

Canadian

OSHAWA, ONTARIO

JUNE, 1950

Signs of the Times



THE U. S. AND WORLD DESTINY

See pages 2, 3.

WORK'S REWARD

See pages 6, 7.

IN OUR comparison of prophecy with the history of our time, we have seen that the three symbolic powers which John in the book of Revelation declared would occupy the stage in the very last days, correspond exactly with the "Big Three" which to-day dominate the international scene—the Union of Socialist Soviet Republics, the emerging United Europe, and the United States of America.

In last month's article we showed that the third of the "Big Three" of prophecy and history, the United States of America, came into existence at exactly the time and in precisely the place indicated by the revelator.

In its beginnings, too, it manifested just the characteristics which prophecy declared it would have. Compared with the ravaging "wild beasts" of the Old World, it was a peaceful "lamb." And emerging from the Dark Ages of apostasy it sought to re-establish the truth of God in its pristine purity, "white like wool."

It now remains for us to see whether this power in the century and a half since its foundation has developed in the way prophecy outlined, and whether, like the other two titans of our time, it is ready to play its part in the final drama.

How Would the "Lamb" Fare?

How was the "lamb" to fare in the cruel and menacing world of the latter days? Would it successfully continue to bear its witness to peace and truth? Would it be consumed by the "wild beasts" around it? Or would its nature change in its attempt to sustain itself amid the perils of the end-time?

In the thirteenth and sixteenth chapters of the Revelation, the prophet warned that the "lamb's" reaction to its environment would follow the third of these alternatives. The "lamb" would come to speak politically "as a dragon" (Revelation 13:11), and its spiritual witness would be so corrupted as to transform it into a "false prophet." Revelation 16:13. At the last it would actually cause "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Revelation 13:12.

How does this twofold prophecy stand to-day? Has this almost unbelievable prediction written by the pen of prophecy been vindicated or conclusively refuted by time and events?

In the Bible God has foretold the rise and fall of the great nations of earth. The destiny of the United States is depicted in Revelation 13.



RELIGIOUS NEWS SERVICE

The Eclipse of "Isolationism"

A hundred years ago, America defined its relations with the Old World in the famous "isolationist" Munroe Doctrine. In effect, it put up a fence around America with a notice "No wild beasts admitted." There the "lamb" intended quietly to graze upon its own pastures, hoping that the "wild beasts" outside would one day learn by its example the ways of peace.

But it soon became evident that America could not live in isolation from the rest of the world. The development of industry and commerce steadily narrowed the gulf between the Old and the New worlds, and thirty-five years ago the "lamb" had to come through the fence, shed its

wool, grow claws, and cultivate the dragon's voice to help save European civilization from the German menace.

Even so, when the tumult and the shouting was over the "lamb" returned to its grazing ground, intending to resume its former gentle mien.

When the second world war gathered momentum, however, President Roosevelt again began to talk about America's "rendezvous with destiny" and of the "world pattern of events" which was inexorably drawing the New and the Old worlds together. The claws and the dragon voice appeared again.

In World War I the "lamb turned dragon" helped to tip the scales in favour of the Allies, but after World War II, strange as it may seem, the "lamb" emerged stronger than any of

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the "wild beasts" of the Old World she had gone forth to aid. And to-day it is, as President Truman has truly asserted, "the most powerful nation of the world—the most powerful nation, perhaps, in all history."

And what is more, the "lamb" this time shows no signs of reverting to type. As Mr. George Marshall, until recently America's Secretary of State, has said:

"We have tried since the birth of our nation to promote our love of peace by a display of weakness. This course has failed us utterly." So the claw and dragon voice are to remain a permanent transmutation. They must be retained indeed, to compete with another "dragon" at the other side of the world!

The Forgotten Heritage

But even though the "lamb" should turn into a "dragon" to maintain itself in our modern world, is it conceivable that it could so far forget its spiritual heritage as to become a "false prophet" and lend its aid to the exaltation of a power utterly alien to the principles of the great majority of the founding fathers?

One has not to probe very deeply into the mental processes of modern America before one discovers that profound and far-reaching changes have taken place in its social and religious life since the days when the Pilgrim Fathers landed on the shores of New England.

However surprising it may be to many outside America, the fact is that the largest religious group in the United States to-day is the Roman Catholic Church, its 25,000,000 adherents being more than twice the membership of the largest Protestant denomination. And Mr. Bertrand Russell has gone so far as to say that, if present trends continue, America will be predominantly Catholic within the next fifty years.

This fundamental spiritual revolution has come about chiefly by reason of the tremendous influx of Roman Catholic immigrants from Ireland, Germany, Italy and Eastern Europe during the nineteenth and early twentieth centuries. And as the Catholics have tended to concentrate in the

large towns, their influence is even greater than if they had been evenly distributed among the urban and rural populations.

That the Vatican fully senses the decisive importance of American Catholicism is evident from the fact that when the depleted ranks of the cardinals were made up after the second world war, no fewer than four new cardinals were created in the United States, as well as one in Canada and six in South America.

Earlier American presidents had already begun to take note of Catholic pressure, but the rapid slide toward pro-Roman policies became seriously evident during the presidency of the late Franklin D. Roosevelt.

President Roosevelt's father's cousin was the Catholic bishop of Baltimore, and one of Franklin Roosevelt's earliest political tasks was to act as campaign manager for Al Smith, who came near being the first Catholic president of the United States.

Roosevelt failed to get his candidate into the White House, but when he himself reached that exalted position, either voluntarily or under pressure he began to do what Al Smith would certainly have done.

Until he became head of the American government there had been only four Catholics in the Cabinet since the foundation of the Union. He appointed no less than four himself, though one died before he was able to take the oath.

It was President Roosevelt who took the unprecedented course, in the early days of World War II, of sending a letter to Pius XII expressing a willingness to send a personal representative to the Vatican to co-ordinate his and the Pope's efforts toward world peace. In spite of protests, Mr. Myron Taylor was sent in this capacity and has continued to enjoy the same status

to the present time under President Truman.

Commenting on the controversy as to whether Mr. Myron Taylor should continue to represent the United States at the Vatican, the *Baltimore Sun* recently remarked:

"There are positive and practical reasons which make it important that the chief executive of the United States maintain a relationship with the Vatican."

Catholic Influence in Industry, Education and Entertainment

In the economic sphere, Catholicism is playing an increasing part in the internal affairs of the United States. It is particularly noticeable how many Catholic labour leaders are coming to the fore. Chief of these is Mr. Philip Murray, president of the Committee of Industrial Organizations, who has openly expressed his indebtedness to the papal social encyclicals.

Some years ago, Mr. Heywood Broun asserted that there was "not a single New York editor who does not live in terror" of Catholic press influence, and it is not without significance that he himself became a Catholic before his death.

School books are scrutinized by Roman Catholic censors in some towns, and certain of the universities are dominated by Catholics.

The film industry is subject to Catholic pressure, and the number of films on Catholic themes which have recently been produced is very noticeable.

Protestant Bulwarks Undermined

Besides the direct influence of the Roman Catholic Church on the political, economic and social life of the United States there is also a powerful indirect influence through the "Catholicizing" of American Protestantism. By this means there is being erected an "image" or replica of the "beast" for those who are not prepared to go the whole way and secede to Rome. (Revelation 13:14.)

The very fact that Mr. Myron Taylor, a Methodist, should have been willing to represent the president of the United States in Rome is evidence

By

W. L. Emmerson



H. ARMSTRONG ROBERTS

It behooves every Christian to keep his ear attuned to the "still small voice of the Holy Spirit," that he may walk humbly with his God. Because, notwithstanding the fact that many do not believe it, God is particular.

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.

IT SEEMS that it is too much to ask you to come on a rainy night like this," said Mrs. Saunders as she greeted Pastor and Mrs. Flynn at the door.

"We don't feel that way at all," replied Mrs. Flynn.

"It isn't any worse for us to come out in the rain than it is for everybody else," said Pastor Flynn with a smile, "and it seems that everyone is here in spite of the weather."

"Everyone is here except Mr. Ryan, and he'll come just a little later," said Mrs. Saunders. "Mrs. Ryan said he would be detained for a few minutes."

"It may be pouring outside," said

Mrs. Flynn, "but it is certainly bright and cheery in here."

