

Canadian

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# Signs of the Times



**T**HERE seems to be a popular opinion among many church people that God promised the land of Palestine to Abraham and his seed. But the apostle Paul in his epistles makes it very clear that God's promise to Abraham takes in far more territory than the earthly land of Canaan. "For," says Paul, "the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13. It was the whole "world" that God promised to Abraham and his seed, not only Palestine.

Who was the "seed" to whom this promise was made? Paul is very explicit on this point: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16. Paul makes it very plain that this promise to Abraham and to his seed was not to fleshly Israel, but to spiritual Israel: "For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9:6-8. "For he is not a Jew, which is one outwardly; . . . but he is a Jew, which is one inwardly." Romans 2:28, 29.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:28, 29.

Thus we learn that the promise was not to the literal, fleshly Jew, but to the spiritual seed, which includes all those who are born of the Spirit, as Christ said to Nicodemus: "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." John 3:7, 3.

What kind of possession was it that God promised unto "Abraham and his seed" when God made him "the heir of the world"? The Lord took Abraham on a high mountain and said unto him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Genesis 13:14, 15. How much land



*The land promised to Abraham has been won and lost by many contending parties. Just what was comprehended in that promise, and when does it have its application?*

did Abraham see? He saw the whole world, for God promised that he should be "heir of the world." What world? Not this present "evil world," but "the world to come." For the Scriptures clearly assert that in the land of Canaan God "gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:5.

Paul makes this whole matter very

clear in the eleventh chapter of Hebrews: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Verses 8-10. What is this city which Abraham saw, "whose

# GOD'S PROMISE to ABRAHAM

## *When Will It Be Fulfilled?*

builder and maker is God"? It is "the New Jerusalem"—and not the old Jerusalem—"whose builder and maker is God." This city is to descend from God "out of heaven," to the earth made new, and is to be the capital of "the world to come" of which Abraham is the heir, and Christ his Seed is to have it as "an everlasting possession."

After the apostle Paul enumerates the great heroes of faith to whom as heirs these promises applied, he says: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. . . . They desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for He hath prepared for them a city." Hebrews 11:13-16. It is thus very evident that the promise made to Abraham and his seed—"which is Christ"—was not concerning the possession of this present world but "the world that is to come." "For here have we no continuing city, but we seek one to come." Hebrews 13:14.

The land of Canaan was merely a temporary land promised to the children of Israel as long as they would remain true, loyal and faithful to God and would obey Him and keep all His commandments. In the very beginning when God chose the children of fleshly Israel to be His "peculiar people," God told Moses to inform the children of Israel that if they departed from His law and disobeyed His voice, the anger of the Lord would be kindled against Israel: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: . . . and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for

the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Deuteronomy 28:64-67.

After the Lord sent Israel and Judah into Babylonian captivity for a period of seventy years, He promised by the mouth of Jeremiah that at the end of the seventy years: "Lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jeremiah 30:3. This promise of the restoration of Israel and Judah into their own land of Canaan was literally fulfilled when Cyrus, Darius and Artaxerxes, kings of Persia, issued their decrees after the termination of the seventy years of captivity. This is the only promise that God made as to the return of the Jews to the land of Palestine, and that was fulfilled more than 2400 years ago. And the prophet Jeremiah was told by the Lord to inform the children of Israel and of Judah that if they were disobedient and departed from the Lord again after their restoration to their own land, He would scatter them again and they should never return to their own land and become a nation as formerly. This truth of the complete and final overthrow of the Jewish nation as such is clearly set forth by the prophet Jeremiah in the nineteenth chapter of the book of Jeremiah. The Lord told Jeremiah to tell Israel: "Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. . . . Therefore, behold, the days come, saith the Lord, that this place shall no more be called

Tophet, nor The valley of the son of Hinnom, but The valley of slaughter. And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their carcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth. And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith their enemies, and they that seek their lives, shall straighten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, *that cannot be made whole again.* . . . Thus will I do unto this place, saith the Lord, and to the inhabitants thereof. . . .

"Then came Jeremiah from Tophet, whither the Lord had sent him to prophesy; and he stood in the court of the Lord's house; and said to all the people, Thus saith the Lord of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they have hardened their necks, that they might not hear My words." Jeremiah 19:1-15.

All these evils which were predicted by Jeremiah came upon Jerusalem and its inhabitants in A. D. 70, when the Romans laid siege to Jerusalem and utterly laid the city in ashes and ruin. Josephus, who lived at that time, states that the Jews in Jerusalem, dur-

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By  
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ing that long siege, "ate the flesh of their sons and the flesh of their daughters" as predicted by the prophet Jeremiah. Christ Himself warned His disciples concerning the fulfilment of this prophecy, as follows:

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24.

According to Christ's prediction, Jerusalem would remain in possession of the Gentiles until the Gentiles had filled up their cup of iniquity, and final judgment would be meted out upon both the rebellious Jews and Gentiles in the day of God's vengeance. This prediction of Christ's is exactly in harmony with the prophecy the Lord gave to Jeremiah: "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again."

Time and again the Jews have attempted to gain possession of Jerusalem and to rebuild the temple on the old site of Solomon's temple since its utter destruction in A. D. 70, but every such attempt has come to naught in the end and their plans to regain possession and establish their capital and nation in Jerusalem have failed.

Historians inform us that the Roman emperor Julian entered into an alliance with the Jews to rebuild the temple which was destroyed in A. D. 70, concerning which Christ had predicted: "Behold, your house is left unto you desolate. . . . There shall not be left here one stone upon another, that shall not be thrown down." (See Matthew 23:38 and Matthew 24:2.) The emperor Julian stated that he was going to prove that Christ's prophecy about the temple was false, and he and the Jews would rebuild it. Great preparations were made and much money was expended in the attempt, but before the structure was completed the new temple was utterly destroyed by a great earthquake and levelled to the ground, and the endeavour to rebuild was abandoned by the emperor Julian and the Jews. Christ's prediction still

stands, that "your house is left unto you desolate," and now, as of this time, a Mohammedan mosque has been erected on the spot where the old Jewish temple stood. So Christ's saying that "Jerusalem shall be trodden down of the Gentiles" is still in force. We do well to remember Christ's statement: "The Scripture cannot be broken." Christ's word will prevail over all the decrees of nations to the contrary. During the Civil War in Lincoln's time, the Confederate States, as a nation independent from the United States government, were recognized by some of the European powers and by the Vatican, but such recognition did not result in the final establishment of the Confederate States as a union and as a nation.

Let us not lose faith in the prophecies of the Bible and the Word of the Lord, when men attempt to overthrow them. The present Jewish state is nothing but a legal fiction and can never exist as an independent nation, and as in all such attempts, can only exist under the protectorate of other nations.

Among the more than 250 signs recorded in the Bible, the return of the Jews to Jerusalem and the restoration of the Jewish nation are not mentioned as signs to be fulfilled before Jesus returns to this earth the second time. The Gentiles are to be in control of Jerusalem till Jesus comes the second time in glory.

The Lord told king Zedekiah: "Thus saith the Lord God; Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezekiel 21:26, 27. King Zedekiah was then a captive king under Nebuchadnezzar, the king of Babylon. The crown of Israel and of Judah was to be overturned three more times. Babylon turned it over to Persia, Persia turned it over to Greece, and Greece turned it over to Rome, and after Rome destroyed Jerusalem, burned the temple, and scattered the Jews to all nations in A. D. 70, the Jewish crown and Jewish sovereignty were to exist "no more, until He come whose right it is," and then God will give the throne of David and the crown of David to His Son, in fulfilment of the word of the angel Gabriel to the virgin Mary: "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33.

EVER since President Roosevelt delivered his historic speech on the "Four Freedoms"—freedom of speech and worship and freedom from want and fear—many noble-spirited statesmen have determined to write into the laws of the nations a declaration of human rights, civil and religious.

At Dumbarton Oaks it was agreed that one of the main tasks of the United Nations Organization would be to promote more respect for the rights of man. It was decided at San Francisco to set up a Commission on Human Rights, and at the first meeting of the Assembly in London this Commission was brought into being.

After two sessions of study, the second convening in December last at Geneva, the Commission on Human Rights, appropriately under the chairmanship of Mrs. Eleanor Roosevelt, has attempted to draft an International Bill of Human Rights comprising a Declaration of Principles and a Convention legally binding on all states whose governments ratify it.

Space does not permit comment upon the essential civil rights written into the bill, but we note with satisfaction that Articles twenty and twenty-three of the Declaration establish "Individual freedom of thought and conscience" as an "absolute and sacred right," and also the right to manifest any religious beliefs "in worship, observance, teaching, and practice."

In the Convention, Article fifteen defines freedom of religion, conscience and belief as including freedom to practise religious belief, to receive religious teaching, and to change religious beliefs without interference.

