

Signs of
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M. G. LAMBERT

THE LAW'S GREAT TEACHER

(See pages 2, 3)

WAKE UP, CANADIAN YOUTH!

(See pages 10, 11)

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The Law's Great Teacher

THE coming of Christ as the mediator of the new covenant was the "beginning of the gospel." Mark 1:1. When the angel said, "Behold, I bring you good tidings of great joy" (Luke 2:10), he employed an Old Testament term (Isaiah 40:9), "good tidings," and that is exactly what "gospel" means. It is the good tidings, or good news, of deliverance. This is the origin of the Christian word "gospel."

Therefore, when Jesus entered upon His ministry He preached the "gospel of the kingdom." Mark 1:14. When He came to Nazareth, His native town, "as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel." Luke 4:16-18. After He had finished reading and all eyes in the synagogue were fastened upon Him, He said: "This day is this scripture fulfilled in your ears." Luke 4:21. Here was something new and different from anything the people had ever seen or heard.

Jesus was now seen going throughout all Galilee, "teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matthew 4:23. Everywhere He went the suffering of the masses appealed to His heart. Many that were possessed with devils were brought to Him, and He cast out the evil spirits with His word, thus fulfilling the prophecy: "Himself took our infirmities, and bare our sicknesses." Matthew 8:17.

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Evil eyes were now directed upon Him. He had just healed a poor paralytic. In addressing the man He had said, "Son, be of good cheer; thy sins be forgiven thee." Now the scribes began to challenge His authority and accused Him of blasphemy. A crucial moment had come. Here was One forgiving sins. By what authority? Fearlessly Christ said, "That ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." Matthew 9:6.

Christ needed no human authority for doing His work. Had He sought such authority He would never have received it. But He had authority. The evidence of that power was given in the works and miracles He performed. His authority to teach was confirmed by His power over man and his ills. This authority was always manifest, regardless of His works, whether He was preaching, teaching,

or healing. The people "marvelled, and glorified God, which had given such power unto men." Matthew 9:8. When He had finished His sermon on the mount, "the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Matthew 7:28, 29.

Nicodemus, a ruler of the Jews, recognized this power in Christ's ministry. Coming to Jesus by night, he said unto Him, "Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." John 3:2.

Jesus came to make known the will of His Father. "I came down from heaven," He said, "not to do Mine own will, but the will of Him that sent Me." John 6:38. The New Testament, like the Old, is concerned first of all with God's will for man. One of the revelations in Jeremiah's prophecy concerning the new covenant had to do with the law of God that was to

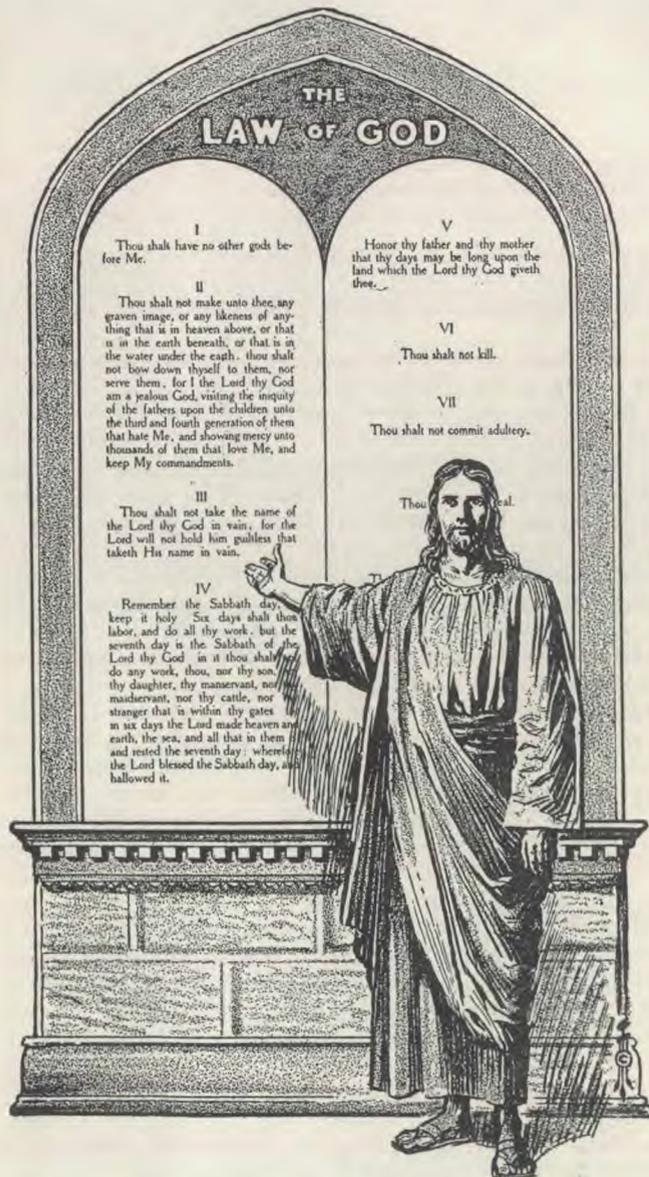
be written in the heart. (Jeremiah 31:33.) Jesus came to make known that will. The law of God was first written in His heart, and thereby became "the law of the Spirit of life in Christ Jesus." Through the Holy Spirit that law is transferred to the heart of the believer in whom Christ dwells by faith.

Now what has this "Teacher sent from God" to say about the law of God? Concerning this He has a ready reply: "Think not that I am come to destroy the law, or the prophets," He said, "I am not come to destroy, but to fulfil." Matthew 5:17.

Christ came to fulfil the law in two ways. First, by obeying it fully as our great representative and example. He had come to "fulfil all righteousness." Secondly, by explaining and expanding its meaning. In the latter sense, as the day fulfils the dawn, the full-blown flower the bud, the fruit the blossom, and the finished picture the rough sketch, Jesus completed and consummated the embryo revelation of moral and religious duty. In the words of Isaiah, Christ came to "magnify the law, and make it honourable." Isaiah 42:21.

Christ taught and exemplified all the precepts of the ten commandments. The first, "Thou shalt have no other gods before Me," He honoured when He told Satan, "Get thee hence, . . . for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10. The second, "Thou shalt not make unto thee any graven image," He taught in conversation with the woman of Samaria when He said, "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:24. The principle of the third commandment, "Thou shalt not take the name of the Lord thy God in vain," was upheld by Christ in His sermon on the mount. "Swear not at all," He admonished His eager hearers on that memorable occasion. (See Matthew 5:33-37.) He honoured the fourth commandment, "Remember the Sabbath day, to keep it holy," first by keeping the Sabbath Himself (Luke 4:16), and secondly by making the Sabbath a delight. (Luke 6:7-9.)

The second table of the Decalogue was also taught and exemplified by the Master Teacher. The fifth commandment, "Honour thy father and thy mother," had been openly disregarded by the religious leaders of the day. He rebuked them sharply for having made this commandment of none effect by their traditions. (Matthew 15:4-9.) "Thou shalt not kill," was magnified to make an angry thought or bitter word a violation of this sixth precept. (Matthew 5:21,



By
H. L. Rudy

Some say that Christ abolished His Father's law. But He says differently: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matthew 5: 17.

22.) The seventh commandment, forbidding adultery, Jesus interpreted to mean that the very desire for adultery was judged as the act itself. (Matthew 5:27, 28.) Stealing, forbidden by the eighth commandment, Jesus classed as one of the defiling elements of an evil heart. (Matthew 15:19.) The ninth, "Thou shalt not bear false witness," He regarded just as binding as the commandments forbidding stealing, adultery and killing. The last, or tenth, precept of the law of God, "Thou shalt not covet," Jesus applied to the evil motives of the heart, that lead to the breaking of many of the other commandments. Covetousness, He said, was wicked and defiling, and therefore a violation of the commandment. (Mark 7:21-23.) He Himself refused to covet that which did not belong to Him. (Mark 12:15.)

In all of Christ's interpretations of the law, and His application of its principles, He sought to emphasize the spiritual implications of the commandments. He was not satisfied with mere good intentions. With Him the law revealed the perfection of character required of man, and therefore He sought to bring forth the fruits of such character in the lives of His hearers. In His judgment the tree is known by its fruits, and therefore, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matthew 7:21.

To sum up Christ's attitude toward the law and His teaching concerning it, let us hear Him say, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:18, 19. "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Matthew 7:24.

So Christ came as the Anointed One to preach the gospel of the kingdom of heaven, to live in obedience to the will of His Father. By precept and example He made known that will and applied it to the hearts of all that heard Him. He magnified the law and made it honourable. He fulfilled it by living out its moral precepts and by exalting its principles. He combined both the law and grace in one. He made plain that the law shows what God requires and the penalties of disobedience.



E. J. HALL

FREDERICK SHIELDS, ARTIST

In the resurrection of Lazarus, Jesus manifested in some little degree the "recreative" power which will be grandly and gloriously manifested in the general resurrection of the righteous dead at His second coming.

THE same day that Jesus settled the question whether it was right to pay taxes to the government of that day (Matthew 22:17), another one relating to the future life was put to Him by a sect known as the Sadducees, who did not themselves believe in a resurrection. (Verses 23-28.) Like the one before it, it was obviously a dishonest quibble, put forward in a purely debating spirit, and evidently designed to make unholly fun of a great and glorious doctrine held by the true church from the beginning. Doubtless the question as it was put would provoke a laugh from the careless crowd who heard it. Yet, although we might think it hardly deserved an answer, Jesus patiently and effectively disposed of it as though it had been put forth in a genuine spirit of inquiry.

