

Canadian

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Signs of the Times



MANY Christians were shocked by a report recently published by Dr. George Gallup which revealed that there is more gambling in the churches than at the horse races. It is said, and all too truly, that lotteries, bingo, raffles, and carnivals are sponsored by a great many churches as a means of raising money to pay the preacher's salary, and to maintain the various programmes of the church. Some church groups are raising money by sponsoring theatrical performances, dances, box suppers, chicken dinners, and parties of various kinds. While all of this goes

Out of every ten bushels of wheat, one belonged to God. Out of every ten sheep, one belonged to God. In carrying out this programme, the ministers of the Lord were provided for, and the people received a blessing. In addition to the tithe, they were instructed to give offerings in proportion to the way God prospered them. In Deuteronomy 16:17 it says that "every man shall give as he is able, according to the blessing of the Lord."

The plan that God gave for the support of His ministers in ancient Israel still applies to-day and is bind-

"Why, if we tithed," Jim was saying, "we would be giving \$250 a year. Wish we could!"

"So do I," said she, "but \$50 a year out of a salary of \$2,500 is all we can spare. That leaves us only a little over \$200 a month, and we can hardly make ends meet on that. And I think the Lord understands our circumstances, if the preacher doesn't."

And so it had come to this—living in a three-room house in the section where the poorest lived, and doing all of her own work, even the laundry! But she must keep up her courage for Jim's sake. Nearly a year ago now he

DANGEROUS DOLL

on, God's plan for financing His work is ignored.

Perhaps much of this ungodly money raising is resorted to because of a modern tendency toward abhorrence of offerings and goals. But how can churches be blessed of God when they are built and supported by such means? How can church members receive the divine blessing when they fail to practise God's plan of finance?

Perhaps there are some who do not know that the Bible reveals God's plan of financing. But it does, and it is to everyone's spiritual and financial advantage to know what it is. Briefly, here it is. To the Levites, who were appointed to take care of the sacred services in the tabernacle, the Israelites were to give one-tenth of their incomes, and if they were able, additional offerings as the Lord prospered them. Here is the Bible record concerning this: "Behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Numbers 18:21. We are told in Hebrews 7:4 that "Abraham gave the tenth." The people were clearly told that the tithe belongs to the Lord, as the following indicates: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." The people had no right to one-tenth of their income.

ing upon Christians, as Paul has clearly indicated in 1 Corinthians 9:13, 14: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" In this verse Paul refers to the priests of Israel who were sustained by the tithe, and in the next verse he speaks of the preachers of to-day: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." But how many ministers are being supported to-day according to the gospel plan? It is feared that a good many of them are relying on raffles and games of chance. In most cases it is not because they want to, but because their congregations dislike paying tithes systematically.

The story is told of a certain church in which hung a placard which read as follows:

Better make your offerings
According to your income,
Lest the Lord be displeased and make
Your income according to your offerings!

The church members wondered why the pastor didn't take that placard down. Everyone had seen it. One member complained volubly. She disliked placards on church walls, this placard in particular. Each successive Sabbath it made her more uncomfortable. She and Jim were talking it over again one night just before retiring.

was among the men laid off at the plant when the long-anticipated depression had come. He walked the streets for days but failed to get work. Finally, in desperation, he took this present small job though it paid only \$37.50 a month. That would barely provide shelter and simple food.

She lay awake one night until the "wee hours" and tried to think of some way by which she might add to their meagre income. Then, being weary in body, mind, and soul, she fell into a troubled sleep.

The ringing of a bell awakened her—the alarm clock! Jim had to be on the job at six o'clock. She sprang out of bed to get his breakfast ready. Why, where was she? Dazed, she looked about the room. This was not that miserable little shack, but her own comfortable brick bungalow. The bell again! It was no alarm clock, but her maid ringing the door-bell.

The excited wife called her peacefully sleeping husband: "Get up, Jim! Get up! Thank heaven it was all a dream!" She was beside herself with joy. Over and over she related the unpleasant details of her bad dream. "Just think of having to live on \$37.50 a month."

Suddenly Jim stopped eating and stared into space.

"What's the matter, dear?" she asked.

Jim, still staring, was saying: "Thirty-seven fifty a month—that

would be \$450 a year. Nine times \$50 equals \$450."

"What on earth are you talking about?" puzzled his wife.

"Just this," he replied. "We are giving the Lord \$50 a year. In your dream He was giving us exactly nine times \$50 which makes \$450 a year, which would be \$37.50 a month."

They looked at each other in silence for some time.

On the next Sabbath they signed the stewardship covenant pledge!

Tithe paying is just as much a test to-day as the tree of knowledge of good and evil was in the Garden of

LARS

Eden. God claimed the tree as His own, and forbade Adam and Eve to partake of it. The Lord claims one-tenth of our income, and when we use it for ourselves, we rob Him of what is rightfully His. The Holy Scriptures call unfaithfulness in tithe paying *robbery*. In Malachi 3:8 it says: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." God then presents an invitation to all: "Bring ye all the tithes into the storehouse [the church], that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Many people have tested the above promise of God and have found that there is a rich blessing for those who pay an honest tithe. Businessmen like William Colgate and R. G. Letourneau have richly prospered as a result of their loyalty to God's plan. The thrilling story of Perry Hayden's "Biblical wheat" offers sound proof that God does open the "windows of heaven," and pours out a blessing. Starting with one cubic inch of wheat, and paying a tenth in tithe on every bushel, he grew 72,150 bushels on 2,666 acres in six years. In ten years it would have covered the whole



Stacked up dollars may jeopardize our chances of eternal life. Paul said: "The love of money is the root of all evil." 1 Timothy 6:10.

H. ARMSTRONG ROBERTS

By
Stanley C. Harris

APRIL, 1948

United States, and in thirteen years, the entire globe. This programme of Perry Hayden's is a very convincing testimony that God mightily blesses the tithe payers.

We need to recognize that God is our Partner, and that we are workers together with Him. We must remem-

ber that our very lives are dependent upon God. The Scriptures admonish us to "remember the Lord thy God: for it is He that giveth thee power to get wealth." Deuteronomy 8:18. He owns this world and all that it contains. In Psalm 24:1 it is written: (Please turn to page 22)

JUDY STEPS OUT

By R. E. Finney, Jr.

(Continued from the March issue)

SYNOPSIS OF PREVIOUS CHAPTERS

Cameron Lea, or Cam, was a medical student at Old Queens at the outbreak of the late war. Immediately upon the invasion of the low countries Cam enlisted and was sent to St. Patrick's Hospital to serve his internship. There he met Dave and Gus, two serious, religious boys; and there he met Judy. Well, it may not have been love at first sight, but it was almost. Judy, however, had said she would never marry a Protestant, and Cam, a Protestant, decided he could never marry a Catholic. Wisely they decided to make a direct appeal to the Bible itself to find out why one was a Catholic and the other a Protestant.

The subject of the first study might be considered a little morbid, but it held a lot of interest as well as perplexity for Cam and Judy. It was about "heaven, hell and purgatory." Their findings in the Scriptures were not exactly in accord with their preconceived ideas, nevertheless they persisted in their study and re-affirmed their original proposition that they would learn the Bible teaching for themselves. However, unwittingly Judy broke their agreement and asked the priest about the immortality of the soul.

The outcome of Judy's query to the priest about immortality was that he lent her a book on the subject and also one on purgatory. The next evening as Cam called for their usual Bible study Judy confessed that she had been to the priest. However, as they began to study the books they found that the Bible does not support the churches' claim of either the immortality of the soul or purgatory.

WELL, Judy, I think I know the answer to that last text that we ran into the other night."

Cameron Lea and Judy were seated in front of the fireplace once more. Three days had elapsed since their last meeting, and both had been so busy, because of the flu epidemic in the city, that they had not had time for another meeting together. But Cam had not been idle. His active and penetrating mind was always stimulated by a problem, and he was tenacious. In addition, his hard training in medical school had taught him how to make use of spare moments, and he had been using them to the fullest extent during the interim.

"You mean the text in First Peter?" Judy queried.

"Yes, I do. Let me read it again. 'Because Christ also died once for our sins, the just for the unjust: that He might offer us to God, being put to death indeed in the flesh, but enlivened in the Spirit, in which also coming He preached to those spirits that were in prison.' 1 Peter 3:18, 19."

"That's the one that Father Brien said was the most conclusive of all. Doesn't it mean that Jesus preached to people in purgatory, Cam?"

"Let's see if it does. By the way—I wonder if Father Brien

really knew what he was doing when he read you that text?"

"Why, what do you mean, Cam?" Judy had never in her life doubted the character of one of the priests. Her parents were most devout Catholics and the priests with whom she had come in contact were conscientious men, according to their belief.

"Well, let me show you. You know, Judy, the way we have been studying the Bible is a bit foolish, when you stop to think of it. You wouldn't take any other book and just read a sentence out of it here and there with no connection between them, and expect to know just what the book taught on a subject, now would you?"

"No, that's certainly true," Judy agreed.

"Well, the first thing I did with this text was to read what comes before and after it. Now, what comes before it doesn't really affect it much, but what comes after it certainly does. Listen:

"'Because Christ also died once for our sins, the just for the unjust: that He might offer us to God, being put to death indeed in the flesh, but enlivened in the Spirit, in which also coming He preached to those spirits that were in prison: which had been some time incredulous, when they waited for the patience of God *in the days of Noah*, when the ark was a building; wherein a few, that is, eight souls, were saved by water.' Verses 18-20. (Italics ours.)

"Now look at what this text says. It says that Christ came 'in the Spirit' to preach to 'spirits in prison.' When did He do this preaching? In the twentieth verse, which Father Brien did not read, it says '*In the days of Noah*.' But what you were told, and what it says in the footnote here in the Catholic Bible, is that Christ went to purgatory and preached to the dead during the time between the crucifixion and His resurrection. Look at the note here, in the Bible: '*Spirits that were in prison*. See here a proof of a third place or middle state of souls: for these spirits in prison, to whom Christ went to preach, after His death, were not in heaven; nor yet in the hell of the damned: because heaven is no prison: and Christ did not go to preach to the damned.' Judy, this footnote is in direct contradiction to what the verse actually says! Do you see it?"

"Yes, Cam, it seems to be, doesn't it?" Judy was honest, as we have seen before, yet she was being profoundly shaken by the fact that her childhood beliefs and faith in her church were being undermined by what she was now having revealed to her.

"Now let's get what this text actually says. I took the liberty, Judy, of bringing along my Protestant Bible, the Authorized Version that we all use, because when I looked up this verse in it, it made it easier for me to understand. O.K.?"

"Yes, Cam. What is the difference between the two?"

