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H. M. LAMBERT

The Effects of Worry (See page 16)

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Divine Promises

By

H. L. Rudy

IN GOD'S dealings with the world He has always remembered man as a creature. He has ever been mindful of him in the generic sense of the word. With God there is no respect of persons. He deals with all men alike, whether Jew or Gentile, believer or agnostic, pagan or Christian, rich or poor, high or low, or any other human creature. They are all potential candidates for the kingdom of heaven, and He would have sent His only Son to die for the redemption of any one of them. "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

Everyone who receives and believes on the name of Jesus is given the right to become a son of God, without regard to nationality, or "the will of the flesh" or "the will of man, but of God." John 1:13. Such dealing can come only from the heart of infinite love; a love that is beyond the comprehension of the human mind. Faced with it we exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

With this regard for man, God came to Adam, and to the ancient patriarchs, and through them to all mankind offering the promises of His covenant and appealing to man to accept the conditions of salvation. In the first promise to man after the fall, God offered the sacrifice of His own Son. In the "seed" of the woman the gift of Jesus as the sacrifice for sin was foreknown. Faintly Adam grasped the meaning of this promise as without chart or compass he went forth into a world in which every step became a new and often painful experience for him. Through the centuries the promise of the "seed" grew

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as God was able to focus more and more light upon it, until finally the floodlight of the crucifixion revealed its full significance. Paul recognized the Christ of the promise when he said "And to thy seed, which is Christ." Galatians 3:16.

The promise of a Redeemer involved the shedding of the blood of Christ, "whom God hath set forth to be a propitiation through faith in His blood" (Romans 3:25), "having made peace through the blood of His cross." Colossians 1:20. Man was "not redeemed with corruptible things, as silver and gold," but "with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world." 1 Peter 1:18, 19. For without the "shedding of blood" (Hebrews 9:22) there is no remission of sin. This promise God has fulfilled in the sacrifice of Jesus Christ. This was done once, and for all mankind: "Once . . . hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:26.

The promise of God's covenant with man could never change because the "seed" containing the promise was Christ, and He is the same yesterday, today, and forever. He is sufficient surety for the entire human race. He is the "way, the truth, and the life," and no one can come to the Father but by Him. John 14:6. There is salvation in no other, nor is there any "other name under heaven given among men" (Acts 4:12) whereby we can be saved. Neither time nor conditions have altered this gift. It is given "unto all and upon all them that believe: for there is no difference." Romans 3:22.

Whenever and wherever God has entered into covenant relations with man, the promise of salvation has always been the same, and has met its fulfilment in the same way. True, other things have come to the believer along with this promise, but that is the nature of the promise, for, as Paul puts it: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32.

So much concerning God's covenant promise. We must now note the conditions upon which the covenant is made with man. These are very simple, and, like the promise, have never changed. The first one is faith. Immediately after man's fall the sin offering was required. By bringing this offering, man was to give evidence of his faith in the coming sacrifice of the blood of Christ. When Adam brought his first lamb as a sin offering, he revealed his faith in Christ's blood which would be shed in atonement for his sin. So on through the entire Old Testament time. The sacrifice of the sin offering always evidenced faith in the blood of the Lamb of God.

This sin offering had to be the kind prescribed by the Lord. No substitute was acceptable. The emphasis was always on faith in Christ, the Promise of the covenant. In the case of Abraham, God gave the world a true object lesson of faith. The promise of the "seed" had been given to Abraham. As the years passed by the promise appeared more and more remote. He was ninety-nine years old, and his wife Sarah was ninety. They were still without a son, and from a human standpoint there was no pos-

sibility of having one. But there was the promise, and Abraham "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 4:20, 21. Finally Isaac was born. Sarah his mother and Abraham the father rejoiced as faith became a living reality.

But faith must reach beyond the things of this life. Isaac, whom Abraham loved, and in whom was wrapped up the promise of the covenant, must become a type of Christ, not only as a son of man but also as a sacrifice for sin. So when this boy had reached manhood, God said to Abraham: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Genesis 22:2. What a devastating blow that was to the hopes of that great patriarch! He couldn't understand the "why" or "wherefore" of this command. Nevertheless, to Moriah Abraham and Isaac went. God who had given Isaac in the first place could also raise him from the dead if that should become necessary. (Hebrews 11:19.)

When Isaac became concerned about the lamb for the burnt offering, the answer was: "God will provide Himself a lamb." When the altar was completed, and the wood placed upon it, Isaac was bound and laid upon the wood. The last parting words were spoken between father and son. Faith had gone all the way. But the angel of the Lord stayed the hand that was in the act of slaying Isaac: "Lay not thine hand upon the lad,"

The Bible is replete with divine promises. One is the promise that in time to come this earth will become the headquarters of the universe, and the New Jerusalem will be removed here as God's capital city.



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the Lord said, "for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." Genesis 22:12. God then provided a sacrifice "caught in the thicket," which Abraham offered on the altar.

In his experience of bringing Isaac as a sacrifice to God, Abraham manifested supreme faith in the promise of God. Not for a moment did Abraham's faith falter. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Hebrews 11:9, 10.

God's promise of salvation from sin is given on faith in the blood of Christ. Anyone entering into covenant relations with God must do so by faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6. God has promised, and He is faithful in performing all that He has promised to do. His faithfulness must be met with our faith. Though the prospects may be closed before us, yet like Abraham, we must not stagger at the promises of God. Faith is the first condition of our entrance into God's covenant with man. This condition has always maintained; it has never been changed.

The other condition is obedience. Faith alone is not sufficient for partnership in God's plan of salvation. Obedience must accompany faith. There is no substitute for the commands of the Lord. As man had to show his faith in the blood of Christ by bringing a sin offering, so he had to show his obedience by bringing the kind of offering required. Cain substituted the "fruit of the ground" for "the firstlings of his flock," but his sacrifice was rejected by the Lord. On the other hand, Abel obeyed the instruction of the Lord, and his sacrifice was acceptable. By both faith and obedience Abel "obtained witness that he was righteous." Hebrews 11:4.

Likewise Abraham, the father of the faithful, added obedience to his faith. "By faith Abraham, when he was called to go out . . . obeyed; and he went out, not knowing whither he went." Hebrews 11:8. God pointed out very clearly that He chose Abraham because he "obeyed" His voice. (Genesis 22:18.) It was Abraham's ready obedience to the voice, or will, of God that proved his faith to be genuine. As the apostle James has said of Abraham: "Faith wrought

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The KEYS of the KINGDOM

WHO HAS THEM?

By Louis B. Reynolds

A UNIQUE place has been assigned to Peter in popular church history. He has been called "the rock" and "the keeper of the keys." Upon him Christ is said to have built the church. As guardian of the keys, legend has it that he stands at the gate of heaven to give or deny entrance to all who come.

The stories that have thus been fabricated are traceable to an interpretation of the text found in Matthew 16:18, 19: "Thou art Peter, and upon this rock I will build My church. . . . And I will give unto thee the keys of the kingdom of heaven."

The passage has been for centuries a matter of controversy. In the strife over its meaning, the object which Christ had in mind when He spoke the words has largely been lost sight of. The record of the conversation between Christ and the disciples on the occasion should prove helpful.

"When Jesus came into the coasts of Caesarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Matthew 16:13-17.

Jesus was interested in the opinions of men concerning Himself. He was soon to ascend Mt. Hermon and enter into the experience of transfiguration. He felt that the time had come for Him to find what impression men had received of Him as He made His sojourn among them. He therefore directed the question to His apostles, "Whom do men say that I the Son of man am?"

The disciples had mingled freely with the people, and they were not at a loss to give the answer. Said they: "Some say that Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

But Jesus wanted to know more. He now put a second question which related to the disciples themselves: "But whom say ye that I am?" In other words, I see that other men have failed to recognize their Messiah, but now I wonder what your impressions have been.

