

Signs of the Times





INTERNATIONAL NEWS PHOTO

At the left the pope is shown praying before the altar in St. Peter's Church at Rome. Below is shown an exterior view of the same church.

I READ with interest and conflicting emotions the first installment of your lengthy article published in a recent issue of *McCall's Magazine* relative to your conversion to the Catholic Church. I, too, am what is generally called a convert; not, however, to Catholicism, but from Catholicism to Protestantism.

There are indeed many noble-hearted Catholics who love their Lord devotedly and sincerely according to what light they have. Such individuals embellish any church or nation.

With no antipathy whatsoever in my heart against the members of this particular persuasion, I venture to deal frankly with a few principles and well-known facts which are vital to the religious life of all. I know that one is on delicate ground when venturing to question the authenticity of another's religious beliefs. But, thank God, we are still blessed with freedom of speech and may exchange our thoughts without fear of being consigned to an inquisition.

Personally, I am thankful that we are both living in free, Protestant America that recognizes the God-given right of freedom of conscience and enables everyone to join the religion of his choice and conviction. Wherever Protestantism rules, it



MILLER

grants this privilege, but I regret to say this is not true concerning Catholicism. Not until Protestantism was born from the Word of God did the world dominated by the Roman Church know what it was to be free in conscience and in its religious worship. Go to the countries that are ruled by the hierarchy of Rome today and will you find religious free-

dom? The facts testify otherwise. The same principles that ruled during the Dark Ages cast their shadows over these countries and communities.

I believe you are honest in the decision you have made, and I admire anyone who follows his convictions in the matter of religion, be that religion what it may. Of course, if

WHY I LEFT THE CATHOLIC CHURCH

An Open Letter to Clare Boothe Luce

it is a popular church one decides to join, there is a glamour that appeals to one's ego. The church of your choice, as we all know, is popular; therefore, there is no sacrifice in becoming a member of it.

The beautiful Gothic edifices of worship, the pomp and ritualistic services which tend to captivate the emotions, the enchanting music, the priestly robes, the genuflections, the glittering liturgical objects that fascinate the eye, the mystery of the Mass conducted in a language foreign to the worshippers—all of these inspire a sense of awe. This display of pride and opulence charms and intrigues.

The religion of Jesus Christ does not lend itself to any ostentatious display nor exhibition of outward piety. The unobtrusive Galilean resorted to no ritualism, no vying for regal and political power. These never entered into the life of the divine Son of God or any of His apostles. The apostle Paul attests to this:

"For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Corinthians 4:9-13.

I do not believe that Christ has changed His standards for His followers to-day. Those who are true followers of Christ and Christianity will not be reckoned among the great men. Again, I quote from the illustrious apostle:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath

chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Corinthians 1:26-31.

I deplore the kind of Protestantism with which you were associated, and the things which you revealed in your article. I regret to acknowledge that what you have stated is true. Protestantism, in the best and true sense of the word, is at a low ebb. Protestants generally have lost their love for the Holy Bible. They are following Rome in display and empty form. They are also dabbling in politics. Philosophical and materialistic sermons, rather than exhortations based on Scripture, are preached from their pulpits. Skepticism and higher criticism in Protestant colleges have resulted in disbelief in the inspiration of the Bible. This unholy stream has filtered into the hearts of the laity, and thus we are witnessing the spiritual decline of the Protestant church. However, it must not be forgotten that there are those who have tasted the power that God has invested in His Word. True, they are few in number as has always been the case of the real followers of Christ. While they may be of little repute among the so-called great of earth, yet in the eyes of heaven they are esteemed, and will be rewarded with eternal life. (Deuteronomy 7:7; Matthew 25:31-46; Revelation 22:14.)

I agree with you on your stand against the prevailing lack of sanctity on the part of Protestants relative to the holy bonds of matrimony. But, while I deplore the Protestant divorce and all that it entails, I lightly esteem the Sacred Rota and its annulments. The Protestant divorce at least gives to the unfortunate children of such inharmonious marriages a legitimate name, and saves the parents from the disgrace of being guilty of concubin-

age while cohabiting as man and wife. On the other hand, the Roman annulment reverses this order by saying that no marriage ever existed; so, consequently, the offspring is illegitimate. Hence my revolt against a court that produces legislation of this character and my utter disregard for the judges who, while wearing clerical robes, will venture to nullify and obliterate the most sacred union we have in this world, and deny that the nuptial celebration ever existed between the incompatible couple. What a legacy to hand down to children whose parents have had their marriage annulled! Born out of wedlock! A stigma that they, without any fault of their own, must carry to the grave. What a travesty of justice!

The ecclesiastical judicial court known as the Sacred Rota was instituted by Pope John XXII in 1326, and regulated by Pope Sixtus IV between 1471 and 1484. It was further regulated by Benedict XIV in his reign as Pope during the years 1740 to 1758. As late as 1908, Pope Pius X re-established this tribunal where decisions are reached on contested points. It is this tribunal where matrimonial cases are decided according to canon law. It is in this court where canon law assumes the prerogative of nullifying the state civil law, a law which is in force for the purpose of preserving the purity of society. This court can extend its power across the Atlantic to the United States, and deliberately flaunt the validity of the law of this country concerning matrimony. When a couple, after fulfilling every requirement for legal marriage, are pronounced man and wife by the officiating representative of the law of the state in which they live, why should a few judges sitting in the city of Rome hand down a decision that counteracts and denies the authenticity of that lawful act? The

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By
Mary Walsh

JUDY STEPS OUT

R. E. Finney, Jr.

(Continued from the April 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.

Cam and Judy's study on purgatory led them into a rather exhaustive study of the state of the dead as presented in the Bible. Both of them had their preconceived ideas pretty well upset by what they learned.

Shortly after the study on purgatory Judy left for her holidays to visit her parents. During her visit she promised her parents she would not marry Cam because he was a Protestant.

TO SAY that Dr. Cameron Lea was thunderstruck by Judy's turning her back upon him on the station platform as she alighted from the train that had brought her back from her visit home, would be stating the case far too mildly. For a moment he was entirely at a loss as to what to do as he beheld Judy's form rapidly disappearing among the crowd.

Lack of decision, however, was never one of Cam's faults. His medical training had further taught him to act, and act quickly. Suddenly emerging from the fog of bewilderment that surrounded him, Cam set out at a rapid pace to overtake Judy.

"Judy—Judy. Wait a bit, will you?" This as Cam was still three steps to the rear. If Judy had been secretly hoping that Cam would overtake her, she had certainly not shown it by her actions, for she had been walking as rapidly as the weight of luggage she was carrying would permit. Now, knowing that Cam was a most determined young man, and that she could be no match for him, laden as she was, she paused and rested her load on the platform.

"What is it now, Cam? I—I wish you'd not bother me." In spite of her stern resolution not to show her feelings, Judy found it impossible to keep a plaintive note out of her voice—a note that brought Cam's heart into his throat.

"Look, Judy, what's the harm in letting me help you to a cab?" Here Cam smiled his most disarming smile and reached for the two cases. "Furthermore, I know that you must be hungry. Why can't we get a bite to eat, and you can at least tell me what's gone wrong?"

"Oh—all right, then." Later Judy admitted that she knew the battle was lost when she said those words. That she loved Cam with all her heart she had long since admitted to herself and to him. She furthermore knew that she would always love him and that she could not force herself to do otherwise.

There was more than this that prompted her action now, although it was not until later that Judy was able to analyze her actions well enough to realize it. For, although she had told her mother that she would give up her study of the Bible and go back to the Catholic Church of her parents, as the train had brought her closer to the city she had increasingly realized that never again would she be able to be truly a Roman Catholic. Already too many revelations of the discrepancies between the teachings of the Church and the Bible had been found in the studies she and Cam had been having together.

"Now, Judy, tell me what's the trouble. What have I done to make you not want to see me?" Cam and Judy were seated in a corner booth in a downtown cafe, and Judy was uneasily wondering how she could parry the onslaught of persuasion that she felt was coming.

"Nothing, Cam. It's not that I don't like you any more. It's my folks—my mother." Here Judy's eyes threatened to fill with tears, but she blinked them back and went on. "I tried to tell the folks about the things we've studied out together, and about you. Well, you know mother isn't well and it was almost too much for her," and Judy poured out the whole narrative of the happenings in her home that had led her to try to terminate her friendship with Cam.

"And so you see, Cam, it will be better if we just call quits and do not see each other any more."

"No, Judy, I can't agree that you are right about that," Cam answered earnestly, aware that he must weigh his words carefully.

"Let's reason this out a bit. I don't want to persuade you to do anything against your conscience, or against your mother and father. But when we started to study together we did it because we wanted to know the truth. I'll admit that I had other motives—as you know—but my preconceived ideas about religion have been upset about as much as yours have. Now, if we are going to do what is right we are going to have to do it because it is right; not because it is what someone else does or wants us to do. Isn't that true?"

Judy nodded solemnly.

"Well, it's on that basis that I think you'll have to decide. But I think we ought to talk things over at least once

more, no matter what you decide. Will you let me see you to-morrow night, after you're rested a bit and have had time to think things over calmly?" Cam concluded his plea soberly and waited for Judy to answer.

"Yes, Cam, I will. I'm sorry I tried to run away from you. I didn't mean to be rude—I just didn't want to do what I had said I wouldn't do, see?"

With this the two left the cafe and made their way to the hospital, where Cam parted with Judy at the nurses' quarters. To Cam it seemed a long time until the appointment on the evening of the following day, but hospital duties do not wait for even young people in love, and the pressure of many duties made the time pass more quickly than either Cam or Judy had thought possible.

"Come in, Cam." Judy's quick smile seemed as bright as ever as she greeted Cam at the door of the nurses' parlour.

"I want to tell you something, Cam," Judy interrupted as Cam began to speak when they were seated in their accustomed place by the fire. "I've been thinking hard about what you said in the cafe, and I have prayed about it, too—it's wonderful to be able to pray to God for yourself and know that He hears you, isn't it? Well, Cam, I know now that I just can't do it—I mean that I just can't be a Catholic any longer. I will have to do what the Bible says I should do. So, Cam let's keep on with our studying."

Needless to say it was not necessary to do any persuading on Judy's part to get Cam to agree to this. The happy interlude that followed Judy's declaration need not concern us. Following this portion of the evening's events, Judy ran to her room and returned with the Bible and the notebook in which they had been jotting down texts.

"What do you think we should study about next?" she inquired eagerly.

"You may be surprised. You know I've had such a shaking up in regard to my religious ideas that I wonder just how many wrong ideas I have had in the past. I suppose they're like the ideas a lot of people have about medical matters, and we know how ridiculous many of them are.

"Well, I've been thinking the last few days about these two intern chaps, Dave and Gus, who are neither Catholics nor regular Protestants like the average Protestant. You've heard me talk about them, and as we know now, they are Seventh-day Adventists. They have a lot of unusual ideas about religion and general practices in daily living, but I think the most unusual is the fact that they consider Saturday a sacred day instead of Sunday. A year ago I would have just dismissed them with the idea that they were a bit queer and that was that, but now I certainly would not want to say that without knowing what the truth actually is.