"The difference that is important to us is in verses 18 and 19. 'Being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison.' The word 'Spirit' in verse 18 is capitalized in this Version, and that means the Holy Spirit. So it actually says that in the days of Noah Jesus preached to the 'spirits'

by or through the same Holy Spirit by which He was resurrected after His crucifixion. In other words, He sent the Holy Spirit to Noah to tell him what to preach in those days. All the prophets got their inspiration through the Holy Spirit, I suppose. Do you think I'm right?"

"Yes, I do, Cam—and I think you're wonderful!"

"We'll leave that till later. Here is one more thing that I noticed: Where it says the 'spirits' that Christ preached to, through the Holy Spirit, it must evidently mean the people of that day—for it would have done only them any good. So it seems to me that the word 'spirits' here means the same thing that 'souls' means in some of the other texts—just simply another word for people, and not some mysterious 'essence' or something that goes out of you when you die."

"It—it doesn't look as if there is any purgatory, does it Cam?" Judy still felt that her mind was a battlefield.

"No, Judy, the Bible doesn't say a single word about such a place. We have found that Father Brien's arguments just don't mean much on that score, or on the subject of the immortality of the soul either. But I believe I know now what the Bible *does* teach about it—and it all harmonizes with what we have found. Want to listen?"

"Yes, Cam. I want to know the truth," said Judy bravely. She had almost forgotten that she had entered these studies to make a Catholic out of Cam. Now all that she wanted was to settle her own mind on the teachings of her church and those of the Bible.

"Well, I've really been bending my brain on this. While I was scratching around in the concordance I found 1 Thessalonians 4:12-17. I was looking up texts about the word 'dead,' when I found it, and I believe that it is the key text to the whole situation. It just opened the whole thing up to me as though a door had swung open. I'll read it.

"And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept. For the Lord Himself shall come down from heaven with commandment, and with the voice of an archangel, and with the trumpet of God: and the dead who are in Christ, shall rise first. Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord."

"See, Judy, three different times in this text the dead are described as being asleep. That harmonizes perfectly with those texts we found that said that the dead don't know anything. We don't know anything when we are asleep, do we? When we wake up we can't tell how long we have slept, unless we look at a timepiece. It says here that the dead shall sleep until Jesus comes the second time, and that then all the righteous will meet them and go to heaven with those who have been dead. So those who are dead now are not in heaven, nor suffering in hell or purgatory. They are all just as though they were asleep. That's not such a bad thought, is it?"

"No, it really isn't, in a way," Judy answered hesitantly.

"Now, just one more thing. This also harmonizes with those texts we found in 1 Corinthians 15. Remember? Let me read them again. Verses 51-55. 'Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Isn't that plain?"

"Yes, Cam, it really is—I'm almost sorry that it is. Do you realize what all this means?" Judy looked exceedingly sober.

"Why—I suppose I do. I know it means that all my life I have had an entirely wrong idea about what happens to people when they die."

"That's right. But to me it means a whole lot more than that. It means that there is no purgatory going on now—so all the masses and prayers that are said for the dead don't mean a thing. It means that—why, Cam, it means that even my own prayers have been entirely wrong—useless, maybe!"

"What do you mean by that, Judy?" Cam was puzzled.

"Why—if all this is true, the saints can't hear me when I pray. They're just—just *dead, asleep!* The Blessed Virgin has never heard one of my prayers! Oh, Cam, I—I feel so lost!" and Judy buried her face in her hands and began to cry softly.

"Oh, I say, Judy!" For once Cam was completely demoralized and did not know what to say next. Never before had he stopped to think of all the implications of what they had been studying, so far as Judy was concerned. To him, a Protestant, this simply meant that he had been wrong in his theology; but to Judy it meant that her whole system of worship had been shown to be built upon sand. "Judy, I'm sorry. I'm sorry, indeed, but after all, we were looking for the truth."

"I know, Cam. But it leaves such a vacant feeling in my heart."

"Judy, you may have been wrong in your thinking. Your church may be wrong, we'll let that be decided later; but your heart has been right. I am sure that your prayers *have* been heard. The saints may not—indeed they could not—have heard them, but I know that God did. It has not been your fault, or mine, that we have been mistaken, but the fault of our instructors. And I truly feel closer to God now than I have ever before felt. Judy, dear, I believe that the good Lord wants us to know the truth and that if we're learning the truth there is a blessing in it for us—don't you?"

"Yes, Cam—I hadn't thought of it in that way. What you say makes me feel better. I'm sure I'll feel all right when I have had time to think about it more," and Judy smiled at him through her tears. "You know what? This is the last time we are going to have to study together until I get back from my holiday at home. So maybe I'll have time to settle my mind while I'm gone."

"Oh, dear! I'd forgotten that you were going away. It's going to be pretty grim around here until you get back!"

"Silly boy—it'll probably do you good to get a little more sleep for a couple of weeks," bantered Judy, for the moment quite her gay self again.

"Just the same, I wish she weren't going home to be with her Catholic folks right now," Cam thought to himself a bit later as he made his way back to his intern's quarters.

There was a feeling of foreboding in his heart that unaccountably marred the happiness that had been his since he had found Judy.

"Well, Judy, I trust that this wonderful young man of yours is really a *good* Catholic and not one of those careless fellows that goes to mass only come Christmas or Easter."

Judy was home for her vacation—the first time she had been able to be home in nearly a year. She had been home now for several days, and although she hardly realized it herself, her conversation had again and again included bits of information about young Doctor Cameron Lea. Of course she had written her mother about him, but she had never mentioned his religion. In fact, Judy had been so confident at first that she could win him over to Catholicism that she hardly thought it worth while to mention that he was not a Catholic. She had known other girls to fall in love with Protestant boys, and several of them had very willingly

renounced their own religion for Catholicism. That this renunciation was largely a matter of expedience with them, she had not considered. Neither had she at first realized that Cam was quite different from the common run of young men; that he had a very strong mind of his own, that his was an enquiring nature, and that he was very much in earnest about knowing the truth on any subject. Of course after she and Cam had got to studying together she had become so unsettled in her own beliefs that she dare not write anything about the religious side of the affair at all.

Just now the family was gathered in the comfortable living room of Judy's home; father, mother and Judy's two younger sisters. One looking in on the scene would have immediately seen that Judy was a young replica of her mother. There were the same blue eyes, brilliant hair and fair skin that had immediately struck Cam's fancy the first time he saw Judy. In fact, Judy's mother had been the belle of the village in her teens, and father was still inordinately proud of her. "A real Irish colleen, and a credit to the old sod," was one of his favourite introductions to strangers. Although mother would scold him privately for it, her heart was not in the scolding.

Judy's family had always been in modest circumstances. There were five children, all told, and there had always been lots of work and little help for mother. Perhaps it was because of hard work, perhaps because of some hidden imperfection of constitution, that mother's heart had grown weary of its task and the doctors had had to tell her that unless she used real care her life might be forfeited. No one need doubt that this caused the family real concern, and Judy's father anxiously shielded her in every way possible.

"What did you say, Dad?" Judy had been right in the middle of an enthusiastic narrative of which Cam was, of course, the hero, when her father had asked the question concerning Cam's Catholicity. She herself had got so used to the idea of his not being a Catholic that she had almost forgotten that her folks did not know it. So it was with a real jolt that she realized the implications of her father's question.

"I said that I hoped this young marvel that you seem to have taken a *slight* interest in is a good Catholic," he repeated.

"Oh,—well—that is." Judy floundered desperately for a long moment and then decided to brave it out. "The

facts are, Mother and Dad, he isn't a Catholic at all!" Judy spoke rapidly, lest she lose her courage utterly. "But—but—he's an awfully good boy. Really, he is."

"Not a Catholic?" Judy's mother exclaimed in astonishment. "Why, why, I thought—"

"Yes, Mother, I know," Judy interrupted, seeking to soften the blow. "I have probably done wrong in not telling you before. You thought that he was a Catholic because he was interning at St. Patrick's, but you see, a lot of the interns there now are not Catholics. It's on account of the war—the government assigns them. Please don't feel too bad, folks. I—I'm not married to him, after all. Please, let's talk about something else. I know I've bored you with all my talk about the hospital and about Cam."

To Judy's immense relief, her father and mother asked no more questions along this line, and the conversation was shifted. Judy's two young sisters had been taking in the whole conversation with wide eyes and attentive ears, and it was doubtless for this reason that the parents said nothing more at this juncture.

However, they had not dismissed the subject from their minds, for a night or two later the younger girls were away at a school party and Judy found herself alone with her parents.

"Judy, girl, I think we ought to talk over your interest in this young doctor. Your mother and I don't want to have you do something you'd be sorry for later. And besides, there's the Church to think about."

Judy's father was a kind man, and Judy had never feared to have him know about her affairs. Just now, however, she remembered that he was also a very staunch Catholic, and that he had on occasion been very stern about religious matters.

"Of course, Judy, I know that you didn't become attracted to him on purpose, but it would be far better to forget about him—that is unless you can win him to the faith." Judy's mother longed to make things easy for her.

"Yes, Judy, although I'd rather you'd forget him. Have you ever talked to him about the Church?" questioned her father.

"Yes, Dad, I have. In fact he brought it up himself. And that's another thing that I've got to talk to you about. You see, after we talked it over we agreed that a Catholic and a Protestant could never be really happily married." Judy paused as her father nodded his head in agreement.

STEFFENS-GOLMER PHOTO



Great treasures of truth are contained in God's Word, and Cam and Judy set their hearts to learn them for themselves. The wisdom of this can be testified to by the Bible itself, and by the witness of the great of God in all ages.

"Right you are, Judy," he added.

"Well, of course I thought right away that I could persuade him to my way of thinking. You see he—he likes me a lot. But it didn't work out that way at all. He's really very headstrong about some things and he said he would never be a Catholic, and I guess I'm just as headstrong, because I said I'd never be a Protestant. We just about had a quarrel over that!" Judy smiled ruefully as she remembered the episode.

"After we had both calmed down, we decided that the only way to settle our argument would be to study and find out which was right."

Judy rapidly related how she and Cameron had agreed to their plan of study. She told how amazed they had been at some of their findings, of her interview with Father Brien, and of their analysis of his arguments.

"And so you see," she went on, "according to the Bible the Church has been wrong all the time. And—and—Cam's still not a Catholic, and I really don't know what I am. I—"

"Judy!" Her father had risen from his chair. "Judy, you're my daughter, but you must never question the authority of the Church in my house! You've been studying the Bible, have you? And who do you think you might be to study the Bible without the help of the Church, and set up your judgment against her teachings? Mother, this would never have happened if we'd kept Judy at home! This talk is sacrilege. I'll have no more of it. You'll give up all this nonsense immediately, Judy. I want to hear no more of it!"