Peter answered, "Thou art the Christ, the Son of the living God." He had expressed the sentiments of the twelve disciples. Yet the contentions of the priests and rulers, while they did not shake them, continued to perplex. Jesus answered Peter with words of commendation, saying, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

The truth which Peter declared is the basis for Christian hope, the foundation of eternal life. But Peter had nothing in which he could glory. It was through no goodness of his own that this knowledge had been revealed to him. Humanity alone and unaided can never secure an understanding of heavenly things. "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" Job 11:8. "The secret of the Lord is with them that fear Him." Psalm 25:14.

"I say also unto thee," Jesus continued, "That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it." Matthew 16:18. The word for Peter in the Greek is *Petros*. It signifies a rolling stone. The greek word for "rock" used in this instance is *petra*. The latter refers to a solid rock. Peter was not the rock upon which Christ built the

church. It will be remembered that the gates of hell did "prevail" against him when he denied Jesus with cursing and swearing. To the contrary, the Christian church was built upon One against whom the gates of hell could never prevail.

The position of Peter is well stated in the words of Jesus recorded elsewhere: "But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men." Matthew 16:23.

The future of Christianity depended upon what conception of Christ this group of men had been able to grasp. Christ was soon to leave for heaven, and He was counting upon this company to carry forward His commission on the earth.

Many years before the coming of Jesus, Moses had called attention to the Rock who was Israel's salvation. (Deuteronomy 32:4.) David had sung about the "Rock of my strength." Psalm 62:7. The gospel prophet had written, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Isaiah 28:16. Even Peter had applied this prophecy to Jesus. Said he, "If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house." 1 Peter 2:3-5, A.R.V.

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Upon this rock," said Jesus, "I will build

My church." While heaven looked on to witness the scene, Christ established His church upon the living Rock. That Rock is Himself. He founded the church upon His own body which was broken and bruised for the sins of mankind. The gates of hell will never prevail against the church built upon this foundation.

The church was at this time a small body. It did not appear strong. All the powers of the enemy were to be directed against its numbers. But they were to have no fear. Built upon the Rock Christ Jesus, they could never be overthrown. For six thousand years satanic wrath has beaten against the Rock of our salvation; but it stands unmoved.

Peter testified to his faith in Jesus, and the Master honoured him as the representative of the whole body of believers. His words to the disciple were, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16:19.

"The keys of the kingdom of heaven" includes all the words of the Bible. These are the precepts that contain power to open and shut heaven. They set forth the conditions on which men are accepted in the Beloved or rejected from God's presence. Hence the responsibility of those who preach the Word of God is exceedingly great.

Not to Peter alone did Christ commit the work of the gospel. On another occasion Christ applied the same words spoken to Peter directly to the church. In substance, they were

directed to the entire twelve disciples who were henceforth to be His representatives in the world. If Jesus had given Peter a place of eminence above the rest, there would not have been the contention among them as to who should be greatest. The question would have been already decided by the Master Himself.

The church is not founded upon Peter. If Christ had intended to build or establish His church upon Peter, He would doubtless have asked, "Whom do men say that Peter is?"

He did not ask anything about the qualification of Peter. Rather He asked, "Whom do men say that I the Son of man am?"

It is comforting to know that the church is not founded upon a frail, stammering man like Peter, who could deny His Lord at the moment when his allegiance was needed most.

While we admire Peter for his great confession, we thank God that we are not depending upon him for eternal salvation. We are founded upon Christ Jesus. What a mighty Rock and what a wonderful foundation! "His name shall be called Wonderful." Isaiah 9:6. He is the "great Rock in a weary land." Isaiah 32:2. This is the Rock that Paul speaks of in 1 Corinthians 10:4 as the spiritual "Rock" that followed God's people through the wilderness. "That Rock," he says, "was Christ." He is the Stone spoken of in Matthew 21:44. The Saviour said that if a man falls upon this Stone and becomes broken in spirit and converted he will be saved, but if the same Stone falls on him, it will grind him to powder in the final day.

Christ said to Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16:19. What did Christ mean by this? The Pharisees of Christ's day had shut men out of heaven by taking away the key to a knowledge of the truth. (Matthew 23:13.) So we might understand Christ to say to Peter that to him had been given the wonderful knowledge that Jesus Christ is God. Upon this mighty truth the salvation of every earthly creature depends.

Tell everyone that God has come in the person of His Son, and whosoever believeth in Him shall be saved. Confession and acceptance of Jesus Christ as our Lord and Saviour is the key that will unlock the kingdom of heaven to any man who will receive Him, and at the same time it

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H. M. LAMBERT



A key carries the promise of admittance. Who holds the keys to Christ's coming kingdom?

COVETOUSNESS—the sin that men are afraid to mention—is the root of many other sins. People will confess almost any other sin, but rarely will they confess covetousness. It was this sin that accomplished the fall of Mother Eve in the Garden of Eden. God reserved one tree of that garden for Himself, but Eve could not leave it alone; she

By

Philip Moores

CHURCH BURGLARS

coveted the fruit and finally took that which did not belong to her.

Covetousness is the sin of sins. Paul explained, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Covetousness is a respectable sin. No one has ever been disfellowshipped because of it, yet it is the sin that leads to other sin. It dries up the resources of the church, and paralyses the mission work and hinders the preaching of the gospel.

It was the original sin in heaven. Lucifer loved God's place. Eve *coveted* the fruit, and sin conquered the human race. David *coveted* a man's wife, and his covetousness led to murder. Judas *coveted* money, and sold his Lord. Pilate *coveted* the friendship of Caesar, and allowed a just Man to be crucified.

No wonder Paul wrote, "The love of money is the root of all evil: which while some *coveted* after, they have erred from the faith, and pierced themselves through with many sorrows." I Timothy 6:10. In 1 Corinthians 6:9, 10 Paul makes it clear that a covetous man is no more a saved man than is a drunkard. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

There are two kinds of people in the world. One follows the sign of the cross; the other, the sign of the dollar. It is not a sin to be rich, but it is a sin to steal from the neighbours or from God. God says that people have even gone so far as to rob Him. "Will a man rob God? Yet ye have robbed Me. But ye say, wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes

into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Malachi 3:8-11.

Covetous men often forget Moses' words, "Thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Deuteronomy 8:18. They forget that nine tenths with God's blessing will go farther than ten tenths without the blessing of God.

Even ministers are subject to the temptation to be covetous. A minister getting two thousand dollars a year in one city gets an offer of four thousand from another. The following week he announces, "The Lord has called me to ———." So, some churches get a preacher who preaches for money instead of souls. The ministry cannot be placed on a money-making basis and do true service for God. We cannot serve God and mammon. The minister should be paid enough to support himself and his family. On this basis even country churches could have a minister if the people brought the tithe into the storehouse.

The earning power of the people of North America last year was approximately fifty billion dollars. The tithe which the Lord claims as His would therefore total five billion dollars. If people gave to God His own, it would not take long to obtain the means to send the gospel into all the world. Instead of having plenty with which to carry on the Lord's work, the churches are poor and the members resort to suppers, bazaars and raffles to raise money. One church

in ———, Ontario, sent out the following invitation:

"An eight-day St. Thomas mantel clock (\$25) donated as door prize by our jeweller, Mr. ———, will be given away. Mr. and Mrs. ——— will furnish prizes for the card games. There will be ten more spot prizes given away.

"There will be dancing for those

who wish to twist and twirl. Those who wish to relax bodily, but exercise their brains, at the same time also meet people, can sit down to play a sociable game of cards.

"For those who do neither, there will be singing, by all and by individuals.

"Please accept these tickets. The proceeds from this will go toward our goal of \$2,000 for the church."

A minister gathered in thirty select turkeys to raffle off in order to raise money for church charity. He sold the tickets at the rate of twelve for a dollar. Thus, money was obtained for the work of God.

If a man were going to give a present to his mother but was too covetous to spend the money he had in the bank, would not his mother feel insulted if he raised the money on a bazaar or a turkey raffle? Such covetous action would be a worse insult when the gift is for God.