"The funny part about it is that I was telling them the other day about our discoveries on the question of life after death, and they said that that is exactly what their belief has always been. Could be that they are right about this Saturday business, too, although I'll admit it sounds pretty queer."

"Well, I think I feel about the way you do, Cam. Where do we start?" Judy, now that her decision was made, was more eager than ever for a greater knowledge of the Bible.

"I suppose that we'll have to do it the hard way," answered Cam, opening the now familiar concordance. "Let's begin by looking for Sunday. Hm-m, isn't there, apparently. Let me think. Oh, sure! I remember learning in school that our names of the days of the week are all from pagan mythology. Naturally *they* would not be in the Bible. But I do remember that my grandmother always called Sunday the Sabbath. Let's see if *Sabbath* is here—yes, here is a whole list of references. Look up Exodus 16:23-26, please."

"And he said to them: This is what the Lord hath spoken: To-morrow is the rest of the Sabbath sanctified to the Lord. Whatsoever work is to be done, do it: and the meats that are to be dressed, dress them: and whatsoever shall remain,

lay it up until the morning. And they did so as Moses had commanded, and it did not putrefy, neither was there worm found in it. And Moses said: Eat it to-day, because it is the Sabbath of the Lord: to-day it shall not be found in the field. Gather it six days: but on the seventh day is the Sabbath of the Lord; therefore it shall not be found."

"At least this is a start on what we are looking for. It says that the seventh day was the Sabbath. I think that this refers to the falling of the manna during the time that the Israelites were in the wilderness. As I remember the story from my Sunday School days, the manna fell only on six days of the week. I had never realized before, though, that it was particularly to teach the people which day of the week was the Sabbath. But, I guess that is what it was for."

"Which day did it say *was* the Sabbath, Cam?" inquired Judy thoughtfully.

"The seventh day is the Sabbath,' is what it says here."

"H'm. Well, what's next?"

"Well, here's a reference in Exodus 20, verses 8-11. Read it, will you, please?"

"Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and shalt do all thy works. But on the seventh day is the Sabbath of the Lord thy God: thou shalt do no work on it, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day, and sanctified it."

"This text says the seventh day of the week, too, Judy," remarked Cam thoughtfully. "Say, what day of the week is Sunday, anyway?"

"The *first* day, of course, silly—look at that calendar on the wall there," Judy giggled.

"Well, that seems to settle *that*, then. Oh, it can't be actually that simple. I mean if Saturday is the seventh day of the week, as it certainly is, and the Bible says that the Sabbath is the seventh day of the week, surely everyone would observe Saturday as the Sabbath." Cam frowned thoughtfully. He well knew the danger of oversimplification, which this seemed to be, and he was not satisfied.

"What do you suppose it says in the New Testament?" Judy offered.

"That's it!" Cam snapped his fingers excitedly. "All the Jews still observe Saturday, don't they? And they believe only the Old Testament. The Christians observe Sunday, and they believe the New Testament. The direction to Christians to keep the first day of the week must be in the New Testament. Why, we shouldn't have even tried to find anything in the Old Testament, for I don't suppose that there would be a single text directing our attention to the first day of the week as a sacred day. It's funny, though; do you know, I never before had even thought which day of the week Saturday and Sunday were!"

"Neither had I, as a matter of fact. Next time, though, we'll know, and we will start right in with the New Testament," said Judy, closing her Bible thoughtfully. She and Cam had many things to talk about after her holiday visit home, and it was already getting late. Hence there was no more study on that particular evening.

"To-night, Judy, we're going to find out what the New Testament has to say about which day is the Sabbath, or holy day for Christians," stated Cam at the beginning of their next Bible study. "Before we start, though, I'll tell you that I've been doing a little reading about the days of the week, and I find in the encyclopædias that the week is the oldest measurement of time, other than the day itself, known to man. The seventh-day week has been used by most of the world as long as we know anything about the history of man, and the order of the days is the same as

it was in the beginning. Both historians and astronomers agree to this."

"It almost seems that God may have been protecting the week, especially, doesn't it?" asked Judy reverently.

"It really does. Anyway, whatever the Bible says is right about the Sabbath, we can be sure is right about the week to-day."

"What are we going to use as a starting point in the New Testament?" asked Judy.

"Well, in the New Testament we expect to find that the first day of the week is said to be a holy day—not the seventh day; so I think we ought to see what it has to say about the first day. Let's see what we find." Cam paused a moment as he opened the Bible and the concordance before him. "Here's a text about the first day, Matthew 28:1. Read it, please."

"And in the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre.' This is about the resurrection, isn't it?"

"Yes," answered Cam, with a troubled expression on his face. "But it doesn't say anything like what I expected to find. Look—it says 'in the end of the Sabbath, when it began to dawn towards the first day of the week.' According to this, Matthew still thought that the Sabbath was the seventh day of the week, even after the resurrection."

"Let's not get too excited over one text—there may be a good many more," Judy counselled.

"You're probably right; you generally are." Cam allowed himself a glance of warm admiration at Judy's sweet countenance across the table from him. "Let's see what Mark 16:1, 2 has to say on the subject."

"And when the Sabbath was past, Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices, that coming, they might anoint Jesus. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen."

"Same thing," muttered Cam, who had already started to search for the next reference. "Seems funny to me, if the first day of the week were supposed to be sacred, that Matthew nor Mark should not have said something about it. Try Luke 23:54-56; 24:1."

"And it was the day of the Parascève,¹ and the Sabbath drew on. And the women that were come with Him from Galilee, following after, saw the sepulchre, and how His body was laid. And returning, they prepared spices and ointments; and on the Sabbath day they rested, according to the commandment. And on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared."

"Why, that's still worse," Cam cried excitedly. "Did you notice what it said? The women that were with Jesus at the time of the crucifixion certainly did not know that the first day was supposed to be holy—if it was—for it says that they were particular to rest on the seventh day. They even postponed part of the embalming of the body of Jesus on that account. It seems queer that these women who knew Jesus so well wouldn't have known that He had changed the Sabbath, doesn't it?" If Cam had been puzzled before, he was now doubly so.

"It certainly does," answered Judy. "And it seems funny, if they *did* find out later that they were keeping the wrong day, that Luke did not mention it here."

"Read John 20:1," said Cam, doggedly. "Let's get to the bottom of this."

"And on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the sepulchre."

"Nothing new there. Wait, here's another one in John

—chapter 20, verse 19. Please read it," Cam asked impatiently.

"Now when it was late that same day, the first day of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you."

"That's a little different, but I can't see any light on the subject there either. If this had been a religious meeting of the disciples on the first day of the week, it would be interesting indeed, but it just says that they were gathered together, 'for fear of the Jews,' evidently with no thought of a religious meeting at all. Well, that takes care of the four Gospels. Here's a reference in Acts—20:6-8—that you might read."

"But we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days. And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow: and he continued his speech until midnight. And there were a great number of lamps in the upper chamber where we were assembled."

"Well now," exulted Cam, "we're getting somewhere. There are two significant things in this text. It says that they broke bread, which probably meant communion, and that Paul 'discoursed,' or preached. It seems quite evident that the disciples must have thought that the first day was a holy day by this time."

"Yes, it surely does," agreed Judy. "But it seems sort of odd that we haven't read anything about *when* and *how* they learned about the change. Maybe we should study this text some more and see if it will help us on this point."

"You're right. Let's see. Suppose we find out for sure—if we can—that this 'breaking bread' meant communion. Here's a cross reference where the same expression is used in the book of Acts, 2: 46."

"And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart.' Well, Cam, that reads as if they 'broke bread' every day, doesn't it?" inquired Judy.

"Surely does. So we're stalled on that one. If they 'broke bread' every day the fact that they did it on the first day of the week doesn't mean anything so far as the sacredness of that day is concerned."

"There's another thing that bothers me, Cam," interposed Judy. "Did you notice that this seems to have been a farewell meeting, too? In verse 11 it says, 'Having talked a long time to them, until daylight, so he departed.'"

"That's right. Well, we at least will have to mark this text 'inconclusive.' So far we have no inkling of a command to change to the first day of the week. The breaking of bread does not seem to have been necessarily significant, and this seems to have been a farewell meeting and not necessarily a meeting because it was on the first day of the week. Let us see if there is anything more." *

"There seems to be just one more, Judy," continued Cam. "1 Corinthians 16:1, 2."

"Now concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do ye also. On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I come, the collections be not then to be made."

"H'm-m. That's another hard one. Do you get it? Paul says that everyone was to put money 'apart with himself' for the saints. Surely if they had been having church services on the first day of the week they would have taken up a collection there. Doesn't that seem reasonable?"

"It surely does, Cam. It really seems that we were just as far wrong about this matter as we were about life after death, doesn't it?" said Judy earnestly.

"But I tell you it can't be. And I don't believe it, either!" Cam's religious background was now coming into conflict

¹"Parascève. That is, the eve, or day of preparation for the Sabbath." From notes in the Douay Version of the Bible.



STEFFENS-COLMER PHOTO

When Judy returned from her holidays she knew that she loved Cam, and determined to go ahead with their original agreement to study the Bible.

with his findings in the Bible, and although he did not realize it at the moment, he was now going through somewhat the same emotional upheaval in that respect, as had Judy a few weeks before.

"Just a moment, Cam—not so fast." Judy slipped her small hand under Cam's, on the table top. "We're going by what the Bible says, and what God wants us to do, aren't we?—and not according to what we think or the world thinks. Isn't that what we agreed, Cam?" and Judy looked earnestly into Cam's eyes. She sensed the inward conflict that was now raging, and wished to help Cam over the hurdle that was confronting his mental processes.

"Sure, Judy, you're right—absolutely right. I think you always are! BUT—" and Cam's fist hit the table a resounding blow—"What I'd like to know, what I'm going to know, is *how* it happens that everybody seems to think he is supposed to keep the first day of the week holy when the Bible says nothing about it!" (Concluded next month)

*Author's note: Later, when they became better students of the Bible, Cam and Judy learned that this meeting was not on what we term Sunday to-day, but actually on Saturday night. This is indicated by the fact that the text says, "He continued his speech until midnight. And there were a great number of lamps in the upper chamber." In Bible times there was only one dark part of each day—that portion beginning with sundown and extending until sunrise. In other words, the days of the week extended from sundown to sundown. Since this was during the dark part of the first day of the week it was actually what we would term Saturday night. Had it been the following evening it would have been the second day of the week, according to Bible reckoning. (See Leviticus 23:32 and Mark 1:32.) Any Jew of to-day will tell you that this is the Biblical way of reckoning time.