At first as her father had started to speak Judy was frightened. She had never seen him look so serious. But as he spoke she gathered courage—how unreasonable it was, she thought, to condemn without studying for one's self. How she summoned words she did not know, but somehow she found her voice.

"Dad, maybe I've done wrong not to tell you all this before. I'm sorry I didn't. But I can't believe that I ought to believe what is not so. I don't want to disappoint you and mother, but I can't promise not to believe what I have found to be the truth. I wish I could, but I can't!"

"Dad—Judy—" Mother spoke decisively. "We'll not have a quarrel. Judy, I'm terribly disappointed, but I don't think we should talk longer to-night, nor at all until we can do it calmly."

Judy's mother was not given to hysterics. In spite of a quick temper she kept herself well in hand, and it had often been she who had averted household crises in the past. Just now, Judy was more than thankful for her seeming calmness. So it was that the conversation closed on a note of strain that was not at all happy.

"Judy, Judy. Wake up! Mother's taken sick—come see if there's anything you can do while I get the doctor."

It must have been near daybreak that Judy was rudely awakened thus by the sound of her father's frightened voice. She had been long in going to sleep after the foregoing conversation with her parents and so had heard nothing until just now. She had not guessed the profound shock that had come to her mother during the scene, nor that she had quietly wept after she had retired until finally her weakened heart had rebelled at the extra burden put upon it by her emotion.

Judy was wide awake now, and quickly ran to her mother's bedside. Deftly she tested her mother's pulse.

"Is she—is she—?" her father's voice broke and Judy saw the tears coursing down his cheeks. Never before had she realized how deep was her father's love for her mother.

"It's pretty weak, Dad, but she's still making it all right. Did you say you'd sent for the doctor?" Judy was indeed frightened at the revelation of her mother's condition that she was now witnessing. To all appearances she might have been dead, as Judy's father had feared. Her pulse was hardly discernible, and Judy had had enough training to realize the seriousness of her condition.

It seemed an eternity before the doctor arrived, and in the meantime there was not much that Judy could do other than to keep checking her mother's condition. At long last, though, he arrived, and before another hour had passed the crisis was over.

"Judy, dear, are you still determined to keep on as you said you would last night?" It was evening again and Judy had been with her mother all day, making sure that her recovery should be speeded in every way possible.

During the early morning hours of vigil at the bedside Judy had done some very serious thinking. To her father's demands, she had steeled her heart; they had only seemed to make her more determined. This was different. After all, might this not be a sign of the displeasure of God? Could she allow herself to be the cause of the unhappiness of her parents—even perhaps, of the death of her mother? It had been a severe struggle, but she had finally forced herself to a decision.

"No, Mother." Judy slipped her soft young arm about her mother. "No, Mother—I've been a bad girl, I'm afraid. I'm going to give it all up—and Cam too. I see that I've done wrong not to tell you—to study contrary to the teaching of the Church. And I would not want to hurt you or Dad for anything in the world."

Tears were rolling down Judy's cheeks before she finished her brave speech. They were for Cam, principally, for we must remember that Judy was young and in love. But her mind was made up, she told herself, and for the rest of her stay at home she did not mention his name. Her mother's recovery was rapid, and it was an outwardly happy family that exchanged good-byes as the west-coast train carried Judy back to training.

"Hi, there, Judy!" It was Cam, standing on the station platform, waiting to meet her after the two longest weeks he had ever lived through, he told himself. Judy gave him a brief smile and wave of her hand as she came down the steps and made her way quickly through the crowd.

"What's the matter, Judy—aren't you glad to see me?" Judy's usually merry face was unaccountably sober.

"No, Cam, I'm not—I mean, Cam, that I'm not going to be seeing you any more. It's all off. Please leave me now and let me get a taxi to the hospital." And with this, Judy turned decisively away.

Cam was thunderstruck. If Judy had struck him in the face he would have been no more shocked. For a moment he stood rooted to the spot as Judy's form rapidly receded in the distance. And then he was galvanized into action.

"Judy—Judy! Wait! Wait!" he called, oblivious of the crowded platform as he set out after her.

THE WORLD AS WE SEE IT

(Continued from page 9)

for spirit manifestations. The spirit "Red Eagle," dead for centuries, fills the largest auditoriums with "living Englishmen." After every great war the spirits have a field day. Thousands, millions, have been killed—parents and loved ones are heart broken, and seize upon the proffered hope that they can get in touch with their dear ones again.

Satan's Garden of Eden deception is still "number one" in his bag of tricks. He told Mother Eve that she would not die, and she believed it, and he's telling that same fib to multiplied millions of Eve's sons and daughters, and many of them, although sincere and earnest, believe it. Those who know and understand the Bible will not be deceived. They know that when a person is dead he is dead, and that he cannot under any circumstances come back. The "dead know not anything." Ecclesiastes 9:5.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

The Third Battle for the Atlantic

DURING World War I the Kaiser's submarines nearly won the war, and during the early part of World War II it appeared that Hitler's undersea craft would succeed where his predecessor's failed. Now it appears that a third battle of the Atlantic is in the making. The story is that with the fall of Germany, Russia fell heir to four new-type submarines, and four of the yards in which submarines were built were in Russian-occupied Germany. It is said that this new type of submarine is so revolutionary that there appears to be no known means of combatting it. The Russian government, recognizing the value of this craft, is said to be producing them at a rapid rate. This is particularly disturbing to the United States Navy Department because if hostilities broke out between Russia and the United States it would undoubtedly be necessary for the United States to fight in Europe, the Near and Far East. This would, as in the late wars, entail a vast amount of shipping.

The submarine occupying in warfare the unique position which it does, it is not difficult to believe that there may indeed be a third battle for the control of Atlantic waters. Russia, being a great landed power, stands to benefit most from this type of warfare. Just when war will come between the great powers of the east and the west we are not prepared to say. But it appears from the frantic war-preparation efforts now being made that it will certainly come

within the lifetime of many who are reading this editorial.

Wars and rumours of wars constitute Biblical signs of the last days of earth's history and the near coming of Christ the second time. Exercising His prophetic office when He was here, Jesus said: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7.

The Bible assures that the earth's history is going to close in conflict. Revelation 16:13, 14, 16 tells us the manner in which the inhabitants of the world are gathered together to fight the concluding battle, Armageddon. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."

Dukhobors and Snake Handlers

CANADA and the United States both suffer from plague spots of religious fanaticism. Canadian Dukhobors, insisting upon the right of freedom of word and act, have burnt to the ground hundreds of homes of their fellows who did not quite see eye to eye with them. Many lives have been sacrificed. It is this sect which in "freedom demonstrations" put on the indecent mass spectacle of disrobing in public.

In the beautiful Blue Ridge mountains of Kentucky, Virginia and Tennessee, we find entire communities suffering from "rattlesnake religion." They often quote Mark 16:17, 18, which they say gives them power with the rattlers. "And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Headquarters for the snake handlers is at present at Stony Creek, Virginia. Although laws have been passed prohibiting the handling of snakes in religious



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meeting, yet these people feel that they have the right to worship God according to the dictates of their own conscience, and their conscience makes the handling of deadly rattlers and copperheads a test of faith. It is not known how many have died in these peculiar religious rites. However, there are thirteen deaths on record, but without doubt this is far from the total.

We, too, have profound conviction on the matter of religious freedom. But in the exercise of his freedom no man can do that which jeopardizes the life and property of his fellow man. When he does, then his neighbour is not able to enjoy freedom. God Himself, the Author of freedom, does not give license to burn, destroy and kill. The commandment is, "Thou shalt not kill." And, "Thou shalt love thy neighbour as thyself."

Rap! Rap! Rap!

"Do as I do, old Splitfoot," cried nine-year-old Katie, snapping her fingers.

And old Splitfoot did. He banged right back so loud that little Katie covered her head with the bed clothes, and didn't ask for any more demonstrations, at least not right then.

It was one hundred years ago this month that the Fox family, consisting of Father and Mother Fox, Margaret and Kate, had been kept awake at night by continued unexplainable noises. On this particular night Mr. Fox had got up to fix what he thought was a loose window sash when his youngest daughter's unexpected challenge demonstrated that there was an intelligence back of the rattles and raps. Mrs. Fox and her daughters soon worked out a system of communication with their unseen visitor, who told them where a lot of lost articles were, and even told them where to dig in the basement and they would find the skeleton of a murdered peddler. The Fox family became famous among their neighbours, who would drop in to learn the whereabouts of articles they had lost. Soon the rappings spread and came to be known as the "Rochester Rappings."

That was the beginning of what we to-day call modern spiritualism. Actually, however, it is as old as the hills, as old as the Garden of Eden. And the intelligences back of the ancient manifestations and the present-day horn blowing and playing of musical instruments are not beneficent beings, as many suppose, but are wicked, fallen angels, steeped in more than six thousand years of crime and degradation. Spiritism is no new thing to the Bible. In Bible times it was called necromancy, consulting with familiar spirits and witchcraft.

To get a still further background of this thing we call spiritualism it is necessary to read Revelation 12:7-9: "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." This angel called the devil and Satan incited a rebellion among the angels, and in the resulting war was cast out to this earth where he soon

succeeded in leading Adam and Eve to join him on his side in the rebellion. The atmosphere of this earth is therefore inhabited with unseen intelligences, and it is these fallen beings who moan, wail, rattle chains, haunt houses and do other spooky things in seance chambers and various other places.

They impersonate departed friends and relatives, being able, because of long acquaintanceship, to imitate the voice and personality of the departed. The bereaved are deceived, thinking they are actually talking to their loved ones. Naturally, God is against this sort of thing. He has forbidden the communication with "familiar spirits" in the strongest language. He does not want His people palling around with His enemy, the devil. Satan is the great deceiver, and those who do not understand the Bible doctrine of the condition of man in death are certain to become victims of spiritism.

Modern spiritualism is to-day a far cry from its Hydesville, N.Y., beginnings. It has undergone many refinements. Then it came out in the open and declared itself for what it was, but now it has beautiful churches, and calls itself Christian. Psychic manifestations have undergone changes. In western New York ten miles west of Fredonia is Lily Dale that looks like a summer resort, and is populated by a transient flesh-and-blood population and by ghosts. The ghosts attend the seances, tap out messages from the unseen, blow trumpets and move furniture, and profess to bring back loved ones and the great men of the past such as Benjamin Franklin, Thomas A. Edison, Isaac Newton and Calvin Coolidge. Total estimated spiritualistic membership in North America is said to be 2,500,000. It is anybody's guess as to what it is in the world.