Quibblers Dead While They Lived

Here is a case of a woman, said Jesus' questioners in effect, who before she died had been widowed seven times. Which of her seven husbands would claim her in the resurrection?

With His usual penetration and perfect sense of proportion, Jesus at once struck at the very root of the ignorance and spiritual poverty which prompted the question. First of all, His questioners were guilty of an in-

excusable lack of scriptural knowledge. That lack made them superficial in their judgment. Secondly, they had little sense of the severe limitations of the human mind and of the unlimited power of God.

Mere unaided human reason, uninformed by the Scriptures of truth, and unrelated to faith in God, is a shallow and futile thing. The great things of the future life can be grasped only as men are steeped in the oracles of God and have an adequate sense of the infinite power of God. "Ye do err," said Jesus, "not knowing the Scriptures, nor the power of God." Matthew 22:29.

Having exposed this fundamental spiritual lack of mind and heart, Jesus proceeded to point out one or two particulars about the future life to which in their ignorance the Sadducees had given little or no thought. In the very nature of things, belief in a future life must rest wholly on divine revelation, and on the measure of faith one has in that revelation. The future life is unimaginable to the finite mind and limited outlook of mortal man. Hence human speculation as to the actual conditions of that life are valueless and futile. "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Fact or Quibble?

By *H. F. DeAth*

Only those who are content to exercise faith in God's revealed Word are truly alive. Those who trust their own unaided reason are dead, even while they live; they are "alienated from the life of God," and hence can have no true apprehension of His resurrection life and power.

So those Sadducees, who proudly claimed descent from Abraham, Isaac, and Jacob, yet lacked altogether the faith in God that they had, were, by comparison, spiritually dead men, and as such were in great danger of losing life everlasting.

Abraham, in spite of his human lapses, was a man of great faith. More than once, to his own grievous hurt, he fell back upon his own unaided reason. But, chastened and repentant, he rose to great spiritual heights, and believed God in spite of appearances.

Although the promise that his wife should bear him a son was, humanly speaking, impossible, and although more than once he loosened his hold upon it, yet he gripped it again, and held on to it until his faith was eventually and miraculously rewarded. "Against hope" Abraham "believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. . . . He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform." Romans 4:18-21. Even as he lifted the knife to slay his only son Isaac, so miraculously born to him through the promise of God, he believed that out of the very ashes of that precious human sacrifice God, who had bidden him so to offer his son, would raise again the boy of his old age. (Hebrews 11:19.)

And Isaac was as submissive to the call and will of God as was his father. Devout, home-loving, and of simple faith, he did not question the ways and promises of God.

Yes, and even sorely tried Jacob, who had to pay so dearly for his cruel deception of his father and brother, clung desperately to the promises of

God, and believed in the power of God to fulfil them.

Joseph, too, possessed this faith. "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers." Thus they all died, after consciously sharing the life of God.

The Godly Dead Will Live Again Eternally

The reply of Jesus to the Sadducees' insincere query was designed not only to show that His questioners themselves were "dead," even while they lived, and therefore in danger of eternal death, but also to make clear that Abraham, Isaac, and Jacob and all those who showed "like precious faith," though actually dead, were potentially alive, in that they died in "the sure and certain hope" of resurrection to eternal life.

Of Abraham, Isaac, and Jacob it is distinctly recorded that each "died," or "yielded up the ghost," or was "gathered to his people," and was "buried." Hence any reappearance of

the patriarchs to life must be through a resurrection from the grave by the power of God.

The whole question raised by the Sadducees was "touching the resurrection of the dead," not the erroneous human idea of inherent or natural immortality, as many have supposed.

All who belong to Christ are true children of Abraham, the progenitor of the promised Seed. (Galatians 3:29.) The living faith of that patriarch has, down through the ages, been perpetuated in his spiritual descendants. Both he and they "looked for a city . . . whose Builder and Maker is God." And if that city is to receive everlastingly the hosts of the faithful of all ages, it must also be through resurrection from the grave to life eternal; for "God is not the God of the dead, but of the living."

The experience of living unto God must begin in this probationary life, as it did in the case of the godly patriarchs; for only those who begin here and now to live for God are to be counted worthy of the resurrection to eternal life.

The Morning Cometh

The morning cometh; time's long drawn succession
Of day and darkness, shall not end in night;
For earth shall yield at last to His possession
Whose foremost mandate was, "Let there be light."

The morning cometh; ruin, war, and slaughter
Shall not forever sweep the earth with ill;
For He who calmed the tempest on the water,
Shall say to earth's commotion, "Peace, be still!"

The morning cometh; death, that claims each mortal,
Shall not fore'er be victor in the strife;
For there is writ across the tomb's dark portal,
"I am the resurrection, and the life."

— Leon A. Smith

AN UNCHRISTLIKE BROOD



H. M. LAMBERT

Unkindness, harshness, the inhumanity of man to man, are today among the world's most grievous sins.

UNKINDNESS is a child of selfishness. God has not finished His work with a Christian who is not a perfect gentleman. One of the greatest things we can do for our heavenly Father is to be kind to His other children.

Kindness finds its most eloquent demonstration in action, and that while the recipient is alive to benefit. "One flower to the living is worth a carload to the dead," someone has aptly said. Undoubtedly, many funerals could be postponed if more kindness were shown to respective individuals during their lives.

"Why do we wait till the ears are deaf
Before we speak the kindly word?
And only utter loving praise
When not a whisper can be heard?
How oft we careless wait till life and
Sweet opportunities are past,
And break our alabaster box
Of ointment at the very last."

The man who is always flaring up for his rights, is apt to get into unnecessary fights. Someone was telling his pastor of another who had offended him. "I resented it," he said, "and I think it was a manly thing to resent it." "Yes," replied his pastor, "it was a manly thing to resent it, but it would be a godly thing to forgive it."

Many have found that a good way to "release steam" when they feel particularly resentful toward someone, is

to sit down and write that individual a letter. In the letter they really "give him the works" right from the shoulder, "tell him off," as the expression is. Then when they have exhausted all their adjectives, they read the letter over, smile, and throw it in the stove. The feeling that they have got something "off their chest" serves as a satisfactory climax to an unpleasant situation. There is more than good common sense in the following poem by Amos R. Wells:

"I have written them keen and sarcastic
and long

With rightfully wrathful intent;
Not a stroke undeserved, not a censure
too strong,

And some, alas, some of them went.

"I have written them challenging, eager
to fight,

All hot with a merited ire;
And some of them chanced to be kept
over night,
And mailed the next day—in the
fire.

"Ah, blessed the letters that happily go
On errands of kindness bent;
And much of my peace and my fortune
I owe
To the letters I never have sent."

Wisely did Abraham Lincoln state, "Better give the path to a dog than be bitten by him in contending the right. Even killing the dog wouldn't cure the bite."

Another relative of selfishness is suspicion. This sin is particularly detestable, since it leads to lack of confidence in our fellow men. Some

By

C. A.

EDWARDS

people prefer being frozen together, rather than being melted together in love. They realize a very poor kind of unity.

Confidence cements individuals, families and nations together into enduring structures. Lack of it brings in the Gestapo state, the loss of man's most cherished possession—liberty.

Let us exercise confidence in one another until such confidence is definitely betrayed. Your brother needs support, not pharisaical neglect. When during the war a wounded soldier was asked how he fell, he replied: "I didn't fall; the boys all crowded around so close I couldn't fall."

A widely read author has written: "When one at fault becomes conscious of his error, be careful not to destroy his self-respect. Do not discourage him by indifference or distrust. Do not say, 'Before giving him my confidence, I will wait to see whether he will hold out.' Often this very distrust causes the tempted one to stumble." —*Ministry of Healing*, pp. 167, 168.

"Think gently of the erring one,
O let us not forget,
However deeply stained by sin,
He is our brother yet.

"Heir of the same inheritance,
Child of the self-same God;
He has but stumbled in the path
We have in weakness trod.

"Forget not, brother, thou hast sinned,
And sinful yet mayest be.
Deal gently with the erring heart
As God hast dealt with thee."

Still another child of selfishness is criticism. This is the process of dissecting characters, which leads to judging and faultfinding.

"It is easy to sit in the sunshine,
And talk to the man in the shade;
It is easy to float in a well-trimmed boat,
And point out the places to wade.

"But once we pass into the shadows,
We murmur and fret and frown;
And our length from the bank, we shout
for a plank,
Or throw up our hands and go down."

While constructive criticism is justifiable, the world would be a happier place without the faultfinding type, often born of envy or jealousy. It has

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DOUBT NO MORE

been said that the keenest critic of him who can is he who can't. A horse stops pulling every time he stops to kick. You can't kick and pull at the same time. A dog hitched to a lawn-mower was barking loudly. "Never mind," said someone. "He is just barking for an excuse to rest."

A certain church member was indulging in his favourite pastime, talking about the faults of his brethren. One fellow church member who was listening asked, "Did you ever hear the story of the rich man and Lazarus? You remember the dogs at the gate, how they licked the poor beggar's sores." "Yes, I've read that story. Why do you ask?" "Because you remind me of one of those dogs, always licking sores."