"The thing we want to find out to-night, if we can, is whether God is particular," said Pastor Flynn in his opening remarks. "Some people say He is, and others say He is not. It would seem, therefore, to be a matter of supreme importance. If God does mean what He says, then it is important that we exercise every care to do what He says. On the other hand, if God is not particular, as some say, then we can relax in our Christian efforts, and be saved when Jesus comes anyway. I am one of those people that believe God is particular, and I think I shall be able to give you some experiences of God's dealing with different individuals which show Him to be particular. However, I should like you all to do some independent thinking as we

study to-night, and see if you can think of anything in the Bible that shows God to be particular or not particular."

"It has always seemed to me," said Harry Pierson, "that God indicated that He is particular by the way He dealt with Adam and Eve in the Garden of Eden."

"I think you have a good point there, Harry," said Pastor Flynn. "Suppose we read Genesis 2:16, 17: 'Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.'"

"Adam and Eve sinned and brought death to themselves and to all the human race by eating of the fruit that God told them not to eat. To most people to-day that would not seem to be a very serious matter. Most parents would not consider it too grave a thing if one of their children stole a few apples from a neighbour's orchard. The likelihood is that the judge would regard it as a mischievous prank, and dismiss the case. But God did not so look upon the act of Adam and Eve. To Him it was a distinct act of disobedience, and therefore sin, the penalty of which was death.

"When Adam and Eve ate of the forbidden fruit they separated themselves from God, the source of all life. They cut themselves off from their Creator and Benefactor. God could no longer confer His blessings upon them. By choosing to obey the serpent, they had disobeyed God, thereby throwing themselves out of harmony with their Maker. It may be argued that Eve ate of the fruit in all sincerity, believing that it would be beneficial; but the point is that both God and the angels had warned them to beware of this very thing. It was not that she in sincerity believed Satan's lie, but that she failed to believe the truth.

"This is the way one commentator states the case: 'Eve really believed the words of Satan, but her belief did not save her from the penalty of sin. She disbelieved the words of God, and this was what led to her fall. In the judgment, men will not be condemned because they conscientiously believed a lie, but because they did not believe the truth, because they neglected the opportunity of learning what is truth. Notwithstanding the sophistry of Satan to the contrary, it is always disastrous to disobey God. We must set our hearts to know what is truth. All the lessons which God has caused to be placed on record in His Word are for our warning and instruction. They are given to save

Is God Particular?

us from deception. Their neglect will result in ruin to ourselves. Whatever contradicts God's Word, we may be sure proceeds from Satan.'—*Patriarchs and Prophets*, Mrs. E. G. White, p. 55.

"Eve did not think that God meant what He said. She could not bring herself to believe that such an apparently insignificant matter was important. The fruit of the forbidden tree resembled the fruit of the trees of which they were permitted to eat. Surely it wouldn't make any difference, and surely God was too broad-minded to condemn her for such a trivial departure from His instructions. God would understand. He would know that she was just trying to improve herself, and how could she be censured for that? She had full confidence that God did not mean that she would really die if she ate of the fruit of this particular tree.

"But to her unutterable sorrow, and ours, God did mean exactly what He said. He was particular. Some say that God's sentence upon the transgressors was not carried out—that they did not die the day they ate of the fruit. But the moment they ate of the forbidden tree they separated themselves from God, the Source of life, and from that moment they began dying. However, owing to the fact that they were of original creation, it took almost a thousand years for their physical bodies to deteriorate to the place where they returned to the dust from whence they were taken. And now, I wonder if any of you have thought of any other instance which shows that God was or was not particular?"

"I don't know exactly what this will prove, if anything, but I was wondering about the people before the flood. Were they told that a flood was coming?" asked Mr. Saunders.

"Yes, they really were, but they did not believe it. Noah is said to have been a preacher of righteousness, and he was one hundred twenty years in building the ark; but despite his preaching, and despite the object lesson of the construction of the ark, only eight people were saved. I can well believe that here was another case in which the people reasoned that God was too good to

destroy so many well-meaning people as Noah said He would. Undoubtedly the learned men of the time advanced profound lines of reasoning to show that it was impossible for the earth to be destroyed by a flood of water. It had never rained, and according to them it never could. Noah, they thought, was a bit queer, and they warned the people not to take him too seriously.

"But God did mean what He said. The antediluvian world perished, and we are still digging the bones of that generation of animal, reptile and fish life out of the earth as fossils. Here is the Bible record: '*All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.*' Genesis 7:21."

"I remember that when I was a little girl mother told me the story of Lot's wife being turned into a pillar of salt," said Miss Clement. "I wonder if this experience teaches us anything on the point of God's being particular?"

"I imagine you all remember hearing that story at some time or other. On that memorable morning the angels took Lot, his wife and two daughters by the hand and, leading them outside the doomed city of Sodom, told them to flee as fast as they could and not to look back. Lot and the two daughters believed that God meant what He said. They followed His instructions not to look back, and were saved. But Mrs. Lot thought, as so many have thought before and since, that God was not particular, that He did not mean what He said, and that just one little look back would not hurt; so she disobeyed, and here is the record of what happened to her: '*His wife looked back from behind him, and she became a pillar of salt.*' Genesis 19:26.

"When Jesus was upon earth He recalled this experience when He said: 'Remember Lot's wife.' Luke

17:32. What can we remember about her except that she disobeyed and suffered punishment? How and to what extent did she disobey? Just by a look! This experience should impress upon our minds the fact that God asks for implicit obedience, and that we are to have no regrets and are to take no backward glances into the Sodom of sin from which God has delivered us."

"I believe I was reading in the Bible about something that should prove helpful in this connection," said Mrs. Hoover. "It seems that Saul got into quite a lot of trouble when he failed to carry out God's instructions fully in the destruction of the Amalekites."

"I am glad you thought of that," said Pastor Flynn. "It really provides a good illustration. Saul obeyed the Lord in part, but not fully. God told him to destroy the Amalekites utterly—men, women, children, and cattle. But Saul saved Agag, the king, alive, and the best of the cattle. He advanced the excuse that the people wanted to use the cattle for sacrificial offerings to God. But God was not pleased with Saul's partial obedience, and sent Samuel, the prophet, to meet him with this message: '*The Lord hath rent the kingdom of Israel from thee this day.*' 1 Samuel 15:28. Samuel made this further declaration: '*Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*' Verse 22.

"You have often heard it said that the eating is the proof of the pudding. It may better be said that obedience is the proof of Christianity. No amount of pious profession will take the place of obedience. God says, 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.' Proverbs 28:9."

"That seems to be borne out by this statement in John 14:15," observed Mrs. Saunders: "'If ye love Me, keep My commandments.'"

"Yes, and I should like to add another to that one," said Harry Pier-son. '*This is the love of God, that we keep His commandments.*' 1 John 5:3."

By

Dallas Youngs

"It seems to me that I read about a prophet who lost his life because he was disobedient to the Lord, but I can't remember now just where to find the record in the Bible," said Mr. Goldstein.

"You may have in mind the experience of the prophet that is recorded in 1 Kings 13," said Pastor Flynn. "The twenty-sixth verse tells us about it: 'When the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which He spake unto him.' 1 Kings 13:26."

"I read something the other day on the point of obedience that I didn't understand fully," said Mrs. Ryan. "It was about a man touching the ark, who wasn't supposed to, and he died for it. As I read it, it appeared that he was trying to keep the ark from falling. I don't see why he should have been killed for that."

"You are referring to the experience of Uzzah, found in 2 Samuel 6: 6, 7: 'When they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God

smote him there for his error; and there he died by the ark of God.'

"It is altogether possible that Uzzah touched the ark with the best of intentions, but the fact was, God had given instructions that only the sons of Kohath should bear the ark. Uzzah knew this; therefore, God could not and would not excuse his disobedience. God will not excuse the transgressions of anyone who deliberately goes contrary to His commands."

"How about the New Testament case of Ananias and Sapphira?" inquired Miss Clement.

"This is more a case of deceit than of disobedience; however, it does show that God is particular. This man and his wife thought they could get by with something. It was the custom at that time for the believers to put their possessions into one common treasury, and they all lived out of the treasury. As the Bible puts it, they had all things in common. Under the moving influence of the Holy Spirit, Ananias and Sapphira agreed to sell a piece of property and devote the entire proceeds to the treasury. However, as they talked it over they regretted their promise and determined that they would give only part of the proceeds to the common treasury, conveying the idea that this was the entire amount which they

received from the sale. In this way they would live out of the common funds, and still have something laid up for a rainy day.