It is said upon established authority that many governmental leaders—kings, presidents, legislative members and others—never venture a decision unless they consult their favourite medium. It is a somewhat disturbing thought to think that the heads of our governmental agencies are to any degree whatsoever under the guidance of devils. Yet we have no reason to believe otherwise. England, it is said, has gone all out

(Please turn to page 7)



EWING GALLOWAY



The Captains and the Kings . . .

Victor Emmanuel, once king of Italy, died at the year's end in Alexandria, Egypt, after finding sanctuary there at the invitation of King Farouk, following his abdication of the throne of Italy. The little ex-king had seen Italy enter five wars during his rather long reign. At least two of the wars had been frankly opportunistic on the part of Italy and its ruler, but by now none of them seems to have contributed anything permanent to the prosperity of the country. Victor Emmanuel, at one time rather popular with his people, lost his popularity after he handed his power over to Mussolini, who led Italy into disaster.

A New Entertainment Industry

Nine new telecasting stations were put into operation and 149,000 television receiving sets were sold during the infant industry's biggest year—1947. General comment on the quality of entertainment offered during the year is almost universally unfavourable. Its novelty doubtless accounted for much of the boom. Comment holds forth the hope that television will improve the quality of its offerings with experience.

Half sister to television, facsimile printing produced its first newspaper recently. First newspaper to publish a facsimile edition was the *Philadelphia Inquirer*. The paper issues from a machine that uses principles of radio and television to produce four sheets of eight-and-a-half-by-eleven-inch copy in fifteen minutes, a facsimile of an original produced at the point of broadcast. FM radio is credited with making possible the final step in this new development. Already more than a half dozen big U.S. papers are preparing to issue facsimiles. With its birth came a lot of future problems—licensing, advertising rights, the possible fate of small newspapers, and so on.

Age of Power

Even with possible world supplies of oil running low, there seems to be no need for alarm about power for the future of mankind. Even should man fail to completely harness the atom—which he well might—there are other sources. One of those sources is about to be tapped as the French government prepares to spend \$4,155,000 to build a plant to utilize power developed by the differential between ocean surface temperatures and the temperature of water near the ocean's floor. The plant, to be built on the coast of French West Africa, will pump water from four hundred meters below the surface to cool vapour from surface water, thus creating a vacuum. As more vapour rushes into the condenser chamber to fill the vacuum, it is forced to turn a giant turbine rotor. It is calculated to produce 7,000 kilowatts at the cost of hydroelectric power.

Beautiful Day!

Told to write an essay on "The Most Beautiful Day of My Life," one of a group of schoolgirls in Nuremberg, Germany, submitted the following: "The most beautiful day of my life was February 17, 1947, when my brother died and I inherited his shoes and his woollen underwear."

TO TEAR sacred days out of their historic place in the week and shift them to other days, and thus to outrage the religious convictions of hundreds of millions of devout religionists, as the adoption of the World Calendar now being considered in the United States Congress, would do, is bad enough.

But there is more. Not only is the true, the original, Sunday banished. Another day altogether takes its place, takes its name, claims its sanctity, demands its worship and exalted position.

For consider what would happen under the World Calendar as 1951 begins.

The 365th day of 1950 is summarily dismissed in the way already described. December 31 is banished forever. Sunday, the true first day of the week, is set aside and made into a holiday. Why? So that there may be equal quarters, comparable months, uniformity of holidays and birthdays.

What then? Just this: As all years of the World Calendar must begin with Sunday, it is necessary for all years to end with Saturday. Otherwise uniformity and standardization and comparable statistics go overboard. The Sunday that ended the year, being one day too many, being the not-to-be-endured 365th day that smashes all uniformity, is disposed of in the manner already explained; and as the new year, 1951, nevertheless, must begin with Sunday in order to maintain the desired uniformity, it is plain that another day must take the place of the banished Sunday, take its name, and move into its position in the weeks and months to follow.

How is it done? After the World Peace Day, which is really Sunday, December 31, the first day of the week, has passed, Monday, January 1, 1951, is moved up to take the position in the calendar made vacant by the exiling of Sunday, December 31. The new year, all years, must not begin with Monday, or any other day than Sunday.

And so Monday is made into Sunday by the simple process of being given Sunday's name and place in the week.

It had been Monday, January 1, the second day of the week. It retains its date, remaining January 1. But it becomes Sunday, rather than Monday, and it becomes the first day of the week instead of the second.

And with that bit of legerdemain the new year of 1951 begins its months and weeks and days.

Of course, inasmuch as Monday's place in the week, and its name, are thus vacated by this shift, it is necessary to move Tuesday, January 2, the

By
Carlyle
B.
Haynes

Sunday will be indifferent to these considerations, and so long as the usurper Sunday has that name, will be quite content to recognize it and observe it, a wholly secular, ordinary day in a sacred and exalted place.

Thus the splitting of the week is bound to cause confusion and split Christendom.

Other Great Religions Injured

Not only those who observe Sunday will be thus affected, but as well the adherents of all religious faiths which contain the observance of holy days.

But only for six months. At the end of June, 1956, the interminable round starts all over.

Grave Disabilities and Hardships

Consider what it will mean to loyal observers of the true Sunday to have to keep their children from public and secular schools on a day called Friday, the first half of 1952, in order to send them to Sunday school that day; and do the same on Thursday during the last half of the same year. And shift this procedure to Wednesday during 1953; and to Tuesday the next year; and to Monday in 1955.

CALENDAR CONFUSION

third day of the week, up to be Monday, January 2, the second day of the week.

Necessarily, therefore, Wednesday, the fourth week day, will become Tuesday, the third day of the week; Thursday, the fifth day, will be made Wednesday, the fourth day; Friday, the sixth day, will become Thursday, the fifth day; Saturday, the seventh day, will become Friday, the sixth day; and Sunday, January 7, 1951, the first day of the week, the literal day on which Jesus Christ was raised from the dead, will become Saturday, January 7, 1951, the seventh day of the week of the World Calendar for that year.

Splitting the Week Splits Sunday Observers

After that the pattern of regularity begins again, leaving observers of Sunday split wide apart by the splitting of the week.

A multitude of them will follow their day of worship into exile regardless of its changed name and place in the week. They will do this because they believe the day itself is holy, and that changing its name does not divest it of that holiness. If it were ever holy because of Christ's resurrection upon it, it remains holy still when it becomes Saturday.

And so hosts of Sundaykeepers will keep Sunday on Saturday during 1951, refusing to forsake a sacred day because a new calendar has banished it to a secular position.

Other multitudes of observers of

Jews, Seventh-day Adventists and Seventh-day Baptists, who observe the seventh day of the week, will similarly be compelled to follow their holy day when it is called Friday, and made the sixth day of the week. Mohammedans, who observe Friday, the sixth day, must follow it when it becomes Thursday the fifth day. Half the population of the globe will thus be placed under disabilities in their religious observances by the adoption of the World Calendar.

This, then, is how Sunday will come to be observed on Saturday, and Good Friday celebrated on Thursday. That sounds foolish—but it only *sounds* so. It will be very real—in 1951—if the world is so unfortunate as to be subjected to the proposed World Calendar.

But it does not stop with 1951. The procedure described will have to be doubly repeated in leap years, once at the end of June as well as at the end of December.

Consequently, during the first six months of 1952, a leap year, Sunday observers will have to keep Friday, the sixth day, if they persist in believing the original first day retains its sacred character; and Thursday, the fifth day, during the latter half of 1952. In 1953 the real first day will be called Wednesday, the fourth day. In 1954 it will become Tuesday, the third day; in 1955 Monday, the second day; and in 1956, a leap year, once more Sunday will resume its original place as Sunday, the first day, for the first six months.

Think of Sunday School on Friday, or Wednesday!

Consider what it will mean to attempt to go to church on Sunday when it is called Saturday by all about you, and by the calendar, and then when it is called by the names of all the other days in succeeding years.

Consider what it will mean to endeavour to observe as holy a day on which stores, and factories, and banks, and all businesses are proceeding as usual.

Consider what it will mean, provided you are among those who believe they must not engage in their secular affairs on their holy day, to be compelled to ask your employer to stay off from your job on Saturday, then on Friday, and the rest of the week days as year follows year.

Nothing is so calculated to disturb and distress faithful devotees of the world's great religions as the adoption and use of the World Calendar. The more it is studied and understood, the more deplorable it appears that any such disrupting proposal as this should be introduced and urged at this fateful hour of human history.

Every Catholic, every Protestant, every Jew, every Moslem, should find a way to make his protest to this scheme felt in Congress and the United Nations; for this proposal is truly anti-Catholic, anti-Protestant, anti-Jewish, and anti-Mohammedan. It is wholly opposed to the best interests of the great religions of the world.

A NEGRO minister went to hear a certain Christian speak. The speaker was more than a nominal Christian. His religion, his Christianity, had wrought a marked change in his life. He spoke with authority and power because he had made contact with Him who said, "All power is given unto Me in heaven and in earth." Matthew 28:18. The minister, as he spoke about it later, said, "After hearing him speak, I came away feeling that I wanted to throw away something. I reached into my pocket, found some cigars, threw them way, and I have never touched a cigar since."

The nearer we come to Christ, the more things we will find ourselves throwing away. To view His perfection is to become painfully aware of our own imperfection. The professing Christian who uses tobacco in any form, will have to emulate this Negro minister and throw it away, as well as other things. To realize the necessity of abstaining from the use of tobacco, he need only try to imagine Christ using it.

"But," someone may say, "I have seen ministers smoke." Indeed, and so have we all. This Negro minister was one of them. Happily in this case, the habit belongs to his past life, not to his present. When we consider that the religious leaders of Christ's day crucified the Lord, we need not wonder at the imperfections of modern clergy. We like to think, however, that smoking clergymen are decidedly in the minority among those who profess to lead people to a higher plane of Christlike living. A resolution passed by the Southern Baptist Convention a few years ago, pointed out a definite danger in the following words:

"It is the sense of the Convention that the prevalence of smoking among Christian people, especially among preachers, church leaders, and denominational workers, is not only detrimental to the health of those who participate, but hurtful to the cause of Christ in that it weakens the messages and lowers the influence of those charged with the preservation and spread of the gospel."