Nineteen hundred years ago Jesus found the temple turned into a place of merchandise. His righteous indignation was so aroused that He took a whip and drove the covetous people from the temple, saying, "Make not My Father's house a house of merchandise." He would do the same thing today if He visited some churches. Jesus knew that if men returned to God the tithe as originally planned, God's house would not be turned into a place of merchandise.

In the Garden of Eden God reserved one tree for Himself. He also reserved one seventh of man's time, and the indications are that the tithing system was given at the same time. Away back in the early centuries Abraham paid tithe to the priest of the most high God. "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered

thine enemies into thy hand. *And he gave him tithes of all.*"

Two hundred years later, yet long before the Mosaic law was given, Jacob pledged to be faithful in paying tithe. "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." Genesis 28: 20-22.

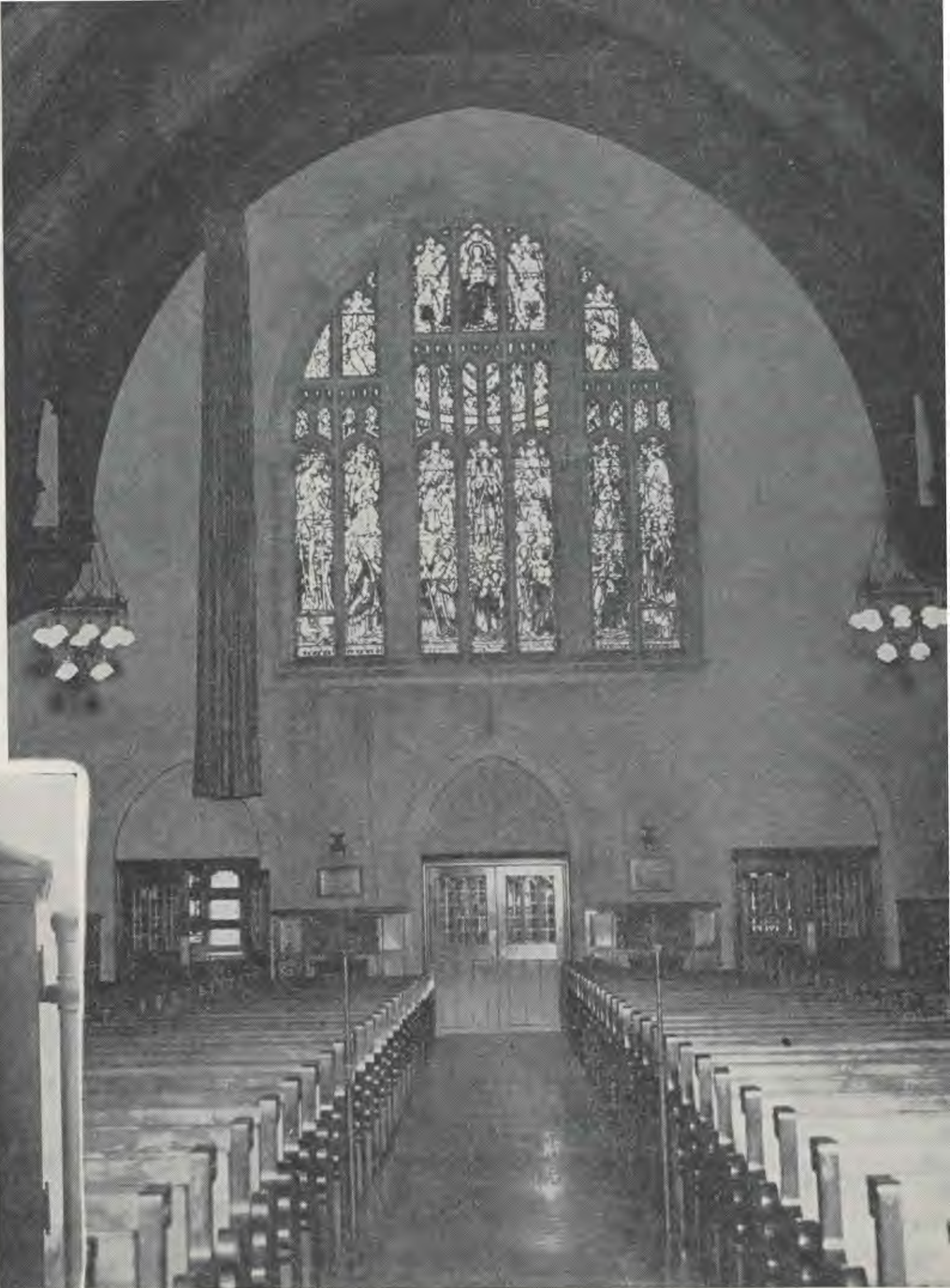
As recorded in Matthew 23:23 Jesus commended the Pharisees for paying tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and



RELIGIOUS NEWS SERVICE PHOTO

not to leave the other undone." Should men today do less than the Pharisees did? True, paying tithe will never save a man; but a saved man will not want to rob God.

God does not need our money. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2:8. "The earth is the Lord's, and the fulness thereof." Psalm 24:1. "Every beast of the forest is Mine, and



EVENING TELEGRAM

Some say they cannot afford to support the church with their tithe as God has commanded. The fact is they cannot afford not to do so. Nine tenths, with God's blessing, goes farther than ten tenths without it.

the cattle upon a thousand hills." Psalm 50:10.

God knows that if a man is covetous his treasure is in the wrong place. God knows that man needs the blessing that comes with being a faithful, honest, liberal steward.

God entrusts man with the giving of the gospel, that by helping others he himself might be blessed. So God knows that paying the tithe which represents a portion of the time, energy and life of a man, will be a blessing.

The work of the gospel will soon be finished. Money will have no value then. Money is fast losing its value, and only money invested in souls will pay dividends in the day of judgment.

If men love Christ and want to see the principles of His kingdom advance they will not hold back tithe.

In an endeavour to help some of the boys from the slums of New York, a humanitarian organization appealed to some farmers near the city's outlying districts to take some of these boys into their homes in the country, where God's green grass and trees and the beautiful open country could be seen and enjoyed by these waifs. One of the little fellows, a little "wharf rat," was brought to the home of a farmer just about the time they were to have a church picnic. They didn't know what to do with him. They didn't want to take him along,

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WORLD AS WE SEE IT!

**A Prophetic Interpretation
of Current Events!**

Gambling Fever

HAVE you ever wondered why a man, or even a woman, would gamble away a week's salary or the savings of a lifetime, pawn his watch, his ring, his suitcase and even his clothes in order to put another bet on the horses, the turn of a wheel, or the roll of the dice? He has the fever—gambling fever. It has got into his very blood stream, and upset his normal caution, reserve and good judgment.

Gambling, we suppose, is nearly as old as the human race. The counterpart of modern dice has been found in Egypt, dating back a millennium and a half before Christ. Some argue that gambling is not wrong, that a man has the right to do what he wants to with his own money. They say that gambling in some form or other enters into almost every phase of life. Business, they say, is a gamble, as is insurance.

There is legitimate business, and illegitimate business. One is constructive and the other destructive. The merchant conducting a legitimate business must buy his goods oftentimes far in advance of the date of sale, and in so doing must take certain risks. But in doing this he performs a service to the community in addition to making a reasonable profit for himself. We are not talking about the risks of legitimate business. We are talking about the "gambling fever" which possesses the man who hopes to acquire money (power) without a requisite amount of labour.

The argument that a man has the right to do what he wants to with that which is his is unsound. No man lives to himself. Every man is his brother's keeper. This is true whether or not the gambler, the smoker, or the drinker recognizes it. What right, for instance, has a man to gamble away his pay check when it is needed to pay the rent, to buy food, clothes and education for his children? What right has a man to lose at the gaming table the savings accumulated by him and his wife over a period of years—earmarked, perhaps, for a retirement cottage on a tree-shaded street?

In addition to the loss incurred is the influence exerted for evil. More than one confirmed gambler has acquired the "fever" in his own home as a child from seeing his own parents and their friends play cards for small stakes. We impart something from our personalities, our characters, our habits and manner of life to everyone we associate with. Likewise, we receive something from others that is moulding, shaping and influencing us toward good or evil.

