

Canadian

OSHAWA, ONTARIO OCTOBER, 1948

Signs of the Times





EWING GALLUP

Astronomers, above all others, sweeping the well-ordered heavens with their powerful telescopes, obtain firsthand evidence of the Creator's sustaining might and power.

ACCORDING to the editor of *Life* magazine, "scientists are losing their confidence in science as a sufficient guide to life and are turning more and more to various kinds of religion." Frankly, we think it's about time. We think the world would have been infinitely better off had the naturalist Darwin never introduced his "Origin of Species." And

not only would the world have been better off, but heaven also. How many have lost their way spiritually because of the evolutionary hypothesis only the final reckoning day will reveal.

The Bible declares for creation. It reveals God, the author of the Bible, as the author of the universe. Science, however, has regarded faith as a childish quality and has set itself up in the

place of God. The god of the test tube has become the god of all too many. An individual rapidly loses trust in Christ as a personal Saviour when he begins to depend upon science to solve the mysteries of life and death.

Science, like Nebuchadnezzar, the Babylonian king, has exalted itself above measure. Thoughtfully and with all due respect to men who have given of their time, means and even life itself for the betterment of the race, we would inquire in all candor, Has the world benefited more from science than it has suffered? We are conscious, and appreciative too, of the fact that the discoveries of science have assuaged pain and lengthened life; but these same beneficent drugs take life and bind men in a slavery of habit. Explosives which clear the land and build roads also on occasion unprecedentedly destroy life and property. Motor, rail and air transportation agencies, which are regarded as a boon to our civilization, made possible the magnitude of World Wars I and II in which millions were made homeless—others parentless and childless. The amenities of life, heated and insulated houses, overstuffed furniture and spring-filled mattresses, given us by present-day science, serve but to soften the people and lessen a nation's chances of survival in the world of militant nations. We suppose that few people would be willing to change places with those of another age. Yet we wonder, in the light of our peptic ulcers and nervous disorders induced by high-pressure living, if the ancient Greeks and Romans, in some ways at least, did not have the best of it.

However, we believe that the greatest harm done is not physical, but spiritual. Any science or philosophy that tends to supplant Biblical truth with questionable theory must be regarded as the enemy of both God and man. It should be remembered that scientists, no matter how learned they may be, are still human beings and as such are subject to all the frailties and errors of the race. Science is accumulated and systematized knowledge of that which already exists. It is able, in some instances, to change the form of existing matter, as in the case of plastics; but it has no power to create a single atom. God is the Creator, and the increase of scientific knowledge that has come to the world in the last few decades is but the fulfillment of age-old prophecy; namely, Daniel 12:4.

Vol. XXVIII

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Circulation Manager, C. A. EDWARDS

OCTOBER, 1948

No. 10

Published monthly, by the Signs of the Times Publishing Association (Seventh-day Adventist), Oshawa, Ontario, Canada. Entered as second-class matter at the Post Office, Oshawa, Ontario, January, 1921. Subscription Rate: Single yearly subscription, \$2.00 within the British Empire (to U.S.A. and foreign countries add 15 cents extra for postage); single copy, 20 cents. Change of Address: Please give both old and new addresses. Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the SIGNS OF THE TIMES without having subscribed may feel perfectly free to accept it.

This writer has always been at a loss to understand how the botanist and the naturalist can delve into the mysteries of plant and flower life and not find there the God of the orchid and the apple. Who can explain the mysteries of seed life except in the light of the brief statement of Genesis 1:12: "And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, WHOSE SEED WAS IN ITSELF, after his kind." The farmer according to custom plants apparently lifeless grain. In due time it pushes through its

five miles an hour. A speed of sixty miles an hour is still considered pretty fast travelling for the average man. However, jet-propelled planes have reached around six hundred miles an hour; but they are "slow pokes" compared with Arcturus—Arcturus could travel that distance, despite his size, in just a shade over two seconds. This giant of the skies travels at the rate of 257 miles a second, which is 15,420 miles a minute. At this speed a man could travel around the world in a little over one and a half minutes.

Well does David in Psalm 19:1 say,

characterized evolution and evolutionists from the Greeks down to the most modern exponent of the doctrine. Metaphorically this is an excellent illustration of a scientific law of heredity—like produce like.—Page 12.

The universe of which this world and the people on it are a small part was planned and contrived by a Master Planner who had the well-being of His creatures in mind. The Word of God is the only authentic account we have of the origin of all things. Here we are told that "by the

A CURRENT TREND

moist bed of earth—a living plant endowed with the determined purpose of perpetuating itself. Jesus, when He was here, emphasized the fact that the sower could not understand the mystery of seed life.

Likewise the astronomer turns his instrument into the skies and sees there giant suns and systems in their well-ordered and disciplined glory. It was formerly believed that our earth was the centre of the universe; but it is now known that it is only a comparatively small planet of the system we call the solar system; and that our sun, which seems so great to us, is in actuality one of the smaller suns of space. Our sun is one of about ten billion that make up the galaxy known as the Milky Way. As telescopes are turned out beyond our own galaxy we find that there are almost countless other galaxies, many of them greater than our own.

To get some idea of the tremendous size of far-distant suns, let me illustrate: The moon is 240,000 miles from the earth as the earth makes its journey around the sun. However, supposing our sun were hollow it would be possible to place our earth at the centre of the sun and there still would be room for the moon to make its majestic circuit. But great as our sun is if we made it as large as Arcturus we would have to multiply it by 1000. Centuries ago God challenged Job with the question, "Canst thou guide Arcturus with his sons?" Job 38:32. The reference to the sons of Arcturus no doubt is to his retinue of planets with which he sails majestically through the heavens at almost unbelievable velocity. The time was when it was believed impossible for a train to travel at the speed of twenty-

"The heavens declare the glory of God; and the firmament sheweth His handiwork." No matter where man looks, if he will look, he must see the creative handiwork of the Master Creator—God. Consider the well-ordered heavens. The earth makes a complete turn on its axis each twenty-four hours as it rushes on in its flight around the sun each year. During this time the moon keeps up with the earth and makes a monthly circuit of the planet itself. The sun is sweeping on at tremendous speed within the galaxy of the Milky Way while the galaxy itself is believed to be moving in inter-stellar space in relation to all the rest of the galaxies of the universe.

Some object to the Biblical record of creation because, they say, "it takes too much faith." True, creation must be understood by faith—the Bible tells us that plainly. But we submit that it requires a lot less faith to believe the record of creation than it does to believe that all the well-ordered wonders of earth and sky "just happened"—somehow. The evolutionary hypothesis must ever remain an affront to the minds of candid, clear thinking men and women.

Nichol and Baker well declare the point in their book, *Creation Not Evolution*: "A rather unsavory historical background for the most cherished of theories held to-day! And that taint of unwarranted speculation—speculation that outstrips facts and often contradicts them—has

word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

Currently men have been delving deeper into creation than they have at any previous time. Scientists have discovered the construction of the atom, and how to split the heaviest element, uranium, which has ninety-two protons. The explosive force discovered in this element has jarred the mental faculties of some men and some scientists into recognizing that after all it was God at the time of creation who put within the infinitesimal atom the unbelievable force which it contains.

"In the beginning God created the heaven and the earth." Genesis 1:1. In that simple statement we have the Bible declaration of the origin of the material universe; and it is one in which faith finds reasonable foundation." — *Analyzed Bible*, Vol. I, p. 10.

No man can antedate or gainsay the declaration of Genesis 1:1. It is a plain, simple, unvarnished statement of fact to be received by faith. "Upon all created things is seen the impress of the Deity. Nature testifies of God. The susceptible mind, brought in contact with the miracle and mystery of the universe, cannot but recognize the working of infinite power. Not by its own inherent energy does the earth produce its bounties, and year by year continue its motion around the sun. An unseen hand guides the planets in their circuit of the heavens." — *Education*, E. G. White, p. 99.

We take pleasure in recommending to our readers the Bible—the only extant book which bears a true record of the origin of all things material and immaterial.

By
Dallas Youngs

VICTORY MAY BE YOURS

By Robert H. Pierson

A CHRISTIAN lady was sitting one day on the shady lawn of a beautiful sanitarium to which she had come for treatment. Nearby two young women—evidently patients too—were sitting talking earnestly. Unconsciously bits of their conversation drifted in upon the meditations of the first patient. The sad, yet strong and courageous, voice of the speaker attracted her attention:

"My trouble," the one young lady was saying, "is very serious. The doctor does not give me much hope; and I really do not care to live if I cannot get well."

Over and over in the mind of the Christian woman ran those words, "I really do not care to live if I cannot get well." Again and again they came to her. Soon she found herself saying quietly, "Father, I really do not care to profess to be a Christian, unless I can live the victorious life; for that is the only life that satisfies."

It is true that if the Christian life is worth living at all it is worth living victoriously. Yet how many there are among professed Christian believers who sail along upon the mountaintops of spiritual ecstasy one day only to plunge to the lowest depths of defeat and sin the next. Such is not God's plan for His people.

Have you been a "mountaintop-valley depth" Christian? Do you long to experience the sweetness of full victory over sin? You may!

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15:57.

Your strength for victory lies in putting the battle in the hands of Jesus. Submit yourself entirely to Him. Remind Him of your weakness and plead with Him for His strength. He will reveal Himself to you in all of His beauty and power by imparting grace and strength for every trial and temptation.

He promises that He "will with the temptation also make a way to escape, that ye may be able to bear it." 1 Corinthians 10:13.

"A way to escape." Ah, there, my friend, is what we all need to learn. God has provided an avenue through which we may flee every temptation that comes to us. We need to pray earnestly every morning that the Lord will open our eyes to behold this avenue of escape from every temptation that comes to us that day! One writer of deep Christian experience says: "I saw how this grace could be obtained. Go to your closet, and there alone plead with God. . . . Be in earnest, be sincere. Fervent prayer availeth much. . . . Do not leave your closet until you feel strong in God." — *Messages to Young People*, Mrs. E. G. White, p. 131.

This is timely advice for everyone in the battle against sin! Pray in the morning as you commence the day. Breathe a silent prayer for help when the evil one appears with his subtle

temptations. Pray at night before you lay your head upon your pillow in slumber. Thank God for the victory He has given you through Christ.

We need also to search the Word of God prayerfully and learn well how Jesus lived the victorious life. He was tempted as none of us are tempted, yet without sin. How did He do it? We see Him after His forty-day fast in the wilderness. The devil comes to Him with his three most subtle enticements. Our Lord met each satanic attack with, "It is written." (See Matthew 4:4, 7, 10.) The Word of God was a shield through which the fiery darts of the wicked one were unable to pierce.

The psalmist also found the Word of God to be a shelter in the time of storm. Said he: "His truth shall be thy shield and buckler." Psalm 91: 4.

