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YOUR FATHER AND MINE (See pages 6, 7.)

CHRIST—GOD'S WONDERFUL SON (See pages 8, 9.)

THE WORLD AS WE SEE IT

A Prophetic Interpretation of Current Events



★ Are You Making Your Child to "Cheat"?

Just a minute! Count ten before you rise up in holy anger. In view of present "cheating in school," that is not a bad question. Investigation shows that cheating in the United States is widespread, and undoubtedly the evil is not much different in Canada.

According to the reports of investigators, cheating increases from the first grade through college. It was found that one-third of the fifth graders were copying from each other. In the later elementary grades it increased to forty per cent. In high school the percentage ranged from fifty to fifty-five per cent, and in college from sixty-five to eighty-five per cent.

This is an alarming state of affairs.

What is the cause of it? What is back of this almost universal dishonesty on the part of our children? And what shall be done about it? What can be done about it?

This time instead of blaming the schools, the educational system and the neighbours' children, or instead of offering some lame excuse, let us call up our courage and look this situation squarely in the face. Let us do more. Let us ask ourselves this frank, searching question: Am I to blame for Johnny's and Mary's cheating?

Children—my child, your child, every child—are unashamed imitators. The child learns that way. He doesn't reason matters out, but if he sees daddy or mother do something, he does it without question. If those whom he loves and respects most highly do it, it must be right. His reasoning is correct, and his course of procedure works perfectly as long as his parents maintain a

high moral standard of truth and honesty.

But when mother sends Mary to the door to tell the salesman or the bill collector that she is not home—when she is—Mary is given a lesson in lying. When Johnny hears daddy boast of padding his expense account, or chiselling on his income tax, or fixing a traffic ticket, he can see no difference in chiselling on his examination and fixing his grade—and there isn't either, except that the one is done by a man who knows better and the other is done by a boy whose standard of honesty is not yet fixed.

School teachers repeatedly declare that they have less trouble with the children than with the parents. After three warnings for running around in the schoolroom a grade-school boy received a strapping on the palm of his hand. The mother had the principal arrested and taken into court. After hearing the case the judge dismissed it with a severe reprimand to the mother. "What," said the judge, "is to be done after a child has been spoken to three times? I know of nothing but to administer a licking." The mother had the choice of paying the costs or going to jail. She paid.

If a child is taught obedience at home, if he is taught courtesy, if he is

taught respect for people and property, he is not likely to give much trouble at school. Likewise, if he is taught honesty, if he is taught truthfulness by both precept and example, he is not likely to "cheat" at examination time.

It is our hope—even our prayer—that no parent reading these lines will do what the parents of forty-six cheating high school seniors did. The principal of the Rockwood, Pennsylvania, high school learned just a few hours before the commencement programme was to begin that mimeographed copies of two examinations had been slipped out and that forty-six students had "cheated," "fixed" their grades. The principal confronted the class with this just before the programme and the guilty forty-six owned up to what they had done.

The principal could follow but one course—they could not graduate. But he was most merciful and kind—he submitted the proposition that they give back their diplomas immediately after the programme, and take a re-examination on these two subjects. The guilty seniors thought this more than fair and readily agreed to it. The Board of Education supported the principal in his position.

All would have been well, and the students would have learned a valuable

As the twig is bent, so the tree grows. The child trained in honesty and truthfulness will as an adult possess these most admirable traits.



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H. ARMSTRONG ROBERTS

God says, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7: 14.

lesson in honesty, had it not been for their parents. When the parents heard the story they "ganged up" on the principal and the school board and demanded that the cheating students be given their diplomas. The parents threatened, and the board yielded. The cheaters got their diplomas back and learned an impressive lesson in dishonesty—that you can be dishonest and get away with it.

Fathers and mothers: you can't rightly expect your child to be more honest, more truthful, than you are. If you lie about his age to get a half-fare ticket, if you use dishonest scales in your business, if you put small apples in the bottom of the basket, if you boast of *sharp* deals, and if you tell of hiding from the boss to avoid giving a full day's work for a day's wages, you can know that you are schooling your child in dishonest practices that will affect his entire life.

Galatians 6:7 never had truer application than in the home: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

★ "A Young Woman"

Is the term "a young woman" synonymous with "a virgin"? This has come to be an important matter in Christen-

dom. September 30, 1952, the National Council of the Churches of Christ in the United States brought out the American Revised Standard Version. More than three thousand rallies were held prior to the presentation of the Old Testament Revision. But when the general public was able to examine the work of

the revisers a great cry went up all over the land, for they had changed the passage of Isaiah 7:14.

Isaiah 7:14 is an Old Testament prophecy of the birth of the Messiah. The King James Version renders it: "Behold, a *virgin* shall conceive, and bear a son, and shall call His name Immanuel."

But the Revised Standard Version says this:

"Behold, a *young woman* shall conceive, and bear a son, and shall call His name Immanuel."