We have observed that some individuals have a great deal of resistance to certain diseases, while others seem to have little or no resistance at all. It is not different with the "gambling fever." Some are able to gamble moderately, but others, seized by this passion, seem incapable of controlling themselves. They lose home, fortune, friends, family—all. And sometimes in sheer despondency they take their own lives, thus losing all hope of eternity.

Immediately upon the fall of man into sin, God pronounced upon him the "work" sentence—under the circumstances a great blessing. "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 3:19. It is God's will that man should eat bread by reason of the fact that he has earned it by productive labour. Gambling is not productive, constructive effort; therefore, it is morally and socially wrong. So pronounced is the divine decree in this that the New Testament declares that if a man will not work he shall not eat.

As far as God and the Christian are concerned, there is no element of chance. Nothing "just happens" with God. He is the supreme Being, omnipotent in power and omniscient in wisdom. The Chris-

The roll of the dice creates in some a "gambling urge" that is virtually uncontrollable. Wise indeed the man who avoids gain without work.



H. M. LAMBERT

tian, under the divine control, will experience only those things that are deemed by his Creator to be for his best good. "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? . . . The very hairs of your head are all numbered."

Safety, present happiness and eternal hope lie in submission to God's will. He will break the gambling fever and destroy the lust of selfishness which is the basic urge in gambling. No man "takes a chance" when he casts his lot with the Lord.

This Reckless Age

Nor a holiday, Christmas, New Year's or Thanksgiving passes but newspaper headlines tell us of hundreds killed in highway and other accidents, many, perhaps most, of which are occasioned by the spirit of recklessness. And this despite the fact that these same newspapers, the radio and other agencies give warning to "drive carefully," to "take your time," and "if you drink, don't drive; and if you drive, don't drink."



H. M. LAMBERT

Notwithstanding these multiplied warnings, and notwithstanding every precautionary measure, more and more lives are lost both in Canada and in the United States with the passing of each holiday. Even though not under the influence of alcohol, some drivers, as soon as they get behind the wheel of a high-powered motor car, feel that they "own" the highway, and they are not disposed to share it with others who may possess the same feeling. Reckless driving on a crowded highway is a menace to the lives of innocent people. The fellow who, to save a minute of



S. CAMPBELL

Signs warn the drinking driver not to drive when he drinks. Yet these are of little avail, owing to the fact that when a man is drinking he feels more capable of driving. In fact, according to him, he can drive better than at any other time.

time, cuts in and out of traffic, hogs the road, disregards stop signs, jumps the light, passes cars, convoys and trucks in the face of fast approaching traffic is not only imperilling his own life, but is jeopardizing the lives of others who may not feel as daring and reckless as he.

Human life is a cheap commodity today. Two great wars and many small ones, all within the memory of many now living, have tended to put no premium on that which only God can bestow. Crime, gang warfare, disasters by earthquake, flood and storm, shipwrecks, trainwrecks and highway accidents all serve to inure the living against that awful thing called death.

Investigation reveals that an almost unbelievable number of deaths might easily have been prevented. Police officials inform us that a high percentage of automobile accidents might have been prevented had the driver not been under the influence of a drink or two. Alcohol not only slows up the physical reactions, but it upsets the judgment and imparts a spirit of recklessness, all of which combine to send the ambulances screaming to hospital and morgue.

We are certain that no drinking, reckless driver, at least not in his sober moments, would want some other driver of like character to kill him or his loved ones. It seems to us that here of all places the golden rule has a direct and pertinent application. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12.

The CHURCH OF GOD

THE church of God is composed of the earthly members of His family. In writing to the church at Ephesus the apostle Paul says: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Ephesians 3:14, 15. The earthly members of this family consist of those who have experienced the new birth—those who have been born into the spiritual kingdom of Christ, and who have been "buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6:4.

How blessed to know in these stormy times, when the waves of strife and commotion among the nations are rolling high, that the supreme God has given us the assurance of a safe retreat. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isaiah 28:16. Lowth's translation of this scripture reads thus: "Wherefore thus saith the Lord Jehovah: Behold, I lay in Zion for a foundation, a stone, an approved stone; a corner stone, precious, immovably fixed: he, that trusteth in Him, shall not be confounded."

How thankful we are to know with absolute assurance that the true church of God is not built upon any mortal man. "Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the church founded, 'and the gates of hell shall not prevail against it.'"—*Prophets and Kings*, pp. 595, 596. "Put not your trust in princes, nor in the son of man, in whom there is no help." Psalm 146:3. "In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His church upon the living Rock. That Rock is Himself,—His own body, for us broken and bruised. Against the church built upon this foundation, the gates of hell shall not prevail."—*The Desire of Ages*, p. 413.

The Church of God is comprised of God's family of "born again" sinners

By
E. E. Andross

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of My mouth. . . . Because I will publish the name of the Lord: ascribe ye greatness unto our God. *He is the Rock*, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." Deuteronomy 32:1, 3, 4. Upon this Rock God is building His church, and, blessed be His glorious name forever, it is nearing completion.

"The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. . . .

"Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. . . .

"During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theatre of His grace, in which He delights to reveal His power to transform hearts."—*Acts of the Apostles*, pp. 11, 12.

"Nothing else in this world is so dear to God as His church. Nothing



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It takes more than a building to make a church—it takes a congregation. The congregation which keeps the commandments of God and the faith of Jesus (Revelation 14:12) is as the apple of God's eye.

is guarded by Him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing His service."—*Testimonies for the Church*, Vol. 6, p. 42.

"The church is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock, and He longs to see it without spot or blemish or any such thing. He yearns after it with unspeakable love. This is why He has given us opportunities to work for Him, and He accepts our labours as tokens of our love and loyalty."—*Id.*, p. 261.

Again we quote from Paul's epistle to the church at Ephesus: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that

Signs of The TIMES



He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end." Ephesians 3:14-21.

"Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfil His requirements. Through the merits of Christ, we have access to the throne of Infinite Power."—*The Great Controversy*, p. 477.

"The church is the property of God,

and God constantly remembers her as she stands in the world, subject to the temptations of Satan. Christ has never forgotten the days of His humiliation. In passing from the scenes of His humiliation, Jesus has lost none of His humanity. He has the same tender, pitying love, and is ever touched with human woe. He ever bears in mind that He was a Man of Sorrows and acquainted with grief. He forgets not His representative people who are striving to uphold His downtrodden law. He knows that the world that hated Him, hates them. Although Jesus Christ has passed into the heavens, there is still a living chain binding His believing ones to His own heart of infinite love. The most lowly and weak are bound by a chain of sympathy closely to His heart. He never forgets that He is our representative, that He bears our nature.

"Jesus sees His true church on the earth, whose greatest ambition is to co-operate with Him in the grand work of saving souls. He hears their prayers, presented in contrition and

power, and Omnipotence cannot resist their plea for the salvation of any tried, tempted member of Christ's body. . . . Jesus ever liveth to make intercession for us. Through our Redeemer what blessings may not the true believer receive? The church, soon to enter upon her most severe conflict, will be the object most dear to God upon earth. The confederacy of evil will be stirred with power from beneath, and Satan will cast all the reproach possible upon the chosen ones whom he cannot deceive and delude with his satanic inventions and falsehoods. But exalted 'to be a prince and a Saviour, for to give repentance to Israel, and remission of sins,' will Christ, our representative and head, close His heart, or withdraw His hand, or falsify His promise? No; never, never."—*Testimonies to Ministers*, pp. 19, 20.

Truly, as J. A. Wylie says in his *History of Protestantism*, "the church is the centre round which all the affairs of the world revolve. It is here that the key of all politics is to be found. The continuance and advance of this society is a first principle with Him who sits on the right hand of Power, who is at once King of the church and King of the universe; and, therefore, from His lofty seat He directs the march of armies, the issue of battles, the deliberation of cabinets, the decision of kings, and the fate of nations, so as best to further this one paramount end of His government. Here, then, is the world's centre; not in a throne that may be standing to-day, and in the dust tomorrow, but in a society—a kingdom—destined to outlast all the kingdoms of earth, to endure and flourish through all the ages of time."—Volume 2, p. 137.

