

Signs of the Times



SOMETIME last September, or maybe the latter part of August, high up in the fir-clad British Columbia mountain fastnesses where probably no human eye has ever seen, the first snowflake of the winter of 1947-48 fell. It may have melted and seeped down into a crevice of the rock, or it may have been buried by other snowflakes, but it was finally followed by uncountable billions of its fellows. As the wringing-wet winds from the Pacific Ocean swept in onto the westward slopes of the hills, more and more snow silently piled up until it mantled the peaks, the canyons, and finally the low foothills of the province.

long way from the top of the heap, but far above it others were touched by the sun, melted, froze, melted again and finally trickled down to form the first beginnings of a tiny brook that was beginning to hurry its way down to the sea. As days passed, the brook united its force with others and welled into a roaring mountain freshet. The flood was on.

To-day I rode through the Fraser Valley flood area where all that people talk and think and dream about is the mighty, roaring river. On one side of the road were people farming on peaceful benchland; on the other side and far across the valley men battled with the flood—where they had not

rails disappeared under the spreading waters of the Fraser, and soon I spotted a hand-powered handcar incongruously splashing along through the water as three or four maintenance men pumped it along. Later I came upon a "speeder" being pushed through the water by its unfortunate passenger, its motor having evidently "conked" out after being splashed.

By now the flood waters to the right had become majestic in proportions. Where two weeks before I had driven through fertile fields filled with sweet-smelling hay, profusely blooming strawberry plants and a multitude of other crops, there was nothing but

The FRASER FLOOD

At first few people realized that anything unusual was happening. Later on snow surveyors and meteorologists began to compare records and note that the snowfall was unusually heavy. But even in late spring not many ordinary people knew that the winter had brought a record fall of snow; for instance, 130 inches at Rocky Mountain Trench, in the northern part of the province.

But that was not all, for a second unusual circumstance joined itself to this unusual winter. When spring should have come to the coast, the Fraser Valley and the Okanagan and Kootenay valleys, it did not arrive. Some said it was a month late in coming. Everyone knew that the cold weather stayed a long time, and several times when it seemed that the weather had finally turned warm it suddenly got colder again. Careful observers began to be concerned that the customary early spring runoff of snow water was not taking place. This, especially if the weather should suddenly turn unusually warm, might mean trouble.

In spite of the unseasonable cold spring weather the sun was swinging higher and higher in the sky with every passing day. Finally weather conditions were just right, the heavy Pacific-coast fog and cloud blanket rolled back, and Old Sol bore down.

Things began to happen in the mountains. That first snowflake was a

lost the fight and been driven out. Every inch of every remaining dyke was under surveillance. Every critical point along the river and its tributaries had become the site of a battle with the flood. Men may speak of these points in years to come as they now speak of Ypres, Verdun, or the Marne.

Reserve troops were camped in the bottom land where it was still dry enough to pitch tents. Tents were set

By
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up in neat formation with their side walls neatly rolled up. Khaki-clad soldiers with bayoneted rifles directed traffic, guarded against looting, and helped man the dykes.

At danger points there were extra bags—some empty, some filled with sand—ready. Anxious watchers scanned the sandbag-enforced dykes, some with only inches of freeboard left. Looking down from the top of the dykes I could easily see that if a break came it would mean water to the ridgepoles on the houses.

To my right, as I rode along, were the Canadian Pacific railroad tracks. Through trains had long since ceased to run through this part of the valley—between Hatzic and Vancouver—although at first the reason was not apparent. Presently I saw where the

water. Large trees still marked the outlines of some farms, and most of the buildings were still on their foundations. Near the road there was a house with a freshly done washing hanging out, although the water was almost to the windshield of the truck parked near the back door. Coming back down the road a little later I noticed the washing had been taken in, so some brave family was still living there.

It must have been somewhere near Albion that I was confronted by an armed soldier who readily let me pass by when I showed him my "press" card. Only cars with passes were being allowed beyond this point. Shortly water was sighted over the road and from here on at several points the car was in water running-board deep.

Still the river widened. At some points it is ten miles across, and flooded lands are so deep under water that navy boats sail over the ridgepoles. Stopping for gas just outside of Mission I saw water over part of the station driveway, and looking through the showroom window I noted that a part of the floor was covered with several inches of water. "You're as close to the river as you want to be," I remarked to the owner, and he readily agreed with me.

Mission has taken on some of the aspects of a front-line town in time of war. Its arterial street leading across the river to Abbotsford and Matsqui has been under water for two weeks



B. C. PROVINCIAL PHOTO

This photo of the Fraser flood gives us just a little idea of the multiplied millions of dollars' worth of damage that was caused by this raging torrent. It conveys to us also some little idea of the catastrophe wrought by Noah's flood in which the waters covered the entire earth.

and impassable to ordinary traffic for almost that long. Driving down to the water's edge I looked at the half-inundated buildings on either side of the street. There was a red rowboat moored to the railroad crossing and two more soldiers lounged in the shade of a temporary shelter.

Yesterday the current had ripped out one span of the bridge, along with 150 feet of the dyke on which the paved highway had run. As I looked at the great gap in the bridge and the road I thought of a man I had talked to on the other side of that bridge just twelve days ago.

We had stood in his modern dairy barn, from which we could see the comfortable farmhouse, neatly painted, and the makings of a bumper crop of strawberries that he said would be worth \$5,000 — if the dyke held at Matsqui.

"I'm making every possible preparation," he told me grimly, pointing to a load of baled hay that had just come that morning. "I'm planning to put the cows in the loft — I can take care

of them there. We're moving our furniture upstairs in the house — all that we will not need where we'll be staying. Yes, I've arranged for a place to stay — on a friend's place, and we're ready to go any time."

"How much water do you expect here?" I asked.

"At least six feet. But that's not bad; some of my neighbours below me will have thirty."

He and the family had not been in the Fraser Valley long; in fact, less than two years. They had moved in from the prairies, and buying the place had probably taken all the capital they had. On top of that there had been some big doctor bills. Still, everything looked good to the newcomers — until now.

"We'll be all right, if the dyke holds," he said as I left.

A week later it broke. This afternoon as I looked across the Fraser and tried to locate the spot where the farm had been I wondered where he was just then, and how the cows were making out on the second floor of the barn.

Only a mile or two beyond Mission my journey came to its end. As the road dipped down a gentle slope it disappeared with finality into the water. Here another dyke had collapsed, allowing the Fraser to unite with Hatzic Lake and ripping out a great section of the Canadian Pacific Railway's main line and the highway. Thus another dyke that had been considered "safe" had succumbed to the mighty Fraser.

The Barnston Island dyke was the latest to crumble and allow the flood to have its way into another farmland area. With it there are now 50,000 acres of the valley — the breadbasket of British Columbia — under water. Thousands of families have been rendered homeless and are housed in emergency shelters of many kinds. The financial loss was estimated at \$30,000,000 days ago; experts agree that the figure is far surpassed now, but no one can know the truth until the waters subside. Railroads alone have estimated their damage at \$5,000,000.

And still the sun shines over the

province and still little mountain rills join other trickles and drop down past Prince George and Lillooet, past Kamloops and Hell Gate, until they all unite near Mission to form the mighty Fraser. And still thousands of tired men stand by on the dykes. Still frantic calls are being made by radio, sound truck, and newspapers for more help, more machinery, more sandbags. Still buses and trains under the searchlights wait for the wail of air-raid sirens to begin the evacuation of still more thousands from the lower mainland and Lulu Island if still more dykes fail.

Only this morning word was flashed from East Kootenay that that intermountain community had lost its private battle for a half-million dollars' worth of crops and uncalculated thousands of dollars' worth of farm equipment and buildings. We, too, here in the valley of the Fraser may still lose the fight. Meanwhile we hope and pray—and stand awed before the power of nature and nature's God, demonstrated by a snowflake.

Ten days have passed since the above paragraph was written. Since that time I have again travelled up the Fraser, this time for a hundred miles on the south side. In addition I have seen the Columbia from southern Washington where at Kennewick and Pasco—far above ill-fated Vanport—it was a mighty, muddy, rolling sea, on into the mountains of the interior of British Columbia.

One does not see so much of the devastation along the Fraser travelling on the south side of the river. Below Chilliwack I made a long detour over rough roads to circumvent the overflow and crossed a weakened, but safe, bridge over the Vedder River. At the outskirts of Chilliwack I swung back onto the main highway near enough to the edge of the water to see roadside stands partially inundated. The town itself, however, had suffered no damage although it had been touch and go for a time, whether the dykes would hold or not. Onward to Hope the flooding was confined to very low-lying land and affected few homes.

An impressive sight of the extent of the area covered was had at Abbotsford where just below the town, not much more than a stone's throw from the business district, I could drive right down to where the paved highway disappeared into the water. There I could look across what was said to be ten miles of water where ordinarily the river was less than a half mile wide. In this area the loss of property was very heavy. Interviewing one farmer whose farm lay in the centre of this area gave me an index to the feeling and the loss of many. When I had

talked with this same man before the blow fell he was still hopeful that the dyke might hold. It had not. Now, he told me, there was ten feet of water on the land where he had expected only six. He spoke of seeing just the ridgepole of his milkhouse rising from the water, and of stepping from a small boat into the loft of the barn. A heavy crop of strawberries was a major and irretrievable loss among others that would total into the thousands of dollars for this man alone.

Along the Columbia the sights were fully as awesome. There is something a bit frightening about driving through water that starts to flow into the car when one curiously opens the door for a better view, especially when that water is moving fast and one realizes that only a matter of feet away lies death by drowning. This was my experience at Kennewick, just outside Pasco, Washington, where an important bridge spans the angry river. Here many farm homes had suffered disaster. Business places along the main street were half under water, and the crest had not yet reached that point. Less than half a day after I passed here the road was closed.

On up the river into the mountains the signs of the flood were legion. At Sandpoint, Idaho, the battle was still on between men and the water. Many houses on the lower side of the town were standing in water. The long wooden bridge across Lake Pend Oreille was barely out of water. One passed through the town on a built-up, sandbagged emergency road that had been constructed on top of the old street.