We draw near to Christ through the study of His Word, His creation, and the avenue of prayer. He made not only our bodies but also the food necessary for proper growth and development. In 1 Corinthians 3:16, 17, we read, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The deadly poison of nicotine



We imagine that if this woman knew there was enough nicotine in that cigar to kill two men she would not appear to enjoy it so much.

found in tobacco, not only affects harmfully the human anatomy, but it also destroys the finer and vital spiritual sensibilities and impressions. Speaking of the harmful effects of tobacco, Dr. John Harvey Kellogg said, "The tobacco industry is the greatest killing organization in the world. The harm done by all the armies in the world combined will not begin to equal the damage inflicted upon the human race by the activity of the cultivators, manufacturers and distributors of tobacco." It has also been pointed out by Dr. Raymond Pearl that the lives of

18,401 out of 100,000 heavy smokers in our population, will be needlessly sacrificed before they reach fifty, and that between the ages of thirty and thirty-five, 4,940 will die unnecessarily.

Deceptive advertising by tobacco interests has served to increase to an alarming extent the number of tobacco addicts among young and old. A most fertile field has been found among boys and girls, and young men and women. If people can be induced to acquire the habit while young, it will strengthen its hold upon them with the passing years,

and thus serve the interests of the tobacco dealers.

A young woman, for example, is confronted with the ad, "To soothe your nerves reach for a Stinky cigarette." In following out this advice, she soon finds herself a part of a vicious circle, to wit: The oftener she reaches for a Stinky, the more nervous she gets; the more nervous she gets, the more often she has to reach for a Stinky to "soothe the nerves"; the more often she reaches for Stinkies, the more cigarettes will be sold by the tobacco interests, and the more money will go into their coffers. Who is the sucker in more ways than

to improve upon the work of the Almighty. In the words of Scripture, he has "sought out many inventions." He tries to improve God's pure air by filling it with tobacco smoke.

While visiting Sweden last summer, I met Gunner Hagg, the world-famous long-distance runner. His observation was significant: "Anyone who wishes to reach the heights in a field of sport that calls for the utmost in endurance and stamina, must of necessity abstain from the use of both liquor and tobacco."

The cigarette habit is especially dangerous to women. Dr. Samuel A. Brown of the Bellevue Hospital, New

4. Popularity of American cigarettes in foreign countries.

During the war, thousands of foreigners acquired a "taste" for cigarettes when they bought them from American G. I.'s.

Indicative of the increasing consumption of cigarettes and cigars in the States, which pretty well reflects the situation in Canada, are the following facts: "The average American smoked 115 packs of cigarettes last year, a new high. According to an Agriculture Department survey, 327,000,000,000 cigarettes were consumed in this country [U.S.A.] during the year ending July 1. This was seven

PUFF! PUFF! PUFF!

one? The thoughtful reader will answer the question.

Doctor Hutchinson of the Kansas State Reformatory recently said, "Cigarettes are the cause of the downfall of more boys in this institution than all other vicious habits combined." While all smokers are not criminals, except in that they commit crimes against their own bodies by introducing poisonous nicotine into their systems and becoming the victims of an enslaving habit, practically all criminals use tobacco in one form or another.

One of my friends, who happens to be a clergyman, was talking to a fellow passenger on the deck of an ocean liner, anchored in one of the ports in South America. As the passenger puffed away at one cigarette after another, my friend tactfully pointed out the harmful effects of tobacco. Somewhat resentfully, the smoker exploded, "I'm a free man. I do as I please!" As preparations were made for the liner to leave port, the "free" man suddenly searched through his pockets, as excitement almost bordering on despair, registered on his face. "Oh man!" he exclaimed. "I forgot to get a supply of cigarettes," and he rushed down the gangplank to return shortly nearly out of breath, but with several packages of cigarettes in his hand. Smilingly, my friend said to him, "I thought you said you were a free man."

Smokers, for the most part, exercise their "freedom" without regard for the rights of others. Passenger cars on modern trains are smoking infernos, and it is practically impossible to find a car in which someone doesn't smoke, in spite of "No smoking" signs. Man in his "wisdom" tries

Every Puff Contains a Number of Deadly Poisons

York, is responsible for the following statement, "Women cannot smoke moderately. Among growing girls, particularly those developing mentally and physically, the habit is extremely dangerous." And as for tobacco being an aid to beauty—a claim which could hardly be made for the product—Elinor Glyn, the English novelist, has said, "Every smoke is a tiny drop of old age, so small that for a long time it is unnoticed, but sooner or later my lady mirrors the cumulative effects as briefly described above to her sorrow."

The future of the tobacco industry is bright as far as financial gain is concerned. In England to-day, fifty per cent more beer is being drunk than was consumed ten years ago, and 10,000,000 more pounds of tobacco—equivalent to 3,200,000,000 cigarettes—are smoked every month. The increase in the use of tobacco is largely attributed to the indulgence by women. In the States, although 345 billion cigarettes are smoked annually, the "saturation point" in the women's market has not been reached. Four factors, it is pointed out, will contribute to the smoking of more cigarettes throughout the world. They are:

1. Worries and tensions brought on by economic problems.
2. Indications that more and more women are beginning to smoke.
3. Prospects for "good times" in the United States.

per cent more than in the preceding year. Another 33,000,000,000 cigarettes were exported to foreign nations or to armed forces stationed overseas, bringing to 18,000,000,000 the number of packs produced by manufacturers. . . . Cigar smokers used up 5,750,000,000 stogies during the last six months."—*New York Times*, August 14, 1947.

A safe principle to follow in life is to avoid doing anything which we would not expect the Saviour to do. Remember, the nearer we come to Christ, the more things we will find ourselves throwing away. My friend, do you have any chewing tobacco, any cigars, or cigarettes to throw away? May God give you the strength to throw these things away, to break the habit before it breaks you. If you do this because of love for the Redeemer, you are drawing nigh unto Him whom to know is life eternal.

The time to break the tobacco habit is right now, to-day—not to-morrow. The longer you put it off the longer you will put it off. Don't try to taper off. It won't work. Make the break with determination, and God will help you. He wants you to be clean.

By
C. A. Edwards

A LOST BOY

AS a lost sheep needs a shepherd to find and save it, so a lost soul needs the Good Shepherd to seek and to save it. As the shepherd gathered his friends to rejoice with him when he found his sheep, so Christ said, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth."

If the parable of a lost sheep would not soften the hearts of the proud Pharisees, perhaps the story of a lost boy will; and Christ said, "A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." Luke 15:11-24.

By
Clinton J. Coon

This parable represents a person leaving God to enter upon a life of sin. It reveals the degrading, unsatisfying results, and his return to God who freely forgives and welcomes the sinner home.

I picture the young man of the parable tiring of the restraints of home. Evil companions excite within his heart a desire for unbridled liberties and unrestrained freedom. He thinks if only he could be away from home he would be happy. He goes to his father and makes the request that he be given the portion of the estate which would come to him at his father's death. I see the sad look upon his father's face as he realizes that his boy has tired of his love and care, and he counsels the young man *not* to leave home; that he is not sufficiently acquainted with the ways of the world and of business to manage successfully such a fortune. He needs the experience of observation and practice under father's wise counsel before venturing upon so perilous a programme. But the son is insistent, and the father will not force the young man's will. Sadly he divides unto them his living.

Now the young man is in an ecstasy of delight. "And not many days after the younger son gathered all together, and took his journey into a far country." I don't suppose he intended to go very far at first—most sinners don't. He had thought to go just a little way from home, and settle down in some lucrative business and amass a vast fortune; perhaps near enough to show father how well he could succeed. But when the young man started in a wrong course, there was no stopping place—Satan sees to that—he goes into a far country.

Whether we dwell in the heart of darkest Africa, or in the highest civilization, it matters little. If we are away from God, we are in a "far country." No country is so far from God as the state of sin.

I picture him in the "far country." He meets the pleasure lovers, and is induced by the attractions and allurements on every hand to go farther into sin than he had at first intended. He has not learned to say "No," and lends his money to his dapper companions. He is acclaimed a right good fellow, and glib-tongued crooks sell him worthless stocks in the dark mines and deep wells of sin.

Instead of making the dreamed-of fortune in this "far country," he is

suddenly made aware of the fact that he has "wasted his substance with riotous living." Satan sees to it that one's wealth of honour, purity and virtue is wasted in the ways of sin.

"And when he had spent all"—yes, Satan takes "all"—"there arose a mighty famine in that land; . . . and no man gave unto him." That is how Satan treats his victims. He gets them down and out, and then grins in diabolical glee at their wretchedness and distress.

"And he went and joined himself to a citizen of that country." Satan likes to group sinners together. He does all in his power to keep them from thinking of God's forgiveness and love. And the citizen of that country "sent him into his fields to feed swine." That is Satan's job for sinners.

An attorney, who was a member of a certain church of which I was pastor, told me that when he was a boy his father asked him to go down to the cornfield, by the river, and plant pumpkin seeds. But he wanted to go swimming, and his father told him that after he had finished planting pumpkin seeds, he might swim.

Back and forth in those long rows of corn he went planting pumpkin seeds. But they went so slowly, and the river looked so inviting, that when he espied a large, flat stone, the thought came to him to plant all the rest of the seeds under that stone, and he yielded, and went swimming.

In the fall, he said his father invited him to accompany him to the cornfield, and they went in the direction of that stone. He would rather have visited any other spot on the farm than that place in the cornfield. In fact, swimming would have been much preferred. But there is a divine oracle declaring, "Be sure your sin will find you out," and it was now fast catching up with him. Together, he and his father proceeded toward the stone, and when they arrived there, every seed so secretly hidden months before, and nearly forgotten, was there to testify against the sinner, in a mass of tell-tale vines emerging from beneath the stone. "But," the lawyer went on to say, "the devil who helped me into trouble in the spring was not there to help me out of trouble in the fall." And he never is!

That is how Satan dealt with the young man in the parable. He made the way away from home most inviting, but the way of return most discouraging. A more loathsome



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The father of the parable represents God, the Father of us all. God will receive and forgive freely all who come to Him, through Christ, humble and repentant.

object of humanity could hardly be imagined. The once proud, bright-eyed, well-dressed youth is now clothed with filthy rags, sitting on a rock tossing husks to the squealing swine. But in this condition "he came to himself." Satan's anaesthetic had worked off. He began to think soberly of home. He remembered his father's loving entreaties not to leave home. The burning tears now course down the weather-beaten cheeks. His heart grows strangely warm with a longing to be back home again, to submit to father's counsel, to enjoy father's love. His weary eyes gaze across the fields: he is a long way from home, in a "far country." Painful thoughts of regret surge through his bewildered brain. Vague questions arise in his mind. Does father still care? "Is there a welcome for me back home?" Would they remember the boy who went astray? And then in self-remorse too galling to bear and with bitter reproaches too heart-rending to utter, in an agony of despair he clutches at the flinty rock and exclaims, "I have exchanged riches for rags, home for a hovel, virtue for vice," while satyrs danced in hellish glee at his agony of soul, and cried in his ear, "Unclean! Unclean! You have gone too far to hope to return."

