

Canadian

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Signs of the Times



*Is the BIBLE —
DIVINE or HUMAN?*

See pages 10, 11

CHRIST...

Was He God or Man?

By Leo Odom

APPROXIMATELY 600,000,000 men, women and children out of the total population of the world are called *Christian*. They profess to follow the religion of Jesus Christ, who was born as the Son of a woman named Mary in the little village of Bethlehem, in Palestine, nearly two thousand years ago. The vast majority of His followers—Roman Catholics, Protestants, Greek Orthodox Catholics and members of other Christian denominations—believe that He was God born in human flesh, and they worship Him as such. Are they mistaken in their belief that Jesus Christ is God, and do they err in rendering to Him homage and adoration due only to the Deity?

In the Holy Scriptures the use of the term "God" is not restricted to just one being, but to one kind of beings. The singular form of the Hebrew noun meaning "God" is *Eloah*. Where the noun "God" appears in the English translation of the Old Testament, the corresponding Hebrew word generally is in the plural form *Elohim*, literally meaning "Gods." Thus in the first chapter of Genesis the word "God" appears thirty-one times in English, and yet in every instance the original term in the Hebrew text is *Elohim*. For

example, a literal translation of Genesis 1:1 reads: "In the beginning Gods created the heavens and the earth."

When it was planned that Adam and Eve should be created, "God [*Elohim*]" said, Let *Us* make man in *Our* image, after *Our* likeness." Genesis 1:26. The use of the words "Us" and "Our"—which are plural in number—shows that more than one Creator took part in the creation of the human race. One of them is commonly referred to in the Holy Scriptures as God the Father, the other as God the Son.

Hence we read that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by *His Son*, whom He hath appointed heir of all things, *by whom also He made the worlds*." Hebrews 1:1, 2. This is a fundamental part of that sacred "mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Ephesians 3:9.

Paul tells how "the Father . . . hath translated us into the kingdom of *His dear Son*: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the First-

born of every creature: for *by Him were all things created*, that are in heaven, and that are in earth, visible and invisible, . . . *all things were created by Him, and for Him*." Colossians 1: 12-16.

The Holy Bible also speaks of Christ as "the Word," and declares that as such He is God. "In the beginning was the Word, and the Word was with God, and the Word was God. . . . *All things were made by Him; and without Him was not any thing made that was made*. . . . *The world was made by Him*. . . . And the Word was made flesh, and dwelt among us." John 1:1-3, 10, 14.

Indeed, the Father addresses His Son as God. "Unto the Son He saith, Thy throne, O God, is for ever and ever." Hebrews 1:8. And He adds: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Verse 10. (See also Psalm 45:6 and 102: 24, 25.)

Therefore, Jesus Christ existed previous to His birth in human flesh nearly twenty centuries ago. He, as God's Son, was with His Father before our world was created. In one of His prayers He said: "O Father, glorify Thou Me with Thine own self with the glory which I had with Thee *before the world was*." Also: "Thou lovedst Me *before the foundation of the world*." John 17:5, 24. He could say: "Before Abraham was, I am." John 8:58.

One prophet, in foretelling the birthplace of Christ, said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, *from the days of eternity*." Micah 5:2, margin.

Another prophet, writing about seven hundred years before Christ's birth, made this prediction: "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, *The Mighty God*, The Everlasting Father, The Prince of Peace." Isaiah 9:6. Thus it was revealed to men long beforehand that the promised Son was God.

The same writer predicted: "Behold, a virgin shall conceive, and bear a Son, and shall call His name *Immanuel*." Isaiah 7:14. This name "Immanuel" is a compound of three



Jesus testified to His divinity through the numerous acts of His ministry (driving out the money-changers from the temple), and in accepting the worship of His followers.



HOFMANN

Hebrew words, and together they literally mean, "With Us God."

When it was recorded that God the Son had been born in human flesh, the prophecy of Isaiah was quoted and commented on as follows: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name *Emmanuel*, which being interpreted is, *God with us*." Matthew 1:22, 23.

Christ's incarnation among us was effected by the miraculous working of the Spirit of God, and not by the common conception and birth by which men are ordinarily conceived and born into the world. As a babe born in our flesh, He was not begotten by a human father. His conception in the womb of Mary was the supernatural work of the Holy Spirit. Mary "was found with child of the *Holy Ghost*." Matthew 1:18. The angel of the Lord said to Joseph: "That which is conceived in her is of the *Holy Ghost*." Verse 20. And when the promise was given to her that she would become the mother of such a Son, "then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The

Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:34, 35.

Before His birth on earth, Christ was "equal with God." Philippians 2:6. But He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Verses 7, 8.

Why did He so humble Himself? "Forasmuch then as the children [of men] are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14.

Christ said of Himself: "I came down from heaven." John 6:38. Also: "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." John 16:28. Thus "He was come from God, and went to God." John 13:3. And the Hebrews were the people "of whom concerning the flesh Christ came, who is over all, God blessed for ever." Romans 9:5.

Thomas, one of Christ's disciples, addressed Him: "My Lord and my God." John 20:28. John says of Jesus Christ: "This is the true God." 1 John 5:20. This is consistent with what the same apostle says in John 1:1-3, 10, 14. Paul assures us that "God was manifest in the flesh." 1 Timothy 3:16. He exhorts us to be "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Wherefore, we are to be steadfast in Christ, "for in Him dwelleth all the fulness of the Godhead bodily." Colossians 2:9.

In the original text of the New Testament the Greek verb *proskuneo* means "to worship." It is so translated fifty-nine times in the apostolic writings. There it is forbidden to worship (*proskuneo*) devils, idols of various kinds, and the powers represented by the dragon, the beast and the image of the beast. (Acts 7:43; Revelation 9:20; 13:4, 8, 12, 15; 14:9, 11; 16:2; 20:4.) But we are to worship (*proskuneo*) the true God. (1 Corinthians 14:25; Revelation 4:10; 5:14; 7:11; 11:16; 14:7; 15:4; 19:4.)

Therefore, it is unlawful to worship (*proskuneo*) any being but God. Yet Christ permitted Himself to be worshipped (*proskuneo*) by a healed (Please turn to page 15)

The word "home" connotes security. Yet in these very days the eviction notice is being nailed upon thousands of doors, and multiplied thousands are finding that they no longer have a roof over their heads.



H. M. LAMBERT

NOTE TO READER: After you have carefully read and studied Pastor Flynn's Bible lesson, turn to page 18 and see if you can answer the questions of the Bible Quiz. This is your Bible comprehension test.

IF YOU were on the point of taking up residence in some far-off foreign country you would want to learn all you could about that country before you went there," stated Pastor Flynn as he began the Wednesday evening Bible study on the home of the saints. "You would read everything you could find. You would want to know what kind of people lived there, what kind of climate prevailed, what grew there, what the working conditions were, something about the geography of the country, its government, and numerous other things.

"If this life is not the end of the saints' existence, and it is not, then there are many people who someday are going to take up residence under very different conditions from what we know at present. Naturally we are interested in learning all we can about that heavenly home. Most people have a very general and vague idea about heaven. It is thought to be *up* somewhere and hell is believed to be *down* somewhere, but beyond that very little is known.

"We have to admit that nothing can be known about the future abode of the saints except what God has revealed to us, and we have to admit

The HOME of the Saints

By Dallas Youngs

also that the Bible does not tell us as much as we might wish; but what we are told we can accept with full assurance and confidence.

"The people of God have ever recognized that they have no permanent abiding place here; that they are strangers and pilgrims on the earth. While that is true, yet God has promised something better for those who are faithful and obedient: 'Now 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 11:16.

"Abraham looked for this city in his day; in fact, he had the promise

of it, as we have. The followers of God in all ages have laid claim to God's promises of a better land, a land where there will be no sorrow or heartache, a land where health will be contagious, a land where we shall never grow old. The second coming of Christ marks the time when the redeemed will obtain entrance into that land of peace, happiness and joy."

"Are we told the name of this city?" inquired Miss Clement.

"Yes, we are not only told the name of it, but in the twenty-first and twenty-second chapters of Revelation we are given a description of it. Concerning the name the apostle said:

SIGNS of the TIMES

'I John saw the Holy City, *New Jerusalem*, coming down from God out of heaven, prepared as a bride adorned for her husband.' Revelation 21:2. 'Jerusalem which is above is free, which is the mother of us all.' Galatians 4:26.

"Jesus, when He was here, made reference to that city when He said: '*In My Father's house are many mansions*: if it were not so, I would have told you. *I go to prepare a place for you*.' Christ could emphasize the word *many* when He referred to the mansions in the New Jerusalem. No city that has ever been upon earth can begin to compare with it in size. This city, we are told, is 'foursquare, and the length is as large as the breadth: and he measured the city with the reed, *twelve thousand furlongs*.' Revelation 21:16.