"But God was displeased by this fraud, deceit and hypocrisy. Both Ananias and his wife lost their lives: '*Ananias hearing these words fell down, and gave up the ghost.*' Acts 5:5. '*Then fell she down straightway at his feet, and yielded up the ghost.*' Acts 5:10.

"We are told in 1 Corinthians 10: 11 the reason for the recording of these experiences in the Bible: 'Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.' Experience is an excellent teacher, but costly; therefore God gives us the opportunity of learning, if we will, from the experiences of others.

"And not only that, but when Christ was here He gave us an example of right and proper Christian conduct. 'He that saith he abideth in Him ought himself also so to walk, even as He walked.' 1 John 2:6. 'For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.' 1 Peter 2:21"

Now that you have read and studied the lesson is God Particular? turn to page 18 and fill in the answers to Pastor Flynn's Quiz.

WORK'S REWARD

A MAN'S RELIGION, his life companion and his work go with him throughout life and profoundly affect it. If he has chosen wisely in choosing each, and has refused to accept the cheap and shoddy, truly he will be a happy man.

We read that in the very beginning "the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it." Genesis 2:15. This was to be Adam's occupation—the keeping of the Garden of Eden, and we thus learn that even before sin entered the world God intended man to work. As long as Adam was true to God his work was a joy, unhindered by any adverse condition and, we may believe, without distress and fatigue in the sense that we understand these terms to-day.

It is only after the fall of man that the Bible speaks of work as something unpleasant, and only then because of the adverse conditions that were permitted to arise in the world. "Cursed is the ground for thy sake; in sorrow

shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 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." Genesis 3:17-19.

"*Cursed is the ground for thy sake*" (italics mine), the record reads, and thus we learn that honest toil still is intended for man's blessing; perhaps made more arduous that less time be left for temptation. Many mature individuals will testify to the blessing of work, and to many it becomes a joy.

A man must work, then. How shall

he choose his work? First, let us keep in mind that there is no degrading honest work; work in itself is honourable if it contributes something real to the world's need and is competently and honestly performed to the best of the worker's ability.

Education is the proper prelude to the choice of a life occupation. It will be best if the education is accompanied by work as a part-time occupation; thus the learner will have an opportunity to judge his aptitudes toward different kinds of labour.

By mid-adolescence, however, many a young person begins to become impatient with preparatory education and longs to step into what he considers "life." He feels that much of the educational process is trivial and a waste of time. He needs money for a lot of things he thinks he must have to be happy. Unless he is under firm guidance from someone wiser and older, he may drop out of school before he has completed the first real stage of his education.

By

R. E. Finney, Jr.

In order to be convinced that this is a mistake, one needs only to listen to those who have followed this course. Convinced at the time that they would be satisfied with a life of manual or mechanical toil in one line, in ten years or less they realize that they have made a serious mistake—and now, perhaps, it is too late to rectify it.

It happens that the writer is in a position which allows him to offer employment to professional workers—ministers of the gospel. It is not at all uncommon for him to meet individuals who long to enter this sort of rewarding work—the highest of all callings—but who lack the proper education. They belong to the class mentioned above. With very few exceptions there is no chance of their attaining their desires without making real sacrifices of such magnitude that few of them will make them. It is a sobering experience to meet a man who is unhappy in his life work, but who is unable to escape from it.

Of course there is more to the educational process than the fitting of one to enable him to choose his profession. No matter what line of work one takes up, if he has been truly educated he will lead a happier, more useful life.

It is interesting to meet educated people who have through circumstances been forced into lines of work other than the ones for which they have been trained. Nearly always they are leaders in their social groups, respected, recognized as above the average, enjoying their vocations and avocations more than their fellows. Their capacity for enjoyment has been enlarged in the education they have received; their lives are correspondingly much richer.

One man, possessed of one of the sunniest, most hopeful and contented dispositions I have ever seen in a man, had spent about half a century in mission work in Africa. The only time I ever heard him complain was when he was bemoaning the fact that his mission board would not permit him to return.

Another young man in mission work in a very difficult part of the world recently sent back this word: "I would not want to be anywhere else in the world, doing anything other than what I am."

Thinking people recognize that special conditions exist in our world to-day, and surely these conditions should have some effect on our choice of life work.

Having completed basic education and made at least a tentative choice of future occupation, one is often tempted to try to take short cuts in preparation. This, too, is a mis-

taken course, for there is no substitute for sound education. Through brilliant mentality one may shorten the time needed; otherwise such a course is always dangerous and never as good.

Temptations along this line will crop up, of course. The "trade school" type of educational institution will hold forth alluring offers of certification and "degrees" to be had in only a fraction of the time needed in conventional colleges or universities. It is well to remember that what one is after is *not* essentially a degree; it is education.

"Why have you not mentioned the money-making possibilities in various professions?" someone may ask here. Surely this should be one of the last considerations. A living for yourself and the family? Of course. But there are multitudes of ways to make a living. And no sensible person for a moment imagines that money means happiness.

If you have made your mind up to follow a worth-while profession, let no offers of easy money cause you to sell out your good resolution for something cheap and shoddy.

During the spring quarter of his senior year a theology senior received a telephone call purporting to be from the manager of the daily paper in the city where the college was located. The manager wished to employ the near-graduate as a circulation manager at a very good salary. The student had been recommended, the voice on the wire said, as exceptionally able in this line. After asking for time in which to think the offer over, the student began to weigh the possibilities.

The salary was at least four times as much as that of a beginning minister. He needed money, for he had used up all his resources during his college years. True, he had felt the call of God to the ministry, but maybe that could wait. He could work a year or two and get a little money ahead; then he could enter the ministry, as he had intended doing all along.

Yes, he finally decided, he would take the position. It was not until he had decided this and attempted to claim the offer that he awoke to the fact that he had been the victim of a practical joke.

It was a rather cruel joke, but it revealed a weak spot in the young man's character. He was willing to sell out for a little easy money. We are not surprised that he almost immediately sank into obscurity from which he has never emerged.

Against such spiritual pygmies we instinctively match figures like Livingstone, Grenfell and Schweitzer. These men deliberately thought to bury themselves beyond the ken of civilized men and found themselves world famous in spite of all they could do. Dedicating themselves to a task that was truly worth while—seeking the kingdom of God first—they have found all other things added to them.

First determine to get a sound education and consider work as a part of education. Determine to live your life for nothing cheap and small. God calls men to the plough as truly as to the pulpit. Having felt the call, be true to it and accept no other way of life. Herein lies one of the factors that make a truly happy life.

H. M. LAMBERT

The work sentence, "In the sweat of thy face shalt thou eat bread," was, under the circumstances, one of God's greatest blessings to man.





WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Girls Pray

THE high school girls of Hiroshima, 1,450 of them, on World Day of Prayer gathered together and drafted a petition to world leaders to see to it that others shall not pass through an experience like the one through which they passed.

These girls, survivors of the atom-bomb explosion which destroyed their fathers and mothers, brothers and sisters, combined works with their prayers. They prepared a letter, after two hours of prayer, expressing their convictions, and sent copies to the President of the United States, Harry S. Truman, to Marshal Stalin, and to Trygve Lie, Secretary General of the United Nations.

The letter is sobering, thought provoking: "On this World Day of Prayer we bring to mind the horrible experience at the time of the atomic bomb, and we feel deeply the urgent need of a world peace for the sake of the welfare of all people. . . .

"That day on which our dear fathers, mothers, brothers, sisters and friends were taken from us, on that day tens of thousands in Hiroshima lost their lives as victims of the atomic bomb, and the city full of life until that morning was burned to ashes in but a few seconds. And it was thought that never again would we be able to stand up. The grievous calls for help which came from under the fallen buildings lying within the devouring fire which had wrapped the completely destroyed city are still calling us and pushing us into the road to peace.

"We do not want others to suffer this piteous tragedy which war has brought to us. No matter how science may prosper, man cannot make man. When we think how important each individual is, and of how lightly they were treated in the war, we firmly pray that such a thing will never happen again.