In this case is it the same thing for a "young woman" to bear the Christ-child as for a "virgin" to do so? Conceivably not! A virgin may certainly be a young woman, but a young woman may not be a virgin. Therefore, the one is not tantamount to the other.

The "virgin" birth has been one of the fundamental doctrines of the Christian church in all ages, and has been under attack of Satan in all ages—but particularly by Modernists in comparatively recent times.

The "virgin" birth is a miracle—one of the most important miracles in the Bible. It is a miracle specifically indicated by the Lord Himself. The birth of a child by a "young woman" cannot be said by any means to be a miracle.

God Himself gave this as a "sign."

"The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7:14.

The Revised Standard Version contradicts itself on this point in the Old and New Testaments, causing confusion. In the Old Testament the prophetic passage of Isaiah 7:14 is translated "young woman." In Matthew 1:23, where the New Testament writer makes reference to the prophecy, the revisers have retained the word, "virgin." Which, now, are we to believe? Which is correct? Which is the true translation?

Which? Which? This is vital to our theology. Which are we to accept?

God gave us some counsel by the prophet Jeremiah which is applicable to this problem: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16.

It is far from the will of God that His followers should be tossed about by every wind of new doctrine. "Ask for the *old paths*." There are no right and true paths but the old paths—the paths that God Himself has marked out. For the Christian to walk in the paths that God has marked is to find ultimate salvation. To fail in this is to suffer eternal loss.

A Prayer

O Lord! Direct my path today
Into the way of peace;
'Tis not in me my steps to guide
Or bid sin's conflict cease;
The road is steep; my footsteps
keep;
Grant me Thy gift of peace.

O Lord! direct my heart alway
Into Thy wondrous love;
My soul's affection ever set
On heav'nly things above;
Till faith is sight and darkness
light
Grant me Thy gift of love.

— Mrs. M. H. Cooper.

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

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

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

In the eleventh century, 1069, the ardent Catholic Queen Margaret, who was reared and educated in Hungary



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The Way They Did It in Old Scotland

By

GEORGE M. MACLEAN

and England, renounced her plan to become a nun in order to marry King Malcolm of Scotland. At once she took charge of religious affairs. Able men of the papal church in England and also on the Continent instructed her in her great ambition to secure Scotland for the papacy.

Historian Barnett says in his book, *Margaret of Scotland, Queen and Saint*, page 87: "It will be readily understood, therefore, that this saintly queen who had been brought up among the comparative magnificence of monastic religion, first in Hungary, and then in England . . . would be anxious to bring the church in the land of her adoption into line with all-powerful Rome." Again on page 41 he remarks that "Margaret very soon after her

marriage is setting about a movement to Romanize and Anglicize the ancient Celtic Church in Scotland." She called an ecclesiastical congress of the leaders of Columba's church in Scotland. The Roman Catholic historian, Bellesheim (*History of the Catholic Church of Scotland*, vol. 1, pp. 249, 250), says: "The queen further protested against the prevailing abuse of Sunday desecration . . . The Scots in this matter had no doubt kept up the traditional practice of the ancient monastic Church of Ireland, which observed Saturday rather than Sunday as a day of rest." Her confessor and biographer, Turgot, wrote of this congress in his *Life of Saint Margaret*, page 49, sec. 20: "It was another custom of theirs to neglect the reverence due to the Lord's day, by devoting themselves to every kind of worldly business upon it, just as they did upon other days. That this was contrary to the law, she proved to them as well by reason as by authority. 'Let us venerate the Lord's day,' said she, 'because of the resurrection of our Lord, which happened upon that day, and let us no longer do servile work upon it, bearing in mind that upon this day we were redeemed from the slavery of the devil. The blessed Pope Gregory affirms the same.'

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

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

The banner of truth that had fallen in the eleventh century from the hands of the persecuted Sabbath-keeping Celtic Church of Scotland has been raised again in this twentieth century. Over three fourths of a million Christians in this modern world are keeping the Sabbath that the Celtic Church observed—the seventh day, or Saturday. Known as Seventh-day Adventists, these Sabbath-keeping Christians are working to complete the arrested Reformation in all the world, using over 810 languages in their work. Holding tenaciously to “the Bible and the Bible only” as the only source of authority on Christian doctrine, they refuse to accept any practice—no matter how generally accepted and practiced by others—as long as it remains unsubstantiated by God’s word.

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

“Q. Which is the Sabbath Day?

A. Saturday is the Sabbath Day.

Q. Why do we observe Sunday instead of Saturday?

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

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

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



BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

How would you show that the law of God is enforced by the New Testament?

To show that the law of God is enforced in the New Testament is not difficult. We have but to take the experience of Christ, the Pharisees and the adulterous woman. The Pharisees, anxious to entrap Jesus, brought Him a woman taken in the very act of adultery. There was no question of her guilt. She had broken the law, the seventh commandment, and stood condemned as a sinner. After all her accusers had retired from the contest with confusion, Jesus said to the woman: “Where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.” John 8:10, 11.