And through all ages God's true church will be loyal to the "faith which was once delivered unto the saints" and embodied in God's Holy Word. That loyalty was beautifully exemplified in the true church of God through the Dark Ages, and is expressed in the oath of the Vaudois Churches of the Alps, a portion of which reads as follows:

"We promise to maintain the Bible, whole and without mixture, according to the usage of the true Apostolic Church, persevering in this holy religion, though it be at the peril of our lives, in order that we may transmit it to our children, intact and pure, as we received it from our fathers.

"We promise aid and succour to our persecuted brothers, not regarding our individual interests, but the common cause; and not relying upon man, but upon God."—*Ibid.*, p. 402.



Man's Universe

It has been quite awhile since men have come forward with a new theory as to the origin and end of the universe. Just recently, however, Fred Hoyle and Raymond Arthur Lyttleton, both teachers of mathematics in Cambridge University, uniting theories with Hermann Bondi and Thomas Gold, of Trinity College, also mathematicians, have come forward with a new one.

Their theory says, among other things, that stars came into being from the interstellar matter, consisting chiefly of hydrogen. This matter, gathering together into denser and denser whirling masses, is at first dark, in harmony with the Biblical account of Genesis 1:2. Gravitational energy, as the matter falls toward the centre of the mass, produces friction and heat, and eventually light. The star finally may become "stable" and continue to burn its hydrogen atoms—as they are converted into helium—indeinitely. But if the star continues to attract matter its mass becomes so great that it burns too fast and becomes a blue-white "supernova" which burns itself out in a mere 500 million years. The creative process described by this theory is said by its authors to be going on continuously. They further believe that the universe is continually being replenished (from what outside source they do not say) by fresh supplies of hydrogen atoms. Hence they do not believe that the universe will ever "run down."

Revivals Revive

A resurgence of mass evangelism is finally occurring. Despite all claims that the "old-fashioned" evangelistic campaign is out of date, evangelists in different parts of North America are attracting record crowds. Boston has had the Reverend Bryan Green of Birmingham Cathedral in a nine-day revival drawing crowds of more than 10,000. He has been especially effective with young people. Billy Graham has been preaching in Atlanta, Georgia, in Ponce de Leon ball park, which seats 20,000. Seventy-five thousand attended a union revival service held in and around Uline Arena in Washington, D.C.

Spanish Protestants

There are nearer 20,000 Protestants in Spain than the government's report of 2000, believes Winfred Ernest Garrison, literary editor of the *Christian Century*. Garrison went to Spain in August to see for himself. He reports that Spanish Protestants are loyal to their government and their country, although they would like more religious freedom. In spite of religious rulings by the government relegating their places of worship to side streets and refusing them the right to identify them as churches, they are flourishing and increasing in numbers, Garrison claims.

Jets in the News Again

The world's fastest battles are now taking place as a matter of routine as what are said to be Soviet-built MIG-15 jet fighters encounter those of the U.N. So far, reports are that the U.N. fighters are having the best of it. Air fighting at 600-mile-an-hour speeds is here.

AS THE descendants of Adam, who sold his dominion to Satan, we are all originally the subjects of Satan's kingdom. Being natural subjects of that kingdom, we find that we are "at enmity against God," and are "not subject to the law of God, neither indeed can be," for we find in our members a law warring against the law of God and holding us in bondage to the lawless one. (See Romans 7:14-24; 8:7.) So impossible is the keeping of God's law to the subjects of Satan's dominion that the Lord declares: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

However persistently we, as subjects of Satan's dominion, may try to do God's bidding, all our righteousness is but as filthy rags. We cannot serve God, for we are the servants of sin, bondservants of the god of this world. (See Isaiah 64:6; Romans 6:20.) Allegiance to the God of heaven must entail first of all deliverance from satanic bondage, and then a change of citizenship whereby we become subjects of the Lord, sons and daughters of the Most High. Our Saviour alludes to this change of citizenship as a new birth. By it those who were formerly born into Satan's kingdom are "born again," this time into the "family of God." The apostle Paul describes "new birth" as a death to our old life of sin and a resurrection to a new life of obedience to God's law. (See Romans 6:2-13.) By this transaction we become God's property and our names are written in the Lamb's book of life as subjects of the King Eternal.

When we become citizens of a new country, pledging allegiance to its laws, we are expected henceforward to honour the flag of that country to which we pledge our allegiance. Nay more, by our attitude toward our country's flag we indicate our loyalty or disloyalty to our country's government, our submission to or rebellion against its laws.

So also God has a flag whereby those who are delivered from Satan's dominion and are born into the kingdom of God are expected to express their allegiance to their righteous King. The psalmist expresses that fact thus: "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." Psalm 60:4. God's banner, or flag, which He wishes His people to display is the Sabbath, for He declares: "Moreover also I gave them My Sabbaths, to be a sign between Me and them"; and again: "Hallow My Sab-

THE CHRISTIAN FLAG

By Alice M. Rogers

*Spiritually There Are Two Banners in the World, Christ's and Satan's.
Where Do We Stand?*

baths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:12, 20.

Of old, Israel's deliverance from bondage to the king of Egypt was effected for the express purpose that they might become subjects of the King of heaven. To Israel He declared: "I am the Lord that bringeth you up out of the land of Egypt, to be your God." Leviticus 11:45. Notice those significant words, "to be your God." Honouring Jehovah as their God, however, would mean recognition of the laws that govern His kingdom, and obedience to them. Thus the Lord admonished: "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." Exodus 19:5. The psalmist expresses in the following words God's purpose in delivering Israel: "He brought forth His people with joy, and His chosen with gladness; . . . that they might observe His statutes, and keep His laws." Psalm 105:43, 45.

Likewise the Lord admonished His chosen people further: "I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do My judgments, and keep Mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep My statutes, and My judgments." Leviticus 18:2-5.

Because God delivered Israel to be henceforward His chosen people, a nation honouring Him as King and therefore keeping His commandments, He expected them to bear before the world the Sabbath sign whereby such submission and allegiance to His government and its laws was to be made known. To Israel He spoke: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." Deuteronomy 5:15.

Ancient Israel's servitude in the land of Egypt is a type of the bondage of every soul that is born into Satan's kingdom. So also that nation's deliverance from Egyptian bondage is a type of the higher deliverance of men from the servitude of sin. Moreover, when God thus frees men from the bondage of spiritual Egypt that He may be their God He expects them in the future to honour Him as their God by a recognition of His flag, the Sabbath. Speaking of those whom the Lord would gather from every nation of earth "to be His servants" He specifies the keeping of the Sabbath as a condition of their acceptance. (See Isaiah 56:8, 6, 7.) So the Lord would say to those whom He has freed from Satan's dominion: "Remember that you were a servant in the land of sin, and that the Lord your God brought you out thence through a mighty hand and by a stretched out arm; therefore the Lord your God commands you to keep the

Sabbath day, thus signifying submission and allegiance to the God you now serve."

To those who have been freed from Satan's dominion to become subjects of the great King, God gives this counsel: "Walk ye not in the statutes of your father, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:18-20.

The change of citizenship from Satan's dominion to God's great kingdom is accomplished by means of the new birth. Therefore, to those who have been truly born again the command must apply with full force: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

Every nation has a flag to which its citizens pledge loyalty. God, too, has a flag. True, it is not made of cotton, silk, or wool; nevertheless, it is of such a character that heaven-bound citizens must be loyal to it.



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BIBLE ANSWERS

by your
BIBLE ANSWERMAN

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

Dear Bible Answerman: Please explain the thirteenth chapter of First Corinthians in relation to the perpetuity of the law written on stones. S.W.R., New Brunswick.

We think this is a good question. The thirteenth chapter of First Corinthians is one of the really wonderful chapters of the Bible, and we believe it would be good for our readers to read these inspired words again. Please bear in mind that the word "charity" as given here means love.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

"Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Our questioner wants to know how these passages on love may be reconciled with the law of God which was written on tables of stone. This is not difficult, because love is the fulfilling (carrying out, performing) of the law. We should read this:

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;

and if there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Romans 13:9, 10.