"But even if everyone had gone through the terrible experience, people are still preparing for war. The leaders of each country say that they will use weapons as a means of peace. But as long as weapons exist we firmly believe that we cannot hope for true peace. We pray that the large sums used for armaments will be turned to render services for the happiness of mankind.

"We want you to listen to our prayers which we are shouting from the bottom of our hearts.

"We pray (from the bottom of our hearts) that you, the great leaders of Russia and America who have the greatest strength, will take the leadership and work wholeheartedly for the purpose of world peace."—*The Christian Century*, March 22, 1950.

Many will remember that the slogan for World War I was, "The War to End War." Thousands of young men, the flower of our country, died for that ideal. But they died in vain. The god of war was not "laid low" by the final Allied victory. It was not long before the world heard again the sharp commands of the military masters, and the marching tread of their subjects in Europe.





*We rejoice
that there are
so many
Japanese Christian
girls who
would seek the
Lord in prayer
for the peace
of the world.
In view of the
far more de-
structive weap-
ons of war,
we may well
join our prayers
with theirs.*

Instruments of destruction were perfected during the interim between the great wars. The airplane, which during the first war was little more than a motored kite, became a horrible death-dealing agency, armed with machine guns, rockets, cannons, and tons of bombs—bombs which were made progressively more destructive in their explosive force until the ultraclimax was reached in the A-bomb explosion at Hiroshima.

Tanks introduced in World War I were mere pygmies compared with the huge, lunging, crushing giants of World War II. Submarine efficiency was greatly improved between the close of the first great conflict and the opening of the second. And, had Hitler succeeded in bringing into use the still further improved model which the Allies found in the process of construction when Germany capitulated, we can well believe that historians might have had to write a different ending to World War II.

Hope was cherished in the breasts of untold millions that World War II would succeed in accomplishing the peace that failed following the cessation of hostilities in 1918. That hope, to-day, is dead. Even the most optimistic are no longer disillusioned. Nations, especially the great powers, are spending fantastic amounts of the national income on armaments—weapons designed to wage offensive and defensive warfare. Scientists, working under government pressure, are feverishly seeking to wrest from nature the very secrets of creative power, locked there by an all-wise Creator in the beginning.

We now have not only the threat of greatly improved A bombs (which threat the high school girls of Hiroshima pray from the bottom of their hearts

may be removed), but also that of the still more powerful H bomb, and that of bacterial warfare.

Will President Truman, Marshal Stalin and other world leaders give serious consideration to the Hiroshima girls' pleas for peace? Will this petition by the survivors of the first A bomb effect the alteration of a single military plan? We believe that it will not. The nations of earth are caught in the vortex of Jeremiah's whirlwind, and they cannot escape.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [whirlwind is symbolic of violent, destructive war] shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25:31-33.

On the basis of history, together with present trends, and in the light of prophetic scriptural declarations, we aver that any hope of world peace is but an illusion, a bubble that will burst in a third great holocaust that may well indeed be the Biblical Armageddon. Peace will not be effected by the devisings of men. It may be found only in the Prince of Peace, the Man of Calvary.

Work—Sports

THE Reverend George G. Webber, general secretary of the Lord's Day Alliance of Canada, made the following statement defining Sunday work:

"The Industrial Standards Act does not determine the legality of Sunday work. That is done by the Lord's Day Act. There are hundreds of persons in the Toronto area who are building their own homes, and as long as they do not hire anyone for wages, they are at liberty to work on Sundays."

We, of course, do not believe that Sunday is the Sabbath, the Lord's day, but if it were we are unable to see how a man could work himself and not violate the day, and yet would violate it in the event he hired someone to work for him on the same house.

The fourth commandment, which prohibits work on the seventh day, says: "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Exodus 20:9, 10.

We would recommend that our Lord's Day Alliance friends and all others who are splitting hairs about the legality of a man's working himself and hiring others to work for him, emulate the praiseworthy example of the Bereans, as recorded in Acts 17: 11: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

The commandment says the seventh day—not the first—is the Sabbath of the Lord thy God.

Is the NEW Against the OLD?

By
Carlyle B.
Haynes

AGAIN and again men were cautioned not to be pleased when those who hated them came to grief. The duty of forgiveness was well understood by the men of the Old Testament, for it was commanded on many an occasion.

In addition to the admonitions contained in the Old Testament about the duty of forgiveness, it also contains the record of many examples of this grace. Think, for instance, of how David treated Saul, his most bitter enemy, when Saul was in his power in the cave. Recall the magnificent elegy David uttered in his lament at the news of Saul's death.

It will be said, however, that it was this very man David, who in his imprecatory psalms, implored God's judgment on his enemies. How shall that be accounted for? What about David's motives then?

An examination of the psalms in question discloses it was not a personal motive, not one of personal vindictiveness. Rather was his motive the glory of God; the welfare of God's cause and kingdom; the display to the whole world that there is a living and just God, that He is a God of righteous dealings; the preservation of God's chosen people; and the maintenance of those things which this true God has entrusted to His people—His Word, His law, His truth, and the knowledge of His name.

But these things are not peculiar to the Old Testament. They occur in the New Testament as well. Jesus exclaimed, "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." To the scribes and Pharisees Jesus said: "Woe unto you, scribes and Pharisees. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

Paul wrote, "Alexander, the copersmith, did me much evil: the Lord reward him according to his works." Jesus, in the Revelation, is represented as commending His church in

There is no incongruity between the Old and New Testaments. The New rests upon the solid foundation of the Old.

these words: "This thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate."

The judgments described in the Revelation as being visited by God on His enemies are urged by angels as reasons for glorifying God: "Fear God, and give glory to Him; for the hour of His judgment is come." "Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. . . . Even so, Lord God Almighty, true and righteous are Thy judgments." "Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double."

The Eternal Purpose of God

God in the beginning created a great and beautiful universe, wholly free of sin and wrong. Sin has corrupted it, spoiled it. It is the eternal purpose of God to restore the earthly paradise which sin has marred. His saints long for that restoration, the

long-promised restitution of all things; in other words, the establishment of the kingdom of Jesus Christ. And when they cry, as did David, "Let the sinners be consumed out of the earth, and let the wicked be no more," they are not speaking out of vindictiveness, but out of genuine longing for the glory of God. And both Testaments are alike in this, as we have seen.

Adolph Saphir, a Jew who became a Christian teacher, and who acquired



EWING GALLOWAY



a profound understanding of both Testaments, delighted in his lectures to use numerous illustrations to disclose the unity of the Testaments. On one occasion, in addresses delivered at Kensington, England, he is reported to have put it thus:

"A simple Christian who has been instructed in the saving truths looks upon the whole as one. He sees the continuity. The books of the Old and of the New Testament appear to him like a ring, or like a circle;

for as in the first three chapters of Genesis we are told of the creation of heaven and earth, and of Adam and Eve, and afterwards of the serpent by whom our first parents were led into disobedience, so in the three last chapters of the book of Revelation these points are taken up exactly in the same method. First, Satan is cast into prison and made harmless; then there is the marriage of the Lamb and of the bride; and then the new heaven and the new earth, in which the full glory of God is made manifest. The history is also continuous. Malachi says, 'There will come the precursor.' The gospel virtually begins, 'There was a man sent from God, whose name was John.' The first chapter of the book of Matthew shows to us that Abraham, David, the captivity, and Jesus, form a continuous history. So it appears to them as a ring or circle.

"Or again, when they think of promise and fulfilment, it appears to them as a tree which is an organic whole. Or again, when they think of the history going on, it appears to them as a river which flows with increasing force and beauty until at last it passes into the ocean. Or again, when they think that the one thing is preparatory to the other, it appears to them as a house—the Old Testament the foundation and the New Testament the superstructure. Or it appears to them as a riddle: the Old Testament states the problem in all its complex difficulty; the New Testament gives the solution in its majestic simplicity. Or it appears as a lock and key: the lock is very complicated with many wards, some of them very delicate; the key exactly fits in, and, without straining or altering any of the wards, opens it. Or again, it appears to them like that glorious scene when there were multitudes before Him and multitudes behind Him, and in the middle there was Jesus, and both they that were before and they that followed after, said, 'Hosanna to the Son of David.' Or it appears like those two men who brought the grapes from the promised land to show to Israel what a blessed, fertile country it was. Both carried the same bunch of grapes, but the man who went before it had only a passing glance of it when he took it up. The man who went behind saw the grapes, and he saw the man that went before. Thus were the prophets, Christ in the middle, and the apostles who saw both Christ and the prophets.

