

Canadian

OSHAWA, ONTARIO APRIL 1947

# Signs of the Times







# Watch the POLES



by W. L. Emmerson

**L**EST there should be any misunderstanding, we should make it clear to begin with that we are not referring to the European nation of this name, though certainly they are, at the present time, a focus of deep international interest. We mean the geographical poles, those uninhabited, ice-bound wastes which have hitherto played little part in world affairs, providing only a competition in courage and endurance to intrepid explorers of the civilized nations. To-day, however, these regions are assuming a very important place in the strategy of the nations.

It is believed that in the south polar continent there are strata containing uranium ore, and the largest expedition ever sent to the Antarctic is now prospecting there under the command of the polar explorer, Rear Admiral Richard E. Byrd, to stake the claim of the United States to any deposits which may prove workable. It is reported that New Zealand, Russia, Norway, and Chile also have their eyes on Antarctica, and may perhaps organize expeditions. Soon, therefore, we may find this inhospitable region fully mapped and carved up between the powers as precisely as the countries of Europe, Africa, Asia, and the Americas.

Even more significant than the new interest in the south polar regions is the place which the North Pole occupies in the new air age. The reason for this is that the greater part of the world's land surface is in the northern hemisphere and is actually clustered around the North Pole. This fact had no significance while the North Pole could be crossed only at the greatest hazard by the slow means of dog sledges; but now it is possible in a matter of hours to fly over the pole from the New World to the Old, the strategic relations of the nations have been entirely changed. The quickest route from New York to Moscow, for example, is no longer across the At-

lantic and over Western Europe, but across the polar ice via Northern Canada and Greenland.

Not long ago a writer in the *Tribune* stated:

"The Dominion of Canada is becoming acutely aware that she lives on a globe and not on a Mercator's projection of the earth. To her immediate south lies the United States. . . . Canada's newly discovered neighbour over the Pole is the U.S.S.R."

It has not escaped the attention of the nations that the recent flights of the British plane "Aries" and the American "Pacusan Dreamboat" may not merely be pioneering lines of peaceful communication, but also foreshadowing routes which might be used by aerial armadas and remote-controlled projectiles in any future war. Hence the new interest in the

defence of the northern territories of Canada and Siberia and in the political allegiances of countries like Greenland, Iceland, etc. Besides which the uranium deposits of Northern Canada are an indication that the North polar regions may be of paramount importance in the supply of this vital element of the atomic age.

This new orientation of the nations has evidently so impressed the United Nations Organization that it has chosen as its emblem a map of the world as viewed from the North Pole and surrounded by a wreath of olive leaves. It is fervently to be hoped that peace may for a long time reign in the realm of the eternal snows, as also in the more populous regions of earth. Yet if the peace should one fatal day again be broken the polar ice cap will certainly be at least as important in the war plans of the nations as the Atlantic and Pacific Oceans.

This fact, therefore, will need to be taken into consideration in connection with the geographical references in the prophetic picture of the last crisis of history. Thus the "tidings out of the north" which disturb the "king of the north" in the final conflict of Armageddon (Daniel 11:44) may come not from some northern region between Palestine and the Pole but actually across the Pole!

*Even these modern weapons are outmoded for a future war.*



INTERNATIONAL

Vol. XXVII

Editor, ROBERT BRUCE THURBER

Circulation Manager, C. M. CRAWFORD

APRIL, 1947

No. 4

Published monthly, by the Signs of the Times Publishing Association (Seventh-day Adventist), Oshawa, Ontario, Canada. Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921. Subscription Rate: Single yearly subscription, \$1.50 within British Empire (to U.S.A. and foreign countries add 15 cents extra for postage); single copy, 15 cents. Change of Address: Please give both old and new addresses. Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the SIGNS OF THE TIMES without having subscribed may feel perfectly free to accept it.



*The "Hand of God," (LA MAIN DE DIEU), by Auguste Rodin, done in marble.*

By Harold W. Clark

THE Bible contains the only positive and authoritative statement regarding creation. The record in the first chapter declares that creation took place in six days. The fourth commandment says that "in six days the Lord made heaven and earth, the sea, and all that in them is." Exodus 20:11. The psalmist declares, "By the word of the Lord were the heavens made." "For He spake and it was done, He commanded and it stood fast." Psalm 33:6, 9.



EWING GALLOWAY

## IN THE BEGINNING

In spite of these definite statements, few people believe that the Bible record is literally true. Nearly all scientists believe and teach evolution, and the majority of Christian scholars think that it was by evolution that God brought the earth and its life into existence. The Genesis record is generally regarded as allegory or poetry, and not as an inspired record of historical fact.

How are we to know what is truth? In the first place we must realize that our own reason is not sufficient to guide us in a study of this question. We must depend on the word of God to tell us some things that we cannot learn from our own studies. But this does not mean that we should close our eyes to the facts of science. By studying nature we may learn many things that will help us to better understand the Bible. The Bible is not unscientific.

On the other hand, we must be very careful not to overestimate the

value of scientific discoveries. Many great men have reached wrong conclusions by making this mistake. Our judgment may not always be the best, and some things that appear to be true may perhaps be very wrong. Therefore in all our study we must be on our guard against being too sure of the truthfulness of our own conclusions. We must remember that scientific data are only our records of what we find by studying nature. We may make mistakes, or may change our scientific views from time to time.

The Bible must be accepted as God's word to man, or it is of no value. All its interesting history, its beautiful literature, its inspiring religious themes, will not save man from sin. If the Genesis record is only a folk tale of ancient Hebrew days, it is no better than early North American history. As a basis for our salvation, the Bible must be accepted as inspired. It is not safe to accept some parts and reject others.

While the Bible is not a textbook of science, its statements and the principles of true science must be in perfect agreement. God is the Creator and upholder of nature. The Bible and nature must agree, since both have the same Author. We must try to understand both. Each helps to shed light on the other.

Man has discovered many things about nature. Whenever he learns anything about the workings of nature, he is said to have discovered a fact. In order to explain these facts, he invents *theories*. Theories are not the same as facts—they are our attempts to explain how or why certain facts are as they are. Sometimes enough proof is gathered to prove beyond any doubt that a certain theory is true. Then that theory becomes a law. This is the way we arrive at our knowledge of the laws of nature. We are continually discovering new facts, forming new theories to explain them, and hoping thus to learn new



laws. Science is bringing us closer and closer to an understanding of the working of God in the world of nature.

The greatest scientists in the world believe in God. They see the evidence of His power in the works of nature. The atheist refuses to believe in God, because he fails to reason correctly. Anyone who will accept the evidence from nature is led to acknowledge the existence and the greatness of God.

Some men feel that it is not scientific to have faith. They feel that faith and reason cannot go together. This is not true. Faith in God is the foundation of all true knowledge. The man who refuses to accept God is left with nothing but human speculation on which to stand. He cannot explain the great secrets of nature. The Christian can understand science much better than anyone else. He knows the source of all the wonderful things he studies. Science, in turn, helps us to be better Christians, because it teaches us much of the marvellous power of God. In the laws of science we see how God works through His vast creation. The wonder and beauty of the creation strengthen our faith in God. Science and faith go hand in hand, and neither is complete without the other. "In the beginning God created the heaven and the earth." Genesis 1:1. Here is a statement of the principle that God brought the material of the earth into existence. He spoke all things into being, although not always in the same manner. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11:3. The original substance of the earth, as well as of other worlds, was created from nothing. The voice of God has power to cause matter to appear where previously none has ever existed. This is the greatest power which we can imagine, and only by faith can we understand it, because we have never seen anything like it in our experience.

The issue is that God is the Creator, and that He, and not natural forces, has brought the earth into existence. Modern scientists have placed evolutionary forces in the place of God, and to-day we find it necessary to choose between faith in human theories and faith in the statements of the Bible.

The story of creation declares that each day consisted of an evening and a morning. The Bible way of reckoning time has always been from sunset until sunset. Each of the six days must have been a real twenty-four-hour

day. If any of them were indefinite periods, then they all must have been such, for they were all alike, according to the record.

During the succeeding days the creative work was of a different nature from the first creative step. Having brought the substance into being, God proceeded to form and mold it, and to bring forth living creatures to inhabit the earth. The daily cycle was established on the first day. On the second day the atmosphere was made. During this day also the solid earth was separated from the waters.

On the fourth day the sun, moon, and stars were set in the heavens to become the time markers for the earth. When we get a comprehensive view of the greatness of the universe as compared with this earth, we cannot believe that all these bodies were actually brought into existence on the fourth day of creation. The command in Genesis 1:14-18 plainly refers to the establishment of our time units rather than to the original formation of the sun, moon, and stars. We know that some stars are so far away that their light, travelling at the rate of 186,000 miles a second, takes millions of years to reach the earth.

It is no denial of the creation story to believe that these heavenly bodies were made at different times. Let us remember, as has already been pointed out, that the Genesis record likely deals only with the earth, its life, and the relation of the sun, moon, and stars to the earth. As for the sun and the moon, the record says that God made them, but does not say when. What it does say is that on the fourth day He commanded them to be set in the heavens. The creation process involved two stages, (1) the bringing into existence of the substance, and (2) its molding into completed form. The placing of the sun, moon, and stars in the heavens to give light to the earth, and to make the seasons, could just as truly have been a part of the work of creation week as was the actual making of the plants and the animals on different days from material brought into existence on the first day.

The third, fifth, and sixth days were concerned with the making of plants, animals, and man. The earth was commanded to "bring forth" grass, herbs, fruit trees, cattle, and beasts. The waters brought forth moving creatures. God's power was exercised upon the substance of the earth, causing it to produce every kind of living creature.

According to the Bible record, at creation the earth brought forth plants and animals "after their kind." This implies different types or de-

signs in the living creatures. In plants we see the moss, the fern, the lily, the orchid, the pea, the violet, the sunflower, and many other patterns, or designs. Among animals we see the starfish pattern, the worm, crab, clam, fish, frog, reptile, bird, and mammal patterns. Often these types are subdivided into smaller groups. The mammals are divided into the mole, bat, rodent, carnivore, cattle, and several other types, or patterns, or designs. A careful study of the classification of living things shows that the command for the earth to bring forth according to patterns has a very interesting and beautiful meaning. We must study God's plans in the plants and the animals before we can fully appreciate this great truth.

