which they have born?"

"Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap; and they did eat there upon the heap. And Laban called it Jegarsahadutha; but Jacob called it Galeed. And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed; and Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.

"If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee. And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee; this heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm."

Sometimes men to-day shake hands to seal an agreement between themselves. Nations draw up what we call a peace treaty. But in Old Testament times they set a stone or a pile of stones as a witness to their mutual agreement.

GENUINE sorrow for sin will lead to specific confession. The penitent will acknowledge the particular sin of which he is guilty. Some try to ease their consciences by confessing in a general way, by acknowledging that they are sinners, but they do not go to the root of the evil in their experience. They seek to preserve their dignity, their respectability. This they cannot do and secure relief.

Several years ago I was conducting the Week of Prayer services in a certain institution. One of the managers in the institution had had serious misunderstanding with his secretary.

"It was not the ending which Bradford had anticipated. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.

"It might almost be laid down as a safe rule where there has been a quarrel: 'If the other man will not ask your forgiveness, ask his.'" — *G. B. F. Hallock.*

The Character of Confession

To whom should confession of sin be made? All sin is against God, and so sin of every character should be confessed to Him. If it is against Him

[his sins] shall have mercy." Proverbs 28:13.

Acceptable Restitution

The blessing that follows when we seek to make wrongs right was very forcibly illustrated to me some years ago in letters I received from a greatly distressed woman. In fighting for the life of one of her loved ones who was gradually nearing the entrance to the dark valley, she was seeking to put away every sin, in order that God might hear her prayer.

Previously, before she became a Christian, she was bookkeeper for a

Confession and Restitution

While they continued to work together, they were hardly on speaking terms. Both came to me with their tale of woe. It seemed that both were to blame, but I felt that upon the leader in the work there rested the responsibility of making first overtures toward peace and reconciliation. I frankly told him my conviction. I was met with a decided refusal. He said: "Do you think that I am going to humble myself before that girl, in the position I occupy? I have some dignity to maintain." And to his own detriment, he persisted in his refusal.

Sin humbles and humiliates the transgressor. But there is nothing so noble in all the world as to confess sins and make wrongs right. This, instead of lowering one's dignity, raises it, in the estimation of both God and righteous men.

How John Wesley Made Peace

"John Wesley once had a disagreement with Joseph Bradford, his traveling companion of many years, and they agreed to part. They retired for the night, each firm in his determination and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and so mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"'Yes, sir,' said Bradford.

"'And must we part?' inquired Wesley.

"'Please yourself, sir,' said Bradford grimly.

"'But will you not ask my pardon?' demanded Wesley.

"'No, sir.'

"'In that case,' said Wesley gently, 'I must ask yours.'

alone, if it pertains alone to the motives of the heart and the purposes of the life, then to Him alone belongs the confession.

If the sin is known to others, then the confession should be made to those who are involved as well as to God. A sin against one's family should be confessed in the family circle. An outbreaching sin against the church should be confessed to the church. The confession should be as broad as the knowledge of the sin.

Mere confession of sin may not be enough. The sin may be of such a character as to require restitution. One may cheat his neighbour in a deal. He may steal a sum of money from the purse of another. It is not enough to go to the one who is wronged and say, "I have sinned; I crave your forgiveness." Genuine confession will lead to restitution. This is taught in the experience of Zacchaeus, as brought to view in the nineteenth chapter of Luke:

By

F. M. Wilcox

"Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Verse 8.

Jesus approved of this profession of faith. He declared, "This day is salvation come to this house."

And so we may well believe that Christ the Lord approves of a similar course of procedure on the part of every disciple who is trying to rid his life of sin. The divine promise is, "Whoso confesseth and forsaketh them

commercial firm. Considerable money passed through her hands. Her wages were small. And she felt that it was only right that she should supplement her wage by appropriating small sums to her individual needs. Later the Spirit of the Lord brought this sin to her consciousness, and she resolved that she would make the wrong right. She wrote to me for counsel.

This woman had seen an appeal for one of our missions. And she wanted to know if it would not be all right for her to make restitution by answering this missionary call in sending a donation to our Mission Board. This way, of course, if right, would have been much easier than the proper method. I was compelled to advise her that while the mission call was a most worthy one, deserving of the support of every member of the church, the plan she proposed would not be the proper way to make restitution. It would not put back into the treasury of the firm for which she had worked the money she had appropriated. The only thing for her to do was to write to the officers of the company, confess to them her sin, tell them that she had now found her Lord and realized her guilt, and return to them an equivalent of the money she had taken.