THE WORLD AS WE SEE IT

(Continued from page 9)

True, wages have increased. But while wages have increased inordinately for some classes they have increased very slightly for others. Bricklayers, in the United States, we are told are paid thirty dollars a day for laying five hundred bricks. Formerly, one thousand bricks was considered a reasonable day's work. In the ultimate, this adds up to the fact that the bricklayer receives the grand sum of sixty dollars for laying the same number of bricks that he laid before, and for which he received but a small fraction of the sixty dollars. No doubt the bricklayer won't feel too much the 135 per cent rise in food costs, but all do not receive bricklayers' wages, and many find that they cannot now maintain a decent standard of living, good health and self-respect.

What is the cause of this vicious spiral? We don't claim enough wisdom to give a complicated economic answer to the question. But we do believe that we can put our finger upon the basic cause of it. We would say in one word that it is selfishness. And we would repeat again for the sake of emphasis that we believe the root cause of present high prices is selfishness. Certain groups of unionized workers have selfishly through strikes forced higher and still higher wages for themselves. This has induced other unionized groups to demand higher wages, all of which has caused inordinate price rises in every commodity.

The folly of all this is well illustrated in the story of the man who worked one day a week for a neighbouring farmer. He received five dollars a day, and for his one day's pay he took five bushels of corn at the rate of one dollar a bushel. Finally the worker decided he should have more money, so he boosted his wages to six dollars a day. Then the farmer raised the price of corn to one dollar and twenty cents a bushel. This went on until the worker was receiving ten dollars for his labour and paying two dollars a bushel for his corn. The worker said to his wife one evening after work: "See how much better off we are. I'm getting twice as much wages as I used to."

The application of the principle set forth by Jesus in Matthew 22:39 will solve both national and international economic distress: "Thou shalt love thy neighbour as thyself."

Embargo

THE DOMINION government is attempting to relieve the dollar crisis by import controls. The embargo forbids the importation of a wide range of commodities from a number of countries with which Canada has an unfavourable trade balance. Coming under the ban are automobiles, bathtubs, radios, fruits, vegetables and other commodities. Curtailed imports have caused sharp price rises in the Canadian markets, particularly in fruits and vegetables, which have resulted in the government putting price controls back on many items affected by the restrictions.

We like to see an individual, a family or a nation live within its income and balance its budget. That's a good sound Biblical policy. And while it will without doubt entail hardship upon many Canadian families, undoubtedly it is the best thing to do under the circumstances.



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Atomic Fatalists

SCIENTISTS and world leaders have spoken and written, using the strongest language, to warn the people of the imminent perils of atomic and bacteriological warfare. Scientists who in the old days of "fancied security" scoffed at preachers who proclaimed the end of the world, have themselves become prophets of doom. In fact they have become evangelistic in their fervour. They have appealed directly to religion to arise to the occasion and prevent the inevitable destruction of the race.

Bernard Baruch in an address June 14, 1946, made this statement: "We are here to make a choice between the quick and the dead. That is our business. If we fail, then we have damned every man to be the slave of fear. Let us not deceive ourselves; we

must elect world peace or world destruction. Science has torn from nature a secret so vast in its potentialities that our minds cower from the terror it creates."

Mr. Wylie depicts the world's peril in the following graphic illustration: "We are on board a wild train. The brakes are broken. Ahead are miles of downgrade, curves and cliffs. We are picking up speed. . . . The train also carries dynamite—tons in every car. . . . Then come the coaches. Kids are tearing up and down the aisles among orange peels and candy wrappers. Adults are reading pulp magazines and comic strips and listening to a soap opera on somebody's portable radio. A very intelligent looking man has just hurried through the coaches announcing that there is something the matter with the brakes. Mostly, human din drowned him out. The few people who did hear told each other that he was a crazy professor and pointed out that the broken brakes are problems for the train crew and responsibilities of the railroad management."

Then Mr. Wylie concludes: "Don't we realize that man must change, nations, the world—if we are to save the hides of most of the people, in all likelihood, who are alive this very day?"—*Off My Chest*, January 13, 1946.

Thousands of quotations from world leaders might be quoted. One said, "I'm a frightened man." Everybody understands this because everybody is frightened too. The people of the world are perfectly fulfilling Luke 21:26, which says: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Everyone must admit a case of "jitters." No world leader is able to visualize security. Gladly would he bring forth a plan of sure peace, but he has none. He has but little confidence in the United Nations Organization or the plan of One World Government. The predecessor of these, the League of Nations, failed, thus undermining confidence in the ability of such an organization to deal successfully with world problems. With little confidence in the success of world peace plans and world organizations, there remains but one alternative—war preparation and the inevitable holocaust with the possible destruction of the major part of the human race. No wonder men have the jitters, no wonder "men's hearts [are] failing them for fear."

Scientists and world leaders complain because of



MILLER

the apathy and apparent indifference on the part of the people to the peril of atomic and bacteriological warfare. We think that people as a whole are not insensible to the present danger. They recognize that there is nothing that any single person can do about it, or that a group or even an entire nation can do to prevent the inevitable. People have become resigned to the uncertain prospects of the future. We have become a race of fatalists. Reactions have varied. Some have decided to "eat, drink, and be merry" "for to-morrow we die." Others have been satisfied to move along in as nearly the same tenor of life as possible. Others, a few others, have been constrained to seek the peace and security that is to be found in Christ.

Humanly speaking we must confess that we see no bright prospects before us. But speaking by faith and by the Word of God, the horizon clears. There are to be found both peace and safety in this life through Christ, and life everlasting. The promise is: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91: 7, 9, 10, 11.

Inasmuch as there is no defense against atomic or germ warfare, it appears certain that another war will result in the almost certain destruction of all people: but the Bible does not so indicate. We understand from the Word of God that the nations which came out of the old Roman Empire, which are extant in Europe to-day, will be extant when Jesus comes the second time. (See Daniel the second chapter.) We are also told that when Jesus comes there will be a class of living righteous people who are translated and caught up to meet the Lord in the air. (See I Thessalonians 4:13-17.) And further, we are told that there will be a great class of the wicked of all grades and degrees who will call for the rocks and mountains to fall on them and hide them from the "face of Him that sitteth on the throne, and from the wrath of the Lamb." Revelation 6:16.

Infidel Astronomers

WE DON'T see for the life of us how an astronomer could be an infidel. In fact we don't see how anyone, astronomer or other, can look up into the heavens on a clear night and see there the thousands of giant suns gleaming in far distant space and not see the Master Designer in their well-ordered and well-disciplined array. But still more to be wondered at is that a man with a telescope which will bring to his range of vision, not thousands but millions of stars, can be an unbeliever. Surely it is true as the Bible states: "The heavens declare the glory of God; and the firmament showeth His handiwork." Psalm 19:1.

Our immediate home in the universe is the planet we call earth, which is one of nine planets comprising the solar system. In other words, the solar system is that system of planets and moons that are controlled by that great bonfire of the skies, the sun. The sun provides light, heat and energy for its family of

planets, and it is not too much to say that without the sun's beneficent heat and light no life could survive on the earth. Although it is ninety-three million miles distant, its rays are transferred to us in just a little more than eight minutes. The earth by the process of rotating on its axis turns its entire face to the sun once every twenty-four hours. And in addition to rotating on its axis, the earth is rushing headlong in its trackless course around the sun, completing its journey once every year.

The solar system is but one of the ten billion others that comprise the galaxy known as the Milky Way. Then as the astronomer turns his telescope out beyond our own galaxy he finds an estimated one hundred million others, some of which are thought to be much greater than our own Milky Way with its ten billion giant suns. We repeat, How is it possible to behold the wondrous heavens, and not believe in the Creator of all these wonders?

Rising Costs

THOSE who passed through the pre-war depression thought they were passing through some pretty hard times. But now these same persons are saying, "Give me the good old depression days." True, dollars were hard to get back there, but when you did get one it had one hundred cents' worth of purchasing power. To-day, so it seems to hard-pressed shoppers, it will buy only a small fraction of what it did formerly. In 1939, says a newspaper article before me, the food cost for a family of five was \$34.40. To-day it is placed conservatively at \$80.99, which is an increase of 135 per cent. Rising food cost is not the only item that causes the family financier to worry about a balanced budget. As far as we are acquainted, there is not a purchasable commodity that may be obtained to-day at its 1939 price. Some commodities have reached stratospheric heights as far as the ability of many families to purchase them is concerned.

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EWING GALLOWAY

The Gutenberg Bible is the first Bible printed from moveable type. What a blessing the invention of printing has been to mankind only eternity will reveal. However, the same up-to-date prophecies are contained in every present-day Bible.

WORLD affairs to-day are so complicated that even the most powerful governments find it increasingly difficult to make up their minds. The present muddled situation presents mystifying problems. Unexpected happenings tax the keenest minds. Human ingenuity seems utterly incapable of untangling the maze. Amid all this perplexity there is one source from which we can determine many of the great happenings of the future.

A Hindu student in Calcutta University, after studying the outline of history as foretold in the second chapter of Daniel, declared, "I know that this outline is correct. It gives the history in exact order of events. Only the living God could have written that before it came to pass."

The apostle Peter declares that the prophecies of God's Word are more sure than human eyesight. (2 Peter 1:19.) How true this is. The history of Europe constitutes a 2500-year commentary in actual world happenings on the accuracy of the prophecies of the second chapter of Daniel. Only the living God can tell the end from the beginning. (Isaiah 46:9, 10.) Prophecy alone provides a sure answer to the questions brought by current events.

Present world conditions are no surprise to God. God has never been surprised by any turn taken in the course of human history. He foretold the events of to-day through His prophets of yesterday. Many were overwhelmingly surprised at the horror of modern global warfare and the merciless efficiency of mass slaughter. But twenty-seven centuries ago the

prophet Joel wrote of the time in human history when this old world would be swept into global conflict. (Joel 3:9-11.) And the prophet Nahum, seven hundred years before Christ, vividly described modern mechanized warfare in these words:

"The shields of his heroes are crimson, . . . his armoured chariots gleam like fire, . . . his chariots tear through the open country, and gallop across the broad spaces, flashing like torches, darting like lightning; then he masses the picked men, they charge ahead, they rush to the wall." Nahum 2:3-5. Moffatt's translation.

How graphically this prophecy of old depicts the modern blitz!

When Jesus Christ was upon earth He foretold that just before His second advent there would be an age of distress of nations and of universal fear which would result from man's disturbance of the forces which control the heavens. (Luke 21:25, 26.) Truly God has outlined for us human history in advance. The destiny-deciding events of the future are mapped out in the great prophecies of His Word. It is not the purpose of this article to summarize the sayings of commentators or the great leaders of the world to-day. Those comments may be read in current magazines and newspapers or heard over the radio. We merely wish to read prophecy's answer to some of the perplexing questions of our day.

Can the United Nations Unite Europe?