Penetrating into the higher mountain areas one found that the faster water moves the more dangerous it becomes, for here the floods had moved with terrific force, ripping out trees, bridges, streets and houses. Furthermore, the aftermath is even more discouraging to those who must face it. Soil is gone, along with the trees and smaller vegetation, leaving deep rock-strewn gullies that will be unsightly scars and gaps to be bridged for a long time to come.

As I write these words the waters are receding in most places and the people are beginning to go back to their flood-wracked homes. First reports are that they are finding up to four feet of silt in the houses, floors ruined, furniture beyond repair, and the farm land drifted with silt as with snow in the winter. This may be the extreme, and some may find things much better. However, the loss of crops and time alone will inevitably run into multiplied millions. It will take a long time to erase the poignant memories of the flood that will be carried in the minds of the people of British Columbia.

All things have a meaning. This epochal spring has its meaning with the rest. Again the God of nature has demonstrated, by allowing these things to happen, that man, after all, is but a puny tenant on His mighty footstool. Bad as things have been in the Fraser Valley, they could have been much worse. Spring might have been still later, and the weather could have turned still hotter. That would have meant a high of a foot or more beyond that recorded, and that would have meant catastrophe. When the

Snows packed into the ravines of mountains such as the one pictured below, under a smiling sun became a destructive agent such as had not before been known in the Fraser Valley.

B. C. PROVINCIAL PHOTO



river was at its highest and was meeting the great spring tides that kept thousands tensely listening to the news from the lower mainland and the island farms, we were indeed fortunate to have good calm weather. What a gale, driving the Pacific before it, might have meant is not pleasant to think about.

Yes, in the face of the might of nature, man is often — with all his technological skills — virtually helpless to do anything but run before its force. And still we meet those who believe that man is about to conquer nature, is self sufficient, and they couple with that the philosophy that as things have been so they will always be. It would seem that a demonstration such as we have just witnessed ought to teach us better. These things have *not always been*. One man who had owned a beautiful estate on the bank of the Columbia told me of circling his mansion in a speedboat just before leaving ahead of the worst of the flood. "I never thought I'd live to see a day like this," he commented soberly.

"And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:17, 19. Thus Isaiah expresses the thought that should keep every man humble. Only the ignorant believe that nothing could happen that would bring this earth's history to a close. Scientists list at least half a dozen things that could happen to destroy life on the earth or the planet itself, or both, and none of these is beyond the realm of possibility. They point out that the earth and life as they exist now continue only because of a delicately balanced interlocking combination of conditions, the changing of any one of which might bring down the whole structure like a house of cards.

Why do things like the recent flood disaster have to happen? Some of the results at least, if not the causes, are brought about by man himself. Beyond that we know that the great bulk of these demonstrations can only be classified as "acts of God." Since God does allow these things to happen, *why* does He?

To understand the answer to this question we must first remember that in God's sight salvation is the most important thing. Property, comfort, even physical life is not to be compared to immortal life in value. We may not like this thought, but it is none the less true, if we are to believe the Bible.

Through the ages God's representatives have preached the gospel, and to assist in this work God has more than once intervened in a supernatural manner. By this we mean such occurrences as the plagues of Egypt and God's demonstrations to Nebuchadnezzar in Babylon. When Jesus came to the earth He added force to His preaching by the performance of the miracles.

The Bible indicates clearly that we are living near the end of time. Can we imagine that God would permit the earth to come to a cataclysmic end without again demonstrating His power and thus calling the attention of mankind to the impending doom of the race?

Fortunately we have an unequivocal answer to this question. While Jesus was here He clearly outlined conditions that would come upon the world before this great event should happen. "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." Luke 21:25. (Italics ours.)

That word "signs" was not included in the text accidentally. A sign is intended as a device for commanding attention. That is why these last-day events are allowed to occur. They are to command our attention. They are to convince men, who will be convinced in no other way, that something out of the ordinary is about to occur. Even though they may never attend church, nor read their Bibles, still God intends to arouse their minds to the times in which they live.

Will all men believe that something extraordinary is about to take place? Of course not, any more than all men believed that Jesus was the Son of God at the time of His first advent. If we think that God expects them to believe, then we may be disturbed that they do not, but if we know that God knew that they would not — in spite of all that He could do — then we need not be disturbed by their indifference, so far as our faith is concerned.

Listen, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:3-7.

Thus we plainly find that God knew — and informed His prophets — that not all men would heed even the most catastrophic indications of the impending end. That His predictions have been found true is just another reason for belief in that approaching event.

If Canadians learn this vital truth from the spring of 1948 — that we *are* living in the time of the end — the lesson that God has provided for us is not provided in vain. If British Columbia is moved to seek God and His righteousness in expiation of the indifference and sinfulness of its people, it will have gained that which is worth a hundredfold more than its losses in the flood. This is the meaning and the reason for what has happened in the flood on the Fraser in the spring of 1948.

THE VOICE OF THE LAMB

(Continued from page 7)

phase with which we shall be preoccupied "for a very long time to come."

Next, he said, in facing this problem, America must no longer delude itself into believing that pacific declarations and gestures will suffice. If civilization is not to face an era of disintegration culminating in another savage universal conflict, America will have to make use of "the pressure of power" even though this may "offend those among us who do not like power politics."

In other words the "lamb" must finally discard his "gentle" mien and use his foremost place and accumulated power to impose a settlement upon the nations, which, if not permanent, may at least endure for a "generation."

What makes this advice so significant to us is that in the prophecy to which we have referred, not only is America's original national philosophy clearly foreseen, but this revolutionary change of policy is likewise envisaged. For John goes on to tell that this power with "two horns like a lamb" would in due course speak "as a dragon." Revelation 13:11, last part. In his Virginia speech Mr. Lippmann was thus fulfilling prophecy by appealing to the "lamb" to cultivate this "dragon" voice and to make it heard above the strident roaring of the Old World "beasts."

The evidences of the beginnings of this sinister development must await another occasion, but we have surely said enough to underline the fact that in our day we are seeing the long-foretold metamorphosis of the "lamb" into the "dragon" power.



Peaceful spots in nature are suggestive of the peace that the sinner may find in Christ.

A PLACE of PEACE

By Mrs. E. E. Andross

THAT never-to-be-forgotten evening was passing away. Jesus and His disciples were having their last visit together before His crucifixion. He knew His hour had come. His heart was well-nigh crushed under the weight of the sins of a perishing world. But He did not forget His disciples. There was one thing that He wished them always to remember; and that was that a home would be awaiting them at the end of the way. Lifting their eyes beyond the bitter trials and the distressing perplexities of the hour, He said:

"Let not your heart be troubled: . . . In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14:1, 2.

It was not a new promise. He had told them before that the meek would inherit the earth. He had pointed forward to the time when all the faithful would be welcomed home to "inherit the kingdom prepared for" them "from the foundation of the world."

To that home the lonely exiles from Eden eagerly looked forward. Enoch saw in vision the wonderful home-coming day. Abraham looked for that home—"a city which hath foundations, whose builder and maker is God." Through Isaiah's pen our heavenly Father gives us other views of that blessed homeland, where "the desert shall rejoice, and blossom as the rose"; where men "shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isaiah 35:1; 65:21.

No wonder that Paul, as he contemplated God's wonderful plan for

man's eternal happiness, exclaimed: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

However, Paul adds: "But God hath revealed them unto us by His Spirit." Yes, thank God, in all ages since Satan deceived Adam and Eve and robbed them of their beautiful Eden home, the Spirit has given men glimpses of God's beautiful plan for their eternal happiness; and millions have determined to turn a deaf ear to Satan's deceptions in order to reach that home of eternal bliss. To-day multitudes in this troubled world are pressing courageously forward because they can see that home through the eye of faith.

How is it with you? Have you met disappointments? Are expenses depressingly high? Does your income melt away before the bills are all paid? Has sorrow darkened your home and left a vacant chair around the family board? Are you fearful that some of your treasures may vanish away before the morrow? Does despair grip your heart when you look out upon the world—its cruelty? its suffering? its sorrow? Does your courage fail when you look at the black iron curtain ahead?

Oh, friend, there is no sure hope, no lasting comfort to be found except in God. He will never fail! His promises are sure! All else is uncertain. All else soon will collapse. But, thank God, He still points us to the heavenly home that shall never pass away. I love to think of the beauties of nature in that blessed home, of

the streets of gold, of the pearly gates! But best of all, God will wipe the tears from every weeping eye. Will there be no tears yonder?—No, no tears; no disappointments; no blasted hopes; no sickness; no sad farewells; no funeral trains!

Some years ago while I was attending a large convention in the beautiful island of Jamaica, there flashed before me one of those illuminating experiences that help us to comprehend more fully the blessings to come. I was sitting in a large church in Kingston. It was almost time for the service to begin when the door near the rostrum opened, and in limped a little woman leaning heavily upon the arm of a young friend. Walking down the aisle after the service, I met this lady. As I grasped the stumps, reminders of one-time nimble fingers, and looked at the dark glasses that obscured the sightless balls behind them, my own eyes grew dim.

Years before, that woman had become a victim of leprosy, and the merciless foe had gnawed away at her hands and feet; but when she accepted Jesus as her personal Saviour, He, in His great mercy, rebuked the disease. However, a short time before I met her, there had been added to her sorrows and afflictions the loss of her eyes.

Still she was not depressed. A sunny atmosphere of hope and courage surrounded her. Her mutilated feet were resting solidly upon the rock of God's immutable Word; and with the undimmed eye of faith she looked forward to that glad home-coming day when her poor crippled body shall put on immortality and those sightless eyes shall see her Saviour face to face. Yes, when together with the faithful of all ages, she shall hear the sweetest words that ever can fall upon human ears, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Friend, there's a place in that kingdom for you; and God has provided a reliable road map to use in travelling to it.