If the promises of God are treasured up in the heart and mind they will prove a real shield and buckler to us every day as we wage the battle of victorious Christian living.

Thus far we have been dealing with God's part in the struggle. We need not fear that He will come short in fulfilling His part. His strength and the power of His Word are at the disposal of every child of God every day of the warfare. But now let us turn our attention to our part in the conflict. We each one have a part to play.

Says the apostle James on this point: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4: 7.

There, my friend, is your part and mine. First we must submit ourselves to God, and next we must resist the devil when he assails us. In other words, we are to place our will on the side of God and *determine* with God's help that we *are* going to live victoriously for the Master. Much is dependent upon placing our will on God's side.

"The belated traveller, hurrying to reach the city gate by the going down of the sun, could not turn aside for any attractions by the way. His whole mind was bent on the one purpose of entering the gate. The same intensity of purpose, said Jesus, is required in the Christian life. I have opened to you the glory of character, which is the true glory of My kingdom. It offers you no promise of earthly dominion; yet it is worthy of your supreme desire and effort. I do not call you to battle for the supremacy of the world's great empire, but do not therefore conclude that there is no battle to be fought, nor victories to be won. I bid you strive, agonize, to enter into My spiritual kingdom." — *The Mount of Blessing*, Mrs. E. G. White, p. 203.



EUGENE J. HALL

Through agonizing prayer the Christian, as he clings to Jesus and His promises of help in every time of trial, will gain the victory. But let it not be thought that victories will be obtained by the mere act of wishing.

Little Betty was always getting into difficulty and doing things she had been told not to do.

"Haven't you any will power?" demanded her mother.

"I have plenty of will power," little Betty replied, "but I don't seem to have any 'won't power'!"

That appears to be the difficulty with many halting Christians. They don't have sufficient "won't power," and they just aren't able to say "no" when temptation comes.

An old Chinese proverb declares that we may not be able to keep the birds from alighting on our head but

we can keep them from building nests there. Just so, we cannot prevent temptation from coming to us, but we can with God's help keep from playing with the evil until we find ourselves in the clutches of sin. Jesus was *tempted but He did not sin*.

We have yet another part to play in our battle against sin. We pray, "Lead us not into temptation, but deliver us from evil." As we pray this prayer we are also covenanting with God that if He will help us we will do our part by staying off temptation's enchanted ground. In other words, my friend, the habitual drunkard can never hope to gain the victory over drink if he spends his time frequenting saloons or keeping company with those who use liquor. We must stay away from those places where the evil one may be lurking to cause us trouble. Our part is not only to resist the devil but also to stay away from those places where we know he loiters.

The victorious Christian, living in this world of sin and corruption, reminds me of a beautiful white flower that grew near a coal mine. "Constantly there was a cloud of coal dust in the air; but the flower remained unsullied. A miner threw a handful of coal dust on it; but not a particle remained on the snowy petals. Why? — simply this: God had covered it with a substance that kept the coal dust from sticking. Just so He covers the victorious life with the blood of Christ, and that is a substance sin cannot penetrate."

My friend, is your life covered by the blood of Jesus? Have you found victory over every sin through His mighty power? You may be kept unspotted from the world about you if only you will give the Lord a chance in your life.

Kept for Jesus

"Oh, to be 'Kept for Jesus!' Kept, by the power of God;

Kept, from the world unspotted, treading where Jesus trod.

"Oh, to be 'Kept for Jesus!' Serving as He shall choose;

'Kept' for the Master's pleasure; 'Kept' for the Master's use.

"Oh, to be 'Kept for Jesus!' Kept from the world apart;

Lowly in mind and spirit, gentle and pure in heart.

"Oh, to be 'Kept for Jesus!' Oh, to be all His own!

Kept, to be His forever, kept to be His alone!

"Oh, to be 'Kept for Jesus!' Lord at Thy feet I fall;

I would be 'nothing, nothing, nothing;' Thou shalt be 'all in all.'"



The Next Generation

The United Nations' International Children's Emergency Fund's representatives from thirteen different countries furnish us some disturbing facts about Europe's children. Height and weight of Finnish children is from 10 to 15 per cent lower than normal. Yugoslav children are an average of 24 per cent underweight. Italy has 2,000,000 children who should be getting extra rations, and of these 200,000 have trachoma. Only 30 per cent of Austrian children are healthy by ordinary standards. Thirty per cent of Polish children have rickets, and 90 per cent of Rumanian children have bad teeth. An increase of 35 per cent of tuberculosis among Austrian school children is reported, while susceptibility to tuberculosis among the children of all Europe is dangerously high, experts say.

Wages of Booze

Alcohol continues to furnish startling statistics for those who prefer hard facts to blind opinion. The *New York Times* is authority for the statement that "the problem of alcoholism is now the most costly of any of our health and social problems," and further says that 6.6 per cent of the men and 1.5 per cent of the women of the United States are "problem drinkers." The Automobile Association of America states that "a person who has been drinking is fifty-five times more likely to have an accident involving personal injury than a sober driver." The Research Council of the American Association for the Advancement of Science states that of 60,000,000 drinkers in the United States 3,000,000 are problem drinkers and 750,000 are chronic drunkards. The liquor dealers of the United States state that drinking has increased from 1.69 gallons per capita in 1933 to 11.24 gallons in 1935, 14.90 gallons in 1937, and 20.67 gallons in 1945. The State of Massachusetts states that while it was collecting \$13,000,000 in taxes from liquor it cost them \$61,000,000 to care for the results of liquor. And, finally, the liquor business is spending \$100,000,000 to promote the increased use of its products.

Dangerous Knowledge

Now that Mount Palomar's giant 200-inch telescope is complete, scientists are wondering if the knowledge it may bring will be a blessing or a curse to humanity. This uncertainty was voiced by Raymond B. Fosdick, president of the Rockefeller Foundation, at dedication ceremonies recently held on the mountain's top.

Is It Worth It?

A fourth of the cancer cases that come to Stockholm's Radium Home could be avoided if people did not use tobacco or alcohol, asserts Dr. Elis Bervin. Swedish women who smoke pipes should know that they are "cancer encouraging," and men who chew should beware of parking quids between lips and gums. Only a moderate amount of whiskey is needed to irritate the throat to the point of making conditions right for the development of cancer.

SINCE the teaching of Bishop Barnes' latest book was publicly repudiated by the Archbishops of Canterbury and York, there has been notable public emphasis by the archbishops on the deity of Jesus of Nazareth, which the bishop himself denies.

No one can read the Bible without coming to the conclusion that the Scriptures clearly teach that Jesus of Nazareth was and is still God in human flesh. "Unto you is born a Saviour which is Christ the Lord," said the angel to the shepherds. Luke 2:11.

"In the beginning was the Word, and the Word was with God, and the Word was God," are the opening words of the Gospel according to John. "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." Chapter 1:1-4.

Nor are we left in doubt as to whom the apostle means by "the Word." For he concludes his description thus: "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth." Verse 14.

The rest of this chapter of fifty-one verses makes it abundantly clear that the apostle's reference is to Jesus of Nazareth, proclaimed by His forerunner, John the Baptist, "the Lamb of God, which taketh away the sin of the world."

The whole of the epistle to the Hebrews deals with the character and work of Jesus, who is thus introduced to us by the writer of that inspired letter: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High." Hebrews 1:1-3.

The story of the creation, therefore, as well as the story of man's redemption, is inseparably bound up with Jesus Christ, God's only-begotten Son, who lived and died in human flesh that sinful man might partake of the divine nature.

Creation and redemption are wisely bound up together by the inspired writers of Old and New Testaments. God's plan of re-creation, or redemption, through Christ, would never have been called for had not the creation of man first been effected. The one is the complement of the other.

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To separate them, therefore, and to discuss the merits of each separately, as an article of faith, is but foolish and sacrilegious trifling.

The true God can only be known and distinguished from all other gods by virtue of the fact that He is the Creator of all. And since Jesus was with His Father in the beginning, as the active agent of creation, it follows that He was identified with God not only as Creator, but also as Redeemer of mankind.

"The duty to worship God is based upon the fact that He is the Creator, and that to Him all other things owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power."

In view of the judgment men are urged to fear "God." And in order that there should be no mistake as to the identity of the God they are called to fear, the revelator describes Him as He "that made heaven and earth, and the sea, and the fountains of waters." Revelation 14:7.

The gospel is defined in Holy Writ as "the power of God unto salvation to every one that believeth." Romans 1:16. That power was first manifested in the creation of "heaven and earth, the sea, and all that in them is." Not until man fell under the spell of the tempter, and was led into disobedience to the law of his Maker, did it become necessary for God to work for man's recovery from the power of inbred sin. Ever since the fall, man has been warned against the transgression of the law, which brought sin and all its evil consequences into the world. And it has always been an essential part of the gospel message to direct the minds and hearts of a sinful race to Him who made man "in His own image."

In these degenerate days, when men are foolishly forsaking the God of their fathers, the call of the wise man, "Remember now thy Creator in the days of thy youth" becomes a most urgent one. It is a call to serve Christ, who shared with His Father the work of creation. It is a call to unite our voices with those of heavenly beings who, day and night, before the throne of God, cry, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. . . . Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for Thy pleasure they are and were created." Revelation 4:8-11.

"All things were made by Him; and without Him was not anything made that was made. . . . He was in the world, and the world was made by Him, and the world knew Him not." John 1:3, 10.

The DIVINE CHRIST

By H. F. DeAth

The Christ who agonized in Gethsemane and who died upon the cross was the divine Son of God. As a Son, Jesus possessed every essential characteristic of Deity.



EUGENE J. HALL



WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Crime

CRIME may seem to some to give promise of a life of easy money. It may seem to offer a life without work, together with the possibility of enjoying the so-called luxuries. But this is a delusion. It is the hypnotic spell of the devil which is oftentimes not broken except by death itself. Crime does not pay. Criminals are not happy. Even if they have passed the place where their conscience gives them no more trouble, they still must live in constant fear of apprehension. They must associate with those who are sunken in vice and moral pollution. They never have opportunity to cultivate and enjoy the truly worthwhile things of life.

The criminal has little chance of knowing the love of a clean, virtuous woman. He misses the joys of a contented, happy home life with perhaps a little farm or garden. He misses the loving caresses of children brought up in the atmosphere of honesty and truth. He misses the satisfaction that comes to a man who is recognized by his associates as a man of upright character. He must see his children, if he has any, educated in vice and crime, and he himself must continually live in the fear of the law.