The last three words of our quotation show that Jesus recognized her act as sin, and that it would be sin if she did it again. It would be sin at any time and in any place. This is the seventh commandment, one of the six which govern human relationships. Adultery is wrong because it is a violation of a principle of right.

It is absurd to think that the law of God is not binding in the New Testament. It is and has been binding in all ages of human history. As long as two creatures remain on the earth it will be wrong for one to steal from the other, wrong for one to lie to the other, wrong for one to kill the other or even to covet any of his possessions.

God will forgive sin, but as Jesus told the woman, so He admonishes us, “sin no more.” If you do you will utterly perish in your sins. God will finally destroy sin, and if the sinner has not separated himself from his sinful ways he will be destroyed with his sins. Man cannot be saved in sin; he must be saved from sin. It was so in the case of the adulterous woman. She must cease her transgression of the seventh commandment.

Let me point out that human relationships have not altered from that day to this. Adultery was sin in Jesus’ day and it is sin today. And now you ask pointedly, What is sin? I give the Bible answer: “Sin is the transgression of the law.” 1 John 3:4.

Does not Revelation 14:9-11, where it states that those receiving the “mark of the beast” will be tormented with fire and brimstone for ever and ever, teach eternal torment?

The Bible teaches plainly that the wicked will be punished in the lake of fire. But there is an end, as we see from Malachi 4:1, 3. The wicked, Satan and his followers, angelic and human, are reduced to ashes. This is a parallel scripture to others that speak of unquenchable fire. I would call your attention to the fact that “forever” does not always mean time without end. We see this from the experience of Jonah in the belly of the whale. Though the time he spent there seemed to him “forever,” (Chapter 2, verse 6), yet he was there only three days.

Then again in Exodus 21:1-6 we find that the word “forever” means only the lifetime of the servant. True, if the word applies to God who lives eternally, it means time without end. If it is applied to man or to perishable objects, then it means the end of that to which it is applied. A careful study of the Bible reveals that it is not the punishing of the wicked that is eternal, but rather the consequences of the punishing.

At the second coming of Christ the redeemed are taken to heaven where they spend one thousand years. At the end of the millennium they, with the Holy City, return to this earth. (See Revelation 21:2, 10.) The redeemed, who have during the one thousand years carried on the work of judging the wicked, come to the earth at the end of the millennium. At this time occurs the second resurrection, or the resurrection of damnation, in which all the wicked are resurrected to life.

As we see from Revelation 20, Satan deceives the wicked and leads them in attack against the Holy City and the redeemed. Then it is that fire comes down from God out of heaven and this earth becomes a seething “lake of fire” in which the wicked are destroyed. When they have been utterly destroyed then God recreates the earth (Isaiah 65:17; 2 Peter 3:13) and makes it the Garden of Eden that He intended it to be before the entrance of sin.

Your Father and Mine

OUR FATHER, the Bible tells us, lives in heaven. We have never seen Him. He has never spoken audibly to us. We have never seen a real picture of Him. All our ideas of Him have come from His revelation of Himself in the Bible, and from His created works. In view of our eternal salvation it is vital that we have a true mental picture of His character in so far as it is possible for us to understand it. It is for this reason that a great many symbolic representations are made in the Bible. The Father in the "prodigal son" is a typical example of this.

God wants us to be parents, for a parent can better understand and appreciate His (our heavenly Father's) character.

Adam must have recognized that a great revelation had been granted him when he felt the awakening of his love for his infant son, Cain. Now he knew what the word "Father" meant! Of Enoch it is written: "And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years." Genesis 5: 21, 22.

The close walk that Enoch had with God, which ended with his being taken directly into heaven without seeing death, began when Methuselah was

born. With Enoch, a new solemnity and sense of responsibility was born with his son. This same thing is true of fathers today.

More than that, looking down into the wide eyes of his infant son, Enoch's heart was pierced with the awful thought that God would one day offer His Son as a sacrifice for the sins of the world. Feeling the ache in his own heart at the very thought, Enoch felt the dawn of a greater love for God as his Father and a higher resolve to be true to Him. From that time on he understood the nature of God far better than he had before. Now he could talk to God as a father to a Father. Now his heart could sorrow over sin. Now he could see the consequences of sin—sin which demanded the death of his own flesh.

As the infant Methuselah grew into boyhood and Enoch saw him surrounded by temptation he thought of the time when God would send His Son into a sin-laden world. He knew that Satan's strongest hatred and greatest efforts would be directed toward him. Enoch could understand what that would mean, for he was a father. As Enoch watched the growth of his son into maturity he, himself, was becoming more mature as a servant of

God; more and more to be a son of his heavenly Father, until he was fitted for eternal fellowship with Him and was ushered into His Father's house.

When, in the course of history, God chose to take a people as His special missionary people, He first chose a man to father the nation. That man was Abraham. Abraham had to have special training for his destiny. He had to be taught and tested. God must teach him in terms he could understand, even as He teaches each of us.