Above all the other forms, God places man, who was created in His own image. Man is different from the animals in pattern, and, in addition, because of his likeness to his Maker, he is capable of understanding the divine plan in creation. It is a tragic fact that the great men of the world have refused to see the beautiful truths of creationism, and have turned their attention to the evolutionary interpretation of nature. When man realizes his relation to God, he is led to make an effort to conduct himself in a manner worthy of his high position. By trying to comprehend the great truths of the Bible, he is drawn closer to his Creator. The study of science in relation to the Bible places new meaning in the expression, "In the beginning God created the heaven and the earth."

All the writers of books of the Bible agree with the simple Genesis story whenever they have occasion to mention the origin of man or of other living creatures. The fourth commandment in Exodus 20 tells us that everything was created in six days.

The Psalms make many references to the creative power of God, such as: "Which made heaven, and earth, the sea, and all that therein is." Psalm 146:6. Isaiah and Jeremiah and other prophets speak of God as the Creator. Isaiah 40:28; Jeremiah 51:15. Nowhere in the New Testament do we find any suggestion of anything different, and a few very positive statements emphasize the truth of creation. John declares that "all things were made by Him." John 1:3. Paul says that God "made the world and all things therein" (Acts 17:24) by the power of Jesus Christ. Colossians 1:16; Hebrews 1:2). Other Scriptural references to creation might be made, but these are sufficient to show that from first to last the Bible writers are in perfect agreement on this vital doctrine.



# LOVE DIVINE

By George M. MacLean



**A**BOUT eighty years ago a great poet wrote some beautiful thoughts about the love of God. He showed how God's love was easily read "in the sky above and the earth below, and in the seas and streams." He climaxed his line of thought in these words:

"We read Thee best in Him who came

To bear for us the cross of shame."

These words bear out the sentiment of the text of Scripture which says, "God was in Christ, reconciling the world unto Himself." It also corrects the wrong impression that many people seem to have about God, the heavenly Father. Many think of God as loving man because of the sacrifice of Christ. They think of God as exacting and unsympathetic, waiting to find some reason to cause them to suffer for their sins. They extoll the love and grace of Christ for His divine love and compassion, but God Himself remains a grim and distant mystery to them. Such a conception of God makes the heart unhappy and disturbs faith in the word of God.

The Scriptures declare that God's love is *revealed* by Christ's love. "The only-begotten Son which is in the bosom of the Father, He hath declared Him." And Jesus makes this claim concerning Himself: "He that hath seen Me hath seen the Father . . . believest thou not that I am in the Father and the Father in Me? The words that I speak unto you I speak not of Myself; but the Father that dwelleth in

ful eyes from the ugly sight, she dropped her white handkerchief over his swollen face. She wanted to hide his shame from the hard gazes of the passersby. A little later he awoke, drew the handkerchief from his face and saw her name embroidered in the corner. That act of love touched his heart, and he arose from the heavy stupor resolved yet to be worthy of a love that stooped so low in pity for his sin. Many a lost sinner has been first won to God by the thought of a divine love that is showered most lavishly upon the least worthy. Such a love comes to you from Jesus and His Father.

Christ speaks these comforting words, "He that seeth Me seeth Him that sent Me." The invisible Father has revealed Himself in Christ. The infinite God has made Himself plain. No longer with confused and perplexed mind do you need to wonder and doubt concerning Him. With confidence you may turn and see God in Christ. You may touch in faith the wound prints in His hands and His side, exclaiming with Thomas, "My Lord and my God."

Christ revealed a life at its best. As you watch Christ in His daily affairs of life, you can see in Him all that we can imagine belongs to God. In love, justice, or power—He was supreme. See Christ bending over the sick bed, or tenderly touching the blind eyes of those who have never seen the light of day, or blessing the children who were drawn to Him. When you think

of these things remember also that **He** was expressing the character of **His** heavenly Father. His life of love was an open book that all may know that God is like Christ.

Have you ever measured how much it cost to save man? Your God knew the terrible price that He and His Son would pay. Man's salvation—your salvation—was accomplished only by the sacrifice of Himself in His Son. "God so loved the world that **He** gave." He loved the world before **He** gave: He gave because He loved. Fathers and mothers, you love your children, do you not? Have you ever thought how God felt when the Son of His love was despised by those whom He came to elevate and make noble? Christ has shown us how much our God can love and suffer in order to secure what was lost when sin came into the world. All the family love that has ever existed in the world, compared to God's love, is like a spark from a great bonfire. Every glance of love that a mother has for her sweet babe illustrates how God looks at you this moment.

We can see this love everywhere. In the British naval yards all the ropes from the huge hawser down to the finest strands have braided into it a peculiar scarlet thread. You cannot cut an inch off without finding it marked with the scarlet thread. So it is with the Bible—indeed with the whole of creation—the love of God as revealed in Christ is to be found everywhere. But as the old poet said,

"We read Thee best in Him who came

To bear for us the cross of shame."

If any of you feel depressed or discouraged because of some cruel blow that has come to you during this past war, or from a multitude of conflicts which trouble you daily, remember that there is hope for you. God loves you, His Son has died for you, and all heaven is interested in you. It is the delight of God's heart to have you respond to the love that He has revealed in Christ. This love is strong and true. It will stand by you through thick and thin. You can depend on it at all times. If you want to be genuinely happy, will you not yield your life to this divine love and grow into fellowship with God?



# Discovering

intercommunication among all nations and peoples; mankind would have an abundance of food, clothing and the other essentials of life. He saw humanity delivered from labour, toil, diseases, pain, and everything that could spoil happiness. Even the climate of the world would be regulated by raising or lowering mountain ranges and producing rain and currents of air at will.

Now, in the course of recent decades, man has demonstrated what creative intelligence, aided by science and machinery, is capable of accomplishing. In his hands instruments of power have turned into weapons of destruction. The two world wars have greatly altered Mr. Wells' Utopian vision. A few months before the discovery of atomic power was revealed, he published his book, "Mind at the End of its Tether", in which he paints a gloomier picture. Wells now ascertains that something had gone wrong with the evolutionary process. He sees science having done its perfect work in placing into man's hands the means of self-destruction.

Mr. Wells is not alone in his dismal conclusions. Nicholas Berdyaev joins him in saying: "In the very act of affirming himself man has lost himself. He has conquered the earth, he has created marvels, but his assurance in himself is gone. Dwarfed and insignificant, he is left to contemplate the vast space he has discovered. When man broke away from the spiritual moorings of his life he tore himself from the deeps and went to the shallows."

Philosophers, theologians, scientists, social and religious leaders, openly and freely declare that the events of the past twenty-five years are tremendous indications of a sharp turn in the stream of history. A new era has been reached to which man left to himself has neither chart nor compass.

"We live in a period of fundamental change," wrote Dr. Temple, Archbishop of Canterbury in 1944. Then reflecting upon time between the world wars he added, "Even before the war many far-seeing minds perceived that a long period of history is coming to a catastrophic end and giving place to something entirely new.

*SIGNS of the TIMES*



LAMBERT

*True Christian faith stands like a lighthouse, shedding its beams over the treacherous seas of life and guiding voyagers safely to the harbour.*

THE first and second world wars have landed humanity in the midst of a new era. Like storm-beaten, dazed, half-dead men washed ashore, but still clinging to their little craft, humanity finds itself in the midst of an unfamiliar, hostile world feverishly trying to be friendly. Man looking about seeking a course to follow detects what appears to be a path, but finds no sign to indicate whither it leads.

Humanity seems to have arrived at the point described by the words of Isaiah 59:8-10: "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace. Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noonday as in the night;

we are in desolate places as dead men."

The future is unknown and cannot be described in advance. Neither science, nor politics, nor philosophy or religion can prognosticate the precise course of coming future events. But while it is impossible to describe the new era it is at least possible to discern the end of an era, and to observe the direction in which future events appear to take their course.

The past can now be judged. It was an era of mounting faith in man's ability to control his own destiny through creative intelligence. Man was confident that the millennium had come, that he could make a heaven on earth with the aid of science and machinery.

H. G. Wells, Utopian prophet, sketched a glowing panorama of the future about fifty years ago when modern men equipped with scientific knowledge strode forth to make a new and better world. Mr. Wells envisioned a world with free, unhindered



By H. L. Rudy

# Christian Faith

Hitler's policy has accentuated the process and destroyed in Europe many foundations that cannot be restored." ("Spiritual Issues," March 30, 1944).

In a more recent statement the Archbishop of York, Most Reverend Cyril Garbett, said: "The nations have discovered some of the greatest secrets of nature without learning how to use them rightly. The atomic bomb has suddenly brought us to the edge of the precipice." Then, turning to Bible prophecy, the Archbishop continued: "The Biblical declaration that the end of the world will come suddenly is driven home to us with fresh meaning: 'The heavens shall pass away with a great noise and the elements shall melt with fervent heat; and the earth also, and the works which are therein shall be burned.'" (Toronto Star, October 27, 1945.)

In the discovery of atomic fission scientists have made another and for the world a far greater discovery. They have found that science cannot save man, that if humanity is not to be suddenly obliterated, religion must come into its own, rightful place. The problem is now "not one of science, but of public relations," declared General MacArthur. "The problem basically," he continued, "is theological, and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

What more wonderful combination of discoveries could man make? God's promise has again been made good; that with every temptation he has a way of escape. If the atomic bomb is the overwhelming evidence that the end of all things in this world is at hand, and can come suddenly, then the discovery that "A spiritual recrudescence and improvement of human character", as man's only means of salvation is the message of hope for a doomed humanity. Perhaps the outstanding sign of the new era is that science and religion have made peace and scientists themselves have turned into evangelists.