Without a doubt this Bill of Human Rights is an achievement of the greatest import. As Mr. Milton Winn, one of the Jewish representatives at Geneva, stated:

"For the first time in history a world authority has not only formulated an International Bill of Rights, but earnestly endeavoured to find proper means of making these rights an effective force in the lives of people everywhere."

At the same time, however, Dr. O. Frederick Nolde of the World Council of Churches has warned that "any disposition to optimism must be tempered by a realistic understanding of the many difficulties to be surmounted before this movement can be successful."

The Declaration and Convention have yet to be submitted to the Economic and Social Council and then to the General Assembly of the United Nations. After that they will still have to be ratified by the individual govern-

*Thousands have died for their human rights, and thousands of others would be willing to die. Will international organizations be able to guarantee individual liberty?*



# HUMAN FREEDOM

ments of the nations before they become law.

How some governments will react to the Bill of Rights is indicated by the fact that even at this early stage the Soviet Union and her satellites abstained from voting on the Declaration and voted against the Convention, the Soviet Union stating that it would submit an alternative Convention to the Economic Council. One cannot but be pessimistic, therefore, as to the possibilities of true religious liberty in the vast area dominated by Communism. Certainly no right to criticize the State or the principles of Communism will ever be tolerated.

Nor is the prospect in the West as rosy as one might at first think. In the Convention there is a restrictive clause to the effect that "the above rights and freedoms shall be subject only to such limitations as are prescribed by law and are necessary to protect public order and welfare, morals, and the rights and freedoms of others."

Doubtless, such a clause would be of value in checking real abuse of freedom, but it also opens the way for unjustifiable curtailment of religious freedom on any invented plea of its abuse.

For example, in Roman-Catholic-dominated states we have ample evidence that the free exercise and extension of the Protestant faith is regarded as inimical to "public order, welfare, and morals." Such states, therefore, could with a stroke of the pen render null and void all the rights of Protestants while still keeping within the

letter of the law. And as the power of Rome is becoming increasingly dominant in Western Europe and is growing steadily in Britain, the Dominions, and the United States, there is ample justification for doubts about the efficacy of an international Bill of Rights even if it should get unto the statute books of the majority of the Western powers.

A study of the prophetic Word, moreover, underlines these doubts, for the picture of the last days presented in the thirteenth chapter of the Revelation is the very antithesis of the reign of liberty. Says the revelator: "And he . . . causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. . . . And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:12, 15-17.

Without going into a detailed explanation of the enforcing powers of

the "mark" and "number" of the "beast" whose worship will become obligatory, it must be clear to all who read this prophecy that here we have not the liberty envisaged in the United Nations Bill of Human Rights but a spiritual totalitarianism such as the world has never before seen.

Yet while the great majority, cowed by fear of economical sanctions and physical violence, will bow to this final spiritual despotism, the Scriptures reveal that there will be those who, unprotected by state decrees, but in the safe keeping of God, will, like the seven thousand in Israel of old, refuse to bow to the modern Baal.

Hard undoubtedly will be the lot of these loyal ones, but their triumph is certain and their reward sure. For while John sees the wrath of God poured out against those who traitorously "worship the beast and his image" and receive "the mark of his name," he beholds those which "had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands," living and reigning with Christ. (Revelation 20:4.)

Let us then determine that, whether protected or not by any national or international Bill of Human Rights, we will be loyal to God and to His truth, that we will stand resolutely with the faithful remnant amid the perils of the last days here on earth, in order that at the last we may stand with the "overcomers" upon the "sea of glass" in the metropolis of the heavenly kingdom.

By  
W. L. Emmerson

**C**ONVERSION and the new birth are synonymous terms. Both are used in the Bible as necessary qualifications of character to entitle one to a home in heaven. Christ declared to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. He admonished His disciples, saying: "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the king-

dom of heaven." Matthew 18:1-3. This spiritual state is acquired by faith in the Lord Jesus Christ as the Saviour from sin. When the jailor who was keeping ward and watch over Paul and Silas became convicted of sin, he cried out, "Sirs, what must I do to be saved?" The answer was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31.

earth, sinners saved by grace and translated from the kingdom of darkness into the kingdom of light. How thrilling is this thought! The apostle Paul speaks of this family and declares: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Ephesians 3:14, 15.

We are children of God by adoption through Christ the Lord. As we enter into this divine relationship, we are counted no longer foreigners or strangers, but as children of God we become partakers of His divine nature and

2. The new birth is brought about by accepting in faith the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." 1 Peter 1:23.

3. As he studies the Word, a revelation of Christ's character, the believer is changed into His divine image. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." 2 Corinthians 3:18.

4. One who loves God is born of Him. "Beloved, let us love one another:

# CONVERSION

## What Does It Mean to Be Born Again?

In believing on Christ, the repentant sinner becomes a son of God. It is written of Christ: "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13.

The marginal rendering of this scripture expresses a beautiful thought: "As many as received Him, to them gave He the right, or privilege" as well as the "power to become the sons of God."

### The Family of God

And what a privilege it is to be adopted as children into the heavenly family! The great family of God is scattered throughout the universe. We may well believe that many of the planets are peopled by a holy race who have never known sin. These belong to the family of God. The angels around His throne, ten thousand times ten thousand, and thousands of thousands, belong to His family. And the Lord in His wonderful provision of divine grace recognizes as members of His family His children here on

members of His royal family. As members of this family we are "heirs of God, and joint heirs with Christ." Romans 8:17. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

### Rejecting the Opportunity

Sad indeed will it be, however, if with these glorious privileges given us of becoming members of the divine family we refuse to avail ourselves of the opportunity.

### Sonship Embraces Much

Accepting Christ as our Saviour involves more than a mere mental assent to this fact. Conversion means a

for love is of God; and every one that loveth is born of God, and knoweth God." 1 John 4:7.

5. The converted sinner is saved from the second death. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

6. One whose own heart has been changed is able to teach others the way of life. "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Psalm 51:12, 13.

7. Christ told Peter that when he was converted, he could strengthen others. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 22:31, 32.

### Proof of Conversion

This work of cleansing, this transformation of nature, will be brought about by the operation of the Spirit in writing the law of God upon our hearts. Then we shall be able to say, in the words of the psalmist, "How love I Thy law! it is my meditation all the day." We shall obtain the victory over every sin and besetment, and be able, with the apostle Paul, to exclaim, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." We shall have no relish for

By

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changed life. To be born again, and thus be ushered into the family of God, is to enter upon a new experience. Let us consider these new relations in some of their concrete forms:

1. The converted man becomes a new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Galatians 6:15.



KEYSTONE VIEW PHOTO

*The words of Jesus to Nicodemus were unequivocal: "Ye must be born again!" Regeneration of the sinful human nature is an absolute prerequisite to eternal salvation.*

sin. The religion of Christ in the heart will gain for its possessor a complete victory over those passions which are striving for the mastery.

The apostle John declares: "Whosoever abideth in Him sinneth not. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." This does not mean that the child of God cannot sin. It

means that sin is abhorrent to his nature. It has no part in his will or purpose. It is repulsive in his sight. His whole desire is to do the will of God.

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we shall hate the sin that caused the sufferings of the Son of God.

A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you."

In one short sentence the character of the Lord Jesus Christ is graphically portrayed. Of Him the Father declares: "Thou lovest righteousness, and hatest iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

The Christian believer can experience cleansing from sin only as he comes to hate it with a deadly hatred. He can come into possession of the righteousness of Christ only as he loves it and earnestly desires it. For this hatred of iniquity and this love of righteousness it is his privilege earnestly and sincerely to pray. It was this spirit that prompted the prayer of David, the king of Israel, after his great sin. The Spirit of God had brought conviction to his heart. God gave him a vision of himself as he truly was. And he gave expression to his great longing for deliverance. (See Psalm 51:1-10.)

God heard the prayer of His servant, and victory crowned his life. And the blessed Saviour earnestly longs to give the same kind of victory to His children to-day. As Christ healed the poor leper who knelt before Him and cried, "Lord, if Thou wilt, Thou canst make me clean," so He will heal the deadly leprosy of sin in answer to the appeal of every longing heart. And Jesus will hear your petition when you call upon Him.

The evidence of conversion or the new birth will be seen in the changed life. The one who was profane in language, will speak God's name with reverence and holy awe. The one who stole, will steal no more. The one who falsified in statement, will be truthful and conscientious in what he says. The one who cheated in deal, will be honest and true.

Recognizing that he belongs to God and to His family, the one born from above will be noble in all of life's relationships. He will seek to truly represent the One who has called him from the darkness of sin into the light and liberty of the sons of God.

"The religion that comes from God is the only religion that can lead to God. In order to serve Him aright, we must be born of the divine Spirit. This will lead to watchfulness. It will purify the heart and renew the mind, and give us a new capacity for knowing and loving God. It will give us willing obedience to all His requirements. This is true worship."—*Counsels on Health*, Mrs. E. G. White, pp. 129, 130.