OF ALL the political diagnoses penned by that outstanding United States commentator, Mr. Walter Lippmann, the most significant is undoubtedly a speech he made a short time ago during an anniversary dinner at the William and Mary College, Virginia.

His chosen subject, "Philosophy and United States Foreign Policy," was not academic, as the title might seem to suggest, but intensely practical, and the gist of his closely reasoned argument was that from the rise of the American states to recent times the outlook of that great nation has been dominated by a fundamental misconception which has frustrated its noblest endeavours, and from which it must speedily deliver itself if it is to fulfil the great task which has fallen to it as one of the leading powers of the world today.

Explaining this deep-rooted fallacy of American thinking, Mr. Lippmann said:

"I think the error is a refusal to recognize, to admit, to take as the premise of our thinking, the fact that rivalry and strife and conflict among states, communities, and factions, is the normal condition of mankind. . . In the American ideology the struggle for existence, and the rivalry of nations for advantages is held to be wrong, abnormal, and transitory. Our foreign policy throughout this period has been dominated by the belief that the struggle does not exist, or that it can be avoided, or that it can be abolished."

No Bible student reading this very succinct statement of the attitude of the United States to the rivalries and struggles of the nations can fail to note its striking, though unwitting, corroboration of the prophetic picture of the emergence of this nation, penned nearly two thousand years ago by the apostle John.

In the thirteenth chapter of the Revelation, having described the course of power politics from the days of ancient Babylon down to the papal domination of the late Middle Ages, the prophet declares: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb." Revelation 13:11.

That this prophecy found its fulfilment in the rise of the American states we have many times demonstrated in these columns. There is no need to repeat these proofs. What, however, we would direct special attention to here is the remarkable symbol chosen by Inspiration to represent this new power. The great nations of the Old World which successively appeared on the stage of

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By W. L. Emmerson

history were portrayed by such savage beasts as the lion, the bear, the leopard, and the indescribably fierce monster representing the empire of Rome. Following them, the prophet declared, there would emerge a "lamb" power. And surely never has the contrast between the Old and New worlds indicated by this symbol been more strikingly stated than by Mr. Lippmann when he asserted that the basic philosophy of the founding fathers and of the developing nation was a refusal to believe that rivalry and struggle was the "normal condition of mankind." America did indeed emerge as a "lamb" among the nations in the fervent hope that, by its example, it would tame the savage beasts which rampaged over the other continents.

Not until the twentieth century did America depart from its traditional position to take an active part in World War I, and even then, as soon as the war was over, the "lamb" spirit again found expression in such pacific declarations as Wilson's Fourteen Points, the Covenant of the League of Nations, the Washington disarmament treaties and the

Kellogg Pact to outlaw war; the Dawes and Young plans, the Hoover moratorium, and the Stimson doctrine to prevent further aggression.

As World War II became imminent the "lamb" power hastened to define its policy in the Neutrality Act and in the Quarantine speech of Franklin Roosevelt, and when it was once more drawn into the vortex of conflict the spirit of the "lamb" continued to find expression in the Four Freedoms, Mr. Hull's Seventeen Points, and the Atlantic Charter.

But, pointed out Mr. Lippmann in his speech, these repeated declarations brought only repeated disappointments. Not once has American policy yielded tangible results. And any new plans and new formulæ based on America's fundamental philosophical error are likely to prove, he contends, equally futile.

What, then, did he have to suggest? First he urged that America should forthwith recognize the error of its thinking and reconcile itself to the fact that conflict between the nations is a basic historic problem and that rivalry between East and West is a

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The Bible symbolizes a government by an animal that is characteristic of its nature. The United States government, which early in its history spoke with the voice of the lamb, later speaks as a dragon.

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The WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

The Russian Rise

TO-DAY Russia occupies the most prominent position in the world that she has ever enjoyed. The bear's shadow rests more heavily upon Europe than ever before in history. Despite the fact that Russia suffered tremendous devastation at the hands of the invading German armies, she has now greater potential strength than before. Her territorial acquisitions since the war have placed this gigantic Asiatic power in a position of great influence in Europe. Thousands of square miles of territory and millions of peoples have been brought under Russian control and domination.

Besides incorporating Estonia, Latvia and Lithuania, the U.S.S.R. took a large slice of Poland as well as territory from Finland, Germany, Czechoslovakia and Rumania.

It would appear that the Russian prospect of breaking out of her northern icebox into a position of world domination is better than at any time in the past history of this turbulent nation. Peter the Great cherished such ambitions, but they were not to be realized in his day. One Russian ruler on meeting Napoleon Bonaparte for a conference, demanded the key to his house—meaning access to the southern seas through the Dardanelles. But this no European power has been willing to give. Time and again when Russia would push against Turkey, who sits astride those strategic straits, Great Britain or France would come to the aid of the defender.

However, it is evident from Bible prophecy of this great northern power that the time is coming in the last days of world history when she is going to break out of her century-old bondage and invade the land of Palestine and the Mediterranean Sea area. Making reference to Russia, the prophet Ezekiel says, "After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel. . . . Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. . . . And thou shalt come from thy place out of the north parts, thou, and many people with thee. . . . And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days. . . ."

A careful study of this same chapter reveals the fact that the invasion is challenged by the British Empire: "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Verse 13.

It would seem from a comparison of Daniel 11:45 that the challenger on this occasion is unable to render to Turkey a sufficient amount of aid for him to maintain his position: "And he shall plant the tabernacle of his holy palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." According to the prediction, Turkey will come to his end, and the statement that "none shall help him," indicates the fact that in the past he has been helped.

It is clear as we continue reading from Daniel that we are face to face with Armageddon: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

It is at the time of the Russian invasion of the Great Sea area that Michael (Christ) stands up. That is to say, it is at this time of great trouble that Christ comes and puts an end to this present order of things. It is at this time that Christ comes the second time, and the



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A Russian bread wagon on the way to market.

resurrection takes place: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Who Doesn't Smoke?

BARBARA JO WALKER, "Miss America of 1947" doesn't smoke, and furthermore she declares that neither smoking nor drinking is necessary for popularity. According to the *Chatanooga News-Press*, Miss Walker says: "My parents would have neglected me had they not trained me so that I take the stand that I do on smoking and drinking. If I can help even one young person realize that she can be popular by doing what she sincerely believes is right, without resorting to smoking or drinking, then I will have achieved my goal!"

This writer not being addicted to the use of the weed in any form naturally feels inclined to shout the praises of this young woman who was beautiful enough, glamorous enough and talented enough to win over every other girl in North America. We are not insensible to the praise ascribed to Miss Walker because of her beauty and talents; however, we think greater praise is due her on the basis of her courageous stand against the cigarette, that robber of beauty, brain and brawn. We think her "moral backbone" is more worthy of praise than her pretty face and fine figure. But when we have a combination of both in the same girl, surely the judges did not go wrong when they named Miss (anti-cigarette) Barbara Jo Walker, "Miss America of 1947."

We suppose if there were no count against the cigarette other than its cost in dollars and cents, that too much could not be said, although the cost of that which "goes up in smoke" when added up for a fifty-year smoking lifetime is no inconsiderable amount. For the average smoker at present-day costs it would be somewhere between three and four thousand dollars. If this were considered on a husband-and-wife basis the amount would be doubled. And this amount, six or eight thousand dollars, is the price of a comfortable home or three or four two-thousand-dollar automobiles. This amount of money might well mean the



difference between a happy, independent old age for a couple, and an unhappy ending, dependent upon the charity of government, friends or relatives.

But the monetary count against the "little white coffin nails" must be considered secondary when weighed against the mental and physical setback. We give below a survey conducted by Walter L. Mendenhall, M.D., of two hundred high school students who were smokers as compared with two hundred of the same class who did not smoke.

SMOKING IS THE BACKGROUND

High School	200	
	Smokers	Non-Smokers
Nervous	14	1
Impaired hearing	13	1
Poor memory	12	1
Bad manners	16	2
Low deportment	13	1
Poor physical condition	12	2
Bad moral condition	14	0
Bad mental condition	18	1
Street loafers	16	0
Out nights	15	0
Careless in dress	12	4
Not neat or clean	12	1
Truant	10	0
Low grades	18	3
No promotion	79	2
Over-age	19	2
Untruthful	9	0
Slow thinkers	19	3
Poor workers	17	0

HARVARD HEALTH TALKS, p. 41
By Walter L. Mendenhall, M.D.
Boston University School of Medicine.

Careful consideration of this chart will, we think, convince even the most prejudiced that the use of tobacco adds nothing to the mental, moral or physical efficiency, but that it does on the other hand subtract from it in large degree. What person can afford to pay such a price? What person would deliberately choose to lower his mental powers fifteen per cent? What boy wants to subtract anything from his physique? What girl wants to detract from her beauty and charm? What individual would wish to dull his moral perceptions? What bride and groom can afford to sign away six or eight thousand dollars of their life's earnings?

Yet all this is done unthinkingly with the first puff of the first cigarette. And it is done, generally, to be popular, to be one of the crowd. Boys, girls and adults, we recommend to you the example of Barbara Jo Walker. Stand up in defence of your body and mind, and later on your body and mind will stand up in your defence.

To the reader of this editorial who wishes to break off the tobacco habit we make this offer: Write the Editor of the *Canadian Signs of the Times*, Box 398, Oshawa, Ontario, and I will send you free Doctor D.H. Kress's prescription on "How To Cure the Cigarette Habit."



NO DOUBT there are still unscrupulous employers who "keep back the hire of the labourers," and get away with it. But with labour so highly organized and protected as it is to-day, it must be very difficult for employers to exploit the labourer and escape the penalty of the many laws that govern the relations between master and men. To-day, it is much easier for the employee to fail in his obligations to his employer.

A very striking story is told by Jesus, which sets forth the obligations which men owe to their employers. Although the story was told primarily to illustrate the principles of His own spiritual kingdom, it may nevertheless well serve as an up-to-date reminder of the obligations that rest upon individual workers everywhere.