Jealousy and envy constitute other children of this unhappy brood. Where they exist, other evils are generally present. In the words of the apostle James, "Where envying and strife is, there is confusion and every evil work." James 3:16.

There is no better boomerang than envy. It always reacts upon the person who cherishes it. A man went out one night to tear down a monument erected to his rival. At last he succeeded, but as it fell, it fell on himself and killed him. He was found in the morning, killed by envy.

The last child of selfishness with which we will deal is hatred. To hold an unforgiving spirit, to hate our fellow man, is, according to the Scriptures, to keep company with murderers. Hate eats like a cancer on the person who harbours it. Why do we hate like the devil when we may love like God?

It was Booker T. Washington who said, "I shall never permit myself to stoop so low as to hate any man."

A member of a certain church went to another member to tell him his faults. When they met, it was suggested that they have prayer. When they finished praying, the faults had disappeared.

Eternity lies before us. Our life is but a period of existence suspended between two eternities. It holds eternal life or eternal death, and the choice lies with us. May we choose wisely. In the words of the apostle Paul, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Hebrews 12:1.

Selfishness, the "love of money," says God, "is the root of all evil." Those who aspire to life must guard well the soul in this respect.

GOD cares for those who are sick and poor.

"Ask, and ye shall receive."
But, ask in faith, and doubt no more.

'Tis your part to believe.
God's hands are tied; the *accuser* stands
And watches needy you:
Unless you ask, God *cannot* help;
As He so yearns to do.

Immediately would Satan say,
"He did not even ask;
And here You helped that man away,
Whom I had brought to task;
He would have stayed with me
And served me all his days,
If You had not unbidden come
And spoiled my fiendish ways.

"He sure was looking up to me—
His pride was holding strong;
He would have let me go ahead
And fool him, his whole life long;

He would have paid respects to me,
If You had stayed away.

It *isn't* fair that You help him,
Unasked, and don't help me!"

So, God is fair to everyone;
To Satan, and to you:
If you're in need of God, just tell
Him so; and He'll be true.
He'll never let you down as long
As you send up your prayers
And throw your helpless soul upon
The might of Him who cares.

'Tis true that God hears others' prayers
For those too crushed to pray;
And helps them to increase their faith
And strength, enough to pray.
Not dangling on another's arms,
Can you receive God's best;
But, thank Him for His mercies, all;
Then, lean upon His breast.

—Lula May Andersen

PHOTO BY MALOK, OTTAWA





WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Sunday Work

It is not at all uncommon to see an article in the newspaper, or even in some magazine, about Sunday work. Just now the drive is on about those who are building on that day. It is said that in some cases action is contemplated against the offenders through the Lord's Day Alliance Act.

We are fully aware that a law exists which prohibits work on Sunday, as well as a good many other things, including sports. We have noticed, however, that some cities have, by popular vote, amended this law in part at least and that Sunday sports are now being conducted during certain hours of the day.

It is not that we do not believe in law, and in the necessity of it. We do, and particularly so if the civil law agrees with the divine law of God, the ten commandments. However, when the civil law and the moral law of God disagree, when they run counter to each other, when God in His law commands one thing and the civil law requires the violation of the great moral code, then, indeed, we are brought into a strait place.

Long ago God commanded men to work six days and to rest on the seventh. "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: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:9-11.

God commands the hallowing (the keeping holy) of the seventh day. But Sunday is not the seventh day of the week; it is the first. Also, God commands that we work on the six days preceding the seventh day. If we do that, we are compelled to work on Sunday. This brings us into conflict with the civil law which commands us to refrain from work on that day. We are now brought to the place where we must choose between obeying God and obeying man. Our decision should be governed by no other principle than that which the apostle Peter gave to the Jews in his day:

"Then Peter and the other apostles answered and said, *We ought to obey God rather than men.*" Acts 5:29.

Civil laws which deal with matters of conscience result in persecution of innocent, inoffensive people. No civil government has a right to make laws compelling any person to violate his conscience, or on the other hand to suffer loss or pain for refusing to violate it. I may not believe religiously as some others do, nor may my convictions lead me to do as they do, but I am convinced of their right to believe as they believe, and to act as they act, and furthermore it is my duty as a Christian before God to protect their right to believe and act as their conscience dictates.

Civil-law-making bodies have no right to legislate in matters pertaining to conscience. That is best left

According to Genesis 1:1-5, God worked on the first day of the week as an example to us. Yet, today one may be arrested for working on the first day of the week, Sunday. We wonder if Sunday-law enforcers would arrest God. It might be, for we remember there were those who arrested God's Son.

H. M. LAMBERT



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to God. We wonder how far our Sunday-law-making friends would go in respect to compelling others to conform to their views. Would they apply their no-work Sunday law to God? God worked on Sunday, the first day of the week. That was in fact the first day of creation: "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Genesis 1:3-5.

The Jews, a Miracle

MOSES, one of the ancient Jewish prophets, paints a picture of the Jewish people which we may see depicted upon the canvas of the world today. Said Moses thirty-five hundred years ago:

"I [God] will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste." Leviticus 26:33. "Upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies. . . . And ye shall have no power to stand before your enemies." Verses 36, 37. "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly." Verse 44. "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth." Deuteronomy 28:25.

When the Jews, the people whom God had chosen to be His special representatives upon the earth, rejected Jesus, God's Son, God rejected them. From the time of the dispersion, after Christ's visit here, the Jews have been homeless wanderers in the earth, scattered among all nations. As foretold, they have had no power to stand before their enemies. Yet, despite two thousand years of oppression and persecution, they survive today, a virile, vigorous people—a people who have not amalgamated with those among whom they have dwelt.

They have survived their enemies. Great nations, mighty empires and noted men by the hundreds have fallen into the oblivion of almost utter forgetfulness, but the Jews are extant. Assyria, Babylon, Medo-Persia, Greece and Rome killed, robbed, spoiled and carried them away captive, yet the glory of these nations is as a forgotten dream. On the other hand, the Jew, in fulfilment of the Mosaic prophecy, lives on among all nations and prospers.

Lest somehow it be thought that Jewish persecution pertained only to ancient times, I would remind my readers that six million of the seed of Abraham perished horribly in Hitler's Germany. While some nations at present guarantee freedom to their citizens, yet where is the nation whose citizens do not, in some degree at least, snub, look down upon and take advantage of the "stranger" among them? Although smitten, homeless, scattered, robbed, imprisoned, exiled and displaced, the Jews still may be found among all nations, their undying stock perpetuating before our very eyes the accuracy of Moses' four-thousand-year-old prophecy.

Therefore, let your knowledge and experience

verify this ancient prediction that is now, as it has been in the past, in process of fulfilment.

Old Scrolls

TIME was when Biblical critics made the going hard for Bible believers. The Good Book contains many historical records that a hundred or more years ago had to be taken by faith. Today, however, this is altered. The discovery of the "Old Scrolls" and the findings of archæologists have silenced the voice of criticism on not a few points of controversy.

The Divine Record makes several references to the Hittite nation, showing that at one time it was a great, powerful and warlike nation that rivalled Egypt in her heyday. Since secular history made no mention of this people, and since the Hittites had succeeded in vanishing completely from the face of the earth, Bible critics seized upon these facts to claim that no such people ever existed. Thus the controversy raged for many years, with the critics evidently in the right. At last, however, the archæologist with pick and spade came to the aid of the Bible believer and uncovered evidence to show that the Hittites were indeed a great people, as the Bible had declared.

To be sure, the Bible is not essentially a historical book. It is a volume, composed of smaller works, which deals primarily with man's relationship to God, and reveals the science of salvation. However, when the Bible makes a historical statement, that statement can be depended upon to be absolutely accurate. Why? Because, as they themselves testified, Bible writers wrote not their own words, but rather those of divine inspiration. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Owing to the fact that the book of Isaiah depicts with unmistakable clarity the birth, life, work, suffering and death of Jesus, it has been argued that Isaiah wrote his book after the death of Jesus rather than before. However, the finding of the Isaiah Scroll in 1947 shows unmistakably that Isaiah lived, wrote and did his work as the Sacred Record indicates—several hundred years before our Lord's first advent.

Unfortunately, the Isaiah Scroll and the Lamech Scroll have not been fully unrolled as yet. And more unfortunate still, the prospects are that it will be several years, even with the special treatment which they are receiving, before they can be fully unrolled. But already enough is known to prove that these manuscripts found in a Dead Sea cave are a veritable treasure.

No ancient scroll has been discovered, no archæological find has been unearthed, which shows the Biblical record to be inaccurate. Bible believers, therefore, may be of good courage. They have not followed "cunningly devised fables." Current discoveries of ancient records having destroyed the critic's criticisms, the unbeliever, the honest doubter, may turn with full confidence to the Inspired Record and rejoice with his believing brother in the salvation that is to be found there in Jesus, the Lord.

Wake

By R. E. Finney, Jr.



REVIEW AND HERALD

Liquor causes more unhappiness, more wrecked homes, more orphan children, more financial loss, than total war. Why, we wonder, do not Canadian legislators, parents, youth, wake up and outlaw this "outlaw," John Barleycorn?