One of the greatest questions since the close of World War II has been: Can the United Nations bring some

form of unity to the war-torn country of Europe? In the second chapter of Daniel, the prophet foretold the rise of the nations of Western Europe as the result of the breakup of the old Roman Empire. Speaking of these modern nations of Europe represented by the ten toes of iron and clay on the prophetic image, the prophet declared, "They shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43. With these words the Bible predicts that no nation or combination of nations will succeed in permanently uniting Europe under one flag. These seven words of destiny, "They shall not cleave one to another" have withstood the greatest mechanized forces of man. They have defeated every would-be ruler of Europe and of the world. When Hitler drove the allied forces from the beaches of Dunkirk, in the fog overhead hung those words, "They shall not cleave one to another." The same seven words moved with the armies of the United Nations on the day of the invasion of the Continent. At Stalingrad and El Alemain, when Hitler's great pincer movement was seeking to encircle the Near East, those same seven words predicted his failure. And after the fall of Berlin, when they were digging for Hitler himself amid the rubble of the city, there stood the same seven words of prophecy that Hitler had failed to heed.

Only when the kingdoms of this world are supplanted by the eternal kingdom of the Prince of Peace will all Europe and the world be under one flag.

Bible prophecy has predicted both

CURRENT PROPHECY

the attempt to organize for world peace and the continual preparation for world war. The Bible also indicates that scientific knowledge will develop weapons of unprecedented destructive power which will bring the earth to the verge of complete ruin. The universal cry of the peoples of earth for peace was foretold in Isaiah 2:2-4. The universal preparation for war was prophesied in Joel 3:9-14. This war-peace paradox of prophecy is in our very day being fulfilled in history. In Moscow, Paris, London, Washington and other capitals of the world men gather around tables and talk peace, but while they talk peace they are thinking of and preparing for war.

The Bible further predicts that it will be necessary for God to intervene in order to save the human race. In this intervention He is described as one who has come to "destroy them which destroy the earth." Revelation 11:18. And the prophet Jeremiah describes the final conflict of the ages when God destroys earth's destroyers. (Jeremiah 25:31-33.) Paul further reveals that it is at a time when they cry "Peace and safety" that "sudden destruction cometh upon them, . . . and they shall not escape." 1 Thessalonians 5:2, 3.

When Will Capital and Labour Issues Be Settled?

The industrial world is a seething caldron. The widening cleavage in modern society threatens one of the most colossal struggles of history. Long ago the apostle James wrote of the capital and labour conflict of the last days. And after depicting the miseries and the disputes, the injustice and the sorrow resulting therefrom, he adds, "Be patient, then, brothers, till the arrival of—." Until the arrival of what? Of Socialism? No! Fascism? No! Communism? No! The strengthening of capitalism? No! What then? "Be patient, then, brothers, till the arrival of the Lord." James 5:7, Moffatt's translation. *The Bible therefore predicts that the issues between capital and labour will remain acute problems until Jesus comes.* Only He can right all the wrongs and heal the wounds of human society. The apostle exhorts every Christian to patient endurance until the coming of Christ. God's people are not to be social agitators, placing their confidence in revolutionary movements of strife and bloodshed; rather, they are to live the principles of Christian brotherhood and stand for what they believe to be right and await the coming of Christ as the day when all problems will be settled.

Is Communism the Greatest Threat to Our Christian Heritage of Liberty and Freedom?

In answer to this question let us ask another. Does Communism teach re-

ligion? It is true that it is a secular religious philosophy seeking through political means the solution to the world's problems, but Communism does not teach religion. Moreover, it is a fact that Bible prophecy indicates that the greatest threat to the constitutions of the nations of the earth, particularly those of the two great countries of North America, is that of *state legislated religion*. There is a greater threat to Canadian liberty than Communism. It is the legislated worship of the beast, and the enforcement of his mark. This prophecy is found in Revelation 13:12-17. The reader will note the following with interest. There is pictured here a world federation of apostate religious worship. This worship is known as "the worship of the beast," and it is identified by "the mark of the beast." This mark is to be enforced by legislation. The word "cause" suggests that it becomes the law of the land. Thus prophecy reveals that the greatest threat to modern liberty is not Communism or the political struggle of our times, but rather the religious apostasy of today that will be consummated in the legislated worship of the beast. Let us continually pray that God will help the leaders of this nation to keep Canada free.

Will a Federation of Churches Save Civilization?

There are many sincere Christian people who believe that there is one definite solution to the world's problems; namely, the uniting of all churches into one great Christian empire. Church union is to-day the outstanding feature of the Protestant world. Conferences too numerous to mention have swept away denominational barriers and changed traditional creeds in their attempt to bring uniformity and conformity in the Christian world. Surely it would be a wonderful thing if all Christians were united. If all the churches could accept the Bible as their authority and base their faith upon a "thus saith the Lord," fellowship in such communion would be one of the greatest blessings that could

come to this old world. However, a church union that seeks merely political power and prestige, whose authority is centred in religious councils, and which is achieved by the compromise of Bible teachings, can lead only to disaster. *Jesus Christ Himself was a non-conformist.* His followers were separated from the religious groups of their day. Our Lord is the greatest dividing force in history. He Himself once asked the question, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12:51. There is a great deal of sentimental teaching about Jesus as the unifier of the race, but Jesus never planned to unite in one, righteousness and sin, truth and error, Babylon and Jerusalem. In 2 Corinthians 6:14-18 He calls for *separation from, not confederation with.* Human confederacies will be broken. (Isaiah 8:9-13.) *The Bible makes it definitely clear that the federation of churches will not save civilization and that the attempts to organize a world federation of Christendom and a union of church and state will result in intolerance and persecution.* (Revelation 13:14-17.) *This religious oppression will come as a result of a so-called Christian Front securing legal recognition of its universal jurisdiction and legal sanction of the mark of its authority.*

The idea of forming a union of all churches in one organized body is not a new one. It was even tried by the pagans before the Christian Era. When pagan Rome established a universal creed the result was persecution. Five million martyrs paid with their life blood. During the Dark Ages the mightiest church-state combination ever organized brought death to a hundred million martyrs. All non-conformists were classified as heretics. Dare Protestants to-day repeat the his-

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By
J. A. Buckwalter

WORLD GOVERNMENT or WORLD CHAOS

THE modern world is clinging desperately to a vanishing hope in world government, like a drowning man grasping at a straw. From a human standpoint there seems to be no other solution to conditions that fill the stoutest hearts with anxiety and perplexity. Since the end of hostilities the whole world has been looking hopefully toward the headquarters of the United Nations as the last hope of the human race for peace. The frightened world does not know where else to look for security from the plague of war made a thousand times more terrible by our entrance into the atomic age.

Albert Einstein, the great scientist, in a recent interview with Raymond Grand Swing declared that "since the completion of the first atomic bomb nothing has been accomplished to make the world more safe from war, while much has been done to increase the destructiveness of war." In other words, no progress is being made in settling the war problem that like a gigantic spectre hangs over the human family. One writer said that our flesh should creep at the thought of what would happen should the new world government fail to accomplish its mission of settling disputes between nations by arbitration and force when necessary.

In the September 18, 1947, issue of the *Atlantic Monthly* there appeared an article by Paul Hutchinson, editor of the *Christian Century*, in which were the following statements: "This is a world of frightened men. Some of the most acute observers who have

been in Russia tell us that our root difficulty in dealing with that nation is that we must deal with 'the frightened men in the Kremlin.' I am prepared to believe them. And as the anti-Russian hysteria mounts here, I become more and more apprehensive as to what will come out of America's fright.

"Let's be honest about this: we are all frightened. The physicists are frightened—perhaps more frightened than anyone else. The bacteriologists are frightened, as they showed when their International Congress for Microbiology, meeting in Copenhagen in July, petitioned the governments please, please, PLEASE not to resort to bacteriological warfare! The politicians are frightened. The common people everywhere are frightened. Only a handful of generals and admirals tell us they aren't frightened—and that's enough to frighten the rest of us. This is a world full of discouraged men."

The Ghost of Versailles

One of the greatest foes of confidence in the success of the United Nations is the ghost of the League of Nations which hangs like a haunting phantom over the deliberations of its successor. When the ancestor of the present international government was born at Versailles, France, on November 4, 1918, the war-weary world felt that the long-hoped-for day had come when war would be treated as an outlaw against society and be controlled on the same basis as other criminals. The disillusion-



Will strongly nations and become content present chaotic conditions national conditions

ment that followed the tragic failure of that super-government has not been forgotten.

Because of this breakdown of international effort to solve the peace problem, the present organization started out with one strike against it. History has a way of repeating itself, and this knowledge dampened the ardour of many who were naturally skeptical of the utopian dream of the modern ambassadors of peace. The Scripture had been fulfilled that "the ambassadors of peace shall weep bitterly." The disappointment was heart-breaking to the noble men and women who failed to take into account the nature of man.

In an editorial in the *Christian Century* of January 14 on "World Government—or Else," the statement is made that while the delegates of the nations "flounder in futility, the destructive potential of atomic and biological weapons has been rapidly increased," and that "the United Nations looks more and more like a madhouse rather than a centre for collective action to insure world peace," and that "at every tension point on the map of international politics, the situation is growing more rather than less ominous."



INTERNATIONAL NEWS PHOTO

...istic peoples be willing to surrender many of their prerogatives under one world flag? And even if they were, would that solve the problem of earth? We think the solution of present national and international lies in the hearts of men rather than in world government.

The editor continues to picture the present gloomy outlook because of shrinking confidence in the success of the new world venture: "Where . . . is the outlook not darker than it was a year ago? The ordinary man has ceased to place any reliance on the reassurance of his national leaders. He cannot see the world steadily or see it whole, but he can see it quite enough to convince him that he lives in a world that is going to the devil.

"What is this doing to mankind? Millions—probably enough millions to constitute a majority of all the earth's inhabitants—are so sunk in hunger, homelessness, nakedness, poverty, a brute struggle for mere survival with no expectation of any alleviation, that they have surrendered to despair and apathy. Life has become for them a compound of lies and tragedy, and they have become quite indifferent regarding what is to happen next, or what their own parts will be, for they are fast approaching a state of mind in which death takes on the prospect of a blessed release. . . .

"The scientists keep shouting their warnings. . . . But they are themselves distressed by the decreasing effect of their words. . . . A dwindling company of determined optimists keep

calling for sustained faith in the United Nations. . . . There are a few fools who keep talking up the idea of a preventive war" which Henry L. Stimson has called a sort of thinking that is "worse than nonsense." . . . The truth is that we are all doomed men—unless something tremendous happens to give a new direction to world affairs. Our present course is cursed with the premonition of disaster—and we all know it, even if we will not admit it to ourselves. . . . Unless what Delaware called 'an international government, organized and acting in accordance with a world system of law,' is established, the fate of civilization and of the majority of mankind is sealed. The road we are now travelling ends in the abyss."

"Synical Fatalism"

Vernon Nash, writing in the *Christian Century* of November 26, 1947, under the caption "Utopia or Cataclysm," said: "With increasing clarity week by week, the United Nations demonstrates its futility as protection against war. Disillusionment and pessimism over its performance are now general. This mood, unless checked, is likely to develop into a

synical fatalism. To the unreflective the import of still another failure will be that the task itself is impossible. The deadly corollary of hopelessness will be all-out support for nationalistic militarisms. Many are already saying that since collective security seems unattainable, our country has no choice but to make itself as impregnable as possible in a jungle-world. . . . Is it humanly possible to elicit enthusiasm for something which obviously is failing? . . . If it really is utopian to hope that absolute nationalism can be ended in one consistent and coherent act, then resign yourself to a cataclysm of unimaginable fury. The competitive arms race, unless stopped soon, can have but one end. There is now no third choice possible; it is either the utopia of world government or the cataclysm of an atom-germ-poisons third world war."—Pages 1453, 1454.