"But my favourite comparison is this. It is like a day, and you know that in Scripture the evening comes first, and then the morning. It was evening and it was morning—one day. So there comes first the night,

so to speak, of the Old Testament, in which the moon of promise and the stars of prophets were shining and gladdening and comforting the hearts of God's people, and then there came the brightness of the morning—yet one day. Still more is it like that child of whom king Solomon said 'Divide it,' and the mother cried out, 'By no means slay the child'; for to divide Old Testament and New Testament is to take away the life of both, for they are not merely connected, nor are they merely harmonious, but they impenetrate one another. The same breath of life and the same covenant blood of Him that died for us pervades them all."—*The Divine Unity of Scripture*, pp. 170-172.

Law and Grace

The understanding that many Christians have that the Old Testament is a book of law while the New is a book of grace; that the Old condemns while the New saves; that the Old makes salvation depend on obedience to law while the New makes salvation depend on acceptance of the gospel; that the Old preaches righteousness by law-keeping and the New preaches righteousness by faith; that the Old is rigid legality and the New is the sweetness of love; this, it cannot be too strongly emphasized, is to completely misunderstand the Testaments.

In the New Testament obedience to law is as much a requirement as in the Old. In the Old Testament there is as much faith required as in the New. The Christian church can sing the psalms and find them full of the gospel of grace. Genesis insists that righteousness is by faith: "Abraham believed God and it was counted unto him for righteousness." "I am the Almighty God, walk before Me." Exodus throughout teaches the gospel. It discloses God's deliverance of His people by the blood of the paschal lamb. That is gospel, that is mediation, that points forward to the sacrifice of Christ.

Leviticus is gospel, as the book of Hebrews discloses. The high priest enters into the holy of holies with atoning blood. Numbers is gospel. There the brazen serpent is lifted up, and whoever looks, lives. And Deuteronomy sums up the whole duty of man in the statement: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." In the same book Moses declares: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." And admonishes all: "Unto Him ye shall hearken." It is gospel, all gospel.



Atomic Argument

Considerable disparity exists in the estimates of probable potency of the hydrogen bomb, if and when it is made. In recent radio round-table discussions sponsored by the University of Chicago, Professor Harrison Brown and Physicist Leo Szilard stated that radioactive material from the hydrogen bomb will far exceed in destructive power its blast effect. Its radioactivity would make possible the destruction of life on the entire continent, these experts claimed, stating that all that would be necessary would be the exploding of such bombs in a line in the sea in such a position that prevailing winds would carry the material across the enemy continent. Szilard stated that fifty tons of neutrons resulting from hydrogen fission might ring the world with radioactive dust that would kill the entire population of the world.

In contradiction of these statements other scientists point out that no one yet knows the amount of radioactivity necessary to kill a man. So far, also, the radioactive material from atom bombs extends over only comparatively small areas, and while the radioactive clouds look big in photographs they are, in comparison with large land areas, very small. Furthermore, say these critics, prevailing winds cannot be relied upon to carry deadly material clear across a continent, or even a comparatively much smaller area.

Explained Miracles?

A Russian-born scientist and writer, Dr. Immanuel Velikovsky, has recently published a book in which he claims to explain the cause of some of the Bible's mightiest miracles. The plagues of Egypt, the miraculous crossing of the Red Sea by the children of Israel, and the destruction of the Egyptians in the same body of water, the falling of manna and the staying of the sun in Joshua's day were all caused by the actions of the planet Venus, claims Velikovsky. Doctor Velikovsky says that Venus entered the earth's vicinity as a comet; later joined the family of planets as a more orderly member of our solar system. Material from the comet's tail gave the appearance of blood to the rivers of Egypt. The comet's gravitational pull caused earthquakes and tidal waves, upset the routine of nature in other ways, and eventually stopped the earth's rotation temporarily in Joshua's time.

At present the book is not given much credence by established scientists and historians, who point out omissions and errors of fact, as well as gaps in logic.

Tainted Money

It has been recently charged that charity and church funds are currently being swelled by gifts from California race track gambling profits. Naming the Santa Anita track, the report includes the American Legion, the American Red Cross, the Salvation Army, the Boy Scouts, Girl Scouts, the Episcopal Church and the Catholic Church. The last named church is said to have received a gift of \$25,000.

IN THE beginning, God made the Sabbath through His Son, who made all things, as the Scriptures declare: "All things were made by Him; and without Him was not anything made that was made." John 1:3. And the Bible expressly says: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28.

How did God make the Sabbath, and out of what did He make it? God took three steps in making the Sabbath. God did not make the Sabbath until He had created the heavens and the earth and all things therein. For we read, at the end of six days of creation: "Thus the heavens and the earth were finished, and all the host of them." Genesis 2:1. But all creation was not yet finished. One more thing was to be made "for man," not only for the Jew but for all mankind for all time to come and which was to endure in the world to come after all sin was eliminated and the world was restored again to its Edenic condition before sin entered the world. The Sabbath was made for man before sin had entered this world. It is as eternal as the law of God itself, because God made the Sabbath a part of His eternal, immutable and unchangeable moral law of ten commandments, which are the foundation of His government which is to endure forever.

We read in the sacred record of creation: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." Genesis 2:2. This was the first step in the making of the Sabbath day. God made it out of the first seventh day of the first weekly cycle of seven days which has come down to us unchanged through all the revisions of the calendar during the past six thousand years of man's history on this earth. If God had not done anything else to the seventh day of the week than just to rest upon that day from all His works which He had made, that seventh day of the week would have been no different from the other six days of the weekly cycle, except that the other six days would have been God's working days and the seventh day would have been His rest day. But God took a second step in the making of the Sabbath day that altered its nature and made it a different day from the other days of the week.

The Divine Record says: "God blessed the seventh day." That blessing made it a different day than it was before. Before, it was just like the other days of the week, but God's

blessing bestowed upon "the seventh day" altered its very nature, just as God's blessing upon Jacob changed him into another man. God's blessing changes things. As the prophet Balaam said: "I have received commandment [from the Lord] to bless; and He hath blessed; and I cannot reverse it." Numbers 23:20. The blessing of God changes the thing that is blessed, and man cannot change that blessing or transfer it to something else that God has not blessed. That blessing remains until God Himself sees fit to remove it.

But God did more than just rest upon the seventh day and bestow His own divine blessing upon that last day of the week. Holy Writ says: "God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:3. Now "the seventh day" was no longer merely God's rest day, nor was it merely the day blessed by the Lord, but it became a "sanctified" day. To sanctify means to make "holy" or to bestow and impart "holiness." Therefore we read God's own words in the fourth commandment of the Decalogue: "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11. To hallow a thing is to make it "holy." As the Lord Himself said: "Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holiness to the Lord." Exodus 31:13, 15, margin.

Before the children of Israel ever heard the Lord proclaim His law from the top of Mount Sinai, before they reached Mount Sinai, when the Lord first began to feed them on manna, "after their departing out of the land of Egypt," the Lord gave them twice as much manna "on the sixth day" of the week as on the other five days, and none whatever on the seventh day of the week. Although the manna given on the first five days of the week spoiled when it was left over, the double portion given on the sixth day was miraculously preserved for the Sabbath.

Moses explained the miracle unto the children of Israel thus: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord. . . . Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the peo-

ple on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Exodus 16:23, 26-28.

Thus we see that God had made known His commandments and laws about the observance of the seventh-day Sabbath before He proclaimed the ten commandments from the top of Mount Sinai. Four hundred years before they reached Mount Sinai the Lord declared, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. God made the Sabbath known at creation and set it apart for man's holy use when He sanctified the seventh day after that He Himself set the example by resting and communing with man on that first Sabbath day after creation.

After God made the seventh day "holy," He asked man to "remember the Sabbath day, to keep it holy." Exodus 20:8. Man can keep holy only that which God has made holy. Man cannot make anything holy. Only God can make a thing "holy," and it is for man "to keep it holy."



REVIEW AND HERALD

Sanctified time is "set apart" time. God set apart a day, the seventh, at the time of creation as a memorial of His wonderful work.