The story runs that a master was going away, probably on what we would call a business trip abroad. Naturally during his absence he would expect his men to "carry on." Before leaving home this capitalist, as we would call him to-day, gave three of his men sums of money to use as best they could for the advancement of his business, which presumably supported them as well as himself.

Being a just and sensible man, with a shrewd eye for capacity, the master did not trust all these men with an equal amount. The second man got less than half of what the first had. And the third only half of what was entrusted to the second. The master's experience had evidently taught him that capacities for business courage, enterprise, and initiative, vary. Hence he dealt with his men according to his practical knowledge of their capacities. But he expected from them returns proportionate only to the allowance given.

After a time the master returned, and asked his men for an account of their stewardship. The one who received the largest sum had doubled it. He who had been given less had also doubled his. And both were equally and heartily commended.

But the man who received the smallest amount of working capital had done nothing at all with the money. He had not even deposited it in the bank where it might have gained interest.

When asked the reason why he had failed to improve his position, he said: "I knew you were a hard man, always seeking something for nothing; so I was afraid, and put the money aside. Here it is, you may have it back."

This obviously manufactured and discourteous excuse naturally angered the master, who replied with heat: "Thou wicked and slothful servant."

SIGNS of the TIMES

The Great Hunger

Despite war and famine the world population has increased by two hundred million since 1939, according to figures issued by Sir John Boyd Orr, retiring director general of U.N.'s Food and Agriculture Organization. Crops that were bountiful ten years ago are now insufficient to adequately feed these extra millions of mouths and, points out Sir John, it may not be the atomic bomb which destroys civilization, but hunger. No one seems to know of any way in which to curb the world's rapidly multiplying population.

Did Somebody Get Cheated?

Your income tax will not be any lower in the immediate future—unless you happen to be over sixty-five—but amusement taxes and the tax on pari-mutuel betting have been abandoned. This nice gesture on the part of the Canadian Government will cost \$23,500,000 annually while it enriches the coffers of the entertainment world to the same extent. This money would build four thousand seven hundred \$5,000 homes, if anyone needs one.

Sick Minds

The United States Army rejected one out of eight men who came before the draft boards as unsound mentally. Sixty-two per cent of the men and women in veterans' hospitals in the United States are there because of mental illness. Fifty per cent of all hospital patients in all the hospitals of the United States are there because they are mentally sick.

"We have many, many evidences of a sick world. . . . We wish we knew why these things occur," said Dr. William C. Menninger, head of Army psychiatry during World War II, pointing to the above-listed figures as reported recently in *Time* magazine.

Where Trouble Starts

Bad home environment, "lustful depictions" of moving pictures, and comic books which were "startling in the extreme, nauseating, and degrading to the moral sense," were blamed by Judge Daniel A. Roberts, of Chicago, for the slaying of a seven-year-old boy by Howard Lang, thirteen. Howard was recently sentenced to twenty-two years in the Illinois penitentiary.

Beneficent Atoms

Announcement has just been made that cobalt, a cheap and plentiful metal, can now be irradiated to become as effective as radium in the treatment of cancer. This discovery is of immense importance, since radium is very scarce—the United States has only twenty-six ounces—and very expensive—\$712,500 an ounce. While the treated cobalt lasts only 5.3 years as against 1,590 years for radium, this is of consequence since it can be produced so cheaply that the United States Atomic Energy Commission is considering issuing it free of charge. While it can do nothing for the cancer sufferer that radium cannot do, it is safer for physicians and nurses to handle since it emits no alpha-particle radiation.

In that reply the master touched accurately the true cause of the man's failure. It was not so much fear, or natural diffidence, as downright dishonesty. Up to the time his master went away, the man had, under supervision, presumably worked passably well, else his services would not have been retained. But as soon as his employer's back was turned, he simply sat down and did nothing but brood resentfully over his humble lot, nursing the idea that his failure was due to the hardness of his master, who had gone off to enjoy himself at his (the labourer's) supposed expense.

So he failed, not through inability, but through unjustified resentment and laziness. He refused to use his master's time and money profitably. He ignored the law which says, "Thou shalt not steal," and was accordingly dismissed with ignominy.

The Spirit of the Age

Now we do not hesitate to say that the conduct of this dishonest slacker is, to an alarming extent, typical of the spirit of the age.

On the smallest pretext, unscrupulous men withhold their labour, no matter who or how many other human beings may suffer.

The cry is for more and more money, for less and less work. Men fight for their alleged rights, but overlook completely their duties and obligations to those who employ them, and to those who may be dependent upon them for the necessities of life.

The very word "service" has come to be despised as something degrading and debasing. Men who could not possibly engage in business successfully on their own account, will deliberately withhold their service from their legitimate employers, service for which they are paid, recognizing no authority but their own.

In New Zealand, where a five-day, forty-hour week has been approved for more than ten years, workers appear to be anything but contented. According to J. C. Graham, *The Sunday Times* representative in Auckland, "absenteeism has increased at the beginning and end of the week, especially in summer; the leisure habit has extended into working hours, and, coupled with lack of incentives, . . . has resulted in a *resentment at having to work hard at any time.*" (Italics ours.)

Here it is, up-to-date: the spirit of the "wicked and slothful servant," the spirit that is spreading all over the world, and threatens to bring more suffering, loss and misery upon the world than even war itself.

The Only Corrective

Among the predicted perils of these

SEPTEMBER, 1948

The TYRANNY of SLOTH

By H. F. DeAth

last days, is the world-wide existence of "traitors, heady, highminded, lovers of pleasures more than lovers of God." 2 Timothy 3:4.

Now the holy name of God is inseparably bound up with duty, and duty is linked up with law and authority, of which God Himself is the Author.

Those who put pleasure first and foremost in their lives neglect and

despise duty. They are against that law which clearly defines man's duty to God and to his fellows.

Only therefore in the measure that God's holy law, the ten commandments, becomes the accepted standard of human conduct for both the church and the world, can respect for authority, devotion to duty, and love of honest dealing, be restored to this sin-cursed world.



CHAMPION PAPER AND FIBRE COMPANY

The work sentence which God pronounced upon the human race on the occasion of the fall into sin was designed under the circumstances as a great blessing to man. It is a true statement that an idle mind is the devil's workshop.

EVERY successful businessman finds it essential to take an inventory at least once a year. He does not know his actual worth until after this is done. I once took mine, and to my amazement found that I could be placed in the list of American millionaires. I really am a *multimillionaire*.

One of my patients once overheard a conversation between another patient and a newcomer to the sanitarium. The two were seated together in the lobby, and as I walked past, the patient said to the newcomer, "That is Dr. Kress. He is a millionaire." The remark seemed rather amusing when repeated to me, but it led me to take an inventory, and to my surprise I found that my possessions had accumulated during my many years of toil until I was actually a millionaire—yes, I was a multimillionaire! At that time I had a \$3,000 mortgage on my home and less than \$48 in the bank, but I was a millionaire.

Here is my inventory, taken at the age of threescore and ten years: I had a degree of health that I never expected to possess, for at the age of 40 I read my obituary. It was headed, "The voice we once heard, we shall hear no more." It was a delightful account of all the good I was said to have accomplished, and deplored the fact that so early in life one so promising should be laid to rest. The write-up closed by saying, "This world can ill afford to lose men like Dr. Kress." Cable messages, telegrams, and scores of letters of condolence came to my wife, all of which I had the privilege of reading. It was a real surprise to me to learn what a fine man I was. Of course, as is usual in such cases, it was greatly overdone.

Up to this point in my life I had not taken the care of my health that I should have, and no one knew it better than I. Health is one's greatest and most valuable possession, aside from character; but it is seldom valued until it is gone. Someone has said, "In order to live to a ripe old age, it is necessary to be rejected by a first-class life insurance company." I had to have this jolt in order to learn how to value health. I then began to make changes in my habits of living, and as a result, 30 years later, at the age of 70, found myself able to do an amount of work I never thought possible in my younger days, and I actually took pleasure in doing it.

What would I take for the health I accumulated in those 30 years? Suppose some invalid should say, "Doctor, I will give you \$1,000,000 for your health." There is many an in-

valid millionaire who would be glad to make just such an exchange! I would turn down the offer without giving it a second thought and say, "I am sorry, but my health is too valuable to sell for \$1,000,000."

But health was only one of my possessions. I had a wife. I will not here dwell upon her virtues except to say she had faithfully stood by my side for over half a century, and aided in nursing me back to health when I was at the point of death and regarded as a hopeless case. What would I take in exchange for my wife? One million dollars would be no temptation. Two or even five million would without a moment's hesitation be turned down. I would actually refuse to sell out for \$6,000,000! I made the discovery that I was not merely a millionaire, but a *multimillionaire*.

This was not all I possessed. I had a boy. He had been handicapped from infancy. He had the misfortune, when a mere babe, to fall from a high chair and receive a head injury that resulted in a partial paralysis of one side, which interfered with his developing into a normal child; but he could do little errands and delighted in doing them. He was one of the sweetest boys living. Everybody who knew him loved him, and he loved everybody. Whenever I went somewhere to give a lecture, it was always a comfort and an inspiration to know that that boy of mine was in the bedroom on his knees praying for me. I speak of him as a boy, although he was over 30 years of age. Would I turn down \$1,000,000 if

offered it for that boy? Twice that amount would not tempt me. That brings the valuation of my possessions up to over \$8,000,000.

I had another priceless possession—a daughter worth several millions. I gave her a number of years ago to a young doctor from the South. He did not know then, and neither did I, that he was marrying into a millionaire's family.

Aside from all these, I have "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for me (1 Peter 1:4), if I hold the beginning of my confidence firm unto the end (Hebrews 3:14). A mansion is there being prepared for me, while the Lord, by His grace and by His provi-



All too many people exchange us blessings in our earthly things. Friendship

dence, is preparing me to take possession of it as my future inheritance. I am a son of the King of the universe.

Should someone make an offer of 10 times \$1,000,000 for this future eternal inheritance, I would not give it a moment's consideration, but would unhesitatingly and quickly decline such an offer. Am I not, then, a *multimillionaire*?