I am glad to say that she accepted this counsel, and three or four months later she wrote that her sin had been confessed and restitution had been made, and great joy filled her heart.

This affords an excellent practical example of the way sin should be put out of the life, and the manner in which wrongs should be righted.

Genuine sorrow for sin will lead one to make right his wrongs, even though he may feel that the one whom

Many thousands of dollars of "restitution" money is received annually by governments, firms and individuals. The Bible has "convicting power" which moves men and women to restore that which they have stolen.



KEYSTONE VIEW CO.

he has wronged is by far the greater sinner.

"A mother sought the pardon of her son from the first Napoleon. The emperor said that it was his second offence, and justice demanded his death. 'I don't ask for justice,' said the mother, 'I plead for mercy.' 'But,' said the emperor, 'he does not deserve mercy.' 'Sire,' cried the mother, 'it would not be mercy if he deserved it, and mercy is all I ask for.' 'Well, then,' said Napoleon, 'I will have mercy.' And her son was saved." — *Sword and Trowel*.

Friendship With Forgiveness

The great and loving mercy of Christ in forgiving sin is feebly illustrated in the following incident:

"A man was severely attacked by another, who thought to kill him. The

face of the injured man was badly scarred for the rest of his life. He cherished no enmity, however, against the person who made the attack, and later sought to have him pardoned. Then he asked the privilege of taking the pardon down to Joliet himself. But the criminal, as he took the pardon in his hand, said, 'I want something more than pardon, sir; I want friendship.' 'What kind of friendship do you want?' asked the other. The prisoner replied, 'I can do without anybody else's friendship but that of the man I injured.' The man with the scars on his face, which he bore for life, made the pardoned prisoner happy by assuring him of both forgiveness and friendship. And that is exactly what our wounded Christ offers to us."

Christ our Saviour took upon Himself the penalty for our transgression.

He died as our substitute, in our place, and thus He meets the demands of the broken law of God.

It is the blessed privilege of the child of God, after he has made confession of his wrongdoing, to believe the divine assurance, to rejoice in the forgiveness which he has obtained. And yet, sad to say, we see some who do not know this joy. They lack the assurance of knowing that they are the children of God. Judging their forgiveness by their feelings rather than by the promises of God, they continue to live under the pall of their transgression. How greatly should these self-condemned ones rejoice in the freedom wherewith Christ has made them free, and in the fellowship of the heavenly family of which by God's grace they have been made members!



The DOCTOR'S VOICE

Send your health queries to the Doctor's Voice, Box 398, Oshawa, Ont.



Bed Wetting

Question: How can bed wetting be controlled?

ANSWER: First of all it is important to rule out any organic illness such as diabetes by urine examination. Occasionally malformations of the genitals is a factor. Most often, however, it seems to be a matter of habit. In this case fluids are restricted after 4 P.M. Extra salt is given with the light evening meal, perhaps in a salted sandwich or otherwise. The child is awakened at ten o'clock and if necessary every hour to keep ahead of him. In each case the child is thoroughly awakened and made to walk to the bathroom himself. Gradually the intervals can be lengthened until the desired results have been secured. Emotional factors may precipitate bed wetting, such as resentment over the intrusion of a new member of the family, the giving up of a familiar bed to a younger child, or even lack of attention on the part of the parents. Some garrulous children who are constantly shut up by their parents unconsciously react by a social behaviour. The old dictum, "The needs of the child must be met," is still valid, and will often make unnecessary corporal punishment. It is not a bad idea to make the child do his own laundry if he is old enough. Patience and persistence usually win. An old method of treatment that has some virtue is to tie a spool about the waist so that it is in the middle of the child's back when he is asleep; this keeps him on his side and lessens the urge to pass water.

Goitre

Question: Is iodine treatment alone sufficient for the treatment of exophthalmic goitre?

ANSWER: Simple colloid or adolescent goitre as is seen so frequently in Saskatchewan and in parts of British Columbia will readily respond to administration of iodine in iodized salt, kelp, or in drops. Cases of longer

duration where thyroid deficiency has already developed may require administration of thyroid extract in order to have the thyroid become more normal in size. In exophthalmic goitre, however, where it is not a problem of making bricks without straw but rather of overactivity of the gland, iodine administration is helpful only for a limited period and is usually employed prior to surgery. In rare cases it has been known to afford lasting relief.

Aluminum

Question: Is there any truth in what we hear about the use of aluminum? Does it cause cancer? I have used nothing else for over twenty years and we are healthy.