Abraham and Sarah waited a long time for their son. Perhaps that was to make him the more precious to them. It is certain from the record that he was the "apple of their eye." With Isaac came new revelations of the nature of fatherhood and sonship.

But Abraham was to be the father of the faithful. His character must be sound and his understanding of God must be as full as it were possible for a human being to have. Therefore God tested his character and broadened his understanding. But what a dreadful day when He did it!

Said God: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Genesis 22:2. These were the words that terrified Abraham in the night and left him almost without hope. Isaac! Why he was the son of their old age; they could never have another child. Abraham did not, could not, tell Sarah. She could never bear the grief and strain. He must bear it alone, even as God must bear His grief alone, when His Son should go to the cross. Through the next day and the day after and the day after that, Abraham, now exceedingly old and sorrowful, took his son, his only son, Isaac, to Mount Moriah.

There was a question in Isaac's mind as they began the ascent of the Mount. That question was ever before Abraham's very soul, too. It was a question



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God is known by His works. What more clearly declares God's character than a garden of lovely flowers?

that must be soon asked and soon answered. Bravely he repeated to himself the promises of God that He would make of Abraham's seed a great nation. But that could not be if Isaac were to perish from the earth. Perhaps God, who gave this son out of time, would raise him from the dead. God had never failed; He would not now, Abraham reassured himself. So he was able to answer Isaac, "My son, God will provide Himself a lamb for a burnt offering." Genesis 22:8.

But do not imagine that this was easy, nor that the next moments were not harder still. The time came for the last embrace, the last prayer, almost the last hope, as Abraham bound Isaac—after the revelation had been made that he was to be the sacrifice. Should we think that it was easier because Isaac did not resist? We cannot imagine this so to be.

Then the knife flashed as the sorrowful-hearted father raised it for the fatal stroke. Then, at that moment, God spoke. Then the test was over. Then it was that Abraham became victorious. Then, and not until then, did Abraham qualify to become the father of the faithful.

A cruel test? Not cruel, but hard. Abraham was not sorry, for now he understood so much that he had not understood before. Now he loved the Father so much more than he had previously. Now he understood what God would suffer in letting His Son become the sacrificial "Lamb of God, which taketh away the sin of the world." John 1:29.

It was upon the very same spot where Abraham offered Isaac that the altar of sacrifice was established in the temple at Jerusalem. No more fitting spot could have been chosen.

In the fulness of time Jesus was sent forth from heaven to this earth. The Father and Son must bid each other good-bye. Never again would their relationship be quite the same, for Christ was to take upon Himself humanity and so identify Himself with mankind that that identification would remain throughout eternity. God sent forth His Son. Not as you and I send our sons from our homes to establish themselves with homes of their own. God sent Jesus into a hostile world. Enemies were waiting for Him. His very birth was a threat to the dominion of Satan and the forces of evil, and Satan purposed to destroy Him while He was yet a helpless Babe.

He was not to be left alone—this Jesus, the Son of God. Hour by hour, day by day, and year by year, Satan relentlessly persecuted Him. Fierce

God designed the Bible to be our "spiritual" guidepost to heaven.

temptations assailed Him. So fierce were they that they left Him spent, exhausted, and in a dying condition. Angels ministered to Him that His life might be saved. Finally Satan triumphed to the extent that he brought Jesus, in His early manhood, to the cross to die in agony.

All this God knew His Son would suffer when He sent Him to this earth. We who are fathers can look upon the faces of our sons and dimly understand.

"The heart of the human father yearns over his son. He looks into the face of his little child, and trembles at the thought of life's peril. He longs to shield his dear one from Satan's power, to hold him back from temptation and conflict. To meet a bitterer conflict and a more fearful risk, God gave His only-begotten Son, that the path of life might be made sure for our little ones. 'Herein is love.' Wonder, O heavens! and be astonished, O earth!"—*Desire of Ages*, p. 49.

In God's gift of His Son the world had its greatest revelation of the meaning of the Fatherhood of God.

God is all powerful. Jesus and the Father are one, so it was that Jesus, even while on earth, could speak with incredible boldness. He said, "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. When He spoke those words nothing could have seemed more improbable than that the words of this poor itinerant preacher—son of a Nazarene carpenter—should endure.

So far as we know Jesus never wrote a word (except in the sand); there is no record of it. Neither did His followers stand at His elbow to catch each word and write it down that it would not be lost. Jesus and His followers were fiercely hated; men would gladly have destroyed the words of Jesus as they tried to destroy His work. The enmity of man towards the words of Jesus did not stop at the cross. His words



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were caught up by His hearers and years after His death were written down, but no sooner were they written than men sought to destroy them.

Through the ages men have tried to destroy the Bible—the words of Jesus. Bibles are banned and burned today. There are places even now where the possession of a Bible might mean death to the owner.

But what of Jesus' words now? They are more accessible today than they have ever been and in greater quantity. Jesus never uttered a truer prophecy than that His words would endure. They have endured because God is omnipotent.