I AM A MULTIMILLIONAIRE

I am a *rich* poor man, while many a man reckoned as a millionaire of this world is really a *poor* rich man. When he comes to the close of life, he must leave all of his temporal possessions behind. What, we may ask, "shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

It was once my painful duty to inform a millionaire patient of his hopeless condition. He told me that he came to this country from Ireland when a mere boy and that he had struggled along, working hard almost day and night, and finally he had attained great wealth, but at the sacrifice of health. Now he saw his folly, and looking sadly at me, said: "Doc-



H. A. ROBERTS

ate life by the amount of material possessions. However, God gives men and health that are far beyond any consideration of material wealth. Love, hope and peace are qualities not obtainable at any price.

tor, I have been a fool. Money! I hate the stuff. I am no better off than a tramp. I cannot eat any more than he can, and be comfortable. I cannot wear any more clothing. Of what good is my wealth?" Rich, but *poor*, he discovered himself to be.

We brought nothing into this world, and we can take nothing with us when we leave it. The real millionaires, it will some day be seen, are

enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Hebrews 11:24-26. Moses, we must admit, made a wise choice. Pharaoh is dead and forgotten, while Moses is alive and enjoying his inheritance in the courts above. Moses, not Pharaoh, was the real millionaire.

MILLIONAIRE

God gives us wealth in this life that cannot be expressed by monetary values

those who make first things first, who are rich in good works and have laid up their treasures in heaven; who seek *first* the kingdom of God and His righteousness.

Moses, heir to Egypt's throne, might have been the possessor of millions of dollars, but he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to

We read of a man who, when prospered, said, "I will pull down my barns, and build greater: and . . . will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12:18, 19. Of him it was said, "Thou fool!" How foolish it all will seem when we come to the close of life to find that our affections have been placed upon things of the

earth—things that are perishable—instead of upon the things above, upon things which are eternal.

Yes, it really pays to take a careful inventory of our possessions before we reach our journey's end. Should *you* do this, possibly you may make the discovery, as did I, that you are truly a millionaire, though poor in this world's goods. On the other hand, you may make the discovery that, though regarded by the world as a millionaire or possibly a multimillionaire, you are in reality one of the poorest of all men, poorer even than the widow whose earthly possessions amounted to only "two mites."

I have passed my seventy-fifth year of life, an age when most men are unable to bear responsibilities. I am still engaged in active work and take as much pleasure, and possibly more, in doing it than at any previous time of life. I would not convey the impression that I am free from the infirmities of old age, for I am not. I take comfort, however, in the knowledge that even my infirmities are permitted to enable me to sympathize with, and give comfort to, others who have like infirmities.

Five more years have since passed by and I have now passed my eightieth year of life. Two years ago I decided to retire from active routine medical practice, so as to be able to devote more time to health educational work. It was no easy matter to make this surrender and lay aside the work to which I had devoted over a half century of cheerful service.

While we should do all we can to remain in health, and to regain health when ill, let us not forget that health is not the *greatest* blessing that can come to us in life. It is a blessing to some, but to many it is actually a curse. Ill health, undesirable as it may be, may be converted into a blessing. Not what we possess in wealth or health is our greatest asset in life. "Godliness with contentment is great gain." It is a source of comfort to know that, though we may possess neither wealth nor health, we may yet be numbered among the millionaires, *yea*, among the multimillionaires.

By

Daniel H. Kress, M.D.



KEYSTONE VIEW CO.

These bells ringing out their welcome to the dwellers in the countryside to come to worship may be considered symbolic of the glorious invitation that God extends to all men everywhere to come and be saved.

A Divine Invitation

GOD so loved the world that He gave His only-begotten Son to die for man's salvation. He desires that all shall be saved. He invites all to come to Him. He declares: "There is no God else beside Me; a just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth." Isaiah 45:21, 22.

In His great desire for men's salvation, God sends His Spirit to convict them of sin and thus lead them to accept the divine invitation: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world

of sin, and of righteousness, and of judgment; of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." John 16:7-11.

When we feel in our hearts the conviction of sin, this is God's invitation to us to accept Christ as our

Saviour. "The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings, — all are enlisted in behalf of men's redemption.

"O let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labour and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages, — are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?

"And, on the other hand, the judgment of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's Word to warn us against the service of Satan.

"Shall we not regard the mercy of God? What more could He do? Let us place ourselves in right relation to Him who has loved us with amazing love. Let us avail ourselves of the means provided for us that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son."—*Steps to Christ*, pp. 24, 25.

Christ Died for All

God provides salvation for all, for rich and poor, for learned and illiterate, for those of low as well as high degree, for Jew and Gentile, black and white, those of any and every colour, caste, tribe and nation. He invites all, "Come unto Me and be saved."

The vilest sinner may come to God. He accepted David, king of Israel, after his heinous sins of adultery and murder. He accepted Peter after he denied his Lord with cursing and swearing. He accepted Manasseh, king of Judah, who in his early reign "did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel." 2 Chronicles 33:2. He accepted Saul after he had persecuted the followers of Jesus, and put some

of them to death (Acts 26:10, 11), and made him Paul, the great apostle to the Gentiles.

These incidents are placed in the Sacred Record as an assurance to you and to me. Are we without hope and without God in the world, we are included in the divine invitation to accept Christ as our Saviour. Our sinful state, our utter wretchedness, our lost and undone condition appeal to the God of all love and mercy. We have no merit of our own. Of ourselves we deserve only the exercise of stern justice. But God proclaims Himself "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." Exodus 34:6.

Mercy means to treat an offender better than he deserves. This opens the door of hope to every soul. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

Dear reader, do you need Christ, the Saviour? If so, will you not give yourself to Him to-day? He longs for you to come. He longingly and lovingly awaits your acceptance of His divine invitation.

It is not enough merely to desire to be saved. This is the natural feeling which possesses every human being. Everyone hopes by some manner of means to enjoy eternal felicity. But merely hoping will not bring the desired happiness. The desire, the hope, must be crystallized into earnest purpose. There must be the exercise of the will.

God made man a free moral agent. He was given the power of choice. The great God of love invites man to become a child of His, a loyal citizen of the divine government. The Holy Spirit seeks to convict man of sin. But man is given full freedom to reject the Spirit's pleadings or yield to His persuasions.

Had man been made an automaton, a mechanical creation, he would serve God not from free choice; not from his own free will and volition.

Praise from such creatures would grate harshly indeed on the ears of

divine Love. It would be abomination in His sight.

A Striking Example

The enemy of all righteousness does all in his power to turn man against his Maker. By subtle snares, by devious devisings, by appeals to the hearing of the ears, the sight of the eyes, the pride of the heart, Satan seeks to ensnare the unwary and lead them into forbidden paths. Such temptations assailed Moses, that ancient man of God, who casting in his lot with a despised people, became the great leader of ancient Israel. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Hebrews 11:24-26. Why did Moses make this choice? "He had respect unto the recompence of the reward." He esteemed the reproach of Christ of more value than all the riches of Egypt. Had he become Egypt's king, he would have enjoyed earthly glory and human praise for a short lifetime, but missed sharing the eternal riches.

As it was, he became one of the wisest judges, one of the greatest statesmen, this world has ever known. At death he was buried by divine hands, a little later brought back to life, taken to associate with the God with whom on earth he talked face to face as one talks to his friend. In Christ's celestial experience on the mount of transfiguration, Moses was commissioned to visit this earth and again commune with Him with whom he had often conferred during his earthly pilgrimage. (See Matthew 17:1-4.)

Did not Moses make a wise choice when he refused the sceptre of Egypt and pledged allegiance to the King of kings and Lord of lords? May God grant that we may make as wise a decision in our relation to transient values of this world compared with the values of eternal riches.

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"Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee; because he trusteth in Thee.'—*The Desire of Ages*, p. 331.

By

F. M. Wilcox



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: I heard a sermon the other day on the second coming of Christ, but the speaker presented no conclusive evidence that Christ would return. I wonder if the Bible contains such evidence. J. B., Alberta.

I am very glad to have the privilege of answering this question, for the Bible does indeed present some very conclusive evidence on this point. It is mentioned by the writers of the New Testament more than three hundred times. In fact, every time you read twenty-five verses in the New Testament on the average you read a reference to the return of Jesus.

The first evidence that I would like to give is that of Jesus Himself as found in John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

At this time Jesus knew that He would soon be put to death, and He spoke these words in an effort to comfort and stay the hearts of His disciples. It provided an anchor to their faith, and it has been so in all ages of the earth from that time to this. Either the promise is true, and Jesus will return according to His word, or—Jesus was an impostor and Christianity is wholly false.

The disciples believed the words of Jesus to be true, and they looked for the fulfilment of His promise. In their experience God saw fit to support the word of His Son with the testimony of angels: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall

so come in like manner as ye have seen Him go into heaven." Acts 1:9-11.

Hebrews 9:28 contains a very specific promise of Christ's return: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

The second coming of Christ has been the hope of Christians in all ages of the earth. It buoyed up the martyrs as they burned at the stake. It anchored the faith of those who rotted in dark dungeons. It provides the only deliverance from a world that is corrupted and polluted with sin. The follower of Jesus who looks for his Master to return recognizes that he is but a stranger and a pilgrim here and that he has a more permanent abiding place in the city "whose builder and maker is God."

Dear Mr. Answerman: I have been wondering for a long time how God looks upon profanity. Can you give me anything from the Bible on that? H. E. B., Vancouver.

I believe Matthew 5:33-37 may be the answer to this question: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool; neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head,

because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

There are other types of blasphemy than that of taking God's name in vain. Romans 2:21-24 gives us to understand that making a profession of Christianity and then denying Christ in the life is blasphemy. Another way to be guilty of blasphemy is to claim to be God, as we may see by reading 2 Thessalonians 2:3, 4; Revelation 13:5, 6 and John 10:33.

Still another way is to speak evil of other people. One writer puts it this way: "Cease to dwell upon the shortcomings of others. Keep the tongue sanctified to God. Refrain from saying anything that will detract from the influence of another; for by indulging in these words of criticism you blaspheme God's holy name as verily as you would were you to swear. . . ."