ANSWER: Aluminum is an inert metal. It is given in large quantities to ulcer patients in the form of aluminum hydroxide with certainly no indication that it is in any way conducive to cancer. The amounts appearing in food cooked in aluminum-ware are infinitesimal as proved by repeated carefully controlled experiments. Very sincere advocates of a strict vegetarian programme for cancer, stressing proper cooking methods and vegetables grown on good soil (emphasis on compost, etc.) probably have something to offer in the way of improving the patient's general health, but the idea that aluminum may cause cancer seems to be a myth.

Cancer

Question: Is there a hormone treatment for cancer?

ANSWER: Everyone manufactures both "male" and "female" hormones, the proportion varying of course according to circumstances. The male hormone is given to women with breast cancer as prophylaxis or as palliation if there is bone involvement. In men considerable relief is often obtained upon administration of the female hormone in certain types of cancer. These hormones cannot be said to cure cancer.

IMMUNIZATION against influenza has proved effective to the extent that the incidence among the vaccinated has been 25 per cent less than among the unvaccinated. In the United States Army the earliest and most extensive investigations were made as follows during a widespread epidemic of influenza in November-December, 1943. Approximately one half of a group of 12,500 men were vaccinated. The attack rate of influenza in the unvaccinated was 7.11 per cent; in the vaccinated it was 2.22 per cent. Similar studies were made in November-December, 1945. Six hundred men in one army unit were vaccinated, 1,100 in another were not. The incidence of influenza among the vaccinated was 1.15 per cent; in the unvaccinated, 9.91 per cent. Most conservative estimates, therefore, based on these and other reports, are that incidence of influenza is reduced one fourth.

This would suggest that there is no definite merit in immunization. This is recommended in the late summer or early fall, with repetition of immunization during the holiday season in late December or early January. The reason for this is that the vaccine is of greatest value if given about two weeks before exposure. Adequate immunity is thought to develop in from seven to ten days, and the duration of effective immunity appears to be from three to four months. Because of shortness of duration of immunity, because effectiveness is not more spectacular, and because immunization against only types A and B (most common) is provided, immunization of the population at large has not yet been recommended. It remains for the individual to avail himself of this protection.

Because of the prevailing nonchalance concerning the common cold, the first symptoms of influenza, which are similar, are usually ignored. The patient may continue his usual round of duties and thus not only infect others, but increase the risk of developing respiratory complications. At first there may be only fever and chills, headache, cramps in the legs and in the back muscles. These may come on suddenly. Fever may range from 99 to 104 or 105 degrees; higher fevers are usually due to secondary infections such as pneumonia. Cough when present may be either dry or loose. A mild coryza with running of the nose, burning of the eyes, et cetera, is usually present.

The disease almost never attacks babies less than six months of age. The symptoms developed in children are ordinarily less severe than those of adults.

Dr. J. E. Maschmeyer has stressed certain rules of healthful living that are

INFLUENZA

By

Dr. W. H. Roberts

important during weather changes, and especially during epidemics. They are roughly as follows, as reported in *Life and Health* for February, 1947:

1. Keep resistance at a high level.
2. If it is necessary to lose sleep, this sleeping time should be made up during the same week. (A single night's good rest may make up for one bad night, but habitual irregular late hours are hazardous.)
3. Regular hours for eating.
4. A well-balanced diet, including all the vitamins; proteins, including milk; carbohydrates, without too many sweets; sufficient (but not an excessive) amount of fats.
5. Chilling should be avoided, especially during epidemics. A hand or a leg which becomes chilled can lower the temperature of the entire body. If one becomes chilled, the body temperature should be restored to normal as soon as possible. This can be done by hot foot baths, a good warm body bath, or wrapping in blankets. Other methods must be used when the parts have actually become frozen.
6. Thorough cleanliness is essential. Some forms of the influenza virus can remain infectious on hands and glassware for at least forty-five minutes. Hands brought in contact with the virus and then washed thoroughly with soap for five minutes have been found to be virus free. All, and especially food handlers, should wash the hands with soap and water following contact with influenza patients, or influenza-infected material.
7. Seek medical advice, especially when symptoms are severe or persist.

During the disease the patient should be kept warm, and chilling should be avoided. On this point Dr. F. B. Moor, of Los Angeles, has reminded us recently that at Camp Wheeler, Macon, Georgia, the plan of treatment was changed in the midst of the epidemic of 1918 and 1919, from the open-pavilion, cold-air plan, to the closed-ward, warm-air plan, and as a consequence the mortality fell from



H. M. LAMUCKI

Neglect of the common cold not only endangers the health of others, but may lower the bodily resistance to the point where it succumbs to the influenza virus. It is well said that an ounce of prevention is worth a pound of cure.