The first step for man to take in

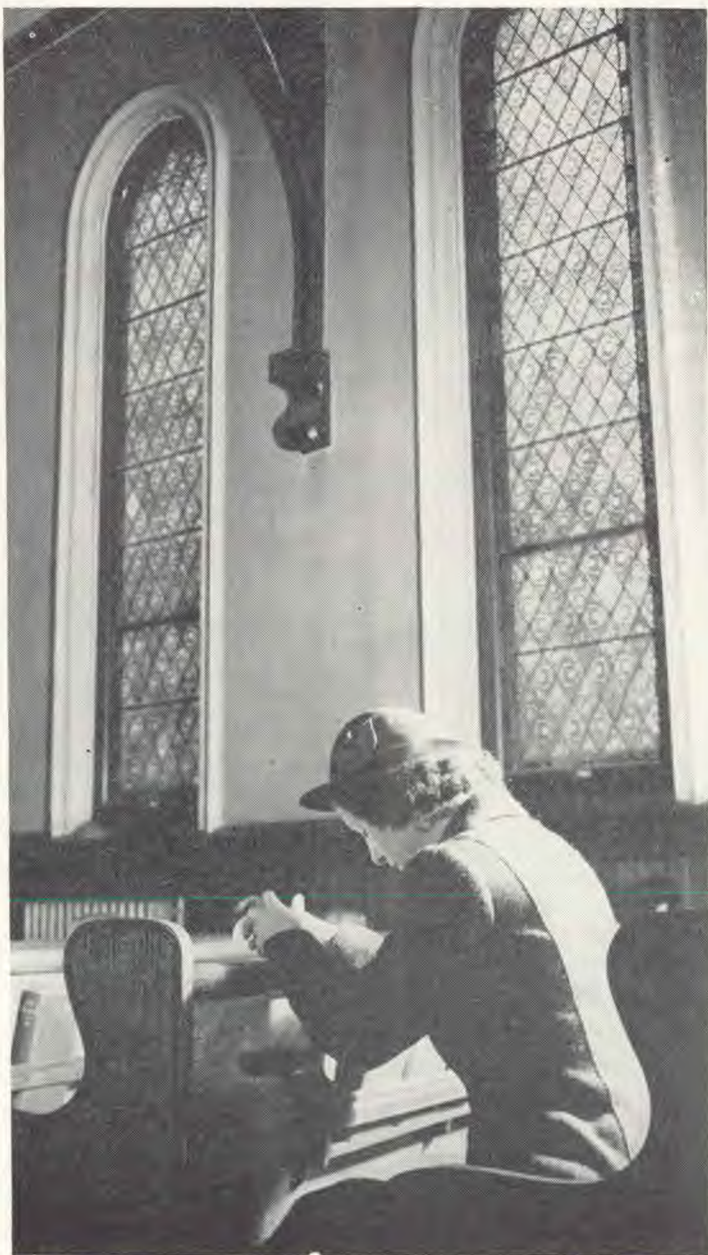
this new and uncharted era, is in the direction of the rediscovery of Christian faith. This was the message of General MacArthur's sermon in Tokyo harbour. With him it was: "a spiritual recrudescence". With others it is: "A reinterpretation of the concept of sin", "a rediscovery of the sufficiency of God." "Exploring again the simple but revolutionary meaning of faith," and "re-discovering the trans-

forming power inherent in the early Christian community."

The revelation of the need of "a spiritual recrudescence" in such immediate connection with the detonation of atomic energy and thoughts of a sudden end of the world was not a mere coincidence. It was a fulfilment of divine prophecy. Christ Himself predicted such a need at just such a time. Taking the importunate widow as His text to illustrate the necessary persistence in the search for faith He posed the question: "When the Son of man cometh, shall he find faith on the earth?" Luke 18:8. The implied need of faith is here connected with the coming of the Son of man, and His coming is in turn connected with the end of the world: "What shall be the sign of thy coming, and of the end of the world?" Matthew 24:3.

Christ's question implies that faith

*Scientists have concluded that "if humanity is not to be suddenly obliterated, religion must come into its own rightful place."*



EWING GALLOWAY



# DEATH HAS

would be scarce in the time of the end of the world. It appears to imply also that only those who persist in their search for it will find faith. The obvious lesson, therefore, is that man will have to put forth the same diligent effort to discover faith that he has applied in the discovery of scientific knowledge. In posing this question Christ didn't fail to assure success to the diligent seeker. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Luke 18:7, 8.

The time has finally come when true vital Christian religion is not only recognized as the most urgent need of mankind, but "a new era is in progress when an evangel of the eternal spiritual verities is as cogent in this age as it ever was and far more demonstrable to an era of science than to any other."

The author of the thought just quoted stresses the need for vital Christian faith as the only answer to man's need to-day. "It may well be", he says, "that modern religion has come upon the present era that it may purge itself of paganism and demonstrate its spiritual and living character. . . . The times are ripe for the manifestation of the true God. There is hope for a religion sufficiently living to dare to stand forth and stress the spiritual values as the only enduring ones; to write 'love' upon the erstwhile banners of war, to replace worn-out shibboleths which have lost meaning to the multitudes, with words of common speech which shall convict men of sin, of righteousness, and of the inherent judgment which attends all wrong-doing. . . . At no time has there been such an opportunity for a true religion which will commit itself to its own authentic methods and character. The age needs to be shown that religion means deliverance to captives, and sight to the blind and peace to the inner spirit."—"The Survival of Western Culture" by R. T. Flewelling. pp. 243, 244.

He Who was once anointed "to preach good tidings unto the meek . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isaiah 61:1) is within reach of mankind for help and deliverance in this new era. The counsel of the Apostle Paul to the Athenians applies to-day: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:27.

In this new age of uncertainty, and groping in darkness, Jesus is the light of the world. On a column in St. Paul's Cathedral is Holman Hunt's painting, "The Light of the World." There

**T**O DIE and be resurrected and to return to full normal health again is an experience that comes to few people. According to a recent report to come out of Russia, however, that is exactly what happened to one Russian soldier during the war. Wounded severely in one of the winter campaigns, he was rushed to a field hospital where he died during the operation that was being performed to repair the wound. Three and a half minutes after his death, efforts were begun by one of the surgeons to revive him. Using techniques developed by himself in special research in this line, the surgeon was successful in bringing the patient back from the dead, and he is alive and well to-day, so the story states.

Inevitably and repeatedly, of course, the question came to this young soldier, "What was it like to be dead?" And the answer was entirely disappointing to the questioners, for there was no answer. According to the young man, to be dead is to know nothing. All he knew was that he lost consciousness and regained it—nothing more.

Now, all this has a familiar sound, for it has happened before. More than once, as most of us can remember, such instances with some variations, have occurred. That is, for one reason or another, people have briefly lost their lives and have had them restored. Always their testimony has

been exactly that of this youth. During the period of their death they knew nothing at all. There was nothing to report, for nothing happened.

Just what people expect to learn when they question these resurrected persons depends, we imagine, on their personal beliefs regarding what happens following death. Probably some expect to hear glowing accounts of a fleeting journey into some celestial land of the blessed. Others might expect to hear less entrancing stories of the nature of purgatory. Still others probably imagine that the "spirit" of the person interrogated was engaged, during the time of death, in guiding ouija boards, tipping tables, or giving to mediums dictation for "automatic writing." Whatever the supposition of the questioner may have been, one thing remains certain—he was disappointed if he expected any account of conscious experience.

And this should not be really surprising.

As we have just noticed no human being in modern times has brought back any account of activity beyond normal life, within his own experience. It is true that books have been written about the adventures of those who have passed from this life. These have either been frankly imaginative or the supposed revelations of spiritism; they have not been personal testimonies recorded by the one experiencing these adventures.

one sees a door with rusty hinges, barred and closed. The door can be opened only from within. About the door outside the ruin of the soul is pictured with rank grass, weeds and overgrown bushes. The Saviour clad in the white robe of the prophet wearing the breastplate of the priest and a crown—of thorns—is shown standing outside the door. In His left hand He holds a lantern illuminating the lower part of the door, the grass and weeds. From the Saviour's face the light of hope and forgiveness shines forth to lift the conscience-

stricken soul within. With His right hand lifted He is knocking at the door. His head is gently inclined, eagerly and wistfully listening to hear the slightest response to His knocking.

Here is summed up God's appeal of love and mercy to a doomed world. It is a moment of final destiny. Will men open the door to Him now, or must He continue to knock in vain until mercy has finally exhausted itself and the end come, unexpected and terrifying to a generation of great intelligence, but refusing salvation?



By R. E. Finney, Jr.

# NO VOICE

Since we cannot obtain information from our fellows about life beyond the grave, it follows that if we are to know anything at all about the subject, we shall have to appeal to some higher source of knowledge. If there is any such source available to man it is commonly conceded that it is within the Bible. That is why we say that the uniformly uninformative answers of those who have experienced death are not surprising.

Within the Bible are recorded several instances of resurrection. When Lazarus, the close personal friend of Jesus, died, Jesus waited four days before going to his tomb to call him forth. That Lazarus was dead was very emphatically testified by those in Bethany, particularly Martha, his sister. If any man ever had time to take journeys into other spheres certainly Lazarus did. Furthermore, there should certainly be no doubt that he was questioned about the experience. And can there be any doubt that if he had had any marvellous experience while dead it would have been recorded? The Bible is a book that concerns itself chiefly with the future destiny of man, yet the record is strangely silent about any information that Lazarus had while he was dead. We believe that this is because Lazarus had no information to impart, and that if we had been present at the scene of his resurrection, and had asked him personally, he would have told us just what the young Russian soldier told his questioners.

In fact the astonishing truth is that while the Bible very definitely speaks in many places about life beyond this life, it also denies again and again that there is any consciousness of the dead.

Is this seeming paradox one of those instances in which the Bible "contradicts itself"? Let us see. Might it not be possible that death is one phase of existence (or non-existence) after this life, and that immortality, or the life beyond this life, is another later phase?

From the very beginning death is held forth in the Bible as the direct

*The silence of death makes it dreaded by all mankind. Hence such strong efforts are put forth to save life, even in times of wholesale killing by war.*



NATN'L FILM BOARD

opposite of life. In the Garden of Eden Adam and Eve were enjoying life—abundant life—surrounded by all the perfection and happiness that an omnipotent God could provide. Perfect in physique, perfect in environment, who can deny that they were alive in the superlative sense of the word. But God knew it was possible that imperfection might come into this perfect picture, and He warned them thus, "And the Lord God took the man, and put him into the garden of Eden: . . . and the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:15-17.

Obviously this text presents death as an opposite to life. It is interesting to span almost the whole Bible and find a similar thought expressed by Paul, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

Now let us turn to some statements that actually deal with the state of man in death. One of the most positive reads, "For the living know that they shall die: but the dead know not anything, neither have they any more

a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Ecclesiastes 9: 5, 6.

"The dead know not anything. . . ." If this is indeed true, then it is no wonder that the Russian soldier who died and was resurrected had nothing to tell his enquirers. However, there are other texts. Let us see what they have to say.

Probably no man ever wrote more revealingly of the great problems of human existence than did Job. And because of his experience he often spoke of death. "For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver: or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:13-19. Again he speaks of the dead, "His sons come to honour,



and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

Job is not the only writer of the Bible to express this idea of death. Turning to Psalms we find this, "My soul is also sore vexed: but thou, O Lord, how long? Return, O Lord, deliver my soul: oh save me for Thy mercies' sake. For in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:3-5. The same thought is also repeated in the one hundred fifteenth Psalm in these words, "The dead praise not the Lord, neither any that go down into silence." verse 17.