SANCTIFIED TIME

By C. S. Longacre

God set bounds to the Sabbath day. He began the day in the evening at the setting of the sun, and the day before ended there. The Lord gave specific instructions as to the beginning and ending of the Sabbath day: "From even unto even, shall ye celebrate your Sabbath." Leviticus 23:32. "At even, when the sun did set [after the Sabbath ended], they brought unto Him [Christ] all that were diseased," to be healed. Mark 1:32.

The Lord rebuked His people who disregarded the edges of the Sabbath day by camping before the gates of Jerusalem before the Sabbath was ended, to do business as soon as the gates were opened after sunset. The time between sunset on the sixth day and sunset on the seventh day of the week is holy time, and what makes the time holy is the presence of the Lord with His people on that day. It is the presence of the Lord that makes a thing holy.

When Moses saw the burning bush in the wilderness of Midian near the mountain of Horeb, he was told by a voice that came from the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5. What made that place and ground holy? It was God's presence there. When the Lord appeared before Joshua before the fall of Jericho, Joshua fell on his face, and the Lord said to him: "Loose thy shoe from off thy foot; for the place whereon

(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: As I understand it, in order to be saved it is necessary to have the name inscribed in the book of life. How can one get his name written in that book?

Only the names of those who have accepted Christ are written in the book of life. Revelation 3:5 tells us: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

It is apparent that when a sinner declares for Christ his name is written in the book of life, and is retained there as long as he remains faithful to his profession. We do see, however, that it is possible for the name to be blotted out, which must be interpreted to mean that that individual has turned away from following the Saviour and is a lost man.

Dear Bible Answerman: What is meant in the Bible by the "time of trouble"? H. R., Alta.

The "time of trouble" is a period through which the world passes just prior to the second coming of our Lord. "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

The time of trouble is occasioned by the awful wars of the last days, by the increase of crime and by the falling of the seven last plagues.

Jacob's night of wrestling with the angel is a picture of this. As the righteous gain the victory by their faith and faithfulness, deliverance will come with the appearance of Christ in fulfilment of His promise.

Dear Bible Answerman: Is it true that people were saved in Old Testament times by keeping the law and in the New Testament times by faith only? H. P.

That idea is somewhat prevalent. However, it is far from true that man was saved any differently in the Old Testament than in the New. There is and has been but one Saviour—even Jesus Christ.

Could God have saved people by the law in the Old Testament times it is absurd to entertain the idea that He would have sent His only-begotten and well-beloved Son to suffer and die an ignominious death. The fact of Christ's death proves forever that no one can be saved by the keeping of the law in either Old Testament times or New.

Men were saved by faith in the Old Testament—yes, faith in Jesus Christ. There never has been and never will be another saviour. Beginning at the Garden of Eden men began to have

faith in the coming Messiah, the Redeemer. It was by faith that Abel offered his lamb. (Hebrews 11:4.) He and all other intelligent worshippers knew there was no virtue in the lamb itself to take away their sins. They knew the sacrifice to be entirely symbolic in its nature. They knew the lamb they sacrificed was a dramatic symbol only of the sacrifice of the promised Son of God, who possessed, indeed, merit to take away their sins.

If it is not the purpose of the law to save, what, then is its purpose? The law is designed to be a revealer of sin—a sin detector. "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:20. No man would have, could have, known sin except for the law of God which defined it. Even the great apostle Paul, a man of God, says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7.

The law points out sin, but it has no power to take it away—no power to forgive or to remit it. It serves the purpose of a schoolmaster, according to Galatians 3:24: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Being unable to take away the sinner's sins, the law takes the sinner by the hand, as it were, and takes him to Jesus, who alone is able to set him free.

In the light of this, shall we do away with "faith" in either the Old or the New Testament? Not at all! For how, then, could a man be saved in Christ? Shall we do away with the law? No. For how, then, can a man know that he is a sinner, that he has sinned at all?

The truth is that faith and the law worked together hand in hand in Old Testament times to save men through Jesus Christ, and to-day they are ex-tant and working together equally harmoniously to accomplish the same purpose.

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SANCTIFIED TIME

(Continued from page 13)

thou standest is holy." Joshua 5:15. It was God's presence that made that place holy.

When God came down on Mount Sinai He instructed Moses to "set bounds unto the people about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount . . . whether it be beast or man, it shall not live." Exodus 19:12, 13. God's presence on the mount made it a holy place, and no sinner whose sins are unconfessed and unforgiven can live in the presence of God.

The rest of the Sabbath includes far more than physical rest in the observance of the Sabbath of the Lord. An infidel can rest physically on the Sabbath day; but he is not keeping the Sabbath "holy" by merely resting physically, sitting in an easy chair all day doing nothing. The apostle Paul made that very clear in his epistle to the Hebrews when he informed them that the unbelieving Jews had failed to enter into God's

rest because they "believed not." The rest that God asks His people to enter into is a spiritual rest. "He that is entered into His rest, he also hath ceased from his own works, as God did from His," says the apostle Paul. "There remaineth therefore a keeping of a Sabbath to the people of God." Hebrews 4:10, 9, margin. "He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Hebrews 4:4.

It is therefore evident that the rest that God prepared in the seventh day for His people is a holy rest, a spiritual rest, and that this rest cannot be found in any other day than the day in which He placed His rest. All God's people are exhorted to enter into this rest. The seventh day of the week was made holy, and the other six days were profane, or common days, which were given to man for his own works; but on the seventh day man was to cease "from his own works," and was to work for God in spiritual things, as the Son of God did in ministering to the needs of suffering humanity and in teaching them the things that pertained to the kingdom of God.

It is said in Sacred Writ that on the earth made new, "in the world to come," "it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:23. If the Sabbath is going to be observed on "the new earth," after this old earth is dissolved, certainly the Sabbath day must still be binding upon God's people. That is the reason millions of Christians and Jews are still observing the seventh day of the week, as they find no authority in the Scriptures for resting and worshipping on a different day than God commanded, blessed, and sanctified.

God tests His people by their loyalty to His Word and to His law. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. Christ's final message sent to His church reads: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. By faith Abraham "looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:10.

U. S. AND WORLD DESTINY

(Continued from page 3)

of the preparedness of a great part of American Protestantism to accept the papal lead in the political sphere, and John C. Bennett further testifies to this change of "climate" in his *Christian Realism* when he writes:

"Within the past few years there has developed a new attitude toward the [Catholic] church among Protestants. Many of them have rediscovered the church . . . as a social force that can stand more effectively than any other force against the powers of the state, as the one bond of unity between people of every race, nation, and class, that can be expected to weather the present storms. I believe that they are right."—Page 158.

The Protestant bulwark of the New World is thus being remorselessly undermined. As Mr. McNairn wrote in the *British Weekly*:

"With a priest-ridden Dominion to the north, and a papal-preserved continent to the south, the conquest of the U.S.A., helped by the apathy and divisions of her Protestant majority, can only be a matter of time."

How soon America will become such a reflection and echo of the "beast" that the final specification of the prophecy that, "no man might buy or sell, save he that had the mark,

or the name of the beast, or the number of his name," will be fulfilled cannot, of course, be predicted, but present trends are sufficient to indicate that this once-undreamed-of possibility may soon be a reality.

So, like the other two last-day powers of prophecy and history, the third of the "Big Three" during the century and a half of its existence, has followed exactly its predicted course of development and to-day stands ready to play a decisive part in the final drama of history.

Where will it all end, we may well ask. Already the nations are calculating in terms of power politics as to what will emerge from the struggle of the titans. But the real answer is not to be found in the reports of the political and military advisers of the nations. It is to be found in the same Word which almost two thousand years ago foretold the rise of the earth's last-day nations.

"The spirits of devils, working miracles, . . . go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Behold, I come as a thief." Revelation 16:14, 15.

The nations are not going to clash and then settle down to some new balance of power which in turn will endure until it is once more shattered by demonic influences, and so on *ad infinitum*. No, in the midst of the con-

flict of the great ideologies of the last days God is planning decisively to intervene. Christ is coming back in person to assume the dominion which the nations of earth have so fearfully abused, so that wars may "cease unto the end of the earth" and universal peace come at last.