"Silence is the greatest rebuke that you can possibly give a faultfinder, or one whose temper is irritated.

"Keep your eye on the One who never finds fault with you, only to lay before you perils from which He would deliver you."—E. G. White.

Dear Bible Answerman: Why is the Sabbath day different from other days of the week? Ontario.

The answer to that question is found in the creation record of Genesis 2:1-3: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

It is seen that God did three things here to the seventh day that made it the Sabbath day—a day separate and distinct from all the other days of the week. The first thing was that He rested on it Himself. This evidently was not because the Lord was physi-



cally weary from the work of creation, but rather to establish an example for man. He did, in fact, make it the memorial of creation, the birthday of the world. In addition to that, God blessed and sanctified the seventh day.

To sanctify a portion of time or a thing is to set it apart unto God for a holy use. At the time of the dedication of Solomon's temple certain gold and silver vessels that were used in the services were sanctified and made holy. Later Nebuchadnezzar took these vessels to Babylon and put them in his treasure house. After the decease of Nebuchadnezzar, Belshazzar sat on the throne. He made a great feast to a thousand of his lords, and when they were intoxicated Belshazzar called for the gold and silver vessels that his predecessor had taken from the temple at Jerusalem, and they drank wine in them. They drank toasts to their gods of wood and stone, thus proclaiming the superiority of their gods over the true God of heaven.

No sooner was this done than a hand appeared tracing the doom of Babylon on the plaster of the palace wall. Belshazzar was terrified and sobered. That night the city was taken by the Medes and Persians, and Belshazzar was slain. The vessels were far removed from their original setting, but they still retained their holiness. Such is the case of the Sabbath. It is six thousand years this side of creation, but the Sabbath day has lost none of its holy and sacred character. God made it holy—it is ours to keep holy.

Dear Bible Answerman: I have long wished to be a Christian, but how am I to go about it? What am I to do? L. E. H.

This is an important question, and I am going to give the answer to it with two or three paragraphs from an excellent book entitled *Steps to Christ*:

"Many are inquiring, 'How am I to make a surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You

cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centred upon Him, your thoughts will be in harmony with Him.

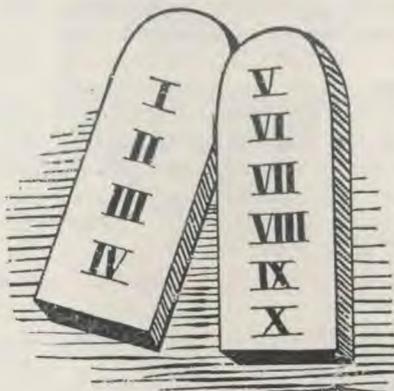
"Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians.

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith." — Pages 51, 52.

Dear Bible Answerman: Please make clear the statement, "Under grace and under the law." S. I. H., N.S.

Romans 6:1, 2, 14, 15 throws some light on this question: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? . . . For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."

Grace is defined to be "unmerited favour." That is to say that the sinner who comes to God through Christ and obtains forgiveness for his sins does not at all merit God's mercy and pardon. It is only because of his acceptance of Christ that God is constrained to forgive him. All have sinned, and to be saved all must accept Christ as their personal Saviour, obtain forgiveness and come under grace.



What does it mean to be under the law? When the law is broken then the transgressor falls under the condemnation of it. It is the same with the laws of the state. As long as they are obeyed the citizen is free from them, but as soon as he breaks them he is arrested and thrown into prison. Whereas he was free from the law when he obeyed it, when he broke it he came under it—under its condemnation. If he is sentenced to prison for life, and at the expiration of twenty years is pardoned by the governor, then he is under grace—under the governor's grace, and he may remain so until he breaks the law of the land again. When he does, he ceases to be under grace. He is arrested again and comes under the condemnation of the law he has broken.

It is no different with the law of God. All have broken it. Now when the repentant sinner comes to Christ seeking forgiveness he is pardoned by the mercy of God, and is said to be under grace, and there he may remain until such time as he breaks God's law again. When he does, it is necessary for him to confess his sin, seek forgiveness and again be brought under grace. In the Old Testament object lesson, as often as the sinner sinned he was required to bring a lamb (the type of Christ, the Lamb of God) to the door of the sanctuary and confess his sin upon the head of the animal and then with his own hand take its life. The priest caught the blood and carried it into the sanctuary, thus transferring the sinner's sin from himself, through the blood, into the sanctuary.

Some mistaken Christians would have us believe that as soon as a sinner is forgiven and passes under grace he is free to break God's law because he has been forgiven and is no longer under its condemnation. But Romans 6:15 gives the closing argument on that point: "What then? shall we sin, because we are not under the law, but under grace? *God forbid.*" The apostle here uses the strongest possible negative. To him the thought is abhorrent. It is unthinkable that the sinner who has by the mercy of God obtained release from his sins should continue to transgress God's law. "Sin is the transgression of the law." 1 John 3:4. And for a sinner, forgiven and placed under grace, to sin is to live in disgrace. Grace is not a license to promiscuity. It is not a license to the sinner to continue to do as he wishes. It means that he is free from the condemnation of the law, but he is still bound to be obedient to it just as Adam and Eve were before they sinned.



As the result of a creative act on the part of God, Adam and his wife inherited as their home the Garden of Eden in all its pristine beauty.

REVIEW AND HERALD

Whence Came Man?

LUKE'S record of Christ's ancestry ends with a sublime climax. Our Saviour's human parentage is carefully traced back through more than seventy generations to "Enos, which was the son of Seth, which was the son of Adam, which was *the son of God.*" Luke 3:38. Thus ends the genealogical record of every man regardless of his race or clime.

This verse indicates the point where the family records of all men meet, be they Negro or Nordic, Jew or Gentile. Adam was the father of all living, and was the "son of God" Himself. The Bible leaves no doubt that God "made man upright," having especially created him in the divine image. (Ecclesiastes 7:29; Genesis 1:27.)

When intelligent man first walked this earth, he had no animal ancestry to thank for his emergence. His physical, mental, and spiritual being was

planned and formed as a special creation by God Himself. Man, Adam, was God's masterpiece—His crowning work—in that Edenic world which flourished a few thousand years ago.

We may with pride trace "blue blood" in our veins. And some there are whose satisfaction would know no limits could they but trace some royal personage among their distant forebears. But in whatever stratum of society we now may find ourselves, we know, on the authority of God's Word, that our genealogical trees all had an identical beginning. If we trace back far enough—and a mere six thousand years will suffice—we all may claim as our progenitor the noble Adam, "which was the son of God."

Thus does the Bible declare it. Thus do we believe it. And it is far more than all the massive might of scientific genius can do to prove it false.

But for the scientific world generally, this story is too simple. With feelings of revulsion they shun the Bible record of a special creation act, convinced that acceptance demands too great a stretch of faith. They prefer to believe that man is not so much God's masterpiece, as the marvellous product of evolutionary processes. Some may reluctantly concede that God—whoever He may be—began this process, but that thereafter all was but a mere outworking of natural laws with which God has had nothing to do.

And whatever God did, if He did anything at all, was millions of centuries ago—the longer the time, the better the evolutionists like it, for it tends to make God more remote. After all, as Professor William Howells assures us: "There is no necessity to be miserly with time."—*Mankind So Far.* Juggling time is a favourite occupa-

tion of the pseudo-scientists, and though these erudite jugglers often differ by billions of years in their estimates, this is, they think, no reason why the evolutionary fabrication should be questioned in any way.

Man had, they say, an extremely humble beginning. Without doubt, so the story goes, our earliest ancestor was akin to the Dinoflagellata—algae which are just visible to the naked eye, and such as abound to-day in stagnant waters. Thus our ancestry is traced to an elementary forebear, whose actual status scientists are not all agreed upon. These monocellular organisms have tails, and minute bodies which inflate and deflate, and are capable of very agile acrobatics. Thus it would almost seem that they are animals.

They do not, however, contain haemoglobin like normal members of the animal kingdom, but chlorophyll like the plants—and like the plants, they feed on minerals in water solution and on gases.

A very humble and insignificant ancestor for man indeed—a mere plant! A very animated and virile one admittedly; but nevertheless, a plant.

Don't ask the evolutionists where the Dinoflagellata came from. Some who are religiously inclined may broadmindedly suggest that they were the offspring of God. Others can do no better than conceal their ignorance from the uninitiated by speaking of "spontaneous generation." A few such awe-inspiring expressions, and all is well—or so they seem to think.

But destiny had great things in store for one branch of the Dinoflagellata. Fearing the stagnating influence of the stagnant waters in which they sojourned, some were evidently inspired with loftier, nobler aims. Struggling strenuously for billions of years—no need to be niggardly with time—the progressive ones eventually developed into sandworms.

It is thought that these Pre-Cambrian sandworms differed very little from the present species. Generally they adapted themselves well to their sandy environment, and without doubt, proudly regarded their status as infinitely superior to that of the lowly algae of the stagnant pools.

But, such is the insatiable nature of ambition, some—or at least one—of these worms sought higher, loftier heights than that of continual comradeship with his wormy brethren. He developed, or in some way found himself the possessor of, a kind of restless instability which no longer enabled him to fit happily into his sandy environment. He yearned for change. And this "creative instability" as Professor Lecomte du Nouy has termed it, enabled him to develop into a more complex creature. It is quite

possible that he "may have been our ancestor."—*Human Destiny*, p. 89.

The centuries rolled by—millions of them—and the progressive progeny of the worm achieved the status of fish. The future *Homo sapiens* could now be clearly anticipated, for the whole anatomical plans of men and fish are fundamentally the same. "Man is a modified fish," asserts Professor Howells in *Mankind So Far*. Great significance is placed upon the similarities in form. Both man and fish have breathing and circulation systems which are essentially the same, likewise their digestive tracts, the rudimentary features of their bony structures, and the concentration of the senses and central nervous systems in the head. "To the fundamental fish, therefore, we owe a limitless debt," the professor declares.