Crime does not pay. True, a man may rob a few banks and get away with it. He may forge a few checks, or make a limited amount of counterfeit money. He may abscond with thousands. He may steal within the law, but yet it will not be well with him. The old saying that "honesty is the best policy," is just as true as it ever was, and it works just as well. The Bible tells us that the way of the transgressor is hard, and never were truer words spoken. We invite our readers to check in their minds and see if a case is known where any lasting good and benefit ever came from stolen money. It is certain that for a time the dishonest may flourish, the Bible says, "like a green bay tree," but how about the end?

We know of no single desperado who has got away to the end with his wicked acts. No matter how clever he may be, he is sure to be caught at last. The Bible states that he who lives by the sword shall perish by the sword. And no truer words were ever penned than, "Whatsoever a man soweth, that shall he also reap."

In marked contrast to the "easy-money idea" of the criminal is the life and successful achievement of Barbara Ann Scott, Canada's world figure-skating champion. Miss Scott has worked, and worked hard. It is reported that she spent eight hours daily in practice, and that, no matter how much you may enjoy skating, becomes a grind. However, it took that to perfect her technique, and she was willing to pay the price. She must have recognized the fact that the way to lasting acclaim does not lie along the road of self-indulgence.

In her choice of the way of life, what has she missed that the criminal has gained? Certainly nothing worth while. She has missed the fear that clutches at the heart of the wrongdoer. She has missed the foul dens of vice in which the criminal is forced to exist. She has missed the dulled mind and diseased body to which the criminal is subject. But certainly no right-thinking person would covet these things.

But on the other hand what has Miss Scott gained that the criminal has lost? Much, we think, in every way. To begin with she must enjoy the deep satisfaction that is known only to those who work hard and make thorough preparation for a task. She enjoys the benefits of clean living—a strong body, healthy nerves and a clear mind. She has reached the pinnacle of success in her chosen field. She knows the thrill of winning. She enjoys that which most people so much desire—the plaudits of the crowd and a favourable press. As Miss Scott faces the future we conceive that she faces temptations that are peculiar only to those who have achieved the heights of success. We wish her well, indeed, and would say a prayer for her present and eternal welfare. We would recommend to those who would choose the easy way that they take a page out of her book of pluck, determination and perseverance.

Godless Communism

THE title page of the first number of the magazine *The Godless* depicts a communistic worker climbing a ladder into heaven with a hammer in his hand for the purpose of attacking Jesus, the God of the Christians; Jehovah, the God of the Jews; Allah, the God of the Mohammedans, the Virgin Mary and other deities. Below are pictured crumbling churches and cathedrals.

dials. The caption reads, "We have settled with the earthly kings, now we are tackling the heavenly ones."

This cartoon is but one of many which express the communistic attitude toward religion. William Henry Chamberlin charges that Communism is a "new religion." "One of the most novel and distinctive features of the Soviet regime is its determination to root out every form of religious faith in the vast territory under its sway. There have been many instances in history when one form of religion cruelly persecuted all others; but in Russia the world is witnessing the first effort to destroy completely any belief in supernatural interpretation of life. This uncompromising Communist hostility to religion, which has never wavered, although the methods of combating religious faith have varied considerably from time to time, is another strong proof that Communism itself may be regarded as a new fanatical faith, if not a new religion!"

"The basic tenets of religion, its ministers and practitioners, are ridiculed in cartoons, caricatures, posters and moving picture performances, denounced in books and magazines, satirized on the stage, held up to scorn and opprobrium in the antireligious museums which have now been installed in many of the most famous Russian churches and monasteries."

This Communistic offensive against religion reminds us of the occasion when France declared a ten-day week, and paraded an actress through the streets of Paris as the "Goddess of Reason" and called upon all Frenchmen to worship her. We wonder if Russia will experience the "blood bath" that came to France as a result of her high-handed God-defying practices.

Of course we recognize that, as a nation, Russia, despite its size, is but a "drop in the bucket" as far as the God of the universe is concerned. God, as He looks down upon this satanically inspired rebellion of created man against his Creator, must feel an infinite pity. It is far from likely that the taunts of the godless will move God to retaliative acts. However, it should not be forgotten that time is moving every man and every nation with lightning-like rapidity toward the judgment of that great day of God Almighty. At this time men and nations will stand in their lot to answer for the deeds done in the flesh.

Our Solar System

LIFE magazine, in the issue of April 26, gives us the origin of our solar system according to the theory of Dr. Fred Whipple of the Harvard Observatory. According to this latest guess the solar system, composed of the sun, planets and moons, had its beginning in some wisps of cosmic star dust that covered about five trillion miles of stellar space.

It is said that light from surrounding stars pushed the dust particles together until they formed their own centre of gravity. Thus the solar system came to be made up of fifteen or twenty centres of gravity, with the incandescent mass which we call the sun being the main centre. Very conveniently the friction of the dust particles as they rushed together under the pressure of starlight changed the frigid dust into a blazing, fiery ball that has been burning, according to evolution, for millions, perhaps billions, of years.

The dust particles that formed the planets and their satellites of the solar system did not become blazing hot as did the sun when they catapulted toward their respective centres of gravity.

This is the third theory that has been set forth in the last one hundred and fifty years. In 1796 the Laplacian theory had it that the sun and planets were formed from condensed gas. Then in 1919 the Tidal theory set it forth that a star passing too close to the sun tore off the present planets of our system. Both of these theories have been abandoned now because they had no basis of fact. And if we may be allowed to venture an opinion, the Whipple theory will suffer the same fate.

It is true that when we look out into our own galaxy, the Milky Way, we see what appears to be silverlike wisps of clouds stretched across the heavens. Of course this is trillions of miles away, and we wonder just how it is determined that this silver cloud of stellar space is made up of dust particles, one particle to every five cubic feet of space. We also observe varicoloured rings around the planet Saturn; perhaps these are dust particles that have not yet reached their centre of gravity.

Then, too, we have occasion to wonder where the dust particles came from in the first place. Dr. Whipple, we think, does not attempt to explain this unless it is from an exploded star, but if it is from an exploded star then we are forced to wonder where the star came from. It seems that we have reached the hen-and-egg dilemma; that is, which came first, the hen or the egg? If we say the egg was first, then how did the egg get here without a hen? And if we say the hen, then how did the hen get here without an egg?

It is astonishing the lengths to which men will go in devising theories by which to get around the plain declarations of the Bible that the solar system as well as all other parts of the universe is due to a distinct creative act of God. The opening verse of the Bible declares as follows: "In the beginning God created the heaven and the earth." Not a Bible writer in sixteen hundred years declared for evolution. Continually, throughout the Sacred Word the true God is distinguished from the false gods by reason of His ability to create, to make something out of nothing.

The New Testament is in complete harmony with the Old Testament. Colossians 1:16 reads as follows: "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Hebrews 1:1, 2 gives us a further strong statement: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also *He made the worlds.*"

It is clear from the perfect order that prevails in the solar and stellar universe that all these things came into being, not as a result of starlight pushing some dust particles around, but as a result of a Super-intelligence which we call God.

Let us call our good sense into play and follow the leadings of the Bible, that good old book that has led us aright in all the centuries of the past.



The idea prevalent in some quarters that one day will serve as good as another as the Sabbath day is wholly without foundation of Scriptures. According to the Bible the Sabbath day is the seventh day.

IN THE promulgation of the ten commandments by the Lord Himself at Mount Sinai, we see that He had in mind for man to keep the very same seventh-day Sabbath that He had instituted at creation. The fourth precept of that law reads: "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work: but *the seventh day is the Sabbath of the Lord thy God:*

after, a nation with a theocratic form of government, God Himself being their king and lawgiver. Several statutory laws were given through Moses, which required the performance of certain things, and forbade the doing of others, on the seventh day. How, we may properly ask, could such ordinances be obeyed or enforced if every man were at liberty to choose whatever day of the seven he should

opened," Ezekiel 46:1. Here the Sabbath is distinctly referred to as a special day in contrast to "the six working days." In other words, the first six days of the week were for common labour, but the Sabbath, the seventh day, was one of sacred assembly. The Mosaic law had said: "Six days shall work be done: but *the seventh is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the*

A DEFINITE REST DAY

in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: *for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.*" Exodus 20:8-11.

The Hebrew people were constituted, by a covenant made soon there-

most prefer to observe for sacred rest and worship? Such was not the case. God intended that all the people should observe one and the same day—the seventh only—as the weekly Sabbath.

About eight centuries later the Lord said concerning His temple: "The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be

Sabbath of the Lord in all your dwellings." Leviticus 23:3.

In the New Testament, the apostolic writers are very specific in indicating which day is the Sabbath, being careful to distinguish it from the other days of the week.

For example, in their accounts of the death, burial, and resurrection of Jesus, the writers of the Gospels point out that Jesus was crucified on the preparation day, the sixth day of the

week, on which the Lord's people prepared their food and made other arrangements necessary for observing the Sabbath. Mark plainly states that "when the evening was come, because it was the preparation, that is, *the day before the Sabbath*," Joseph of Arimathea obtained from Pilate permission to take the body of the Saviour. (Mark 15:42-45.) With the help of the Master's followers, he laid Jesus to rest in the tomb before the sacred hours of the Sabbath came. (Verses 46, 47.) Luke says: "That day was the preparation, and the Sabbath drew on." John adds the information that the Jews "because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." John 19:31. All this took place on the sixth day of the week, commonly called Friday, for which reason it is now commemorated by many churches as Good Friday in their Easter festivities.

Jesus rested in the tomb on the Sabbath day, having finished His earthly ministry for us by dying on the cross on the sixth day. When His followers had buried Him on that Friday afternoon, "they returned, and prepared spices and ointments; and rested *the Sabbath day* according to the commandment." Luke 23:56. This, of course, was the seventh day, for the fourth commandment of the Decalogue declares that "the seventh day is the Sabbath of the Lord." Exodus 20:10.

Having rested in the grave during the Sabbath day, on the next day Jesus rose from the dead. The New Testament writers are careful to point out that this occurred on the first day of the week. "*When the Sabbath was past*," says Mark, "Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And *very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.*" Mark 16:1, 2. He "was risen early the first day of the week." Verse 9. Note that Mark is very specific in stating that "when the Sabbath was past," then "the first day of the week" followed next in the order of the seven days.

Here is briefly stated the order of the days as the Gospel writers referred to them: (a) "the preparation," which was the sixth day; (b) "the Sabbath," which was the seventh day; and (c) "the first day of the week," which marked the beginning of another seven-day period.

Says Paul: "One man esteemeth one day above another: another esteemeth every day alike. Let every

man be fully persuaded in his own mind." Romans 14:5. Some people cite this text to support the argument that to the Lord one day of the week is as acceptable as another in the matter of Sabbath observance. But the passage by Paul says nothing whatever about God's thought in the matter. It merely states that the opinions and preferences of *men* concerning days are divergent and varied, and for this reason each one of us must make his own decision as to who is right in the matter. In this religious matter we are not responsible to any man, but to the Judge of all the earth. "So then every one of us shall give an account of himself to God." Verse 12.