Isaiah, to whom was revealed much of the gospel plan described death in much the same terms as did Job and the Psalmist. "For the grave cannot praise Thee, death can not celebrate Thee: they that go down into the pit cannot hope for Thy truth." Isaiah 38:18.

You have noticed now that in each of these references death is described as a state of unconsciousness; no room is left in these comments for adventures of the "spirit" during death—whether momentary or prolonged. It is extremely enlightening to turn from the Old Testament to the New, and particularly to the Saviour Himself for an opinion in this matter:

The occasion is one which was mentioned earlier in this article, the death of Lazarus. The time was just before Jesus and the disciples went to Bethany and to the home of Lazarus. "These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead," John 11:11-14. And of course this statement of the Lord's checks perfectly with the fact that Lazarus had no story to tell of what he had seen or experienced during his death.

The state of man in death, then, as we have plainly found through our research, is one of unconsciousness—comparable to a deep and dreamless sleep. He neither suffers nor enjoys any pleasure. He does not sorrow, or exult. To all worldly events he is oblivious; his life is at an end. He is dead.

But here is the apparent contradiction that we ran into at first, still presenting itself. If the Bible teaches that there is to be a future life, as it most certainly does, then how does it come about?

Paul gives us the answer to this question, clearly, emphatically, and in

perfect harmony with everything that we have learned thus far. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed." 1 Corinthians 15:51-52.

Notice that Paul here speaks of death as a sleep, just as does Jesus and the writers of the Old Testament. But he says they shall not always sleep; no, "at the last trump, . . . the dead shall be raised," and there we have the solution to the problem we have been considering. Yes, indeed, there is to be a future life, but it does not begin immediately upon death as many imagine; it begins at the last trump.

Paul gave us still more information on this vital topic in his letter to the Thessalonians. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:13-17.

Paul, not once but three times in this one passage, calls death a sleep. He says that the dead will sleep until Jesus comes the second time to take the saints home to be in glory with Him. In the meantime nothing can trouble them, for they sleep the deep and dreamless sleep of death.

So it is that we see that the Christian's hope is forever linked with the return of Jesus. Then and only then can we expect to be reunited with all our saved loved ones. Surely every Christian should pray and work toward making possible the finishing of the gospel that this may speedily come to pass.

The fortunate Russian soldier who was brought back from death by the skill of a physician had no story to tell of what had happened to him during his death, for nothing happened. Let us hope that he may use this "second life" of his so that eventually the Great Physician of the universe can confer upon him life eternal. May we have the happy privilege of sharing it with him!

60  
ON A

FOR over a half century I have practised what I am attempting by voice and pen to teach. Sixty years ago I heard a lecture by a noted physician on the benefits of a meatless diet. The arguments and logic of the speaker appealed to me with such force that I concluded then and there to follow the lecturer's example and adopt what, for lack of a better name, may be termed vegetarianism. From that day to this, a period of sixty years, I have lived on a meatless diet. During a portion of this period I had in my home in addition to my children, eight adopted children, and we ate only two meals a day, a practice which is still followed in my home. There was no piecing between meals.

It was remarkable how free the children were from sickness. Every one who came to my home remarked what healthy children I had. Before I adopted this diet, I was afflicted with rheumatism. After a short period the rheumatic symptoms disappeared. We found it less difficult in our home to maintain order with a family of thirteen than was experienced in many homes with families of less than half that size. That the diet had much to do in maintaining sweetness of disposition among the children, I am fully convinced.

In my practice as a physician, I have had the satisfaction during these years of helping hundreds of patients adopt this diet with good results. At first I made some blunders and adopted some extreme views, but it was all a part of my training. I have profited by my mistakes, and have been able to guard others against them.

I now wish to present a few points in favour of what I may term *the more excellent way of living*, assuring my readers that if this manner of living is taken up intelligently, and changes are made gradually, there will be no disappointment in the results obtained.

Men of science no longer maintain that meats are highly nutritious. Meats do not compare favourably in nutri-



# YEARS MEATLESS DIET

By D. H. Kress, M.D.

tive value with the simpler and cheaper products of the soil. For instance, a pound of wheat, rice, oats, corn, barley, beans, peas, or lentils, is equal in nutritive value to two or three pounds of the best porterhouse steak. Cereals can be purchased at six to ten cents a pound, while good steak is purchased at a probable cost of anywhere from thirty to seventy-five cents a pound.

That it is possible to live well without meat has been fully demonstrated in actual life again and again.

We should in the selection of our food be governed by higher motives than the mere gratification of the appetite. While it is necessary to relish and enjoy what we eat, the appetite should be subservient to an enlightened conscience. It is possible to cultivate a desire for wholesome food and have it become the food of our choice.

Food serves two purposes in the body: first, it builds and repairs tissue; second, it produces heat and energy. A perfect food is one that supplies both the fuel and tissue-building material in the right proportion. Food also must contain the vitamins. Vitamins are to food what the electric spark is to the gasoline in the automobile motor.

Most foods found in the vegetable kingdom contain the tissue-building and heat and energy-producing elements in approximately the right proportion to meet the body's needs. They also contain the vitamins. This is especially true of wheat, rice, barley, oats, corn, and other cereals. It is estimated that from seven to nine parts of the heat- and energy-producing elements are needed to every one part of the tissue-building material, the quantity varying somewhat with age and occupation.

Nuts, lentils, beans, peas, eggs, and milk contain an excess of the protein, or tissue-forming elements. The nutritive material found in meat is almost exclusively tissue-building, hence there exists a danger of getting an excess of this element when meat is used as an article of food to any extent.

Starch, sugar, and fat, when burned within the body, form carbonic acid gas and water. No residuum is left behind. Meat, when burned, in addition to the carbonic acid gas and water, leaves behind a residuum or ash, which is acid, and on account of its insolubility is difficult for the body to get rid of.

In time these irritants bring about structural changes in the blood ves-



*D. H. Kress, M.D., author of this article, and his wife, Dr. Lauretta Kress, were born in Ontario more than eighty years ago. They are still active and mentally alert, and attribute much of their success in life to temperate living.*

sels, known as arteriosclerosis. The protein in meat, while an essential food element, has these impurities associated with it.

By subsisting largely upon meats, the organs of elimination are forced to eliminate these wastes in addition to the wastes normally formed within the body. This overwork wears these organs out prematurely, hence when

the kidneys are diseased the discontinuance of a meat diet is invariably recommended. In arteriosclerosis and high blood pressure, a non-flesh diet is recommended for the same reason.

Again, meat is not the most suitable food for man because of its tendency to undergo putrefaction in the long human alimentary canal, not well adapted for such a diet. The poisons thus formed also tend to bring about degenerative changes in the various organs, chiefly the kidneys, liver, and heart.

Meat is not the safest food. The seeds of disease may be directly planted into the human body by feeding upon the flesh of diseased animals. At the same time a meat diet introduces the body wastes which prepare the tissue soil for the disease cells. It is well-known, that cancer is prevalent among meat-eating people, and is seldom found among races that abstain from the use of meat.

Manna and water was provided to Israel's host on their way to the land of promise. Pulse and water was the food desired by the Hebrew captives in Babylon, in order that they might have health of body and soundness of mind. Subsisting upon this food assured them vigour of body and mind, and maintained their usefulness to a good old age. Daniel at the age of ninety was still able to conduct the affairs of the kingdom so well that his enemies had to admit they could find no fault in him. Early in life he "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." Daniel 1:8.

Meat is not a natural food. God placed man in the beginning in a garden and surrounded him with trees, "pleasant to the sight, and good for food," and said to him, "Of every tree of the garden thou mayest freely eat." He also called his attention to the grains and other products derived from the vegetable kingdoms, and said: To you they shall be for food.

(Genesis 1:29.) These products contain all the elements required by the human body, and the various elements are so arranged that there exists little danger of obtaining an excess of one or a deficiency of the other. Out of the simple foods from the soil these creatures derive all the elements needed to build up muscles, bones, nerves, and glands and to supply the needed vitamins and body fuel to keep the vital fires burning to produce heat and energy. The original diet given to man when in a sinless state, and before death resulted because of sin, is still man's ideal diet. The nearer we approach this diet, the better will be the health.



By John W. Halliday

**D**OES the New Testament show that the first day of the week was set apart by Jesus or His apostles in honour of His resurrection on that day? Let us see by examining carefully all the places in the New Testament where the first day of the week is mentioned. There are only eight of them, so our search will not be a long one.

Matthew makes the first mention: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matthew 28:1. We find here that Matthew fails to give any sacred name or special honour to the first day.

Mark makes the second mention: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. Mark also fails to give any sacred name or special honour to the first day.

Mark makes also the third mention: "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene." Verse 9. Again Mark fails to give any sacred name or special honour to the first day.

Luke makes the fourth mention: "The women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:55, 56; 24:1. Luke also, we find, fails to give any sacred name or special honour to the first day. We do find here, however, that devoted followers of Jesus observed faithfully "the Sabbath according to the commandment," the seventh day of the week. This was "the Sabbath" that "was past," according to Mark's record, when the women came "very early in the morning the first day of

# Keeping the Sabbath

## IN HONOUR of

the week." So according to both Mark and Luke the New Testament Sabbath is still the same, the seventh day of the week, "the Sabbath according to the commandment."

John makes the fifth mention: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." John 20:1. John also fails to give any sacred name or special honour to the first day.

The sixth mention also is made by John: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and

saith unto them, Peace be unto you." Verse 19. Again John fails to give any sacred name or special honour to the first day.

Before the evening meeting mentioned by John, two believers in Jesus "went that same day to a village called Emmaus." "And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them." Luke 24:13, 15. Mark also tells us about this walk of the two believers with Jesus, and then continues with reference to His appearing to the disciples in the evening, as mentioned by John: "And they went and told it unto the residue neither believed they them. Afterward He appeared unto the eleven as they







ASSOCIATED SCREEN NEWS

# JESUS CHRIST

sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16:13, 14.

In Acts 1:13 we are told plainly that the eleven disciples, all mentioned by name, "abode" together. We have just read in the words of Mark that when Jesus met with His disciples in the evening, "they sat at meat." So when the Saviour met with them they were having their evening meal. Clearly, then, they were not gathered together for a religious service. Jesus rebuked them for "their unbelief and hardness of heart." This shows that they had not come together in honour of His resurrection, for they did not truly be-

lieve that He had risen from the dead. No wonder, therefore, we have found Matthew, Mark, Luke, and John all *silent* regarding any sacred name or special honour being given by themselves or others to the first day of the week!