The prodigal son *wills* to arise and go to his father, and God provides

the strength. He *wills* to leave his evil associates; he *wills* to part company with sin; he *wills* to exchange his rags of sin for Christ's spotless robe of righteousness, and God makes the fact. To *will* to leave sin is to *will* to go to God, and he says, "I will arise and go." And he starts for home.

He little realizes how much he has been missed back home. The old home and the farm have not been the same since he left. Father has long looked for the return of his boy. The years have passed and the vacant chair is still empty. Every day father goes out to a knoll where he can get a distant view across the fields. A well-beaten path speaks of father's love for his son.

The long years of anxious waiting are telling upon father's strength. His locks have been touched by the hand of time, and whitened. His once elastic step is now measured and tottering, and he walks with a cane. The once bright, sparkling eye has lost its lustre, and has grown dim. But every day he goes out to look for the return of his boy. He leans upon his staff and looks across the plain. He knows that the boy must come soon, or it will be too late. He puts his hands to his brow, shutting out near-by objects, that he may penetrate farther across the expanse, when he sees in the dis-

tance the form of a traveller coming in his direction. So long has he looked and hoped that he dare not expect the lone traveller to be the fulfilment of his desires; but he watches. The man draws nearer. In some respects he resembles his son; but the shoulders are drooping, the step weary, the form languid. "This cannot be *my* son." But as he approaches, the father recognizes him as his long-lost boy! The energy of youth seizes the aged man; he throws away his cane; those tottering feet which have not run for many a year, suddenly feel strangely fleet, and he runs to meet his boy.

The boy, recognizing his father, runs to meet him. They clasp each other to their hearts in a fond embrace, while joy too great for words weeps out its endearing messages of love to their hearts. And then the boy begins his confession. "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." 'Tis enough! The father will not permit him to say, "Make me as one of thy hired servants." And he shouts to the servants, "Bring forth the best robe, and put it on him." He will not have the household behold his son in rags, nor returning as a servant. "For this *my* son was dead, and is alive again; he was lost, and is found. And they began to be merry."



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: Would you please explain 1 Corinthians 15:29; Jude 6 and Matthew 5:26? Is there a Bible or book called Diaglott? Mrs. E.M.B.

First Corinthians 15:29 reads this way: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This was one of the strange practices that prevailed in Paul's day. It was the custom of some persons to be baptized for their dead friends and relatives. They were baptized, as it were by proxy, for someone who had passed away, who had neglected to be baptized himself during life. It goes without saying that God or the apostle does not approve this useless practice. There is not a single argument that can be advanced to show that God accepts such an act in behalf of the dead.

First, in the consideration of the act of baptism it should be remembered that it is essentially an individual and personal matter which can be attended to by no one else than the candidate himself. Baptism must comprehend as its prerequisites, faith, instruction, conversion and repentance. Inasmuch as the dead "know not anything" (Ecclesiastes 9: 5, 6), it must follow that they are not in a position to receive any of the above, and it must follow also that it is quite impossible for God to accept a substitutionary baptismal act.

Jude the sixth verse reads as follows: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." This is a parallel verse to 2 Peter 2: 4: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." However, it is Revelation 12:7-9 that gives us the correct understanding of these two verses: "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither

was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

Before the earth was created there existed in heaven a leading angel by the name of Lucifer. Lucifer, in the course of time, became dissatisfied with his God-appointed position and sought to exalt himself even above God Himself. He led in rebellion against the government of God one-third of the angels of heaven. However, when the rebellion reached that proportion, God checked it—there was war in heaven. Michael (Christ) fought with the loyal angels against the dragon and the disloyal angels. The result of the conflict was that Satan and his followers were cast out of heaven to this earth and confined here that the rebellion might not spread throughout the universe.

God confined the rebellion here by confining the rebellious angels to this earth. And that is what Jude 6 and 2 Peter 2:4 are talking about. God has bound them with chains of darkness, as it were, to this world until the time of judgment, at which time wicked angels and men will be judged together and the degree of their guilt determined, and they will be sentenced to the lake of fire to be punished according to their works. (See also 1 Corinthians 6:2, 3 and Revelation 20:4, 6.)



Matthew 5:26 is a part of Jesus' great sermon on the mount. It must, to be understood, be read with verses 21 to 25. Here Jesus, as in verses 27 to 37, is magnifying the law of God. In verses 21 to 26 He is teaching the doctrine of non-resistance. In verses 38 to 48 He has more to say on that point. He taught that if the Christian was struck on one cheek, he should turn the other also. In verse 26 He is picturing to the mind what the results of resistance will be.

Yes, there is a book called the *Emphatic Diaglott*.

Dear Bible Answerman: What is the interpretation of Genesis 15:14: "And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir?" R. B., Montreal.

The explanation to this verse is that God had promised Abraham a son as an heir, not only to his material assets, but also to the spiritual promises that God had made to the ancient patriarch. God had told him that his seed should be as the stars of heaven and as the sand of the sea for multitude. But the promise was long delayed, and Abraham became an old man. Finally becoming impatient at the delay, Sarah, Abraham's wife, suggested that he take Hagar, her Egyptian handmaid, as a wife. This Abraham did, and to Hagar was born a son, Ishmael, whom Abraham hoped God would accept as the promised heir. But this was not God's plan. He reaffirmed the promise that Sarah should bear a son, and that Ishmael was not the heir to the promises.

Dear Bible Answerman: I am coming to you for help and consideration in a major problem in my life. I have been a backslider for some time. I have now come back to God. My trouble is that I do not have the peace of God in my heart as I should have. It is not that I doubt that God can forgive sin, but I seem unable to apply the promises of God to myself. Has assurance anything to do with feeling? Most of the time I am always wanting that feeling within that I am a child of God, and I cannot overcome that habit of wanting feeling,

but I seem to go down in defeat. Does Satan give feelings? If you can help me with some sure advice I shall sincerely appreciate your immediate answer. Mrs. E. S., Alta.

Surely Satan makes every effort to hold and to reclaim his subjects. You have been for some time in a backslidden condition. You have been serving Satan when you knew you should have been serving God. Now you have determined to "rightabout-face" and render obedience to your Maker. Does Satan want to lose you, his victim? Naturally not. So he would whisper the lie in your ear that because you do not feel that you are accepted of God, you are not. He would discourage you to the point of giving up in your purpose to serve God. He got you to backslide once, and he thinks he can do it again. But don't let him fool you—feelings have nothing to do with faith. We read in the Bible that we are saved by faith, but we never read that we are saved by feelings. We are admonished to believe and be saved, but never to *feel* and be saved.

God is without doubt allowing you to be tested for a time to see if you really have made up your mind to be faithful in your service to Him this time. Faith is simply taking God at His word without the evidences of sight or feeling. It is a simple acceptance of the promises of God. It is so because God says it is so. Here are some of the promises you must believe in order to defeat Satan: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isaiah 1:18, 19. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 14-16. "I will heal their backsliding, I will love them freely: for Mine anger is turned away from him." Hosea 14:4. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever." Jeremiah 3:12.

Of course God's forgiveness and acceptance presupposes repentance,

which is a turning away from sin. When we sincerely repent and turn from sin to God we can with assurance claim the promise of forgiveness, and irrespective of feelings can have the assurance that God has accepted us.

Dear Bible Answerman: Please give me an explanation of Isaiah 65:20: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." G. M., Ontario.

This is one of the verses in the Bible that is somewhat difficult of explanation. However, it is my opinion, and the opinion of many Bible students, that this verse has its application to that period of time at the end of the millennium between the time of the resurrection of the wicked and their final end in the lake of fire, which we are told about in the twentieth chapter of Revelation.

It says there that the devil is loosed for a little season, during which time he deceives the wicked and leads them up to take the New Jerusalem after it has come down from God out of heaven, as we read in chapter twenty-one, verses two and ten.

Dear Bible Answerman: I have heard it said that Peter was the first pope, and that Christ built His church on Peter. Is this true according to the Bible?

No, neither proposition is true according to God's Word. This is the teaching of the Roman Catholic Church only. In their support of this idea, Catholic writers try to show an unbroken succession of popes from Peter to the present time, but they fail utterly in their attempt. The fact is, the Catholic Church did not come



into existence until several centuries after the decease of Peter. And when the church did begin to become strong and assertive, the popes received their power and authority from Justinian and Constantine, Roman emperors, rather than from God. Peter, in his day, occupied no position of authority over the New Testament Church. We find that James, rather than Peter, occupied the position of headship over the infant church. Peter was appointed to the position of evangelist to the Gentiles rather than pope, as he says in Acts 15:7: "Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe."

The proposition that Jesus built His church upon Peter is based upon Matthew 16:15-19: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

To throw light on the background of this conversation between Jesus and His disciples I want to say that Jesus was trying to establish the fact of His divinity. He first asked the disciples what the general public thought of Him. They replied that some thought He was Elias, John the Baptist or one of the other disciples. Then He asked the disciples what they thought about the matter, and Peter gave answer. He said: "Thou art the Christ, the Son of the living God." Jesus was most pleased that they recognized His true status. He told Peter that God in heaven had revealed this truth to him. Then He said: "Upon this rock I will build My church. . . ." Upon Peter? No. Peter is not a rock. He later turned out to be a wavering, vacillating, Lord-denying man. In fact, Christ called him Satan just a few verses farther on in the same chapter. (See Matthew 16:21-23.) Upon what, then, would Jesus build His church? Upon Himself, of course. Upon the fact that He was the Christ, the Son of the living God, as the Father had revealed to Peter. Christ is the Rock. (See 1 Corinthians 10:4.) Peter was neither the first pope, nor the foundation of the Christian church.

BY WHAT rule or standard will the human family be judged? By the great moral law of ten commandments.

"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

GOD'S STANDARD

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbour.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's." Exodus 20:3-17.

This law is designated by the apostle as the "law of liberty." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

This law constitutes the whole duty of man, and by it every secret thing will be judged. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments:

for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

The law is the transcript, or expression, of God's character. It was given to define the duties man owes to his Maker and to his fellow men. In the very nature of the case, as soon as God created an intelligence, there sprang into existence a law governing the relation of that intelligence to God. As soon as more than one such being was created, there sprang into existence a law governing the relation of those beings to each other.

Salvation by Faith

Are we saved, then, by the keeping of the law? Nay verily; we are saved only by faith in the Lord Jesus Christ. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

This law was ordained unto life (Romans 7:10), but its violation was sin (Romans 7:7), and the penalty of the broken law was death. (Romans 7:11.) The law could condemn, but could not save. It could point out sin, but could not save the transgressor from his sin, nor impart power to keep from future sinning. Hopeless indeed was man when he violated God's commandments and became an outlaw to the divine government. He was without hope and without God. (Ephesians 2:12.)