This is indeed a dark picture, but it is no darker than that depicted in Bible prophecy for the very age in which we live. Jesus, in answer to the question of the disciples as to what would be the sign of His coming and of the end of the world, said: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

The prophets of both the Old and New Testaments picture a dark outlook in the last days of human history under the reign of sin, but the uplook is always bright. Isaiah pictures hungry and fretful men who "curse their king and their God," and as they "look unto the earth" they behold nothing but "trouble and darkness, dimness of anguish; and they shall be driven to darkness." (See Isaiah 8:21, 22.) This is ever the result of the earthward look. All through the ages men have cried "peace, peace" when "there is no peace." It is impossible for wicked

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By
Taylor G. Bunch



WHY I LEFT THE CATHOLIC CHURCH

(Continued from page 3)

Catholic Church would answer, "impediments."

I will cite a portion of canon law as to what these impediments are:

"What is meant by an invalid marriage?"

"It is one that is entirely destitute of effect in the eyes of God and of the Church.

"What should they do who are married invalidly?"

"They should go at once to the priest and be properly married, or else separate.

"What things make a marriage invalid?"

"Three things: 1. Imperfect consent; 2. Want of proper form; or 3. Existence of an impediment.

"What is meant by imperfect consent?"

"It is consent that is given out of ignorance or fear.

"What is meant by the proper form of marriage?"

"It is that formality without which the Church will not recognize the marriage, and consists in the presence of a duly qualified Priest and at least two witnesses.

"What are impediments?"

"Impediments are circumstances which from the nature of the case or the law of God or of the Church prevent the marriage.

"How many kinds of impediments are there?"

"There are two kinds:

"1. Such as render the marriage illegal, as for instance certain vows, and difference of religion between the parties where both are baptized.

"2. Such as render it not only illegal, but null if attempted. These are lack of proper age, physical incapacity, bond of previous marriage still existing, difference of religion between a Catholic and an unbaptized person, sacred orders, solemn religious profession, relationship by blood or marriage, spiritual relationship, public propriety, abduction and crime."—Joseph Deharbe, *A Complete Catechism of the Catholic Religion*, pp. 308, 309.

After reading what constitutes these impediments you will agree with me that of the two evils, divorce and annulment, the Protestant divorce is the lesser of the two.

I was interested in the statement which you made regarding the Pope of Rome being a lover of peace. Some of us have not forgotten the Spanish war and the apostolic blessing pronounced by the Pope of Rome on

Old Group—New Name

The historic Anti-Saloon League, long a militant anti-liquor organization, has recently changed its name to the Temperance League of America. There is rumour likewise of change in policy within the organization. Be that as it may, American drys are making steady progress on their present programme of drying up the country by pressure on local option issues.

Catholic Publicity

Advertising that purportedly tells what Catholics really believe, and why, is being launched on a nation-wide scale in the United States, recent press reports state. Space is being used in two nationally circulated magazines, the *American Weekly*, and the *Pathfinder*. Inspiration for this campaign came from previous small-scale experiments, notably in Missouri, which resulted in widespread interest on the part of the public. Protestant reaction so far has been favourable, based on the familiar Protestant regard for frankness and freedom in things religious.

Tragic Freeze-Up

Canada added to her unenviable list of disastrous railway accidents recently when one passenger train, forced to stop for lack of steam, was rammed from the rear by a following train. Nine persons were killed and fifty injured. Major contributing factor in the deaths caused by the accident was a steel-sheathed wooden coach. This calls to mind the even more tragic excursion-train wreck of several months ago when wooden equipment also entered into the tragedy. This recent wreck was the worst in Quebec in twelve years.

No More Records

One of the strangest phases of the struggle between capital and labour was reached with the banning of all manufacture of phonograph records by the American Federation of Musicians. Taking in virtually all professional musicians from the top of the scale on down, the Federation so far has not backed down on its ultimatum. Since the "strike," if such it should be called, does not affect the public welfare, it does not seem likely that serious government efforts to break it will be forthcoming. Record companies have on hand enormous stock-piles of new records and large shipments are being imported from abroad. The question of whether a musician can be forced to play or not to play when and where he chooses makes the whole situation a delicate one for governments to meddle into.

Death and the Heart

For twenty-five straight years now diseases of the heart and blood vessels have led all other causes of death in the United States. Nineteen forty-seven was no exception, continuing the bad record that shows 2,000,000 Americans dying of heart disease while a mere 325,000 were killed in World War II. Nineteen forty-eight will see 600,000 more die of one of these associated diseases. Just now the American Heart Association is attempting to raise \$800,000 for research to combat these diseases of the heart and its system.

Franco; nor have we forgotten the Italian war on Ethiopia and where some of the money came from that financed it. In both of these wars, "the peace lover" could have sent forth his dove and saved countless men, women, and children from destruction. Nor have we forgotten the Dark Ages and all their bloody history. The following statement taken from the pen of Dr. John Lord may refresh our memories!

"But the Pope—he still sits secure on the throne of the Gregories and the Clements, ready to pronounce benedictions or hurl anathemas, to which half of Europe bows in fear or love.

"Whence this strange vitality? What are the elements of a power so enduring and so irresistible? What has given to it its greatness and its dignity? I confess I gaze upon it as a peasant surveys a king, as a boy contemplates a queen of beauty,—as something which may be talked about, yet removed beyond our influence, and no more affected by our praise or censure than is a procession of cardinals by the gaze of admiring spectators in Saint Peter's Church. Who can measure it, or analyze it, or comprehend it? The weapons of reason appear to fall impotent before its haughty dogmatism. Genius cannot reconcile its inconsistencies. Serenely it sits, unmoved amid all the aggressions of human thought and all the triumphs of modern science. It is both lofty and degraded; simple, yet worldly-wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe on all who rebel; here clothed in rags, and there revelling in palaces; supported by charities, yet feasting the princes of the earth; assuming the title of 'servant of the servants of God,' yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction?—'glory in debasement, and debasement in glory,'—type of the misery and greatness of man? Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts? How imposing the words of paternal benediction! . . .

"And yet what crimes and abominations have not been committed in the name of the Church? If we go back and accept the history of the darker ages, what wars has not this Church encouraged, what discords has she not incited, what superstitions has she not indorsed, what pride has she not arrogated, what cruelties has she not inflicted, what countries has

she not robbed, what hardships has she not imposed, what deceptions has she not used, what avenues of thought has she not guarded with a flaming sword, what truth has she not perverted, what goodness has she not mocked and persecuted? Ah, interrogate the Albigenes, the Waldenses, the shades of Jerome of Prague, of Huss, of Savonarola, of Cranmer, of Coligny, of Galileo; interrogate the martyrs of the Thirty Years' War, and those who were slain by the dragonnades of Louis XIV., those who fell by the hand of Alva and Charles IX; go to Smithfield and Paris on Saint Bartholomew; think of gunpowder plots and inquisitions, and intrigues and tortures, all vigorously carried on under the cloak of Religion—barbarities worse than those of savages, inflicted at the command of the ministers of a gospel of love! . . .

"As for the supreme rulers of this contradictory Church, so benevolent and yet so cruel, so enlightened and yet so fanatical, so humble and yet so proud,—this institution of blended piety and fraud, equally renowned for saints, theologians, statesmen, drivellers, and fanatics; the joy and the reproach, the glory and the shame of earth,—there never were greater geniuses or greater fools: saints of almost preternatural sanctity, like the first Leo and Gregory, or hounds like Boniface VIII., or Alexander VI.; an array of scholars and dunces, ascetics and gluttons, men who adorned and men who scandalized their lofty position."—*Beacon Lights of History*, vol. 3, pt. I, pp. 98-102.

As already stated I am a convert from Catholicism to Protestantism—a Protestantism which stands for the divine Word of God and all that it represents. Unlike yourself, I was nurtured in the religion of my forebears from birth. I naturally accepted and believed what my church taught through the study of the catechism. I was devout and sincere and carried out to the *n*th degree the rites of the Catholic Church. I was baptized when a day old, received the sacrament of confirmation at a tender age. It naturally was a great event in my young life. The pride of my new outfit coupled with my fear of the officiating bishop is all that I recall.

After receiving this sacrament, there was no inward peace or assurance that I would be saved from the abyss of the purgatorial fires which became more incandescent as the venial sins accumulated. Misgivings tormented my young and impressionable mind. The uncertainties which go with the teachings of that church prompted the ghostly fears which kept me in a mental state of conflict.

I could not reconcile the two schools of thought I was exposed to in my church. One class of friars specialized in the fires of hell and purgatory while the other class preached on the love of God. My queries were: Are there two gods; one who avenges, and one who loves? Or is there just one, with a dual personality? Why was I ever born? Why, after living a short time on this earth, should I be consigned to an unquenchable fire throughout the cycles of eternity, or spend a period of time in a burning vestibule that through my writhing the justice of God might be appeased? These, and a score of other questions went unanswered. Hence, my mental conflict. Had I known my Bible, I would have been spared those years of mingled hope and abject fear.

It was not the sophism nor rhetoric of any theologian, nor the striking personality of a scholar which led me to forsake the religion of my fathers; but it was the teaching of the inspired Book of books, the Holy Bible. I searched its sacred pages for the doctrines I was taught and believed, but to my consternation and great astonishment they were not to be found. I then resorted to the study of the ecumenical councils and there, to my profound regret, I found their formation and inception. What made it more appalling was that these dogmas did not receive the imprimatur of the church universal until centuries after the apostles died.

While I desired to remain a Catholic I had to be honest with myself and my God. These findings changed my whole view in the realm of religious thinking. Naturally, when I discovered that centuries of the Christian Era passed before the leading doctrines of the Catholic Church came into vogue, I was amazed and bewildered. If my church claimed apostolic succession, she should have apostolic doctrines.

I then went to the infallible guide, the Holy Scriptures, for my standard of religious teachings and beliefs. Here I found no uncertainties and no contradictions.

Therefore, I salute the Bible as the instrument that God used in my conversion. It has unfolded to me the character of the pure and holy One, and how He related Himself to the varied experiences of life. He has left me an example that I should follow in His steps. A piece of statuary, no matter how skilful the workmanship, cannot reveal the Christ. The Bible alone portrays Him. This is the Book to live by, to die by, and to be saved by. I commend it to you and to all other seekers of truth.



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: There is a verse in Revelation, it is chapter 22:2, that bothers me. It tells of the tree of life having twelve kinds of fruit and that the leaves of the tree were for the healing of the nations. I do not understand why there will be any need of healing." Mrs. N. C., Sask.