"Now twelve thousand furlongs figure out to be 1,500 miles. That is to say, we have here a city that is 1,500 miles in circumference, or 375 miles on each side. It has an area of 90,000,000 acres. This is the capital city of the universe. This is the place wherein is the throne of God at present, and the place from which radiate all lines of universal government. 'There shall be no more curse: but *the throne of God and of the Lamb shall be in it*; and His servants shall serve Him.' Revelation 22:3."

"Last week we learned that the resurrected righteous and the translated righteous are caught up to meet Jesus in the air and are taken to heaven. I suppose they are taken to this city, the New Jerusalem," said Mr. Ryan.

"Your deductions are correct, Mr. Ryan. The redeemed spend one thousand years in heaven judging the wicked dead and fallen angels. Then at the end of the millennium the Holy City and the saints descend to this earth: 'I John saw the Holy City, *New Jerusalem*, coming down from God out of heaven. . . . And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, *descending out of heaven from God*.'

"God is going to honour this earth, where the sin experiment has been carried on, and where Jesus shed His blood and died, above any other place in the universe. This earth is going to become the headquarters of divine government. Not only will Jesus be here, but the Father will establish His throne here and the universe itself will be governed from this planet: 'I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and *God Him-*

self shall be with them, and be their God.' There shall be no more curse: but *the throne of God and of the Lamb shall be in it*; and His servants shall serve Him: and *they shall see His face*; and His name shall be in their foreheads.' Revelation 21:3; 22:3, 4."

"You know that women are interested in how things look," said Mrs. Hoover, with a hopeful expression on her face. "Does the Bible tell us anything about the appearance of the New Jerusalem?"

"Yes, indeed, Mrs. Hoover," replied Pastor Flynn. "Suppose we read Revelation 21:18-21: 'The building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.'

"In olden times Babylon was called the golden city; yet compared with



The New Earth will provide a permanent dwelling place for the redeemed, who upon this earth have been strangers and pilgrims.

the New Jerusalem this was a misnomer. Precious stones are so plentiful they are used for the foundation and walls of the city. The gates are made of pearl, and the streets are paved with gold that is so free from dross that it is said to be transparent like glass.

"Another remarkable thing about this city is the fact that in it is the river of life and the tree of life: 'He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded

her fruit every month: and the leaves of the tree were for the healing of the nations.' Revelation 22:1, 2.

"The tree of life was given to Adam and Eve in the Garden of Eden, but when they sinned it was taken from them, and an angel was set to guard it lest they or their descendants should eat of it and become immortal sinners. It is evident that God transplanted the tree, for it is hidden from view from the time man sinned in the Garden of Eden until it is given back again to the redeemed in the New Jerusalem."

"We are buying this home," said Mr. Saunders. "I guess everybody likes to have some place that he can call home. Now you read a little while ago that the New Jerusalem and the saints were coming down from heaven to this earth at the end of the one thousand years. Does that mean that all the saved are going to be given this earth as a permanent home?"

"Yes, it means exactly that. When Jesus was here He said that the meek should inherit the earth. (Matthew 5:5.) This is not now the case, but the time is coming when those who are meek and mild of disposition will fill the earth, and those who delight in force and violence will be no more. This earth in its present condition is going to be burned up: 'The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.' 2 Peter 3:10.

"This present earth with its sin and crime is going to come wholly and fully to its end by fire, but from the ashes of the old God will create a new: 'Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.' Isaiah 65:17. The geography of the earth is going to be somewhat different, as we read in Revelation 21:1: 'I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and *there was no more sea*.'

"We are told that about three fourths of the earth's surface at present is covered with water. Some people have been worried for fear there would not be room enough for the redeemed to live here, but there will be plenty of space when the earth is recreated and there are no more deserts, no more arctic wastelands and no more great bodies of water."

"Yes, I guess we'll be here all right," said Mrs. Goldstein, her black eyes expressive of the interest she felt. "But what kind of people will we be

then? We will be 'spirit' beings and not 'flesh-and-blood' people as we are now."

"Not so fast, Mrs. Goldstein," smiled Pastor Flynn. "That is what some people think, but not what the Bible says. Listen to 1 John 3:2: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, *we shall be like Him*; for we shall see Him as He is.' We learn from this that we shall be like Christ in that day. Now, if we can find out what Christ was like following His resurrection, then we can know what we are going to be like. The first time Jesus met with His disciples after the resurrection they thought He was a spirit. However, in order to prove to them that He was not, He invited them to handle Him and see for themselves that He was a real flesh-and-blood person. Later He still further demonstrated that fact by eating before them.

"'As they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? *Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.* And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, *Have ye here any meat? And they gave Him a piece of a broiled fish, and of an honeycomb. And He took it, and did eat before them.*'

"From this it is certain that we are going to be real flesh-and-blood people and live right here on the earth. Only, of course, at that time we will be immortal. We will have bodies just like Christ's glorified body when He met with the disciples in the upper room. It was God's original purpose that this planet should be inhabited by a race of holy, happy, sinless beings. Sin has come in and temporarily interrupted those plans, but they will be ultimately carried out. However, because of the fact that the saints successfully passed through the sin experience, God is going to honour them with greater honour than they would normally have enjoyed. This earth, once plagued and cursed by sin, is going to be honoured of the Creator by being made the seat of universal government.

"I don't suppose the Bible has an answer to this question, Pastor Flynn," said Mr. Pierson, "but I just want to make sure. Will there be any chil-

dren born in the new earth, and will the little children that have died always remain small?"

"Contrary to your expectation, Harry, there are two verses on the subject. Isaiah 65:20 tells us that 'There shall be no more thence an infant of days,' and Malachi 4:2 indicates that the little children who are resurrected will grow up to the full stature of men and women: 'Ye shall go forth, and grow up as calves of the stall.'"

"My mother died when I was a very little girl," said Mrs. Saunders, with a note of sadness in her voice. "I have always wished that I might have known her. Will I recognize her over there?"

"1 Corinthians 13:12 gives us just a word on that: 'Then shall I know even as also I am known.' How are we known at present? By our voices, the colour of our hair, by the way we walk and act, by our form and features and by the sum total of our personalities. Our individuality will not be lost. We will know father and mother, and brothers and sisters."

"I haven't said anything all evening," spoke up Mr. Hoover, "but I have been most interested. From what you have presented, Pastor Flynn, I am not sure that I want to go to heaven. I'm an active man, and as far as I can see, there won't be anything to do but sit around in a rocking chair and maybe play a harp. I don't think I would care for that."

"I am really glad you raised that question, Mr. Hoover," said Pastor Flynn. "The fact is that it will be the very opposite of sitting in a rocking chair all day. Here is something from Isaiah: 'They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat.' Isaiah 65:21, 22.

"Another thing to be considered is our own personal development. Owing to the degenerating power and influence of sin, we are but a shadow of what it was God's purpose that we should be. Both our bodies and our intellects are dwarfed. Heaven will not be a lazy man's paradise, nor will it ever grow tiresome. The redeemed will never lose the zest for living. We will have perfect bodies and minds and will live in a perfect world, with plenty to do and plenty to learn. And, then, of course, there will be travel. Few of us now see much of this planet, but then there will be a universe to see, but best of all, we will see Jesus; and to see Him and to be with Him will mean entire contentment for the redeemed throughout all eternity."

By

R. D. Vine

REGARDLESS of the fact that their theories bristle with problems and absurdities, evolutionists cling to them with a fanatical zeal that Christians would do well to emulate. The reason is, we suppose, that their theory is such a pleasant one, dispensing so completely with the need of God, and making the thought of man's accountability before the Almighty's judgment seat so irrelevant and unreasonable.

Even though reason and fact combine in destroying the flimsy props of the evolutionary hypothesis, yet its believers continue to proclaim it as infallible truth. Charles Darwin, the man who revived and popularized evolution, recognized how frequently real facts conflicted with the theories. "A recurrent tragedy of science," said he, "is the killing of some beautiful theory by an ugly fact." The trouble is that the theories just simply *aren't* killed. They're dead, but, as the saying goes, they won't lie down. It's rather the fact—the "ugly fact"—that is relegated to the scientific morgue, while the "beautiful theory" usually remains, apparently unscathed.

Woe betide any facts which cannot be distorted by the evolutionists to bolster up their fantasies. Such facts are destined seldom to enjoy any great publicity. It is, however, good to know that honesty has not been abandoned by all of the scientific fraternity. Many recognize with Professor G. W. Wright, an eminent American geologist, that "the doctrine of evolution is one tenth bad science and nine tenths bad philosophy"; whilst there are a few whose honesty and reason compel them to regard evolution as ten tenths bad science.