13.9 per cent under the former plan to 3.2 per cent under the latter. It is important that the sleeping room should also be kept warm at night, and fresh air while necessary should be warmed before reaching the patient.

An essential feature of the disease seems to be a depression of the adrenal glands with a resulting paralysis of the capillary circulation, "peripheral heart." The capillaries beat independently of the heart itself, at the rate of about fourteen beats per minute. Hence when this "booster pump" is out of commission an extra load is thrown upon the heart. Obviously aspirin and similar drugs which depress the heart are usually contraindicated unless headache becomes unbearable and is not relieved by an ice bag. "Hydrotherapy" treatments where judiciously employed, because they stimulate the circulation in the

skin, often give dramatic relief of symptoms. The usual method employed is to apply heat to the chest and feet, followed by a vigorous cold rub of the extremities, one at a time, then the body itself. Headache, backache and muscular cramps may be only temporarily relieved, but the patient is very grateful for the respite and is much encouraged. The temperature also is reduced physiologically, and the patient who often suffers from insomnia may get some much-needed rest. This is better than administering aspirin, especially at night, to be followed by a drenching sweat and the necessity of a complete change of bed clothing and perhaps even sheets.

Should one, in spite of his best efforts at prevention, contract influenza then a physician's advice should be sought early, that complications such as pneumonia may be prevented.

An Answer from the Bible

WHY is it that we Jews have to be persecuted—hounded from one country to another? I cannot understand it!"

The speaker was a handsome young Jew, a professor in the State College where I happened to be studying at the time. The time was that uneasy interval in 1938 when Hitler was upsetting the nerves of the world with his advancing depredations in Western Europe.

Only a few days before, I had gone to class to this same young Jew to find him wan and haggard. The day previous there had been no class. That was the day Hitler's storm troopers had gone into Austria.

"I apologize for not meeting my appointment with you yesterday," he had cried in his wrongly accented English. "Yesterday I was sick! I did not talk to anybody. Yesterday I could not sleep or eat for thinking of my people! I sat in my room in 1933, in Berlin, and heard the rifles shooting Jews in the street as I hid for fear of my life! You will excuse me?"

We excused him. We felt sorry for him and for his people, of course.

It was just last week that I sat across a desk from a young Jew again; this time a rabbi. We were discussing the Palestine situation and the rabbi expressed himself with some bitterness about the carnage going on there. The same question that the professor had asked confronted me from his tragic eyes.

Both of the young Jews could have found their answer—the answer to the question of Jewish persecution—if they had looked in the Book. I did not mention it to them; that, I felt, would have been brutal. But it is there.

In our first look at the Book, we noted the accuracy of it, as revealed through history and archaeology. Of course we merely touched on archaeology and the Bible, for libraries of books have been written on the subject.

This time let us take a look at the Book in the light of its prophecies, those strange symbolic, sometimes half-veiled predictions of the future. Of course, first of all, we shall have to realize that not much prophecy is unfulfilled to-day; most of it has already met its fulfillment, some is still being fulfilled as I write these words. A part that is being fulfilled concerns the Jews. Probably among the many startling and wonderful prophecies, with

their fulfillments, those concerning these tragic people are outstanding.

They begin almost with the beginning of the Bible, as far back as the twelfth chapter of Genesis, where, in verses 1, 2, the record says: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

First of all this was a prophecy of descendants, given when Abraham and his wife Sarah were old. You can read the story in the Book; we shall not take time to go into it here. But there was more to the prophecy than that. We get it, not all in one place, but in additional revealings given from time to time.

"And when the sun was going down, a deep sleep fell upon Abraham; and, lo, an horror of great darkness fell upon him. And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance." Genesis 15:12-14.

To find the fulfillment of this prophecy turn to Exodus 12:41: "And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Just as a word of explanation, if you want to check up on this prophecy, start with the date when Abraham went into Canaan.

This is one of the first of the "time" prophecies of the Bible; and if you are somewhat amazed at the exactitude that is claimed for its fulfillment you needn't be, for there are plenty more. And if you are bothered by the thought that since the same man, Moses, wrote the narrative of both the prophecy and the fulfillment, he may have doctored the facts a bit, we will concede that he may have (He didn't.), and not let it bother us too much.

By
R. E. Finney, Jr.

But let's get on with our story about the Jews.