In so solemn and so important a matter as which day of the week God has ordained for men to keep as His holy day, it is not safe for any of us to base our belief and practice solely on any one of the conflicting opinions of men. We need to follow the example of the noble Bereans whom the Holy Spirit has commended, "in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11. "Thy Word," wrote David in a psalm of praise to his Maker, "is a lamp unto my feet, and a light unto my path." Psalm 119:105. Faithful adherence to what God says in Holy Writ is our safety. "To the law and to the testimony: if they speak not according to this word," declared the prophet Isaiah, "there is no light in them." Isaiah 8:20.

Not even once does a Bible writer refer to any of the first six days of the week as "the Sabbath" or "the Lord's day." The apostle John wrote: "I was in the Spirit on the Lord's day." Revelation 1:10. In this instance he does

By

Robert Leo Odom

not specifically state which day of the week he had in mind. But he doubtless knew that those who had carefully read the preceding sixty-five books of the Bible would well know that by the expression "the Lord's day" he meant the Sabbath.

Three of the writers of the Gospels had noted carefully the Saviour's statement telling which day is the Lord's day. In the presence of His enemies and His friends, Jesus made this clear statement: "The Son of man is Lord even of the Sabbath day." Matthew 12:8; Luke 6:5; Mark 2:28. Since God Himself has emphatically stated that "the seventh day is the Sabbath of the Lord" (Exodus 20:10), calling it "My holy day" (Isaiah 58:13), it is

very clearly seen, as Christ has said, that the seventh-day Sabbath is the Lord's day.

Therefore, not "a seventh day," nor "one day out of seven" nor "a seventh part of time," is what God appointed when "the Sabbath was made for man." Mark 2:27. But one specific, definite day has been blessed, sanctified, and ordained by Him to be kept holy. "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10.

Great good would result if the whole human race would observe one specific day for sacred rest and worship. God Himself knew this and planned for it. Hence He declares: "The Sabbath was made for man." Mark 2:27. Instead of leaving it to every man to choose whatever day of the week he might wish to observe, God Himself chose the day — "*the seventh day*" — to be His holy day, and He blessed it, and sanctified it. The Lord Himself has decided the matter for us. "The seventh day is the Sabbath." He has not so spoken of any other day. And if all men were of a mind to love and obey Him, all would conform to His choice and faithfully keep the day He has chosen, blessed, and hallowed for us to observe. Then all controversy over the matter would cease, and uniformity in Sabbath observance would prevail in all the world, because God has spoken.

It is absurd to think that when "the Sabbath was made for man" (Mark 2:27), the Lord intended for some of the people to keep Sunday if that should be their preference, and for others to keep Monday if that should be their choice, and for still others to keep Tuesday if it should suit their fancy, et cetera, and thus have a religious world that would be nothing short of a spiritual Babel.

Peter says that "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The apostle John saw the glories of that new heaven and new earth when he was in vision on the isle of Patmos. (Revelation 21.) The Lord also spoke about it through the prophet Isaiah, saying: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65:17. And through this same prophet He declares that "all flesh" — all the redeemed — shall worship Him in unison on the one and the same Sabbath. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

The HERO of the BOOK —

By R. E. Finney, Jr.

JESUS is the hero of the Bible. It's a theological statement that I have just made, and therefore I shall not elaborate much on it, but it is true nonetheless. From Genesis to Revelation the Bible is the story of the coming of Jesus, His life on this earth, and the prophecies that He will come back to earth again some day. What kind of person was He, anyway?

Well, in the first place He was a very surprising person. He went about doing a great many things which surprised people and which seemed to be irrational on the surface.

We don't know very much about Him as a boy, but one of the glimpses that we get from the New Testament tells us that when His parents lost track of Him on a trip to Jerusalem they finally found Him in the temple discussing theology with the learned doctors. It is no wonder that it took His parents three days to find Him, for not many parents would have thought of looking for a twelve-year-old boy in such a place!

When He was ready to begin preaching His message to the world we are told that He was tempted three times in the wilderness by the devil. He was tempted to turn stones into bread; to cast Himself from a pinnacle of the temple; and to fall down and worship the devil, for which He was promised the whole world as His kingdom. His reaction to these temptations was to refuse them all, although the first instinct of an ordinary person would have been to comply. If we are to believe the gospel story, He could have done any of the things He was asked to do.

Jesus spent a great deal more time demonstrating His religion than He did preaching about it; but when He preached His most famous sermon — and to one of His largest audiences — what He said did not make sense to the ordinary person. In fact most of them were astounded to hear Him say that the people who are most pleasing to God are the poor in spirit, those that mourn, the meek and those who are persecuted. Each of these ideas was in direct contradiction to the common thinking of the day. Small wonder that we are told, "And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine." Matthew 7:28.

Jesus had a forerunner, a man called John the Baptist, who for a time kept on preaching after Jesus began His work. Rivalry eventually ensued between the disciples of John and Jesus, but Jesus took no part in it. We have no intimation that He ever spoke of John except in terms of commendation. On one occasion we find Him saying, "Among those that are born of women there is not a greater prophet than John the Baptist." Luke 7:28. Surely this was no way for a Man to talk who expected to become first in the minds of His generation.

When He began to gather men together around Him for the carrying out of His programme of preaching the gospel of the kingdom of God, He often turned away those whom one would naturally think He would have been most eager to have with Him. For instance, a very rich young man came to Him, seemingly the very kind of person who would have made an excellent disciple. And besides, he had lots of money which would have been very useful in carrying the gospel to the world. But Jesus, after examining him briefly, said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Matthew 19:21. It is not surprising that the young man was amazed and went away!

Popular opinion was slow in rallying about Jesus, but when it did and the people wanted to make Him king over them we find Him slipping secretly away from them to prevent it. When we remember what history tells us about the efforts of men to become rulers, and the oceans of blood that have been shed through their efforts, this is one of the most amazing things of all Jesus' life.

Right up to the end of His life Jesus persisted in His individualistic behaviour. Repeatedly claiming to be the Son of God and Lord and Master of His disciples, we yet find Him kneeling down and washing their feet, on the night of the passover supper. The action was so contradictory to His claims — in the mind of Judas — that he used it as a means of self-justification in relation to the betrayal.

What did this astounding Jesus accomplish by His surprising life? He claimed to have come to the earth to set up the kingdom of God, and yet

after only three and a half years of work, with only a small handful of followers, He was executed as a common criminal, His life a seeming failure, His death another seeming paradox among the many that had filled His life. What did He accomplish?

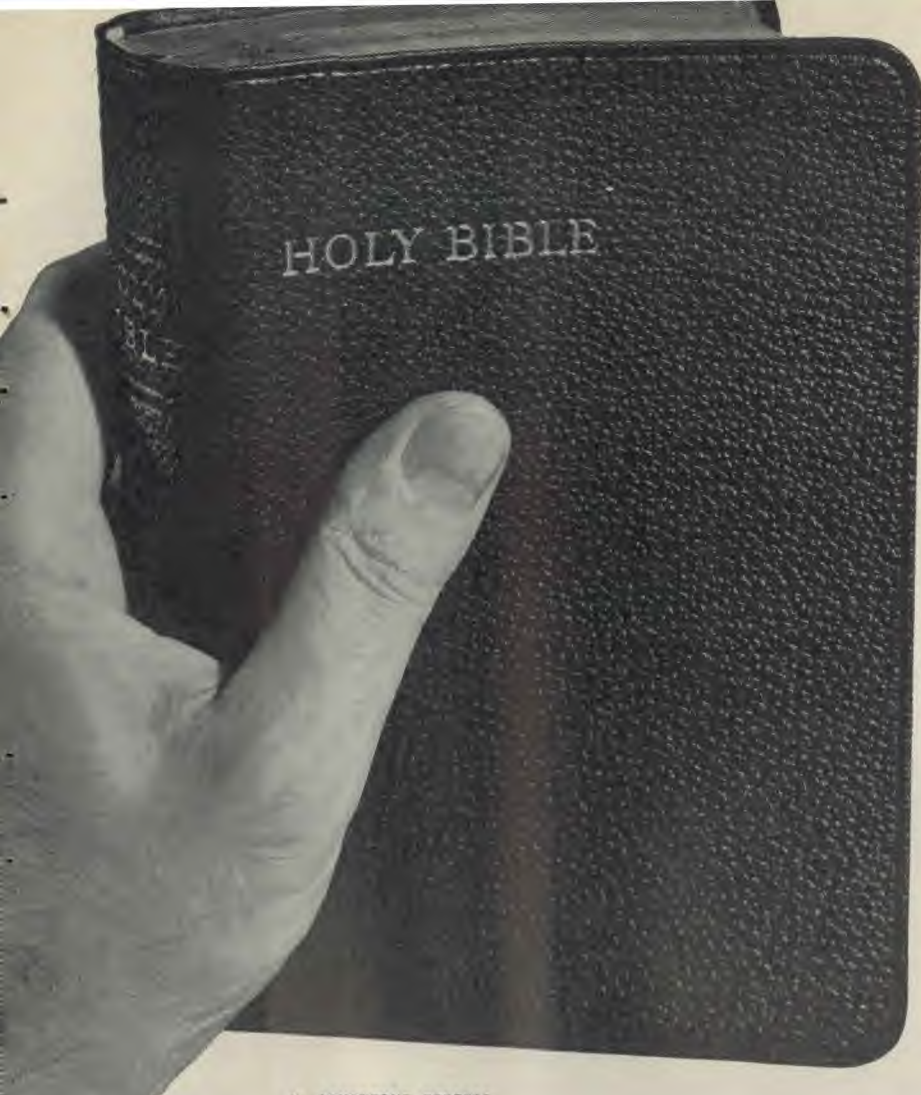
He drew a blueprint, and laid a foundation. When He died there were thousands who expected that within a half dozen years He and all who knew Him would be forgotten. But almost immediately following His death both His work and those associated with it began to achieve greatness.

Think of Paul. Anywhere anyone knows anything about Christianity, and in a good many places where they don't, they know the name of Paul.

From Genesis to Revelation the Bible depicts Jesus as the conquering Hero, who by His death on the cross gained the victory over His ancient enemy, the devil.

Yet Paul might have died and been forgotten. He was a famous member of the Sanhedrin, we are told, but there had been many before him whose names are now unknown except in a few cases perhaps to antiquarians. How many of the members of that body of Jewish rulers who were in power at the time Paul was do people know anything about to-day? When Paul met Jesus he was on the road to oblivion along with the rest, along with the mummies of Egypt and the rulers of many a Mediterranean kingdom.