Not to God be the glory, but to the fish, the worm, the monocellular organism! Small wonder that forty per cent of schoolboys to-day are launched by their schools upon the world as educated pagans—void of faith in an almighty benevolent God.

We do well to bear in mind not only that this story is—in the words of one of evolution's leading apostles—"unproven and unprovable," but that its falsity is proved by numerous flaws and objections.

First, what about the Dinoflagellata who were supposedly our earliest and most primitive forebears? Where did they come from? Science has no answer. The endeavour to bridge the immense gap between living beings and the inanimate world, has baffled science's mightiest brains.

Professor du Nouy remarks that "it is *totally impossible* to account scientifically for all phenomena pertaining to life. . . . We are faced with a hiatus in our knowledge. There is a

By

R. D. Vine

gap between living and non-living matter which we have not been able to bridge."—*Human Destiny*.

Even if this were the only gap, evolution's position would indeed be untenable. But the fact is that there are numerous gaps which clearly invalidate the whole theory. Evolutionists with an air of great authority assure us that generally, gradual development and transition took place from the elementary to the complex forms of life. There is nothing, absolutely nothing, to prove it. As Sir William Dawson admitted: "In

tracing back animals and groups of animals, in geological times, we find that they always end *without any link connecting them with previous beings*, and under *circumstances which render any such connection improbable.*"

Furthermore, scientific examination of the present processes of nature, provides no basis whatever for the contention that evolution is God's way of working. We see to-day no sign of any radically new development taking place in any living matter, whether animal or vegetable. On this point we again quote from Professor du Nouy: "Let us not give in to the temptation of saying, many things can happen in 100 million years. If nothing happens in a year there is no reason why, by multiplying what has not happened one million or a hundred million times, something will happen at the end of that time."

What must surely provide one of the strongest evidences against evolution is the profound difference between the nutritive substance, or blood, of the Dinoflagellata and their supposed offspring, the animals. The fundamental substance in the Dinoflagellata is chlorophyll—as in plants, whilst the corresponding substance in all animals is haemoglobin. These two substances provide the colour pigments, green for plants, and red for animal blood. Whereas the former has a molecular weight of 904 and is built around magnesium atoms, the latter has a weight of 69,000 and is built around iron. Further complication is provided by the fact that the Arthropoda and mollusks have pigment with a molecular weight of from 400,000 to 6,700,000 which is built around atoms of copper.

No evolutionary hypothesis can explain such fundamental differences as these. All talk of a "common bloodstream" and a "common ancestor" is so much foolishness in the light of these facts. Incredible it is that there are to-day intelligent beings with sufficient gullibility to accept these fantastic and unproven hypotheses as rational truth.

The explanation is, of course, as Paul the apostle sums it up in Romans 1:28: "They did not like to retain God in their knowledge."

"He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of His power, when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life."—*Patriarchs and Prophets*, p. 45.



The DOCTOR'S VOICE

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



Blood Sedimentation

Question: What is the significance of the blood sedimentation test in rheumatic conditions?

ANSWER: A rapid falling of the red blood cells in citrated blood is an indication of continued rheumatic activity in the presence of rheumatic fever, and of rheumatoid arthritis. It has been noted, however, that a fall in the sedimentation rate does not always parallel clinical improvement under treatment. The test does help to confirm the diagnosis.

Arteriosclerosis

Question: How can arteriosclerosis be prevented?

ANSWER: Factors predisposing to premature hardening of the arteries are principally high-fat diet and possibly impaired liver function. Animal fats are best limited in the diet. Adequate liver function is dependent to some degree upon adequate protein intake, which can be secured from legumes, nuts, milk, cottage cheese, and eggs (three or four a week).

Lye Burns

Question: What is the first-aid treatment for lye burns due to swallowing lye?

ANSWER: A small amount of vinegar or weak acetic acid is immediately given by mouth. Several tablespoonfuls of cream or bland oil are administered at four-hour intervals for twenty-four hours. Unless begun at once, acid and oil are considered to be ineffectual.

Foreign Bodies

Question: What is to be done in the case of swallowed foreign bodies?

ANSWER: At the Children's Hospital, Boston, the child is kept on its normal diet. Large amounts of bread or porridge are not recommended even when an open safety pin or needle has been swallowed. Cathartics are avoided. If constipation has been present small amounts of mineral oil may be given. All of the

stools should be collected in a suitable container so that they can be examined with a stick until the foreign body is identified. Most objects are eliminated within a few days, but occasionally one will require several weeks. Smooth materials such as buttons, coins and toy whistles, may be left as long as three or four weeks without operative intervention. Sharp objects are usually spontaneously passed, but frequent checks with x-ray films are desirable to make sure that progress is being made.

Tubercular Vaccination

Question: What is the present status of vaccination vs. tuberculosis?

ANSWER: Doctor McKone reported recently in the *Canadian Medical Association Journal* that in one hospital in Norway among student nurses reacting positively to the tuberculin test, 3.29 per cent developed tuberculosis. Among those negative reactors (susceptibles) not receiving the vaccine, 34.15 per cent developed tuberculosis. The method is multiple puncture, as in smallpox vaccination, or subcutaneous injection. Reaction to vaccination consists of some redness and swelling at the site, lasting from six to nine weeks. Indications for vaccination are as follows: In the case of infants or children recently exposed to a tuberculosis infection, it is suggested that an interval of two to three months be allowed to elapse after separation from the source, for the final tests prior to vaccination. Persons planning on working in an infectious environment should be rendered positive prior to commencing such work. This would apply particularly to young women planning to train or already training as nurses, and any group working in a sanatorium environment. Vaccination is not recommended for the general public on account of the false security that might be engendered by its use, and the fact that it does not afford the complete protection that smallpox vaccination does.

DOCTOR MARY FLOYD CUSHMAN has given us some interesting views of the health habits of the natives of Angola (Portuguese West Africa) in her book, *Missionary Doctor*, a story of twenty eventful years in Africa. One of the most successful Portuguese administrators and tax collectors greatly simplified his work by giving advice to the natives at planting time. If a field was too small for financial support he would recommend cultivation of more acreage; if crops had been unproductive he would recommend drainage and ploughing up of bottom land; where practicable, wheat was brought into cultivation, vegetables were planted and orchards of citrus fruits were set out to assure a better balanced diet, better health and increased income. Land, according to ancient custom, is ridged following its contour (as in China) to prevent washing off of valuable topsoil. Soybeans and peanuts are produced and are used to make an excellent milk substitute.

Corn (maize or Indian corn) is the principal crop. Beans are planted with the corn, the beans acting as nitrogen gatherers. Squash are also planted with the corn and beans. Even agricultural experts in America are said to recommend planting of beans and squash or pumpkins with corn; the beans to provide nitrogen and the large leaves of the squash to shade the ground, preserve moisture and prevent caking about the corn roots. As Doctor Cushman noted, "American experts are just catching up with the methods the Umbundu women have practised for centuries." Corn is dried. When it is required for food, it is soaked prior to hulling, which is accomplished by careful pounding in a wooden mortar. Hulls are winnowed. The corn is then pounded into fine meal and cooked as mush. Unfortunately by this time it is lacking in nearly all its mineral constituents. After being nursed for two years, babies are weaned and put on a regular diet of corn-meal mush. Since minerals are lacking, the baby usually does not grow for about a year. By that time his little stomach has dilated sufficiently to take enough mush to resume body building.

Standards are high in the native Christian church (American Board of Foreign Missions). Alcoholic drinks and use of tobacco are taboo. "Formerly both men and women had smoked. The men used snuff as well, and a snuffbox was a part of every man's dress. When two men met on the path each proffered his snuffbox to the other; each took a pinch of snuff from his neighbour's box and then they stood and sneezed at each other a while before beginning their

LIGHT ON DIET

By Dr. W. H. Roberts

conversation. The rules forbidding both liquor and tobacco were made by the Umbundu Christians themselves as they decided that such habits did not coincide with their conception of Christ." Communion service is participated in only by those who have not had any "strong beer," even at weddings and funerals.

Writing further concerning dietary habits of natives, Doctor Cushman speaks of the edible mushrooms that are known and enjoyed. The people maintain that the corn which is their principal food, is native to the country. Beans seem to have been grown there from time immemorial. Rice and wheat were probably imported. The citrus fruits, guavas, mangoes, avocados, pears, custard apples, et cetera, were importations, also the bananas that grow in every family compound.

It seems unfortunate that as in "civilized" countries, corn, their chief cereal, should be so highly refined as to lose many of its nutritional and life-giving properties. As in most tropical countries, the women particularly age early, but their industry (they do most of the work) and habits of living, lend them much grace and charm.

The importance of the home garden, properly cultivated and ideally, as advocated by the "organic gardening" enthusiasts, with use of compost rather than chemical fertilizers, cannot be overemphasized. It will assume increasing importance in the days of "austerity" ahead. It already has achieved some glamour as the "victory garden" of so recent times. Truly the earth does wax old like a garment. However, by care and foresight we may reap the benefits of modern scientific researches and go along with those who are increasing the general average of life expectancy. The positive aspect of proper diet and the negative aspect of health-destroying drugs and habits will each have to be given proper consideration if this is to be so.

These matters are worthy of consideration when it is realized that in Canadian health surveys only forty per cent of people studied were adequately nourished, forty per cent were in a borderline state, and twenty per cent were seriously undernourished. This in spite of the fact that from a public health standpoint Canada is healthier than it was twenty-five years ago. Dr. L. B. Pett, of the Department of Pensions and National Health, has stated emphatically in the *Canadian Public Health Journal* of December, 1942, and in many more recent pronouncements, that "Food Makes a Difference." The experiment of Canterbury, England, was referred

to as a striking example. Just before the war, 834 men who had been rejected from active service in the army were put in a camp and given regular work and a special diet. As a result, eighty seven per cent of these men were later accepted into the army. In the Canadian Army the average gain in weight for the first month was seven pounds. In Toronto, growing boys aged nine to twelve were fed a special noon lunch. They gained on the average three pounds in three months, against a normal gain for "healthy" children of about one and one half pounds.