IF I were a young man or a young woman, I would be angry at my elders. Yes, I am perfectly aware that the Bible says we should honour our fathers and mothers and those others who are older than we. But the Bible also speaks of "righteous indignation," and Paul wrote in Ephesians 6:1, 4: "Children, obey your parents in the Lord. . . . And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

The sword cuts both ways, and today the older generation certainly is not carrying out the admonition above quoted and is neglecting its duty in other ways just as serious. Yes, if I were a young person I would have a grudge against my elders.

Why? Because it was the older people of the nation who foisted the liquor traffic upon the youth of today. The youth of this generation had nothing to do with the inception of the liquor business; they have never known any other conditions than those which exist at present. They

have never had a fair chance to choose for themselves. Bombarded by liquor advertising and the liquor industry's subtle propaganda, their minds are biased before they become able to vote. By the time they are of voting age the vast majority have been inducted into the ranks of the drinking public, snared by the habit of drink, and are thus automatically, in most cases, on the side of booze.

Why should this day's young people have a grudge against their liquor-loving elders? Because of the many advantages they are doing without because of the liquor-consuming habits that are fastened upon the country. And why do they not have these advantages? Because of the colossal cost of liquor to the nation. Is it really colossal? Let's let the figures speak for themselves.

Take the Province of British Columbia for an example. In the last reported year British Columbia spent \$57,000,000 on booze. That's a lot of money, isn't it? Some people would call that a colossal sum. But that

isn't all; it's only the beginning! Let me hasten to explain.

In the State of Massachusetts a short while ago a survey was completed in regard to the liquor business. In the year considered, the state collected \$13,139,000 in liquor taxes—a handsome sum and no doubt considered by many to be a good bargain for the state. However, examination revealed that it cost a pretty penny for the state to collect that money.

In order to care for the liquor-caused cases of insanity committed to asylums for that year the state was compelled to pay out \$4,000,000.

Liquor-caused crime cost the state another \$6,000,000.

To support the inebriates made by the liquor traffic cost the state another \$51,000,000 that year.

Now if you will add the above figures together you will find that they total \$61,000,000. To collect \$13,000,000 in taxes it cost the State of Massachusetts \$61,000,000 — IN ADDITION TO THE ORIGINAL COST OF THE LIQUOR!

In the year that British Columbia's drinkers used up \$57,000,000 worth of liquor, the province collected \$12,000,000 in liquor taxes. If the same ratio of taxes to cost of collection holds true in British Columbia that obtains in Massachusetts, it cost British Columbia \$56,000,000 to collect this amount in taxes. There is every good reason to believe that this would be the case.

Adding this amount of \$56,000,000 for hidden liquor costs to the \$57,000,000 spent for the stuff originally, you get a sum total of \$113,000,000 as the annual liquor bill of one province, British Columbia. That's a lot of money!

So what? Whose money is this anyway? Well, a part of it at least ought to belong to the younger generation. It ought to be spent on them, to make their futures more secure, more happy and more productive. They are entitled to its benefits. They have the right to expect them and to demand them. British Columbia needs more school facilities, for the population is

Up, Canadian Youth!

growing by leaps and bounds. Within a score of miles from where I sit as I write these words is a municipality that is practically desperate for more school rooms. Last year, on the testimony of the Board of Trade, conditions were so crowded that classes were actually being held in the ante-room to the girls' restroom. The sum of \$113,000,000 would build one hundred thirteen fire-proof schools worth a million dollars each — and a million dollars will still build a very respectable school. One has but to take a very short drive about the cities of Canada to be impressed by the dangerous firetraps that are being used to house school children.

British Columbia's youth have a right to be indignant that they are so crowded, so poorly housed in the province's schools, when the money is being spent for liquor.

British Columbia's hospital facilities are woefully inadequate. A recent authoritative survey, made at government expense, reveals that the province is more than four thousand beds short. A major epidemic could be a major disaster, with hospital facilities so limited. Lives would be the price the province would have to pay for this lack.

Is adequate hospital care beyond the reach of the province? Can a sufficient number of beds not be provided? The present need and that of a good number of years in the future could be easily met from one year's expenditures for liquor. Experts say that good hospitalization can still be provided at the rate of \$8,000 per bed. At this rate the province's liquor bill would provide 13,000 hospital beds, or roughly three times as many as are needed at the present time. That is enough to provide for a good while in the future, from one year's savings that could be effected if the liquor traffic were wiped out!

The young people of British Columbia have a right to live in a province that is equipped to give them adequate hospitalization. They can rightly hold their elders responsible and accountable if these facilities are not available.

This is the age of quick communication and transportation. Motor travel is the accepted mode of travel for the millions, and more and more we are becoming dependent upon

trucks on the highways to carry our produce.

Today, the Province of British Columbia is struggling to give its people adequate, safe highways through its mountain valleys and over its mountain passes — some of the most difficult road-building terrain in the world. Those who have travelled the province know that the facilities are still far from adequate.

Is it possible for the province to have good, safe roads? Well, at \$10,000 a mile we could build 11,000 miles of roads a year every year with the money that is now being squandered for booze. Even though the cost might run much higher in certain areas, great improvement would certainly result in a few years of this sort of programme.

These are facts and figures from British Columbia. In proportionate degree they obtain all over Canada. The young people of Canada are not getting a fair deal. They have a right to demand it!

Young people have a right to live in law-abiding communities; to be reared as law-abiding citizens. Yet the testimony of jurists, police officers and prison wardens is that from fifty to ninety per cent of all crime is caused by liquor. Think of our Dominion harbouring a business that contributes that percentage to the criminal records! Certainly the youth of Canada have a right to demand that it be abolished.

Young people have a right to be safe from fire. Yet it is known that ninety per cent of all hotel fires — considering that class of conflagration alone — are caused by carelessness on the part of smokers — many whose carelessness is alcohol induced.

Young people have a right to drive in safety, yet liquor makes this impossible. Police Chief Walter Mulligan of Vancouver has said, "The traffic problem is the number one problem facing police today. It is more serious than crime. And the drunk driver rates as one of the worst menaces, if not the worst menace in this situation." Dr. Jocelyn Rogers, Ontario Provincial Analyst, says: "Drunk driving has succeeded war as the most wasteful scourge of modern times. The drunk driver's killings and maimings would appall the public if they could be put before people in all

their horror. He is the greatest menace we have." And Inspector Vernon Page, head of Toronto's Traffic Division, adds, "The drunk driver is more dangerous than a maniac with a gun, for the weapon he wields is virtually an atom bomb on wheels. Whatever is done, it should be drastic, and it should be done fast. Drunk drivers are a greater menace every year."

Young people have a right to happy homes. But the Gallup Poll says that drinking heads the list of trouble-makers in the home. In the last two decades British Columbia's divorce rate has shot up from 167 annually to 1399 annually. One eminent jurist says that seventy-five per cent of the divorce cases that come before him are liquor-caused. If this is true, abolishing liquor could save three-fourths of our broken homes.

The youth of Canada have a grievance against their elders. They ought to DEMAND the rights and privileges and advantages that would be theirs if the liquor traffic were stamped out. If they would do this they would not only be helping themselves, but immeasurably helping Canada to be a better, stronger nation.

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AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION - CHICAGO - No. 1003



By

John W. Halliday

THE tender compassion of Christ was exercised in the providing of food for the hungry, in the healing of the sick, in the stilling of the storm, in the casting out of devils, in the raising of the dead, in the teaching of the people how to find peace with God, and in the restoration of the soul from sin, man's greatest longing desire!

Again and again we read such statements as the following: "When He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." "Behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord. . . . And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto Him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed Him." Matthew 9:36; 20:30-34.

It was Christ's tender compassion that brought Him all the way from heaven to earth to save the lost, and that upheld Him on the cross of Calvary till He had paid the utmost penalty of their transgressions by His death. God's own compassion was revealed through Christ. And the tender compassion of both the Father and the Son is seen in the following expressive words:

"Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart." "His tender compassion fell with a touch of healing upon weary and troubled hearts. Even amid the turbulence of angry enemies He was surrounded with an atmosphere of peace. The beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone, drew to Him all who were not hardened in unbelief."—*The Desire of Ages*, pp. 356, 254.

The tender sympathy of Jesus for those who are weary and heavy laden with the cares and sins of this life, is revealed in the following scripture: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and

Fission and Its By-products

A good deal of talk has been going around recently about the possibility of using radioactive dust in warfare. The United States Government has been silent on the subject, either because there was nothing to say or because such dust is so deadly that security reasons dictate that findings be kept secret. Dr. Louis N. Ridenour, of the University of Illinois, calculates that enough radioactive material is produced each month at Hanford, Washington, to make uninhabitable an area roughly six times that of Manhattan Island. He suggests that such material could be mixed with sand and spread at the rate of twelve milligrams per square metre. It would, at that rate, be invisible. The radioactivity rate could be such that the population would have several days to evacuate before it accumulated enough radioactivity to be fatal. Thus its use could be rather "humane," and still enable its user to gain the victory over an enemy.

Juvenile Hero Worship

Children aged twelve to fourteen were polled in 1898 as to their heroes and heroines. In that far distant time 90 per cent of their choices were from history and letters, with Washington and Lincoln leading, followed by Whittier, Clara Barton and Julius Cæsar.

Only a week or two ago Professor Lawrence A. Averill of Worcester, Massachusetts State Teachers College made public the results from a poll just taken. Today's teen-agers chose only 33½ per cent of their heroes from history, and the popular weight of their preference fell on contemporary stars of screen, sports, radio and comics. Four times as many boys chose as their hero Gene Autry as chose Jesus Christ. As many chose Jack Benny as chose priests, ministers and missionaries combined. And among girls twice as many wished to be like Shirley Temple or Jane Powell as wished to be like all religious figures combined.