# WORLD AS WE SEE IT!

**A Prophetic Interpretation  
of Current Events!**

## How Do You Read Your Bible?

COLUMNIST J. V. McAREE suggests that the commonest answer to this question would be that it is not read at all. We are afraid that this is all too true among the vast majority. But why should it be so today? One hundred years ago this was not the case. Then the Bible was perhaps known better and read more by the laity than it is now by the ministers. Why this slump? Are people no longer interested in their soul's salvation? This is more true, we fear, than most people are willing to admit. According to Biblical history a parallel period of this present time prevailed just prior to the great flood which destroyed all the world's population except Noah and seven others.

Jesus, during His ministry, gave us just a little glimpse of that time: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

We find the people before the flood doing the things that people are most interested in to-day. They were not an idle people. They were busy doing the things that provided them with the greatest pleasure; however, they had no great interest in their soul's salvation. If they had a Bible in those days (we think

they didn't), they did not read it; nor do we think they would have interrupted their pleasures long enough to read it had they had it.

Jesus draws a parallel between that time and this time, and gives this indifferent condition as a sign of His return to this earth the second time.

In reply to our question, *How Do You Read Your Bible*, we would like to offer a suggestion from the Bible that may provide you with a great deal more interest in the study of the Good Book. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; *comparing spiritual things with spiritual.*" 1 Corinthians 2:13.

The Bible invites a comparative study of itself. Here is a book that was written by about forty different inspired penmen over a period of more than fifteen hundred years, and because of this it is necessary, if we would get the complete picture of its teachings on any one point, that we compare its teachings. We find there was one particular church in Paul's time that did that, and its members received high approbation from the Lord: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Acts 17:11.

## Who Doesn't Smoke?

IN THE September issue of the Canadian SIGNS OF THE TIMES we printed an editorial under the above heading. In that editorial we showed that Barbara Jo Walker, Miss America for 1947, does not drink or smoke, and that she does not consider drinking or smoking necessary to popularity. Some people may have thought that the winning of the beauty prize by a nonsmoking and a nondrinking girl was a mere coincidence, but what is to be said now that another nonsmoking and nondrinking girl has won over the strongest competition that America and Canada could offer?

The 1948 beauty title with its attendant financial benefits was won by five-foot, nine-inch Beatrice Shopp from Minnesota. Miss Shopp, who is eighteen and a talented musician, says that she does not drink or smoke.



We think that it would not be out of place in the light of these two achievements to inquire the reason for it. To us it seems more than singular that both the 1947 and the 1948 beauty crowns would be won by young women who are both nonsmokers and non-drinkers. We are sure that we have the answer, and we believe that our readers have it too. Nicotine and alcohol are the mortal enemies of top-flight beauty, brains and talent. They subtract that certain vital something that is necessary to win in the keenest competition. It is freely admitted that their prolonged use dulls the mind and hardens the feminine features.

### What About the Movies?

AT THE outset of this discussion we want to assert that we believe in and like pictures, and the fact that they move has no bearing on the case at all. We believe in the value of pictures just as we believe in the value of food. However, some food is good and accomplishes its intended purpose of nourishing the body, but some is not fit to eat and some is so bad that it causes death.

We can readily conceive that moving pictures fall into the following categories: good, bad and the in-between; that is, the films that exercise virtually no influence for good and that exercise virtually no detrimental influence. We are forced to the conclusion, however, that the films that are bad—films that exercise a detrimental influence upon the individual, the community and the nation—are greatly in the majority. This must be regarded as a lamentable fact, because moving pictures could be a great blessing—could be, we say, the greatest educational and information conveying medium extant.

In frequent newspaper and magazine articles, men and women who are leaders in Canadian and American life bring the movies under censure. The latest censure to come under our observation is that uttered by the British Columbia Police Commissioner, John Sirras. Mr. Sirras, speaking to the 43rd annual conference of the Chief Constables' Association of Canada, said that the idol of the Canadian youth to-day was more likely to be the slick crook than the upright citizen. He said further that the dramatic situations presented in the picture show and heard over the air impress the youth more strongly than they do an adult.

Another headline that strikes the eye is, "Boy Hangs, Film Fare Blamed." In this case a ten-year-old boy was found hanging in a shed, and while we cannot say with absolute finality that movies caused this boy's death, that would certainly appear to be the case. It is a well established fact that children imitate the things they see, and the things that go in through the eye make a deep and profound impression. In this case the boy had, the day before, seen the movie called *The Brighton Strangler*. It is believed that the boy was imitating what he had seen in the pictures.

Prisoners, men and women, boys and girls, in the penal institutions of the land bear the most condemning testimony against present-day motion pictures. A large percentage will testify that they were started on their career of crime by what they saw at the neighbourhood movie house. Others admit that they

were influenced toward a life of lust and crime by the scenes they saw depicted on the silver screen.

We believe that every fair-minded person can enter into sympathetic understanding with the boys and girls who have succumbed to movie influences and have been led off into crime and lust and have then been arrested for their misdeeds. It is manifestly far from a "square deal" to educate our children in lust and crime and then send them to reformatories and prisons for their violations of the law. If the law of the land demands honesty of its citizens, then why does not the same law demand that movie producers and exhibitors depict honesty on the screen as an example to its citizens and future citizens? If the laws of the land demand that a certain moral standard be maintained, then why are there not laws that prohibit the showing of scenes which inflame the lusts?

How can we consistently movie-educate our boys in petty thievery and then send them to the reformatory for their misdemeanors? How can we movie-educate our boys in the technique of robbing a bank, and then employ police to kill them for so doing? How can we movie-educate our boys in gangsterism and then enlarge our penitentiaries to keep pace with the increased crime rate? How can we movie-educate our girls in luxurious apartments, clothes and big cars and still keep them content with the homely tasks and ordinary clothes and cars that are the lot of the average woman? How can we movie-educate our girls in lust and prostitution and expect our sons to find virtuous wives and to rear healthy, disease-free children?

Admittedly these are hard questions, but they can find their answers among the law makers and civic leaders of our country, and in the righteous and indignant protests of every citizen against that corrupt movie-monster that may undermine the morality of his own household.



NATIONAL FILM BOARD



## Why Start?

Reports from a large sanitarium for the treatment of alcoholics give us interesting statistics on the possibility and permanence of cures. Figures are for a total of 2,323 patients. Eighty-five per cent stayed sober for six months after the cure, 70 per cent for a year, 60 per cent for two years, 55 per cent for three years, 40 per cent for four years, more than 30 per cent up to seven years, 25 per cent up to ten and one-half years. Treatment consists of giving the patient a drug which induces vomiting, followed by a glass of his favourite alcoholic beverage. Associating the violent vomiting with the taste and smell of liquor, the patient acquires an acute distaste for it. A simpler way not to be an alcoholic would be never to start drinking.

## Blind Landings

"Ground controlled approach," or GCA control of blind landings of airplanes, has been used for at least 850 successful landings at Berlin airports during recent months. Conditions encountered include rain, fog and sleet, and the use of the method, based on radar location of planes, has made the airlift operations there possible without much interruption. It is said that general commercial use of this method will not become general soon because of cost.

## Oil From the Sea

The first commercially profitable large-flow oil well to be drilled under the ocean in the Gulf of Mexico was recently brought into production. The company conducting the drilling operations was the Humble Oil and Refining Company, a Standard Oil subsidiary. To make drilling possible the company built a steel platform the size of a football field, which called for 5,000,000 pounds of steel. Besides the necessary mechanical facilities, living quarters for the crew were provided. Piling supporting the giant structure was sunk 197 feet into the ocean floor.

## Wallace Dares

Communism, clericalism and capitalism were named by Henry Wallace as three menaces to world peace. He became further involved in the prejudices of many people when he made it clear that he considered clericalism and Roman Catholicism as one and the same thing. In the minds of some commentators this alone would ruin his chances as a presidential aspirant.

## Food for the Soul

Three hundred thousand New Testaments, the first to be printed in the Russian zone of Germany, were printed by the end of August, according to recent reports. The Testaments will be distributed by the Berlin Bible Society. The American Bible Society contributed the paper, and moulds were loaned by the Beatenberg Bible School.

**T**UCKED away in the ninth chapter of the book of Isaiah among other titles ascribed to our Lord is one name of particular interest: "For unto us a Child is born, unto us a Son is given: . . . and His name shall be called WONDERFUL." Isaiah 9:6. His name shall be called *Wonderful*.

This name Wonderful comes from the Hebrew word *Pehleh*, which means literally "miracle." The life of Jesus Christ was one long succession of miracles. His virgin birth was a miracle. His sinless life was a miracle. His whole ministry in behalf of sin-sick, disease-ridden, lost humanity was a miracle. Blind eyes were opened. Dumb tongues were loosed. Deaf ears were unstopped. Diseased bodies were made whole. Sick minds were restored to normalcy. Lost souls were snatched from the pit of sin. Finally, after He had successfully met every challenge of the evil one and the cross was His reward from a thankless people, the grave received Him. But the tomb could not hold Him. His resurrection on the third day was a miracle. His ascension back to His Father was a miracle.