God controls the universe, the world, the nations. They are in His hand. *And He is your Father.* He loves you, He cares for you, He watches over you. Why, then, should you not gladly give Him your heart and your life, and live in the shelter of His loving care?

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Christ—GOD'S WONDERFUL SON

By

TAYLOR G. BUNCH

ONE OF the fundamentals of the Christian religion through the centuries has been a firm belief in a triune Godhead. In His great commission Jesus sent His disciples into all the world to preach the gospel and to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." The Godhead is therefore composed of God the Father, God the Son, and God the Holy Spirit. We are told that "there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one." 1 John 5:7. They are one in character, in spirit, and in purpose, whether it be in the work of creation or of redemption.

That all three members of the Trinity took part in the work of creation is indicated by the Genesis record of the beginning of things pertaining to this earth. In council the members of the Godhead said: "Let us make man in our image, after our likeness." "Us" and "our" indicates a plurality which evidently included all three. We are told that God "created all things by Jesus Christ," and that by Him "He made the worlds." Ephesians 3:9; Hebrews 1:2. The creative work of the Third Person of the Godhead is described in the statement, "And the Spirit of God moved upon the face of the waters." Genesis 1:2.

The work of all three in creation is illustrated by the mission of the mind and voice and hands. The mind decides, the voice speaks, the hands act, and the work is accomplished. God the Father decided that there should be another world, God the Son said, "Let there be a world," and God the Holy Spirit acted and brought it into existence. He was the active agency in creation. The Trinity co-operates in the same way in the work of recreation or redemption. Christ often spoke of His oneness with the Father without whom He could "do nothing." He made it clear that He never spoke or acted except in harmony with His Father's will. It is also evident that all His mighty works were performed through the agency of the Holy Spirit. We are told that "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Acts 10:38.

But in this article we deal chiefly with the Son of God, the Second Per-



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son of the Godhead, and with His divine mission in creation and redemption. Because He is the spokesman of the Godhead, He is spoken of as the "Word" and the "Word of God." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:1-4, 10-14.

When the mighty angel Gabriel ap-

peared to Mary He said: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. At the time of His birth, the same high angelic dignitary heralded the event to the shepherds near Bethlehem with the statement: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11.

Jesus often identified Himself as the promised Messiah, the Son of God. On one occasion He asked His disciples the question, "Whom do men say that I the Son of man am?" They answered that some thought He was John the Baptist, others Elijah, and others Jeremiah or one of the prophets. He then made the question personal: "But whom say ye that I am?" Peter, the self appointed spokesman of the twelve, answered: "Thou art the Christ, the Son of the living God." Jesus did not reprove him as though he were guilty of blasphemy but commended him for his wise answer: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Matthew 16:13-17.

When Caiaphas, the high priest, placed Jesus under judicial oath with the demand, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God," Jesus without a moment's hesitation answered, "Thou hast said," which means, "I am." The Jewish leaders told Pilate that Jesus should die "because He made Himself the Son of God." If Jesus was not what He boldly claimed to be, the Son of God, He was an impostor and a blasphemer of the worst type who deserves no respect whatever.

The apostles never questioned the deity of Christ, as is indicated by scores of statements in their writings, of which the following are but a few samples: "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4:4, 5. "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power according to the spirit of holiness, by the resurrection of the dead." Romans 1:3, 4. "For in Him



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dwelleth all the fulness of the Godhead bodily." Colossians 2:9. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Hebrews 4:14. If these testimonies are false, then the apostles were either deceived or were themselves deliberate deceivers, and therefore their writings do not deserve any consideration. But this has not been the judgment of mankind.

But can we depend on the testimony of the prophets and apostles? Fortunately legal authorities of the highest standing tell us that the Scriptures meet all the acid tests of credibility according to the rules of evidence which obtain in courts of justice. Simon Greenleaf, while Professor of Law at Harvard University, produced the *Treatise on the Law of Evidence*, which is recognized in the legal world as about the last word on the credibility of witnesses in courts of law. The *North American Review* declared him to be "a writer of the highest authority on legal subjects, whose life has been spent in weighing testimony and sifting evidence, and whose published opinions on the rules of evidence are received as authoritative in all the English and American Tribunals." The *London Law Magazine* said: "It is no mean honour to America that her schools of jurisprudence have produced two of the first writers and best esteemed legal authorities of this century—the great and good man, Judge Story, and his worthy and eminent associate, Professor Greenleaf. Upon the existing *Law of Evidence* (by Green-

leaf), more light has shone from the New World than from all the lawyers who adorn the courts of Europe."

In 1903 Greenleaf published a book entitled *The Testimony of the Evangelists Examined by the Rules of Evidence Administered in Courts of Justice*. In this book the noted jurist puts the Scriptural record to the legal tests, and declares it to be admissible and dependable evidence. He declares that the testimony of the four Gospel writers concerning Jesus are in perfect harmony with collateral and contemporaneous facts and circumstances, which is the chief test of credibility when witnesses are absent or dead and are unable to testify in person, and only their writings are available. The question is, Does their testimony agree with contemporary writers and with the history of the times?