And then one day he was given a vision of Jesus, and Jesus spoke to him, and that blueprint, paradoxical



H. ARMSTRONG ROBERTS

as it was, began to work. Paradoxical, I say, for it certainly was. Paul gave up his lifework of security and high pay. He left behind his influential family and friends. He left his native city and became a wanderer on the face of the earth. He spent all his considerable fortune in furthering the cause of the Galilean Master. But — and *get this* — if Paul had not done these things for the sake of Jesus, you would not today know that there had *ever been such a person!*

If you doubt it, think of those other Sanhedrin members who did *not* choose to follow Jesus. To-day they are unknown; they contributed nothing to history that would justify it in remembering them. But Paul not only converted millions, helped bring into being the Christian church, wrote an illustrious part of the greatest book in the world — the Bible — but is also well known to a hundredfold more millions to-day than ever knew of him in his lifetime. Cathedrals, hospitals, schools and cities have been named after him. As long as intelligent beings live on this planet the name of Paul —

just "Paul," no surname, no title, just "Paul" — will be known to them. And why? Because he came into contact with this master of paradox, Jesus of Nazareth, and was willing to follow His blueprint for greatness.

When I was young, and maybe foolish, I used to worry about the question of whether the story of Jesus was true. Was there really ever such a person as Jesus? I used to ask myself, and it bothered me. That question bothered me only because of my ignorance and my lack of thought.

Since I knew that where there are chickens there must have been eggs first, I should have known the answer to my question. What I am trying to say is that since there is a Christian church there must have been a Christ; where there is an effect there must have been a cause.

The fact of the matter is that among thinking people there is no longer much question about the historicity of Jesus. Even those who do not believe that He was the Son of God do not doubt that there was once such a person. I once studied the New Testament in Greek with an agnostic who did not believe a word of it so far as the supernatural aspects of the Book

were concerned. Yet he did believe in Jesus as an historical character, for he knew Him through His sayings which, the learned doctor again and again pointed out to me, are absolutely unique in the world of literature and could not have been given by anyone else of whom we know anything.

Perhaps you, as a young person, will feel that you must thoroughly investigate for yourself the genuineness of Christianity and its sources, and this is your right. If you do it, go at it thoroughly, for the more thoroughly you do it the surer I am that you will end up believing thoroughly in the Christ. And if you follow His teaching, remember, you will be following the blueprint for greatness.

And while you're digging away at it, don't forget that the truly great men of the world have been and are still believers in Him. And as they are believers they have become great, and the experience of Paul has been repeated in their lives.

Time and again men have seemingly thrown away all chance to amount to anything so far as this world is concerned — and after all, that really doesn't matter — and have awakened one day to find that in doing this for the Master's sake they have become famous.

David Livingstone did it a generation ago, plunging into the jungles of Africa to bring the light of Christ to the people of that slavery ridden continent. To his astonishment the English nation made a hero of him, and when he died he was buried with the Empire's great men in Westminster Abbey.

In our own generation Albert Schweitzer astounded his friends when, at the age of thirty and with a most promising career before him, he turned his back on Europe and went to Africa to give his life in service for God there among the still neglected people of French Equatorial Africa. To-day the world recognizes in him a far greater man than it ever would had he remained in the cultural cities of Europe, and his occasional reappearances in areas of civilization are eagerly awaited events. Without realizing it when he set out, Schweitzer followed the real blueprint for greatness.

You can choose to make money, or to become famous, or merely to have a good time, and maybe you will be successful in doing those things. If that's all you want out of life, maybe you need think of nothing more. But if you choose Jesus you will be choosing more, you will be choosing to become great. No, the world may not acclaim you as it has Paul, and Livingstone, and Schweitzer, and many more, but you will be great in the kingdom of God — and that matters much more.



S. CAMPBELL

If skeletons could talk we are convinced that many of them would testify to the fact that they have been hastened to the grave by the use of tobacco.

blood vessels and their precious contents flowing along.

In a New York hospital, a test of this nature was carried out on forty habitual smokers. In seventeen cases, or a rough forty-two per cent, it was observed that the blood stopped flowing through the capillaries with the first two or three puffs from a cigarette. The temperature of the skin was also found to drop, on the average, 5.5 degrees. So the next time you shake hands with someone and find that his or her hand feels cold and clammy, it could very likely be that that particular person is a heavy chain smoker. It stands to reason that this contraction of skin vessels is bound to slow down the circulation of the blood.

In addition the blood pressure is also increased—sometimes as much as fifty per cent above normal. The heart pump has an average rate of from sixty-eight to seventy-eight strokes a minute. Nicotine, the poisonous substance of the tobacco plant, stimulates the heart and causes it to beat faster. Inside twenty-four hours, a smoker's heart may be excited to give thirty thousand extra beats. Surely it is not necessary at this late hour to warn you of the dangers that accompany high blood pressure and the circulatory diseases of the heart? **OR IS IT?**

Perhaps, before we go further, we might do well to stop here and review briefly the history of this disease, "tobacco smoking." For it is a disease—just as tuberculosis or alcoholism is a disease!

Most people think of the discovery of America by Columbus and tobacco

Ashes to Ashes

ANTHONY VAN LEEUWEN-HOEK rubbed his tired, old, Dutch eyes and stared with the curiosity of a puppy through his marvellous, hand-polished lenses far into that exciting night in the year 1670. In the tail of a little fish stuck head-first into a glass tube the inventor of the microscope saw for the first time, of all men, the capillary blood vessels through which blood goes from the arteries to the veins.

For over 275 years medical schools and biology classes have been showing wide-eyed students the classic and still fascinating experiment of the circulation of the blood through the web of a frog's foot.

Without causing pain to the frog in any way, the body of the live animal is covered with a wet cloth and the toes are stretched out to make the webs as thin as possible. The membrane is semitransparent, and when viewed under the microscope, or with a powerful magnifying glass, the exceedingly fine, hairlike capillaries show their position by the passage of red corpuscles in the blood to and from the heart.

We humans also have these thread-like pipes carrying blood to all the parts of our bodies. If you ever have the opportunity, oil the skin of one of your fingers, place it under a microscope, and see for yourself these tiny

smoking as synonymous, but this is not so! The old Greek doctor, Hippocrates, the father of medicine, was prescribing the inhaling of the smoke of certain plant leaves to cure a number of ailments, particularly the common cold, about 1,950 years before Columbus dreamed of setting sail for the New World. Another oldtimer, Plinius, the Roman naturalist, was advocating the use of smoke inhalation around the year A. D. 65. During the intervening years, not a great deal is said about the weed until the year 1492. Then one cold November night, Christopher Columbus anchored in the dark, uncharted waters off the

SIGNS of the TIMES

island of Cuba. He ordered a boat to be lowered and designated two sailors to go ashore and explore the land. When they returned, they reported many strange and curious things. They were eager to tell Columbus about the natives who carried "pipes," or Y-shaped, hollow pieces of wood, and puffed smoke from their mouths and noses. They told of how they "saw the naked savages twist large leaves together, and smoke like devils!"

It was left to Sir Walter Raleigh to introduce smoking for pleasure to princes and paupers in England. In other countries, tobacco was used for medicinal purposes only. Many rulers punished the tobacco smokers in order to stamp out this new, contagious habit of intoxication. As a matter of fact, in Turkey in one year one sultan is said to have executed five thousand of his smoking subjects. Think of the mountain ranges of funeral pyres that would rise up to-day should some of our own leaders follow a similar course of action!

Now that we know a little more about how practically the whole world has become a drug addict, let us look again, first, at the situation to-day, and secondly, at what the prospects are for the future of this tobacco regime.

We might talk about athletics for a while. Nearly everyone, young and old, is interested in some sport. During the war, physical training and fitness was one of the most important phases of a soldier's curriculum. Army records show that the percentage of nonsmokers who won first place in all strenuous, endurance-testing work, such as cross-country runs, long-distance swimming and boxing, was three times that of heavy smokers.

When approached by a tobacco company and asked for his testimonial, Jack Dempsey, heavyweight champion boxer of the world for seven years, said, "You could not get me to sign that for ten times what you offer. I do not smoke cigarettes, and never did. Do you think I am going to ask the thousands of young boys who read about me to take up cigarette smoking?"

Joe Louis doesn't smoke! Jesse Owen doesn't smoke! Knute Rockne never smoked! Connie Mack of the Philadelphia Athletics once said, "We do everything in our power to discourage the use of cigarettes among our baseball players."

Every time you smoke tobacco in any form, there is another sport, if you will, a grim race that goes on, unseen, inside your body. That race is between your lungs and your kidneys. At least two milligrams out of the eighteen milligrams of nicotine

in one cigarette enter your blood stream through the linings of your mouth and lungs. The kidneys excrete it with the urine. But if you smoke it faster than the kidneys can drain it off, the kidneys will surely lose the race.

Professor Raymond Pearl of Johns Hopkins University studied the life and death history of 6,813 white American men. He found that a man who at the age of thirty is a heavy smoker has forty-six chances out of a hundred to live to the age of sixty, while the nonsmoker has sixty-six chances to attain this age. The deaths of thirty-seven per cent of the heavy smokers who died between the ages of thirty and sixty were hastened by tobacco.

Eighteen hundred milligrams of nicotine constitute a lethal dose. Figure it out for yourself. Forty cigarettes and twelve cigars, smoked within twelve hours, can and will kill you!

So much for brawn and physical fitness. Let's turn now to brains and the nervous system. When white rats and their offspring were exposed to tobacco smoke in the laboratories of the University of Chicago, the fourth generation lost entirely the ability to run a maze. Is the result of this experiment with animals of any significance to human beings? Read this statement published in a bulletin of the National Education Association, Washington, D. C.: "In a series of tests, ability in mental arithmetic, auditory memory, and rote learning was reduced by smoking. Whenever

By

Samuel Campbell, B. A.

the high school or college grades of smokers and nonsmokers have been compared, nonsmokers have shown higher grades."

The man who would walk a mile for a certain brand of cigarette to calm and soothe his jangled nerves should be treated like any other drug addict—sent to an institution for observation. It is a scientific fact that one or two cigarettes will increase nervousness over one hundred per cent. The late E. H. Harriman, railroad magnate, once said: "We might as well go to the insane asylum for our men as to employ cigarette smokers." Further, George Torrance, onetime superintendent of the Illinois State Reformatory, a man in very close contact with young boys' lives, makes this blunt statement: "The use of cigarettes affects the nervous system, weakens the will power, and destroys

the ability of the boy to resist temptation; and because of this, he easily falls a victim of those habits which not only destroy the mind and soul, but irresistibly lead him into a violation of the laws of the state."