Evolutionists trace our supposed forebears from the most "primitive" stage to that of the mammals. They point out the great "advance" made by the reptiles, especially in the matter of reproduction. Egg laying, with all its advantages, was supposedly the reptiles' outstanding contribution to progress.

Ere long, however, even egg laying was destined to be outmoded. Some undiscoverable reason brought home with convicting power to our reptilian forbear, the need for an even surer means of childbirth. Hence the emergence of the mammal with its

Evolution

completely new and unique method of producing its young.

We may well ask, How was the transition made between egg laying and the advanced form of childbirth of the mammals? A continuance of the reptile practice of egg laying while at the same time the mammal womb and breasts and milk glands were being planned and prepared for action by our transitional forebears, is absolutely unreasonable. Yet such must have been the case unless some reptile genius, by means of an overwhelming evolutive urge and a supreme effort, managed to produce a fully equipped mammal in one attempt. If evolution is true, one of these explanations is bound to be correct. Yet the latter is even more unthinkable than the former.

One of the major differences between the mammals and the reptiles is the fact that the mammals have warm blood. Reptiles and the lower orders are incapable of retaining their body heat, but assume the temperature of their surroundings. This accounts for their comparative lack of power and inactivity. It has been proved that all the biochemical processes necessary for high efficiency, muscular activity, nervous co-ordination and development of the mammal, function best in a constant temperature of one hundred degrees Fahrenheit. Fortunate it surely was, that our distant forebear must presumably have realized this fact; and it was surely uniquely fortunate that he developed the means of generating and retaining this constant body temperature! Scientists suggest that it was

to conserve his heat that he developed the type of legs that raised his body from the ground, growing at the same time and for the same purpose a covering of hair.

How did this warm-bloodedness come about? No scientist will venture to say. In the words of one, it will all probably "remain as mysterious as the origin of the reptile egg."—*Id.*, p. 33. It will certainly remain a mystery to those who cling to the untenable theories of evolution. Those who believe the Bible have no difficulty. It was God who created all creatures, who "made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind." Genesis 1:25. It is hard to think of facts that are better able than the ones here cited to prove special creation by God.

In the process of time—so the evolutionary story goes—the apes, together with our supposed apelike ancestors, appeared. They differed from the monkey and other animals in that they were invariably upright in posture, and because of this they had—by some inexplicable means—succeeded in readjusting their internal organs so that they were now suspended from the chest. For locomotion, they depended mainly on their arms, since they lived in the trees and swung from branch to branch. Hence the highly developed hands.

In man's supposed ancestor, however, was a desire to emancipate his arms. He came to depend less and

less on his hands for locomotion, and more and more on his legs. This gave rise to one of man's most specialized possessions—the human foot! At least, that's what scientists say. The hands were now free for a huge variety of purposes, which led directly—of all things—to the reduction of the snout! Previously the snout had to do almost everything in connection with feeding and investigating. By means of the mouth the prey was killed, or the fruit was sampled and picked, and all was broken up by the jaws. A long snout was therefore necessary in order to put enough distance between the object and the eyes so that they might clearly investigate operations. The hands were now free to do all this; so the snout promptly assumed reduced proportions, and was thus able to anticipate developing with some degree of certainty the dainty size and shape with which our noses are more or less endowed to-day. (*Id.*, p. 89.)

Evolution's untenable position is apparent. Not one scrap of proof is forthcoming for these development theories, whilst the solid facts of genetics clearly invalidate them. Warm-bloodedness in the mammals, the development of the sexes, the human intellect, emotions and spiritual aspirations, are merely a few of a vast multitude of facts which baffle the theorists.

As Paul Lemoine, editor of *Encyclopedie Francaise*, remarks: "The theories of evolution . . . constitute a dogma which all the world continues to teach: but each in his specialty, zoologist or botanist, comes to the conclusion that none of the available explanations are adequate. . . . Evolution is impossible. . . . It is necessary to say this in order that future generations may orientate their researches in another fashion."

The Bible story is so simple. Belief in it would enable the scientists to direct their mental energies along more profitable channels, and would save them from propagating—directly or indirectly—a theory that has possibly done as much as anything else to lower human dignity and to destroy Christian morality.

Now as never before we need to heed the Bible's final message to a doomed world: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:7.

These prehistoric mammoths once roamed the tundra of Alaska and Siberia. Did they evolve from one-cell life? Then, too, we wonder what catastrophe caused their sudden destruction.





WORLD AS WE SEE IT!

A Prophetic Interpretation
of Current Events!

Protestants Forget

THE greatest danger that an individual Christian has is that he forgets the way in which the Lord God has led him. This is likewise true of a denomination. The Israelites prospered and flourished as long as they remembered the way in which God had led them out of Egypt, and as long as they were guided by that remembrance. But when the leaders died who experienced the exodus, and when the immediate descendants of these leaders died, then Israel began to forget God. The forgetting process went on until the nation was in complete apostasy, and it became necessary for God to chasten them through the oppression of neighbouring nations.

With this object lesson in mind, we would say that it is equally important that Protestants do not forget their exodus out of Rome. It is important that Protestants should not forget all that their forefathers fought for and gained in religious liberty, freedom of conscience, separation of church and state, purity, happiness and the benefits of a direct approach, through Jesus Christ, to the throne of God.

But, and we say it with sorrowful lament, Protestants have forgotten and are forgetting the abuses from which they were delivered by the Reformation. Many Protestants, we think, could not give the history of the word, nor its meaning and significance. They have forgotten, if they ever knew, that the word "Protestant" came into being as a result of the "protest" of the German princes in the days of Martin Luther against the Romish church for the sale of indulgences, the moral degeneracy of its leaders and the tyrannical oppression of its constituency.

Bishop Burt in the *Northwestern Christian Advocate*, October 19, 1920, writes as follows: "Some, from a cowardly dislike of religious controversy, some for fear of damaging their personal interests or of disturbing their personal peace and comfort, and some from a desire to appear tolerant, liberal and broad-minded in these days, prefer to be silent on the Roman Catholic question. It seems to be an inconvenient subject for those who have political aspirations, for the lawyer, the doctor, the merchant, because of the tyranny which the church of Rome exercises through her tremendous organization.

"Hence many public men have deliberately ignored the subject, while some of our church members re-

gard it as a 'bore.' The result is, on the part of the people, a lamentable ignorance both of the evils from which the Reformation delivered us, and of the blessings which the Reformation brought us."

To fail to appreciate, by failing to cherish, the blessings of light and truth which God has been pleased to shed upon our pathway, is a great sin. Protestants, instead of turning again to the bondage of Rome, should hold fast to their God-given liberties and blessings, seeking God's continued guidance in the way of righteousness and truth.

Why Drink At All?

WE WONDER if, in these paragraphs, we cannot view the liquor problem, for problem it is, in an objective way. We wonder if we cannot stand off, examine the thing in a cold-blooded sort of manner, and analyze the benefits, if any, which accrue to the drinker, and at the same time give consideration to the injurious effects of the beverage.

Some drinkers say they drink to "drown" their troubles. That is to say that when trouble arises in the home or on the job, the drinker, rather than face the reality of the problem, drinks himself into a state of unconsciousness in a vain effort to escape from it. Is he successful? Not at all. The problem is still with him when he sobers up, perhaps in an accentuated form. And not only that, but the drinker may have additional problems occasioned by disorderly conduct while under the influence of alcohol.

Others drink to be smart, to be popular and to be "a good fellow." Just how smart, we ask, is one who drinks himself into a "silly" "ugly" or "unconscious" condition? How smart is the individual who, for the sake of supposed popularity, forms a habit that will dissipate his fortune, ruin his health and put him upon the certain road to becoming the town or "Bowery" bum, despised even by those he was trying to impress?

We are told, sometimes, of the food value of beer, and of the "energy" released by liquor. Those who know, recognize this as manufacturers' advertising. Frankly, beer is exceedingly low in nutriment qualities. Better by far, a slice of whole-wheat bread and a glass of water. Liquor does release energy, but it does not provide any. It releases energy in the same way a whip on a horse's back releases it. The drinker



H. M. LAMBERT



DRAWN BY ERNEST LARSON

Shall a man spend his money for beer or for bread? Basically no man has a right to drink, to rob his family of normal advantages, to rob himself of honour and success, and to rob God of a candidate for the kingdom of heaven.

feels temporarily better under the stimulus of the drug, but later when its effects are worn off there is a corresponding depression, commonly called the "hang-over."

We have examined most of the so-called benefits of alcoholic beverages and found them wanting.

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Now, on the other hand, let us consider the injurious effects of this highly touted beverage. To begin with, it is expensive, both in its first cost and in its after-effects. Space here prohibits our recounting the thousands of fortunes that have been dissipated, and the tens of thousands of pay envelopes that are depleted weekly. The saloonkeeper greedily presses into his till the home of his customer, as well as the food and clothing of his customer's family. Rags, ruin and abject poverty are the lot of the drinker, his wife, and his children.