On this point Greenleaf wrote: "This test is much more accurate than may at first be supposed. Every event which actually transpires, has its appropriate relation and place in the vast complication of circumstances, of which the affairs of men consist; it owes its origin to events which have preceded it, is intimately connected with all others which occur at the same time and place, and often with those of remote regions, and in its turn gives birth to numberless others which succeed. In all this almost inconceivable contexture, and seeming discord, there is perfect harmony; and while the fact, which happened, tallies exactly with every other contemporaneous incident, related to it in the remotest degree, it is not possible for the wit of man to invent a story, which, if

closely compared with the actual occurrences of the same time and place, may not be shown to be false." *Id.*, page 43.

Under this acid test of reliability, all novels fail in truthfulness, and on this basis the apocryphal books were eliminated from the canon of Scripture. Tested by these fundamental principles, the testimony of the sacred writers stand unimpeached and unshaken. Said Greenleaf: "It is worthy of remark, that of all the investigations and discoveries of travelers and men of letters, since the overthrow of the Roman Empire, not a vestige of antiquity has been found, impeaching, in the slightest degree, the credibility of the sacred writers; but, on the contrary, every result has tended to confirm it." *Id.*, page 47.

The great jurist declared that when the testimony of a witness or a document is presented in court with no evident marks of forgery, and is objected to, that the burden of proof is upon the objector rather than upon the witness or those who believe the document. He said that the Christian is under no obligation to prove the genuineness of the Scriptures but "it is for the objector to show them spurious; for on him, by the plainest rules of law, lies the burden of proof." *Id.*, page 10. Therefore we are wholly within our rights when we throw the burden of proof upon the skeptic or the doubter in regard to the deity of Christ. According to overwhelming evidence which meets the tests of credibility, Jesus is indeed the Son of the Living God, and the Saviour of the World.



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The resurrection of the dead constitutes Jesus' most wonderful work.

What Is GOOD FOR WHAT AILS YOU?

Fresh Air! Fresh Air! More Fresh Air

THE question has been asked, "Is night air dangerous to health?" The answer is, "Yes, extremely dangerous—that is the air that most people breathe at night." But the fact is, it is very difficult; in truth, impossible to obtain any other air at night than night air. We are forced, therefore, to decide between night air and *no air*. Having decided which it shall be, we should next determine whether it shall be pure or impure.

In large cities night air is more pure than day air. It is more free from smoke, dust, germs and other foreign substances. During the day, the air is filled with all kinds of impurities; but at night, the majority of people are shut up in their airtight boxes—bedrooms—carefully preserving the outside air from contamination, allowing it to retain its purity. Sensible people take advantage of this situation, throw their windows open and enjoy air—fresh, fresh air—one of heaven's choicest gifts to life, health, and happiness.

Those who are content to inhale, inhale and re-inhale the organic poisons thrown off from their lungs and skin, awake in the morning feeling dull or impatient. The head feels as though it were in a vise, or as though it had an iron band around it. They are "out of sorts" in general. This kind of night air is dangerous to health, and should be avoided by all.

Air the Crying Need

For many years it was considered dangerous to expose the sick to out-of-door air. The sick room, as a rule, was kept tightly closed and as a result the mortality rate was high. But during the last few years attention has been called to the importance of pure air in the treatment of tuberculosis. Owing to this mortality has been greatly reduced. What applies to tuberculosis applies to other diseases. Air, air and more air, is what the sick need.

If the sick must have pure air in order to regain health, surely the well must have it in order to retain health. Men, women, and children are often huddled together in churches, theatres, schoolrooms, bedrooms, sleeping cars and on boats. Adequate provision is

seldom made for the admission of pure air and consequently the removal of impurities from the body is not accomplished.

The importance of air may be estimated by the fact that we can do without food for many days, but to do without air for only a few minutes results in death. We eat only two or three times in twenty-four hours, but we breathe every minute.

There is no more rapid or effective method of introducing poison into the system than through inhalation. If poisons are taken with the food, they pass through the liver before being permitted to enter the general circulation, and the liver does its utmost to neutralize or eliminate them; but when poison is inhaled it passes directly into the blood stream. Therefore it is most important that the air we breathe should be free from impurities.

Air-proof Dwellings

The time was when people worked in the fields, and slept in rudely constructed huts or log cabins, through which daylight and fresh air were admitted on all sides. Little thought had to be given to the purity of the air. But now this rural life has largely been exchanged for city life. Modern air-proof dwellings have replaced the loosely thrown together hut. For this reason some plan must be adopted whereby foul air may be diluted if not entirely removed.

To supply the same purity of air in the inside of a building that is found

says

D. H. KRESS, M.D.

on the outside is impossible. This would require a complete change of the air four or five times every minute. Therefore, house dwellers, even when they have the best system of ventilation, must be content with air that has in it some impurities.