Jesus said while on earth, "The disciple is not above his master, nor the servant above his lord." Matthew 10:24. As, therefore, He did not institute any new day of rest or worship in honour of His resurrection, it cannot be right for any body of professed believers in Him to do so, or even to keep such a day already thus set apart. Jesus said also, "Every plant, which My Heavenly Father hath not planted, shall be rooted up." Matthew

15:13. So true followers of Jesus to-day, when the knowledge of the true Sabbath comes to them, allow Him to uproot Sunday keeping out of their lives, and to plant securely in its place the keeping of the Bible Sabbath, in honour of both the Father and His beloved Son.

The seventh mention of the first day of the week in the New Testament is as follows: "And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20:6-8. As there were "many lights" where they met, the meeting was held at night. The meeting was held "upon the first day of the week." According to the Bible method of reckoning time, every full day of twenty-four hours begins and ends at sunset, the natural time for the close of the day. By the present method of reckoning time, every day is considered as beginning and ending at midnight. The first day of the week, according to the Bible plan, begins at sunset of the seventh day and ends at sunset of the first day.

The reason for this is that when God began the creation of the world, He began the work of the first day in the darkness that had previously existed. In the record of creation it is written, "Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Genesis 1:2. The moving of God's Spirit upon the waters, a part of His creative work, took place in the darkness, and the creative command of God, "Let there be light," was uttered in the darkness in order to bring the light. Thus the first part of the first full day of twenty-four hours was the dark part. Because of this, the first part of every full day of twenty-four hours since then has been the dark part. So it is recorded that all the days of creation were made up of "the evening and the morning," the part beginning with the evening and the part beginning with the morning, the dark part and the light part. Genesis 1:5, 8, 13, 19, 23, 31. The number or name of each day of the week applies, therefore, to each full day of twenty-four hours.

As an example of the beginning and ending of Bible days we have the following: "On the tenth day of this seventh month there shall be a day of atonement." "In the ninth day of the month at even, from even unto even."



Leviticus 23:27, 32. "Even" is the going down of the sun for we read, "At even, when the sun did set, they brought unto Him all that were diseased." Mark 1:32. As it was "upon the first day of the week" that Paul held the meeting at Troas, the time of which we are considering, the meeting was merely a farewell one, held after the close of the Sabbath on Saturday night.

In the record of the meeting at Troas we do not read of any custom of meeting regularly on the first day of the week. The breaking of bread in the meeting does not prove this, for this ordinance was instituted by Christ on a different day. It was instituted before His crucifixion, at His farewell meeting with His disciples. So it was quite fitting for Paul to have breaking of bread at his farewell meeting at Troas, which it really was, for he "departed" after its close, after talking "even till break of day." Acts 20:11. It is quite evident, therefore, that in the record of Paul's all-night, farewell meeting at Troas on Saturday night, there is not found the *slightest* reason for the keeping of Sunday.

The eighth and last mention of the first day of the week in the New Testament is the following: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." 1 Corinthians 16:1-4. They were not to put their gifts into a public collection, but to lay them by "in store," at home, until Paul came for all in a special offering for the poor at Jerusalem.

The original words translated "by him in store," have been translated into the following languages, with the equivalents given in English: Latin, "with one's self at home;" French, "at his own house, at home;" German, "by himself, at home;" Dutch, "by himself, at home;" Italian, "in his own presence, at home;" Spanish, "in his own house;" The general meaning running through all these translations is that the donations of each giver were to be laid away "in his own house," "by himself," "at home." This is the meaning also of the text, "by him in store." Thus the verses under consideration do not show that it was customary to hold public services on the first day of the week.

In all these eight passages we have carefully considered, where the first day of the week is mentioned in the New Testament, we have found no

record of any sacred name or special honour given to it; no record of its being called holy or the Sabbath; no record of any blessing placed on it or its observance; no record of any of the apostles or other believers ever keeping it for any reason whatever; no record of any change of the day of rest or worship; no record of any kind giving the slightest hint of its observance for any reason whatsoever! Thus there is no Scriptural authority *whatsoever* for the keeping of Sunday.

We need not be surprised at this, because the ordinance of baptism is the divinely-given memorial of the death, burial, and resurrection of Christ. Paul says, "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resur-

### "Therefore the Son of man is Lord also of the Sabbath."

rection." Romans 6:4, 5. Coming up out of the watery grave in baptism, which is undergone only once by every baptized believer, is the divinely-given symbol of the resurrection of Christ, which was undergone only once by Him.

A testament is a will. When the testament or will of God concerning the duties of His children on earth in Old Testament times was completed in the days of Moses, it was established by the shedding of blood, which represented the blood of Christ to come, for we read as follows: "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." Hebrews 9:19, 20.

Likewise, when the testament or will of Christ concerning the duties of His followers had been made known to His disciples, it also was established by blood, the shedding of His own blood, for He said when He instituted the ordinance of the Lord's supper on the night of His betrayal, "This is My blood of the new testament, which is shed for many for the remission of sins." Matthew 26:28.

We read further, "Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are

dead." Hebrews 9:16, 17. So at the moment Jesus laid down His life on the cross His testament or will, already made known, became established and went into effect for the whole New Testament period, because by shedding His blood He had paid the price required to make it effective. Thus the death of Jesus made it impossible to establish rightly any new day of rest or worship at any time afterward during the entire Christian dispensation!

There is indeed peace in honouring Jesus by keeping the Sabbath—the day that He honoured when as the majestic Son of God He made the Sabbath at the close of creation for all mankind to keep in all ages, the seventh day of the week; the day that He honoured as the Sabbath while toiling as a carpenter and during His divine ministry; the day that He honoured as the Sabbath by teaching its right observance; the day that He honoured so truthfully that its keeping helped to bring Him to the cross; the day that He honoured highly as the Sabbath of redemption also by resting so peacefully during its hallowed hours from the inexpressible suffering of the cross, to save us and to enable us ever to keep the Sabbath in Him in peace!

Through the Holy Spirit Jesus is seeking to guide every straying one into the peace of God and Himself, those who are longing to know the truth as it is in Him, and those who see the true Sabbath of their Lord and Master and desire to honour Him by keeping it. He impresses upon their minds and hearts His unspeakable sorrow and anguish on the old rugged cross to save them also to the uttermost and give them the victory, and He brings to their attention His own earnest words, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7:17. Then as the responding seeker after truth and salvation pleads in true surrender, "Teach me to do thy will" (Psalm 143:10), enabling power to know and obey springs up in the soul with the comfort of the Saviour's tender assurance, "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. And many a responding one turns fully to Him with a heartfelt determination to follow Him fully: "Dear Lord and Saviour, 'I will follow Thee whithersoever Thou goest.'" (Matthew 8:19), the firm decision for time and eternity being,

"I will follow Thee my Saviour,  
Thou didst shed Thy blood for me;  
And though all men should forsake  
Thee,  
By Thy grace I'll follow Thee."





ROBERTS

# *It's Fun to Be a Dad*

By Archa O. Dart

**I**SN'T it fun to be a dad and have someone come running to greet you when the day's work is done? No matter how many mistakes you have made in your work, no matter how little money you have earned, no matter to him how ugly you are, he loves you with all his little heart and is thrilled to have you home again. What, buying shoes, mending toys, and rubbing bumps a source of joy? Yes, indeed it is, when it is your boy behind that grin.

God wanted us to have joy and happiness and therefore gave to us sons and daughters. He could have created us all fully grown, as He did Adam and Eve. But He didn't. He had a better plan, a plan that would take us into co-partnership with Himself in creating people for this earth. Thus men and women share with Him the joy and happiness known only to parents.

It was after Enoch became a father that the Good Book tells us that he

walked with God. See Genesis 5:22. Parental love is the nearest to divine love known to man. God wanted us to know how much He loved us and how near we are to Him. He calls us His children and has taught us when we pray to call Him "Our Father." When Enoch became a father there flowed into his being a new kind of love heretofore unknown to him. His love for his child opened his understanding to his relationship to God and thus he was drawn into that closer fellowship that enabled him to walk with God.

Did you ever look behind those freckles to see just what kind of lad was there? The story was told that one day Gutzon Borglum brought to his workshop a huge stone. It was such an ugly, unpromising rock that the girl who cleaned after the day's work was over never took the trouble to uncover it. Day after day Mr. Borglum worked on this piece of marble.

Day after day the servant girl cleaned

the shop without any thought or concern about what was under the canvas. But one day as his work neared completion, Mr. Borglum failed to put the cover over his statue. That evening when the girl came to do her customary work she saw the monument for the first time. She stopped dead still and gazed in wonderment at the statue. After collecting her thoughts she exclaimed aloud, "How did Mr. Borglum ever know that Abraham Lincoln was in that stone?"

Who is under that hat your boy wears? Is he a preacher, a doctor, a merchant, or a lawyer? Every great man who has ever walked on this earth was once a little boy. Some mother had to tuck him in bed every night, some dad had to carry him across the mud in the road.

Many parents little realize the opportunity that is theirs every day to associate with the great and the good and the noble men and women of tomorrow. Jesse used to take little David on his knee and tell him stories of the great God of Israel. Little did he realize that that lad sitting on his lap would some day sit on the throne of Israel. Jesse did not see a king eating at his table every day. He saw only a ruddy-faced boy. Holding his hand as they trudged over the hills of Bethlehem to look after the sheep. Jesse did not know that close to his side was a man after God's own heart.

Jochabed never saw Moses. Oh yes, she saw her little boy. She was well acquainted with the baby that was drawn out of the water, but she never saw the Moses in him that God saw, the Moses that was honoured above every other prophet in talking to Him face to face, the Moses that was chosen by God to come back to this earth and comfort His Son just before He was offered on Calvary, the Moses whose name will be associated with the Lamb in the victory song of the redeemed. Jochabed never saw *that* Moses. What great men and women of to-morrow live with you? That boy who is tracking in mud on your carpet to-day may be the great preacher for God to-morrow. That little girl who brings you her broken dolls to mend now may be the Florence Nightingale after a while.

The most important work ever committed to men and women is training children. You may learn to bake the best kind of cake, but the better it is the sooner it disappears. You may be able to erect gigantic buildings, but in the final reckoning they will crumble into the dust. But a child properly trained will live for all eternity a living monument to your faithful efforts. Isn't it fun to be a dad? Man's most enduring work is done on the heart of a child.