Paul, in writing to Timothy, sums up the miracle that was Christ in these words: "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Timothy 3:16. The apostle declares the wonderful miracle of Christ's life and ministry to be the mystery of godliness.

So wonderful is His name that even to-day miracles are wrought in the name of Christ. Still prayers in His name are honoured of the Father. Still the sick are healed in the name of the Great Physician. To-day devils come forth in the name of Jesus. The lame walk, the dumb sing and the deaf hear the voice of the Wonderful One.

In many ways, Jesus, by His miraculous life and death, is earth's Wonderful One.

Jesus was our wonderful sacrifice! Jesus, the Lamb of God, walked in the shadow of the cross for centuries before He finally yielded up His life upon Calvary's cruel cross as our wonderful sacrifice.

As early as Genesis the fourth chapter and the fourth verse, Inspiration speaks of the firstlings of the sheep or goats being offered upon the altar as a sacrifice for sin. No doubt Abel was taught to make such sacrifices by Adam his father soon after the fall. The Holy Scriptures do not reveal the exact

# WONDERFUL JESUS

## *How Incomprehensible This Name!*

date when the first sacrifice was killed, but it must have been very shortly after God made His promise of a Saviour as recorded in Genesis 3:15. The heavenly Father's purpose in instituting the sacrificial system was to remind every sinner as he took the life of the innocent little lamb, that some day his sins would take the life of a heavenly Sin Bearer who would come and die as the Lamb of God. It was to be a perpetual reminder and a penitential acknowledgment of his sin. Above all, the Almighty desired to impress upon sinful man that it was sin that caused death.

These sacrifices, Paul reminds us, were but "a shadow of good things to come, and . . . [could] never with those sacrifices . . . make the comers thereunto perfect. . . . For it is not possible that the blood of bulls and of goats should take away sins." Hebrews 10:1-4.

It is plain from these words that the offering of sacrifices in the earthly sanctuary did not make full atonement for sin. They were but a type of the perfect Lamb of God to be slain upon Golgotha's hill.

"Not all the blood of beasts  
On ancient altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

"But Christ, the heavenly Lamb,  
Takes all our sin away;  
A sacrifice of nobler name  
And richer blood than they."

Jesus came as the fulfilment of all the types of the sanctuary sacrificial system.

The name of Jesus is wonderful to save!

The famous preacher Charles Spurgeon went one day to the Crystal Palace to test the acoustics of the hall before speaking there that evening. Stationing one of his friends in the rear of the hall to listen, Mr. Spurgeon stepped on the rostrum and read from his Bible: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1:15.

He read the text a second time. Then without comment Mr. Spurgeon stepped from the rostrum and went his way.

Nearly twenty years later while he was busy in his study a call came to Mr. Spurgeon asking him to visit a

man on the other side of the city who was dying. The pastor responded expecting to discover a sinner on the verge of eternity unprepared to meet his God. However, when he stepped into the humble bedroom he saw lying upon the bed, a man whose face reflected the light of heaven. It was evident from the countenance of the dying man that his was the peace that passeth understanding.

After visiting with him for a while Spurgeon asked the sick man how he had come to know Christ. His face lighted up as he replied, "Nearly twenty years ago I was a workman doing some repair work high up in the cupola of the Crystal Palace. One morning while I was at work you entered the hall and stepped up on the rostrum and read a text. The words you read I shall never forget. 'Christ Jesus came into the world to save sinners; of whom I am chief.' Somehow the message burned its way into my very soul. I was not a Christian. But God sent conviction to my heart that day through the simple reading of the precious text. High up there alone, my heart burdened down with the knowledge of my sinful condition, I bowed my head and silently gave my heart to Christ!"

Yes, the name of Christ is wonderful to save!

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By

Robert H. Pierson

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The name of Jesus is wonderful in its healing power.

No disease known in His day was able to thwart the power of the Great Physician. Unclean spirits fled before Him. Lepers were made clean. Fevers vanished at His touch. The sick of the palsy found instant healing in His presence. Insanity and dropsy, blindness and lameness all yielded to the magic of the Wonderful Healer. Issues of blood were stopped and dumb tongues loosed by the Man who spoke as never man spake. His every act seemed charged with restoring power.

During His earthly ministry teaching and healing went hand in hand in the work of the Master. "And Jesus went about all the cities and villages,

teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." Matthew 9:35.

May we expect Jesus to be our wonderful Healer to-day? We may if we are willing to meet the conditions laid down in His Word!

The name of Jesus is wonderful in prayer!

"Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13.

"Whatsoever ye shall ask in My name, that will I do!" Think of it—Jesus offers to His children anything we may ask in His name! Notice the significance attached to His name—"whatsoever ye shall ask in My name." Jesus' name must be signed to any check we may attempt to draw on the Bank of Heaven. A check without a name is worthless.

Recently a friend of mine went into a certain office, received a check and took it to his bank to cash. The bank teller took the check, glanced at it a moment and handed it back to my friend.

"I'm sorry," the teller explained, "but I cannot cash your check, for the cashier in the office forgot to sign his name to it."

But our Master has not failed to sign His name on the check He offers you and me. "That I will do" is His promise when we ask in His name. It is the name of Jesus that opens to us the resources of the Bank of Heaven.

It is a marvellous privilege always to be able to count on a Wonderful Helper who will hear every prayer and supply our every need, spiritual, temporal and physical, according to "His riches in glory." "Whatsoever ye shall ask in My name, that will I do" is the blessed promise!

This wonderful One is your Saviour and mine if we will but accept Him as our own! Jesus is a real companion to help in every need, not merely a beautiful theory upon which to meditate.

"Wonderful, wonderful Jesus,  
Who can compare with Thee?  
Wonderful, wonderful Jesus,  
Fairer than all art Thou to me!  
Wonderful, wonderful Jesus,  
Oh how my soul loves Thee,  
Fairer than all the fairest  
Jesus art Thou to me!"

# A Look at All Men

By R. E. Finney, Jr.

NOBODY knows, or ever will know, the number of people killed in the recent global war. Probably somewhere between thirty and fifty million human beings died more or less directly as a result of it. Enough people to populate three or four Canadas were snuffed out of existence in as many different ways as the evil minds of evil men could devise. Enough people so that if you watched them in a parade and one thousand passed by you every hour it would take *five years* — almost — for the parade to come to an end.

That's not the end of it either; for everyone living must die, according to the normal course of events. To-day, we are told, there are somewhere between two and a half and three billion human beings alive on this planet. All of them will die, unless something far out of the ordinary prevents it. Many hundreds die every day, every hour of the day. And then what? What happens to them?

That's a rather terrible question, and one not likely to be very attractive to young people, I know. To-day — to most of you, I hope — death sounds like something that could not possibly concern you who are so full of life. But sooner or later all of us must face it. We are as though we were standing on an endless belt. When we reach the place where the belt turns under at the other end, that's the end for us. We cannot stop our progress toward that point; we reach it inexorably, inevitably.

What business have I talking to you who are young about death? Because unlocking the secrets of death teaches us much about both God and man that will help us to learn to read the "blueprint for greatness."

It does not seem necessary to say very much about reasons for knowing about God, but why might it be valuable to know something about the nature of man? Well, whether we know it or not, ideas about the nature of man are among the most important ideas in the world to-day. They are shaping the thoughts and actions of the nations of the world.

For instance, there's the idea that man is only a superior animal, fighting his way up the ladder of evolution, obeying the laws of survival of the fittest. If this idea about man is true we

must not expect too much of him as to goodness; after all, he's doing pretty well as it is — by and by he will do better if we are only patient about it. Of course we must expect him to go to war, to murder, to rob, to be immoral; that's his nature and he cannot help it. If he bands together with others and creates a nation of "superior beasts" which puts into practice the law of tooth and claw we should not blame that nation too much, should we?

This view of man lends itself pretty well to the philosophy of state-ism (The idea that the state is all; man nothing.), which is one of the predominant ideas of our day. The Nazis believed it. To kill a few thousand people to advance the welfare of the state was all right, they said, for after all it was only the state that mattered. There are nations still doing business that hold the same philosophy, we hear. Believing it, they can grind down millions, let a few more millions starve, use yet more millions as cannon fodder, imprison, torture and malignantly educate for destruction. It matters not, if it elevates the welfare of the state — throw them on the junk heap and get on with the main business, that's all that counts. Personally, I doubt if you will like this sort of idea about man and his nature.