There was the absolutely staggering chain of events that led up to their fleeing from Egypt; the plagues, and the flight through the Red Sea and then the forty years wandering in the wilderness. Finally they—or rather the descendants of the original Exodus multitude—went into Canaan where they prospered mightily for a long time.

And then you begin to read more prophecies, these rather dire in their trend. Apostasy—a turning away from the true God—had taken hold of Israel, and the prophets warned and warned again of impending doom. Again there is mention of a definite time in this prophecy.

"And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jeremiah 25:11-12.

There is so much prophecy wrapped up in this reference that we are tempted to digress. But first, look at the fulfillment.

Look seventy years down the passage of history. Babylon the mighty, the oppressor of the Jews, has been overthrown in a night as we find in the record. "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfill *threescore and ten years*. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, . . . The Lord God of heaven . . . hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up." 2 Chronicles 36:21-23. (Italics mine.)

So it was that in less than a century after the people of God fell captive to Babylon, who enslaved them, and destroyed their capital city with its magnificent temple, that seemingly im-

pregnable nation in turn was utterly humbled, and its conquerors returned the Jews to their native land! And all this was a matter of prophecy given in such detail that we haven't time to mention most of it.

The Jews still celebrate the time of their liberation by the Persians in annual observances. The Babylonians have become only a name, some archaeological ruins, and a strange language that long defied translation. The Bible not only predicted the overthrow of Babylon and the return of the Jews to Palestine but also foretold that *never again* in the course of history should there be a Babylonian nation.

But the prophecies of the Book were not done with the Jews.

And now comes the strangest and saddest of all the prophecies dealing with these sad people. It starts away back in history and is repeated many times. As one instance, let us look at a prediction in the book of Deuteronomy. It was the outline of the history of the Jews, in advance, if they failed to obey the Lord — and it was final. "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Deuteronomy 28:64-67.

This scripture, read thoughtfully, will explain to you the riddle of the Jews. Israel's supreme chance — and her last one — came with the advent of Christ, Himself the focus of dozens of prophecies, and the world knows the answer that was given. Jesus taught and preached and healed for three and a half years until there was nothing further that could be done. And then He said, "Behold, your house is left unto you desolate." Matthew 23:38. "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

These were some of the prophecies that came to my mind as I listened to my Jewish acquaintances. They answer the riddle of the hapless plight of the Jewish race, a race of people now for nineteen centuries without a national home, driven to the ends of the earth,



H. ARMSTRONG ROBERTS

Many youth to-day are seeking for the answer to the strange and unusual events that are occurring upon the earth. The Bible has the answers.

butchered by the millions for centuries, and in the twentieth century to the extent of six and a half millions, and still a race!

Is it an accident that this should be true? Is it an accident that to-night as I write these lines the newspaper headlines tell of war drawing on apace in the Holy Land? Is it an accident that three of the greatest religions of earth centre about Jerusalem, that city that has been bathed in blood since the days of David?

No, young friend, these things are not accidents. I have cited them to give you an insight into the wonders of the Book, in the hope that you might be led to have confidence in it, to read it.

There are other things equally wonderful that it can tell you. For instance, within its covers you can find out:

Whether the United Nations Organization will succeed.

Whether the Jews will establish a national home permanently in Palestine.

Whether the Russians will overrun all Europe and make it into one great Soviet bloc.

Whether there will be industrial peace in the years to come.

The future of Catholic-Protestant relations, a growing question.

AND your blueprint for personal greatness.

Shall we investigate the blueprint a bit further, now?

NOTE: The answers to all the questions listed above can be found in a free Bible course offered by the publishers of this magazine. To enroll, just send in your request to *The Canadian Signs of the Times*, Oshawa, Ontario.

The Christian Life

A Recipe

MEASURE the following ingredients in the bowl of eternity: All your talents, life, health, strength and means, the leaven of a fully yielded heart, the oil of gladness, the milk of human kindness.

ADD the life of Christ, completely submerging all ingredients. Stir in thoroughly with a consecrated will the graces of the Spirit. Thicken with the flour of an undivided purpose, enrich with the vitamins of good works. Strain out all selfishness, criticism and indifference. Purify in the cleansing blood of Christ. Season distinctively with the love of the brethren.

POUR out and evenly distribute with a fine sense of balance on the plane of human experience, guarding against extreme positions of fanaticism on the one hand, and a treacherous attitude of self-righteous all-sufficiency on the other.

BAKE in the furnace of trial with a spirit ready to learn all of life's lessons.

CUT with the Sword of the Spirit into squares of daily living and influence.

AWAIT with eager intensity the soon coming of "Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

—Donald F. Haynes