Russia on Religion

The Soviet Society for Political and Scientific Research recently announced, over the Leningrad radio, a new intensive drive against the "medieval Christian outlook." The drive will use a large number of propagandists, anti-religious films and twenty million pamphlets. Said the speaker, "The struggle against the gospel and Christian legend must be conducted ruthlessly and with all the means at the disposal of Communism."

Global Headache

Earth's most pressing problems are, among others: The growing strain of increasing population, the ill health and malnutrition of about half the world, and the gradual depletion of the resources of the world. This was the statement of Sir Harold Hartley, president of the British Association for the Advancement of Science, in a recent address before that body in Birmingham, England.

Christ's Tender Compassion

lowly in heart: and ye shall find rest unto your souls. For *My yoke is easy, and My burden is light.*" Matthew 11: 28, 29.

In the great city of Paris an artist went to a church to make a study of a fashionable woman at worship. But Christ had better things in mind for him, and while the artist sat there in the quiet and reverent atmosphere of the church, He gave him a vision. There appeared the ruins of a great castle, with a poor peasant and his wife sitting nearby to rest themselves. A bundle at their side evidently contained all their possessions on earth. They were seemingly homeless and in despair. Life for them seemed at last to be drawing near its end. But as they sat there in despair the "Man of Sorrows" appeared and drew nigh, and sat down beside them in their misery. Then with deep sympathy He reached out His hand and laid it tenderly and compassionately on the shoulder of the peasant, in an evident effort to relieve his heavy burden, to banish his gloom and sadness, to awaken some heavenly hope in his heart, to encourage him, come what might, to be true to his Saviour and his God!

At once the artist caught the meaning of the heavenly vision, which to him revealed Christ as the great Consoler of human hearts. He returned to his studio but could not go on with his work, as the vision would not leave him. So he himself became despairing and fell ill. After his recovery he decided to paint the picture, "Christ the Consoler," and thus put the vision out of his mind. But as he painted it the grandeur of his conception so grew upon him that he then dedicated his life to painting pictures of Christ. After many years of intensive study and effort he astonished the world with a wonderful series portraying the Saviour. This is how James Tissot's famous pictures of Christ were providentially given to the world.

As the great Consoler, how near indeed does Jesus come by His tender Spirit to many today among the high and the low who are worn and weary with earth's trials and temptations and sins, who seem to have come to about the end of their earthly road. As they are led just in time to behold Him as their divine Consoler, some of them accept His sympathy and salvation as they seem almost to catch a glimpse of His face and feel the touch of His

hand, and as His words of tender appeal sink deeply into their inmost hearts, "*Come unto Me, . . . and I will give you rest.*" They accept His deep consolation, His rest of soul, and His hope of heaven as they resolve that come what may they *will truly* follow Him. Then what a glorious hope springs up within them, and with what happy assurance they look forward to the end of their heavenward journey! When this comes with the flashing forth of the wondrous glory of Christ at His soon coming, they will both see His face and share in His glory through all the ages to come! And as often as the wayfarers dwell upon that

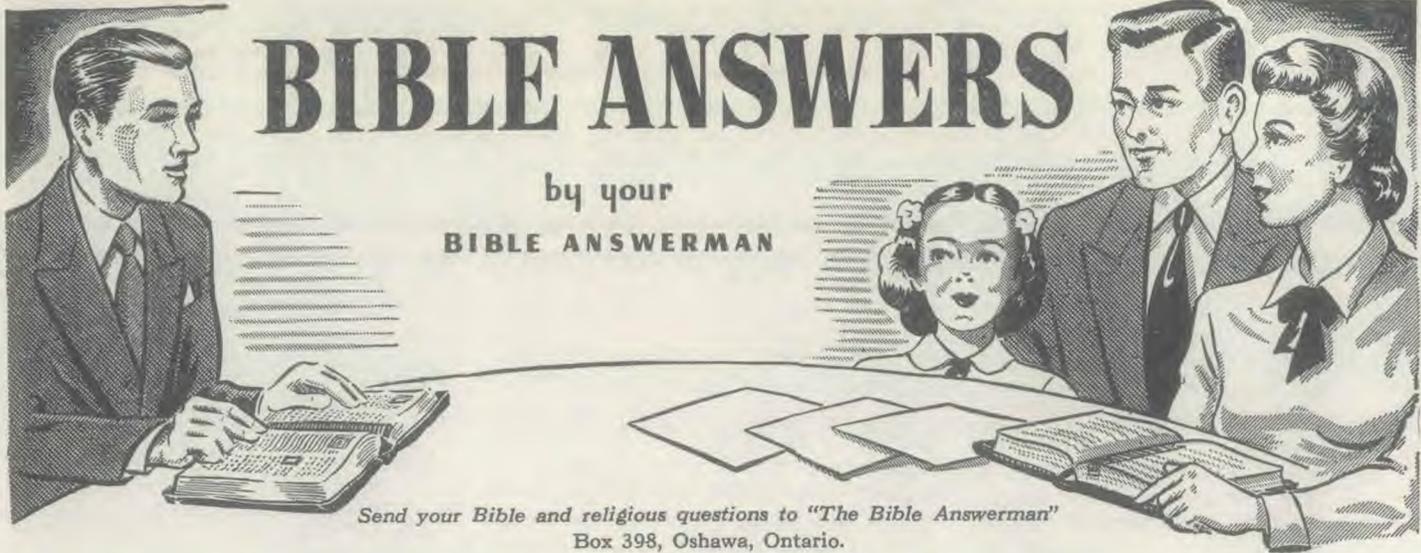
happy hour when they will behold the face of their beloved Redeemer and compassionate Consoler, their peace becomes more profound and their joy more heavenly.

"When I come to the end of the long,
long road,
And trials will all be past,
I shall look in the face of my dearest
Friend,
Safe home in His heav'n at last.
When I come to the end, the end of
the road,
To the land of eternity,
When I come to the end of life's long
road,
The face of my Lord I'll see."

Jesus regarded the rich young ruler with sympathy and tender compassion. His heart went out to the young man who had so much serious concern about his eternal life. But sad to say, the young man failed to endure the test of selling his possessions, and went away sorrowful.



GRAMSTORFF



BIBLE ANSWERS

by your
BIBLE ANSWERMAN

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

Dear Bible Answerman: Kindly explain Luke 23:43, the words of Jesus to the thief at the crucifixion: "Verily I say unto thee, Today shalt thou be with Me in paradise." I believe that the dead do not live again until the resurrection; therefore I do not understand this statement.

If we will go back a few verses we will find that the thief requested Jesus to remember him when He (Jesus) came into His kingdom. This Jesus readily promised to do in the aforementioned statement. It should be noted that the thief did not ask to go to paradise that day, but rather asked to be remembered at the time of Jesus' coming and the establishment of His kingdom of glory. Our Lord did not come into His kingdom that day. He has not come into it yet, but He will come into it at the time of His second coming. Jesus made the promise to the dying thief that day when they both hung on the cross. Jesus' case seemed hopeless. Humanly speaking, it seemed impossible of fulfilment.

Nevertheless, the thief's faith reached beyond that cruel day to the glorious future, and in the light of that faith he made his petition. Jesus' reply is the same as if you were to say to me, "When my ship comes in, I'll give you a thousand dollars." Do I get the money now? Not at all. I get the promise now, and the money when your ship comes in. The thief did not go to heaven. He did not ask to go. He got the promise that day, and he will get the fulfilment of it when Jesus comes the second time and raises him from the grave. If the comma were placed after the word "Today," as it should have been, instead of before it, the sense of the passage would be clear.

That this is sound reasoning is seen from other portions of the Gospels. John 20:17 assures us that three days after His death on the cross, Jesus had

not ascended to heaven. "Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

Still another reason why it was impossible for the thief to go to heaven with Jesus that day is the fact that the thief did not die that day. It was the custom of the Jews that no one might hang on the cross over the Sabbath day; therefore, as Jesus and the thieves were crucified on Friday, the Jews made it their object to see that the bodies were taken down off the cross before the beginning of the Holy Day. Here is the record:

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was dead already, they brake not His legs." John 19: 31-33.

Jesus was found to be dead; so His legs were not broken. On the other hand, the two thieves were not dead; therefore, their legs were broken to prevent their escape. It is possible that the good thief did not die for several days.

After the first resurrection the righteous, who are at that time immortalized, are taken to heaven, where they spend the one thousand years of the millennium with Christ. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:17.

They lived and reigned with Christ a thousand years. . . . Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Revelation 20: 4, 6.

Dear Bible Answerman: I wonder if you could tell me whether the people in Christ's time sang hymns.

Yes, the Bible tells us that they did: "When they had sung an hymn, they went out into the mount of Olives." Matthew 26:30. We are also counselled by the apostle Paul as follows: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Ephesians 5:19. "Let

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the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.

In addition to the foregoing, James has this to say: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." James 5:13.

The singing of hymns and spiritual songs has always occupied a prominent place in the worship of God, both in the Old Testament and in the New. Every song, even those which are worldly and secular, has a theme which it exalts. What could be more fitting than that the Christian, the follower of God and of Christ, should in song exalt the wonderful attributes of the divine character: love, joy, peace, kindness, justice, long-suffering? Having eternal hope, what could be more natural than that he should express it in song? The great songs of the Christian faith have been born of the hope that shone out through trials and persecutions.