Another idea about man is that he is endowed with a divine nature and that if given the proper environment and economic and educational advantages he will automatically become a model citizen. People who believe this sort of thing will be found talking more about better economic conditions, better housing, better education as panaceas for the ills of the nation or of the world. The only trouble with this idea about man is that it does not seem to check with the facts. More and better education, more and better housing, more and better economic status for man — wherever those things have been obtained — have not made better men or a better world. The late unlamented war witnesses to this.

Still another idea about man is that he was created perfect, but fell from perfection; that he was created in the image of God and has possibilities for redemption with outside help, but that left to himself he finds himself struggling with a force called sin which he

As we traverse the highway of life the question of man's nature is one that is often pondered.

is powerless to overcome. If he receives and accepts the outside help referred to he immediately undergoes remarkable improvements in character which will eventually result in a high degree of perfection of character. People who accept this view of man believe that the individual is more important than the state. They are the people who have founded democracies and who grant bills of rights to nations. They do not believe that it is ever defensible to disregard the welfare or the wishes of minorities unless those wishes are demonstratively unmoral and bad for the rest of the population.

Now, I've taken up your time in reading this — I hope you're still reading — to demonstrate that it is important to know the truth about the nature of man. And as I pointed out to begin with, the truth about death reveals a great deal about this subject.

Strange as it may seem, there are several ideas about death, too. There's the idea of inherent immortality that teaches that within every man resides an indestructible, undying soul. When a man dies, therefore, no matter what happens to him, or to his soul, he will



continue to live. Another idea is that there is no future life of any kind for man. When he dies he ceases to exist for all time; that is the end of him, his thoughts, his personality. Another idea has it that man is not inherently immortal, but that through the intervention of God he has the opportunity of *becoming* immortal.

Without selecting any of these three ideas as correct it will be worth observing that those that are not correct are dangerous — just as we have noticed that ideas that are wrong about man's nature are dangerous.

Which is the right view of the matter?

In previous articles of this series we have gained confidence in the Bible as the Word of God. Since, in dealing with death we are dealing with a question that cannot be answered by experience, let us turn to this source of knowledge and see what we can learn.

The first thing we learn is that man was created with the *possibility* of immortality. When Adam and Eve sinned, in the Garden of Eden, it became necessary for God to shut them out of this portion of the earth. Let us

note His reason for doing so: "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now lest he put forth his hand and take also of the tree of life, and eat, and live forever. . . . So He drove out the man; and He placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:22, 24.

This text tells us that if man had been obedient and had been allowed to stay in the Garden of Eden he would have had the opportunity of attaining immortality. That he might not do this was God's prime purpose in expelling him from the Garden. The text also tells us that God had the situation in hand at all times; that He had *foreseen* the possibility of the fall of man and purposely confined the opportunity for immortality so that man could be removed from it. This was only what a wise God should have done. Man, so far as we know from the Bible record, was a new creature in the universe. Created with a free will, he had the power to choose to do good or evil. He had every reason to do good — and

this included his very real love for God — but he might choose to do evil. Before God conferred immortality upon him it was well that he should be tested. When he failed to meet the test, the opportunity for immortality that had been so conveniently near at hand was withdrawn. While that is not the end of the story, enough is told thus far to give us a very strong idea that man's inherent immortality is a myth.

And that is the truth of the matter. We shall not take time nor space in this short article to give a great many Bible texts, but it is worth noticing that the Bible is very sparing of its use of the words "immortality" and "immortal." In fact you will find these words used only five times. You can look up the references yourself and you will find in none of them any intimation that man is immortal — the only persons who are described in this way are God and Christ. The texts I refer to are: 2 Timothy 1:8-10, 1 Timothy 6:13-16; Romans 2:7; and 1 Corinthians 15:53, 54, which contains two usages. Read these carefully for they are *all* the texts in the whole Bible which use these important words. None of them say that man is immortal.

On the other side of the question, consider the fact that the word soul (If there is any immortality in man, it is surely in his soul), occurs a great many times in the Bible. In the Old Testament you will find it 745 times and in the New Testament 105 times; but in all 850 times the Bible *never* speaks of the soul as immortal or never dying.

As still further evidence, let us note that the Bible, on the other hand, *does* speak of the soul as subject to death. As instances of this consider the following: "The soul that sinneth, it shall *die*." Ezekiel 18:20. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Psalm 33:18, 19. "And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:23.

Let us see now where all this gets us. Man had originally the opportunity of becoming immortal, but he did not grasp that opportunity by being obedient to his Creator. He does not possess immortality in any form. Therefore, not even his soul is immortal. What then?

Perhaps you are beginning to see now how it is that the question of life after death has so much to do with the nature of man. Let us seek the answer to some of the questions we have posed just above in next month's "blueprint for greatness."

# The CANON of the CATHOLIC BIBLE

By Mary E. Walsh

AT THE third Council of Carthage (A. D. 397) a decree was issued placing all the canonical and deuterocanonical books on parity. This no doubt was done with the consent of Augustine. In 419 another council was held, when Boniface, the Bishop of Rome, confirmed the decision of the previous council. Not, however, until the time of Pope Gelasius I (492-496) do we have the first decretal issued with the list of books which should comprise the whole Bible. He included the Old Testament Apocrypha.

Subsequent to the decree by Pope Gelasius I, the church was divided on the number of books comprising the Sacred Canon. Some followed Jerome's strict Canon, while others followed the larger one of Augustine without recognizing the line of demarcation which he drew between what was inspired and what was uninspired. After the issuing of the decretal acknowledging the larger canon, it is henceforth priestly authority and not godly, scholarly criticism that is to be the determining factor as to the place of the Apocrypha in the canon.

## **The Reformation and the Apocrypha**

The Protestant Reformation marked a definite and memorable period in the history of the Bible Canon. Shortly before the Council of Trent, at which time the Apocrypha received its full canonization, God raised up men who translated the Bible into the vernacular, and who put the deuterocanonical books in an intermediate position between the Old and the New Testament.

The Zurich Bible of 1529, Luther's Bible of 1535, and the Geneva Bible of 1560 placed the apocryphal books by themselves with headings such as the following:

"Here are the books which are numbered by the ancients among the biblical writings, and which are not found in the Hebrew Canon . . .

"It is true that they are not to be despised, inasmuch as they contain good and useful doctrine. At the same time, it is very right that what was given by the Holy Spirit should have

preeminence above what came from men." (Cf. The titles given to the apocryphal books in the Zurich and Geneva Bibles.)

The reformers made repeated attempts to remove from the Scriptures the uninspired books. During the Synod of Dort, which was held in 1618, there were men who were eager to have them eliminated completely from the Bible. All they were able to accomplish in this respect was to separate them from the authentic canonical writings. The new versions which appeared placed them by themselves as an appendage or supplementary matter. For instance, the Zurich Bible of 1529; the French Bible of 1535; Coverdale's English translation of 1535; Matthew's of 1537; the second edition of the Great Bible of 1539; the Bishops' Bible of 1568; and the Authorized Version of 1611, all placed them apart from the originally acknowledged inspired books.

On May 3, 1827, the British and Foreign Bible Society finally decided to completely exclude the Apocrypha from the Bible. The Edinburgh Committee of this society protested against translating them and sending them to the heathen. From this date on the Protestants of America and Britain have not published them as a part of the Sacred Scriptures. However, the Episcopal Church of America and the Church of England have not wholly excluded them, as the church appoints

a stated period of the year in which certain portions of the Apocrypha are read, although she does not put these writings on the same equality with the Sacred Canon.

It is worthy of note that the English Revised Version published in 1885 received its special promotion from the Church of England, yet there is not one word translated from the Apocryphal writings, or any reference made to them. The American Revised Version likewise ignores them.

## **The Council of Trent and the Apocrypha**

During the Middle Ages there were many who fluctuated between the position of Jerome and Augustine on the strict and the larger canon. But there is no doubt left in our minds as to the position which the early reformers took on this important matter. Because of their stand the Catholic Church felt compelled to settle forever her position regarding that which the reformers designated as "pseudepigrapha."

In the year 1545, the great Council of Trent convened which lasted over a period of eighteen years. This council was characterized by dogmatism rather than erudition. Ecclesiastical authority was not to be questioned. The decrees that were issued by this august assembly of the fifty-three prelates were to decide the future state of the church. The historical effect upon the church by the decree which was made on the question of the apocryphal books, as well as other important points of doctrine, is quite obvious. It closed definitely the field of free research and led to the canonization of tradition, putting it upon equal value with the Holy Scriptures.

It was on April 8, 1546, in the Fourth Session, which was one of the most important sessions of the Council, that a decree was passed declaring the books of the Apocrypha to be part of the Word of God and anathematizing all who would question the validity of that decree. The following extract taken from the decree of the Council of Trent will attest to the inexorable edict:

**Douay Version: "Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city." Revelation 22:14.**

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

In the early years of the Reformation the Catholic Church showed her hostility to the Word of God by burning Bibles by the thousands and printers by the score. However, as time passed the church saw that her warfare against the Bible was but abetting the Reformation, so the church changed her tactics and brought out a Bible containing many errors.