God's law may be rightly summed up in one word—love. Therefore, when a man loves God with all his heart and his neighbour as himself, he will gladly, willingly and cheerfully carry out the law of God which is written upon the fleshly tables of his heart under the new covenant (Hebrews 8:8-10).

When Jesus was upon earth He was asked this question by a lawyer who was trying to trap Him: "Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matthew 22:36-40.

The first four commandments, which govern man's relations to his God, were written on the first tablet. If a man loved God with all his heart he would by no means do anything in violation of the first four laws. He would not worship other gods, he would not make any graven images unto himself, he would not take God's name in vain, he would not violate God's holy day.

Moreover, if a man loved his neighbour as himself, he would by no means violate any of the commandments written on the second tablet, which govern relations between him and his neighbour. He would not dishonour his parents, he would not kill, he would not commit adultery, he would

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not steal, he would not lie—nor would he covet.

Love, therefore, is the carrying out of the law of God, and there is not the slightest conflict between 1 Corinthians 13 and the ten-commandment law of God written on the two tables of stone.

Dear Bible Answerman: In favour of the New Testament teaching of baptism by immersion, how would you explain Ezekiel 36:25? S.W.R., New Brunswick.

This may be explained by citing another Old Testament text. First, however, let us get Ezekiel 26:25 before us: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."

This does not have reference to the New Testament ordinance of baptism—nor, in fact, to baptism at all. In the Old Testament there were certain ceremonies in connection with the sanctuary service that were conducted with water. Numbers 19:13 gives us one of them: "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord: and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him."

In the New Testament John the Baptist is the first on record who baptized, immersing sinners with the baptism of repentance.

CHURCH BURGLARS

(Continued from page 7)

lest he cause trouble. They didn't want to leave him at home for fear he would steal something. So they chose the lesser of the two "evils" and took him to the picnic.

The boys made a raft on the river, and had a fine time playing on the raft. All went well until one of the boys fell off the raft into the water. The older folks were away from the stream, but they heard his frantic cries and ran to the rescue. But while they were coming the little "wharf rat" plunged into the water and saved the boy. He had been standing on the bank watching the fun, for the boys didn't want a "wharf rat" playing with them.

It was late in the fall. It was cold, and the water was cold, which made a disagreeable combination. As soon as the boy had been rescued, the people took off their coats and wrapped them around him. They mothered him, and they smothered him with their kisses, and fussed

tenderly over him. Meanwhile the other little lad stood at the edge of the crowd shaking with the cold.

Someone proposed that they take up some money to give to him. They got together ten or fifteen dollars, and sent the Sunday school superintendent to present it to him. And he said, "My little man, we want to give you this as—a—a little token of our—a—appreciation." And he passed him the pocketbook. But the boy stood there all shaking and cold, and shaken with something else as he said, "Mister, I don't want yer money; if yer want ter do somethin' fer me, won't yer please tell someone ter love me?"

The little boy wanted someone to love him. He knew that would be far better than money, for a loving friend would see that his needs were looked after. So Jesus who gave His all for man deserves, not only the pocketbook, but the love of the man who owns the pocketbook. Moreover, love for Jesus kills covetousness—the sin men are afraid to mention.

THE KEYS OF THE KINGDOM

(Continued from page 5)

is the key that will shut heaven to those who reject Him. The name of Jesus is the key to the storehouse of heaven. All power in heaven and earth resides in that name. Wherever the apostles took this mighty name and presented its claims, it loosed men from their sins and infirmities. It was the key that never failed to open heaven—yet it had to be used individually. Indeed the language of the text might be applied to every Christian minister: "Whatsoever thou shalt bind on earth shall be bound in heaven."

It is said that on a large rock near Plymouth, England, a number of ships were wrecked. To avoid further danger, it was suggested that a lighthouse be constructed upon the rock as a warning to passing ships. The first architect to construct the edifice spent a long time getting it in order. When it was completed he carved on the rock these words: "Blow winds your hardest, and try my work." The winds did blow, and on one occasion, when the architect himself was inside the lighthouse, the entire structure crashed, and the builder was killed. A second man ventured to build a similar structure, but it fell also. The third man who tried dug down to lay a secure foundation, clearing away all the sandstone and unstable matter. He hewed out stones to fit exactly in-

to the building. When the work was completed he engraved on the lighthouse the following legend: "Except the Lord build the house, they labour in vain that build it." Psalm 127:1. The structure still stands to this day.

We cannot build on tradition. We must have as a basis for our thinking a "Thus saith the Lord." On such a foundation we shall be able to stand securely.

DIVINE PROMISES

(Continued from page 4)

with his works, and by works was faith made perfect." James 2:22.

There are therefore two major factors that enter into God's covenant with man. First, the covenant hinges on the promise of the gift of Christ, which was sealed by the shedding of the blood of Christ. Second, in order for man to enter into this covenant relation with God he must meet two primary conditions: he must have faith in Christ and in His blood, and he must obey the will of God. Here in a nutshell we have God's way of saving man. All covenants entered into between God and man—individuals or groups—follow this general plan. It is neither old nor new, yet it is both old and new, because it is eternal. John 3:16: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" applied to Adam after he was driven from Eden just as fully as it applies to sinners today. And the words of the Lord concerning the law of life: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword" (Isaiah 1:19, 20), also apply today as well as they did in ancient times.

As God established covenant relations with man, whether as individuals or as groups, He based His dealings upon the promise of Christ the Saviour, and man's response of faith and obedience. Many and varied covenants were entered into, but as the details of these covenants filled out the general plan of salvation, it became clear that the God of heaven had done all He could to reveal His love and will to the children of men, and that when His great mercy is finally exhausted He will be proclaimed righteous and just. The whole world will be left without excuse, and if man is not saved it will be because he has not availed himself of the offer of salvation.



The DOCTOR'S VOICE

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



Colon

Question: I have a colon condition which I believe to be a severe catarrh. I have abdominal pain accompanied by much gas. I take cascara and magnolax, two spoonfuls of each three times a day. I then have to use enemas, sometimes several are taken to clear. Only soap will do this; warm water alone is not satisfactory. The waste matter, often a pint or more, resembles congealed jelly, as well as much jellylike slime. This condition has brought on piles. Do you know of any diet that will clear this up?

ANSWER: Enemas of any kind cause an irritation of the bowel. As a protective mechanism, mucus is formed, which is eventually expelled as you have described, particularly where colon irrigations are given. This has been erroneously interpreted as being waste or poisonous matter. The treatment is to quit the enemas entirely and to discontinue laxatives, which also are irritating. At first it would be well to follow a bland diet, omitting coarse vegetables such as cabbage, Brussels sprouts, onions, turnips, et cetera. If extra bulk is needed, agar or Ciblin may be taken in teaspoonful doses after breakfast and supper.

Rheumatoid Arthritis

Question: What is the treatment for rheumatoid arthritis of the spine?

ANSWER: Dr. T. A. Potter of Boston has recommended the following: Bed rest for about two weeks with a resting plaster back shell. Hot fomentations to the spine and hips are given three times a day. Moist heat is said to quiet the spasm better than dry heat. Lying postural exercises and gentle back massage are given two or three times daily. Initial exercises are performed to increase chest expansion, gain control of abdominal muscles and strengthen spinal extensors. After the initial two weeks in bed a posture plaster jacket is applied. This is cut down the cen-

tre in front, removed, padded, and is then worn twenty-four hours daily except that it may be removed for exercises, physiotherapy, or bathing purposes. Doctor Potter also uses X-ray therapy.

Posture for Asthmatic Attack

Question: What posture is most helpful for the relief of an asthmatic attack?