When God created the human race on the earth He did not give to man absolute immortality. Neither did He give him unconditional immortality. He gave him a kind of perpetuating immortality that was subject to his continued obedience. That is to say that as long as man obeyed God he would be perpetuated in life, but in case of disobedience he would die. In the Garden of Eden Adam was given access to the tree of life. As long as he had access to this tree of life he could eat of it and continue to perpetuate his life.

But when he sinned, disobeyed God, then he was not allowed access to the tree of life, as we read in Genesis 3: 22-24: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Because of the fact that God did not allow Adam to have access to the tree of life after he sinned, we have no immortal sinners on earth. And because of this the time is coming when God will eradicate sin and sinners, create the earth anew and make it again as He intended originally that it should be. In other words, the time is coming when the entire earth will be a Garden of Eden inhabited by holy, sinless, people.

We understand that the tree of life which God at first guarded with angels from heaven was taken up to Paradise, for we read that John the Revelator saw it there in one of his

visions: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Revelation 22:1, 2.

It is clear from this that the tree of life which was taken from the people of earth when they sinned is given back to the redeemed. It is God's plan and purpose to carry out His original intent of populating the earth with sinless people. The entrance of sin has hindered, but not prevented, that purpose. At last the earth will become a Garden of Eden; however, it will be more glorified, and the saints will receive greater honour than if they had not passed through the sin experience. As we read on in Revelation 22 we discover that God is going to transfer the capital city of the universe and His very throne from where it is now to this earth and that He will rule the universe from this planet where His only-begotten Son gave His precious life.

The redeemed will be given immortality, but not unconditional immortality. That is to say, they will not be gods. Only God hath unconditional immortality. But they will be made immortal, and according to Revelation 22 they will have access to that which was taken from them at the beginning of the reign of sin.

It is true that at that time there will be no need of healing. God will then have conferred upon all the redeemed perfect health. However, it



seems that the thought here is not that the nations are sick, but rather that the tree of life is for the perpetuating of the life of the redeemed, who are here spoken of as nations.

The promise is good. In any event we are assured by the Most High that sin will not rise up a second time. Never again will the redeemed be called upon to pass through the experience of sorrow and death that we are now passing through. The promise here is for immortality, perpetuated life, and that is the thing we all desire and all stand in such desperate need of. The main thing is that we so bring our lives into harmony with the divinely appointed plan of salvation that we will be accounted worthy of a place in the kingdom of God and of Christ. The exact process by which God chooses to perpetuate our lives is certainly of secondary importance.

Dear Bible Answerman: Here is a question that I should like you to answer for me: Where is the virgin Mary now? Is she in heaven or still in the grave? W. J. S., N.B.

We have no statement from the Bible that the virgin Mary was taken to heaven. It is true that a few people in the intervening centuries have been taken to heaven, such as Enoch and Elijah, who were translated, and Moses, who was granted a special resurrection. Then, too, at the time of the resurrection of Christ there were certain others (we are not told who they were) raised from their graves with Him as a sort of a first-fruits of the great general resurrection which is to take place at the time of Jesus' second coming. We read about that in Matthew 27:52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many."

Paul evidently had reference to this when he wrote to the Ephesian church: "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto

SIGNS of the TIMES

men." Ephesians 4:8. How many were resurrected in this "resurrection of the first-fruits" we are not told. However, at that time the virgin Mary was still living, and, as stated before, we have nothing from the Word of God to the effect that she was granted a special resurrection.

The great general resurrection takes place when Jesus comes the second time in power and great glory. The record of it is found in 1 Thessalonians 4:13-17. At this time the righteous dead who have slept in their graves for a longer or shorter period of time are restored to life and immortality. (See 1 Corinthians 15: 51-55.) The righteous living are translated from mortal to immortal beings and both classes of the redeemed will be caught up to meet Jesus in the air where they will ever be with the Lord. As they are caught up to meet Jesus in the air, they are taken to heaven where they spend the 1000 years of the millennium seated with Christ on thrones of judgment. (See Revelation 20:4, 6; 1 Corinthians 6:2, 3.) Then when the work of judging the wicked dead is completed the Holy City, the New Jerusalem, together with Jesus and the saints, descends to this earth. The earth is purified by fire, recreated and made a Garden of Eden for the redeemed to live in eternally.

All wait in their graves for the resurrection of the just at the second coming of our Lord. There is not a shred of evidence in all God's Word to show that when a person dies He proceeds to heaven, hell or purgatory. The doctrine of the Bible is that of the resurrection of the righteous dead from their graves at the time of our Lord's second appearing. To say that the dead continue in a conscious state and proceed to some intermediate place is to speak without authority of Scripture. The dead are dead, and await the resurrection. If there is any doctrine that the Bible clearly teaches it is the doctrine of the resurrection. But if the dead proceed at death to their rewards or punishments, then why a resurrection? They already have their rewards.

Dear Bible Answerman: Is God's promise in John 3: 16 all sufficient for one's salvation, or is it necessary that we partake of bread and communion, water baptism and sanctification? Mrs. R. H., Sask.

We would say in answer to this question that John 3:16 is sufficient as far as faith in Christ is concerned. Faith in Christ is the prime essential to the Christian life. But after faith is come then must follow obedience, or we will have no evidence of our faith. As James says, "Faith, if it hath not works, is dead, being alone."

Works are the proof of faith just as kindness and care are the proof of a man's professed love for his wife and children. It matters not how loudly a man may profess to love his family, if he does not treat them with kindness and provide for their necessities he has not the needed evidence to support his profession. It is just so in the Christian's service to Christ. It matters not how loud or far-reaching the profession of discipleship, if there is not accompanying obedience there is not proof of faith and love.

Are communion, baptism and sanctification necessary apart from John 3:16? We would say that they are indeed necessary. Communion and baptism are both specific commands of Christ and can be disregarded only at the peril of the soul. Were the Christian to disregard these particular instructions, saying, "I love Christ and have faith, I do not need to do these things," Christ would reply, "Why call ye Me, Lord, Lord, and do not the things which I say?"

In respect to sanctification I would say that it also is by all means essential. Sanctification is the setting apart of the Christian from the world to Christ. This is called by Peter a "growth." That is, the Christian is to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This is the work of a lifetime. As the follower of Christ studies his Bible and learns more perfectly the way of life and brings his life into harmony with it, then in that point he becomes sanctified. When he learns, for instance, that the body is

the temple of the Holy Ghost, and that as such it is holy, and begins to regard his body as God's own temple, and stops smoking and drinking and doing other things that defile the body and offend His divine guest, then that man is in the process of sanctification. This goes on and on to perfection.

Dear Bible Answerman: Some people observe Saturday and some observe Sunday as a day of rest. Which is the true Sabbath day? Mrs. R. H., Sask.

It is true that some observe one day as the Sabbath and some another, and the Mohammedans observe Friday. So we have, then, three days in a row that are observed as the Sabbath day. The correct answer to this question is a most important one to every follower of Christ who aspires to eternal life. It is certain that not all three can be the Sabbath. One may be, but not all.

The first thing we should remember in our consideration of this question is that the Sabbath day is a divinely made institution dating back to the time of creation. Jesus said in Mark 2:27: "The Sabbath was made for man." And as we go back to the creation record we find that it was indeed made. God made it by blessing, sanctifying, hallowing and resting upon it Himself. He made it a memorial of creation. That is, He established it as a memorial of His great work in creating the earth and all that was in it in six days, and bringing it to the state of perfection where He pronounced it very good. God did not want the people He had created to forget their Maker and go off into idol worship, so He made a day of rest and worship for them. And I might add here that had the Sabbath always been observed there would not be an atheist or an infidel upon all the earth.

It is certain that the true Sabbath is the one that God established, and the other two are spurious sabbaths that have not the slightest value, which have been brought in by Satan to lead men into disobedience and the loss of their souls. There is no answer that can be given but the plain declaration of God's Word on the point.

"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."

Signs of the Times

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The Editor

SIGNS OF THE TIMES
OSHAWA, ONTARIO

WORLD GOVERNMENT OR WORLD CHAOS

(Continued from page 13)

men and nations to enjoy peace, for "there is no peace, saith my God, to the wicked."

Only Hope of Peace

There is but one hope of peace, and that is through the Prince of Peace. When He left this earth He said: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. This is the kind of peace that "passeth all understanding," because it has its source outside this world where genuine peace is a stranger except in the hearts of the righteous. Those who know from experience the joy of the indwelling and abiding Prince of Peace can be calm even in the midst of turmoil and confusion.

Scientists declare that the centre or heart of a cyclone, known to sailors as "the eye of the storm," is a place of perfect calm. Thus the Christian can enjoy the calm of peace and quietness when on every side the forces of destruction swirl in circles of terrific force and death-dealing violence. Such peace is not dependent on outward circumstances as is the peace that the world gives. Because human nature is what it is, peace on the basis of human effort even on a national and international scale must fail.

I would heartily recommend the following scripture to the present-day statesmen who are endeavouring through human efforts to bring order out of chaos: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isaiah 32:17, 18. This divine promise does not apply alone to the future redeemed state, but can be claimed by the genuine Christian here and now.

The hope for world peace is the return of Christ to take the government of this world upon His shoulders, and then we are told that "of the increase of His government and peace there shall be no end." Men and nations have demonstrated their inability to rule. It is high time that mankind shall take seriously the prayer Jesus taught us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." When this prayer is fully answered there will be a peace that will be universal and eternal.

CURRENT PROPHECY

(Continued from page 11)

tory of Romanism? Shall we, too, become guilty of forming alliances with civil government to legislate dogmas that will result in the persecution of dissenters? Christian unity cannot be legislated nor can it be achieved by the transgression of the command of Christ relative to the separation of church and state. (Matthew 22:21.) The only true programme of Christian unity is found in God's plan to gather the faithful of all faiths in all nations out of Babylon into His true remnant church which keep the commandments of God and the faith of Jesus. (See Revelation 18:4; 12:17.)

Are We Headed for Religious Conformity or Religious Controversy?

Bible prophecy indicates that modern Christendom is headed for both conformity and controversy. (Revelation 13:15-17.) That word "cause" definitely suggests that the law of the land shall require conformity in the matter of the mark of the beast. Legislated religion, however, always produces controversy. There are those who believe that they should be free to worship God according to the dictates of their conscience. Moreover, in Revelation 14:9, 10 God urges all true Christians to refuse to receive the mark of the beast, to refuse to surrender their will to this legislated conformity. There will be those who will refuse. The inevitable result of such a refusal will be religious controversy and persecution. Furthermore, we are told that this religious controversy will be over the literal acceptance of God's law as a Christian standard. In Revelation 12:17 it is distinctly stated that Satan will bring war against the remnant church "which keep the commandments of God." This prophecy predicts a religious warfare over the question of obedience to God's commandments.

Will Washington, Moscow, Rome or Jerusalem Become the Capital of the World?