H. M. LAMBERT

"Whosoever shall not receive, as sacred and canonical, all those books and every part of them, as they are commonly read in the Catholic Church, and are contained in the old Vulgate Latin edition, or shall knowingly and deliberately despise the aforesaid traditions; LET HIM BE ACCURSED."

The Catholic Dictionary has this to say: "The principles on which the Canon of Scripture rests — Catholics, believing in the infallible authority of the church have full security that the books of the Catholic Bible are all true and inspired Scripture."—*A Catholic Dictionary*, William E. Addis and Thomas Arnold, p. 112, Art. Canon of the Scripture.

Thus we can see that dogmatism conquered. The same Tridentine the-

ologians passed other edicts placing tradition on the same equality with the Holy Bible; also, elevating the Latin translation of the Vulgate as superior to that of the Hebrew and Greek originals.

Decrees may be passed, but this did not keep such men as Catharinus, Sextus of Sinna and Bernard Lamy, from questioning the validity of these decisions. The latter, whose courage and intrepidity disproved the celebrated Ecumenical Council, when speaking of the deuterocanonical books, said:

"Nevertheless they are not of the same authority."

Martin Chemnitz, following the published decree of the Council, had this to say:

"The later church could never by decree make certain that of which the early church upon historical evidence had remained uncertain." — Chemnitz Examen Council. Trid. 1565; quoted by Moore, *The New Testament in the Christian Church*, p. 194.

While the Council of Trent officially settled the canon of the Latin enlarged text, it did not retard the onward progress of Protestantism and the spread of the inspired shorter canon. The inspired Word of God is still marching and bringing true Christianity to hungry souls throughout the world. The One who has magnified His Word above all His name has a jealous care for it. "For Thou hast magnified Thy word above all Thy name." Psalm 138:2, last part.



# BIBLE ANSWERS

by your Bible Answerman

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

**Dear Bible Answerman:** "I have particularly noticed your belief that after death the soul is dormant. I have watched but have never seen any mention of Jesus' transfiguration in which He met with Moses and Elijah, and also of His words on the cross to the dying thief: 'To-day shalt thou be with Me in paradise.'" E. C. H., Toronto.

I am particularly happy to answer this question. The presence of Moses and Elijah on the mount of transfiguration is a matter that troubles and perplexes some people when they hear it stated that the dead do not proceed immediately to heaven at death. They wonder how to account for the fact that these two worthies of old were there. The explanation is that Elijah was translated to heaven without seeing death and Moses died but was given a special resurrection and taken to heaven. We see this by reading 2 Kings 2:11: "It came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." Concerning Moses' resurrection we read from Jude 9: "Yet Michael the archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Likewise many are perplexed about the words of Jesus to the thief. However, when we undertake to study the Bible by comparing one scripture with another, as we are told of the Lord to do, it clears up immediately. Suppose, first, that we read the words both of the thief and of Jesus: "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with Me in paradise."

Let us look first at the request the thief made. Did he ask to go to paradise that day? No, he asked to be remembered when Jesus came into His kingdom. Did Jesus come into His kingdom that day, the day He died on the cross? No, and in fact He has not

come into it yet, and will not until He comes the second time and resurrects the righteous dead. What was the thief's request, then? It was simply that Jesus would in His mercy grant him a place in the kingdom that He would establish in time to come.

Another reason why we know that the thief did not go to paradise that day is that he did not die that day. The crucifixion took place on Friday, the day before the Sabbath. This day was called the preparation day, or the day in which preparation was made to keep the Sabbath day holy. Now it was the law of the Jews that no one might hang on the cross over the Sabbath day, and it was, further, the law that in the event the condemned had not died before the hours of the Sabbath he was to be taken down and his legs were to be broken in order to prevent his escape.

Therefore when they came up to this particular Friday evening there were three condemned hanging on their crosses. We read as follows the record of what took place: "The Jews therefore, 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. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs." John 19: 31-33.



**Dear Bible Answerman:** Someone told me recently that Satan is bound. What do you think about it?

If Satan is bound now I am sure that you would hate to be here when he is loose. It is true that the Bible speaks of the time when he will be bound, but that time is not now—it is future, taking place when Jesus comes the second time. The thing that binds the great adversary is the depopulating of the earth by the saints being translated and taken to heaven, and the wicked living all being destroyed by the brightness of Christ's coming.

Satan would like, no doubt, to have us believe that he is bound at present. We recall that a favourite military strategy is for the enemy to make you believe that he is not present in order that he may take you by surprise. That is the purpose of Satan in whispering that lie to some of our friends. If he can succeed in making you believe that he is not active as a deceiver and destroyer then he has gained a great advantage.

However, the time is coming when Satan will not only be bound but will be destroyed—burnt up in the lake of fire. We read that from Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Still other references that speak of Satan's destruction are as follows: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root [Satan] nor branch [his followers]." Malachi 4:7.

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that

behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Ezekiel 28: 18, 19.

**Dear Bible Answerman:** What is meant in Romans 6:14 where it says, "Not under the law, but under grace"?

Paul, the author of Romans, is here writing to the Christians at Rome. These people had been converted from heathenism to Christianity. They had come out of great sin, and it was the apostle's object to teach them that they were no longer under the condemnation of the law. The thing that makes a man a sinner is the fact that he transgresses the moral law of God, the ten commandments, and commits adultery, steals, lies, swears, breaks the Sabbath, et cetera. When he does this he is under the law. The law condemns him for his acts of transgression and demands his death as a sinner.

It works exactly the same way when a man violates the laws of the land. He may have lived in perfect freedom of the laws of state for fifty years. He was not under their condemnation because he had never violated them, but it came to pass that he robbed a bank and killed a man in so doing. Thus he became a violator of the laws of the land that prohibit for the public good both theft and murder. Because of the law's condemnation he is arrested and cast into prison to await trial. When his trial comes he is sentenced to be hanged or perhaps to be imprisoned for life. The law is inflexible. Its conditions must be met, otherwise the law is made void.

In the event this law breaker is sentenced to life imprisonment he may in due process of time be pardoned. If and when this takes place he obtains his freedom not because he merits it, but because of the governor's grace. And that is the way it is with the grace of God. The sinner, who has long violated the laws of God, does not merit God's mercy and grace, but he receives them when he accepts Jesus Christ as his personal Saviour and confesses his sins and forsakes them. When he does this he is pardoned and forgiven, and is no longer under the law, but is under grace.

However, if the sinner after having passed under grace sins again, then he passes again under the condemnation of the law, just the same as the murderer who received the governor's pardon would, should he go forth and kill another man.

**Dear Bible Answerman:** After reading your Bible answers in the *Signs of the Times* I thought maybe you would be able to help me. I married a Catholic man, while being a Catholic myself. Since then I have found out that the Catholics are not the real Christians and

I have tried to convince my husband, but he would rather die than to change to a different religion. Should we go to church as usual on Sunday and should I say my own prayers from the heart, ignoring everything that goes on in church, and give my offerings, or won't this get me anywhere? I try not to do any work on Saturday except cooking. I read what I can understand of the Bible and also try to teach the children when the father is not around. Otherwise my husband is one of the best. Please help me. Ontario.

Here we have a domestic-religious situation such as Jesus described in Matthew 10:34-39: "Think not that I am come to send peace on earth: I came not to send peace, but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."

There is but one course for a man or a woman to follow under such circumstances, and that is to obey his conscience. This is a test to the writer of the above question, and it is necessary that those who would follow Christ obey the light and truth that He sheds across their pathway, irrespective of consequences. "He that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it: and he that loseth his life for My sake shall find it."

**Dear Bible Answerman:** According to the Bible, is the world looking forward to peace or war?



The Bible gives a clear answer to this question. Desirable as peace is to all of us, the Bible holds out no prospects of it in the last days of earth's history. Christ in His great sermon on the mount had this to say: "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24:6-8.

Another reference that throws light on this question is Revelation 11:18: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."

The ancient prophet with his prophetic vision looked down the stream of time to the unprecedented troubles of the last days: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

During the last world war newspaper and magazine writers used the term "Armageddon" very freely. This term is taken from the Bible. It is the term that God uses in describing the final conflict of earth in which the nations of the East meet the nations of the West on the plain of Megiddo, which is about sixty miles north of Jerusalem. Armageddon is the closing battle of the last war of earth. It is during this battle that Christ comes the second time to destroy the wicked and reward with eternal life the righteous.

Revelation 16 gives us the Armageddon story: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Verses 12, 14, 16.

Prayer  
Changes  
Things



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# WHY BELIEVE --- IN GOD?

**B**ELIEF in God is often regarded to-day as a symptom of mental immaturity. A person who doubts God's existence is more frequently looked upon as someone of sound and thoughtful mind, than as an infidel to be pitied. Indeed, the ones most likely to invoke disdainful pity to-day are those who fervently believe in God. It is considered that God exists only in the imagination of the old-fashioned and unprogressive.