THE River Thames flows through London. It bears on its bosom the ships of all nations, which carry the merchandise of all the world. Below London it flows into the ocean, and puts the nation in touch with all parts of the globe. It is interesting to follow it backward, and see it as it flows through quiet valleys, past ancient cities and many a mile of peaceful scenery. Londoners do not like their old river any the less when they discover that it has its source as a small stream among the distant hills, and grows to be the noble river it is as it passes London after many other rivers and streams have flowed into it. In like manner, we shall love our Bible no less but more, when we know how it came into the world and grew to be the noble book it is.

I shall have to take you on journeys to different cities and distant lands. We shall have to visit many libraries, examine old books and parchments, consult ancient records, and peep into some churches venerable with age. We want to know, as far as we can learn, how to answer the following questions: Is the Bible really true? Where did our Bible come from? Is our Bible the same which the ancient Christians read daily? Were the contents of our New Testament, now in our hands, also in the hands of the Apostles and their friends and followers before the first century had closed? These and many other questions we shall endeavour to answer.

Our Lord lived and taught and died before the Gospels we possess were written at all. After his ascension into heaven, almost a generation passed before the earliest Gospel was written. We do not know that He wrote a single line, except with His finger on the floor of the Temple when the Pharisees brought the fallen woman into His presence.

He came down from heaven, published the good news of salvation, called and trained His disciples, breathed upon them the Holy Ghost, and went back to heaven without leaving behind Him any written Gospel at all. The legacy He left to the world was not an organized church, nor a proud priesthood, *nor a set of written documents*, but the small band of disciples whom He had Himself prepared to carry on the work He came to start.

Beginning at Jerusalem, the disciples went forth to many lands to publish the tidings of great joy which God had made known for all men. With their own lips, and not out of a book, they told the story of their Lord's life; of His death; and His glorious resurrection and ascension into heaven. What need had the disciples of written documents at all?

By Glendon E. Whiteley

# Whence MY BIBLE?

Had they not been the companions, the pupils, and friends of the Master? Had they not also seen him alive after His resurrection and witnessed His ascension into heaven?

As time went on great changes came. The little company of the Apostles began to decrease. Some were killed and others were growing old. So long as they remained, and could have access to the churches, all went well. But as Christianity spread, and the churches grew up far apart from each other, and the Apostolic band diminished, it was only natural that the converts should be anxious to have the precious words they had heard put into permanent form, so that they might hand on to all who should follow them.

The disciples, too, were anxious to have the story put into writing that it might endure. These were, doubtless, the circumstances which led many to take in hand to set forth in order a declaration of those things which were most surely believed among them, as those who were ministers of the Word, and eye-witnesses from the first, had declared them. *Thus the Gospels sprang up.*

Then, too, many of the churches which the apostles had planted in different places called for special communications from their founders. Disturbances in some of the churches, unfaithfulness in others, the generosity of others, and the needs of many, caused the despatch of letters, all more or less embodying the teaching of Jesus, and containing statements concerning the mind and will of God, and filled with precepts and principles governing the duty of Christian men and women.

Though printing was then unknown, writing was common. It is quite likely that many copies of the Gospels were written at the request and at the expense of the churches. All these writings would be regarded as precious treasures by the various bodies which held them. It is certain that at a very early period some churches had possessed themselves not only of copies of the Gospels, but also of most of the Apostolic Epistles.

It is the story of some of these precious documents that we have to tell, so that we may know whence our New Testament came, considering the view-





ROBERTS

points taken by some of our modern critics to-day.

We will begin by looking at three of the oldest Bibles in the World; then we will notice some of the ancient fathers of the church; then we will go back a generation and learn something of the Apostolic Fathers; and lastly we will glance at some ancient versions of the Scriptures: we desire to see what they have to say to us as to our original question—Where did our Bible come from?

The three oldest Bibles in the world are written in Greek and are very ancient. The names by which they are known are "The Alexandrian" MS., "The Vatican" MS., "The Sinaitic" MS.

These three old books are very precious indeed, and are very carefully treasured by the nations who possess them. They belong to the three great branches of the Christian church,—the Greek, the Roman Catholic, and the Protestant churches. One of them, the Sinaitic, is in the library at St. Petersburg, and the Greek church greatly prizes it. The Vatican, known as Codex B, is the valued treasure of

the Roman Catholic Church and is in the Vatican library at Rome. The Alexandrian, or Codex A is in the British Museum, London.

It is not very easy to fix with certainty the exact date at which they were written, but we may feel sure that we are near the mark if we say they belong to the fourth and fifth centuries. If this be so, we may date them as from about the year 301 to 450 A.D.

Some may ask: How do we know the age of these manuscripts if they have no dates upon them? There are several ways of getting to know this, which we will explain briefly: the form of the letters in which a manuscript is written; the way in which the words are joined together; and the plainness or ornamentation of the initial letters. If you ever look at a Greek manuscript and find that all the writing is in capital letters and that the words in one line are all joined together without a division, you may conclude that it is of a very great age. The documents written in this way are called uncial manuscripts, and are always ancient. Those which are mod-

ern are written in a running or flowing hand, and are called cursive. All these three old Bibles are uncial manuscripts.

A brief word about these three ancient Bibles, or Biblical manuscripts, and then we shall pass on to sources of Biblical literature which were in existence before the ancient manuscripts which have been discovered.

"The *Vatican* manuscript (Codex B) is kept in the Vatican library at Rome. We notice that it is in book form having more than 700 leaves about 12 inches square. Each page contains three columns, except the poetical books of the Old Testament which are in double column; and the writing is all in capital letters. It is almost a complete Bible. It has lost Genesis, chapters 1 to 46, Psalms 105 to 137, and all that follows Hebrews 9:14. This is the oldest Greek Bible known to the world. It dates back probably to the beginning of the fourth century. For more than 1500 years this manuscript has been in the world; and it is a standing proof that if our Bible is an invention it must have been forged before the fourth century, when this manuscript was written."—*Is My Bible True?* by Rev. D. D. Chas. Leach.

"The *Sinaitic* manuscript, at St. Petersburg in Russia, is also in book form; each page contains four columns except the poetical books of the O.T., which are arranged as in Codex B. This book is believed to be almost as old as the Vatican manuscript. In 1844 a German scholar, Dr. Tischendorf, was paying a visit to Catherine's convent at the foot of Mt. Sinai when he discovered in a waste paper basket several sheets of manuscripts which were about to be burned. On examining these parchment leaves he found them to contain portions of the Greek Old Testament. Forty-three of these sheets he was permitted to take with him and deposited them in the Royal Library at Leipzig, and later brought to the Imperial Library at St. Petersburg.

The *Alexandrian* Manuscript is the third oldest Bible in the world. It now belongs to England, and contains four volumes. It is also the uncial form of letters and has two columns on a page. This manuscript was probably written about the fifth century. It is written on very thin vellum, and has been in the possession of England since it was presented to King Charles I in 1628 by Cyril, Patriarch of Constantinople. It contains both the Old and the New Testaments, though it is not quite perfect. Ten leaves are missing from the Old Testament; but the New has lost more. Twenty-five leaves have gone from the Gospel by John, and three from Corinthians." Ibid.



MARIE had asked God to show her the right way and it seemed to her that He had been, as it were, making a path for her through the Scriptures. By His example and teachings Jesus was leading the way. It had been a blessed walk to follow in His footsteps, but she had come to a place where it seemed as if she could not follow. This halt caused her much sorrow and many tears. "For even hereunto were ye called," said Peter, "because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2:21.

Somehow, after Marie had made the decision to look to Jesus, study His character, and listen to His teachings and follow in His footsteps, her perplexities concerning questions of theology were removed. She learned in this the greatest lesson to look to Jesus and let His example fix her beliefs and be her guide in every point of doctrine. She obeyed His admonition to "search the Scriptures." She rejoiced in His promise of His second coming, followed His example in Sabbath-keeping. She took comfort in His words concerning the sleep of death and the hope of His resurrection and endeavoured as far as possible to follow all His leadings set forth in God's word.

But as she sought to follow she came to a place where the path seemed barred. She had been reading a story recorded in the eighth chapter of Acts. It told of the experience of the Ethiopian, a man of great authority under Queen Candace. This man had been to Jerusalem to worship and while he sat in his chariot on his return journey he was joined by Philip. He had been reading the ancient prophecy concerning Christ and "the place of the Scripture which he read was this, 'He was led as a sheep to the slaughter . . . for His life is taken from the earth.'" Acts 8:32, 33. Philip, a disciple of Jesus enquired of him, "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Acts 8:30, 31. Then he enquired, "Of whom speakest the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water," and he said, "See, here is water; what doth hinder me to be baptized?"

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still: and they went down both into the water" (Acts 8:34-38) and

Philip baptized him. "And when they were come up out of the water," Philip left him and the Ethiopian went on his way rejoicing.

Marie had been christened in infancy, but as she read this account she discerned that it was most important that one should believe in Jesus with all the heart before taking part in this sacred rite of baptism. She realized that she had been too young to believe, and further she saw that the Bible mode of baptism was very different from that of sprinkling.

Then from the reading of the third chapter of Matthew, she observed that the One whom she had covenanted to follow had passed through the waters of baptism. Jesus had come from Galilee unto John to be baptized of him. "But John forbade him, saying, I have need to be baptized of Thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, . . . And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matthew 3:14-17.

This same Jesus had also commissioned his followers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matthew 28:19, 20.

Often with her Bible open, Marie would present her desires pleading with tears, "Lord I want the Holy Spirit to have full control of my life. I want power to live a life in harmony with Thy will and be a true follower of Jesus. Please open the way that I may be baptized and join Thy church. Help me to find the right church."

Marie waited, her faith was tested, but still she clung to the promises of God. She trusted that the same God who had sent Philip to the Ethiopian would in His providence open the way for her to be baptized.

"Never a prayer is uttered, never a tear is shed, never a sincere desire after God is cherished," but He takes notice. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9. When Hezekiah wept in his distress, the Lord made known His will to the prophet Isaiah saying, "Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears." Isaiah 38:5. When Saul of Tarsus was fast-

By Mary C. Murdoch

# Waiting and Weeping

Continuing a Story  
of Adventure in  
Search of Truth

ing and praying, Ananias was used as God's agent to bring help and encouragement to him.

"And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth," Acts 9:11. Ananias was a disciple of Jesus, an adherent of the true faith in apostolic times. As a result of his divinely appointed visit the record says that Paul arose and was baptized. He became a member of the true church in his day.

Surely that same God who had heard and answered the prayers of His true believers in those days would hear and answer the prayer of this young believer in these days.