This intervention of God will mean to the wicked the final tragedy of destruction. To His waiting people it will bring the consummation of their salvation.

How may we be assured that that day will be a day of blessing and not of tragedy to us?

"Blessed," says the revelator, "is he that watcheth, and keepeth his garments." Revelation 16:15.

It is important to recognize the day of the world's visitation, that the coming of the Lord may not be to us as the coming of a thief in the night. But this knowledge will be valueless unless, profiting by our knowledge, we seek, without delay, purification from every stain and spot of sin in readiness for the dawning of the day of God.

If His work is not finished in us when it is finished in the earth we shall be excluded from His glorious purpose of peace. That must not be. We must be "with Him" in the day of His triumph.

Quickly, therefore, we must get ready, for there is not much time left!



The DOCTOR'S VOICE

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



Migraine Headache

Question: What is the treatment for migraine headache?

ANSWER: Freedom from worry and anxiety, adequate rest, regular meals and adequate diet are basic. Ergotamine tartrate or dihydroergotamine have been found useful over the years. Reactions are minimized when this drug is given into the muscle rather than into the vein, and where divided doses are used. An oral preparation of this same drug called Cafergone promises to be useful. These should be taken under medical supervision.

Bleeding Stomach Ulcer

Question: What is the treatment for a bleeding stomach ulcer?

ANSWER: This complication is a medical emergency, and treatment is usually carried out in the hospital. Pending transfer to the hospital, the patient will of course be most comfortable lying down. Milk may be taken at the rate of three to four ounces every hour. Antacids which were previously taken are usually withheld. Cathartics are avoided. Transfusions are often required.

Aluminum Ware

Question: I am considering the purchase of a set of aluminum ware for waterless cooking. Are these dangerous to health, and can they cause cancer?

ANSWER: The amount of aluminum ingested in cooking is insignificant and is in no way detrimental to health. Waterless cooking by retaining minerals and vitamins is health promoting.

Eczema in Infants

Question: What is the treatment for eczema in an infant?

ANSWER: If brownish scaliness of the scalp is a feature, the scalp is washed with a mild soap and a suitable ointment as prescribed by a physician is applied. A vegetable oil may be used to cleanse the baby and

then should be rinsed off with water. Baby oils as prepared by pharmaceutical companies are contraindicated, as is soap. It is also important to use only mild laundry soaps on the clothing. The use of strong flake soaps and bleaches on infants' clothes is apt to aggravate any skin condition. On general principles, wool is kept from direct contact with the skin. It seems helpful in some cases to give the baby corn oil (Mazola), about one teaspoonful daily because of its vitamin F content.

If there is no improvement in two or three weeks, factors in the diet are sought. The offender is found by exclusion, but the diet must be adequate and milk should be excluded as a last resort. If milk has to be excluded, unflavoured calcium diphosphate is given or soya bean milk substitutes. When citrus fruits are not tolerated, ascorbic acid is substituted, and when cod-liver oil or its extracts cause a reaction, crystalline vitamin D in the form of drisdol is used. Eggs are probably the most common offender. It seems best that food additions should be made slowly to the dietary of all infants. When new foods are given they should be given as individual foods, not as mixtures. The initial servings should be small. The above principles are followed at the Children's Hospital of Winnipeg.

Neuritis

Question: Would you kindly tell me what to do for neuritis. I can't sleep, and have to lie on my back all night. My legs cramp, my feet and muscles are sore.

ANSWER: Polyneuritis is due usually to vitamin B deficiency. Certain drugs will predispose, as arsenic in Fowler's solution, etc. Vitamin B is plentiful in wheat germ, brewer's yeast, whole-grain cereals, legumes, nuts, prunes. Insomnia may also be due to overfatigue, use of stimulants such as tea, coffee, benzedrine. Anaemia due to dietary deficiency should be ruled out by a blood count.

One Secret of Health

SOME years ago I had under my care a prominent judge. He was a sick man—of this there could be no doubt. As all patients are apt to do, he worried about it. At times he became almost desperate. A nurse was with him constantly. Instead of improving under treatment he became gradually worse. One day he rushed into my office, handed me a razor and said, "Doctor, take this; I am afraid of myself."

I had exhausted my resources, medically. The diet and treatments could not be improved upon, as far as I could see. I said to him, "Judge, sit down." Then turning to him, I said, "Do you pray?" To my surprise he said, "Yes, I pray." After a few moments' thought I said, "For whom do you pray?" "For myself," he replied. "Judge," said I, "why don't you pray for others who are even more needy than you?"

I then told him of one patient I had that had baffled all medical skill, and said to him, "Here is a man that you could do more for than I can. If you would take him out for a walk each day and cheer him up, he would improve." I related to him the experience of Job and how Job had fallen into the habit of pitying himself, and finding fault with his friends because they failed to pity him. The time came when the Lord told him to pray for his friends, instead of himself, and the record reads, "The Lord turned the captivity of Job, when he prayed for his friends." Job's health came back to him when he again began to think of the needs of others, and to pray for them.

The judge followed my advice. He took this other patient out for walks and cheered him up. It was a surprise to see how quickly his annoying symptoms disappeared. Not only was

he helped, but the other patient got well and went home. Then the judge came to my office and said, "Doctor, have you another hard case?" A number of my patients were helped more by his ministry than by mine. The judge became so interested in this work that six months later, after reaching home, he wrote a letter in which he said that the work on the bench was uninteresting and unsatisfactory, when compared with the work he did while at the sanitarium, and that he was not feeling so well. He asked whether he might not return and aid me for a time. We invited him to come, and for six months he aided me as he had before he left us. He thoroughly enjoyed it. He had learned the more excellent way of living, and nothing short of this personal ministry could ever satisfy him. I may add, the judge remained with the sanitarium as their attorney for several years after this, and continued to take delight in cheering up the sick and discouraged.

The Joy of Helpfulness

The judge was a man of prayer before he came to the sanitarium. He prayed, but his prayers were selfish. He prayed only for himself. When he began to pray for others, and to help them, the Lord turned his captivity, as in the case of Job. Praying for and helping those who are needy soothes irritated nerves and calms the restless brain cells. The sleep of such is usually sweet. The command is, "Let him that stole steal no more:

By
D. H. Kress, M.D.

but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." This should be the object of labour.

There are many whose prayers are unanswered. They are disappointed and disheartened. "Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?" God's answer is, "Is it such a fast that I have chosen? A day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?"

To go about with bowed head, complaining of God's providences, and thinking merely of one's comfort, praying merely for self, is the surest way of defeating our desires. "Ye ask, and receive not, because ye ask amiss" may be said of all such. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health

shall spring forth speedily. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." Isaiah 58:7-9.

God Answers Unselfish Prayer

Unselfish praying always brings results. The man who appealed to his neighbour in behalf of a friend who was in need, received what he asked for. He said, "Lend me three loaves; for a friend of mine out of his way is come to me, and I have nothing to set before him." Luke 11: 5, 6, margin. *He had nothing.* But he knew someone who had food, and he appealed to him, and "because of his importunity" for one more needy than himself, he received all he asked for. The promise to all such is, "Ask, and it shall be given you. . . . For everyone that asketh receiveth." Luke 11:9, 10.

The widow who, in time of severe famine, had merely a handful of meal and a little oil left, shared the little she had with a stranger and traveller who was weary and in need, and the record reads: "The barrel of meal wasted not, neither did the cruse of oil fail." "She, and he, and her house, did eat many days." The margin says, *"A full year."* (See 1 Kings 17:8-16.) All God asks is that we give *"such as we have."* This, all can do. If we have but little, let that little be dedicated to Him for service, and more will be given. To him that hath shall be given; from him that hath not shall be taken away even that he hath.

Forgetfulness of self and thoughtfulness of others is one of the first laws of health preservation, or if sick, of health recovery. The joy, not only of doing right, but of doing good, of helping others worse off, perhaps, than ourselves, allows rays of healing sunshine to penetrate into the very secret recesses of the soul.



OFFICIAL U. S. NAVY PHOTOGRAPH

Is God Particular ?