Evolution is mainly responsible for the widespread disbelief in God. The theories of evolutionary development which at present are taught in the majority of schools and colleges, must bear the primary guilt for leading millions into godless atheism. For mechanistic evolution teaches that God is merely an idea, and that our spiritual aspirations are merely the

highly developed animal instinct of wanting to follow a leader. The so-called "God hypothesis" is flippantly rejected as effete and antiquated—characteristic of a past era of mental sterility and religious fanaticism.

Such a negation of God is deplorable. Hope of civilization's survival must be wholly abandoned unless belief in God is restored. Extract the vital organs from a man, and his chances of survival are just as extinct as the chance of Christian civilization's continuance without God.

Yet is it so hard to believe in God?

By  
R. D. Vine

Is it not easier to believe that the wonders of the material world, of nature and of the limitless universe, are the product of an almighty Master Mind, than that all these things were created by nothing? Faith indeed is required in each case, but the Christian viewpoint is by far the more reasonable.

But some materialist will ask, Who created God? This question is no more difficult to answer than, Whence came the first living cell? or Who made, and whence came, the primordial nebulosity which evolutionists are compelled to posit in order to make a start for their theories? In this respect, Christianity makes no greater claims on faith than does evolution, and certainly makes an infinitely greater appeal to unbiased reason.

The Christian answer to the evolutionist's question is simply that

of the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2.

In other words, no one created God. If a creator of God were discovered, evolutionists would proceed to ask, Then who made such a creator? and so on, *ad infinitum*. God is eternal, and self-existent. He always has been, and ever will be. Christians find calm assurance in such a realization.

Only "the fool hath said in his heart, There is no God." Psalm 14:1.

This rather startling statement is not made without good reason, for on every hand—above, below and within us—are innumerable wonders which have no adequate explanation unless God exists. None save those whose minds are distorted with their own puerile theories, or whose mental perceptions savour more of the bovine than of the human, can fail to recognize that behind the things of nature is a divine Master Mind. Failure to recognize God, or openly to deny Him, are infallible qualifications of the class referred to in the preceding text. They, and they alone, are fools, in the true sense of the term.

The acceptance of the following invitation of Job will most certainly prove to all endowed with normal reason that a God of infinite power and goodness not merely exists, but everywhere and at all times manifests His power. Says Job: "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee . . . that the hand of the Lord hath wrought this." Job 12: 7-9.

Here is a fair challenge. Choose for our scrutiny and study whatever thing of nature we will, and the evidence in every case will prove the creative, overruling providence of God. We will see things so amazing in their beauty and structure that nothing save the working of the master mind of a divine Creator can even begin to account for them.

It is known that our physical characteristics are determined before birth by the ultramicroscopic genes in the living cells. Colour of hair and eyes, shape of body, hands and feet, and even such details as shape of nose, lips and teeth, are all determined by the genes in the parent cells at the time of conception. Yet so small are these genes that those responsible not merely for one person but for every one of the two thousand million people in this world to-day, could be held in one small thimble!

To suggest that there is no Master

Mind behind the structure of the genes, is even more fantastic than the obvious untruth that a wrist watch or an intricate piece of machinery shaped its component parts just by its inherent power, and assembled itself.

"The fishes of the sea," says Job, "shall declare unto thee" the wisdom of a divine Creator.

A young salmon having spent years in the ocean will, when the time comes, swim back to the very tributary of the very river in which it was born and nurtured. It will not make a mistake.

Eels present an even greater problem to those who deny the power of God. At maturity, eels from everywhere migrate to the fathomless depths of the Atlantic off Bermuda, there to breed and die. The juvenile offspring returns across the thousands of miles of ocean to the very coast or river or pond inhabited by its parent. Scientists are convinced that no mistake is ever made. It has never been known, for instance, for an American eel to be found in European waters, yet they breed together with their European brethren in the same abyssal depths.

Bewildered and nonplussed is the evolutionist who is asked to explain the source of this directing impulse.

Nature abounds with things which are clearly designed to thrill the eye. How shall we explain the exquisite beauty of flowers, plants and trees? Beautiful works of art are readily recognized as expressions of the mind. Is it conceivable that the transcendent artistry of nature has no designing mind behind it? Is the beauty of the rose, the perfection of the lily, the product of mindless chance?

More easily could an artist produce a masterpiece by flinging his paints and materials around in a chaotic mass, in the hope that somehow something beautiful would emerge. The artist's chance of success would be nil. He would be regarded as a madman.

The chaotic state of the world is the fruit of "reprobate minds" which "did not like to retain God in their knowledge." Godlessness, Fascism and all forms of materialism are all the ill-begotten offspring of the evolution which denies God and man's moral obligations to God.

Job says, "Acquaint now thyself with Him [God], and be at peace: thereby good shall come unto thee." Job 22:21. Happy is the man who seeks through the Bible and the revelation of nature, to cultivate this acquaintanceship with God. Only thus can the mind become truly noble and cultured, and the grim prospect of becoming reprobate be avoided.



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The colourful flowers that beautify the earth bear testimony to the skill, power and love of the true God, the Creator.



# The DOCTOR'S VOICE

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## Duodenal Ulcer

**Question:** How long is it necessary to take antacids after recent activity of a duodenal ulcer?

**ANSWER:** During the first three weeks a strict diet is followed, with milk and antacids between meals. Milk between meals is kept up for three months, and antacids are continued for at least six months from beginning of treatment. The above programme is the one advocated by the University of California Gastro-intestinal Clinic. It is well recognized that recurrences of ulcer are common and are precipitated by physical or mental fatigue, emotional disturbance, dietary indiscretions and respiratory infections. It is recommended that where the latter occur, the patient go to bed as long as any fever is present. Aspirin and similar drugs are to be avoided. Patients are also urged to abandon use of coffee, tobacco and alcohol. During periods of unavoidable fatigue or emotional stress the patient is advised to go back on a protective diet, eliminating coarse and irritating foods, resuming antacids and reporting to his physician the recurrence of any ulcer pain.

## Effect of Starvation on Heart

**Question:** Does prolonged lack of food permanently damage the heart?

**ANSWER:** Recent work suggests that both the size and the functional capacity of the heart are greatly decreased by prolonged starvation. Cardiac weakness is most noticeable soon after the return to an adequate diet, and prestarvation strength is not fully restored for several months.

Between twelve and twenty weeks are necessary for rehabilitation. This is probably due to the fact that metabolic demands increase more rapidly than cardiac capacity. Rapid heart beat and breathlessness are now much more frequent than during the starvation period, and heart failure may occur. The heart recovers almost

its normal size in twelve weeks. Within twenty weeks body weight is restored. After the thirty-second week the heart is almost back to normal.

## Colitis

**Question:** Is there any new treatment for ulcerative colitis?

**ANSWER:** The treatment of ulcerative colitis has been a very vexing problem for many years. Just recently at the Cleveland Clinic, Cleveland, Ohio, some progress has been reported.

Anyone suspected of having amebiasis (veterans, etc.) is treated for this disease. Then to combat secondary infection, and to allow the ulcers to heal, nonabsorbable sulfa drugs are administered by retention enema preferably. These are given two weeks on and one week off, the interval gradually being extended to as long as six months. Most of their patients are allowed to be ambulatory. Blood transfusions, vitamins and minerals are supplemented where necessary. At start of treatment, milk, vegetables and fruits are withheld. After a few days cooked vegetables and cooked fruits are gradually added. After one or two weeks raw forms of fruits and vegetables and milk are gradually added if well tolerated.

Food allergy is given consideration in patients who present other allergic manifestations. When a calcium deficiency was present calcium in tablet form was administered. Occasionally penicillin or streptomycin was given along with the sulfas. In most severe cases the large bowel was put at rest by an operation sidetracking bowel contents. Others have reported beneficial results from the administration of ventriculin (stomach concentrate) which neutralizes enzymes originating in the stomach and small intestine, which presumably are irritating to the diseased large intestines.

**A** MOST intimate relation exists between the mind and the body. It is impossible for one to suffer and the other not be affected. While derangements of the body due to wrong habits of living are often responsible for derangements of the mind, and improvement in the mental condition cannot be expected until the bodily conditions are improved by the correction of wrong and injurious habits, heart sickness is without doubt also responsible for many physical ills which cannot be cured by diet or treatment.

Remorse of conscience, dissatisfied and restless feelings, discontent, mental despondency, selfishness, all interfere with and mar the healthy action of the vital organs of the body. Obstinate digestive disturbances, and often more serious difficulties, may many times be wholly or in part due to a perverse mental state.