In one recent year in Canada, over thirty million working days were lost through illness, meaning a loss of nearly eighty-five million dollars in income alone. In 1941 total cost to Canadians of their illness amounted to 250 million dollars. Doctor Pett estimated that nine million of the man-days were lost to Canadian industry through preventable illness. In one Canadian war factory there were twenty-seven per cent fewer first-aid treatments after installing a lunchroom, further proof of the fact that

many accidents are due to malnutrition. The following is another significant quotation from the same source: "Canadian diets could be improved by the adequate use of dried beans, carrots, whole-grain cereals, citrus fruits, cheese, green and yellow vegetables, milk, dark molasses, peanut butter, potatoes, and tomatoes." Liver and certain pork products were the only other foods mentioned in the list—this writer is of the opinion that these need not have been included. Speaking of consumption of meat in this country and in the United States, a Canadian editor recently asked the striking question, "Are we over-eating?" At a time just prior to the wave of packing-house strikes, it was reported in Washington that the average American was consuming meat at the rate of 150 pounds a year in comparison with 126 pounds annually in pre-war days. Similarly the per capita intake of eggs was approaching 400 as against 298 prior to hostilities.

More fruits, vegetables, whole grains and nuts (when available) would seem to be the answer to many of our health problems.

The original diet which God gave to man consisted of fruits, grains and nuts. Later, vegetables were added.



KEYSTONE VIEW CO.

The SABBATH — A DEFINITE DAY

IT IS frequently said by some that the purpose of God in the fourth commandment of the Decalogue is fulfilled by a person if he devotes a seventh part of his time, any day of the week, to sacred rest and worship. The notion is that any one day of the seven is as acceptable to God as any other day in the matter of Sabbath observance.

Most of the proponents of this teaching freely and frankly admit that they find in Holy Writ no law commanding men to keep the first day of the week. But they use this argument in support of their practice of observing Sunday, supposing that the keeping of the first day of the week instead of the seventh day is justifiable if one day is as acceptable to God as another.

Is that reasoning sound? It is if the premise on which it is based is sound. Therefore, we must test it.

Such a proposition, if really carried into practice, would throw all Christendom into a Babel of confusion. Suppose that the minister of a large congregation should insist on the acceptance of that teaching by his followers. One member would prefer to observe Sunday and attend church on that day. Another would choose to rest on Monday and have divine services held for him on that day. A third would be idle on Tuesday and go to meeting on that day. And still another would regard Wednesday as a more fitting day to keep. Each member would be free to rest and worship on whatever day of the seven his whim and fancy should select.

Also imagine what it would be like if all the churches throughout the land should adopt that doctrine and put it into practice. What confusion, discord, and inconvenience would result from that procedure! How difficult it would be to conduct the social, business, and religious affairs of a people whose belief and practice in the matter of Sabbath observance should be so varied and divergent!

One of the strongest proofs that the advocates of the one-day-out-of-seven doctrine really do not believe it and do not wish to practice it, is the fact that they specifically single out Sunday, and not any of the other days of

the week, as the particular one that ought to be observed. They repeatedly contend and plead for the religious observance of the first day, and never object to secular labour on the other days of the week. They argue that Sunday is to be observed in commemoration of Christ's resurrection because He rose from the dead on the first day of the week. They never allege that by some act of His He made sacred any other day of the week.

Moreover, they say that the observance of the seventh day was abolished by Christ, and they resolutely oppose the keeping of this day, declaring that either Jesus or His apostles instituted the keeping of Sunday in the place of the seventh-day Sabbath. Hence, they really do not believe that one day is just as acceptable as another to God in the matter of Sabbath observance.

Indeed, the chief sponsors of Sunday-law legislation by the various

By

Robert Leo Odom

provinces and municipalities throughout Canada are clergymen of the leading Sunday-keeping churches, who hope that, by so using the civil power in the enactment and enforcement of such legal measures, they can compel all the people of the country to uniformly rest on one and the same day, the first day of the week.

Numerous instances are on record in which Sabbath keepers in the United States and Canada, persons who religiously keep the seventh day of the week as holy, have been arrested, fined, and imprisoned for working on Sunday. The proponents of the one-day-out-of-seven doctrine have not, as a rule, stood in defense of their own teaching when such persecution occurred. If they were really sincere in their contention, they would rally to defend, and not to accuse, the Sabbath-keeping victims of Sunday-law persecution, because these really do observe one day out of seven as sacred when they keep the seventh-day Sabbath.

Turning now from present-day experience to the Bible itself, we find that the proposition that any day out of the seven is acceptable to God as the day of sacred rest and worship is untenable. Those who have carefully read the Holy Scriptures well know that in Bible times the Sabbath was regarded by God and man as being one definite, particular day of the week, and that the Lord's people were not at liberty to choose to observe whatever day of the seven that should most suit their individual and personal wishes.

The weekly day of sacred rest and worship is repeatedly designated in Holy Writ as "the seventh day," but not "a seventh day," nor "one seventh day," nor "any day out of the seven," nor "one day out of seven," nor "a seventh part of time." In the Hebrew text the definite article is doubly employed, together with a numeral adjective, to designate one specific day as holy. Hence it is referred to literally in the Hebrew as "the day the seventh." The verb "rested," used twice in Genesis 2:2, 3, is *shabath* in the Hebrew, which literally means "sabbatized, kept Sabbath, ceased, or rested." Its corresponding Hebrew noun is *Shabbath*, which means "Sabbath, cessation, or rest."

Take, for example, the story of the Sabbath in the beginning. The sacred record is so clear that it leaves no room for doubt about there being one definite, specific day designed as the Sabbath. The writer of Genesis was inspired to number the days in their chronological order, and to specify *three times* the exact number of the one that God blessed and set apart as holy to be kept as the Sabbath. Note these statements:

1. "And the evening and the morning were *the first day*." Genesis 1:5.
2. "And the evening and the morning were *the second day*." Verse 8.
3. "And the evening and the morning were *the third day*." Verse 13.
4. "And the evening and the morning were *the fourth day*." Verse 19.
5. "And the evening and the morning were *the fifth day*." Verse 23.
6. "And the evening and the morning were *the sixth day*." Verse 31.



The fourth commandment (the Sabbath commandment) is as specific in its requirements as any of the others. It is the seventh day, not the first, that is commanded.

7. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3.

By resting on it, by blessing it, and by sanctifying (setting apart as holy) it, God clearly marked it as a day very distinct from the preceding six days of labour of that first week of earth's history. In the Bible there is not the slightest intimation that the first six days of the week were blessed and hallowed equally with the seventh day. The Lord has put it on record very clearly that only one particular, definite day of the week—the seventh day—has been set apart by Him for holy use. The language is so simple and plain that even a child can count the days in their numerical order—"first day," "second day," "third day," "fourth day," "fifth day," "sixth day," and "seventh day"—and tell which day of the week it was that God blessed and set apart as holy.

In the story of the Exodus we find that the Lord in a very remarkable manner marked out for His people the one particular day of the week that He had intended that they should keep holy as the Sabbath. This extraordinary thing began a month (Exodus 16:1; 19:1) before the Israelites heard Jehovah promulgate the ten commandments from the heights of Mount Sinai, and it continued for nearly forty years thereafter without interruption. Here is how it was done:

When the children of Israel came into the Wilderness of Sin, while on their way from Elim to Sinai, God said: "I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove [test] them, whether they will walk in My law, or no. And

it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." Exodus 16:4, 5.

In what would He test them to reveal what their attitude to His law would be? He would try them in the matter of Sabbath observance, which is required by the fourth commandment of His law. Each day they were to gather an omer of manna for each person among them, except on the sixth day, on which they were to gather a double portion. Thus they would be tested to see whether or not they would keep God's law by obeying its fourth commandment, which requires the observance of the seventh day as the holy Sabbath of the Lord. Thus this experience shows that God's people already were acquainted with His law, and with its Sabbath precept, before they heard the Decalogue uttered by Him at Mount Sinai.

When the manna fell on the first day, the people were admonished: "Let no man leave of it till the morning. Notwithstanding . . . some of them left of it until the morning, and it bred worms, and stank." Verses 19, 20.

"They gathered it every morning." Verse 21. But "on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

"And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the

field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place [to gather manna] on the seventh day. So the people rested on the seventh day." Verses 22-30.

In three special ways the seventh day was thereby distinguished from the preceding six working days, in order to show the people that God intended that they should observe one definite day as His holy day. *First*, no manna fell on the seventh day, although it had fallen on each of the preceding six days. *Second*, provision was made for food for the people to eat on the seventh day by giving them a double portion of manna on the day before—the sixth day—whereas no such arrangement was made for any of the preceding six days. And *third*, the food kept over from the preceding day to be eaten on the seventh was wholesome and good to eat, although the manna left over from the preceding day for use on any of the other six days became infested with maggots and stank.

There could be no question in the minds of any as to whether or not God had in mind that one definite, particular day out of the seven should be kept holy as the Sabbath by His people. There is no room in the story of the manna for any one to-day to suppose that every man was free to choose any one day out of the seven and keep it as God's day of holy rest and worship.

Morning Meditation

In stillness of the morning hour,
Calm as the gentle, falling shower,
God's Spirit comes with healing power.

He causes me
A fresh to see
Redemption's cost on Calvary.

I gaze in wonder at the cross
Where Jesus risked eternal loss,
And, lo, my life seems wholly dross.

Alas, I cry,
Why should He die
For one so weak and vile as I?

While glim'ring rays announce the dawn,
And waking birds renew their song,
My hard heart melts 'neath love so strong,

And now I weep
In sorrow deep
And yield my all to Him to keep.

O, Jesus, Thou who art divine,
Pray, keep this falt'ring heart of mine,
And bid faith's lamp in me to shine,

That some who stray
May find the way
To hope and God's eternal day.

— *E. A. Crane.*