The beneficial effect of light and pure air may be witnessed by exposing bed clothes containing impurities. How sweet the bedding is at night after such exposure! Sunlight and air have the same beneficial influence on the human body. The organic impurities that are constantly forming in the body and oozing out through the pores of the skin, in the absence of light and air, undergo putrefactive changes. They develop foul, offensive gases, which, when reabsorbed or inhaled, produce disease. The body needs the same daily exposure internally as does the blanket externally in order to keep it sweet and clean.

Nature's Blood Purifier

Oxygen is taken into the lungs, absorbed by the blood, and conveyed to the remotest parts of the body where oxidation takes place. The gases and wastes formed as a result of oxidation are brought to the lungs and the kidneys by the return flow of blood, to be eliminated. In this way the vital fires are kept burning and heat and energy are produced.



EWING GALLOWAY

Open windows, picnics and out-of-door exercise supplies the body with that oxygen necessary to good health.

Blood purifiers are everywhere sought. But *pure air, exercise, and proper breathing* are the means provided by nature for purifying the blood; and he who is in search of some mysterious remedy to accomplish this, will meet with disappointment. If the stomach were given less to do, and the lungs more, we would be a healthier and happier people.

Breathing exercises are highly recommended; but breathing exercises in which the lungs are compelled to take in more air than is demanded by the tissues, soon tire the lungs. Such exercises are usually injurious. In their anxiety to develop the lungs, those having a tendency to tuberculosis should be especially careful not to overdo. The better and safer way is to create a natural demand, or thirst for air by taking enough to make expansion of the lungs a necessity and a delight.

Do Not Overdo

Useful exercises connected with the ordinary duties of life, if properly taken, are far superior to any of the breathing exercises so highly recommended in the development of the lung capacity. Going upstairs, while keeping the body erect and the shoulders well back, and energizing the legs and the trunk, may be made a most excellent exercise. It encourages full and deep respiration. A brisk, cheerful walk in the open air, with erect posture and chest well forward, is exhilarating, and affords one of the best breathing exercises. An occasional run, hill climbing, swimming, rowing and gardening are effectual means of increasing lung capacity, but may be overdone.

Deep abdominal breathing is important. It develops the abdominal muscles which form a normal support for the viscera. The intra-abdominal pressure exerted upon the viscera and the blood vessels by well developed abdominal walls prevents internal congestion and disease of these organs. It also exerts a most beneficial influence upon the work of the liver, the stomach and the other abdominal organs. If the abdominal muscles are well developed, each descent of the diaphragm causes a certain amount of pressure, which forces the impure blood out of the abdominal organs toward the heart and lungs for purification. Each ascending flow permits a new rich supply of arterial blood, charged with life, to enter these organs. Thus the organs are nourished, the digestion is improved, and the liver, stomach and other abdominal organs are capable of doing their best work. Even the most wholesome food may cause indigestion if proper breathing is ignored.

Impure blood and impure thought are usually associated. To improve the

morals, try the air cure. Pure air aids in the elevation of the morals. If you do not sleep well at night, if the complexion is bad, if you have the blues, if you are afflicted with that all-gone feeling, instead of resorting to drugs and patent medicines, get out into the open

air and make use of moderate and cheerful exercise, with deep breathing. Air, you will find, is good for what ails you, no matter what your condition may be. It is God's own good remedy. So fill your lungs with air, fresh air. Do it again, again, and again.



Happy Serenity in the Home

MOTHER, where are my shoes? I can't find my other stocking; do you see it?"

Mother and Bobby hunt, and after a while Bobby is dressed and eating his breakfast. When it is time for him to start to school it appears that his gloves and scarf are missing. By hunting, hurrying, and nagging, Bobby finally gets off, but he is so late that he misses the school bus and comes home crying. Then Mother drops all work, brings out the car, and they arrive at school just as the last bell is ringing. Something is wrong. How shall it be corrected?

Perhaps Mother was late in calling her little boy. Perhaps Bobby was slow in responding. It may be that both Mother and Bobby were at fault, and consequently both became nervous, excited and cross.

Now, if Mother will teach Bobby to place his coat and scarf and gloves on a hall chair before he goes to bed, and if she will show him the way, when he undresses, to place his clothes on one chair in his room, with his shoes and stockings underneath, all this morning confusion will be eliminated. Of course, one lesson will be insufficient. Good habits are most easily formed by unbroken daily repetition. Bobby must put his clothes in the proper places *every* night. Even if he is quite tired he should be encouraged to follow this custom. From the first there should be only satisfaction associated with doing this. A game, or merely the personification of each article of clothing, will often change what might be an irksome task into a pleasant one.

Orderly habits prevent confusion and so lessen the irritations which tempt the tired mother to nag. They do much to bring serenity into the home. On the other hand, lack of orderliness steals time from both the mother and child when moments are most precious. This causes nervousness and the display of bad temper. Many a word is then ut-

tered which leads to serious misunderstandings.