Not only does the drinker curse himself and his own family, but in this modern vehicle age he brings sorrow, disaster and death to those who are his innocent victims. Warnings to the effect that if you drink, don't drive and if you drive, don't drink, together with multiplied newspaper headlines and police-court records showing multiplied accidents traceable to drinking drivers, indicate the gravity of the situation.

Healthwise the drinker is a "bankrupt." The Bible asks the following terse question: "Wherefore [for what reason] do ye spend money for that which is not bread?" Isaiah 55:2. The continued use of alcoholic beverages gradually undermines the vital resistive forces of the body, and lowered resistance is what makes the mortality rate higher among drinkers than among nondrinkers.

Socially and morally the drinker is a liability. What community, what family, is honoured by a drunken member staggering home in the small hours of the morning? What honour accrues to a club or church through its members' inebriety? What position and standing has the drunkard's sons and daughters on the playground? Truly it is said of these unfortunates that they were born on the "wrong side of the tracks."

Drinkers, why drink at all? Many people don't. Many perceive the dangers and disastrous results that come as a result of alcoholic indulgence and become teetotalers. Mel Patton, acclaimed to be the world's fastest human being, makes the following statement:

"I have never used any strong alcoholic beverages. Certainly drinking of this type has no place in the life of any person who wants to keep himself physically fit.

"I have never smoked. I feel that temperance in such things leads to more healthful living, and I would not change my habits even if I were to close my athletic career. Most of the Olympic trackmen were nonsmokers.

"Since temperate living is beneficial to the athlete who must keep fit to meet competition, it seems to me that the same principles might well be heeded by housewives, businessmen, and persons in all walks of life." — *Listen*, First Quarter, 1949.

Opinions and experiences of literally thousands of winning athletes and coaches can be cited in condemnation of the use of "booze." Therefore, in the light of all this, why "use" booze which will "misuse" you? Why "pal up" with a deadly serpent which the Good Book says, "biteth like a serpent, and stingeth like an adder"? Proverbs 23:32.



H. A. ROBERTS

After Two Thousand

BIBL

God's Word has been a spiritual Gibraltar throughout many centuries of the world's history. It has been the anvil that has worn out the hammers of its critics. It stands eternal.

claim demonstrates that those who make it know nothing at all about the Council of Nicaea.

If those who make such a claim would take the pains to inquire, they would learn that the members of the Council of Nicaea, believing the teachings of the New Testament that a Teacher had been sent of God into the world about three centuries before, and a difference of opinion having arisen among themselves as to whether this Teacher was God Himself or an angel, they had assembled from every part of the Roman Empire to inquire into, discuss, and endeavour to settle this question. In the discussion of it both sides appealed to the writings of the apostles as found in the New Testament. That this is true, anyone may learn who cares to read the history of this council in such standard works as Mosheim's *Ecclesiastical History*, Neander's *History of the Christian Religion and Church*, Lardner's *Credibility of the Gospel History*, and Stanley's *Eastern Church*.

Instead, then, of the Council of Nicaea making the New Testament, the facts are that at the very time of that council the books of the New Testament were known and accepted throughout the Christian world, and the council, so far from giving any authority to them, rather bowed to their authority, for both Arian and Orthodox unitedly acknowledged that the entire Christian world received them as the writings of the apostles of Christ.

Rome Could Not Destroy It

Then, too, it is easy to demonstrate, by decrees of the Roman Empire, that the New Testament did not come into existence in 325 at the Council

OPPONENTS of the Bible were accustomed a few years ago, to make the foolish claim that the New Testament was produced by the Council of Laodicea, in A.D. 364. Quite generally they have discarded this claim at the present time, although now and again some of the less intelligent will run across it in some old infidel book and revive it with all the ardour of a new discovery. As a matter of fact, the Council of Laodicea, instead of making the New Testament, appealed to it as the source of its own authority.

The Council of Laodicea assumed no overlordship in this matter, but simply recognized an authority gen-

erally acknowledged by the Christian communities of that age. As expressed by one writer, "The heart of this whole question has been well put in words that deserve special emphasis and careful consideration: 'The New Testament is not an authorized collection of books, but a collection of authorized books.' The authority lies in the books, not in the collection." And we may add, not in the council.

Again, the claim is made by some that the New Testament was brought into existence at the Council of Nicaea, in A.D. 325. It is easier to claim this twice than to prove it once. The very making of such a

E - - - DIVINE or HUMAN?

Read the Incontrovertible Answer - - - by Carlyle B. Haynes

of Nicaea. For example, it was twenty-two years before this council, that is, in 303, that Diocletian, emperor of Rome, issued his infamous decree to burn all Christian writings, including the New Testament, and to destroy all Christian churches. Strange, indeed, that the Roman emperor should be so concerned about a book which had no existence until twenty-two years later.

The New Testament, and the whole Bible, was well known, ancient, and of undoubted authority among all Christians long before the Council of Nicaea. This is an established fact.

It is not alone by examination of the early manuscripts and the refutation of the claims of its modern enemies that we learn something of the age of the Bible. We learn much from the enemies of the Bible in those early centuries. Indeed, we are under great obligation to them, for their denunciation of the Bible makes it easy for us to prove that they had a Bible at that time, which it would not be so easy to do without their fulminations against it.

Known in the Second Century

At the close of the second century after Christ an Epicurean philosopher named Celsus wrote a book against Christianity, and called it "The Word of Truth." No copy of this work remains to-day, but Origen, a celebrated Christian philosopher, replied to Celsus' book, and in his reply quoted long extracts from it. In these quotations from Celsus there are more than eighty quotations from the New Testament itself, so many, in fact, and of such great length, that we can gather from them all the principal facts of the New Testament story.

Now it is plain that if a man takes the pains to quote the New Testament in order to prove that it is not true, no matter what else he succeeds in proving, he certainly does prove that there was a New Testament in his time. If he writes a book to overthrow it, it is obvious and self-evident that the book he tries to confute is at least in existence, in circulation, and possessed of influence. Celsus did not

claim there was no New Testament. He tried to show that the New Testament, which he freely admitted existed then, was not true. He did not succeed; but his attempt makes it easy for us to prove that the New Testament existed in his day.

But we go back beyond the time of Celsus. There lived, early in the second century, the celebrated heretic, Marcion. He had been excommunicated from the church, and therefore had every reason to say the worst of it. No one ever had a better opportunity of discovering any forgeries which might have existed in the alleged writings of the apostles. He travelled all the way from the centre of Asia to Rome, through all the countries and cities where the apostles had preached, and where the churches were located to which their epistles had been sent, and he never found one single individual to suggest to him that the writings of the New Testament were not genuine. He claimed that the Gospel of Matthew, The Epistle to the Hebrews, and those of James and Peter, were for Jews only, but he never thought of claiming that the New Testament did not exist.

Not Frauds and Forgeries

Thus the books of the New Testament can be traced right back to the times of the men who wrote them. All the cavils of unbelievers are not sufficient to overthrow the truth of history. The records of the past are clear and plain. The Sacred Writings are not frauds and forgeries. They were written by the men who claimed to have written them.

Indeed, a little consideration would make it plain to anyone how impossible it is that these writings could be forgeries, or written by anyone besides those whose names were attached to them, and by whom they were sent to the churches.

The manuscripts of the New Testament were directed to be publicly read in the Christian churches to which many of them were addressed. They were so read publicly in the days when their authors were still living. If an epistle written by Paul

was publicly read during Paul's lifetime, there would be no difficulty in determining whether or not Paul wrote it. If a forged epistle were read with the claim that Paul wrote it, and Paul was still alive, there would be no trouble in learning of its fraudulent character. It is altogether unlikely that an impostor would direct his forgery to be publicly read. He would certainly know this would mean exposure.

In the churches to which the Pauline Epistles were addressed there were those who knew Paul personally, who were acquainted with his manner and his teachings. They had been brought into the faith by him. They would be easily able to prove or disprove the genuineness of each epistle which was claimed to be his. Thus it is plain that the primitive churches to which these writings of the New Testament were first sent had the most conclusive proof of the genuineness of these writings of the apostles and evangelists who produced the New Testament.

Preserved By Divine Providence

It is certain, therefore, that we have to-day genuine copies of the writings of the New Testament. They have come from various parts of the world. They are in different languages. They have been closely scrutinized for many years. The most critical scholars have enumerated and listed their different and various readings, even such variations as would be equivalent to the dotting of an "i" or the crossing of a "t" in English. And the total result of all this scrutiny and criticism and tabulation has finally resolved itself into a list of about twenty unimportant changes in the received text of the 7,959 verses of the New Testament.