World leaders in different nations have dreamed of world government for the city of their choice. Bible prophecy reveals that there will be a

new and perfect world order eventually created upon this earth. (2 Peter 3:13.) This new order of God's to-morrow is to supersede the sin-saturated systems of man's to-day. But the capital of this new world will not be at Washington or Moscow or Rome. It will be at Jerusalem. But not the Jerusalem we know to-day. It will be in the New Jerusalem, that holy and beautiful city which John saw coming down out of heaven. In Hebrews 11:16 we read, "Wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Only this God-prepared city can ever contain the seat of a world government that will bring peace and justice to all mankind. The glory and honour of the nations of the redeemed will centre in this great capital in which will be found the throne of the Lamb. (Revelation 21:24; 22:3.) Those who enter that city are those whose names are written in the Lamb's book of life. (Revelation 21:27.) The passport is,

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Can World Government Succeed?

To this great question Bible predictions answer both yes and no. No human government this side of the coming of Christ shall establish world dominion. The reason for this is that only a righteous world government will succeed. Speaking of the throne of the Son of God, the apostle quotes God the Father as saying, "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." Hebrews 1:8. Thus the throne of Christ is secure because His sceptre is a sceptre of righteousness. Righteousness alone can endure. (1 John 2:17.)

James Burnham in his book, *The Struggle for the World*, says, "The present candidates for world empire are only two, the Soviet Union and the United States." But James Burnham is wrong. The Bible names the candidate for world empire. There is a vacant throne in the world—the throne of world dominion—and Christ is the only heir. (Revelation 11:14, 15.) What a wonderful day that will be when Jesus sets up His eternal kingdom. Now is the time to prepare, and we have no time to lose. We must either prepare or perish! Christ Himself indicates that only those who are ready for His return will survive the catastrophe of the end. No better words than His own could be used to close this brief list of Bible predictions regarding the current events of to-day. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24:44.

"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.

JESUS' COMING

By Mrs. Blanche Hopewell

THE HOPE OF SOME -- THE DESPAIR OF OTHERS.

AFTER Jesus had eaten the last Passover supper with His disciples the night before He was betrayed, He told them He would be with them only a little while longer.

But at this time He made them a great promise. He said, "If I go away I will come again." In John 14:1-3 we have an account of this promise. These are Christ's own words, and His promise is conditional on His going away.

Acts 1:9-11 gives us the record of His going away, and we are told in this same connection that "this same Jesus . . . shall so come in like manner." Two men or angels were sent to emphasize the fact that He will come the second time in exactly the same manner in which He went to heaven. They declared that we would see Him come, that His coming would be literal and visible to all who would be living on the earth.

John, in Revelation 1:7, added his testimony to that of the angels. He said: "Behold, He cometh with clouds; and every eye shall see Him." The Lord's second coming will be as real, as literal, as visible as was His ascension, and far more glorious. The clouds spoken of by John we understand from Psalm 104:3 and 68:17 to be clouds of angels who come at this time as the reapers of the world's harvest of righteous people. The glory of Jesus' second coming exceeds every imagination of the human mind. Luke gives us some idea of it in the ninth chapter of his gospel when He says, "For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels."

We remember that at the tomb of Christ one heavenly angel in his bright and shining glory caused all the Roman soldiers to fall as dead men. Multiply, then, the glory of this one angel by many millions of his fellows and then add to that the glory of Jesus and the glory of the Father.

The effect of God's glory was shown on another occasion, at Mount Sinai. Moses was able to enter into the mount with God in the midst of all this great glory, but to those at the foot of the mount this same glory was as a devouring fire. This is the way it will be at the second coming; some will be prepared to enter in as did Moses, but

others will cry for the rocks and the mountains to fall on them.

Paul gave the Thessalonians numerous ways by which they might know that Christ would not come in secret. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17. Christ *calls* the sleeping saints. He *shouts* with the voice of the Archangel, and He *blows* a trumpet. Just as it would be impossible for the earth to suffer a great fire, a great destructive storm or a great flood in secret, so will it be impossible for the second coming of our Lord to take place in secret.

According to Psalm 96:13, He comes to judge the people with His truth. Those who are accounted worthy of a place with Him in His kingdom say, "This is our God; we have waited for Him, and He will save us." But the unprepared, the living wicked, have a different cry. From the wicked king to the wicked slave they cry out for the rocks and mountains to cover them from the face of Him who sitteth on the throne and from the wrath of the Lamb.

At this time takes place the resurrection of the righteous dead—those who have died in the faith. They are brought forth to immortality, and to share with Jesus His everlasting glory.

Jesus' appeal to His people is that they may be prepared to meet that inevitable day: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Jesus' coming is near. The signs that mark that event are taking place at this time. It is most imperative that we be ready to meet Him in peace in that day. The wicked have not believed that He would come and have

therefore not made preparation. The righteous have made preparation of heart because they believed the message of the signs, events and conditions given. There is a class that think they are ready and are not. They remind Jesus that they have taught in the streets, performed miracles and done many wonderful works. But Jesus declares that He never knew them. Although professed Christians, they are workers of iniquity—hypocrites. Hypocrisy will not inherit the kingdom of God. To be saved it is necessary that we be genuine through and through in faith and works.

Jesus' coming is the consummation of the Christian's hope, but the wicked have no hope. They cry for the rocks and mountains to fall on them.





The DOCTOR'S VOICE



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

Time Between Meals

Question: How much time should elapse between meals?

ANSWER: Five or six hours should elapse between meals. The stomach normally takes about four hours to empty. Eating between meals, e.g., an ice-cream cone or a sandwich, doubles emptying time, hence the dictum, Not a morsel of solid food should pass the lips between meals. In isolated instances, e.g., where there is evidence of a stomach ulcer, frequent small feedings are often employed.

Rupture

Question: Is an operation always necessary for rupture, or does rupture sometimes heal by itself?

ANSWER: Ruptures, if properly supported by a truss, will occasionally spontaneously heal in infants and young children. Spontaneous cure is very rare otherwise, and surgery seems to be the treatment of choice.

Eczema

Question: I have been troubled with eczema on face and arms the last four summers. This comes as soon as the sun gets warm in the spring and goes away again in November or December. Sunshine is the only thing I can be sure affects it. I have tried several salves. Some soothe it and keep it from spreading, but do not cure it. Can you give me some help?

ANSWER: Sensitivity to sunlight would seem to be the cause of your affliction. Some suffer from intense itching of the skin, others from an eczema, during the summer months. The wearing of a wide-brimmed hat and prevention of exposure of extremities to sunlight would seem to be the only answer. Other than outdoor employment should be secured if possible. Certain drugs, such as the sulfas, cause photosensitivity and should not be taken in a case of this kind. Vitamin D would have to be secured from cod-liver oil. Vitamins A and F are important for the health of the skin. The former is secured from cod-liver oil and from fresh fruits and greens in season; the latter from corn

oil (Mazola), which can be used in cooking or as a supplement to butter. It is assumed that you have consulted a physician to rule out food sensitivity, as heat aggravates any form of eczema.

Diet for High Blood Pressure

Question: Please send me a diet for high blood pressure.

ANSWER: Essential features are: low salt intake, which calls for restriction of meat, fish, salted butter, spices, mayonnaise, pickles, olives, celery, endive, bananas, coconut, dates, raisins. Tea, coffee and tobacco should be omitted. If one is overweight, calories also have to be restricted. Fats are worst offenders in this regard. It is usually advisable to have a blood count, as supplementary vitamins and minerals are sometimes indicated.

Substitutes for Liver Extract

Question: Are there satisfactory substitutes for liver extract in the treatment of pernicious anaemia?

ANSWER: Folic acid has been substituted and will correct anaemia but not the nerve degeneration that sometimes accompanies it. Some believe that when the price is more reasonable Folic acid plus liver extract may be the treatment of choice. In the meantime most patients are being treated with liver extract.

Caffeine in Coffee

Question: Is the amount of caffeine in coffee to be considered dangerous provided the person is an average user?

ANSWER: The medicinal dose of caffeine is one grain. A six-ounce cup of coffee made with one tablespoonful of coffee contains 1.8 grains. Caffeine is a slow-acting poison and is best omitted entirely. It is a temporary stimulant, but eventually it depletes nervous energies.

Recommended Quantity of Eggs

Question: How many eggs should be eaten a week?

ANSWER: Three or four a week to restrict cholesterol in the diet; not more than one daily.

THIS old world is suffering from a raging headache, at least that is what that versatile writer, Dorothy Dix, inferred when she wrote "The child problem is the headache of the world." While these are thought-provoking words, I think we would get a clearer and better understanding of them if she had carried the thought a bit farther, making the statement read like this: The child problem plus the parent problem is the headache of the world; for the two, the child and the parent, belong together, and it is because that bond is no longer held sacred that a most serious condition has developed.

Fully realizing that in the eyes of the youth of to-day, I am old-fashioned, behind the times, and taking up needed space in this age and generation, I still cling to the idea that children have a right to a home, and a right to parents who will guide them in the way they should go.

Too many parents think otherwise, and as a result of this thinking, children are thrown upon their own resources, left to make their own decisions, and to form their own standards of right and wrong. This method has resulted in an increasing number of delinquent children and has become a most baffling problem.

And what are parents doing about it? Why, usually if the delinquent member is one of his household, the parent consults the teacher, and the teacher suggests a psychologist, and the psychologist gives the child a shot of mental anaesthetic, probes into his mind, and gives the findings to the parent. Although this method may help some, the problem still remains.

The other evening, just by happenstance, I tuned in to a broadcast in which a group of five boys from a reform school were being interviewed by a woman who was making a study of delinquent children.

She plied them with questions such as, What did you do? Why did you do it? How did you feel when you were caught? Were you scared? Were you sorry? Where did you spend your evenings? Did you ever stay out all night? etc.

The answers were varied. They admitted they knew they were doing wrong. Yes, they were sorry, but sorry because they were caught. They smashed windows, broke into school-houses, tore books, stole radios, spent money for a revolver, and they did all this because they were mad at their teacher and their parents. Besides, they wanted to see if they could get away with it. They wanted money; their folks were fighting all the time, and didn't care what they did, so they got out. But getting caught was not too bad, not if it was the first

The World's Headache

By Martha Warner

time, for they had plenty to eat, were warm, and the people were good to them; and if they minded the rules they got out before their time was up. But if they had to come a second time, then look out.

As I listened to these hesitating and reluctant answers, I did not think the boys took kindly to being picked to pieces, as it were, and questioned as to their very thoughts and actions, and having their habits, right or wrong, unfurled to the world like a gigantic banner in the sky. I wondered if grownups had forgotten that children are *human beings*, not plants to be analyzed by a botanist. All through this interview, not one word was said to give the boys any encouragement to live a better life.

Then there was fourteen-year-old Sally, who, because of a too stern mother, was not permitted to have her young friends come to the house. So what does Sally do? Why, under the plea of going to Hazel's to study algebra, she meets a boy friend, and mother is none the wiser. So if and when a baby is on the way, mother is not only shocked, but outraged, to think that such disgrace could come to *her* family. So she sends Sally away, saying, "You made your bed, now you lie in it." And she cries, "What have I ever done to deserve this?" This mother was too blind to see that the situation was brought about not because of what she *had done*, but because of what she *had failed to do*.