When the mind is sick, the entire body is sick, and the cure of the body must be preceded by mind cure. To the poor palsied man who was suffering mentally because of a knowledge of past sins committed, Jesus said, "Son, be of good cheer; thy sins be forgiven thee." The Saviour of men understood fully this man's mental state, and recognized that to heal him of the palsy of the body He must first restore the palsied mind to soundness. When "good cheer" had taken the place of despondency, and hope the place of despair, He said to the paralytic, "Arise, take up thy bed, and go unto thine house."

When the mind is cheerful, the stomach, liver, and other organs of the body are at their best, and able to do their work well. A knowledge of wrongs committed lies at the foundation of many bodily ills. But there is hope for such. Here is the remedy: "Confess your faults one to another, and pray one for another, that ye may be healed." If this simple prescription should be more literally carried out, there would be much less need of doctors, and there would be many, many more marked cases of healing.

Feelings of despondency must not be encouraged. An effort must be made by all who would have health to look upon the bright side of life, and to learn to recognize a divine providence and see good in everything. Then shall we be able to carry out the divine command: "In everything give thanks."

It is also important to talk health instead of disease. This I found very forcibly illustrated a few years ago. At the close of a lecture I delivered in Australia before a body of students, in which I dwelt upon the need of cultivating faith, hope and courage, if not for our sake, for the sake of our

# MIND CURE

By

D. H. Kress, M.D.

influence upon others, the president of the school, who was on the platform with me, arose and said: "I wish to relate my own experience to emphasize what has been said. Several years ago when editor of a paper in America, I was in poor health, and one morning felt very much indisposed for work. A knowledge of the many papers piled upon my desk, needing attention, led me to make an effort to start for my office. On the way I met a friend who said, 'Good morning, Mr. —. You are not looking very well this morning.' This almost led me to turn around and start for home, but by a renewed effort I continued on my way toward the office until I met another friend, who said, 'Mr. —, you are certainly looking poorly.' This was too much for me, and I turned around and started for home. The next morning I felt even worse, and less inclined to go to work than on the preceding morning; but I made another start to go to my office. I felt so poorly that I was just on the point of turning around and starting for home, when I chanced to meet another friend, who said, 'Good morning, Mr. —. This is a beautiful morning. You are looking real well.' This gave me a mental uplift and enabled me to get to my office. I worked the entire day and started for my home at night feeling greatly improved in health." Then he turned around and to my surprise said, "The friend who spoke those encouraging words that morning was the lecturer of this morning." I could not recall the event. As a physician I felt it my duty to speak hopefully.

This seemed a very simple thing for anyone to do. I determined then never to talk discouragement or disease; that if I could not say something that would encourage and help men, I would keep quiet. But something may always be said that will aid in implanting beauty for ashes, and in exchanging the spirit of heaviness for the garment of praise.

If not for our own sake, for the sake of others we should cultivate and talk courage and health. To do this not only benefits the one to whom encouraging words are spoken, but it benefits and reacts on the one who does this. Why should we tell others of our petty trials, et cetera? Why not present to them roses instead of thorns? They both grow on the same bush. Talk health, and health will find you. Talk faith, and faith will be yours.

"Give, and it shall be given unto you," is a divine law, for "Giving is living; denying is dying." Job was greatly afflicted. He complained of his friends and even of God's providences. It was not until Job prayed for his friends that the Lord turned the captivity and gave Job twice as much as he had before his affliction.

The prophet Isaiah in speaking of a people who are self-centred, said that they sought God daily: they fasted and afflicted their souls, bowing down their heads like a bulrush, and saying, "Wherefore have we fasted, . . . and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?" The reply is: "Is it such a fast that I have chosen? . . . Is not this the fast that I have chosen? to loose the bands of wickedness, to undo

the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Disinterested benevolence, living to bless others, brings about a wholesome condition of the mind, which in turn reacts upon the entire body, carrying healthy impulses to every organ.

Selfishness and health are strangers to each other and will always remain so. Only he who lives to bless and goes about doing good, helping where help is most needed; who lives not to be ministered unto but to minister, can enjoy health in its fulness. "Let this mind be in you, which was also in Christ Jesus," of whom it is written: "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, . . . to comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah 61:1-3.



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*The mind influences the state of health to a far greater degree than is generally recognized. A merry heart doeth good like a medicine.*

# Jesus' Return

*What Will It Mean?*

By Mrs. E. E. Andross



T. K. MARTIN, ARTIST

*The Lord's coming to some will mean the beginning of an eternity of bliss. To others it will mean utter loss. Fortunately there is yet time to choose.*

**O**FTEN I ask myself the question: What will the coming of Jesus mean? Oh, it will mean an eternity of bliss to the faithful. But what will it mean to you and to me? Just now I recall a visit to a certain home. It was a quiet little country home, surrounded by beautiful trees. It was filled not only with the sweet fragrance of flowers and orchards and meadows and fields of ripening grain, but also with the sweet, fragrant atmosphere of Christian living. It was a richly humble home that abounded in those better things that God can use in that better home over yonder.

That is the setting. These words of mine can paint only a blurred background, but see it if you can. And now set against that background a Christian young woman, earnest, consecrated and ambitious above all else to help finish God's work in the world. But, alas, she could not walk across the floor. A few years before I saw her, her left limb had been amputated to save her life. "Crutches" you suggest. But her poor crippled arms and hands could neither support her weight nor manipulate crutches. She was confined to her chair. Day after day, year after year, she sat there, cheerfully working away. Her hands were so seriously crippled that I marvelled she could use them at all; and her poor head was

held stiffly in a trying position by the cruel hand of disease.

But I almost forgot her suffering as I visited with her. She was such a bright ray of sunshine and cheer. She had a heart that was a leisure from itself and went out in sympathy for others. She was so bright and cheery the evening I saw her, that nothing about her betrayed her longing for sound health that she might do more for the Master she loved so dearly and whose love shone out through her own radiant face. A little table attached to her chair was equipped with writing material, and she was all engrossed in the preparation of a book for children.

"And how did she keep up her courage?" you ask. Oh, her eyes were fixed on that happy day when Jesus shall come to take the faithful home to the land where sickness and sorrow can never come. And her loving heart longed to see others saved, so she forgot her own sufferings and disappointments, and devoted herself entirely to helping others to prepare to meet Jesus.

But what will His coming mean? I asked myself again as I tried to study deeper into this inexhaustible theme. Then there flashed before me another of those illuminating experiences that help us to catch clearer glimpses of blessings to come. I was attending a

convention in Jamaica. It was almost time for the service to begin, when the door near the pulpit opened quietly, and in limped a little woman, leaning heavily on the arm of a young friend. Walking down the aisle after the service, I met this woman. As I shook the little gloved stumps, reminders of one-time nimble fingers, and looked at the dark glasses that obscured the sightless balls behind them, my own eyes grew moist.

Years before, that woman had become a victim of leprosy, and the merciless foe had gnawed away at the tissues of her hands and feet, leaving them only badly mutilated stumps. However, when she found in Jesus a personal Saviour, God, in His great mercy, rebuked the disease. But shortly before I met her, there had been added to her sorrows and afflictions the loss of her sight.

Still she was not depressed. An atmosphere of hope and courage surrounded her, for with her the return of Jesus was a blessed hope indeed! Her mutilated feet were resting solidly on the rock of God's immutable Word; and with the undimmed eye of faith she looked forward to the glad day when her poor crippled body shall put on immortality and those sightless eyes shall behold the King in all His glory. That is what the promise of the return of Jesus meant to that poor, suffering woman. She knew He is coming to give her the things for which her heart was longing—and much more.

And, really, that is what the coming of Jesus means to all who truly love Him. He is coming to wipe all tears away. He is coming to remove every heartache, every disappointment, every pain. He is coming to disperse every cloud from the Christian's sky. And that for eternity.

He is coming to fulfil every ambition of the loyal soul, to deepen his pleasure, and to fill to overflowing his cup of joy. He is coming to give him all that his heart has longed for, and abundantly more than we can ask or think. He came the first time to purchase all these things for His people. He has been working through the centuries to prepare for this happy reunion. And soon he will deliver to those who love Him the spoils of the greatest victory ever won—a life of eternal bliss!

SIGNS of the TIMES

# Christmas Giving *for* Better Living

**SPECIAL GIFT VALUES FOR SIGNS READERS**



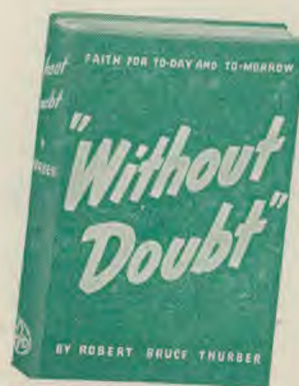
BY ROBERT BRUCE THURBER

Here is a volume that will reveal to the reader a fountain of power, the possibilities of which he has never fully realized. It will also show him how to tap some of this power for his personal use. Note some chapter headings:

The One Way to Super Power  
Making Christ Real  
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