By the special providence of God, then, we are in actual possession of true copies of the Gospels and Epistles first written by the companions of Jesus. This we can rely upon, while we thank God for it. When we hold our Bible in our hands, we may be altogether certain that it is our Father's revealed will, the Word of the eternal God.



The BEAST

from the

ABYSS

New Virus

A virus, new to physicians, which begins its attack like influenza, paralyzes the legs of its host. The attack usually lasts for a period of seven weeks.

Mechanical Miner

Coal miners seem to be faced with a new competitor for their jobs. Not a man, but a machine, a lumbering device called a Colmol uses an eight-man crew and produces 100 tons of coal per day per man. Previous production level with modern tools was 35 tons per man-day. Able to burrow its way through seams of coal only thirty inches deep, the Colmol makes practical mining under conditions which would previously have been uneconomic.

Modern Arms

Dr. Vannevar Bush, president of the Carnegie Institution and author of a new book, *Modern Arms and Free Men*, says in the book that the atomic bomb is still potent enough in the catalogue of modern weapons to make all other methods of warfare obsolete.

Mould Gold

Rutgers University has already reaped a harvest of \$2,000,000 from its share of profits on streptomycin at two cents per gram. With this money the university will build an Institute of Microbiology. Streptomycin is obtained from mould found growing in soil and is classed with others like it as antibiotic. Along with penicillin, chloromycetin, aureomycin and neomycin these magic drugs have vastly increased the area in which the modern physician can successfully combat disease.

Russia's Air Power

Jane's All the World's Aircraft, just published, tells about all the world in general has been able to find out about Russian jet planes. Russia, it seems, has single-engine jet fighters, twin-jet attack bombers and fighters and four-jet bombers. Some experts doubt that the "Ilyushin" four-jet bomber is powerful enough to carry Russia's atom bomb; but another German-designed four-jet job, the JU-287, is said to be able to carry 9,000 pounds and is in limited production. Russian production and design have been enormously helped by the taking over of German experimental equipment and designs.

Factory Without Walls

Dust explosion hazards make the milling industry occupationally dangerous in ways which are not apparent to the layman. Grain dust, dispersed in a closed air space, will explode with the violence of dynamite. A small explosion in a mill will often throw dust collected on rafters and out-of-the-way places into the air, and this mixture will cause a secondary explosion that lays the whole plant level. To get rid of this hazard and also dangerous fumes from processing grain with sulphuric acid, the Corn Products Refining Company has built a new plant with twenty-one buildings, almost all of which have no walls. Overhanging concrete roofs provide shelter from sun and rain; low railings keep workmen from walking off upper-story floors.

THE second of the three symbolic powers which the Inspired Word declares will dominate the nations in the last days is designated "the beast."

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast. . . ." Revelation 16:13.

We have tracked down the "dragon" to its lair. Can we now identify the "beast" among the powers of the modern world?

The Beast With Seven Heads and Ten Horns

This symbolic monster is first introduced to us in the thirteenth chapter of the Revelation. Says John the revelator: "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Revelation 13:1, 2.

The anatomical structure of the beast indicates that, like the dragon, it has a long history. Its lionlike mouth, bearlike feet, and leopardlike body at once recall the four separate beasts—the lion, the bear, the leopard and the indescribable beast—which Daniel saw in the vision and recorded in the seventh chapter of his prophecy, and which we know correspond to the successive world powers of Babylon, Medo-Persia, Grecia and imperial Rome. Here, however, for the sake of compactness of symbolism, and because three of the powers represented were already in the past, they are combined in one composite creature.

The stage in the history of the beast

SIGNS of the TIMES

to which John was introduced was, therefore, the period of the fourth world power of Rome, which had absorbed into its gigantic empire the earlier kingdoms of Babylon, Medo-Persia and Greece.

The Identity of the Heads

Because the whole series of world powers is now comprehended in one composite beast, the successive ruling powers have to be distinguished by multiplying the heads of the beast. There are seven of these, and Babylon, Medo-Persia, Grecia and imperial Rome were obviously the first four.

The ten horns correspond with the ten horns of the fourth beast of Daniel seven and represent the ten kingdoms into which Western Rome was divided by the barbarian invasions of the fourth and fifth centuries. It is to be noticed, however, that whereas in the twelfth chapter of the Revelation these horns are uncrowned, by reason of the fact that the kingdoms they represent had not yet come into existence, in the thirteenth chapter they each have crowns. So the specific point of time in the story of the beast upon which our attention is here focused may be even more definitely pin-pointed as the days when the horns had just been crowned, when the dragon of imperial Rome had vacated its seat in favour of its successor, and when the fourth head of the beast had given place to the fifth. All of which came to pass in the latter part of the fifth century of our era.

Our interest now centres upon the fifth, sixth and seventh phases of the "beast," which cover its history from the breakup of the Roman Empire to the end of time, for one of them is the "beast" of our day which we are particularly anxious to identify.

The Fifth or Papal Head

The fifth head of the beast which dominated Europe after the fragmentation of the empire into its ten separate parts is pictured in the seventh chapter of Daniel as "another little horn." Verse 8. It is further described as rising among the other horns, but "diverse" in nature from them (Verse 24), having "eyes like the eyes of man" (Verse 8), a mouth speaking "great words against the Most High," and it is stated that it would "think to change times and laws," and would "wear out the saints of the Most High." Verse 25.

In Revelation seventeen, where the beast appears again to John in vision, this same dominating power is represented as a harlot woman seated

upon the beast, bearing upon her body the name of blasphemy (Revelation 17:3), and "drunken with the blood of the saints." Verse 6.

The examination of all these separate specifications is not here necessary. Our readers do not need to be told that they all point without any shadow of doubt to the apostate ecclesiastical power of Rome. It arose at the very centre of the empire, taking its seat on the throne of the Caesars in the ancient capital, from whence for more than a millennium it held the nations of the West in its thrall.

So the body of the beast in its fifth period comprised the ten kingdoms of Western Europe, and the fifth head was the mediaeval Papacy.

The Wounding of the Papal Head

In the third verse of the thirteenth chapter of the Revelation we are carried on to the end of the long period of papal domination by the striking statement of the revelator, "I saw one of his heads [the fifth] as it were wounded to death."

Did such a catastrophe befall the papal head, and if so, when?

The answer to the first question is that this predicted catastrophe did overtake the Papacy; and the answer to the second is that the blow fell in 1798, when General Berthier with a large French army invaded Italy, occupied Rome, took the pope prisoner, and dissolved the Papacy!

Commenting on this catastrophe, Dr. Adam Clarke, in his *Commentary* on Daniel 7:25, writes:

"In 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound."

With this conclusion the historians of the period concur.

By

W. L. Emmerson

The Reverend George Trevor, Canon of York, in *Rome and Its Papal Rulers* writes: "The Papacy was extinct; not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defence."—Page 440.

Joseph Bernhart, himself a Catholic, says of the death of the captive pope in 1799: "Funeral orations were held not merely for the pope, but for the Papacy. The goddess of freedom was already erected on San Angelico and her foot was on the tiara."—*The Vatican as a World Power*, p. 324.

T. H. Gill, another Catholic historian, in *The Papal Drama*, says: "Multitudes imagined that the Papacy was at the point of death and asked, Would Pius VI be the last pontiff, and if the close of the eighteenth century would be signalized by the fall of the papal dynasty."—Book 10.

Ascent From the Abyss

That this was not to be the end of the Papacy, however, was made clear to the revelator, for he was told: "His deadly wound was healed: and all the world wondered after the beast." Revelation 13:3, last part.

A fuller account of the recovery of the papal beast from its deadly wound, which brings the story down to our own time, is found in the seventeenth chapter of the Revelation, where we may take it up in the eighth verse:

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit." The papal beast "was" in all its glory and power right on through the Middle Ages. It "was not" when the mortal blow fell at the end of the eighteenth century. Thereafter it was to "ascend out of the bottomless pit" by reason of the healing of its deadly wound, and the world would wonder at its miraculous recovery.

That the Papacy after its humiliation did ascend out of the abyss is evident enough from a glance at its history during the nineteenth and twentieth centuries. Its re-emergence actually began in Napoleonic days when the emperor, having cast the church aside as something for which he had no use, was soon wanting it back again as a moral ally for the furtherance of his designs.

For many years its revival was slow by reason of the growing spirit of liberal nationalism in Europe, but with the accession of Leo XIII in 1870 it began to move forward by leaps and bounds.

The first world war gave a further impetus to its re-establishment as one of the greatest forces in modern Europe, and on February 11, 1929, the signing of the Lateran Treaty with Italy restored the long-lost temporal power to the popes.