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

1. Of what tree did God forbid Adam and Eve to eat?
2. When Adam and Eve ate of the forbidden fruit, what did they do?
3. Why did not Eve's belief in the words of Satan save her from the penalty of sin?
4. False or true:
 - a. The conscientious believing of a lie will clear us in the judgment.
 - b. Men will be condemned in the judgment because they did not believe in the truth.
 - c. Whatever contradicts God's Word comes from Satan.
5. When did Adam and Eve begin dying?
6. How is it possible to enjoy continuance of life separated from the Source of life?
7. Fill in the blanks:
 - a. Noah was building the ark.
 - b. were saved in the ark.
 - c. Noah preached, warning the antediluvians for years.
8. In what way did Lot's wife disobey?
9. What should the experience of Lot's wife impress on our minds?
10. In what did Saul disobey?
11. Fill in the following blanks: "Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, Behold,"
12. What is proof of our Christianity?
13. How does God look upon the prayer of the one who will not hear His law?
14. Wherein did Uzzah sin?
15. What did Ananias and his wife hope to "get by" with?
16. Why were these experiences recorded?
17. What did Christ leave us?

ONE who candidly considers to-day the evidences given through prophecy that Christ's coming again is very near, beholds numberless instances in the world of the fulfilment of these prophecies, that awaken a deep conviction that wickedness is increasing at a startling rate, that genuine righteousness is fast disappearing, that civilization is rapidly disintegrating, that the world is madly galloping toward its catastrophic end, and that Christ's glorious, overwhelming, consuming coming is almost at hand!

Among world leaders to-day, some are doubtless more or less acquainted with the prophecies concerning the nearing end. Others keenly sense the nearness of the end from other evidences available. Leland Stowe, in *While Time Remains*, said: "Scientists have assured us that Armageddon and doomsday are now suspended over the heads of *our* generation."—Page 12. "In your lifetime and mine—at any time after another four or five years—it is now conceivable that atomic rockets and similar missiles may destroy between 100,000,000 and 500,000,000 human beings."—Page 21.

Another writer, Vincent Sheean, in the conclusion of his book, *This House Against This House*, writes: "The point of development at which we now stand is one in which the most extreme disaster has come within the range of possibility: the end of life on this star."

With regard to the possibility of a vast increase in the destructive power of atomic bombs, a professor of Chicago University, Dr. Edward Teller, who played an important part in the development of the atomic bomb, wrote in the February, 1947, *Bulletin of the Atomic Scientists*: "It has been repeatedly stated that future bombs may easily surpass those used in the last war by a factor of a thousand. I share this belief.

"One consequence of such bigger bombs would be that instead of three or four square miles, three or four hundred square miles might be devastated at a single blow."

Dr. Robert G. Sproul, president of California University, said at the world assembly of International Rotary in San Francisco in June, 1947: "With the atom bomb now loose, we have found a way to die together, perhaps to the last man." "There isn't much more time."

The renowned president of Columbia University, the late Dr. Nicholas Murray Butler, declared before his death that if the world cannot be rebuilt upon a moral foundation, then "the end cannot be far distant."

Bishop Oxnham made a declaration before a conference of the Methodist

BIGGER BOMBS - - - the NEARING END

By John W. Halliday

Church in New York City in 1947, which was used by *Time* magazine also, regarding the work of the Atomic Energy Commission, "*Time is running out.*"

Let us now consider the testimony of the Saviour Himself regarding the nearness of His coming, for His disciples at one time came to Him and asked the pointed question, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

In His answer Jesus said, in part: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. The sun was darkened in a way unaccountable to science on May 19, 1780. The moon, although almost a full moon, was as miraculously darkened on the following night. After these signs the stars fell in the most marvellous meteoric shower ever recorded, on November 13, 1833.

To-day the world is looking forward with more or less fear, which, do what it may, it seems unable to shake off. No wonder, for the signs promised by the Saviour were miraculously fulfilled. So concerning the signs in the sun and moon is the following testimony regarding their fulfilment: "The causes of these phenomena are unknown. They certainly were not the result of eclipses." —*The Guide to Knowledge, or Repertory of Facts*, p. 428.

Can we know definitely that we have reached the last generation of mankind? Jesus said, "Verily I say unto you, This generation shall *not* pass, till all these things be fulfilled." Matthew 24:34. Can we know for a certainty also that we are living close to the end of the last generation? Jesus again answers: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verse 33. What is our urgent duty at such a time as this? Yet again let Jesus answer: "Watch there-

fore: for ye know not what *hour* your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Verses 42, 44. So only those who are watching, waiting, and ready for the coming of Jesus will be saved when He appears.

Those who are watchfully waiting for the coming of Christ will not be oppressed with fear or perplexity, because they follow His admonition, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. They are happy in Him, for He upholds them. Their deliverance is near at hand. So they are in the condition of joyfully expecting their coming Redeemer.

How awe-inspiring will be the actual appearing of Christ? Let Him answer: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 24:27; 16:27.

What will the wicked, those who have rejected the knowledge of His coming, and have made no preparation to meet Him in peace, say when

they behold Him coming in matchless glory? The answer of prophecy is: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come: and who shall be able to stand?" Revelation 6:15-17.

There is a wonderful answer to these last recorded words of the wicked when Christ appears. This answer is also evidently heard widely throughout the earth, and is as follows: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

How deeply interested Jesus Himself is in His coming again, although He is now surrounded by all the glory and joy of heaven in the immediate presence of the Father Almighty. We read first of the offering of His own blood in behalf of every repenting, believing one, and then of His continually expecting, His own watching and waiting and getting ready for that glad hour when He will come to claim His beloved followers and take them up to glory to be with Him: "We are sanctified through the offering of the body of Jesus Christ once for all." "But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God; *from henceforth expecting* till His enemies be made His footstool." Hebrews 10:10, 12, 13.

Jesus has been "expecting" to come again. Will you, O dear reader, be expecting to meet Him in peace? He has the deepest, tenderest, and *touching longing* to find you ready! So will you not be among the happy number whose words will give Him such a ringing welcome then, "Lo, this is our God; we have waited for Him, and He will save us?"





H. ARMSTRONG ROBERTS

TWO STORIES

By

Martha E Warner

But when the demand for another piece came and he was refused, there was a scene. Picking up the box, the mother started to put it out of his reach; but as she passed him, he made a spring, trying to grab it. Failing, he caught his mother's empty hand, crowded her against the wall, and began slapping her. Paying no attention to his mother's cry of "Stop, stop," he doubled up his fist and began pounding her in the stomach. Again she told him to stop and said he was "hurting mother." But did he stop? Indeed not! Instead, he hung on to her arm with both hands and started kicking her.

The caller, not wanting to interfere, yet feeling that something should be done to put an end to this display of temper, looked out of the window and casually said, "I wonder if the mail has come."

In a flash Sonny Boy was at the window. When he turned back, the candy was out of sight, and his mother was saying, "I don't know what makes him act so. Last week he threw a can at me and cut my arm. I try to put into practice all I read about child training, but some way it has no effect on my child. I think I must be a bad mother." Whereupon Sonny chanted, "bad mother, bad mother." And at this point, so far as I know, the story ended.

But to-day, again going over the scene, this thought came to my mind: If that three-year-old had been eight years old, it might be his "bad mother" would not be alive to-day.

As to the why of it, it would have been because of failure on the part of the parents to teach their child to be obedient; and the teaching should have started in babyhood days.

A noted writer states that "even kindness must have its limits," then adds, "Authority must be sustained by a firm severity, or it will be received by many with mockery and contempt." — *Testimonies for the Church*, Vol. 5, p. 45.

IT WAS not first-page news, as it would have been some years ago, this story I am going to tell you about, but it was tucked away on page two, amid the news items. It was about the death of a woman who was that day killed by her eight-year-old son.

It was, as such stories usually are, a lurid story, so I did not wade through it, but the little I did read set me to thinking as to the why and the how of turning little children into murderers.

Is it, I questioned, because of radio mystery stories, the comics, dime novels, the association with a gang of hoodlums, or is it because of something which had its start in babyhood days, *plus* the above-mentioned things?

While I was pondering it over and over, like a flash there came to my mind a second story which seemed to have a tremendous bearing on the subject. Let me tell you about it.

One day, not too long ago, a woman and her three-year-old son welcomed a caller into their home, and, childlike, the little fellow proceeded to do all the entertaining. In her effort to keep him quiet, his mother gave him a piece of candy. However, one piece did not satisfy Sonny Boy; he wanted more, and received more.