The days grew into weeks and the weeks stretched on. Marie continued to work six days and to rest on the seventh, "according to the command-





ROBERTS

*With diligence and tears, Marie studied God's word for guidance.*

ment." One day, a memorable one for Marie, a young woman called at the farm. After the caller had talked with the lady of the house and explained the object of her visit, she showed her a book for which she was canvassing in the district. This book, she explained, showed how the prophecies of the Bible shed light on events that were taking place in *this our day*. While Marie was continuing with her duties in the kitchen she overheard the word "Bible". Oh, what could she be saying about the precious Bible, thought Marie.

As the lady looked at the book she remarked to the caller, that she thought that her girl, Marie, would be interested in it. She was surely right for Marie was intensely interested especially when she learned she could obtain a copy in her own language. The lady had also added that Marie was a Jew, or rather, that she called herself that. The colporteur was surprised, for she could not see the slightest trace of Jewish resemblance in her features. So she asked

the girl why she called herself a Jew. After Marie had endeavoured to give her reasons the young woman understood, for she herself knew that a true Jew in God's sight did not necessarily mean one had to be of Jewish descent. As the caller and Marie continued to talk they found to their mutual joy that they held similar beliefs on all other points of Bible doctrine. Words could not express Marie's joy at meeting someone who believed in Jesus as she did and who at the same time kept the Sabbath she kept.

Later on in the conversation Marie mentioned something about the "mark of the beast." In Revelation she had been reading about the dreadful plagues that were finally to fall on those who had the mark of the beast, and of the final triumph of those who had "gotten victory over the beast, and over his image, and over his mark." It was with intense interest that the colporteur listened to Marie, for she had gathered from her comments even though spoken in rather broken English, that she had

been aroused by the great three angels' messages of Revelation fourteen. The colporteur who had been a student at a theological school, had studied these symbolic prophecies of Revelation. She knew the vital importance of these angels' messages of which Marie had spoken. They were of such solemn import that the bearers of them were symbolically represented as angels flying in the midst of heaven. She knew they were God's last messages to the world. While Marie had not fully understood the meaning of all the symbols used in the prophecy, yet she had grasped the one main truth that these messages designed to convey—that those who were keeping "the commandments of God and the faith of Jesus" would be shielded in the great day of trouble. They would be prepared to meet their Lord when He should come.

In amazement the colporteur asked, "Who taught you these things?" Pointing upward Marie solemnly said, "God." Yes, surely God by His Holy Spirit had guided her as she had studied His word. "Sometimes," Marie continued, "I come to places where all is dark to my mind, then I pray for light and God helps me understand what I read."

Yes, Marie had found the one and only way by which searchers of the Bible may find truth. Those who open this Book without prayer for understanding will be liable to wrest the Scriptures. But those who come prayerfully and with an open mind to find truth that they may obey, will surely find it.

The time these young women spent together was very precious. Their hearts had been knit together even as the hearts of David and Jonathan had been. The former sense of aloneness which Marie had felt was gone now, especially since she had learned that there were many others who believed as she believed. She had known that a work of Sabbath reform was needed in the world, but she did not know that this work had already begun, and that thousands of voices all over the earth were even now calling the attention of the multitudes to the "commandments of God and the faith of Jesus." Yes, in every part of the world men and women were responding to this Heaven-sent message which the prophet of the Lord had shown would be given prior to the coming of Christ. The church which was holding aloft the identifying sign, proclaiming the commandments of God and the faith of Jesus, was not just another denomination. A church that was doing the work that ancient Israel had failed to do was surely none other than the true church of God. For God's plan for



blessing the world has never been relinquished. The Israel of to-day are given the same work to do—that of bringing to the nations of the earth the knowledge of the Law of God and the Gospel of His Son.

It was with keen interest that Marie turned the pages of the new book which she had purchased from the colporteur. Surely this was just the kind of book she needed. It contained so many historical records which would help her to understand the prophecies of the Bible more clearly. Here was set forth the record of Bible prophecy on the one hand and the facts of secular history on the other. These showed how accurately the predictions of Bible prophecy had been fulfilled, and how the prophetic light had shed its brightest beams on this our day.

From historical evidence she saw how clearly the outline of the world's history had been portrayed by symbolic representation in prophecy. The prophecy of Daniel written in ancient times gives a true and accurate outline of events that have come to pass down through the ages even to modern times. As Marie traced the rise and fall of the great world Empires—Babylon, Medo-Persia, Grecia and Rome—she saw that the original Roman Empire of the west was divided into lesser kingdoms. Everything had taken place just as the prophecy foretold. The prophecy shows how the divided kingdoms were never again to be united by any earthly ruler. History records the names of the great world leaders who sought to re-unite these divided kingdoms of modern Europe and established again a world Empire. How futile had been their attempts! The word of the Lord concerning these kingdoms, "they shall not cleave one to another," was more powerful than all the ambitious schemings of dictators, and stronger than all the force of arms. It was with awe and wonder that she read again the word of divine prophecy and noted that it was in the days of these kings (or kingdoms) that the God of heaven would set up his kingdom that would never be destroyed. (Daniel 2:44.)

Yes, in the figures and symbols employed by the prophets in Daniel and Revelation, subjects of great importance are presented. God in His love and mercy has revealed future events by the light of prophecy so that His people need not be in darkness, but have a definite understanding of events to take place and thus be prepared for the perils and conflicts before them.

Marie knew from her reading of Matthew 24 that the Lord has given

special signs to herald His coming, and from the records of eyewitnesses set forth in this book she learned to her amazement that the signs had already taken place. It was with much interest that she also read the accounts of newspaper reporters, the comments of astronomers and of Bible students, who themselves had witnessed the signs in the sun, moon and stars. Of these signs Jesus said, "When ye see all these things know that it [His coming] is near, even at the doors." The prophetic word shining on the facts of history revealed that the generation now living is standing, as it were, on the very threshold of eternity.

As Marie traced the history of the great world Empires she discovered that from among the divided kingdoms of the Roman Empire an ecclesiastical kingly power had arisen that attempted to change the law of God. Of this power the prophet had forewarned: "And 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." Daniel 7:25.

So it was with particular interest that Marie read the historical records which show how the change from the seventh-day Sabbath observance to the first-day Sunday observance came about. In the early part of the fourth century the emperor Constantine endeavoured to create a union between pagan sun worshippers and Christian Sabbath keepers. He therefore sought to gain favour with the pagans by exalting the day of the sun and enforcing a Sunday law. This law issued by Constantine in A.D. 321 read as follows:

"On the venerable day of the sun let the magistrates and the people rest, and let all work shops be closed."—Schaff, *History of the Christian Church*.

Dean Stanley (Church of England), writing on this subject stated: "The retention of the old pagan name of 'Dies Solis,' or 'Sunday,' for the weekly Christian festival, is, in great measure, owing to the union of pagan and Christian sentiment with which the first day of the week was recommended by Constantine to his subjects, pagan and Christian alike, as the 'venerable day of the sun' "—*History of Eastern Church* lecture 6, Par. 15.

A statement by Dr. Hiscox, the Baptist author, also revealed that this day of pagan origin had been adopted and sanctioned by papal Rome. Said he, "Of course, I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers

and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun-god, when adopted and sanctioned by papal apostasy, and bequeathed as a sacred legacy to Protestantism."—*New York Examiner*, Nov. 16, 1893.

In order to gain favour with the Christians, an effort was made to clothe the "venerable day of the sun" with a Christian garb. It was therefore proposed that Sunday should be observed in honour of the resurrection of Christ. Although not one word of Scripture could be brought forward to support this proposal, yet Sunday gradually came to be regarded as possessing a certain degree of sacredness. Thus the unwary have been deceived into accepting a false sabbath instead of the true.

Marie's mind often drifted back to the time when she was at home with her parents. How she had longed at that time to know the true way of worship. She now believed that her father and mother unwittingly followed the great apostate power that had adopted and sanctioned the false Sabbath. How comforting it was for her to know that God overlooks the mistakes of ignorance. Her father, had walked faithfully in the flickering light he had, and God would reward him accordingly.

During the time when Marie had been keeping the Sabbath alone, her feelings were doubtless somewhat like those of Elijah, who in the days of Israel's apostasy had said: "I, even I only, am left." But the Lord, who reads the hearts of all, revealed to Elijah that there were "seven thousand in Israel" who had not bowed to Baal, the sun-god of Phoenicia, thousands refused to pay homage to this man-made institution, who during the long dark years of Israel's apostasy, had remained faithful to the worship of the Creator of heaven and earth. So Marie learned that there were many in her day who had not bowed to the apostate power which had instituted Sunday worship, who refused to exalt a man-made rest day above the one divinely set apart.

All during Marie's search for understanding, she had clung to the promise in Proverbs that she had found at the onset: "If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest for her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and shalt find the knowledge of God." The Lord surely had fulfilled His promise.



## SIMPLE HOME TREATMENTS FOR

# Arthritis

By W. H. Roberts, M.D.

IN AT least one certain world-renowned clinic, arthritis patients are carefully instructed in what to do for themselves at home, and they are encouraged to believe that while the remedy is only a simple one, if the patient will perform the task daily, he will receive marked benefit. This was intended to supplement the treatment personally directed by the physician.

If the arthritis is in the small joints of the hand or bones of the foot and ankle, Dr. Wayne McFarland, writing in the April issue of *Life and Health*, 1944, recommends alternate hot and cold baths to reduce congestion and swelling and promote a more normal blood flow through the diseased part. He states that impaired circulation is common to all arthritic joints. In the beginning of course the joint feels hot and is swollen and red, but this is not for long, for there follows soon a decrease of blood flow through the injured part. Dr. McFarland recommends using two large buckets, one filled with hot water between 105° and 110°F., the other one filled with tap water which is about 60° to 70° F. Hands or feet are placed in the hot water for three minutes, then quickly

changed to cold, and kept immersed for one and a half minutes; five to seven alternations are thus made. The required equipment is very simple, namely, the two buckets, hot and cold water, a bath thermometer. The water should cover the calves of the legs and reach as near to the knees as possible. For the hands it is recommended that forearm and elbow be included. In arthritis the treatment always should end in the hot water, especially when first starting the use of alternate hot and cold. This can be carried out as often as three times daily. Should the higher temperature of 110°F. produce more swelling, then lower temperature of 105°F. is recommended, or else to decrease to two minutes the time that the part is immersed in hot water, and the time for the cold is increased to one or one and a half minutes.

It is strange, but nevertheless true that sometimes early in the disease, extremely painful joints are best packed in ice for two or three days. Chipped or cracked ice is used, wrapped in a large turkish towel. The joint is protected by a flannel cloth. Some modern hot water bottles are well adapted for holding crushed ice and may be used instead. When

swelling and pain have subsided, the use of alternate hot and cold baths may be begun.