During the interwar years the Papacy still further strengthened its influence among the nations; and when Pope Pius XII was crowned in March, 1939, no fewer than fifty states were represented. The "deadly wound" was certainly "healed." The beast that had almost ceased to be was ascending with great vigour from the abyss. Already the world was wondering after the beast.

(Please turn to page 15)



BIBLE ANSWERS

by your Bible Answerman

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

Dear Bible Answerman: If God loves His enemies, is not all mankind the object of His love?

True, all mankind is the object of God's love, as is so clearly shown by the gift of His only-begotten Son. Had God not loved sinners we cannot conceive that He would have consented to the proposition that Jesus die for them.

We suppose, however, that the thought back of this question is: If God loves both His friends and His enemies, then He will not punish either if they persist in a course of evil. God loves the sinner, but hates his sin. God loves every man, but He will not uphold any man in wrongdoing.

An honourable and upright parent may indeed love his wayward son, but he cannot and will not condone his misdeeds. In fact, it becomes necessary and is the recognized duty of such a father to punish his son for his disobedience. It is not different with the heavenly Father. God is not an indulgent parent. He will not condone evil on the part of any. There is and can be but one course for man to follow, and that is to walk in the pathway of rightdoing. Those who persist in their own evil course must of necessity, for the good of the redeemed and the rest of the universe, be cut off. The "rotten apple," for the preservation of the rest of the barrel, must be thrown out. The wicked, for the preservation of the eternal tranquility of the universe, must be destroyed utterly—as the Bible says, brought to ashes.

Dear Mr. Answerman: Are there not some conditions of life that make it necessary for a person to disobey God in order to make a living?

We know of no such conditions. God has all power in heaven and in earth, and He is willing and able to come to the aid of those in need who trust Him. And if He does not, then it is better to die. This is demonstrated in the position taken by the three young Hebrews in Daniel's day who were commanded to bow down and worship king Nebuchadnezzar's

golden image. Said they: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3:17, 18.

There are some positions for right and truth that a man must take if he would retain his self-respect and manhood. As in the case of Shadrach, Meshach and Abednego, we are sometimes brought into a position in which it is better to determine to die rather than to disobey God and violate our convictions of right. For the young captive Hebrews to have worshipped Nebuchadnezzar's graven image would have been a violation of the second commandment. They were prepared to die rather than break

God's holy law. If God was pleased to deliver them from the burning, fiery furnace, that was good. On the other hand, if He did not (they had no assurance that He would), they were prepared to go the full way rather than violate their convictions.

Obedience is by faith. It depends, therefore, on how much faith a person has, just how far he will go in the matter of obedience. True it is that faith is a gift of God. That is to say that God gives every man a measure of it, but it is necessary for every man to develop his measure of faith through exercise. It might be illustrated this way: God gives to every man a certain physical potential. However, if a man does not develop his physical potential, then he must suffer loss. This holds true, also, in the development of the faith potential.

Dear Bible Answerman: How can all the saved people get into the New Jerusalem? A. B. D., Ontario.

Revelation 21:16 tells us that the "city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

It is reckoned that there are eight furlongs to a mile. The New Jerusalem would therefore be 1,500 miles in circumference, or 375 miles on each side. This being true, there would be an area of 140,625 square miles, or 90,000,000 acres; or if we reduce it to feet, there would be 3,920,400,000,000 square feet. Allowing a plot ten feet square, or 100 square feet, for each person to stand upon, the city would hold 39,204,000,000 people, which is probably more people than have ever lived on the earth since its creation six thousand years ago. Too, this is counting the wicked—millions and billions of whom will never set foot within the celestial city. No need to worry here—there is plenty of room. If there should be any lack, God is able to supply every need.

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Dear Bible Answerman: Please explain Mark 7:15, which says "there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." Mrs. G. F., Nova Scotia.

Jesus was certainly talking here about the things prescribed in the Word of God as being clean and fit to eat. This verse is qualified by other verses in the Bible which show that some things which a man can eat and drink do defile his body. In Daniel 1:8 we see this to be true: "Daniel purposed in his heart that *he would not defile himself with the portion of the king's meat*, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31.

It is obvious to all that there are many things that cannot be consumed by man to the glory of God. One, for instance, would be intoxicating beverages. Again, how can any man lower the efficiency of his mind and body by the use of tobacco and say that it is to the glory of God?

True it is, according to the words of Jesus, that a man is defiled by his thoughts and words, but Daniel and others seeking to do the Lord's will understood that the body is defiled also by wrong eating and drinking.

Dear Bible Answerman: Does the Bible say anything about gossiping and backbiting? D. E. L., Newfoundland.

Yes, the Bible has a great deal to

say about backbiting, and in no case is it commendatory. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Psalm 15:1-3.

Another pertinent comment is found in Proverbs 26:20. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Continuing, the writer of Proverbs says: "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly." Verse 22.

Dear Bible Answerman: If the dead are unconscious in their death, how do you explain 1 Peter 3:18, 19, which says: "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison." E. B.

To whom does the pronoun "He" in verse 18 refer? The answer is, to Christ. To whom does the word "which" refer? The answer is, to the Spirit.

Who were the "spirits in prison"? The answer is, all the souls shut up in the worldly prison house of sin. It was this purpose for which He came: "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Galatians 3:

22. "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 proclaim liberty to the captives, and the opening of the prison to them that are bound."

Satan has bound thousands multiplied by thousands in sin upon this earth for many centuries. The object of Jesus' coming was to throw open the doors of this prison house of sin, and free the captives who all their lives had been helpless in the bondage of the enemy. Sin, disobedience to God's law, is the thing that puts man in bondage to Satan.

When did Jesus preach to the spirits in prison? The answer is found in 1 Peter 3:20: "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Now the question is naturally asked, Through whom did Jesus preach by His Spirit? The answer, according to 2 Peter 2:5 and Hebrews 11:7, is Noah: "And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

THE BEAST FROM THE ABYSS

(Continued from page 13)

The Final Sign

The culmination of the process of resuscitation is brought to view in the thirteenth verse of Revelation seventeen: "These [the ten horns or na-

tions of Western Europe] have one mind, and shall give their power and strength unto the beast." That this is the very last stage in the history of the beast is evident from the next verse which states:

"These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and

King of kings"—clearly a description of the return of Christ in glory and triumph.

The crucial question, therefore, in the long story of the beast is whether anything like the events described in verse thirteen of Revelation seventeen is transpiring in the dominion of the beast—Western Europe—to-day.

CHRIST-- WAS HE GOD OR MAN?

(Continued from page 3)

leper (Matthew 8:2), a certain ruler (Matthew 9:18), the people with Him in a ship (Matthew 14:33), a woman of Canaan (Matthew 15:25), the woman who faithfully served Him (Matthew 28:9), His own disciples (Matthew 28:17; Luke 24:52), a demoniac (Mark 5:6), a healed blind man (John 9:38), Zebedee's wife and two sons (Matthew 20:20), and a group of Greeks (John 12:20). Now if Jesus Christ had been a mere man, and not God, He would have been guilty of a great sin in permitting men to worship (*proskuneo*) Him.

When God the Son left heaven, came to this world, and took upon Himself the flesh and form of man, there was a possibility that the holy angels might question whether they should worship (*proskuneo*) Him thereafter as God. That there might not be any doubt in their minds about the deity of Christ after His incarnation, God the Father commanded that all the holy angels should continue to render to the Son the homage and worship due Him as a member of the Godhead. "When He bringeth in the First-begotten into the world, He saith, And let all the angels of God worship [*proskuneo*] Him." Hebrews 1:6. This is very significant in the light of the fact that

a holy angel does not consider it lawful to worship (*proskuneo*) any being but God. (Revelation 19:10; 22:8, 9.)

Therefore, Jesus is now God in human flesh. He is now both God and man, *Immanuel* (God with us). He is called "the Son of man" and "the Son of God" in the Holy Scriptures. The opinion that Jesus Christ is a mere human being and not God, is contrary to what the Father, the Son, and the Holy Spirit have said concerning Him. It is a denial of the testimony of the holy angels, the prophets and the apostles. To wilfully deny the deity of Christ, when it is so clearly taught in the Holy Scriptures, is anti-Christian, because it brands God's Word as a falsehood.



The DOCTOR'S VOICE

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



Frozen Vegetables

Question: Are there any particular precautions to be observed with regard to frozen vegetables?

ANSWER: Recent experiments have shown that at the end of one year where vegetables and cantaloupe have been stored at -4 degrees Fahrenheit, the bacterial flora was the same as when the vegetables were originally stored.

Left-Handedness

Question: Is it wise to train an apparently left-handed child to use pencil and pen with his right hand?