ANSWER: Usually the patient sits up in bed and leans forward. Dr. L. B. Elwell of Australia, in treating a large number of chest cases, found the following to be helpful: For asthma the foot of the bed is raised twenty-four inches to aid in drainage of the thick tenacious phlegm; for drainage of the maxillary antrums (sinuses), the foot of the bed is elevated fifteen to sixteen inches. The same principle of continuous postural drainage is used in treating lung abscesses. In the latter instance sometimes best results are obtained with the patient on his side, sometimes on his back, and at times prone. In any case in which the foot of the bed is elevated it is best to manage without the pillow; it may be used between the top of the head and the end of the bed if the patient tends to slide downward. The mattress should be of fibre or tight kapok, and the spring firm.

Cost of Cortisone Treatment

Question: What is the cost of treating one patient with cortisone? Is the expense paid by the government or the individual concerned?

ANSWER: The initial month of treatment would cost in the neighbourhood of between \$120 and \$240. Minimum maintenance dose would cost roughly \$30 to \$60 a month. The National Research Council has provided about one month's supply in certain cases for research purposes. Very little is now available from this source. Prolonged treatment is still beyond the means of the average person.

The Effects of WORRY

Work Is Less Harmful Than Worry to the Physical and Mental Being

By

Harold Shryock, M.D.

I ONCE met a man about fifty-eight years of age who was a railroad engineer. The railroad company for which he worked had a rule that no one whose blood pressure exceeded one hundred sixty could continue to serve as an engineer. The rule was in recognition of the possibility that an engineer with high blood pressure might sustain a stroke while on duty.

The engineer was in very good general health. He was not overweight, his muscles were in good condition, and he had not been losing time because of illness. He had worked for the railroad for many years and was within two years of the time when he could retire with pension. But he had begun to worry, a year or two before I saw him, about the possibility of his developing high blood pressure and thus being disqualified from service as an engineer before he reached the time for his retirement.

The railroad required its engineers to have periodic physical examinations. For years this man's blood pressure had been between one hundred thirty and one hundred forty. But after he became anxious about the possibility of high blood pressure, his pressure began to rise slowly. At his next examination the reading was one hundred fifty. This slight increase tended to alarm him, and focus his thoughts on his blood pressure. The next time he was examined, the reading was one hundred sixty-five. And so the company doctor sent him to the hospital, hoping that he might receive such treatment as would reduce his blood pressure and enable him to fill out his remaining two years of service for the railroad.

Signs of The TIMES

The interesting thing about the engineer's case was that his blood pressure did not stay at one hundred sixty-five all the time. When readings were taken on the spur of the moment, they were about one hundred forty. But when the patient knew in advance that his blood pressure was to be measured, the readings were consistently higher. The problem in this case, then, centred around helping the engineer to overcome his worry.

Worry is a form of fear, and fear is an intense emotion which has definite effects on the organs of the body. When a person becomes afraid, the physiological effects of the fear prepare him to meet an emergency. You were able to observe these effects even when you were a child. Perhaps you were on your way home from a neighbour's one dark night, when you heard a rustling in the leaves just a little way from where you were walking. Your childish imagination prompted the thought that a bear was slipping up behind you. You became fearful and broke into a run which brought you home more quickly than you had ever come home before. By the time you arrived home, your heart was pounding and you were breathing deeply.

While you were running home, you had not felt tired. But after you had had time to regain your composure, you began to feel weary. Actually, you had been able to run faster and farther than under ordinary circumstances. This was because your response to fear had prepared you to meet the emergency. Had it been possible for a physician to examine you at the time of your fright, he would have found that your blood pressure was elevated, and that the amount of blood sugar (energy food) in your blood was much greater than usual. In addition, there would have been evidence that your digestive organs had ceased their functions during the period of your fright.

These various effects were for the purpose of enabling you to protect yourself. With higher blood pressure, faster heart, and more blood sugar available, your muscles were able to act quickly and powerfully. The paralysis of your digestive organs was for the purpose of conserving energy, for the time being, while your body was involved in an all-out attempt to escape from danger.

The organs of the body respond to fear and worry according to this same pattern regardless of whether the fear results from the rustling of leaves on a dark night, or whether it results, as in the case of the engineer, from worry over possible loss of employ-

ment. This was the reason that every time the engineer became anxious over his blood pressure, the reading went up.

In the case of a child who is frightened on his way home on a dark night, the blood pressure returns to normal as soon as his fright vanishes. Even in the case of the railroad engineer, there were evidences that his blood pressure did not remain above one hundred sixty for any long period of time. Our bodies are designed in such a way that when worries persist for long periods, the effects on the organs tend to become permanent. The railroad engineer was therefore laying the foundation for chronic high blood pressure simply because his worry was persistent.

Dr. Hans Selye, Director of the Institute of Experimental Medicine and Surgery at the University of Montreal, has carried on some masterful research studies which provide a new insight into the manner in which chronic disease can result from worries and anxieties. Dr. Selye has observed that the various kinds of stresses (physical or mental) have about the same influence on the organs. Stresses exert their influence through the intervention of the pituitary and adrenal glands. These glands produce chemical substances which are carried by the blood stream and which serve to place the other organs of the body on an emergency footing. This provision works very well so long as the stress factor is not prolonged.

Under conditions of prolonged stress, such as a condition of worry extending over a long period, the chemical substances produced by the pituitary and adrenal glands exert harmful influences. Peptic ulcer may be caused by just such a mechanism. A prolonged stress, even of an emotional nature, may produce damage to the kidneys. This, in turn, may cause the damaged kidneys to produce a substance which causes a contraction of the blood vessels throughout the body, bringing about chronic high blood pressure. Another possible systemic effect of prolonged stress is the stimulation of the growth of connective tissue. This, according to Dr. Selye's experiments, may lay the foundation for arthritis.

Recognizing, as I believe you will from the preceding statements, that worry can have the effect of destroying health, it is proper for you to ask, "What can I do to prevent worry?"

Worry is a form of phantasy—a kind of make-believe. The person who worries says to himself, "How terrible it would be if such and such were to happen!" Actually, this ter-

rible thing has not yet happened—it is only a possibility.

The first step in the control and prevention of worry is to recognize it for what it is—a form of phantasy. Once the individual understands that his imagination is playing an unpleasant trick on him, his situation will be robbed of half its terror. The realities of life are bad enough without spending nervous energy in worry over things that have not happened.

A second suggestion for the control of worry is to adopt and cultivate an attitude by which life is accepted as an interesting challenge. You should say to yourself, "Uncertainty is what makes life interesting. If I knew in advance everything that is going to happen, half the fun of living would be subtracted. Bring on the surprises—good fortunes, tragedies, or whatever they are—I have always been able to make adjustments in the past; I can do it again in the future."

And if your tendency to worry continues in spite of the self-administered psychotherapy suggested above, then I have a third suggestion. Take pencil and paper and deliberately write out a statement of your worries. As you see this statement take form before your eyes, some of your worries will disappear just because they seem so unnecessary. But writing a statement also has the advantage of stimulating you to devise solutions to the problems which cause you to worry.

As far as the Christian is concerned there is much common sense and truth in the old saying, "Why worry when you can pray?"



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Seeing your worries in black and white enables you to think things through impersonally. The worry comes out into the open, as it were, enabling you to attack it directly.

Another suggestion for the handling of worry is to seek out some wise person in whom you have confidence and ask him to let you discuss your problem. You can tell by the way this person reacts to your story whether he thinks your worries are well-founded or whether you are over-concerned. Making such an observation will help to orient you so that you can make a more logical approach to the problem. Furthermore, bringing another person into the picture increases your chances of finding a solution. Regardless of who it is, this other person will have some suggestions as to how your troubles may be eased.

Worry crowds in on a person's thinking when he is not busy. Therefore, another way to combat worry is to keep busy, thus allowing less time for worry. And if your activity is of a physical nature, it will benefit you by making you weary enough, by the end of the day, so that you will fall asleep. A good night's sleep will make you feel better the next day and will give you new courage to rise above the contemplation of your anxieties.