Dear Bible Answerman: What is the good or purpose of the resurrection if the wicked are already being punished, or will be immediately after death, in hell?

If the wicked go to purgatory or to hell immediately at death to be punished we can really see no purpose to their resurrection—they have already been judged, because they have been consigned to punishment. According to the Bible record, Cain was the first murderer, having killed his brother Abel about six thousand years ago. If Cain lived eight or nine hundred years, as did the people of his time, then he died about five thousand years ago.

Did he go to hell and to punishment immediately at death? If so, what could be the reason for bringing him out, putting him into his grave, resurrecting him, judging him and again casting him into hell?

We see no reason for this, and we see an additional injustice, a grave one too, in the whole theory. There have been many murderers on earth; some have died, and some are still living. Certainly it would not be right to burn Cain in the fires of hell some five thousand years longer than a man who has committed the same crime to-day. That is far from God's way. God is just. The righteous all enter into their reward at the same time, and the wicked likewise enter into their punishment at the same time.

The Bible teaches us that the dead, both the righteous and the wicked, are unconsciously resting in their graves

until the time of the resurrection: "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 5, 6, 10.

So there is no knowledge or wisdom in the grave. What are the dead doing? They are doing nothing—nothing at all—simply resting, sleeping, until the voice of the Lifegiver awakes them on the resurrection morning. Jesus' resurrection of Lazarus near the close of His ministry demonstrates this very well. Said Jesus to His disciples:

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, *Lazarus is dead.*" John 11:11-14.

Dear Bible Answerman: Would the use of tea, coffee, cocoa and Cola drinks prevent a person from doing the will of God or prove him to be a sinner?

In 1 Corinthians 10:31 we are given this wise admonition: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

After reading this, the question arises, "Why should we eat and drink to the glory of God?" The answer is that the body is the temple, the house or dwelling place, of God, and is therefore not to be defiled. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Corinthians 6:19, 20.

Owing, then, to the fact that the body is the temple of God and that it cannot be defiled without giving offence to our divine Guest, it is important that we do not eat and drink those things which are defiling in their nature. Said Paul in writing to the Romans: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

Dear Bible Answerman: If I keep the Sabbath as the Bible teaches I should, then I will lose my job and my family will suffer perhaps even to the point of actual want. Do you think God wants my family to suffer? Are there not circumstances under which God does not expect exact obedience to the Sabbath commandment? H.A.R.

Insofar as we know, there are no circumstances under which God excuses disobedience. To claim circumstances as an excuse for disobedience is to reckon without the power of God. God is able to bring it to pass that you will not lose your present position; and if you should lose it, God is able to give you another one. This is not theory, but fact. Many can testify that in answer to prayer God has changed their employer's heart, and they have continued on in their present line of work. Others can testify that God has given them better positions when they had faith to step out in obedience to God's commandment.

The promise of Matthew 6:31-33 is very much to the point: "Therefore take no thought [that is, no anxious thought or worry], saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

When it comes to a matter of obedience or disobedience to a direct command of God, the only point that we have to consider is: *What saith the Lord?* The results and consequences may be left entirely in His hands. Men have a great deal of fear and anxiety about actually starving to death if they obey God and keep His commandments. I have never seen, heard or read of such a result. David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Dear Bible Answerman: Is there such a thing as a person's name coming up in heaven for judgment while he is living, which seals his destiny, and gives him no more chance to be saved?

The Bible tells us that when Christ comes His reward is with Him, to give to every man according as his work shall be. (Revelation 22:12.) The fact that Christ brings the reward (either life or death) to the living when He comes the second time indicates that His coming has been preceded by a judgment to ascertain who is worthy of the reward of eternal life, and who, the reward of death.



The DOCTOR'S VOICE

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



Phlebitis

Question: I would like some information on phlebitis or blood clots in veins of legs. What is the cause, and treatment?

ANSWER: Varicose veins often show a hereditary predisposition. They may follow certain occupations involving standing for a long time in one position as, e.g., in barbers. Extreme heavy lifting may be a factor, as in Chinese coolies. Phlebitis may occur at any time in such veins where the valves have become incompetent. Migratory phlebitis is present in Buerger's disease (*thromboangiitis obliterans*), which is probably due entirely to heavy smoking in susceptible persons. More serious types of phlebitis appear after operations and postpartum. To prevent phlebitis, early ambulation has become the rule. Too long sitting hinders the return of the blood; therefore the patient must get up and walk about. In certain diseases, as in pneumonia, prolonged bed rest may be a factor. General principles of treatment where medical help is available include ligation of veins at the groin where indicated. Anticoagulants may be used in early treatment: the extremity is elevated and mild heat applied. After edema has subsided or has wholly disappeared, the patient is permitted to walk about. If edema recurs after walking, elastic stockings or bandages are worn, and may have to be used for from three to six months. In simple phlebitis involving varicose veins, patients are allowed to walk about from the beginning with the support of elastic bandages.

Spectacles

Question: Is there anything to "Better vision without glasses"?

ANSWER: Dr. Nigel Cridland has summarized this matter somewhat as follows: Except in a few conditions, spectacles are not curative. They are either symptom removers or aids to efficiency, and are supplied to healthy

eyes. The eye will tolerate an under-correction of its errors much more readily than an overcorrection. In certain conditions spectacles are essential to cure the pathologic condition, as in squint, to consolidate the conditioned reflexes that make binocular vision possible. Temporary harm to the patient is common from wrong spectacles, for symptoms such as headache due to them will occur. Spectacles, wrong or right, often cause a lowering of visual acuity of the naked eye. If a person, long accustomed to wearing glasses constantly, discards them entirely, the visual acuity of the naked eye often improves slowly up to a certain point. The fully corrected hypermetrope (farsighted) on discarding his glasses, will accommodate, contract his pupil, and obtain a higher acuity. The myope (near-sighted) suddenly uncorrected has within his range a larger pupil and so a lower visual acuity than when wearing his spectacles. The astigmatic eye never has so good a visual acuity naked as it has with its correction.

Weaning Baby

Question: When should a baby be weaned?

ANSWER: The occasional single bottle of formula as a substitute for a breast feeding has much to recommend it. Once given to an infant, it is advisable to give cow's milk to the baby at not less than three-to-five-day intervals to prevent the development of sensitization. In the hospital it is convenient to give the bottle at the 2 a.m. feeding so as not to awaken the mother. At home it may be more convenient to give the baby the bottle during the day to permit the mother to get away for awhile occasionally. Whereas breast-fed infants are likely to gain better than bottle-fed infants during the first three months, this advantage is lost after this period. Probably mother and

child have something to gain if breast feeding is terminated by the fourth month.

Bedwetting

Question: What can be done for a four-year-old boy who wets the bed at night?

ANSWER: It is best to have ruled out any bladder infection or diabetes by having a urinalysis. In the past, efforts have been made to get the child up every hour and thoroughly awakened to empty the bladder. These have sometimes been successful. Others have recommended that bed clothing be dried out and not changed for a week. The simplest remedy yet devised is to give the child something so that he will not sleep so soundly for a few nights. This can be accomplished by giving Desoxyn at bedtime for a week if necessary, under medical supervision. This will often break the habit. A mechanical device which may serve the same purpose is to tie a spool to the middle of the child's back with a piece of tape or cord.

Dry Diet for Ulcer

Question: What effect would a diet of dry foods only have upon an ulcer of the stomach or of the duodenum?

ANSWER: "Dry diets" consisting of finely divided hard-boiled eggs, dry cottage cheese, cooked cereal without added cream, crackers, minced chicken, mashed potatoes, rice, and butter have been given to certain patients whose ulcers were complicated by poor emptying of the stomach, and who had not improved on the more conventional diets. Many cases have shown improvement.

Chicken Pox and Shingles

Question: Is there any relationship between chicken pox and shingles (herpes zoster)?

ANSWER: Chicken pox not infrequently comes on following exposure to shingles, after the usual incubation period of about twenty-one days. Less often transmission is in the reverse order. In fact one case is recorded in which herpes zoster and chicken pox occurred at the same time in the same person.

Newcastle Disease

Question: Is Newcastle disease as found in chickens transmissible to man?

ANSWER: In young birds this disease produces respiratory and nervous symptoms, whereas in older birds symptoms are primarily respiratory. Two cases of redness and swelling in one eye have been reported in persons who had contacted Newcastle disease, and where the relationship was definitely proven.

Who Wants the

Toothache?

By E. E. Kelln, B.S., D.D.S.

DURING the past two generations it has been apparent that dental diseases are becoming more and more of a problem to modern man and, to say the least, are daily making life uncomfortable for many thousands.

This is one barrier to total health that we can conquer, and I am sure we will when we learn the danger of neglect and how simple is the ounce of prevention. Millions of dollars are spent annually for dental care which could well be used for the more constructive assets of life. We think we are not extravagant when we declare that dental diseases may be reduced to a margin of forty per cent simply by better-planned meals and correct mouth cleansing at the right time.