ANSWER: Doctor Eustis, writing in the *New England Journal of Medicine*, has summarized the problem as follows: "Right-handedness and left-handedness in the usual sense of the terms are absent in infancy. A baby has no particular skill with either hand. Laterality tests of young children may be extremely misleading. In most infants and for most of the time the right hand is more frequently used. The shifting of an older child from right-handed to left-handed should never even be considered unless he is strongly left in other activities, is having difficulty in expressing himself orally or on paper and is wholeheartedly ready and willing to try the experiment. A number of cases have been reported in which the shift was made with beneficial results. The experience of many primary schools has shown that in most cases apparent left-handers learn to use the right hand for writing without suffering any disturbance of speech. If, however, a child objects strenuously or develops signs of nervous strain, of which stuttering may be one, the attempt should be abandoned at once, and he should be allowed to use his left hand without criticism. Those who are taught to write with the left hand should be shown the proper position of the paper, which is slanted with the top border to the right instead of to the left as is usual. It is often nec-

essary to drill them in the use of this position since otherwise they are likely to imitate their right-handed neighbours. They should also be allowed to write with a slight back-hand slant if they so prefer."

Stroke

Question: My father recently had a stroke and is paralyzed on one side. What can be done to hasten his recovery?

ANSWER: The main disability in these cases is a spastic contracture of the muscles in the involved extremities. Mild heat and light massage in the morning will often get the patient off to a good start for the day, particularly when walking and use of the arm are being attempted. If the arm is raised above the head several times a day from the beginning of the stroke, spastic contracture of the shoulder will not develop and the patient will be able to dress himself and perform other useful functions without serious handicap. The patient should be encouraged to do things for himself. This will help to combat depression and emotional instability often experienced during the early months of the illness. Maximum return of function is not attained for about six months; however, the major improvement is seen within the first three or four weeks.

Colitis

Question: I have had colitis for three years now and cannot eat half a teaspoonful of applesauce or fruits in any form, as they give me not only severe diarrhoea, but inflammation of the bladder. Is there no cure at all for this?

ANSWER: In cases of this kind, stool analysis to rule out amebiasis has sometimes revealed indications for specific therapy. Sulfa derivatives with or without penicillin by injection have helped others to eradicate infection in ulcers where they are present. A bland diet must be followed regardless of the form of treatment employed. If the blood gets down too low, blood transfusions are indicated.

AN OLD Scotch adage reads, "Every man hath lain in his own trencher." The trencher was a wooden platter upon which food was served. The proverb meant that every man had had before him the material made use of in building his body. There is a German proverb that expresses the same meaning. It reads, "As he eateth, so is he." Food is body-building material. Physically, we are composed of what we have eaten.

Spiritually, this is equally true, for spiritually we are made up of the food we have furnished the mind. It is impossible to make a good pair of shoes out of poor leather. The workmanship may be all right, but the material determines what the shoes are. It is just as impossible to build good, healthy tissue out of poor food as it is to build a good pair of shoes out of poor leather. The quality of the food determines the quality of the tissues. Food is tissue-building material.

We cannot determine the quality of the food by the palate. Good food will taste good to a normal palate, but from infancy up our palates have been perverted; hence, we must have a more dependable guide.

John Burroughs, the great scientist, said: "Man's dominant impulse as a baby is to put in his mouth everything he can see. Stone, food, or fuel, tool or toy, he looks it over, and then into his mouth it goes. The impulse to feed is strong, but it is also blind. The young of no other animal is such a blunderer or so omnivorous a devourer. All other species seem to know their proper food instinctively, but man is born with only the blind impulse to thrust all things into his mouth, and he has gone on thrusting all things into his mouth and surviving the experiment as best he may. There is no doubt whatever that he has fed, and is still feeding, upon many things that are injurious to him, a dietetic mistake that the lower orders never make. Each species knows its proper food and all members of that species thrive equally well upon it. . . . It is a theory of mine that nearly all our ailments and distempers come by way of the mouth, and that if we kept this portal properly guarded, we might experience the same immunity from disease that lower orders do, and live out our appointed days. If we only knew just what to eat and how much, the doctor and the druggist would soon be bankrupt. If our stomach were properly fed, there would be no appendicitis, liver complaint, rheumatism, kidney trouble, or premature old age. Overwork might still claim its victims, and excessive grief destroy the over-emo-

FOOD --- and Spiritual Health

By D. H. Kress, M.D.

tional; but there would be fewer of these. It is probable that even cancer would finally disappear from a race properly fed. But we go on just as we did when we were babies, putting everything into our mouth, even tobacco and alcohol. The animal is stimulated by its food, but we resort to all sorts of artificial stimulants. Of course, we can't live as animals, or as the savages, do. Dining with us is a fine art. But if it were a perfect art, it would touch nature again, and we should eat as sanely as the birds and the squirrels do. We should not corrupt nature, but follow her. In the case of the lower animals, the taste, or the appetite, is apparently a safe guide. With adult man, appetite is not a safe guide any more than it is while he is still a baby."

John Burroughs is right. Man in the very beginning was given instruction in regard to what to eat, and what not to eat. It was not left for him to determine this.

The Bible lays down certain principles which are designed to guide man in the selection of his food, no matter what part of the earth he may be in. It calls attention first of all to the ideal diet given to man before his fall. After sin entered the world, God knew that many would be placed where there would exist a scarcity or absence of man's original food. "Thou shalt eat the herb of the field," He then said. This was the food originally given to the lower creatures. He added: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." In the absence or scarcity of both the original diet and that which was allowable, God said: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Under certain conditions man is justified in slaying the lower creatures and eating of their flesh. This should be regarded as an emergency diet to be used until more suitable foods are again obtainable.

The only way to determine

whether or not food is good is by analyzing it and ascertaining its components. I have before me a piece of whole-wheat bread. There is possibly no other food that furnishes so many of the food elements unassociated with impurities as does whole-wheat bread. Whole-wheat bread, therefore, should be considered a good food.

If we made a careful study of nuts, we would find them composed of proteins and fats in their purest and sweetest form. In addition, we would discover some of the vitamins so important to health. These are present in both grains and nuts.

Fruits are an ideal food. They contain a form of sugar that is ready to be absorbed and utilized as body fuel. They also contain valuable acids which are capable of being utilized in a similar manner. In addition, these acids discourage the growth of germs of putrefaction. Fruits must be classified as a *good* food.

Grains, fruits and nuts furnish practically all the essential elements needed in building good, healthy tissue. Grains, fruits and nuts can be said to be a perfect diet.

These are the foods God created "to be received with thanksgiving of them which believe and know the truth," given to man in the beginning. Addressing man, His master-

piece, God said, "To you it shall be for meat." Referring to fruit, He said: "Of every tree . . . thou mayest *freely eat.*" These foods God pronounced *not merely good, but "very good."*

"It seemed a small matter to our first parents to transgress the command of God in that one act,—the eating from a tree that was so beautiful to the sight and so pleasant to the taste,—but it broke their allegiance to God, and opened the gates to a flood of guilt and woe that has deluged the world."—*Counsels on Health*, Mrs. E. G. White, p. 111. *Man fell on the point of appetite.*

From the same book, page 622, we read: "If ever there was a time when the diet should be of the most simple kind, it is now. Meat should not be placed before our children. *Its influence is to excite and strengthen the lower passions, and has a tendency to deaden the moral powers.* Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to heaven. The less feverish the diet, the more easily can the passions be controlled. The gratification of taste should not be consulted irrespective of physical, intellectual, or moral health."

The reception of the Word is declared in the sixth chapter of John to be the reception of Christ Himself. In feeding upon God's Word, we are feeding upon the Living Bread which came down from heaven to give life. In the closing days, when God has a message to convey to the world, the heavenly messenger will be sent to those who, like Daniel, have purposed in their hearts not to defile themselves with the king's meat nor with the wine which he drank. Again the commission will be given, "*Make this man [and make this woman] to understand the vision.*"

The fruits of garden, tree and vine provide a more healthful diet than do flesh meats.

KEYSTONE VIEW CO.



The Home of the Saints

(This is Pastor Flynn's Bible Quiz. After you have carefully studied the lesson, see if you can answer the questions.)

1. What has God prepared for the redeemed?
2. What great event marks the entrance of the saints into the land where there is no more sorrow or heartache?
3. Make the following statements to read correctly:
 - a. The name of the Holy City is Babylon.
 - b. We are told that the Holy City is round.
 - c. Twelve thousand furlongs are equal to one hundred and fifty miles.
 - d. In the New Earth the New Jerusalem will be the capital city of the Jews.
4. What happens to the New Jerusalem at the end of the 1000 years?
5. In what way will God honour this planet?
6. Whose throne will be in the city?
7. Of what are the streets of the city made? The gates?
8. What flows out of the throne of God?
9. What grows on either side of the river of life?
10. Write false or true after each statement:
 - a. This present earth will continue time without end.
 - b. The meek shall inherit the earth.
 - c. One half the surface of the New Earth will be covered by water.
11. What kind of bodies will we have in the New Earth?
12. What thing interrupted God's original plan for this earth?
13. Complete this sentence: "Behold My hands and My feet, that it is I Myself, handle Me, and see; for"
14. What will happen to the children that are resurrected?
15. Give several ways by which we will know each other in heaven.
16. According to Isaiah 65:21, 22, what will the saints do?
17. Why will heaven never grow tiresome?
18. What do you think will be your foremost pleasure in heaven?