The last and best suggestion I have for the control of worry is to review your whole philosophy of life with the purpose of confirming your belief in a loving heavenly Father who watches over His human children and who permits only those circumstances to occur which are for their best good. Having adopted such a philosophy, you can face uncertainties courageously, realizing that "all things work together for good to them that love God." When your faith enables you to believe that God is looking after you, there remains no good reason for you to be anxious over what may come.

If you find it difficult to develop this philosophy which removes all cause for worry, then spend a little time each day reading your Bible. Such a practice will make you a better Christian and thus better able to face the uncertainties of life. It will also show you how the characters portrayed in the Bible reacted to the same kind of circumstances that have caused you to worry. The Bible helps you to see life in its broad perspective, and to picture yourself as one actor in a great drama. Realizing that you have a part to perform, you can become so busy playing it well that your worries will fade into insignificance.



M. A. ROBERTS

We worship a living, not a dead, Christ. Had Christ remained in the tomb the Christian would be without hope. But, as the angel announced, "He is not here, but is risen."

THREE days after His burial, blank despair and perplexity descended on the disciples of Jesus when they found that His body had gone from the tomb.

Doubtful Disciples

Somehow, what Jesus had distinctly told them of His resurrection did not penetrate their dull minds. Perhaps from the first, in their innermost thoughts, it seemed incredible to them that He should actually rise from the dead. Then they were pre-occupied with a theory of their own, and preconceived notions are bound to becloud the mind.

The very idea to which they clung, that their Master would adopt the role of a warrior to deliver them by the sword from the Roman yoke, was contrary to the letter and the spirit of His teaching. Yet this obsession held them until they saw Him crucified by the Romans at the instigation of priestly plotters. Then when He had breathed His last, all their hopes of His rescuing them and their nation from the domination of

Rome were dashed to the ground. "We trusted," they said ruefully, "that it had been He which should have redeemed Israel." Luke 24:21. By "redeemed," of course, they meant delivered from the physical bondage in which they were held by the Romans. That was what they wanted Him to do, and thought He should do, in spite of all He had said to the contrary.

After all, those dull, stubborn-minded men were but ordinary examples of the innate perversity and blindness of the human race. We make ourselves believe what we want to believe until one day, under the influence of a gruelling experience, our self-drugged understanding "comes to" and we deplore our hitherto wilful blindness.

Believing Our Beliefs

So, as the disciples peered into the empty tomb, almost stupefied in their bitter disappointment and perplexity, gracious messengers from heaven recalled to them the truths they had heard from the lips of Jesus, but had

Believe YOUR BELIEFS - - -

Do We Doubt the Resurrection?

failed to take into their minds and hearts: "Why seek ye the living among the dead?" they asked reproachfully. "He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words." Verses 5-8.

But strange to relate, when those disciples passed on the sober fact of the resurrection to their fellows who had not yet visited the tomb, "their words seemed to them as idle tales, and they believed them not." Verse 11.

Yet these must also have remembered with the rest what Jesus had definitely told them concerning His resurrection from the grave. Why then did they not immediately grasp the situation?

How easy it is to assent in a vague, doubtful, half-hearted way to a statement that involves the miraculous or supernatural. And when the thing really happens, how hard it is to take in! For instance, many people avow their belief that God may and does suspend the ordinary operations of the laws of nature by laying His healing hand upon a sufferer from some disabling disease, and restoring such a one instantaneously to health and strength. Yet when such miracles occur, as they have occurred, and do occur, no matter how strongly accredited by responsible witnesses, those same people are the first to scoff at the very idea. They simply do not believe their beliefs.

Such probably was the case with those incredulous early disciples. Theoretically they must have entertained some idea of the declared resurrection of Jesus, for they could hardly have forgotten entirely His striking predictions concerning it. But they had much more real faith in an almost immediate deliverance of their race from the Roman power by the well-worn, long-established method of human force than they had in any miraculous or supernatural deliverance from the sin that had sent them and their race into bondage.

The Reassuring Scriptures

Yet the Saviour did not give them up. Immediately after His glorious resurrection, He hastened to reassure and garrison their unbelieving hearts. He knew they were just typical examples of a fallen, faithless and foolish generation. "O foolish men," He said, with gentle reproach, "with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter His glory? Then He began with Moses and all the prophets and interpreted to them the passages referring to Himself throughout the Scriptures." Luke 24:25-27, Moffatt.

The same Scriptures that sustained Him in the hour of trial and vanquished the evil one from His presence were used to reassure and re-establish the faith of His dull and foolish followers. With infinite patience and pleading, born of heaven, He plodded through the prophetic word, until they were able to say "to one another, Did not our hearts glow within us when He was talking to us on the road, opening up the Scriptures for us?" Luke 24:32, Moffatt.

Not until Jesus ascended to His Father, forty days after His resurrection, did the full force and meaning of His death and triumph over the grave penetrate the prejudiced minds of His followers. True, Jesus Himself prepared them for the fuller comprehension which came to them after His ascension. "It is written," He said, "that the Christ has to suffer and rise from the dead on the third day, and that repentance and the remission of sins must be preached in His name to all nations, beginning from Jerusalem." Luke 24:46, Moffatt.

Salvation Through Death and Resurrection

The death of Christ was the foundation of God's plan for man's recovery from the bondage of sin

occasioned by the fall. Jesus was God's great gift to man by which He revealed to the whole human family His reconciling love. In the plan and purpose of God, Jesus was "the Lamb slain from the foundation of the world." Revelation 13:8.

He it is who by the sacrifice of Himself on the cross has paid the penalty of the perfect law which man had broken. Thus did Jesus cooperate perfectly with a loving, holy, and just God for the redemption of the human family from the penalty of inbred sin. It was the "blood of Christ, who through the eternal Spirit offered Himself without spot to God," that He might "purge" the "conscience from dead works to serve the living God." Hebrews 9:14.

Not until man has accepted for himself God's loving gift of His Son is he in a position where he can truly serve God through the obedience of love. Until then he is under the condemnation of the perfect law of God, which spells death to every man, since "all have sinned, and come short of the glory of God."

Had Jesus remained in the grave, His death would have had no reconciling power, since He would have gone the way of all flesh. The fact that His flesh did not see corruption made His sacrifice a living one, and therefore efficacious in paying the penalty of the broken law of God. His was the perfect sacrifice required by a perfect law and a holy God. "While we were yet sinners, Christ died for us. Much more then, being now justified by His blood, shall we be saved from the wrath of God through Him." Romans 5:8, 9, A.R.V.

The resurrection life of Jesus is ours here and now to draw upon for daily living, and is the guarantee of the final abolition of death and the grave, when He returns from heaven to end the long dark night of sin, and establish His eternal reign of righteousness and peace.

For that great and glorious event the world is now ripe. Let us then lay hold upon this hope afresh by faith and so purify our lives in calm and confident readiness for the glorious climax of the ages.

By

H. F. DeAth

A Dream of History---

Past and Present

An image of excellent brightness,
A great and a terrible sight,
Once stood before Nebuchadnezzar
In a dream God gave in the night.

The head of this image was golden,
All silver his arms and his breast,
His body and thighs were all brazen,
Iron strength his two legs possessed.

His feet and his toes were a mixture
Of untempered iron and clay.
A stone smote the feet of the image
And wind blew the fragments away.

The stone then became a great mountain
And filled the whole earth with its might;
What meaneth the dream of the image
Which vanished like chaff from the sight?

As Babylon, Medo-Persia and Grecia,
Like Rome, nations all pass away,
Consumed will be all earthly kingdoms
If built on foundations of clay.

Ne'er destroyed will be God's stone kingdom,
'Tis laid on the "Rock" that is sure;
Its "Chief Corner Stone" is Christ Jesus,
'Twill forever and ever endure.

"In the days of these kings" we are living today,
And nations still war to cement iron and clay;
"They shall not cleave together" says prophecy true,
Nor marriage, nor treaty, nor arms be the clue.

O heed then the message "Give glory to Him,"
Prepare to meet Jesus, the soon coming King;
Ah! soon He will cause every sorrow to cease
When He sets up His kingdom—the kingdom of peace.

—Mrs. M. H. Cooper