In infinite love and mercy Heaven provides for man a way of escape from the penalty of the law, from the doom of death. God furnishes a substitute, even Christ the righteous, to

The law of God, which is the focal point of this picture, is the standard by which God will judge all people.

RELIGIOUS NEWS SERVICE PHOTO



By
F. M. Wilcox

die in man's stead and take upon Himself the penalty of the broken law. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. By accepting Christ we are reconciled to God. By His blood we are justified (made righteous) from the sins of the past; by His indwelling life we are saved from continuing in sin. (Romans 5:8-10; Galatians 2:20.) Thus the gospel becomes "the power of God unto salvation to every one that believeth." Romans 1:16. (See also John 3:16.)

This change is wrought by the divine agency of the Holy Spirit, the third person of the Godhead. The Spirit convinces us of sin, and leads us to the Sin-bearer. (John 16:7-14.)

Christ was a living expression of the righteousness of the law. In other words, the righteousness required by the law and the righteousness expressed in Christ are identical. Hence the law witnesses to the righteousness that is in Christ Jesus. (Romans 3:21, 22.)

"By the deeds of the law there shall no flesh be justified." "There is none righteous, no, not one"; "for all have sinned, and come short of the glory of God." Romans 3:20, 10, 23. Man is utterly incapable of himself of doing any good thing. No man can become his own saviour. Neither peace here nor eternal bliss in the world to come can be purchased by money, by meritorious deeds, by fastings, by penances or by sacrifices. The righteousness of Christ is a free gift to all who believe. It is given without money and without price, alike to rich and poor, to black and white, to learned and illiterate.

Jesus Christ came into this world to save men from sin. "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1:21. Salvation from sin, from the penalty of a transgressed law, does not give liberty to continue in transgression. "Shall we continue in sin, that grace may abound?" the apostle asks. Then he replies, "God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 6:1, 2. In the New Covenant relationship, Christ writes the law of God on the heart of the believer. (Hebrews 8:10.) By the power of the indwelling Christ, the believer is then enabled to observe these holy precepts. He can then say in the words of the apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20.

APRIL, 1948



The DOCTOR'S VOICE



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

Peanuts

Question: Are peanuts easily digested, and what is their food content?

ANSWER: Peanuts are an excellent source of complete protein, phosphorus, thiamin (vitamin B 1), and riboflavin (vitamin B 2), and contain some iron. Thirty-five peanuts contain eight grams of protein, as would be provided by the same number of almonds or about a half cup of cooked navy beans. Taken in moderate quantities as suggested, peanuts are readily digestible.

Canned Foods

Question: Do commercially canned foods suffer a loss of vitamins?

ANSWER: Commercially canned foods such as tomatoes retain their minerals and vitamins to a large degree as contrasted with foods cooked in open containers.

Milk and Sugar

Question: Please explain why milk and sugar are not a good combination.

ANSWER: Large quantities of milk and sugar if taken together would lead to fermentation and production of gas.

Mouth Ulcers

Question: Can you give me the cause of mouth ulcers, sometimes called canker sores?

ANSWER: Canker sores are usually due to allergy. Any food might be an offender; black walnuts are often incriminated.

Poor Appetite

Question: Is there an effective tonic for poor appetite?

ANSWER: Vitamin B complex is the naturally occurring "tonic" for poor appetite. It is found in wheat germ, legumes, and nuts, also Brewer's yeast.

Hereditary Diseases

Question: Are tuberculosis and other diseases hereditary?

ANSWER: Tuberculosis has rarely been transmitted before birth from mother to child. Untreated syphilis

is practically always transmitted, hence the advisability of the routine blood test early in pregnancy. Chronic diseases such as hemophilia and Hutchinson's chorea are considered hereditary. It is now thought that epilepsy is hereditary only in rare instances. There may be a hereditary predisposition to other diseases such as diabetes and asthma.

Goat's Milk

Question: How does goat's milk differ from cow's milk, and is it recommended by physicians?

ANSWER: Goat's milk does not differ essentially from cow's milk. It should be pasteurized, as it can transmit undulant fever. In fact, undulant fever was first definitely isolated among goats on the island of Malta. Where sensitivity to cow's milk has developed, goat's milk may be a satisfactory substitute, and is often used for that purpose.

Vomiting of Worms

Question: Is the eating of meat, particularly pork and fish, responsible for the vomiting of worms? How do you account for this, and how can the vomiting be checked and treated? Does meat decay before it is digested?

ANSWER: Roundworms are usually the ones that are vomited. They are acquired as a result of soil pollution by human feces. Larvae are liberated from the ova in the human small intestine. They penetrate the wall, make their way through the blood stream to the lungs, migrate up the respiratory passages, and are usually swallowed but may be vomited. Crystalline hexylresorcinol is the drug usually employed under medical supervision.

Meat eating, while responsible for tapeworm infestation and trichinosis (from pork), is not responsible for this variety.

Meat is stored under refrigeration for about two weeks before being marketed, during which time it acquires a more delectable flavour, so they say. During digestion it does favour intestinal putrefaction.

GOD'S LAW

and GOD'S GRACE

By A. W. Anderson

MUCH capital is made out of the statement which is found in the sixth chapter of Romans, verse fourteen, "Ye are not under the law, but under grace." One critic of Adventist teaching declares that we teach and believe that "we must keep the law in the exact letter of the Old Testament, or be lost." This "fallacy," as he calls it, he endeavours to expose by a number of propositions which appear very plausible, but which are easily disposed of by referring to other very definite statements of Paul. To suppose that the great apostle to the Gentiles meant to convey the idea that a Christian is absolved from obedience to the law of God is most fallacious; for Paul himself declared, "I delight in the law of God after the inward man. . . . So then with the mind I myself serve the law of God." Romans 7:22, 25.

This word "law" needs to be studied very carefully, for the word is used in a variety of senses. Take as an illustration the last five verses of Romans 7. In that passage the word "law" is used seven times. In verse twenty-one Paul says, "I find then a law, that, when I would do good, evil is present with me." The word "law" in verse twenty-three is defined by Jamieson, Fausset and Brown as a "principle of action, good or evil, operating with the fixedness and regularity of a law." "The apostle," says these commentators, "found two such laws within him; the one 'the law of sin in his members . . .'; the other, 'the law of the mind,' or the holy principle of the renewed nature." It must be self-evident that the word "law," as used in these two passages, cannot refer to the Decalogue, but that it refers to two principles of action warring against each other.

In verse twenty-two Paul declared he delighted in the law of God. There can be no question whatever as to the meaning of this word "law," as used here, for in his previous argument the apostle had specifically referred to the Decalogue (see verses 7-12). But while Paul delighted in the law of God, he saw "another law" in his members "warring against the law"

of his mind, and bringing him into captivity to the law of sin. How accurately has Paul outlined the war which begins in a man's mind whenever he determines to serve God and keep His commandments! It is a war, as he describes it in verse twenty-five, between the mind and the flesh; or as he explains in verse twenty-one, when he would do good, evil was present with him.

In chapter eight he proceeds to show how through Jesus Christ "the law of the Spirit of life" made him "free from the law of sin and death." Romans 8:2. Unbelievable as it may seem, there are numbers of men who declare that "the law of the Spirit of life" has freed us from the obligation to obey the law of God. Could anything be more absurd? To arrive at such an unwarrantable conclusion is inexcusable, for Paul's argument proves the very opposite. Looking at his own experience in the Christian life, he sees a warfare going on within him, between his desire to obey the law of God, in which he delights, and an evil principle of action in his flesh which he calls "the law of sin and death." This leads him to exclaim, "O wretched man that I am! who shall deliver me from this body of death?" Romans 7:24, margin. Then he thanks God for deliverance "through Jesus Christ our Lord."

Summing up his own experience, Paul joyfully recognizes that there is "no condemnation to them which are in Christ Jesus," "for the law of the Spirit of life" had made him "free from the law of sin and death."

Let us see what the apostle has to say further about how this deliverance was accomplished. "For what the law could not do, in that it was weak through the flesh," he says, "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." It should be carefully noted that the law failed because of the weakness of humanity; but the sinless Son of God who condescended to clothe Himself with human flesh,

condemned sin in the flesh "that the righteousness of the law might be fulfilled in us." Christ did not come to annul the law, as some erroneously suppose, but He came in human flesh to condemn sin in the flesh, and to free His followers from the overpowering law of sin and death which operates in the hearts of the unregenerate; and to give to all who accept Him, power to fulfil the righteousness of the law. In other words, He gives to the believer the power to resist the operations of the law of sin and death, and to fulfil the righteousness of the law—that is, to become a *lawkeeper* instead of a *lawbreaker*.

"Under the Law"

What does it mean to be "under the Law"? Paul gives an excellent answer to this question in the third chapter of Romans.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:19, 20.

Seeing that all the world is guilty of sin, we are all "under the law"; and there is no justification for any of us, for we are all guilty. But thanks be to God, deliverance from this hopeless situation has been made through the grace of God. Listen to these words of hope:

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance



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Law and grace as the best of friends have come down through the ages, each acting its part in the salvation of men.

of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Romans 3:21-26.

Although all have sinned against God and broken His righteous law, we can now manifest the righteousness of God by faith in Christ Jesus, being justified freely by His grace. It is only to those who believe in Jesus

and accept Him as their Saviour that propitiation for sin is provided. It is only those who accept His redemption and have faith in His atoning blood who are "justified freely by His grace." Hence it is self-evident that all who are not in Christ are "under the law." "If ye be led of the Spirit, ye are not under the law." Galatians 5:18.

Lest anyone should suppose that Paul meant to convey the idea that the law of God was abolished, he concludes this chapter by asking this very pertinent question: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

Yet in spite of the clear instruction of Paul there are numbers of men who endeavour to teach that under the gospel we are not under any obligation to keep the law of God, and they quote Romans 6:14, "For ye are not under the law, but under grace." Are we to conclude from this statement that by grace we are absolved from obedience to God's law? If that is so, how shall we reconcile that idea with the following passages of Scripture:

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." 1 John 2:7.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4.

"For where no law is, there is no transgression." Romans 4:15, last clause.

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:2, 3.

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." 2 John 5, 6.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

Much is made of the fact that we are now living under the New Covenant. But that does not help the Antinomian, for under the New Covenant we find that there is a place for the law of God.

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8:10.

When one came to Jesus asking what he should do in order to gain eternal life, this is what the Saviour said:

"Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto Him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." Matthew 19:17-19.