GET the picture! Jesus had passed through a fearful night of torture. "He had agonized in the garden of Gethsemane in conflict with Satanic agencies. He had endured the anguish of the betrayal, and had seen His disciples forsake Him and flee. He had been taken to Annas, then to Caiaphas, and then to Pilate. From Pilate He had been sent to Herod, then sent again to Pilate. From insult to renewed insult, from mockery to mockery, twice tortured by the scourge, — all that night there had been scene after scene of a character to try the soul of man to the uttermost. Christ had not failed. He had spoken no word but that tended to glorify God. All through the disgraceful farce of a trial He had borne Himself with firmness and dignity. But when after the second scourging the cross was laid upon Him, human nature could bear no more. He fell fainting beneath the burden." — *The Desire of Ages*, Mrs. E. G. White, p. 742.

There was a brief pause. Then on again to Calvary. A mob followed the tried and suffering Jesus to the cross. Some in that crowd were touched with pity as they saw the cruelty heaped upon the One who had healed their diseases and spoken health to His feet. Even in that hour of intense suffering Jesus was thinking of others. As He observed the woman who wept in sympathy, He looked forward to the distressing future before the rejectors of His mercy. "Daughters of Jerusalem," said He, "weep not for Me, but weep for yourselves, and for your children."

Above the weeping of sympathetic hearts rose the cries of the jeering mob. Many who a few days before had shouted His praise as He rode triumphantly into Jerusalem, now joined in crying, "Crucify Him! Crucify Him!" Finally the place of the crucifixion was reached. Jesus offered no resistance as He was stretched upon the cross. The cruel spikes were driven through those hands that ever had been stretched out to bless others, and through those feet that ever had gone about doing good. "As soon as Jesus was nailed to the cross, it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God." — *Ibid.*, p. 745.

But His persecutors were not yet satisfied. Through those long hours of suffering on the cross, they continued to vent their rage upon the dying Saviour. Who can measure the physical pain or the heart torture of it all! "No pitying hand to wipe the

death-dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart." Only the dying thief brought human comfort to His bleeding heart.

However, "the Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. . . . While the soldiers were doing their fearful work, Jesus prayed for

of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 1:33. And no mystery of God is more marvellous or more incomprehensible than is His love for us and the forgiveness He offers to us.

Somehow that incomprehensible mystery grows more wonderful and more beautiful as we see how Jesus gives to the sinner, who accepts His

see who spoke. He could find no one, so he resumed his reading. Again came the same command. He was perplexed. When the command came the third time, he was sure that God was calling him to speak for Him to someone in need.

So he opened the door; and alas, what a sight greeted his eyes! His house was surrounded by a mob that had come to kill him. Near him stood

As Jesus Died Upon the Cross He Prayed,

FATHER, FORGIVE THEM

For They Know Not What They Do

His enemies, 'Father, forgive them; for they know not what they do.' His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness." — *Ibid.*, p. 744.

What a picture of divine forgiveness! Of love that knows no bounds — love that is deep enough and wide enough to cover the blackest sin! No wonder the poet sang, "Love divine, all love excelling." It is incomparable! It is incomprehensible! We cannot measure it; but, thank God, we may enjoy its saving power. Not only on the cross did Jesus pray, "Father, forgive them," but ever since He arose and returned to His Father in heaven He has been praying that same prayer. There before the Father's throne He pleads the case of every penitent sinner. No matter how dark our sins, no matter how far we have strayed nor how long we have trailed behind Satan in the darkened path of sin, there is forgiveness for us. And lest we should fear that *we* would not be accepted by Him, He has left us this blessed assurance, "Him that cometh to Me I will in no wise cast out." John 6:37.

We gaze at the love of Jesus as revealed by the cross, and exclaim with Paul, "O the depth of the riches both

of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 1:33. And no mystery of God is more marvellous or more incomprehensible than is His love for us and the forgiveness He offers to us. Somehow that incomprehensible mystery grows more wonderful and more beautiful as we see how Jesus gives to the sinner, who accepts His forgiveness, a heart like His own — a heart that loves and forgives. Hear Stephen, when he was being stoned to death, pray, "Lord, lay not this sin to their charge." Acts 7:60. So martyrs at the stake have prayed as the flames were snuffing out their lives. How well I recall certain words in a sermon I heard up in northern Rumania. The speaker was acquainting the audience with a new decree about to be enacted by the government. It was a decree which would further limit their already greatly restricted liberties. His counsel to them was: "Do not forget to pray for your persecutors."

A few years ago my husband and I attended a convention down in Nis, Yugoslavia, the city where still stands the fort in which Constantine the Great was born. One day I noticed that my husband was arranging two peasants for a picture. Why these two, I wondered. O yes, there was a reason. The incident dated back about one year before we met them. One of them, who had been an earnest Christian for some time, lived alone in a small cottage. One evening after his usual devotions, he heard a voice say, "Go outside and save a soul." Startled, he looked around to

a man holding a large broad-bladed axe with which he planned to cut off the head of the "heretic." What could one lone man do before that frenzied mob? *He could pray.* This he did. And a strange power restrained the mob. Not a hand was raised to hurt the man who was praying for himself and still more for his would-be murderers, and especially for the man God had sent him out to save. Freely the Christian forgave them all; and earnestly he prayed for their salvation. Soon he had the joy of leading the man with the large axe to the foot of the cross. Together they had come to the convention to thank God for His wonderful salvation.

When a Christian learns to forgive as Jesus does, he may be sure he is following in the footprints of his Master. "But we have no persecutors to forgive," you say. Well, as someone has said, "the humblest lot affords room enough for the noblest living," so there is opportunity for all to learn the lesson of divine forgiveness. The spirit of divine forgiveness does not say, "I can forgive, but I cannot forget." Have you ever felt slighted or snubbed? Has someone circulated an unkind report about you? If so, did your heart cry, "Father, forgive them"? And did you long to do some kindness for those who you felt had done you wrong? Did you pray more than ever before for their success and happiness? Then you know something of the sweet peace and joy that Jesus gives to those who are learning to love and forgive as He does.

By

Mrs. E. E. Andross



H. A. ROBERTS

Says the wise man: "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

JANE is a young woman, quite recently returned from Alaska with her little family, and is now living somewhere in California, in a trailer, while her new house is in the building process "on the top of a hill, between two large oaks."

She is the proud possessor of a husband, "the most wonderful man in all the world"; a young son, Dale, who is doing well in his first year at school; and Jean, the "baby," just turned three.

Although Jane was only eleven years old the last time I saw her, all down through the years she has kept in touch with me, sharing with me bits of her school life, married life and now life with her children; so you see I know quite a little about her.

I know that Jane and her "wonderful man" are both Christians, both active in church work, and both agreed *not to go in debt*. That is one reason the building of the new house is not progressing as rapidly as they wish.

I remember the time Jane was ill, and Dale went to church with a neighbour. Upon his return, he was asked if he were a good boy in church, and his reply was, "Oh, yes, Mommie, I never whispered out loud once."

Jane's Family

By

Martha E. Warner

Then there was the day the SOS call came asking that I join in prayer with Jane for her dear husband, who was about to undergo a heavy operation. God answered prayer that day, thus lifting a great burden from Jane's heart. Jane is very happy with her family, and I am glad she feels free to share with me her sorrows as well as her joys.

In one of her last letters she told me about their worship hour, just before the children go to bed. Usually daddy tells stories to the children, then reads from the Bible and offers prayer; but one night when daddy was about to pray Jean said *she* wanted to pray. Daddy and mommie looked at each other, but when mommie nodded, daddy said, "All right, Jean, you may offer prayer to-night."

So they knelt, and after a bit of hesitation, Jean began: "Our Faver," and went straight through the prayer, only stumbling a bit over the pronunciation of a few words. This, to the parents, seemed a remarkable feat, for Jean had not been taught that prayer, but must have learned it from hearing mother, daddy and brother say it.

Jane closed this letter with these words, "As I saw my little family on their knees, humbly praying to God, I thought what a difference there would be in this world if more families would kneel at eventime and pray to God."

As I think about these words, dear readers, I wonder if you take time to pray with and for your families, and if not, why not. Why not do your part in making this world a cleaner and safer place in which to live? Prayer changes things. Just try it and see.