To-day, women compete with men in nearly all the vocations. Consequently they have been exposed to the advantages and disadvantages of the male culture. In the habit of smoking tobacco, not a few of them have surpassed the male in his own field of activity. Perhaps if they knew the viewpoints of some of medicine's finest obstetricians, who, incidentally, know far more about childbirth than the president of the Lucky Strike Company, they would think twice about smoking before they risk their own lives to usher in new ones.

During the long months of pregnancy, the unborn child depends on its mother to supply it with food. This nourishment cannot be given directly, but is administered through a wonderful and complicated system of blood vessels called the umbilical cord. Nicotine, absorbed into the mouth and lungs of a pregnant woman, is passed on to the unborn child and later into the milk on which the infant is nourished. Not one package, mark you, but one cigarette, will increase the heart rate of an unborn child by five to ten beats a minute for approximately ten minutes. What about the future generations? Don't they deserve at least a fighting chance?

The increasing use of intoxicating liquor by men and women, and the use of cigarettes by boys and girls, is creating a race of feeble-minded, unhealthy and useless citizens! Why? Simply because alcoholism and tobacco smoking have yet to be recognized by the great majority of people as diseases; because the general public approves of moderate degrees of toxic "pleasure." Society laughs at the antics and mental disorders of the drug addicts. Society, especially the younger set of high school and college status, virtually ostracizes those who stand apart from the ways of the crowd. Teachers and educationalists who know and understand the implications of these little known, scientific facts, and who also have the opportunity to mold young minds while they are yet in the plastic state and not engulfed by the older and "superior" alcoholic and tobacco-smoking culture, should condemn a social pressure that sets up drinking and smoking as THE thing to do! The prophet Isaiah challenges you: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" Isaiah 55:2.



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: What proof have you that the seventh-day Sabbath, which our Saviour kept, is the same seventh day (Saturday) on our calendars to-day?

In this case, the burden of proof rests upon those who keep Sunday, to show the divine authority for their procedure. Actually, it is necessary for Sunday keepers either to show divine authority for Sunday keeping, or to show that the weekly cycle has been changed, making Sunday the seventh day of the week. We think that insurmountable difficulties will be met in either case.

However, to show that the seventh day which Jesus kept is the same seventh day (Saturday) on our calendars to-day, I would submit the following proof:

First, the fact of the calendar itself. While a few days were dropped from the calendar at one time, the weekly cycle was not changed, and it cannot be shown that the weekly cycle was ever changed; therefore, in the absence of such evidence it must follow that the seventh-day of Jesus' time is the identical seventh day to-day.

Second, I would offer the evidence of any reliable encyclopaedia or dictionary.

Third, I would submit the evidence of the Jewish race. About forty years after Christ, in the year A.D. 70, the Jews were dispersed from their own nation among all the nations of the world, and they have lived among all these different nations to the present time. In A.D. 70 and onward for 1500 years there was little travel among the nations, and the Jews of one country were virtually isolated from the Jews of every other country. Of course when they left their native land in A.D. 70 they took with them the seventh-day Sabbath, and when with the development of transportation facilities it was possible to travel from one country to another it was found that the Jews of China and the Jews of Russia, Germany, Spain and Italy all observed the identical

Sabbath, the seventh day of the week. They had been separated for 1500 years, and by thousands of miles, but they had each brought down the identical Sabbath.

Fourth, I would offer the proof of astronomy. All that is needed is to ask any reputable astronomer if there has been any change in the weekly cycle from Christ's day to the present time. He will assure you with great positiveness that no time has been lost, not only to the time of Christ, but not at all.

Dear Bible Answerman: Why are the Gentiles under obligation to observe the Sabbath day? I understand that it was given to the Jews. M. L. B., Sidney, B. C.

Actually the Sabbath was not given to the Jews any more than was any of the other commandments; yet it would be hard to find a Gentile Christian who would admit that the commandments that forbid idolatry, murder, lying, stealing and so forth are not intended for both Jews and Gentiles. Those who object to the Sabbath on the basis that it was given only to the Jews are generally those who wish to quibble, owing to the fact that they do not wish to obey God in the keeping of the Sabbath.

The Sabbath was made by God, centuries and millenniums before there ever was a Jew. It dates from the creation of the world, and has come down to us to-day in unbroken regularity.

The very earliest that we can place the Jews is with Abraham, who lived about 2000 years this side of creation. The Sabbath day, sanctified and hallowed by God, became the birthday of the world. It was God's design that it should be observed by all peoples in order that the memory of the work of creation might not grow dim in the minds of each succeeding generation.

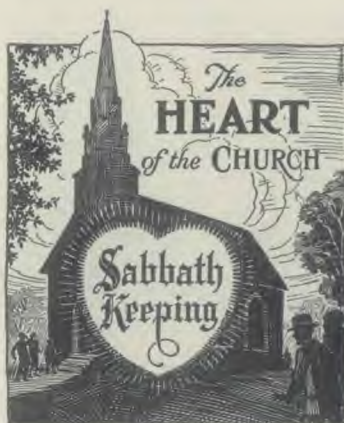
Jesus tells us in Mark 2:27 that "the Sabbath was made for man, and not man for the Sabbath." That is to say, the Sabbath was made for man in the generic sense and not for one man or for one group of men. It was made for all men everywhere in all ages of the world.

It is true that in the process of time God did choose a certain tribe of people to represent Him, and to be His chosen people, and it is likewise true that He did give to them His laws, but these laws were but the laws that God had given at the beginning to Adam and his posterity. The Jews simply became despositaries of God's truth. While they rebelled and failed to carry out God's plan for them, they were intended to become channels through which God would convey the message of His salvation to all the world. It was God's purpose that they should become a nation of kings and priests.

As we read Isaiah 66:22, 23 we find that all the redeemed are Sabbath-keepers: "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

Dear Mr. Answerman: Please explain what is meant in Revelation 20:4 where it says that "judgment was given unto them." R. E., Manitoba.

Perhaps I should quote the entire verse: "And I saw thrones, and they sat upon them, and judgment was



given unto them: and I saw the souls of them that were beheaded for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

This has reference to the victorious saints who have gotten the victory over the beast and his image. They are given an important work during the 1000 years of the millennium. They are given a work of judgment. First Corinthians 6:2, 3 throws further light on their activities: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

The second coming of Jesus opens the millennium. The wicked living are destroyed by the brightness of the Lord's coming. The righteous living and dead are all taken to heaven. The earth is therefore depopulated. However, the degree of punishment to be inflicted upon the wicked has not as yet been determined. That is the work of the saints during the 1000 years. They sit on thrones of judgment with Christ judging the wicked dead. And they judge the wicked members not only of the human family, but also of the angelic family.

Then at the end of the 1000 years, Christ, the New Jerusalem and all the redeemed saints who were taken to heaven at the opening of the millennium, come back to this earth again. When they do, Jesus calls out of their graves all the wicked dead from Cain until the end. They come up with the same lusts and passions with which they died. Some are men of great military genius, and so they organize for war and go up with their innumerable host to capture the New Jerusalem. To them it is simply a golden prize. But when they surround the city, fire comes down from God out of heaven and destroys them. The fire and brimstone becomes a vast lake of fire that covers the earth and burns up all sin and sinners everywhere. The earth is purified—then God creates it anew as a dwelling place for the saints. "The meek . . . shall inherit the earth," says Christ.

Dear Bible Answerman: In the Old Testament it says that we should not eat pork, as the swine is unclean; nor should we touch their carcass. In the New Testament we are told to let no one deprive us of the meats we eat or the day we keep.

Our questioner is correct in regard to the Old Testament prohibition of the use of pork. But the reference to the New Testament is not just right.

We presume Colossians 2:16 is the verse intended: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."

Colossians 2:16 does not make reference to the use or non-use of pork. The swine was made unfit for food in the beginning, and its nature has not been changed. This reference has to do with the ceremonial law. In Old Testament times there were two principle laws, the moral law of the ten commandments and the ceremonial law. The moral law was that which was written by the finger of God on the two tables of stone; the ceremonial law was written by Moses in a book and kept by the side of the ark of the covenant. The violation of the moral law was sin. When the ten commandments were violated the ceremonial law provided a remedial system by which the sinner might in type be freed from his sin. The book of Leviticus and part of Exodus are given over to the rites of the ceremonial system.

If a man broke one of the ten commandments in Old Testament times he was required to bring a lamb without spot or blemish, representing Christ, to the door of the sanctuary. He must lay his hands upon the head of the lamb and confess the very sin he had committed. Then with his own hand he took the life of the innocent victim. The priest caught the blood in part and carried it into the sanctuary. Thus in figure the sinner's sin was transferred from himself through the blood into the sanctuary. There were hundreds of ceremonial laws concerning meat and drink offerings, wave-sheaf offerings, holydays, new moons and ceremonial sabbath

days, which all pointed forward to Christ.

Dear Bible Answerman: Will you please give the origin of present-day spiritualism?

Modern spiritualism had its origin near the town of Hydesville, N.Y., a little more than one hundred years ago. Hydesville is not far from Rochester. At that time there was a family by the name of Fox that was troubled with inexplicable noises throughout the house. The windows would rattle, knockings would be heard, and altogether it came to be an uncomfortable situation in which the family found itself. One night Mr. Fox got up to investigate a rattling window when one of his daughters, Kate by name, thought that she detected some sort of system or pattern to the rattling window. Snapping her fingers she said, "Here, Old Splitfoot, do as I do." Immediately came a corresponding number of knocks. Needless to say the little girl was sufficiently frightened that she requested no further demonstrations from "Old Splitfoot" that night. However, as time went on Mrs. Fox and the girls worked out a system of communication with their unseen visitor.

It became the custom for neighbours to drop in to learn the whereabouts of lost articles, and strange to say they nearly always found the information accurate. The rappings spread and soon came to be known as the "Rochester Rappings."

The basic idea of spiritualism is of course that the dead are yet alive and that they have the ability to communicate with the living. This, however, is contrary to the plain teachings of God's Word. From Ecclesiastes 9:5, 6, 10, I quote the following: "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Since the "dead know not any thing," it is obvious that they cannot return and talk with their friends. The explanation of the mystery is that the communicants are evil, fallen angels who were cast out of heaven millenniums ago and who now inhabit the atmosphere of this earth and who are bent upon causing all the sorrow and destruction within their power. They impersonate the dead and deceive the living, thus taking the living captive in Satan's deathtrap.



DIRECTOR OF PUBLIC INFORMATION

C O U R A G E

Love underlies this most desirable
quality

A NEGRO caretaker experienced some difficulty with a group of men who were supervising a church supper. One of the men said to him, "If you have so much trouble with us, what do you do when the women are here?" He replied, "That's easy. I just throw my mind in neutral and go where I am pushed." By his attitude, he developed a spineless character. Instead of manifesting a "stand up and take it" spirit, he chose to crawl, to become a worm. When a teacher asked her pupils what would happen if we didn't have backbones, a little boy replied, "We'd be worms."