Fomentations also relax muscular spasm. They are made from three-foot square pieces of woollen cloths which are folded on themselves. The centre part is wrung as dry as possible from boiling water, ends being kept dry for this purpose. After enclosing this in a dry woollen cloth it is applied to the affected part, skin as usual being protected by two layers of turkish towelling. Perhaps the main advantage of fomentations is that several parts can be treated at the same time. Care should be taken however that the patient neither be chilled nor fatigued from treatment of too many parts, or prolonged treatment. It is better to undertreat than overtreat. After the last fomentation has been applied the procedure is ended by application of a washcloth wrung from cold water. As mentioned above an infra-red lamp, or regular electric heater, serves the purpose very well. After twenty to thirty minutes of heat application, the patient is then ready for massage, certain types of which (namely, effleurage) can be done even by an amateur. This consists of simply stroking above and below the joint. If, for example, the knee is involved, stroking is commenced about the lower half of the thigh up over the hip joint. The joint itself is then skipped and stroking continued from about mid-calf to the knee. To massage directly over the joint at the onset of treatment is not recommended; it can be begun after about one week. Stroking is always done in the direction of the returning blood, or towards the heart. In all instances massage is started above the injured joint and then distally. The massage need only employ about five minutes. The joint is then carried through as full a range of motion as possible, just once. If the shoulder is involved the arm would be elevated as far as possible frontwards, backwards, sideways and finally made to complete a circle. These exercises are started as soon as any motion of the diseased joint is possible, care being taken not to overdo. This would be indicated by aggravation of pain and swelling over a period of more than eighteen hours. Dr. McFarland emphatically states that "moving the joint through its full range, once a day, is of more value in preventing adhesions and atrophy of muscles than a thousand wiggles."

Twice a week a hot tub bath is permitted at a temperature of 104-106 F. for approximately ten to fifteen minutes. Following this, massage and exercise are given, but no further heat treatment during that day.



*Illustrating a method of giving hot fomentations to the spine at the same time a hot foot bath is administered.*



Daily sun baths invigorate and tone up muscles and certainly improve the general health. Cod-liver oil, perhaps, may have to be employed in northern climes and is about 80-90 per cent as beneficial. Sun bathing is done preferably in the morning from ten to eleven o'clock or after two or three P.M. rather than midday. Full body exposure for ten minutes on both front and back will be all that is needed to bring a healthy glow to the skin.

Therefore during the day there is heat application for twenty to thirty minutes, followed by ten minutes of massage, and finally exercise of the joint.

There is still another condition not referred to above, namely, peri-arthritis of the shoulder, which is a distinct

entity because of the peculiar anatomy of the shoulder and which has been excellently described by the noted orthopaedist, Sir Reginald Watson-Jones, of London. This condition represents a traumatic degeneration and inflammation of the capsule and structures about the shoulder joint. Adhesions may develop spontaneously, often including the tendon of the Supraspinatus muscle, and an adjacent bursa. It may arise insidiously when the arm has been carried in a sling due to fracture of elbow or wrist.

After the application of heat the essential treatment is not carrying heavy weights or suspending oneself from an overhead bar, but exercises for about five minutes every hour of the day, which involves rotating the shoulder through as full a range of

motion as possible. These exercises are recommended in a certain order, namely:

1. Elbows to side, hands pointing forwards. Hands then rotated outwards through if possible the full normal range of 80 degrees.

2. Hands clasped behind head, elbows then retracted backwards. This can be done lying on a couch or standing against a wall.

3. Rotation of arm through as wide an arc as possible.

4. Touching the tip of the shoulder blade on the same side.

5. Finally when external rotation movement is recovering, the hand of the affected side is reached over the top of the head, until the fingers touch the opposite ear.

# Those BOYS!

By Martha E. Warner

**I**T happened, it really did, in a chain store, and because of it I was reminded of a few lines written by Edgar Guest, and which I will tell you about later on.

To avoid the jam and the rush one finds in the large stores these days, I had chosen an early hour to do my marketing. As I entered, seeing only two or three women and a couple of boys, I took my time looking among the shelves hoping to find some of the things I had been wanting for many weeks, and I am happy to say that I found several of them.

All this time people were coming into the store, but as I made my way to the front, I noted that only two women and the boys were ahead of me, so I knew I would not have to stand in line too long. And I did not, for by the time I reached the desk, one of the women had left and the other was leaving, and the boys stepped aside, one of them saying, "You go ahead. We don't mind waiting."

Thanking them I laid my purchases on the counter and in almost no time they had been checked, paid for and

*It parents would take more personal and loving interest in their children, many pitfalls which threaten our youth could be avoided.*

packed into a box and I was ready to go.

As the boys had no packages, and did not seem overly anxious to be waited upon, I was a bit curious as to their errand; therefore I did not hurry in putting on my gloves or getting the keys to the car out of my purse.

Already the girl had asked what she could do for them but as no answer was forth-coming, she spoke again a

bit sharply, saying "What can I do for you boys?"

Gathering up my packages, I slowly moved away, but not so far but what I could hear and see what was taking place.

One of the boys took a slip from his coat pocket and pointing to an item on it answered, "You've made a mistake on this. See? It says here sour kraut, 90 cents, when it should be 09 cents."



LAMBERT



The girl, with a puzzled look on her face, leaned over the counter and said, "Here, let me take it so I can get a better look at it."

Refusing to relinquish the slip, the boy said, "Can't you see? You have it here 9-0, when it should be 0-9. I tell you you have made a mistake."

"Have you your package with you?" she asked.

"No," said the boy.

"Where is it?" she asked.

"At home," he insolently replied.

"Well, go home and get it," the girl told him, "I cannot take your word for it, I must see for myself. When you bring me the package I'll talk with you."

A sullen look came over the boy's face and without more ado, he and his pal left the store and I slowly followed. As the door closed behind me, I noticed the boys were in a huddle talking to each other, but when they saw me they started on.

I confess I was at a loss to account for their actions, and I wondered why the boy did not say, "My mother thinks there is a mistake on this slip; she wants you to look it over." Then like a flash there came to me the doubt that the mother was ignorant of the whole affair, and that the boy was just trying to chisel a bit of money from the girl; but from the manner in which she handled the case I knew it was nothing new for her.

Just as I was mentally scolding myself for passing judgment, my mind went back to the day when two boys knocked at the door of "The Little House" and asked me to change a dollar bill, so their mother could have change for bus fare.

Being a little suspicious of the boys, I explained to them their mother would have no trouble in getting the bill changed on the bus. But they insisted that for some reason she wanted it "now" and was waiting down in the hollow for it.

Although I was not satisfied with the story, I gave them the change, and they were off like a deer. Going to an upstairs window where I could look down on the lower road, I saw a third boy waiting, but no mother. And later I found that the dollar I had changed for them was the dollar bill I had that morning put in the mail box for stamps.

It was this incident that made me think the boys in the store were not honest. And why? Why were they not honest? Was it not because in some way the parents had failed in their duty to bring up their child in the way he should go?

It may have been because of some weakness in their own character; or

perhaps it was because of the mistaken idea that children should be allowed to go their own way, make their own decisions without a restraining word from their parents. And it is not until the law catches up with them, as it eventually will, that the parents realize how derelict they have been in the training of their children.

Sometimes we are shocked when we read of the crimes committed by children, and we are quite ready to lay the blame upon the age in which we live, but that is about all we do about

it. To be sure we may express the wish for the time to come when we will be assured that the world and the people living in it are definitely growing better.

But if ever that wish is to come true, then we, the mothers and fathers of little children, have a work to do. As Edgar Guest says,

"And how to build a better world?

Well, not by chart or plan,

"Unless we start to teach the boy

To be a better man."



## Praise Children for What They Do Well

"I believe children should be praised for what they can and do accomplish and gradually, patiently, and understandingly should be taught and encouraged to do the important things for which they seem to have little aptitude," said a mother.

A group of us were discussing our favourite topic of rearing children.

"I agree with you," another spoke up. "Our Bobby has unusually capable hands. All summer he has done such useful things! He has made shelves from orange crates and put them up in the basement for our fruit jars; and, besides this, he has painted our porch furniture."

"Didn't he get the paint over everything, including himself?" someone asked.

"Oh no, he used an old shirt of his father's for a smock, and not a drop was to be found on his overalls and very little on the papers with which he covered the grass," proudly replied Bobby's mother. "Our Ned," she continued, "is less skilful with his hands, but he is intensely interested in music. He sings in the boys' choir, and he has a wonderful collection of records bought with money he himself earned. I have praised each child for his accomplishments in the direction in which he excels and encouraged effort in other directions, in order that neither of the boys should feel inadequate in any way."

"Yes, it's true that children differ greatly in their abilities and interests," a mother of twins agreed. "With Gene and Betty I try to remember that 'comparisons are odious' and to permit each child to stand on her own feet and follow her inclinations with, of course, some guidance from their father and me, which necessarily includes certain requirements."

How true it is that while the "three R's" and certain cultural attainments should be considered requirements for every child, the course of study which is to determine his life work should be self-chosen—not forced upon him.

I once knew a mother who was firmly resolved that her daughter should receive a college degree and become a school-teacher. The daughter was a phlegmatic, unimaginative girl who cared nothing about academic subjects; in fact, she almost failed in her first year of college. But the mother had Marvella study at home with a tutor every summer and sometimes during her brief vacations.

At last she was graduated. The mother managed to become a member of the school board in their home town, and manoeuvred to have Marvella given a teaching position in a primary school. The girl was not a success.

It would have been infinitely better for the mother, who was a well-to-do widow with ability, to have become the school-teacher herself and to have permitted the daughter to stay at home—encouraging her to work in her garden, raise her prize tomatoes and flowers, specialize in nutrition, and broaden herself in other fields, gradually.

Is not giving a spur to greater achievement, in the field of a child's choice, better than harassing him to do the things he does not enjoy and perhaps is not capable of doing beyond a certain definite limit?

Children differ greatly in their capacities—motor control, dexterity and speed; degree and type of intelligence, endurance and persistence; imaginative qualities, emotional stability and ability to keep interested. Let us remember this and be happy and grateful for those natural aptitudes which our boys and girls manifest, and not expect them to conform to some pattern of activity which we happen to prefer.—National Kindergarten Association.





## *Tulips*

Through the black earth I can see  
Beauty coming back to me,  
Life in blossom shall unfold,  
Red and pink and yellow gold!  
Thus my tulips in the spring  
Prove the faith to which I cling.

--- Edgar A. Guest