There resides in the mouth of each person a quantity of organisms named *lactobacillus acidophilus*. These germs hover in areas between the teeth, in rough grooves on the teeth, and under loose gums. Like all living cells, these organisms require special foods for their own nourishment, and in living and dying they give off a tooth-destructive waste material. It is this

waste material that concerns every individual who has teeth and every dentist in particular. This waste matter carries a very toxic acid, and this acid is the chemical which decalcifies the teeth and leaves as a result a dark material known to all as decay.

It would therefore seem reasonable to rid the mouth of these organisms. This is impossible, as it is a normal and natural flora. However, by daily routine and strict dietary habits, these germs can actually be stopped and their virulence greatly decreased.

A highly special diet is required by this germ. It consists chiefly of sugars and starches. If one has a large carbohydrate intake, the germs are well fed and therefore breed abundantly. If a person eats few sweets, cakes, and cookies, the germs are not fed so well and consequently less waste is produced and the number of organisms decrease owing to partial starvation.

This means that steps should be taken to get rid of the germs, to starve them or to neutralize their toxic waste. This can be done simply by brushing the teeth at the correct time with the right dentrifice. The correct

time is immediately after a meal. If one waits twenty minutes after eating to do this, he has waited too long.

Today meals usually end with desserts. Modern desserts are chiefly sugars, and since they are eaten last, a layer of these sweets, which decay-causing germs love, remains around the teeth. If these food particles are left around the teeth for any period of time whatsoever, the germs will have had their feast. They will have beaten your toothbrush to the food particles. Therefore we can readily see the importance of brushing the teeth immediately after meals.

If sweets, cakes, cookies, breads, macaroni and other rich carbohydrate foods were completely eliminated from the diet, we would not need to brush our teeth, provided the other foods we ate were reasonably hard. If, like previous generations, we ate dried fruits and tough foods, the action of the hard, fibrous food alone would massage the gums and cleanse the teeth as it slid over the surface. We would gain healthwise if our meals were altered to exclude commercial sweets and if we ate harder foods.

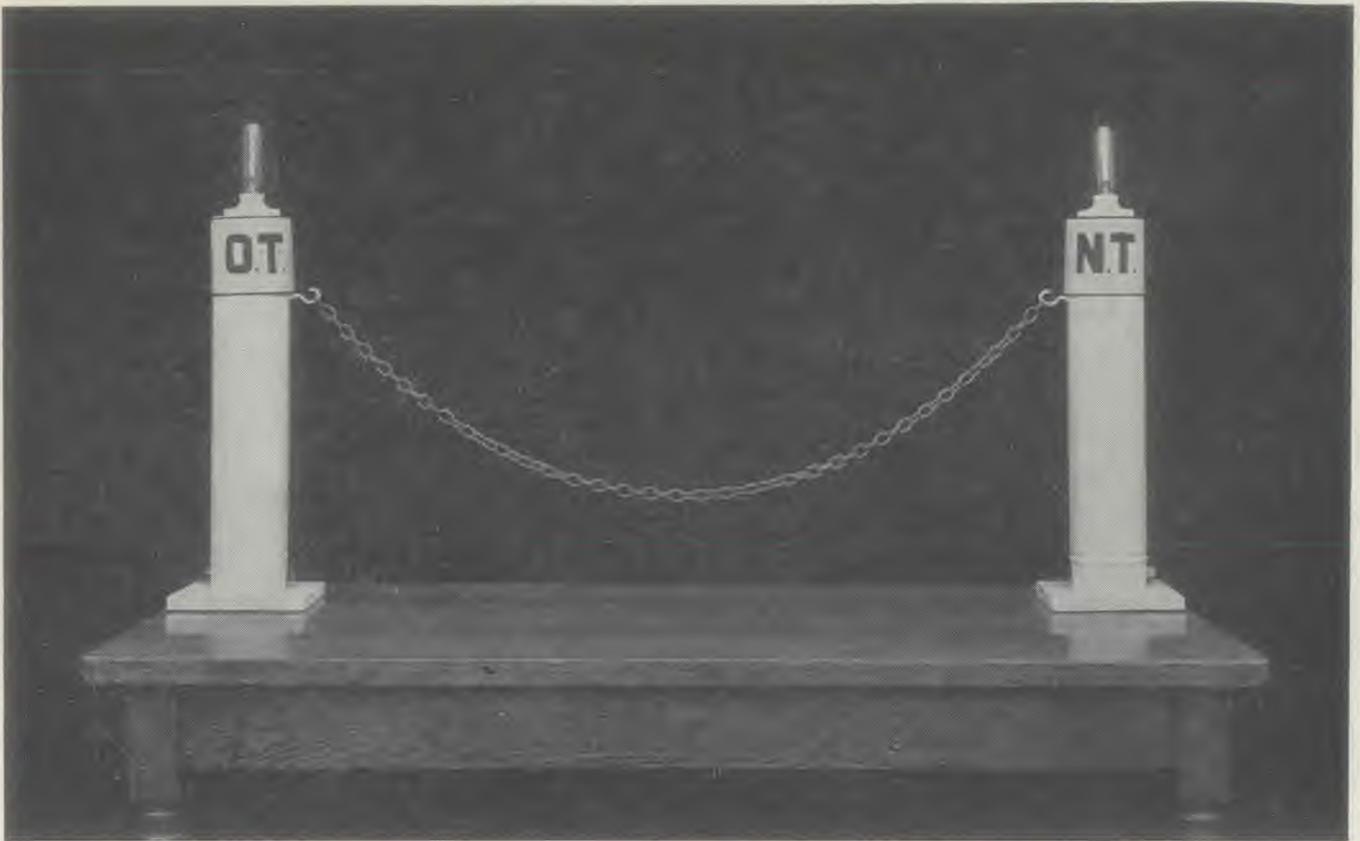
For the teeth's sake as well as for the stomach's sake we should adopt the policy of *no eating between meals*. The eating of a cracker between meals is as harmful to the teeth as the eating of a candy bar, because saliva hydrolyzes the complex sugars of crackers and makes them a perfect food for the *lactobacillus* organism. We recommend the employing of dentrifices which are chemically able to neutralize the toxic acid which may have formed.

Preventive dentistry begins in the home and will pay big dividends to both young and old in that they will have fewer toothaches.

The old adage that a stitch in time saves nine, or ninety-nine, is never more true than in dental care of the teeth. It often saves toothache, precious teeth, and sometimes dental surgery.

DIRECTOR OF PUBLIC INFORMATION, OTTAWA





REVIEW AND HERALD

God's Word, the Bible, is composed in the main of two great divisions, the Old and the New Testaments, sometimes called the Old and the New Covenants. The two are inseparable, the New Testament resting upon the sure foundation of the Old. Men in Old Testament times were saved by the same Saviour who saves men today.

THE Holy Scriptures speak specifically of two covenants. True, there are many other covenants in the Bible, but these two, the new covenant and the old covenant, God designates by name. They are also known as the first and second covenants.

A covenant is merely a solemn pledge of agreement entered into by two contracting parties, each of whom agrees to certain conditions. The covenants spoken of in the Holy Scriptures are merely agreements which God placed before His people, promising them certain things if they in turn would meet their conditions of the agreement.

The old covenant, according to the apostle Paul in Hebrews 8:9, was given when the Lord led the children of Israel out from the land of Egypt. At that time He submitted this proposition to them:

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation." Exodus 19:5, 6.

Impetuously the people declared that they would do all that the Lord had commanded, not reckoning with their own sinful desires and weak-

nesses. Three times they affirmed that they would fulfil their part of the agreement. Then, in order that there might be no misunderstanding,

"Moses wrote all the words of the Lord. . . . And he took the book of the covenant, and read in the audience of the people." Exodus 24:4-7.

Then in order that the covenant might be confirmed and dedicated, "Moses took the blood, and sprinkled it on the people." Verse 8.

Even in some places in the Orient today, when two people make an agreement one will suggest that a chicken be killed to bind the agreement.

Despite the fact that the people promised faithfully to keep the covenant (Exodus 19:8), yet within forty days they had violated their part of the agreement. While Moses tarried in the mount the people fell into sin. They grew weary of waiting for their leader to return, and thinking perhaps he never would come back, they began to clamour for the gods of Egypt. Going to Aaron, they demanded that he make gods for them. When Moses came down from Mt. Sinai, what a sight confronted him! There in the valley below he saw God's people, people who such a short time before had been ready to promise to do all that heaven desired of them,

dancing and bowing down to the golden calf which they had set up to be their god.

Moses, in his anger, cast down the tables of the law (the ten commandments) which were in his hands, and broke them upon the rocks under his feet.

In this experience the main object and the secret of the old covenant is revealed. The people did not realize their weakness and their own sinfulness. They did not feel their need of divine grace as they should have felt it. They felt that they could keep the commandments in their own strength, and so in their impetuous ignorance they readily declared their willingness to do so. But almost immediately they began to fall back into the ways of idolatry and thus to break the law of God.

In themselves, the conditions of the covenant were good, but the people in their own strength were unable to fulfil them. The great object of the old covenant, therefore, was to teach the people their weakness and their inability to keep the commandments without God's help. The breaking of the tables of the law signified that the terms of the covenant had been broken, and the renewing of the tables later illustrates God's patience and longsuffering with His people.

Two Great Covenants

By R. H. Pierson

Because the old covenant was faulty inasmuch as the people were to keep it in their own strength, the Lord refers us to a new and better covenant. "Now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises." Hebrews 8:6.