Right here I would like to tell you of another woman whose attitude toward her child shocked me. Her husband had entered a complaint because she had whipped their nine-year-old son until he was black and blue. Not just once had she done this, but over and over again, and the father insisted that when the child needed to be punished it must be done in some other way.

The mother's side of the story was briefly told. "Children," said she, "are *animals* and should be treated as such. You have to let them know who the master is, and the only way to do that is to *beat them* until they are subdued."

There was more to the story, but these are the words that stayed with me and filled my heart with pity, pity for the boy and pity for the woman who had brought him into the

world, and who now *called him an animal and treated him as such*.

Take up almost any newspaper and you will find glaring headlines of some lurid story. "Boy, fifteen, kills minister's wife." "Gang of twelve boys, ages ranging from twelve to seventeen, apprehended in a series of thefts around the city." "Boy, twelve, kills a playmate, just to see how it feels to kill someone."

As we read and hear of these things, it is impossible to close our eyes to the fact that although the child problem is great, the parent problem is greater; therefore, if civilization as such is to continue, then the time has come when parents should be aroused to a sense of their duty, and begin at once to do it.

I would like to have explained to me a parent's ideal of honesty, for it is very hard to teach a child that honesty is of great moral import, if he hears his father boast of putting "something over" in a deal. A mother may be grieved because her child has pilfered fruit from a fruit stand, or a few pennies from a teacher's desk, but what of the child's reflection when mother conveniently forgets his age to save train or trolley fare?

One day while standing on a cor-

ner waiting for a bus, I caught a few words of a conversation between two men. Said one, "The time has come when you can't believe anyone any more." And mentally, I agreed with him, agreed that truth is fast disappearing from this world. And when I say that the grownups are liars, and are making liars of their children, I realize I am making a serious charge.

Yes, the outlook is dark, and the world's headache is raging. But I'm thinking it could be eased mightily if parents would rightabout-face, as it were, turn back to God, and resolve to maintain a peaceful household where love and forbearance rules first, last, and always. Teach your children to be truthful by always speaking the truth to them.

And lastly I would again remind you that it is not the child problem alone that is the world's headache, but it is the child problem *plus* the parent problem. It may be parents have forgotten the words of Abraham Lincoln, spoken years before this generation, but which still carry a message for to-day. Listen to them and think about them. "*The strength of the nation lies in the homes of its people.*"

"Train up a child in the way he should go," says the Bible, and the promise is that he shall not depart out of it. More Bible training in the home and less crime training in the movies would help somewhat to relieve the world's headache.



KEYSTONE VIEW PHOTO



H. M. LAMBERT

How to beat the "grim reaper" is a thing that most people desire to know. Doctor Kress shows how the span of life may be lengthened to one hundred years or more.

THE length of time it is possible for a person to live is determined before his birth. He can no more add to his days than he can add to his stature. Heredity is the factor which decides the age limit. Each organ of the body has its limitations and is capable of doing a certain amount of work. When that work is accomplished the organ ceases to function. The average life of a red blood cell, for instance, is only about six weeks; a liver cell, possibly three months. The kidney is composed of about 2,000,000 cells. These cells eliminate poisons, but each cell has its limitation. It can do a certain amount of work and then it ceases to function, dies, and has to be replaced with a new cell.

The cells and organs of the body wear out just as do the parts which make up an automobile. There are automobiles that are capable of enduring for years. They are guaranteed to deliver anywhere from 100,000 miles to twice that number. There are others that are not capable of travelling more than one half that number of miles. The number of miles each automobile is capable of furnishing depends upon its construction and the quality of the material composing it. The possible length of its life is determined before it leaves the factory.

The automobile that is capable of travelling one hundred thousand miles may, however, be on the scrap heap long before one half that distance has been covered, if it is driven reck-

lessly, and not given the care it should have. An automobile with inferior parts, if driven carefully and given the attention it should have, may outlast the superior machine.

What is true of automobiles is true of the human body. There are those who have an inherited constitution that should enable them to live past the century mark, while others cannot go much beyond the age of sixty, do the best they can. We cannot add to our days, but it is possible to live recklessly and thus fail to live out one-half of our allotted period of life. It is just possible that by careful living most men might live to the age of seventy or eighty years. Many might reach the age of ninety and some even might reach the age of one hundred or one hundred and twenty years or more. Most men die prematurely.

Strange as it may seem, men who live long are usually those who by inheritance have a weak constitution. By careful living, which to them is a matter of necessity, they manage to outlive their more robust associates. Dr. Stephen Smith was one of these. At the age of ninety-nine he addressed a meeting of the American Public Health Association held in New York City. He was remarkably well preserved for his years. Others were associated with him in founding the organization, all of whom, he said, were dead and buried. "Like the servant of Job," Doctor Smith said, "I only am left alone to tell thee." Those who were associated with him,

he said, "had by inheritance much more robust constitutions. They should be on the platform with me to-night." It brought "a feeling of loneliness" to him, he said. This was no mere happen so. Doctor Smith lived cautiously and took care of the human machine, and succeeded in living out the full measure of his days, while his more robust co-workers failed to give the consideration they should have given to the living machine, and as a result they died before their time.

In a letter a former patient who had reached the age of ninety-three, said: "When I write to you I must of necessity talk about myself. I feel free to do this, for I know a lot about my subject. I might surprise you by saying I am now in my ninety-third year, and I can truthfully say that I am in better health than at any other period of my life." Mr. Millhening, the writer of this letter, said further: "I read in the biography of Dr. Stephen Smith that on being asked the best way to maintain good health and to reach a good old age, he replied: *'It is best to have very poor health till about forty. Then you will learn how to take care of yourself.* My health was poor till I was forty, and so I was compelled to make a study of how to take care of myself.' That is exactly my experience. My health was poor and I learned how to live biologically and on a vegetarian diet at the age of sixty, and so now at the age of ninety-three I am in possession of a degree

of health I did not then think it possible to attain." I might say that Mr. Millhening came each year for his checkup, as he termed his examination. At the age of ninety-two he gave me a pressing invitation to be present at his one hundredth birthday celebration. He succeeded in passing his ninety-ninth milepost, and almost reached the century mark, his goal.

The average age of life has in-

So uncommon is it to hear of men living to the age of one hundred years that a few years ago when D. C. Stanley, of Downers Grove, Illinois, reached that age, the schools were closed; banks, offices, and stores were shut up; and a procession was formed headed by nine hundred school children who marched past his residence with banners. They were doing honour to their oldest citizen. Mr. Stanley ascribed his long life, we are in-

Spanish regime and christened in that old church over there, and if you want to look it up, it is on the records over there that I was christened one hundred and thirty-six years ago."

"What diet have you lived on to preserve your health to such a great age?"

He said, "Aside from a little fish, I have always lived on fruits, nuts, grains, and vegetables. I never have

LIVE TO BE 100

Dr. Kress Gives a Simple Prescription

creased in the past century, but fewer succeed in reaching the age of one hundred years. The number of centenarians living in the United States according to the census bureau report of 1930, was 3,964. In the year 1920 the census report gave the number of centenarians as 4,267. There were more than three hundred fewer who had succeeded in reaching the age of one hundred years, although there had been a large increase in the population. Seventy years ago the United States had more than four thousand centenarians with a population of less than one-half of what it was in 1930. Had this former percentage been maintained, the United States would in 1930 have had more than 8,000 centenarians instead of 3,964.

In the past in America, twice as many women as men succeeded in reaching the age of one hundred years. The same was true in England and Canada. The following inquiry appeared a few years ago in a Canadian paper:

"Why do women live longer than men?"

"The fact seems to puzzle scientists and doctors, for every year that passes makes the disparity more pronounced.

"Eighteen centenarians died in 1932, according to British official records. Of these, *fifteen were women and only three men.*

"Statistics of the Registrar-General show that there are now alive in England and Wales more than 91,000 men and women over the age of eighty-five; of these *the women outnumber the men by nearly two to one.*

"Sir Humphrey Rolleston says that of *people over ninety there are nearly three women to every man.*"

formed, to his simple habits of living. "Early to bed and early to rise" was a part of his programme. He never used either liquor or tobacco in any form, and was moderate as to diet.

A few years ago Missionary R. C. Porter, an acquaintance of mine, visited the Philippines. At the close of a meeting held in Manila an old lady stepped up to him to shake hands. It being a rainy day and the roads being muddy, he expressed surprise at seeing her there. He said, "How far did you come?" She replied, "I came between two and three miles." "Did your husband come with you?" "No, my husband is older than I and he didn't feel like venturing out to-night." "How old is your husband?" he asked. "Well, he is one hundred thirty-six years old." Mr. Porter said, "I don't wonder he didn't venture out to-night. Is your husband a Christian?" "Yes," she replied. "He was baptized three weeks ago." "I must see him," said Mr. Porter. "My train goes early in the morning. Do you suppose I could see him at six o'clock?" She replied, "Yes, he is always up by that time."

The next morning Mr. Porter went to the home of this centenarian, expecting of course to meet an old, withered-up man, a semi-invalid, stooped over and walking with the aid of two canes. But in place of this, imagine his surprise at being met at the door by a square-shouldered man, straighter than he himself, apparently still vigorous. Mr. Porter could hardly believe him to be so old, and said to him, "How can you convince me that you are one hundred and thirty-six years old?"

He said, "I have always lived in this place. I was born under the old

eaten any other kind of meat and very little fish."

Mr. Porter said, "That is the best testimony in favour of vegetarianism I have ever heard."

At the age of one hundred and thirty-six this man was able to walk down into the water and be baptized into a new faith, and could talk intelligently about that faith.

Metchnikoff hopefully affirmed: "Man should be at his best at 80; should still be active at 120 and live to the age of 140."

Metchnikoff had long held from his studies that life was shortened by poisons which were formed in the alimentary canal from putrefaction resulting from the prolonged retention of foods which readily decay. Having made this discovery, some went so far as to advocate the shortening of the alimentary canal. It seemed not to have occurred to them that it would be more sensible to adapt the food to the alimentary canal of man rather than to attempt by surgery to adapt the alimentary canal to the *unnatural* food.

The fact is, the nearer we approach the use of the foods given man in the beginning the better will be our chances of attaining a ripe and useful old age. The One who created man, His *masterpiece* of creation, understood perfectly the food best adapted for his alimentary canal, when He said: "Of every tree . . . thou mayest freely eat," and calling his attention to the simple products of the soil, said, To you they "shall be for meat."

By
D. H. Kress, M.D.

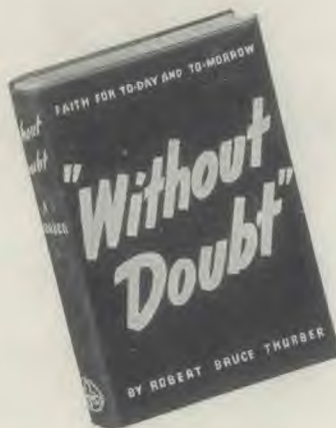
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