Another man who was a lawyer came with a similar question, and this is the record which Luke gives of that interview:

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live." Luke 10:25-28.

These answers of Christ to these two men do not indicate that under the gospel of grace we are exempted from obedience to God's law.

In conclusion, it should be noted that after making the definite statement that we are not under the law, but under grace, Paul asks this question: "What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6:15.

The answer is obvious. We shall not sin when we are under grace. To do so would place us immediately under the condemnation of the law again. "The wages of sin is death." Let us avail ourselves of the grace of God which is offered us freely through the blood of Christ. Let us obtain deliverance from our sins through the mercy and pardon that are to be found only at the cross. The unmerited favour of God awaits all who will seek it by repentance and the acceptance of Jesus Christ as Saviour.

But the great danger is procrastination. This is one of Satan's chief devices. If he can get the sinner to put off making his peace with God until it is too late he has accomplished his purpose. Shall we not remember that to-day is the day of salvation.

DANGEROUS DOLLARS

(Continued from page 3)

"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." It is further stated that "the silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8. Considering these facts, does it not seem liberal of God to ask of us only one-tenth? Where could you find a landlord who would permit you to have a farm for just one-tenth of the increase? Yes, and besides that God furnishes everything. The world and all it contains is placed in man's charge, except that God asks for a paltry tenth for the support of the gospel.

May we never forget that the love of money is the root of all evil. (See 1 Timothy 6:10.) It was the love of money that cost Achan his life and the rich young ruler his soul. It might even cost a nation its life. President Truman recently pointed out that though incomes are increasing, systematic giving to churches is decreasing. He further stated that "we cannot hope to be worthy of the continued blessing of Providence if our prosperity is used selfishly for our own personal gratification."—*The New York Times*, November 17, 1947.

Let us forever abandon the idea that God is dependent upon us either for messengers or for money. He could have summoned legions of angels to carry the gospel message to the ends of the earth. Surely we know that the omnipotent God holds in His hands the wealth of the universe. But we need to give because the very act of giving draws our hearts to the Lord. Where your treasure is, there is your heart.

So away with beer stands, bingo games, carnivals, and raffles in every church! If Christ were here, He would drive the money-changers out. But why don't we, who claim to be His followers, put an end to these things and adopt God's plan of finance for the church?

There was a church in our town,

And it was worldly wise;
It tried to pay the preacher
By selling cakes and pies.

The sisters made the ice cream
To send the gospel far;
They ladled out the oyster stew
And raffled off a car.

They had a "harmless" game of cards
To make the social pay,
And then a dance for timid souls
Who were too tired to pray.

The effort was a great success
From floor to lightning rod—
The church has everything it needs,
Except the peace of God.

— H. M. S. Richards

ACCORDING to Fisher and Emerson of Columbia University, the four most common slow-acting poisons taken by civilized man are: alcohol in spirits, wine, and beer; nicotine in tobacco; caffeine in coffee, tea, and cola drinks; theobromine (less harmful than the others) in chocolate and cocoa. As the above authors state farther on in their book *How to Live*, "when poisons become fashionable they largely cease to be regarded as poisons, which fact makes them the more insidious." The fact that alcohol is a poison is attested to by the fact that its effects on body structure are harmful, particularly on the liver, as shown by Doctor Mann of the Mayo Clinic. Bodily functions are impaired by alcohol, and disease resistance is lowered, particularly to upper respiratory infections.

The toxic properties of alcohol are sometimes employed for medicinal purposes. It is a depressant to the central nervous system (not a stimulant), it is a sedative, a blood-vessel dilator, and an anæsthetic. It is, however, very rarely used as a medicine because of its habit-forming properties, and because other medicines are more effective. A very harassed housewife was in my office just recently. Her husband had developed angina, which was relieved by a little brandy. As he began to think things over, it occurred to him that if brandy would relieve an attack it would also prevent one. Accordingly, he began to take brandy at intervals during the day. The intervals became shorter and shorter. Now he is an alcoholic. The cure was worse than the disease.

The question is often asked, Is alcohol really so bad after all? By Dr. E. T. Burke it is considered to be one of the four scourges of modern civilization. The other three are: venereal disease, cancer, tuberculosis. It could be shown that alcoholism contributes to all three of the latter. For instance, in the United States, where prostitution went up 64 per cent during 1946, the "inadequate regulation and supervision of the sale of intoxicating liquor," or "the sale of liquor to minors" was considered to be a chief factor. It was noted that prostitution was up 104 per cent among girls under twenty. For all the arrests made that resulted in conviction, 46 per cent were infected with gonorrhœa; 73 per cent had syphilis. Beer parlours are notorious for the fact that in them many young people lose their bearings. Shorter hours and segregation of sexes are no solution to this problem. Beer parlours are the most vicious feature of the liquor traffic, and any community which has the opportunity to do so should vote them out of existence.

ALCOHOLIC EVILS

By

Dr. W. H. Roberts

It has been said that a "healthy body is the home of the soul, an unhealthy body its prison." Alcohol, without question, is destructive to the body. It increases vitamin B requirements. Vitamin B is an integral part of all the enzyme systems of the body which make possible the proper assimilation of food. Furthermore, alcohol is more often than not taken to the exclusion of food. It is not a food itself. As a net result the continued use of alcohol may bring on some of the following: fatty degeneration of the liver; cirrhosis of the liver; alcoholic neuritis. Alcohol may be absorbed directly from the stomach and enter the general circulation almost immediately. The remainder goes on to the small intestine and from thence to the liver. The liver is the largest and heaviest organ in the body; it is called the great detoxifier. It is a brute for punishment, but even it at last has to admit that it is losing ground. Where fatty degeneration of the liver or cirrhosis supervenes, the patient may die following a minor operation, owing to the added insult of the anæsthetic. On the other hand he may go on to develop abdominal ascites and have to have gallons of fluid taken away at intervals of one to two weeks.

Alcoholic neuritis is characterized by numbness of hands and feet. The patient may first become aware of the situation, and may become very much alarmed when he loses the sense of feeling in his feet. The most serious problem of all is the chronic alcoholic who is mentally deteriorated and has been described by one writer as a "bleary-eyed, besotted wreck of humanity." It was Rip van Winkle who said, "I won't count this one." Many



H. M. LAMBERT

Happy and blessed are the sons of "teetotaling parents." And happy and blessed are the parents who teach their sons to avoid alcohol and its attending evils.

a story of alcoholism has started this way. Dr. E. M. Jellinek in *Recent Trends in Alcoholism*, and in *Alcohol Consumption*, just recently stated that "one out of every seventy-seven or seventy-eight users of alcohol becomes a chronic alcoholic." One out of every fifteen gets drunk periodically.

According to the Rockefeller foundation, twenty per cent of the mental patients in America are alcoholics. Estimates in various hospitals run from 30 to 60 per cent. In New York State mental hospitals 10 per cent of the women and 30 per cent of the men are there because of alcohol. Recently a prominent newspaperman came to us. He had grown rather fond of the bottle, but tolerated it fairly well because he was a very hearty eater. He was a bachelor and enjoyed his own cooking, but eventually it caught up with him. He began to hear voices behind him, not the gentle reminders of a quickened conscience, but strange disturbing voices. He hurried down to his physician, who was a man of few words. The doctor said, "Yes, we can help you, but next time it will mean shock treatment, and a third offence will mean the asylum." He can now mingle with his friends in the beer parlour without the least temptation. Dr. Lyman C. Duryea, director of the Research Council on Problems of Alcohol, would say that in a beer parlour this man would be on very dangerous ground because of his acquired

"trigger mechanism," or what others have described as an "acquired metabolic pattern," which might precipitate him any time into an uncontrollable spree; that for him any medicine containing alcohol, or even the smell of alcohol is dangerous.

Dr. Robert V. Seliger of Johns Hopkins University Hospital has raised the alarm concerning the inroads of chronic alcoholism among women (housewives, professional women, business girls, of ages eighteen to seventy). He states that one-fifth of the women who are in jail in America are there because of drunkenness; that two years ago one out of ten alcoholics who came for treatment were women; that now the women are four in ten. The liquor interests are aroused too. They see in the aroused public sentiment and particularly in the results of local-option plebiscites the "handwriting on the wall." They are giving lectures featuring, "If you drink—drink moderately"; "whatever you drink—drink wisely."

It may be reiterated that the beer parlour is the most objectionable feature of the liquor industry. The dim lights, the soft music, the chrome and plush furnishings, the romance and poison are devastating to health and morals. When we have the opportunity of stating whether or not we wish a beer parlour in our community we will be using our best discretion, and fulfilling our obligations to society by saying, No!

My Father's World

By Martha E. Warner

TWO women sitting near me in the bus station started me thinking. They were talking about the flight of time, and world conditions.

Said one, "O how I dread the future, for I know it will be filled with fear—fear of another war, fear of atom bombs, fear of disasters on land and sea."

She bemoaned the fact that crime is rampant in the earth, and that the increase of juvenile delinquency has reached a new high. She spoke of the many broken homes caused by the divorce evil, and the number of illegitimate babies brought into the world.

"I know," said the other woman, "it *is* perfectly dreadful and it is bound to be worse as time goes on. Jack chides me for dwelling on it, but I do not see how I can help it. Did you see in last night's paper the account of the little four-year-old girl who was killed by an eight-year-old boy?"

My bus came at this time, so I lost the rest of the conversation. If there had been more time, it may be I could have told these ladies that even though the coming months would be filled with unexpected happenings, there would be a bright side—the sun would still continue to shine.

From time to time, as the bus sped on, their words came back to me. Looking out of the window I noticed that the sky was full of lovely cumulus

clouds, and on the impulse of the moment, I said to the woman sitting beside me, "Don't you wish you could take a ride on one of those clouds?"

Looking at me in amazement, the woman emphatically replied, "No, I do not. I have more important things to think about than riding on clouds." And I, feeling that I had been justly chastised, withdrew into my corner.

Really, I suppose it was an inane thing to say to an utter stranger. But somehow I was hoping to find that her outlook on life was a bit like the lump of maple sugar grandmother always gave me after I had downed the dreaded dose of sulphur and molasses, which she averred was good for me. The sugar, she said, would take the bad taste all away. But I was disappointed—my fellow traveller had not caught a glimpse of the beauty in God's handiwork, which for the moment had obscured the picture of fear painted by the women in the bus station.

I would not close my eyes to the wickedness in this world of ours, nor would I shut my ears to existing conditions. But the sun, the moon, the stars, the sunsets and the clouds all assure me that, "this *is* my Father's world," and "though the wrong seems oft so strong, God is the Ruler yet." God's eyes are *always* upon it, throughout all the months of the year, and throughout all the years of our lives.