The reader will pardon this seemingly negative approach to a positive subject, for the theme of this article is not worms—moral or otherwise—although we may notice them here and there in passing. Our subject is a trait of character essential to eternal salvation—courage.

The word is derived from the Latin *cour*, meaning "heart." Courage, then, is a condition of heart. If our hearts are right, we will manifest true courage, and it is well to observe that this heart condition is always prompted by love. Men have been moved to perform courageous deeds by love of possessions, family, country, or something else.

Love for Christ, which underlies Christian courage, is responsible for humanity's noblest deeds. It enables its possessor to face death unflinchingly, to calmly accept the eternal verdict when a loved one is torn from his side. The lives and deaths of martyrs still serve to inspire men to more purposeful living and dying. Preserved in the Bible, in Acts 6:5-8:2, is the record of the first Christian martyr, Stephen, who as he was being stoned to death, prayed for his persecutors and asked Jesus to receive his spirit. The entrance of Christ into his heart made possible a noble death, and a sleeping Stephen still challenges men and women to fuller and more abundant living. The unselfish life is the only life which gives promise of perpetuation beyond the tomb; it alone bears divine sanction, and is worthy of eternal preservation.

This type of courage must not be associated with the courage of the

outlaw, a blurred product often made blind by the use on the part of the victim, of drugs and dope. This foolhardiness is also prompted by love—in most cases, the love of money which, according to the Bible, is the root of all evil.

A well-known religious writer has written as follows: "Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable. God is able and willing 'more abundantly' to bestow upon His servants the strength they need for test and trial. The plans of the enemies of His work may seem to be well laid and firmly established; but God can overthrow the strongest of these. And this He does in His own time and way, when He sees that the faith of His servants has been sufficiently tested."—*Prophets and Kings*, p. 164.

Since courage is an "essential," we may be sure that the adversary of souls will do his utmost to supplant it with discouragement in the hearts of men wherever possible. Indeed, despondency (discouragement) in God's service "is sinful and unreasonable." The true servant of God is necessarily courageous and hopeful in the midst of every circumstance. He has every reason to be because his God has promised him an eternal existence under conditions so favorable and pleasant that the human mind is incapable of imagining the beauty and nature of that Better Land.

A man related the following dream: Satan was holding an auction on his tools. In the formidable display of tools could be seen the names of some, as well as the respective prices. There were those marked Envy, Jealousy, Hatred, Gossip, Intemperance. While he could not see the name of one tool, its price attracted his attention because it was fabulously high. In fact, it was the

most expensive tool in the lot. Said he to the owner of the tools, "Would you mind telling me the name of that most expensive tool?" Satan replied, "That tool is Discouragement. It is my best tool. I use it to pry my way into a man's heart. Once enthroned there, I am master of the situation and the man is useless to his God, to society, and to himself." The dream's moral is worthy of most thoughtful consideration.

Because of the power of the enemy, the most courageous individuals are subject to discouragement at times. Often the adversary succeeds in his attempt to overthrow them when they have passed through a mountaintop experience of victory and success. It was so with the mighty prophet Elijah of Mount Carmel, whose record, as related to our topic, we read in First Kings, chapters 18 and 19.

Following his glorious victory over false gods and entrenched apostasy on the heights of Carmel, we find him at the base of the mount. Queen Jezebel, renowned for her wickedness, threatened his life. The time limit—"by to-morrow about this time." 1 Kings 19:2. Instead of going aside to seek the God of Mount Carmel for help and protection, the prophet's all-absorbing thought was self-preservation, and he "went for his life . . . into the wilderness . . . and sat down under a juniper tree." A discouraged person is in the wilderness spiritually, to say the least, and Elijah was no exception.

A courageous Elijah, outnumbered by four hundred and fifty prophets of Baal on Mount Carmel, had thrown out a challenge before all the people, "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him." 1 Kings 18:21. A discouraged Elijah under the juniper tree opined, "It is enough; now, O Lord, take away my life; for I am not better than my fathers." 1 Kings 19:4. Strange how discouragement even changes a man's language.

After two sleeps the prophet found refuge within the recesses of a cave. While there, he undoubtedly hit a low in his experience. Instead of planning how to serve his God better and help his fellow men, he spent

By

C. A. Edwards

considerable time comparing Elijah with other members within the congregation of Israel, and the comparison was advantageous to himself. So much so, in fact, that he concluded, "I, even I only, am left; and they seek my life to take it away." 1 Kings 19:10.

Much could be said concerning the experience of the mighty prophet, but a few observations must suffice. We note that while Elijah was in the cave, the word of the Lord penetrated the wall of discouragement erected by the adversary of souls, and said to the prophet, "What doest thou here, Elijah?" The question, enlarged to include implications, might be stated as follows: "Why, Elijah, what are you doing here? You are entirely out of your environment. Your place, as My servant, is on the mountaintop of courage, not in the cave of discouragement. Let's reason things out, Elijah. Listen to Me, and you will soon emerge from the cave and scale the heights of the mountain!"

If you are discouraged, dear soul, remember that the Lord does not desire to see you languish in your discouragement. He will find a way to reach you even in the lowest depths, and for but one purpose—to bring you out of your discouragement, and place your feet on the spiritual heights where the outlook is most encouraging.

The remedy for discouragement presented by the Lord to a prophet centuries ago is as applicable and effective to-day as it was in the days of Elijah. Down through the years it has been available to men within the Sacred Scriptures. In the words of the Lord as recorded in 1 Kings 19:11, "Go forth, and stand upon the mount before the Lord."

"Two men looked out through prison bars,

One saw the mud, the other stars."

How is your outlook, my friend? Not too bright? Then try the uplook. Look up into a compassionate Father's face. Look at the stars. Exchange the stale air of the cave for the exhilarating air of the mountain. Abandon the narrow view of the discouraged person, and enjoy the larger, grander view upon the mount before the Lord.

Elijah accepted the Lord's invitation as quoted from 1 Kings 19:11, and when he had returned to the mount, the Lord spoke again, "Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19:18. In the cave of discouragement,



The psalmist said, "I will lift up mine eyes unto the hills, from whence cometh my help." Psalm 121:1. The great mountains serve to inspire the heart with strength and courage.

Elijah concluded that he alone was a faithful member of the church; on the mount before the Lord, he learned that there were seven thousand more. As he recovered and kept his courage, the chariots of God picked him up and took him up to heaven.

In 2 Timothy 1:7 we read, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In the parable of the talents, as recorded in Matthew 25:14-30, the servant who hid his talent in the ground, tried to find justification for the act in the following statement, "I was afraid, and

went and hid thy talent in the earth." Matthew 25:25. He was condemned by the Lord. His lifework was a hole in the ground. Fear did it. To discover and walk in the Way, is to be liberated from fear and discouragement, and to eventually be numbered with the courageous souls of the ages, in a recreated earth.

As Joshua was about to lead the children of Israel over to possess the promised land, God said to him: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.



The DOCTOR'S VOICE

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



Sedative

Question: Can you suggest a harmless, non-habit-forming sedative?

ANSWER: Vitamins, particularly vitamin B complex or such fractions as nicotinic acid or nicotinamide, are about the only medications that can be said not to interfere with digestion or blood-forming organs, if taken over long periods. In fact, they enhance these body functions. When one is very tense and unable to sleep, a neutral bath is often very effective. The bath is filled with water of body temperature, 98.6-99 degrees, to sufficient depth to cover shoulders. A sheet is tied at the foot and head of the bath to minimize heat loss, and a towel is placed about the neck. The patient will not uncommonly sleep from two to three hours without interruption. If perspiration is produced, the temperature of the water is too high.

Penicillin

Question: What is the cause of soreness of mouth and tongue following use of penicillin tablets?

ANSWER: The explanation given is that penicillin orally interferes with the function of intestinal bacteria which synthesize fractions of vitamin B complex such as nicotinamide. Forgetfulness and difficulty in maintaining equilibrium have also been reported after five to six days of therapy. The condition can be treated or prevented by giving large doses of vitamin B complex or nicotinamide concurrently with the penicillin. In any case, penicillin should be taken only on a physician's recommendation.

Coronary Heart Disease

Question: What is the cause of coronary heart disease? Can it be prevented?

ANSWER: Predisposing factors usually listed are: diabetes, hypertension, syphilis, rheumatic fever, smoking, nervous tension and heredity. Diabetes and hypertension are said to be more frequent in women than in men. Coronary disease below the age

of forty is rare in women, and occurs more frequently when obesity, hypertension, hyperlipemia (too high fat content of blood) exist. Prevention would call for abstemiousness in diet with restriction of fats, particularly animal fats, elimination of tobacco, and freedom from worry and anxiety. It is said that the latter can be attained more easily in the country than in the city, but poise and relaxation should be sought for wherever one is situated.

Home-Canned Vegetables

Question: Are home-canned vegetables safe? What precautions should be taken to prevent food poisoning?

ANSWER: The pressure cooker will kill the spore-forming bacteria which may not be destroyed at ordinary boiling temperatures in low-acid foods. Some bacteria, particularly those responsible for botulinus poisoning, can survive even a six-hour boiling period. The pressure cooker is therefore recommended for meats, and all vegetables except tomatoes. If a pressure canner is not used, the full processing time, three hours, must be taken. Vegetables, except tomatoes, processed in the boiling water bath should be boiled for ten minutes before using, before even tasting.

Thyroid Gland

Question: Is it true that excessive vitamin A depresses the thyroid gland?

ANSWER: This apparently is so, as would seem to be confirmed by the case described above. Experiments with patients who have a major portion of their thyroid gland removed by thyroidectomy show that they have an impaired ability to convert carotene (as found in carrots and yellow vegetables particularly) to vitamin A. It is clear that the thyroid gland does not have an unlimited ability to convert carotene into vitamin A, as patients who go on a carrot or spinach juice spree get quite yellow.

WHEN the true relation existing between the food we eat and our morals is better understood, cookery will be regarded as one of the greatest and most important of all sciences, worthy of the attention of our most highly educated and accomplished young women. In the minds of many observing men and women there is little doubt that a very intimate relation exists between what man eats and drinks, and what he is morally.

From my observation in the past fifty years as a physician, I have again and again been forced to recognize that there is truth in the old German adage, "As he eateth so is he." So thoroughly am I convinced of this that in determining on short acquaintance what a man is morally, I place more reliance on my knowledge of what he eats and what he drinks than upon the way he may deport himself while in my presence or while on parade.

Food has as great an influence on the morals of an individual as drink. No man can be in health who has a sour stomach; and no one can have a sour stomach and a sweet, amiable disposition at the same time. The beer drinker lives on a low plane morally. Man cannot be at his best morally while the diet is wrong any more than the drinker of beer can be. Many more suffer from auto-intoxication than from intoxication due to the use of alcoholic beverages.