"You are mean like Cinderella's step-mother!" exclaimed six-year-old Betsey to her mother. Instead of stopping her work and asking Betsey what she meant, her mother told her that she was a naughty child to talk that way and sent her to her room. When a similar outburst had happened several times, the mother became troubled, but, since she did not try to find out the reason for the remark, punishment was likely to do more harm than good. The first time the words were said they were probably the result of a momentary impulse, and to ignore them would possibly have been the best treatment. Were I the mother I would wish to know why my child felt that way toward me and what I had done to deserve such censure. If I did not find out, I think I would always remember that I had not measured up in some way—that I had failed my child. Each mother must decide how to handle such an issue, however, so that serenity is finally in her heart as well as in the child's.

The parent-child relationships in the teens, and later in life, depend a great deal upon the closeness between mother and child all the way along. Serenity in the home only comes through a "togetherness" that will stand strong and dependable, always loving and true. Estrangements can develop from little things that seem unimportant to us, but which are of great moment to children, no matter what their ages. "Suppose it happens to you" is by no means an idle saying.

Nagging, bringing up old scores, forgetting that "Every day is a fresh beginning," remembering the grudges—all these unpleasantnesses prevent serenity. Each member in the home must share in the effort to produce a harmonious atmosphere. Home life is made a happy, beautiful experience by each one doing his part.—M. Louise C. Hastings in *National Kindergarten Association*.



The DOCTOR'S VOICE



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

Abdominal Cramps

Question: My little girl suffers from abdominal cramps. These have occurred frequently for the past two years. She is now five. They sometimes awaken her at night, and seem to cause nightmares. What is the cause?

ANSWER: Abdominal pain in children may be due to congenital bands, malrotation of the bowel or other bizarre causes. But in most instances nature has done a pretty good job of having things lined up just right. Fluoroscopic studies and X rays by a qualified radiologist might throw some light on the problem. Sometimes disorders in other parts of the body may be the cause of the digestive symptoms. One of these is rheumatic heart disease. The child might be allergic to certain foods, such as eggs. Suspected foods might be omitted for two weeks to see if symptoms would be relieved. Another way would be to start with a few simple foods and add a new food every three or four days until symptoms developed. Then the offending food should be omitted entirely from the diet for from three to six months. After that it may be taken again in very small amounts. Eating late at night, or just before retiring is a frequent cause of disturbed sleep.

Silicosis

Question: Chest X rays show that I have silicosis. This permits me to work only half time in the foundry where I have been employed for twenty-eight years. Do you have any advice?

ANSWER: I suggest that you take breathing exercises that will call into play the proper use of the diaphragm and the abdominal muscles. On inspiration, when the air is drawn in, the lower chest and upper abdomen should expand; conversely, during expiration the abdominal muscles should contract to aid in the expulsion of air from the lungs. A little practice, several times daily, will help you to increase your chest capacity. As a general rule younger men are advised to change their occupation when there is any sign of silicosis. If the condition is progressing very slowly, and if change of occupation would work a hardship, then the benefits would be debatable. A glass of citrus fruit juice daily would help you to avoid colds and other respiratory infections which would aggravate your symptoms.

Sodium Salicylate

Question: Is it harmful to use sodium salicylate steadily for arthritis?

ANSWER: Sodium salicylate does have a specific effect in relieving the pain of arthritis. It is the least harmful of the pain-relieving drugs and any reactions to it are very slight. Physiotherapy has much to offer, such as hot and cold hand baths for arthritis of the hands. The hands are first placed in water as hot as can be borne for two and one-half minutes, then in ice cold water for one-half minute. This is done alternately for twenty minutes two or three times daily. For arthritis of the shoulders and other parts of the

body heat may be applied for twenty minutes twice daily.

The effect of fomentations may be obtained by placing a moist towel over the shoulder and then applying an infrared lamp to the same area thus intensifying the moist heat which is very relaxing. For arthritis of the neck, traction with a head halter may be used to advantage. A weight of seven to ten pounds is suspended over a pulley with the patient comfortably seated in a chair.

Ringing in the Ears

Question: My right ear rings all the time and my head goes numb at times. I hope you can tell me what to do.

ANSWER: Ringing in the ears may be owing to an excess of salt in the diet. This can easily be remedied. It is sometimes caused by a lack of vitamin B (found in whole grain cereals, legumes, nuts and prunes). It may be caused by certain drugs including the caffeine of tea and coffee. Also, it may be caused by aspirin and the quinine as found in cold cures. These latter should be omitted. Occasionally it represents the disturbance of the blood supply to the inner ear which is caused by a spasm of the arteries in one who suffers from migraine headaches or their equivalents. Even a severe cold might disturb matters temporarily, owing to edema (swelling of the parts).

Your physician could give you advice regarding wax in the ears and other possible causes that might be remedied by an operation.