Through the new covenant God desires that every single one of us should learn the lesson which Israel as a nation had to learn in ancient times. There is no salvation for anyone while trusting in self. Unaided, no one can keep the commandments of God. Only through the merits and power of Christ is there remission of sin or power to keep from sinning. The Lord says that His new covenant is a better covenant because it is established upon better promises: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people."

These are simply the blessings of the gospel through Christ Jesus. They are promised upon condition of repentance, confession, faith, and acceptance of Christ, the mediator of the new covenant for men's salvation

and obedience. The Lord said He Himself would write His law into their minds and hearts so that in His strength they would be able to follow Him and to be a special people.

Strange as it may seem, the new covenant was given first. In the very beginning with the promise of a coming Saviour and Deliverer, God agreed to send the sinner help. "The Lord God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:14, 15.

While still in the Garden of Eden, the Lord promised to send a Saviour who would bring deliverance, not only to Adam, but to all who would accept His proffered help. This is a part of the new covenant.

This covenant promise was later renewed to Abraham and to his seed. (Genesis 17:15-19.) Today, according to the Holy Scriptures, Abraham's seed includes all who will accept Christ as their personal Saviour. (Galatians 3:29.)

As the old covenant was ratified by the blood of animals, so the new covenant also must be sealed or ratified by blood. "For where a covenant is there must also of necessity be the death of that which establishes it,

for a covenant is made firm over the dead victim, whereas it is of no force while that which establisheth it liveth." Hebrews 9:16, 17, Boothroyd's translation.

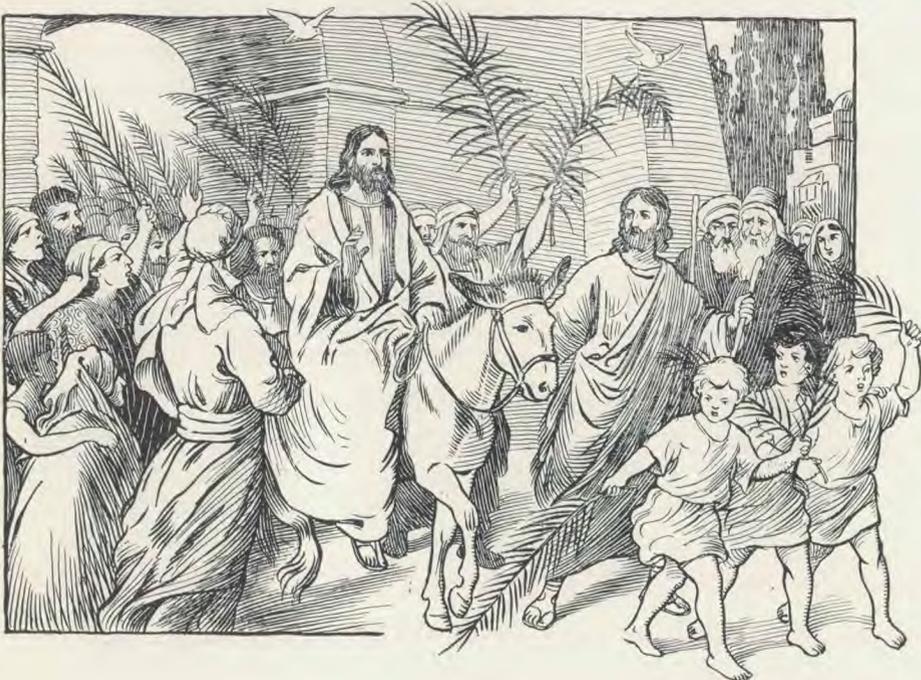
The blood of Jesus sealed, or ratified, the new covenant (Luke 22:20), and the reason the new covenant is called the second covenant and not the first covenant is that it was ratified by the blood of Christ after the old covenant had been ratified fifteen hundred years before by the blood of animals.

The new covenant, then, is an arrangement for bringing man again into harmony with the divine will and placing him in a position to obey God through the keeping of His commandments.

Its better promises bring forgiveness of sin, grace to renew the heart, and power to keep the commandments. But it should be clearly understood that the dissolution of the old covenant and the making of the new did in no wise abrogate the ten-commandment law of God. The difference was that under the old covenant the people tried to keep the commandments alone in their own strength, but under the new covenant the Lord has promised to do it for us by writing His laws in our hearts and giving us strength to obey Him. Under the old covenant the people were everything. Under the new covenant God is everything to us. Under the better promises we can go to Him and ask Him to write His laws in our hearts and help us to be obedient to Him in all things. The blood of Christ that sealed this new covenant is the earnest that He will bestow upon us the needed strength.

With full assurance we may come to Him in all our unworthiness and ask Him to do for us that which we cannot do for ourselves. He will cleanse and forgive us, that we may stand before Him as though we had never sinned. He has agreed over and over to do this if only we will accept Him as our Saviour. Why not do it now?

Just before He ratified the New Covenant with His own blood, Jesus made a triumphal entry into Jerusalem. This was symbolic of His triumphant coming in His kingdom.



Will Your Anchor Hold?

By

Mrs. E. E. Andross

THE storm had lashed the sea into a boiling cauldron. It seemed that the good old ship would surely go down, and the hearts of the brave seamen trembled with fear. Anchor after anchor was let down. But the chains snapped. Finally the command came: "Let down the sheet anchor!" It was a tense moment. It was their last resort. What if it failed! Down, down it went. It stuck! It stuck! The ship quivered from stem to stern. The wild waves tossed it this way and that. The chain creaked. But the anchor held and the old ship weathered the storm.

That was a storm at sea. But today the entire world is engulfed in a terrific tempest. Early in World War II Winston Churchill, addressing the House of Commons, said: "Long, dark months of trial and tribulation lie before us. Not only great dangers, but many more misfortunes, many shortcomings, many mistakes, many disappointments, will surely be our lot. Death and sorrow will be the companions of our journey; hardship our garment." That is a dark picture. But such a picture belongs not only to Britain. "Unquestionably," wrote an American historian, "we are living in the most critical period of American history." Everywhere men's hearts are failing them for fear of what the future holds.

These are times when we need an anchor that will keep our souls! For millenniums the prophetic pen has been warning the world that just such times would exist in the last days. "Behold, the darkness shall cover the earth, and gross darkness the people," Isaiah foretold. The Saviour, when on earth, said, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and

pestilences, and earthquakes, in divers places." Then to prepare us for even worse things, if possible, He added, "All these are the beginning of sorrows."

But, thank God, He has made ample provision for the security of His children even in these troublous times. He provides an anchor that, as Paul says, is "both sure and steadfast." And since He does supply it, He whispers to His children in these perilous times, "See that ye be not troubled." It has been my privilege to meet many who have proved that anchor to be all that Paul said it was. And again and again these inspiring Christians of invincible faith swarm through the halls of memory, ever challenging me to stronger faith, calmer living, and greater courage.

One afternoon in the beautiful island of Jamaica, I was reminded of how this faith enables Christians to meet the trials and perplexities of life. I was ushered into a neat, modest home. There on a bed of snowy white lay a dear lady. For two years she had been confined to her room. She had known financial reverses, broken friendships, sorrow and suffering. But she was cheerful. Her faith was strong. Her eyes were fixed on that better home. The same strong faith kept a family I met in Paris in 1937. They had been bombed out over in Spain, where they were missionaries, and were at that time refugees in Paris. It was a challenge to me when in the evening I heard them singing, "Count your many blessings, see what God hath done." Their treasure was in heaven. Their anchor was holding.

One day during stormy times in Mexico, an Indian believer and a Mexican missionary were arrested. They were accused of being revolutionists; and although nothing could be proved against these two perfectly innocent men, they were speedily court-martialed and sentenced to be shot. Soon, strange as it may seem, one of the officers approached the Indian and said, "If you'll turn state's evidence against this other man, we will let you go free."

It was a severe test. That Indian was not educated, but he was not unlearned in the things of God. He knew he could trust his heavenly Father even in the face of death. Looking at the officer with eyes that were calm and unafraid, he replied, "You may shoot me if you must; but I cannot bear false witness against my brother."

"Your brother!" sneeringly shouted the officer; "he's not your brother. He's a Mexican and you're an Indian."

"But he is my brother," insisted the Indian; "for we have both been saved by the same gospel and become members of Christ's family, so we are brothers." Then that humble Indian told the official about his wonderful Saviour. Somehow the calloused heart was touched and he liberated the Christians so unjustly thrust into prison. The Indian's anchor held even in the face of apparent death.

How does God keep His children calm and strong? How is it that their anchor holds? Someone has put the secret in these words: "Those who take Christ at His word, and surrender their souls to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. In perfect acquiescence there is perfect rest. The Lord says, 'Thou wilt keep him in perfect peace, whose mind is stayed on Thee.'"—*The Desire of Ages*, Mrs. E. G. White, p. 331.

Yes, those who walk with Jesus every day of life, like Paul, know whom they have believed, and are persuaded "that He is able to keep that which" they "have committed unto Him against that day." They know that "our heavenly Father has a thousand ways to provide for us of which we know nothing." Theirs is a living faith, a sure anchor. And they are enabled to meet courageously all life's issues, even in these troublous times when darkness covers the earth and gross darkness the people. And that wonderful saving faith may be yours and mine! We, too, may have the anchor which is "sure and steadfast" and which will hold in the fiercest storms of life. But we must obtain it quickly, for it is later than we think!