The matter of diet is beginning to receive much more attention by the medical profession than it did twenty years ago. Many of the obscure diseases of the past are now recognized to be due to dietetic errors.

It is time for ministers of the gospel and those who are engaged in the work of moral reform to recognize the intimate relation that exists between food and the morals. It is necessary to give attention to diet in order to promote health, and it is equally important to give attention to the diet in order to elevate the morals in a community, a family, or an individual. When this is appreciated, much more will be said from Christian pulpits in regard to the need of eating and drinking to the glory of God.

A religion that does not correct the physical habits of man is of little value, for it cannot elevate him very much morally. What the home is depends upon what its inmates are; and what the inmates are may be determined by what their food and drink are.

The first pair were placed in a garden and surrounded with trees pleasant to the sight and good for food. God said to them, "Of every tree . . . thou mayest freely eat." Of the grains and legumes, He said, "To you they

SIGNS of the TIMES

DIET *and* MORALS

In which the author shows how one affects the other

By D. H. Kress, M.D.

shall be for meat." Had men always followed this divine instruction and continued to subsist largely on fruits and on simple foods simply prepared, much misery would have been prevented.

The first home was marred by a departure from the bill of fare provided for its inmates. When Eve supplied Adam with the wrong kind of food, God said to her, "I will greatly multiply thy sorrow."

Many of the sins and the crimes committed on the impulse of the moment might with a little effort be traced to a disturbed condition of the brain while under the immediate influence of poisons generated in the stomach and intestines. Serious errors in judgment are frequently due to the quality and quantity of food eaten.

Henry Ward Beecher was right when, in trying to help one of his church members spiritually, he said:

"It is not enough for you to pray that God will give you self-control. You are to study it both according to the law of moral truth and the law of physical truth. If men would go to their physicians, they frequently would find an answer to prayer in the revelations of truth concerning their structure.

"I have known men who have prayed for the grace of good temper in vain until their physician told them to stop eating meat; for they were of a peculiar temperament that could not endure such stimulation. So long as they ate animal food, they could not control themselves, they were so irritable; but as soon as they began living on a diet of grains and fruits, they were able to keep their temper. They sought in prayer relief from their irritableness. Their physician, by the aid of science, revealed to them the cause of that irritableness, and their prayer was answered. They were not unwise in praying, but they were wise when to prayer they added medical advice."

The impatience of the mother, the unreasonable disposition of the father, and the rebellious nature of the children, frequently find an explanation in the food furnished in the home by an ignorant cook. To find the cause of much of the domestic unhappiness that exists in homes, and even of the frequency of divorce suits, we need in

many instances merely to go into the kitchen and dining room and observe what and how its inmates eat.

In order to improve the peace and happiness of the home or the spiritual condition of the church or community, the preparation of food will have to receive consideration.

The free use of tea and coffee are responsible for much of the peevishness, irritability and nervousness among women and children. A tea or

coffee toper is never known to possess evenness of temper.

The meat bill could, with benefit to the health and morals of the people, be cut down one half. Multitudes are making this discovery, and many are dispensing with the use of meat entirely.

I welcome the high price of meats as a blessing in disguise. With it will come gentler men and women and far greater domestic happiness.



God gave to man the vegetables pictured above as articles of diet. He did not include flesh meats on the original menu for the human race.

By

F. M. Wilcox



RELIGIOUS NEWS SERVICE PHOTO

When the prodigal son "came to himself" he repented of his wayward life with a godly sorrow that gained for him the forgiveness and favour of his father. This pictures the sinner's proper approach to God.

GODLY SORROW

ONE night Nicholas II, czar of Russia, made the round of his soldiers' encampment. His tired warriors were fast asleep. The czar wended his way to a faint light which he saw in the midst of the camp. Here he found one of his officers locked in unconscious slumber. Before him on the table lay a document upon which he had been working. The victories or vicissitudes of war could not lead him to forget his personal obligations. He was casting up his account to see how much he owed. It came to the sum of fifty thousand rubles, about twenty-five thousand dollars. In his distress the officer had written at the bottom of the sheet: "Who will pay this large sum of money?" and then had fallen asleep. The czar took his pen and wrote under this question: "I, Nicholas II, czar of all Russia, will see that this indebtedness is paid." The next

morning the overjoyed officer received a sum of money adequate to meet his need.

The Debt of Sin

Who will pay the debt which the poor sinner owes to Christ the Lord? It is not in the poor sinner's power to do this. He is hopeless and undone.

Man in his natural state is without a divine Saviour. He is without hope and without God. His condition is aptly expressed by the apostle Paul in his letter to the Ephesians:

"Wherefore remember, that ye being in time past Gentiles in the flesh, the flesh who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the

covenants of promise, having no hope, and without God in the world." Ephesians 2:11, 12.

As heaven contemplated the lost condition of the human family, the great heart of God was moved with pitying tenderness. It led Him to make a great and supreme sacrifice; namely, to give His only-begotten Son to die for the sins of the world.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

This was the greatest gift that God could bestow; indeed, it was so great that it included in its scope every other gift.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32.

So there is hope for the poor sinner, and that hope is in the way of escape made possible by the sacrifice of the Lord Jesus. His death pays the penalty of man's transgressions.

How shall the one who is seeking peace and pardon from Christ the Lord find deliverance from sin? The Spirit of God has brought conviction to his heart. He sees himself as a sinner, lost and undone. He knows that in himself there is no righteousness. His own ways are the ways of death. He realizes that by no human power can he escape from the pit into which he has fallen, but he longs for deliverance. He longs for someone to release him from his bondage.

The Prodigal and His Return

One of the most beautiful stories in the Divine Record is the one recorded in the fifteenth chapter of Luke, telling of the prodigal and his return. Here was a man, the son of a kind and loving father, who, demanding his share of the inheritance, left the parental roof and went out into the world for himself. He felt that he was sufficiently able to cope with the issues of life, that he was wise enough to decide the questions which might arise in his experience. He was restive under home restraint. He desired the thrill that came with new scenes and new experiences. He failed to realize that the responsibility of choosing involved as well responsibility in the results, and bitterly he learned this lesson.

Drawn on step by step farther and farther from the principles which had been his safeguard in early life, he finally plunged into the maelstrom of wild dissipation, spent his inheritance with evil associates, and at last was reduced to absolute penury. Starvation stared him in the face. He was lost and undone, without hope, and without God in the world, a homeless wanderer, a derelict, driven by the wind and tossed about on the seas of misfortune. He had gone a long and winding way from his father's house.

His abject humiliation brought him to himself. He reviewed the steps by which his feet had slipped. He saw the mistake he had made in departing from his father's home, and he resolved to find his way back, not as a triumphant conqueror, as he had hoped to return when he went away, not as an honoured citizen upon whom the world would shower distinction and honour, but as an outcast, a beggar, clad in tattered garments. He sadly travelled back over the road which before he had traversed in his wild delirium of joy and new-found freedom.

He comes to his father with no de-

mands, with no effort at self-justification, with no excuses for the part he has acted. He casts no blame upon his associates. His prayer is not the prayer of the Pharisee, but the burdened cry of the poor publican. He comes trusting his father's mercy to treat him better than he deserves.

How graciously he is received! The father has anxiously waited through the long years for this turning about in his son's experience. He had prayed that he might learn, even through failure and humiliation, the lesson of his own unworthiness and insufficiency. And now as he comes, humble and contrite, in beggar's garb, the heart of the father is touched to pity and tenderness. His eyes discern him a long way off, and he hastens to meet him. He welcomes him home as he would a triumphant conqueror. He orders the fatted calf to be killed, and a feast to be prepared, and the relatives and neighbours are assembled to engage in a joyous festival in honour of the return of the long-lost son.

What a lesson this affords us of God's tender mercy for His penitent children. And what a lesson also as to the attitude of the prodigal who returns to the fold of Christ! When we in our failure and backsliding come back in sincerity to the Father's house, we must come with no blare of trumpets, with no excuse for our prodigality, with no justification for our course, with no plea of extenuating circumstances. We must not excuse our dissipation on the plea that others have been deceived. We shall have no disposition to charge our companions in guilt with the greater responsibility. We shall be willing to accept the full measure of our guilt.

May God help us to learn from the lesson of the prodigal and his return, the beauty of God's forgiveness and loving grace, and the necessity of our returning in the same way as did the prodigal—not with the spirit of the Pharisee, seeking justification, but with the spirit of the publican, who could only smite upon his breast and cry, "God be merciful to me a sinner."

All heaven is interested in our salvation. "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." And if the poor sinner knows not how to approach the Lord or how to frame the prayer of his heart into words, the Lord in His great love and mercy provides the form of words which may be employed:

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously:

so will we render the calves of our lips."

And then there comes this comforting assurance:

"I will heal their backsliding, I will love them freely: for Mine anger is turned away from him."

There is just one way to get rid of sin, and that is by confession. The sinner must acknowledge his transgressions. He must confess his sin against God, and the wrongs he has committed against his fellow men.

Godly Sorrow

In order for this confession to be acceptable to God, it must be made with sincere contrition of heart. There are two kinds of sorrow brought to view in the Word of God; namely, worldly sorrow and godly sorrow. The one who seeks Christ must come in the spirit of godly sorrow. The apostle Paul had written to the Corinthian church. His letter had brought to them great sorrow of heart. In his second letter he refers to this experience:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Corinthians 7:9-11.

The sorrow of the world, to which the apostle refers, is sorrow that one's sin has found him out. It is the sorrow of heart felt by the unrepentant criminal when he feels the hand of the law upon his shoulder, and finds himself incarcerated within prison walls. As soon as he has paid the penalty for his crime, he goes out and engages again in his old life of sin and shame. He is sorry only that his sin has brought its penalty and that he must face the punishment for his deeds.

Godly sorrow is the reverse of this. It leads one to deeply regret his wrong course, even though his wrong is known only to himself and to God. Not only is he sorry for the outbreaking sins in his life, but he is sorry for the wrong motives and purposes possessing his heart, which led him into these sins.

When one brings to his confession this spirit of sincere repentance, God hears and answers, and He exercises toward the sinner His forgiving grace.



Remember the Sabbath day,
to keep it holy. Six
days shalt thou labor,
and do all thy work; but
the seventh day is the Sab-
bath of the Lord thy God: in
it thou shalt not do any work,
thou, nor thy son, nor thy daughter,
thy man-servant, nor thy maid-
servant, nor thy cattle, nor thy
stranger that is within thy
gates: for in six days the Lord
made heaven and earth, the sea,
and all that in them is, and
rested the seventh day: where-
fore the Lord blessed the
Sabbath day, and hallowed it.